PREFACE BY GAIL C. MCOMBER

ALPHABETICAL LISTING OF THE MAIN BODY OF GOSPEL MYSTERIES

ALPHABETICAL LISTING OF DIFFERENT DOCTRINAL SUBJECTS

Adoptions-Alphabetical listing of sealing of children & adoptions, Nauvoo Temple, 1846 compiled from Nauvoo sealing and adoptions, 1846-1857.
Adoptions-Chronological listing of sealing of children & adoptions, Nauvoo Temple, 1846 compiled from the "Nauvoo sealing and adoptions, 1846-1857".
Adoption-Abrahamic covenant.
Adoptions and sealing, 1846-1857.
Adam-God by Rodney Turner.
Adam-God by Richard A. Ware.
Atonement-compilation of quotations concerning the atonement of Jesus Christ.
Atonement, Blood-the doctrine of blood atonement of.
Book of Life.
Buffeting of Satan.
Chastity, the law of.
Childbrith-no pain in.
Christ, married.
Christ, married-Richard A. Ware.
Christ, savior of other worlds.
Christ, types of.
Christ five wounds of.
Christs.
Church of the firstborn.
Council of fifty-a compilation of quotations on the council of the fifty.
Calling & election sure source references concerning the subject of making your calling & election sure.
Calling & election-a compilation of quotations on making your calling & election sure 1830-1899.
Calling & election-words & phrases which directly relate to the doctrine of making your calling & election sure- Richard A. Ware.
Calling & election-The doctrine of making your calling and election sure by Richard A. Ware.
Calling & election-principles of perfection by Hyrum L. Andurs Volume II.
Calling & election-"Is it worth it?"Elder M. Russell Ballar fireside address

given at BYU September 2, 1979, pages 153-159.
Calling & election-Making our calling and election sure by Eldre Bruce R. McConkie, March 25, 1969, speeches of the year BYU.
Calling & election-Mormon doctrine by Bruce R. McConkie.
Calling & election-citation in Bruce R. McConkie, mormon doctrine (2ndRev. Ed.),on making your calling and election sure and related sujects.
Calling & election-Promised Messiah by Bruce R. McConkie.
Calling & election-Doctrinal New Testament Commentary vol III.
Calling & election-Millennial Messiah by Bruce R. McConkie.
Calling & election-the doctrine of making your calling and election sure by Lisle G. Brown, December 6, 1987.
Calling & election-Doctrines of Salvation by Joseph Fielding Smith.
Calling & election-History of the Church of Jesus Christ of Latter-day Saints.
Calling & election-Life eternal a series of four lectures by Lynn McKinley.
Calling & election-by Grant Shields.
Calling & election-Teachings of the Prophet Joseph Smith.
Calling & election-Calling and election make sure-two seals-more sure word of prophecy.
Cosmic kingship-The use of the right hand to the square
Earth-the creation, fall & redemption of the earth.
Endowment-a compilation of quotations on temple ordinances and priesthood vestments, through 1983, compiled by Richard A. Ware, 1985.
Endowment-apocryphal quotations concerning aspects of the temple ordinances compiled by Richard A. Ware.
Endowment symbols in facsimile #2-by Richard A. Ware.
Endowments 10 Dec. 1845 to 7 Feb. 1846 supplementary record Nauvoo temple by Lisle G. Brown.
Endowment-beatitudes are the temple endowment.
Endowment-sites in Nauvoo where temple ordinance work was preformed before the Nauvoo temple (during the lifetime of Joseph Smith) by Andrew F. Ehat.
Enoch-A compilation of quotations on the city of Enoch.
Fast days in Kirtland temple.
Forgiveness & Kindness-principles of forgiveness & kindness by the Prophet Joseph Smith from teachings of the Prophet Joseph Smith by Richard A. Ware.
Fullness of the priesthood-the fullness of Christ/the fullness of priesthood the fullness of the father.
Fullness of the priesthood:Inheritance, appointment, investiture anointing, oath and covenant by Paul James Toscano 1987.
Fullness of the priesthood-Junvenile instructor.
Fullness of the priesthood-blessing of the fullness of the priesthood as seen by the prophet Isaiah.
Fullness of the priesthood-in common with wife-bride/bridegroom.
Fullness of the priesthood questions and answers.
Fullnes of the priesthood-the concept of gathering to zion for the fullness of the priesthood.
Gadianton robbers by Richard A. Ware.
Garment-authoritative statements on the garment.
Garment-a compilation of quotations on priesthood vestments (robes & garments) by Richard A. Ware.
Gate-Quotations on "Gate" from mormon doctrine compiled by Richard A. Ware 1986.
Glossary of terms by Richard A. Ware.
Nature of God- Alvin R. Dyer.
God-Hearing the voice of God by Richard A. Ware.
God-Eternal Father and Eternal Mother.
Godhead-Eternal Father and Eternal Mother.
Godhead-Attain unto (1)

Godhead-Attain unto (2)
Gods in embryo (1)
Gods in embryo (2)
God-linage of.
Golden rule.
Heaven-the seventh heaven by Richard A. Ware.
Heirs, joint.
Historical department-confidential research files 1950-1974 by Richard A. Ware.
Holy Ghost-importance of gaining the spirit by Richard A. Ware.
Holy Ghost-statements concerning the possible identity of the Holy Ghost by Richard A. Ware.
Ordinances necessary for exaltation.
Ordinances & covenants necessary for exaltation.
Jasher-Part of the book of Jasher typed.
Journal of discourses-interesting quotation.
Kings & priest-Orson Pratt.
King of Kings and Lord of Lords-proxie.
Kingdom of priests.
Kings and priests-men anointed unto the most high God and His Father-like the Lord.
King of kings.
Nation of kings by Orson Pratt.
100,000,000 kings and priests.
Kings and priests.
Kingdom of God, a diagram of.
Kingdom of God on earth, establish.
Kingdoms-progression between by Richard A. Ware.
Last days-aramageddon.
Last days-aramageddon by Duane S. Crowther.
Last days-prophetic statements by prophets & apostles.
Lehi landed in chile, South America.
Lord-see the Lord-an address given by Spencer W. Kimball president of the quorum of the twelve apostles-Santa Monica stake fireside-November 18,1973.
Lord-see the Lord-Ye shall see my face and know that I am.
Lord-see the Lord-calling & election.
New and everlasting covenant of marriage #1.
New and everlasting covenant of marriage #2.
Melchizedek was Shem.
Mission-The threefold mission of the church compiled by Richard A. Ware July 1987.
New and everlasting covenant of marriage.
Lord-see the Lord.
Noah's home before the flood.
Respect for the words of mine anointed.
Honest differences of opinion (between the brethren) by Richard A. Ware.
Hearts of fathers to children.
Ordinances-all ordinances received.
Lord-see face.
Ordinances-the purpose of the temple ordinances.
Ordained patriarchs-natural and ordained patriarchs.
Perdition-a compilation of quotations on the second death, the unpardonable sin, sons of perdition.
Position-The position of the church in relation to the writings of the brethren by Richard A Ware
Presidency-Melchizedek-Keys of presidency-The seal of the father unto the whole house
Priesthood-The three priesthood

Gospel Mysteries

Patriarchal order of the priesthood compiled by Richard A. Ware 1985
Priesthood-Women and the priesthood by Richard A. Ware
Plural marriage-A compilation of quotations on celestial or plural marriage
Quotes
Resurrection
Plural marriage
Plural marriage-The doctrine of
Responsible-Man is responsible for the woman by Richard Ware
Resurrection-Who shall rise in the first resurrection or the resurrection of the just
Robes-A compilation of quotations on priesthood vestments (Robes & Garments)
Robes-A compilation of quotations on priesthood vestments (Robes & Garments)
Plural marriage-The practice of plural marriage among the Latter-day Saints by Richard A. Ware 1979
Robes-A compilation of quotations on priesthood vestments
Sabbath-The consolidated meeting schedule and sabbath day observance
Sacrifice-The law of sacrifice
Sacrament
Second comforter-First and second comforter
Searching the scriptures, The importance of
Secret, Keeping one
St. George-Minutes of meetings held in St. George
Succession
See the Lord-Elder David B. Haight sees the Lord
See the Lord-A heavenly manifestation-Heber Q. Hale sees the Lord
See the Lord-Scriptures on handling the Lord
See the Lord-Scriptures on seeing the Lord
See the Lord-eye opening
See the Lord-scriptures walked with God
Second anointing-first and second anointing
Second anointing ceremony
Second anointing-women anointed queens and priestesses unto their husbands.
Second anointing compilation
Second anointing notes
Second anointing sequence
Second anointing 1
Second anointing 2
Second anointing-The concept of gathering of Zion for the fullness of the priesthood by Richard A. Ware 22 October 1981
Second anointing-Heber Q. Hale received his second anointing
Second anointing-a diagram of the kingdom of God by Elder Orson Hyde.
Second anointing-Related scriptures
Second anointing-Nauvoo temple-list of persons who received their second anointing with other relevant ordinance data 1845-1846
Second anointing-The ordinance of second anointing the washing of the feet by Richard A. Ware
Second anointing-an outline of the ordinance of second anointing
Second anointing-a compilation of quotations on second anointing, church of the firstborn, kings & priests/ queens & priestesses, fullness of the priesthood
Second anointing-Letters arranged chronologically on the suject of the second anointing
Second anointing blessings
Second anointing-alphabetical listing of second anointng, Nauvoo temple, 1845-1846 from the "Book of Anointing"
Second anointing-chronological listing of second anointing, Nauvoo temple, 1845-1846 from the "Book of Anointing"
Second anointing-Appendix-selections from lthe dairies of those who received

their second anointing in the Nauvoo temple
Second anointing-A brief look at a little know ordinance by Lisle G. Brown.
Second anointing-Outline of the second anointing ceremony
Second anointing-Outline of the second anointing ceremony
Second anointing-Letter by Spencer W. Kimball
Second anointing compilation
Seer stones-A compilation of quotations on seer stones, the urim & thummim and other sacred objects
Temple-The evolution of the Mormon endowment ceremony
Temple-Endowments 10 Dec. 1845 to 7 Feb.1846 supplementary record Nauvoo temple
Temple-Extracts from the journal of Samuel W. Richards concerning the Nauvoo temple
Temple ordinances as administered in Nauvoo, Illinois, 1840-1846 by Lisle G. Brown
Temple-The veil of the Latter-day temple
Temple-Nauvoo temple history journal
Temple oriented questions and answers by Richard A. Ware
Temple-Rules for the regulation of temple work
Temple-The importance and need for modern temples by Richard A. Ware 1983
Temple-The importance of the temple by Richard A. Ware
Temples
Temples-Historical record Manti temple
Temple-The purpose of the temple ordinances
Tradition vs revelation
True order of prayer-Nauvoo after the exodus comments by Andy Ehat 18 April 1978
True order of prayer by Richard A. Ware
Quorum of the twelve
Temple-Joseph's Smith mission
True order of prayer
True order of prayer-scriptures
Talk by Richard A. Ware-Knowledge essential to salvation
Talk by Richard A. Ware-Home centered gospel living
Talk by Richard A. Ware-Establishing Zion
Talk by Richard A. Ware-Redemption
Talk by Richard A. Ware-Building Zion in our hearts
Talk by Richard A. Ware-Perfecting the Saints
Talk by Richard A. Ware-Women
Zion-The Buliding & Redemption of Zion by Richard A Ware
Washing of feet-clean every whit
Progression between kingdoms
Unpublished manuscript written by Richard A. Ware concerning many different doctrinal subjects from A to Z. An excellent overview of doctrines and how they inter-relate

Alphabetical listing of doctrinal subjects from A to Z

Preface

Gospel myteries or further light and knowledge nfo has very sensitive materials. Do not share these files with anti-mormons or non-mormons. Be **very selective** with those whom you might share these files with. I have made this infobase to share with selected personal friends and not for the general church population. These files are not made for sensationalizing or to take out of context and reporting it to go against the church and not for publication. These files are for those that are serious about studying the gospel in depth, and to help strengthen our testimonies with hope and encouragement.

Gail C. McOmber

Abraham,Blessings of
Baptism of Water
Baptism of Spirit
Blood, Cleansed by
Born again of Three Elements
Born Again, The Spiritual experience of Being
Called and Chosen
Calling and Election
Calling and Election Made Sure
Calling and Election Sure, Importance of
Calling and Election Sure, Necessary for exaltation
Calling and Election Sure, Seek for
Calling and Election Sure, Being worthy of
Christ baptized with fire & the Holy Ghost
Christ, Your life is hid with
Christ, Light of
Christ, Sons & Daughters of
Church, Divine mission of the
Comforter, Second
Covenants and Ordinances of Exaltation
Elect of God
Elijah, Powers and Blessings of
Enduring to the End
Faith in the Lord Jesus Christ
Fallen Condition of mankind
Father selects and gives to Christ
Feet, Washing of the
Firstborn, Church of the
Friends and servants of God
God, Kingdom of
God, Sons and Daughters of
Gospel, Meaning and purpose of the

Grace, Saved by
Holy
Hope
Israel, Scattering and gathering of
Joint-Heirs with Christ
Just
Justification
Just Men, Spirits of
King & Priest/Queen & Priestess
More Sure Word of Prophecy, Doctrine
More Sure Word of Prophecy, Accounts of
Name of the Father
One Hundred & Forty-Four Thousand
Patriarchal Order, The
Patriarchal Order, Apostasy and Restoration of the
Peace in this World
Pentecost, Day of
Priesthood, Aaronic Order of the
Priesthood, Chronology of the Fulness of the
Priesthood, Fulness of the, Restored
Priesthood, Holy Order of the
Priesthood, Melchizedek Order of the
Priesthood, Melchizedek, Relationship of to Sealing Power
Priesthood, Oath and Covenant of the
Priesthood, Patriarchal Order of the
Priesthood, Power of the Fulness of the
Priesthood, Purpose of the Fulness of the
Priesthood, Responsibility of Bearers
Prophets, Desire of all
Pure
Redeemed, Doctrine of
Redemption, Plan of
Righteousness
Sanctification
Sealing to Eternal Life
Sealing Power
Unpardonable Sin
Virgins, Parable of the Ten
Wheat, Parable of the, and the Tares
Women, Responsibility of
Zion

FILE NAME:ADOP_ALP.LGB

Alphabetical Listing of Sealings of Children & Adoptions, Nauvoo Temple, 1846, compiled from
Nauvoo Sealings and Adoptions, 1846-1857

Page	Name	Age	Relationship	Date
145-46	Smith, Joseph	47	(deceased)	030246
	Bernhisel, John		adopted son	
189-90	Bent, Samuel	68	parent	280146
	Mary Bent	61	parent	
	Lethis Palmer Bent		proxy for Mary Bent	

	Anson Mathews	59	adopted son	
227-28	Coray, Howard (S)	29	parent	280146
	Martha Jane Coray	24	parent	
	Howard Coray	4	son	
	Martha Jane Coray	2	daughter	
227-28	Candland, David (K)	27	parent	280164
	Mary Ann Candland	24	parent	
	Sarah Emily Candland	10	daughter days	
227-28	Cutler, Alpheus	62	parent	310146
	Lois Cutler	58	parent	
	Thaddeus Cutler	37	son	
	William Lathrop Cutler	25	son	
	Bejamin Franklin Cutler	23	son	
	Lois Huntington Cutler	35	daughter	
	Louisa Elisabeth Cutler	30	daughter	
	Sally Maria Cutler	28	daughter	
	Clarissa Crissy Cutler	22	daughter	
	Emily Track Cutler	8	daughter	
	Almon Worthy Sherman	43	adopted son	
	Buckley Burnham Anderson	27	adopted son	
	Lenira Scott	35	adopted daughter	
	Margaret Melvina Bouck	19	adopted daughter	
283-84	Fielding, Joseph	49	parent	260146 HCK
	Hannah Fielding	38	parent	
	Heber Fielding	3	son	
	Joseph Fielding	1	son	
	Rachel Fielding	7	daughter	
	Ellen Fielding	5	daughter	
283-284	Farr, Winslow	52	parent	060246
	Olive Hovey Farr	47	parent	
	Aaron Freeman farr	28	son	
	Harris Farr	26	son	
	Olive Hovey Farr	20	daughter	
	Ephraim Badger	44	adopted son	
	Harriet Badger	42	adopted daughter	
	Ebenezer Marshall Kimball	35	adopted son	
	Melancy Sweet Blakey	33	adopted daughter	
	Lucius Marchants	29	adopted son	
	Hortensia Patrick	22	adopted daughter	
	Sarah Bowen	46	adopted daughter	
	Amanda Bowen Colbourn	20	adopted daughter 329-30Hyde,	
Orson		41	parent	120146
	Nancy Marinda Hyde	31	parent	
	Laura Marinda Hyde	9	daughter	
	Emily Matilda Hyde	7	daughter	
375-76	Kimball, Heber Chase	45	parent	120146
	Vilate Kimball	40	parent	
	William Henry Kimball	20	son	
	Heber Parley kimball	7	son	
	David Patten Kimball	7	son	
	Charles Spaulding kimball	3	son	
	Brigham Willard kimball	1	son	

	Helen Mar Kimball	18	daughter		
	Martha Mariah Davenport		daughter-in-law		
377-78	Kimball, William H.	19	parent	110146	BY
	Martha Maria D. Kimball	21	parent		
	Ellen Vilate kimball	1	daughter		
377-378	Kimball, Heber Chase	45	parent	250146	BY
	Vilate Kimball	40	parent		
	William Ellis Murray	44			
	Mary Murray	35			
	James Davenport	44			
	Angelia Phelps	41			
	William Pitt	32			
	Cornelia Melvina Divine	21			
	Harmon Burgess	32			
	Sophria Minerva Burgess	36			
	James Smithies	39			
	Nancy Knowles	37			
	Charles Wesley Hubbard	36			
	Mary Ann Bosworth	30			
	Joseph Grafton Hovey	34			
	Martha Ann Webster	32			
	William A. king	25			
	Mosea Cushing	20			
	David Candland	26			
	Sarah Susan Divine	18			
	Mary Ann Candland	32		280146	AML
	George White Pitkin	45			
	Amanda Pitkin	41			
	Jesse Henry Nichols	34		010246	BY
	Edward Martin	28			
	Alice Martin	30			
	Lee, John D	33	father	050246	AML
	Aggatha Ann Lee	32	mother		
	John Alma Lee	6	son		
	William Oliver Lee	3	son		
	Joseph Hyrum Lee	2	son		
	Elizabeth Adeline Lee	10	daughter		
	Sarah Jane Lee	8	daughter		
	Mary Adeline Lee	4	daughter		
	George W. Hickerson	32			
	Sarah Hickerson	26			
	George Laub	31			
	Mary Jane Laub	15			
	Levi North	29			
	Araminta North	26	Horace B. Owens26		
	Sally Ann Owens	16			
	James Pace	34			
	Lucinda Pace	41			
	Allen Weeks	33			
	Sarah Jane Weeks	31			
	Mary Bell Weeks*	34			
	Melissa Bennett Weeks*	39?			

*Mary Bell and Melissa Bennett were sealed to Allen Weeks on 7 Feb 1846; they may not have been adopted to Lee with Weeks. The covenant between Lee and

Weeks with his three wives was cancelled by Brigham Young in 1848; see entries at end of this record.

Note: This entry is not in the "Nauvoo Sealings and Adoptions, 1846-1857," but is compiled from the journals of John D. Lee and George Laub and other records. The former volume records the cancellation of the adoptions of Levi North and his wife, and Allen Weeks and his three wives to Lee. Names of some of the wives and ages are computed from the Nauvoo Temple Endowment Register. It should also be noted that Juanita Brooks in editing J.D. Lee's journals claimed that Samuel Gully and his Ovanda Gully were adopted to Lee, but the "Nauvoo Sealings and Adoptions, 1846-1857" has Gully adopted to Brigham Young. This entry may not be totally accurate or complete.

389-90	Lyman, Amasa Mason	33	parent 010246 BY
	Maria Louisa Lyman	28	parent
	Francis Marion Lyman	6	son (heir)
	Matilda Lyman	10	daughter
	Ruth Adelia Lyman	3	daughter
	David Frederick	45	adopted son
	John Sheeter Gleason	27	adopted son
	Desdemona Gleason	25	adopted daughter
415-16	Miller, George	52	parent 250146 BY
	Mary Catherine Miller	45	parent
	Joshua Lewis Miller	19	son, holding birthright
	Mary Catherine Miller	12	daughter
	Elizabeth Virginia Miller	6	daughter
	Elizabeth Ann Miller	19	daughter-in-law
	Lewis Elijah Anderson	12	adopted son
	Henry C. Boyle	22	adopted son
	Miller, George	52	parent 250146 BY
	Sophia Miller	45	parent
	William Leyland	18	son, holding birthright
	Eliza Leyland	14	daughter, holding birthright
	Sophia Leyland	10	daughter
	Sarah Leyland	8	daughter
	Miller, George	52	parent 250146 BY
	Elizabeth Miller	29	parent
	Lewis Miller	14	son, holding birthright
	Harrison Miller	9	son
	Charles Miller	7	son
	Ruth Ann Miller	12	daughter, holding birthright
	Mary Jane Miller	10	daughter
417-418	Morley, Isaac	60	parent 030246 BY Lucg Morley60 parent
	Isaac Morley, Jun.	17	son, heir
	Joseph Steward Allen	35	
	Chancey Whiting	27	
	Aaron Cox	25	
	Philena Morley	33	
	Lucy Diantha Morley	31	
	Eaitha Ann Morley	29	
	Cordelia Calestia Morley	23	

	Theresa Arathusa Morley	20	
457-58	Pratt, Orson	35	parent 170146 HCK
	Sarah Merinda Pratt	29	parent
	Orson Pratt, Junr.	9	son
	Celestia Larissa Pratt	4	daughter
481-482	Richards, Willard	42	parent 250146 BY
	Jennette Richards	29	parent (deceased)
	Amelia Elizabeth Richards		proxy for deceased
	Heber John Richards	6	son, holding birthright
	Rhoda Ann Jennette Richards	3	daughter, holding birthright
	Ellen Partington	12	adopted daughter
	Richards, Willard	42	parent 250146
	Jennette Richards	29	parent (deceased)
	Amelia Elizabeth Richards		proxy for deceased
	Stephen Longstreet	49	
	Ann Longstreet	50	
	Thomas Bullock	30	
	Henrietta Bullock	29	
	Lucy Caroline Bullock	26	
	Willmer Benjamin Benson	32	
	Ann Elizabeth Fox	31	
	George Darling Watt	30	
	Mary Watt	35	
	Peter Muir	40	
517-518	Smith John	65	parent 250146 BY
	Clarissa Smith	56	parent
	George Albert Smith	29	son
	John Lyman Smith	18	son
	Caroline Smith	26	daughter
	Thomas Callister	25	son-in-law
	Bathsheba Wilson Smith	36	daughter-in-law
	Augusta Bowen Smith	18	daughter-in-law
	Helen Mar Clark Callister	17	daughter-in-law
518-19	Smith, George Albert	29	parent 250146 BY
	Bathsheba Smith	24	parent
	George Albert Smith	4	son
	Bathsheba Smith	2	daughter
517-18	Smith, Hyrum	46	(martyred) 260146 BY
	Heber C. Kimball		proxy
	Jarusha Barden Smith	41	deceased
	Mary Fielding Smith		proxy
	John Smith	14	son
	Joseph Fielding Smith	8	son
	Jarusha Smith	10	daughter Sarah Smith 9daughter
	Martha Ann Smith	5	daughter
519-20	Smith, Hyrum	46	(martyred) 260146 BY
	Heber C. Kimball		proxy
	Jarusha Barden Smith	41	deceased
	Mary Fielding Smith		proxy
	Joseph Fielding	49	

	Hannah Greenwood Fielding	38		
	Robert Blashell Thompson	35		
	John Taylor acting proxy for an in behalf of R.B. Thompson, deceased.			
	Mercy Rachel Thompson	39		
	Howard Coray	29		
	Martha Jane Coray	24		
	James Lawson	26		
	Charles Smith	27		
	Sarah Smith	25		
519-20	Spencer, Orson	44	parent	270146 BY
	Catherine Curtis Spencer	35	parent	
	Howard Orson Spencer	8	son	
	George Boardsman Spencer	6	son	
	Ellen Curtis Spencer	14	daughter	
	Aurella Reed Spencer	12	daughter	
	Catherine Curtis Spencer	10	daughter	
	Lucy Curtis Spencer	5	daughter	
519-20	Smith, Hyrum		martyred	280146 BY
	Heber C. kimball acting proxy for Patriarch Hyrum Smith			
	Jerusha B. Smith		deceased	
	Mary F. Smith acting for and in behalf of Jerusha			
	Lovina Smith Walker	19		
	Lorin Walker	23		
	Charles Wesley Wandall	27		
521-22	Mary Brown Wandall	35		
521-22	Smith, Don Carlos		parent	300146 BY
	George Albert Smith acting proxy for Don Carlos Smith, deceased			
	Agnes Moulton Smith	35	parent	
	Agnes Charoltte Smith	10	daughter	
	Josephine Donna Smith	5	daughter	
521-22	Spencer, Daniel	52	parent	310146 BY
	Cleo Spencer	22	Mary Spencer accting for the deceased.	
	Claudius Victor Spencer	22	son	
	Gilbert Henry van Schoonhoven	18	son	
	Mary Leone Spencer	3	daughter	
535-36	Taylor, John	38	parent	170146 HCK
	Leonora Taylor	50	parent	
	George John Taylor	12	son	
	Joseph Taylor	7	son	
	Mary Ann Taylor	10	daughter	
535-36	Thompson, Robert Blashell		deceased	260146 HCK
	John Taylor acting proxy for R.B. Thompson, deceased			
	Mercy Rachel Thompson	39	parent	
	William Jenkins	32		
	Eliza Jenkins	35		
535-36	Taylor, John	38		040246
	Leonora Taylor	50		

	Richard Ballantyne	29		
	Jane Benbow	54		
	John Benbow	46		
	Agnes Benbow	25		
	Joseph Horne	35		
	Mary Isabella Horne	28		
	Stephen Hales	55		
	Charles Lambert	30		
	Mary Alice Cannon	18		
	William Symmonds	49		
	Helenora Symmonds	51		
	William Rowbey	48		
	Mary Ann Rowbey	36		
	Thomas Danville	54		
	Mary Peters	49		
	Thomas Hall	31		
	Ann Hughs	29		
537-38	Samuel Bringhurst	30		
	Eleanor Beitler Breisler	30		
	Ariah Coats Brower	29		
	Margaret Eliza Brower	27		
	William Blackhurst	39		
	Mary Blackhurst	42		
	Samuel Langdon Payne	38		
	Mary Belknap	30		
	George Cannon	19		
561-62	Whitney, Newel Kimball	51	parent	120146
	Elizabeth Ann Whitney	46	parent	
	Horace Kimball Whitney	23	son	
	Orson Kimball Whitney	16	son	
	John Kimball Whitney	14	son	
	Joshua Kimball Whitney	11	son	
	Don Carlos Whitney	5	son	
	Sarah Ann Whitney		daughter	
	Ann Maria Whitney	10	daughter	
	Mary jane Whitney	2	daughter	
561-62	Whitney, Newel Kimball	51	parent	260146
	Elizabeth Ann Whitney	46	parent	
	Joseph Corodon Kingsbury	34		
	Dorcas Adelia More Kingsbury	18		
	Loenza Alcina Pond	16		
	Spencer Walton Welsbank	22		010246
	Thomas Moor	45		
	Mahala Dorcas Higby	40		
591-92	Young, Brigham	45	parent	110146 HCK
	Miriam Young		deceased	
	Mary Ann Young	43	proxy	
	Joseph Angel Young	12	son	
	Brigham Young, Jr.	10	son John Willard Young 2daughter	
	Elizabeth Young	21	daughter	
	Vilate Young	16	daughter	
	Roxy Erma Alice Young	7	daughter	
	Eunice Caroline Young	5	daughter	
	Edmund Ellsworth	27	son-in-law	

591-92	Young, Brigham	45	parent	250146 HCK
	Miriam Young		deceased	
	Mary Ann Young	43	proxy	
	Albert Perry Rockwood	41		
	Nancy Haven Rockwood	41		
	John D. Lee	34		
	Aggatha Lee	32		
	George Davidson Grant	34		
	Elizabeth Grant	30		
	Joshua Sawyer Holman	52		
	Rebecca Whitcomb Holman	53		
	Truman Osborn Angel	36		
	Polly Angel	33		
	William Weeks	33		
	Caroline Weeks	43		
	Jacob Flinn Hutchison	30		
	Constantia Hutchinson	29		
	Leslie Lyme	30		
	Elspith Lyme	22		
	Elisha Averett	36		010246 HCK
	Sarah Ann Averett	15		
	Elijah Averett	34		
	Cherrizada Averett	34		
	John Harvey	32		
	Eliza Harvey	32		
	Jesse Charles Braley	36		
	Jeremiah Willey	42		
	Sammantha Willey	32		
	Alexander Williams	43		
	Isabella Williams	40		
595-96	William Warren Major	42		010246 HCK
	Sarah Major	35		
	Stephen Hezekiah Goddard	36		
	Zemiah Norwood Goddard	43		
	Moses Martin Sanders	43		
	Amanda Armstrong Sanders	36		
	George R. Grant	26		
	Mary Dorsey Grant	23		
	Samuel Lindsey Sprague	41		
	Mary Woodward Sprague	42		
	Chandler Holbrook	39		
	Eunice Holbrook	36		
	Samuel Gully	37		
	Ovanda Gully	24		
	Harmon Daggott Bayless	34		
	Juliet Bayless	30		
	Simson Adams Dunn	42		
	Margaret Dunn	34		
	Israel Barlow	40		
	Elizabeth Haven Barlow	35		
	Samuel Brown	45		
	Lydia Maria Brown	30		
	Philo Dibble	40	Hannah Ann Dibble	38
	Joseph Busby	36		
	Ann Cady Busby	35		
	Curtis Edwin Bolton	34		
	Rebecca Bunker	36		
	John Lytle	43		

	Christiana Lytle	39		
	James Boyd Woodward	45		
	Mary Ellen de la Montagnie	43		
597-98	Young, Brigham	45	parent	020246 HCK
	Agusta Adams Young	44	parent	
	James Graham	42		
	Mary Graham	42		
	Isaac Morley	60		
	Lucy Morley	60		
	Robert Pierce	49		
	Hannah Pierce	44		
605-06	Kimball, Heber C.	45	parent	010246 BY
	Vilate Kimball	40	parent	
	Jesse Pierce Harmon	51		
	Anna Harmon	48		
	John Brick Forsgren	30		
	Mary Ann Forsgren	22		
	Hans Christian Hanson	40		
	Peter Olson Hansen	28		
	Howard Egan	22		
	Abraham Palmer	39		
	Patience Deliah Palmer	37		
	Alvah Lewis Tippets	37		
	Caroline Tippets	20		

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NOTE: John D. Lee is not found in the above record as having his children sealed or men adopted to him, but page 803 has the following:

Divorces [these are the only ones in this record]:

John Doyle Lee and Nancy Bean, his wife, desolved [sic] Matrimony Feb. 25, 1848

John Doyle Lee and Allen Weeks + 3 wives desolved [sic] Covenants Apr. 19, 1848

John Doyle Lee and Levi North + wife desolved [sic] Covenants Apr. 19, 1848

FILE NAME:ADOP_CHR.LGB

Chronogical Listing of Sealings of Children & Adoptions, Nauvoo Temple, 1846 compiled from the "Nauvoo Sealings and Adoptions, 1846-1857"

= =

Name	Age	Date	Offc	Comments
- -				
-Young, Brigham	45	11 Jan 46	HCK	father
Miriam Young				mother (deceased - Mary Ann Young proxy)
Joseph Angel Young	12			son
Brigham Young, Jr.	10			son
John Willard Young	2			daughter
Elizabeth Young	21			daughter

Gospel Mysteries

Vilate Young	16		daughter
Roxy Erma Alice Young	7		daughter
Eunice Caroline Young	5		daughter
Edmund Ellsworth	27		
Kimball, William H.	19	11 Jan 46 BY	father
Martha Maria D. Kimball	21		mother
Ellen Vilate kimball 1			daughter
- - -

Mary Ann Bosworth	30		
Joseph Grafton Hovey	34		
Martha Ann Webster	32		
William A. king	25		
Mosea Cushing	20		
David Candland	26		
Sarah Susan Divine	18		
Miller, George	52	25 Jan 46 BY	father
Mary Catherine Miller	45		mother
Joshua Lewis Miller	19		son
Mary Catherine Miller	12		daughter
Elizabeth Virginia Miller	6		daughter
Elizabeth Ann Miller	19		daughter-in-law
Lewis Elijah Anderson	12		adopted son
Henry C. Boyle	22		adopted son
Miller, George	52	25 Jan 46 BY	father
Sophia Miller	45		mother
William Leyland	18		son
Eliza Leyland	14		daughter
Sophia Leyland	10		daughter
Sarah Leyland	8		daughter
Miller, George	52	25 Jan 46 BY	father
Elizabeth Miller	29		mother
Lewis Miller	14		son
Harrison Miller	9		son
Charles Miller	7		son
Ruth Ann Miller	12		daughter
Mary Jane Miller	10		daughter
Richards, Willard	42	25 Jan 46 BY	father
Jennette Richards	29		mother (deceased - Amelia Elizabeth Richards proxy)
Heber John Richards	6		son
Rhoda Ann Jennette Richards	3		daughter
Ellen Partington	12		adopted daughter
Richards, Willard	42	25 Jan 46 BY	father
Jennette Richards	29		mother (deceased -Amelia Elizabeth Richards proxy)
Stephen Longstreet	49		
Ann Longstreet	50	Thomas Bullock30	
Henrietta Bullock	29		
Lucy Caroline Bullock	26		
Willmer Benjamin Benson	32		
Ann Elizabeth Fox	31		
George Darling Watt	30		
Mary Watt	35		
Peter Muir	40		
Smith John	65	25 Jan 46 BY	father
Clarissa Smith	56		mother
George Albert Smith	29		son
John Lyman Smith	18		son
Caroline Smith	26		daughter

Thomas Callister	25		son-in-law
Bathsheba Wilson Smith	36		daughter-in-law
Augusta Bowen Smith	18		daughter-in-law
Helen Mar Clark Callister	17		daughter-in-law
Smith, George Albert	29	25 Jan 46 BY	father
Bathsheba Smith	24		mother
George Albert Smith	4		son
Bathsheba Smith	2		daughter
Young, Brigham	45	25 Jan 46 HCK	father
Mary Ann Young			mother
Albert Perry Rockwood	41		
Nancy Haven Rockwood	41		
John D. Lee	34		
Aggatha Lee	32		
George Davidson Grant	34		
Elizabeth Grant	30		
Joshua Sawyer Holman	52		
Rebecca Whitcomb Holman	53		
Truman Osborn Angel	36		
Polly Angel	33		
William Weeks	33		
Caroline Weeks	43		
Jacob Flinn Hutchison	30		
Constantia Hutchinson	29		
Leslie Lyme	30		
Elspith Lyme	22		
- - -

Sarah Smith	25			
Thompson, Robert Blashell		26	Jan 46 HCK	husband (deceased - John Taylor proxy)
Mercy Rachel Thompson	39			mother
William Jenkins	32			
Eliza Jenkins	35			
Whitney, Newel Kimball	51	26	Jan 46 NG	father
Elizabeth Ann Whitney	46			mother
Joseph Corodon Kingsbury	34			
Dorcas Adelia More Kingsbury	18			
Loenza Alcina Pond	16			
Spencer, Orson	44	27	Jan 46 BY	father
Catherine Curtis Spencer	35			mother
Howard Orson Spencer	8			son
George Boardsman Spencer	6			son
Ellen Curtis Spencer	14			daughter
Aurella Reed Spencer	12			daughter
Catherine Curtis Spencer	10			daughter
Lucy Curtis Spencer	5			daughter
Bent, Samuel	68	28	Jan 46 NG	father
Mary Bent	61			mother (deceased - Lethis Palmer Bent proxy)
Anson Mathews	59			adopted son
Coray, Howard	29	28	Jan 46 NG	father
Martha Jane Coray	24			mother
Howard Coray	4			son
Martha Jane Coray	2			daughter
Candland, David (K)	27	28	Jan 46 NG	father
Mary Ann Candland	24			mother
Sarah Emily Candland	10			daughter
Kimball, Heber Chase	45	28	Jan 46 AML	father
Vilate Kimball	40			mother
Mary Ann Candland	32			
George White Pitkin	45			
Amanda Pitkin	41			
Smith, Hyrum	46	28	Jan 46 BY	father (deceased - Heber C, Kimball proxy)
Jarusha Barden Smith	41			mother (deceased - Mary Fielding Smith proxy)
Lovina Smith Walker	19			
Lorin Walker	23			
Charles Wesley Wandall	27			
Mary Brown Wandall	35			
Smith, Don Carlos		30	Jan 46 BY	father (deceased - George Albert Smith proxy)
Agnes Moulton Smith	35			mother
Agnes Charoltte Smith	10			daughter
Josephine Donna Smith	5			daughter

Cutler, Alpheus	62	31 Jan 46	NG	father
Lois Cutler	58			mother
Thaddeus Cutler	37			son
William Lathrop Cutler	25			son
Bejamin Franklin Cutler	23			son
Lois Huntington Cutler	35			daughter
Louisa Elisabeth Cutler	30			daughter
Sally Maria Cutler	28			daughter
Clarissa Crissy Cutler	22			daughter
Emily Track Cutler	8			daughter
Almon Worthy Sherman	43			adopted son
Buckley Burnham Anderson	27			adopted son
Lenira Scott	35			adopted daughter
Margaret Melvina Bouck	19			adopted daughter
Spencer, Daniel	52	31 Jan 46	BY	father
Spencer, Cleo				mother (deceased - Mary
Spencer proxy) Claudius Victor Spencer	22			son
Gilbert Henry van Schoonhoven	18			
Mary Leone Spencer	3			daughter
- - -

Sarah Major	35			
Stephen Hezekiah Goddard	36			
Zemiah Norwood Goddard	43			
Moses Martin Sanders	43			
Amanda Armstrong Sanders	36			
George R. Grant	26			
Mary Dorsey Grant	23			
Samuel Lindsey Sprague	41			
Mary Woodward Sprague	42			
Chandler Holbrook	39			
Eunice Holbrook	36			
Samuel Gully	37			
Ovanda Gully	24			
Harmon Daggott Bayless	34			
Juliet Bayless	30			
Simson Adams Dunn	42			
Margaret Dunn	34			
Israel Barlow	40			
Elizabeth Haven Barlow	35			
Samuel Brown	45			
Lydia Maria Brown	30			
Philo Dibble	40			
Hannah Ann Dibble	38			
Joseph Busby	36			
Ann Cady Busby	35			
Curtis Edwin Bolton	34			
Rebecca Bunker	36			
John Lytle	43			
Christiana Lytle	39			
James Boyd Woodward	45			
Mary Ellen de la Montagnie	43			
Kimball, Heber C.	45	1 Feb	BY	father
Vilate Kimball	40			mother
Jesse Pierce Harmon	51			
Anna Harmon	48			
John Brick Forsgren	30			
Mary Ann Forsgren	22			
Hans Christian Hanson	40			
Peter Olson Hansen	28			
Howard Egan	22			
Abraham Palmer	39			
Patience Deliah Palmer	37			
Alvah Lewis Tippets	37			
Caroline Tippets	20			
Young, Brigham	45	2 Feb	HCK	father
Agusta Adams Young	44			mother
James Graham	42			
Mary Graham	42			
Isaac Morley	60			
Lucy Morley	60			
Robert Pierce	49			
Hannah Pierce	44			
- - -

Morley, Isaac	60	3 Feb	BY	father
Lucy Morley	60			mother
Isaac Morley, Jun.	17			son
Joseph Steward Allen	35			
Chancey Whiting	27			
Aaron Cox	25			
Philena Morley	33			
Lucy Diantha Morley	31			
Eaitha Ann Morley	29			
Cordelia Calestia Morley	23			
Theresa Arathusa Morley	20			(Crossed in original)
- - -

James Pace	34
Lucinda Pace	41
Allen Weeks	33
Sarah Jane Weeks	31
Mary Bell Weeks*	34
Melissa Bennett Weeks*	39?

*Mary Bell and Melissa Bennett were sealed to Allen Weeks on 7 Feb 1846; they may not have been adopted to Lee with Weeks. The covenant between Lee and Weeks with his three wives was cancelled by Brigham Young in 1848.

Note: This entry is not in the "Nauvoo Sealings and Adoptions, 1846-1857," but is compiled from the journals of John D. Lee and George Laub and other records. The former volume records the cancellation of the adoptions of Levi North and his wife, and Allen Weeks and his three wives to Lee. Names of some of the wives and ages are computed from the Nauvoo Temple Endowment Register. It should also be noted that Juanita Brooks in editing J.D. Lee's journals claimed that Samuel Gully and his Ovanda Gully were adopted to Lee, but the "Nauvoo Sealings and Adoptions, 1846-1857" has Gully adopted to Brigham Young. This entry may not be totally accurate or complete.

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Farr, Winslow	52	6 Feb 46	NG	father
Olive Hovey Farr	47			mother
Aaron Freeman Farr	28			son
Harris Farr	26			son
Olive Hovey Farr	20			daughter
Ephraim Badger	44			adopted son
Harriet Badger	42			adopted daughter
Ebenezer Marshall Kimball	35			adopted son
Melancy Sweet Blakey	33			adopted daughter
Lucius Marchants	29			adopted son
Hortensia Patrick	22			adopted daughter
Sarah Bowen	46			adopted daughter
Amanda Bowen Colbourn	20			adopted daughter

Abbreviations for officiators:

AML	Amasa Mason Lyman
BY	Brigham Young
HCK	Heber C. Kimball
NG	Not Given

FILE: #3 ADOPTION

ABRAHAMIC COVENANT
Bible Dictionary

Abraham first received the gospel by baptism (which is the covenant of salvation). Then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant of exaltation), gaining assurance thereby that he would have eternal increase. Finally he received a promise that all of these blessings would be offered to all of his mortal posterity:

Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins--from whose loins ye are, namely, my servant Joseph--which were to

continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.

Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.

Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.

Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.

And if her husband be with another woman, and he was under a vow, he hath

broken his vow and hath committed adultery.

And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.

For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursing's, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

(D&C: Section 132:29-50)

But I, Abraham, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me: Arise, and take Lot with thee; for I have purposed to take thee away out of Haran, and to make of thee a minister to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice.
For I am the Lord thy God; I dwell in heaven; the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains--Depart hence--and behold, they are taken away by a whirlwind, in an instant, suddenly.

My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal.

(PoGP:Abraham 2:6-11)

Included in the divine promises to Abraham were the assurances that (1) Christ would come through his lineage, and that (2) Abraham's posterity would receive certain lands as an eternal inheritance (Gen. 17;22: 15-18; Gal. 3; Abr. 2). These promises taken together are called the **Abrahamic covenant**. It was renewed with Isaac (Gen. 26: 1-4, 24) and again with Jacob (Gen. 28; 35: 9-13; 48: 3-4).

The portions of the covenant that pertain to personal salvation and eternal increase are renewed with each individual who receives the ordinance of celestial marriage (see D&C 132:29-33 [and Abr. Facsimile No. 2, Fig. 3.])

Those of non-Israelite lineage, commonly known as gentiles, are adopted into the house of Israel, and become heirs of the covenant and the seed of Abraham, through the ordinances of the gospel

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

(NewT:Galatians 3:26-29)

ADOPTION

MORMON DOCTRINE
PAGE 23

By the law of adoption those who receive the gospel and obey its laws, no matter what their literal blood lineage may have been, are adopted into the lineage of Abraham. (Abra. 2:9-11.) "The effect of the Holy Ghost upon a Gentile," the Prophet says, "is to purge out the old blood, and make him actually of the seed of Abraham." Such a person has "a new creation by the Holy Ghost." (Teachings,pp.149-150.) Those who magnify their callings in the Melchizedek Priesthood are promised that they will be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron **and the seed of Abraham.**" (D. & C. 84:33-34.)

Indeed, the faithful are adopted into the family of Christ; they become "the children of christ, his sons, and his daughters"; they are "spiritually

begotten," for their "hearts are changed through faith on his name," thus being "born of him," becoming "his sons and his daughters." (Mosiah 5:7.) Paul explained the doctrine of adoption by saying, "As many as are led by the Spirit of God, they are the sons of God," because they receive "the Spirit of adoption," being or becoming Israelites, "to whom pertaineth the adoption." (Rom. 8:14-24; 9:4; gal. 4:5; Eph. 1:5.)

And as I said unto Abraham concerning the kindred's of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed. (D&C: Section 124:58)

Visions manifested to Joseph Smith the Prophet and Oliver Cowdery in the temple at Kirtland, Ohio, April 3, 1836. HC 2:435-436. The occasion was that of a Sabbath day meeting. The Prophet prefaces his record of the manifestations with these words: "In the afternoon, I assisted the other Presidents in distributing the Lord's Supper to the Church, receiving it from the Twelve, whose privilege it was to officiate at the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from Prayer, the following vision was opened to both of us."

1-10, The Lord Jehovah appears in glory and accepts the Kirtland Temple as his house;

11-12, Moses and Elias each appear and commit their keys and dispensations;

13-16, Elijah returns and commits the keys of his dispensation as promised by Malachi.

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea the hearts of thousands and tens of thousands shall greatly rejoice in

consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come--

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse--

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C: Section 110:Heading-16)

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D&C: Section 132:49)

For ye are all the children of God by faith in Christ Jesus.

For as many of you as have been baptized into Christ have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (NewT:Galatians 3:26-29)

For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Noah, who gave warning of the flood; Shem, the great high priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; (D&C: Section 138:41)

The 2nd Priesthood is Patriarchal authority. Go to an d finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood.

The 3rd is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinances, made without an oath; but the Priesthood of

Melchizedek is by an **oath** and **covenant.** (DHC. p.554-556)

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, **and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.)

[Note: Here Christ is a King of kings and Lord of lords and instruction each family patriarch as needed.]

The Office of Patriarch to The Church:

In regard to the office of patriarch, William Smith has been ordained patriarch to the church; but he is not the only patriarch, but would act as a senior patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead, priority, or presidency of the patriarchal office in this place; and in this capacity, if there should be a council of patriarchs, he as a matter of course would preside by right of office. But every legally ordained patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess that authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the before mentioned persons, or as that of the president of the church.

Rights of Fathers to Act as Patriarchs:

Every father, after he has received his patriarchal blessing, is a patriarch to his own family, **and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church: in fact it is his right; and a patriarch is blessing his children, can only bless as his mouthpiece.**

A patriarch to the church is appointed to bless those who are orphans, or have no father in the Church to bless them. Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burden would be too onerous; hence other patriarchs have been ordained, both in this country, and in England, to assist the patriarch to the church, and hence the provision made in the Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, [patriarchs] as they shall be designated unto them by revelation." (D. & C. 107:39.) And should any of those patriarchs remove here, they have just as

much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother William Smith, however "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, **or from their fathers, might be tempted to think they were of no avail**, and to set at rest this agitated question.

The Patriarch Does Not Preside Over the Priesthood or the Church:

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch over the whole church" place Brother William Smith at the head of the whole church as president?

Answer. No. Brother William is not patriarch over the whole church, but patriarch to the church, and as such he was Ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church to Jesus Christ of Latter-day Saints. The twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them? The patriarch? No. Those who ordained them. And to who is committed the power and authority to regulate all the affairs of the churches abroad? And who has the charge of the whole priesthood here? Answer. The presidency of the church, and not the patriarch.

But does not the Doctrine and Covenants say:

"First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D. & C. 124:124.)

Yes, but that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto my servant **Joseph to be a presiding elder over all my church**, to be a translator, a revelator, a seer, and prophet." (D. & C. 124:125.) In the Doctrine and Covenants we read "the duty of President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses." (D. & C. 107:91.) And from this is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest and king. Both Abraham and Jacob stood in the same relationship to their families**. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. they were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob [or Lehi]; but inasmuch as there had

been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: **that blessings might be conferred according to the ancient order, and those who were orphans, or had no father to bless them [As Abraham was an Orphan, his fathers leaving the priesthood sought his blessings from the fathers who had not left the priesthood], might receive it through a patriarch who should act as proxy for their father, (Abraham and Joseph Smith act as proxy for our true fathers,) and that fathers might again be enabled to act as patriarchs to their families, and bless [and seal] their children [with the holy spirit of Promise]. For like the other ordinances in the church, this had been neglected and must needs be restored.** But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was one counsel, but when he was ordained patriarch he gave it up and another was ordained in his stead, [William Law] and in all probability if Brother William magnifies his calling, he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did--not as president of the church, but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joseph were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Brother William was in the quorum of the twelve yet he was not president of the twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith presidents over the church instead of Joseph.

Brother William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A patriarch is what is termed in scripture an evangelist, and Brother William acts in that capacity, and God placed in the church "first apostles,' not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of patriarch? His son Joseph, and Father Smith ordained Hyrum, and the twelve (of whom Brother William is one) ordained him. Who are appointed to ordain evangelical ministers? It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.) Can a stream rise higher than its fountain? No....

We think that everyone will see that Brother William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Brother William will still retain the same power, priesthood, and authority that he did before, and yet will hold in connection with that the patriarchal office and the keys of that priesthood, and as one of the twelve must maintain his dignity as one of the presidents of the church [This occurred during the

apostolic interregnum of 1844–1847 when the twelve, Brigham Young at their head, were sustained as "presidents of the Church"], of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents, and councils of the church. (Times and Seasons, 6:921–922, June 1, 1845; The Gospel Kingdom, John Taylor, p. 146–149.)

Abraham seeks the blessings of the patriarchal order:

In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence;

And, finding there was greater happiness and peace and rest for me, **I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same**; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, **I became a rightful heir, a High Priest, holding the right belonging to the fathers.**

It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, or first father, through the fathers unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed.
(PoGP:Abraham Heading & 1:1–4)

Abraham had to receive these blessings proxy from one holding the office of presidency because his fathers turned away from the priesthood.

My fathers having turned from their righteousness, and form the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to harken to my voice; (Abraham 1:5)

[Note: Here we learn that the Patriarch:

1. Holds the keys of sealing, even the holy Spirit of Promise, [which is the spirit of Elijah or the fullness of the priesthood, concerning the seed].

2. We learn that the patriarch is standing as proxy for the fathers or Kings and priests as Abraham:

3. We can conclude as Abraham stated he sought for:

A. The right of the priesthood [the fullness of the priesthood–to be made a king and a priest over his posterity and

B. He sought for the right to bestow the same blessings on his seed.

4. Therefore it is obvious why the keys of sealing, even the holy Spirit of Promise [resides in the patriarch] because as Abraham the King and Priest over his family, has the right to administer the same unto his family and transmit the same keys to his children.

5. This is why you see Lehi of the Book of mormon probably as a Patriarch,

Prophet, Priest, and King over his seed had the right when separated from the first presidency, became the first presidency over his family and Held the keys to administer the same unto his seed. ie., He married his sons and daughters, made them kings and priests unto the Most High God, and anointed their wives Queens and Priestess unto their husbands which is the holy spirit of promise, sealing them up to eternal life. He also bestowed the Fullness of the Priesthood on His children and transmitted the same Keys to them so that they Could Build Temples and bestow the same sealing keys upon their posterity unto the latest generation. This is why Moroni was see by John Proclaiming the Everlasting Gospel. Because he understood the fullness of the priesthood and outlined it four times to the Prophet Joseph Smith and as a symbol he stands upon the top of the Capstone of the Temple symbolizing that he is proclaiming the fullness of the priesthood starting with the introductory steps all the way up to the capstone of the temple of man when they are made Kings and Priests unto the Most high God and Queens and Priestesses unto their husbands and reign equally with him over their seed and hold the right to bestow the same upon their posterity as Abraham and as Lehi and as God, And all other affiliations stand in proxy of the Father or fathers. The Prophet stands as the proxy King and Priest and his wife the queen and priestess in and over the Kingdom of God of the Earth. Transmitting these keys to each head of each family to stand in their own capacity eventually attaining unto the Godhead themselves.....

Here we see the full order of the Church as described time and time again:

Christ said in his great prophetic Prayer "Thy Kingdom come thine will be done on earth which is done in heaven:

1. In order to establish what the Christ had prayed for in his prophetic prayer; the Lord Set up the First Presidency which represents the Godhead and is Proxy Father, Son, and Holy Ghost. Which priesthood is without father and mother-or in other words holds all the Keys of the Fullness of the Priesthood independent of the Patriarchal order.

2. He then made Joseph to stand in his place as his is a Patriarchal order and made him Proxy King of Kings and Lord of Lords, which keys will be delivered back to Christ at the start of the Millennium and then the Christ will deliver these keys to His Father and Our Father at the end of the Millennium.

3. The Lord through Joseph Smith then established the order of the Church to restore the Patriarchal order which had been lost.
He:

1. Set up the first presidency to preside over the Fullness of the priesthood. (D&C 124:125.)

2. Established the Patriarchal Computer Book: C:\SCRIPT\LDS-ENGL.BYB

Abraham, Covenant of.

Abraham [and Sarah] first received the gospel by baptism (which is the covenant of salvation). Then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant [and seal by the priesthood and by the Holy Ghost] of exaltation) [<u>according to our faithfulness</u>], gaining assurance thereby that he [and his wives jointly] would have eternal increase. Finally he received a promise that <u>all of these blessings</u> would be offered to <u>all</u> of his mortal posterity [including the crowning ordinance of the new and everlasting covenant of marriage that of being anointed and sealed kings and queens, priests and priestesses to the

most God, to rule and reign in the house of Israel forever. (D&C 132:29-50; Abr. 2:6-11). (**Abraham, Covenant of.**; Bible Dictionary p. 602)

...This covenant was renewed with Isaac (Gen. 24:60; 26:1-4, 24) and again with Jacob. (Gen. 28; 35:9-13; 48:3-4.) Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member who enters to order of celestial marriage; through that order the participating parties become inheritors of <u>all the blessings of Abraham, Isaac, and Jacob.</u> (D & C 132; Rom. 9:4; Gal. 3; 4.) (Mormon Doctrine, p. 13)

Adam-God Theory:

All exalted beings become joint heirs with Christ and inherit the fullness of the Father's kingdom. Having entered in at the gate of celestial marriage, and having pressed forward in righteousness, overcoming all things, they pass by the angels and the gods "to their exaltation and glory in all things.

...Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) Of all these Adam is the chief, presiding (under Christ and the Father) in the patriarchal order over all the rest. There is no mystery about this doctrine except that which persons ignorant of the great principles of exaltation and unfriendly to the cause of righteousness have attempted to make. (Mormon Doctrine, p. 19) [This is to help explain exaltation as the picture of Orson Hyde drew, also each one of us falls under this chart. Also, this is important **to show that the <u>patriarchal order</u> is <u>sealed</u> upon us in the New and everlasting covenant of marriage to fall in this order.**]

Adoption:

...Those who magnify their callings in the Melchizedek Priesthood are promised that they will be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed to Abraham." (D. & C. 84:33-34.)

Indeed, the faithful are adopted into the family of Christ; they become "the children of Christ, his sons, and his daughters"; they are "spiritually begotten,: for their "hearts are changed through faith on his name," thus being "born of him," becoming "his sons and his daughters. (Mosiah 5:7.) Paul explained the doctrine of adoption by saying, "As many as are led by the Spirit of God, they are the sons of God," because they receive "the Spirit of adoption," being or becoming Israelites, "to whom pertaineth the adoption." (Rom. 8:14-24; 9:4; Gal. 4:5; Eph. 1:5.) (Mormon Doctrine, p. 23)

Equality

1. Under conditions of full gospel **equality**, perfect fairness and equity would prevail in every sphere of life. All persons similarly situated would be treated exactly the same as all other such persons; all would enjoy and possess the same things. Perfect impartiality would reign, for "there should be an equality among all men." (Mosiah 27:3; Alma 1:26.) By way of illustration, the gospel message itself is and should be freely available to all men. (Third Article of Faith.) The Lord "inviteth them **all** [this is a prophetic statement for the black race] to come unto him and partake of his goodness; and he denieth none that come unto him, **black and white, bond and free, male and female; and he remembereth the heathen**; and **all are alike unto God, both Jew and Gentile.**" (2 Ne. 26:33.)

Gospel Mysteries

Perfect equality does not now prevail, either in the world or in the Church. But when life is perfected among the saints and when the highest gospel law is lived, then both temporal and spiritual equality will prevail. Temporal adjustments under the principles of consecration will make "every man qual according to his circumstances and his **wants** and **needs.**" (D. & C. 51:3; 82:17.) "In your temporal things you shall be qual, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." (E. & C. 70:14.) "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." (D. & C. 70:14.) "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." (D. & C. 78:3-7.)

2. Exalted beings will enjoy **eternal equality** in their high celestial status. "And he makes them <u>equal</u> in **power**, and in **might**, and in **dominion.**" (D. & C. 76:95.) [This takes place in the Fullness of the Melchizedek Priesthood in the New and Everlasting Covenant of Celestial Marriage.] "And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritances and be made **equal with him.**" (D. & C. 88:107.) **[How can a married person be made equal with a person who is not. We are give the blessings of the fullness of the New and Everlasting Covenant of Marriage to be made equal with God and His Christ...]** In other words, they all enjoy exaltation; all live the same kind of life; all exercise the same power, the power of God; all are possessed of the same Spirit, the Spirit of truth; all are gods and have eternal increase; all are joint-heirs with Christ [**again if we all have eternal increase and are made brought up the standard of God and Joint-heirs with <u>Christ</u> it must mean that he is living the same law that he has brought us up to live]** <u>possessing all things with him, and being inheritors of all that the Father hath</u>. (Mormon Doctrine, p. 231.) [Get with Lynn on this concept and explain how when we become parents we have all that our parents have, we have the same power, the same authority, we are like them and see them as they really are...

Scripture, when he comes we shall see Him and know him as he really is for we shall be like him.... Parenthood..... Fatherhood and Motherhood includes all the blessings as long as they are bound in the Fullness and Sealing's of the New and Everlasting Covenant of Marriage and all its Crowning ordinances and the ratifying seal of the Holy Ghost...]

Patriarchal Chain.

Those who shall here after rule and reign in eternity as exalted beings will form a patriarchal chain which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuation of the family unit in eternity, and every family which so continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framework which the Almighty has ordained. None [of the worthy] will be forgotten. (Mormon Doctrine, p. 558)

Patriarchal Order

...Those married in the temple in the new and everlasting covenant of marriage become inheritors of <u>all the blessings of Abraham, Isaac, and Jacob and all the patriarchs</u> and thereby <u>enter into the patriarchal order.</u> [When do they enter into this order? When they are married in the temple.] If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal

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order will be the order of government and rule. (Mormon Doctrine, p. 559.)

Hebrews 6:10-20

He swear by himself] "By himself have I sworn, saith the Lord," was the language used by Deity in giving the promise of eternal life "unto Abraham." (Gen 22:15-16.) That is, God swore with an oath in his won name that Abraham would be saved, which divine assertation **absolutely guaranteed the eventuality**. **Abraham's calling and election was thus made sure.**

14. The Lord's oath to Abraham was: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.... **And in thy seed shall all the nations of the earth be blessed."** (Gen. 22:17-18.) By way of interpretation, the Lord said to Joseph Smith: "Abraham received promises concerning his seed, and of the fruit of his loins--from whose loins ye are, namely, my servant Joseph--which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world would they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them." (D. & C. 132:30.)

15. He obtained the promise] Abraham's seed, the house of Israel, the children of the prophets, those who are natural inheritors of the promises made to Abraham. (3 Ne. 20:25-26.) These heirs have the "right" to the priesthood. Speaking of this the Lord said to Abraham concerning his seed: "I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal." (Abra. 2:11.)

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fullness of the Priesthood comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

And again, speaking of Hebrews 7:
Paul is here treating of three different priesthood's, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)

The Prophet Joseph stated that, "those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

That of Melchizedek who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having

the same power & authority of Melchizedek. (**Words of JS**, p. 245)

In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340), for--

... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** **For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

In conclusion then, the Prophet stated that "the spirit of Elias is first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the King of Kings-the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and privileges:

Those holding the **fullness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people**, administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)

All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fullness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (DHC 5:424)

The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)

The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fullness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: **"every man might speak in the name of God that Lord, even the Savior of the world."** (D. & C. 1:20) The prophet Jeremiah prophesied: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them**, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)

The Lord stated further:

...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent,** and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.
And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.
And the gates of it shall not be shut at all by day: for there shall be no night there.
And they shall bring the glory and honor of the nations into it.
And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. (NewT:Revelation 21:22-27)

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: honor,honor,lip*,heart*

Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. (OldT:Exodus 20:12)

Honor thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. (OldT:Deuteronomy 5:16)

His glory is great in thy salvation: honor and majesty hast thou laid upon him. (OldT:Psalms 21:5)

Sing forth the honor of his name: make his praise glorious. (OldT:Psalms 66:2)

Let my mouth be filled with thy praise and with thy honor all the day. (OldT:Psalms 71:8)

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. (OldT:Psalms 91:15)

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honor and majesty. (OldT:Psalms 104:1)

He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor. (OldT:Psalms 112:9)

Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. (OldT:Proverbs 4:8)

In the multitude of people is the king's honor: but in the want of people is the destruction of the prince. (OldT:Proverbs 14:28)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:
(OldT:Isaiah 29:13)

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: (OldT:Isaiah 58:13)

A son honoureth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? (OldT:Malachi 1:6)

For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. (NewT:Matthew 15:4)

And honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. (NewT:Matthew 15:6) This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. (NewT:Matthew 15:8)

Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself. (NewT:Matthew 19:19)

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. (NewT:Mark 7:6)

For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death: (NewT:Mark 7:10)

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. (NewT:Mark 10:19)

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. (NewT:Luke 18:20)

That all men should honor the Son, even as they honor the Father. He that honoureth not the Son honoureth not the Father which hath sent him. (NewT:John 5:23)

Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. (NewT:John 8:49)

To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: (NewT:Romans 2:7) But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: (NewT:Romans 2:10)

Honor thy father and mother; (which is the first commandment with promise;) (NewT:Ephesians 6:2)

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. (NewT:1 Timothy 1:17)

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. (NewT:1 Timothy 5:17)

For he received from God the Father honor and glory, when there came such a

voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. (NewT:2 Peter 1:17)

And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, (NewT:Revelation 4:9)

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created. (NewT:Revelation 4:11)

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. (NewT:Revelation 5:12)

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. (NewT:Revelation 5:13)

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. (NewT:Revelation 7:12)

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: (NewT:Revelation 19:1)

And now, they said: We know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying: I am thy brother, yea, even thy younger brother; wherefore, worship the Lord thy God, and honor thy father and thy mother, that thy days may be long in the land which the Lord thy God shall give thee. (BM:1 Nephi 17:55)

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men-- (BofM:2 Nephi 27:25)

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men-- (BofM:2 Nephi 27:25)

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. (BofM:Mosiah 13:20)

And the Lord God has spoken it; and honor, power and glory be rendered to his holy name, both now and ever. Amen. (D&C: Section 20:36) And thus, if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life. (D&C: Section 75:5)

And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen. (D&C: Section 76:119)

Prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836. HC 2:420-426. According to the Prophet's written statement, this prayer was given to him by revelation.

Gospel Mysteries

1- 5, Kirtland Temple built as a place for the Son of Man to visit;
6-21, It is to be a house of prayer, fasting, faith, learning, glory, and order, and a house of God;
22-33, May the unrepentant who oppose the Lord's people be confounded;
34-42, May the saints go forth in power to gather the righteous to Zion;
43-53, May the saints be delivered from the terrible things to be poured out upon the wicked in the last days;
54-58, May nations and peoples and churches be prepared for the gospel;
59-67, May the Jews, the Lamanites, and all Israel be redeemed;
68-80, May the saints be crowned with glory and honor and gain eternal salvation. (D&C: Section 109:Heading)

And again, I say unto you that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up as on eagles' wings; and he shall beget glory and honor to himself and unto my name.
(D&C: Section 124:18)

And again, verily I say unto you, I command you again to build a house to my name, even in this place, that you may prove yourselves unto me that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honor, immortality, and eternal life. (D&C: Section 124:55)

Herein is glory and honor, and immortality and eternal life--The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead. (D&C: Section 128:12)

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!
(D&C: Section 128:23)

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "They draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (PoGP:J Smith-History 1:19) Computer Book:
C:\SCRIPT\LDS-ENGL.BYB
Reference List: house*,of,lord*

And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish.
(BofM:1 Nephi 14:5)

Gospel Mysteries

For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive-tree, which a man took and nourished in his vineyard; and it grew, and waxed old, and began to decay. (BofM:Jacob 5:3)

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. (D&C: Section 132:8)

FILE NAME: ADOPTN.NT

SEALINGS AND ADOPTIONS, 1846-1857

Utah Family History Library
Special Collections
(Serial No. 25163, pt. 4, or 183,374)

Description of contents:

pp. 1-46 Sealing of Couples in Salt Lake City, 1855

pp. 147-608 Sealings of Couples in Nauvoo Temple, 1846
Adoptions & Sealings in Nauvoo Temple, 1846

pp. 691-784 Sealings and Marriages in Nauvoo, Winter Quarters and Salt Lake City, 1846-1851

pp. 787-800 List of persons to be adopted to Brigham Young, 1846-1854

pp. 803-804 Divorces [only records the cancellation of one marriage and two adoptions]

Description of the Record:

This book is a copy made about 1870 from the original manuscript records kept by the recorders at the Nauvoo Temple, as well as at Winter Quarters and Salt Lake City prior to the opening of the Endowment House in 1855. The bulk of the book is in the same handwriting. Some notes of cancellations of sealings were made in the 1890's by George Reynolds. Some marks were made by indexers, probably at a later time. An index to adoptions, arranged both by fathers and by persons adopted precedes the book on film. An index to sealings of couples appear on GS serial no. 25163, pt 3.

In making the copy of the record the scribe placed all names beginning with the letter "A" together, etc., leaving many blank pages between those actually written upon. Sealing pages are headed "sealings in the Temple at Nauvoo Illinois, Hancock county, Illinois," for the living couples or "Proxy Sealings" where one member of the couple was dead. Generally the wife was the one who had died, but there are some cases where wives were sealed to dead husbands.

Adoptions pages are entitled "Adoptions and Sealings in the Temple at Nauvoo, Hancock County, Illinois." Adoptions pages following the sealing of couples pages assigned to the same letter of the alphabet.

The Adoption Records

Gospel Mysteries

Page	Name	Age	Relationship	Date
145-46	Bernhisel, John	47		030246

Comment: "This day came to the sacred Altar, in the upper room of the "House of the Lord," founded by Prest. Joseph Smith (martyred) the Prophet, Seer and Revelator of the Church, and thereupon gave himself to President Joseph Smith (martyred) to become his son by the Law of Adoption, and to become a legal heir to all the blessings bestowed upon Joseph Smith pertaining to exaltations, even to the eternal Godhead, with a solemn covenant to observe all the rights and ordinances pertaining to the new and everlasting covenant, as far as now is or shall hereafter be made know unto him. Done in the presence of Patriarch John Smith, President Brigham Young, Heber C. Kimball, Amasa Lyman, Orson Hyde, and George A. Smith, Franklin D. Richards, Clerk." Entered in this book by order of Prest. George A. Smith, August 8, 1870. Joseph F. Smith. See "A Book of Proxy," page 65, no. 153.

189-90	Bent, Samuel	68	parent	280146
	Mary Bent	61	parent	
	Lethis Palmer Bent		proxy for Mary Bent	
	Anson Mathews	59	adopted son	

Comment: "Anson Mathews was adopted and sealed to Samuel and Mary Bent in the usual manner, &c."

227-28	Coray, Howard (S)	29	parent	280146
	Martha Jane Coray	24	parent	
	Howard Coray	4	son	
	Martha Jane Coray	2	daughter	

Comments: "These children were sealed to their parents by the usual ordinances and covenant at the Altar &c."

227-28	Candland, David (K)	27	parent	280164
	Mary Ann Candland	24	parent	
	Sarah Emily Candland	10 days	daughter	

Comment: "by the usual ordinances &c."

227-28	Cutler, Alpheus	62	parent	310146
	Lois Cutler	58	parent	
	Thaddeus Cutler	37	son	
	William Lathrop Cutler	25	son	
	Bejamin Franklin Cutler	23	son	
	Lois Huntington Cutler	35	daughter	
	Louisa Elisabeth Cutler	30	daughter	
	Sally Maria Cutler	28	daughter	
	Clarissa Crissy Cutler	22	daughter	
	Emily Track Cutler	8	daughter	
	Almon Worthy Sherman	43	adopted son	
	Buckley Burnham Anderson	27	adopted son	
	Lenira Scott	35	adopted daughter	
	Margaret Melvina Bouck	19	adopted daughter	

Comment: "These were sealed and adopted and sealed to their Parents Alpheus and Lois Cutler with the usual rites and ceremonies at the Altar &c. F.D. Richards, clerk."

283-84	Fielding, Joseph	49	parent	260146 HCK
	Hannah Fielding	38	parent	
	Heber Fielding	3	son	
	Joseph Fielding	1	son	
	Rachel Fielding	7	daughter	
	Ellen Fielding	5	daughter	

Comment: "The birthright of the sexes being upon Heber and Rachel, they were sealed to their parents above written, in the Holy Order at the Altar &c, &c."

283-284	Farr, Winslow	52	parent	060246
	Olive Hovey Farr	47	parent	
	Aaron Freeman farr	28	son	
	Harris Farr	26	son	
	Olive Hovey Farr	20	daughter	
	Ephraim Badger	44	adopted son	
	Harriet Badger	42	adopted daughter	
	Ebenezer Marshall Kimball	35	adopted son	
	Melancy Sweet Blakey	33	adopted daughter	
	Lucius Marchants	29	adopted son	
	Hortensia Patrick	22	adopted daughter	
	Sarah Bowen	46	adopted daughter	
	Amanda Bowen Colbourn	20	adopted daughter	

Comment: "These persons were all adopted into the family of Winslow Farr, 6 Feb. 1846, 9 p.m." [By whom is not stated, nor witnesses named.]

329-30	Hyde, Orson	41	parent	120146
	Nancy Marinda Hyde	31	parent	
	Laura Marinda Hyde	9	daughter	
	Emily Matilda Hyde	7	daughter	

Comment: "Conducted in the same order as President Young, Kimball &c."

375-76	Kimball, Heber Chase	45	parent	120146
	Vilate Kimball	40	parent	
	William Henry Kimball	20	son	
	Heber Parley kimball	7	son	
	David Patten Kimball	7	son	
	Charles Spaulding kimball	3	son	
	Brigham Willard kimball	1	son	
	Helen Mar Kimball	18	daughter	
	Martha Mariah Davenport		daughter-in-law	

Comment: "No. 2, p. 7" [Rest of page covered by a sheet of paper before microfilming.]

377-78	Kimball, William H.	19	parent	110146 BY
	Martha Maria D. Kimball	21	parent	
	Ellen Vilate kimball	1	daughter	

Comment: "Done in the order before written, the covenants by the parents."

377-378	Kimball, Heber Chase	45	parent	250146 BY
	Vilate Kimball	40	parent	
	William Ellis Murray	44		
	Mary Murray	35		
	James Davenport	44		

	Angelia Phelps	41		
	William Pitt	32		
	Cornelia Melvina Divine	21		
	Harmon Burgess	32		
	Sophria Minerva Burgess	36	James Smithies39	
	Nancy Knowles	37		
	Charles Wesley Hubbard	36		
	Mary Ann Bosworth	30		
	Joseph Grafton Hovey	34		
	Martha Ann Webster	32		
	William A. king	25		
	Mosea Cushing	20		
	David Candland	26		
	Sarah Susan Divine	18		
	Mary Ann Candland	32		280146 AML
	George White Pitkin	45		
	Amanda Pitkin	41		
	Jesse Henry Nichols	34		010246 BY
	Edward Martin	28		
	Alice Martin	30		

Continued on page 605---

Comment: "These persons were all adopted and sealed to Heber Chase Kimball and Vilate Kimball as their children by the usual covenant and ordinances of adoption at the Altar" [250146].

"Adopted and sealed the same as the above" [010246].

389-90	Lyman, Amasa Mason	33	parent	010246 BY
	Maria Louisa Lyman	28	parent	
	Francis Marion Lyman	6	son (heir)	
	Matilda Lyman	10	daughter	
	Ruth Adelia Lyman	3	daughter	
	David Frederick	45	adopted son	
	John Sheeter Gleason	27	adopted son	
	Desdemona Gleason	25	adopted daughter	

Comment: "Were adopted and Sealed to their Parents with the usual ceremony at the Alter [sic] &c."

415-16	Miller, George	52	parent	250146 BY
	Mary Catherine Miller	45	parent	
	Joshua Lewis Miller	19	son, holding birthright	
	Mary Catherine Miller	12	daughter	
	Elizabeth Virginia Miller	6	daughter	
	Elizabeth Ann Miller	19	daughter-in-law	
	Lewis Elijah Anderson	12	adopted son	
	Henry C. Boyle	22	adopted son	
	Miller, George	52	parent	250146 BY
	Sophia Miller	45	parent	
	William Leyland	18	son, holding birthright	
	Eliza Leyland	14	daughter, holding birthright	
	Sophia Leyland	10	daughter	
	Sarah Leyland	8	daughter	
	Miller, George	52	parent	250146 BY

	Elizabeth Miller	29	parent
	Lewis Miller	14	son, holding birthright
	Harrison Miller	9	son
	Charles Miller	7	son Ruth Ann Miller12daughter, holding birthright
	Mary Jane Miller	10	daughter

Comment: "The above named persons were all sealed up unto their parents and to George Miler and (Mary) Catherine Miller, whose names stand at the head of this list. The natural children to their parents and the adopted children to their adopted parents, with the full ceremony of washing and anointing, clothing &c. with the usual covenant at the Alter [sic] and were sealed up unto eternal life and unto their parents for time and for all eternity &C."

417-418	Morley, Isaac	60	parent	030246 BY
	Lucg Morley	60	parent	
	Isaac Morley, Jun.	17	son, heir	
	Joseph Steward Allen	35		
	Chancey Whiting	27		
	Aaron Cox	25		
	Philena Morley	33		
	Lucy Diantha Morley	31		
	Eaitha Ann Morley	29		
	Cordelia Calestia Morley	23		
	Theresa Arathusa Morley	20		

Comment: "These were all sealed up unto their parents with the usual ceremony at the alter &c. Cordelia Calestia Morley had been sealed to Pres. Joseph Smith (deceased) (Prest. B. Young his proxy) at the alter and Theresa Arathusa Morley had also been sealed to Heber C. Kimball about 35 minutes before the adoption and sealing of their father's family, but they were sealed to their parents and then by them given respectively to Joseph and Heber by mutual consent &c."

457-58	Pratt, Orson	35	parent	170146 HCK
	Sarah Merinda Pratt	29	parent	
	Orson Pratt, Junr.	9	son	
	Celestia Larissa Pratt	4	daughter	

Comment: "Same as Prest. Young & Kimball"

481-482	Richards, Willard	42	parent	250146 BY
	Jennette Richards	29	parent (deceased)	
	Amelia Elizabeth Richards		proxy for deceased	
	Heber John Richards	6	son, holding birthright	
	Rhoda Ann Jennette Richards	3	daughter, holding birthright	
	Ellen Partington	12	adopted daughter	
	Richards, Willard	42	parent	250146
	Jennette Richards	29	parent (deceased)	
	Amelia Elizabeth Richards		proxy for deceased	
	Stephen Longstreet	49		
	Ann Longstreet	50		
	Thomas Bullock	30		
	Henrietta Bullock	29		
	Lucy Caroline Bullock	26		

	Willmer Benjamin Benson	32	
	Ann Elizabeth Fox	31	
	George Darling Watt	30	Mary Watt35
	Peter Muir	40	

Comment: "These persons were all adopted and sealed to Willard and Jennette Richards - Amelia Elizabeth Richards acting at the Alter for Jennette deceased."

517-518	Smith John	65	parent 250146 BY
	Clarissa Smith	56	parent
	George Albert Smith	29	son
	John Lyman Smith	18	son
	Caroline Smith	26	daughter
	Thomas Callister	25	son-in-law
	Bathsheba Wilson Smith	36	daughter-in-law
	Augusta Bowen Smith	18	daughter-in-law
	Helen Mar Clark Callister	17	daughter-in-law

Comment: "The above named children having all received their Endowments were Sealed to their parents John and Clarissa Smith at the Alter [sic], mutually entering into [a] covenant, the Parents and children covenanting together according to the order were all sealed (both natural and adopted) to them for time and all eternity to bear their name and be numbered with them in their inheritance and Kingdoms which may be given and also sealed unto eternal life &c on condition of keeping their covenants made on this sacred alter. In the east room in the presence of an assembly. . ."

"The above sealing of B. W. Smith to John Smith was cancelled by Prest. W. Woodruff, 16 March 1896. Geo. Reynolds, recorder."

518-19	Smith, George Albert	29	parent 250146 BY
	Bathsheba Smith	24	parent
	George Albert Smith	4	son
	Bathsheba Smith	2	daughter

Comment: "According to the Holy Order - as Prests Young & Kimball"

517-18	Smith, Hyrum	46	(martyred) 260146 BY
	Heber C. Kimball		proxy
	Jarusha Barden Smith	41	deceased
	Mary Fielding Smith		proxy
	John Smith	14	son
	Joseph Fielding Smith	8	son
	Jarusha Smith	10	daughter
	Sarah Smith	9	daughter
	Martha Ann Smith	5	daughter

Comment: "The birthright belongs to John Smith. Joseph Fielding Smith and Martha Ann Smith are Hyrum and Mary Smith's children, Joseph Fielding holding the birthright in that branch of the family. These being natural children were sealed to their parents by the usual ordinance of Sealing at the Alter."

519-20	Smith, Hyrum	46	(martyred) 260146 BY
	Heber C. Kimball		proxy
	Jarusha Barden Smith	41	deceased
	Mary Fielding Smith		proxy
	Joseph Fielding	49	

Hannah Greenwood Fielding 38 Robert Blashell Thompson 35
John Taylor acting proxy for an in behalf of R.B.
Thompson, deceased.
Mercy Rachel Thompson 39
Howard Coray 29
Martha Jane Coray 24
James Lawson 26
Charles Smith 27
Sarah Smith 25

Comment: "These persons were adopted unto their parents above written by the usual ceremony in full, at the Alter &c. &c."

"The adoption of Howard and Martha J. Coray to Hyrum Smith cancelled by Prest. Woodruff 18 Dec 1893. G. Reynolds, Recorder."

519-20 Spencer, Orson 44 parent 270146 BY
Catherine Curtis Spencer 35 parent
Howard Orson Spencer 8 son
George Boardsman Spencer 6 son
Ellen Curtis Spencer 14 daughter
Aurella Reed Spencer 12 daughter
Catherine Curtis Spencer 10 daughter
Lucy Curtis Spencer 5 daughter

Comment: "These were sealed to their parents with the usual covenants, blessings and ordinances, &c. at the Alter in the usual manner."

519-20 Smith, Hyrum martyred 280146 BY
Heber C. kimball acting proxy for Patriarch
Hyrum Smith
Jerusha B. Smith deceased
Mary F. Smith acting for and in behalf of Jerusha
Lovina Smith Walker 19
Lorin Walker 23
Charles Wesley Wandall 27
521-22 Mary Brown Wandall 35

Comment: "Lovina is Hyrum's eldest living daughter, and holds the birthright for her own sex, but was present when the other children were sealed &c. Lorin Walker - her husband was adopted in the usual manner &c. These [Charles and Mary Wandall] were adopted to Hyrum and Jerusha Smith in the usual order &c. &c."

521-22 Smith, Don Carlos parent 300146 BY
George Albert Smith acting proxy for Don Carlos
Smith, deceased
Agnes Moulton Smith 35 parent
Agnes Charoltte Smith 10 daughter
Josephine Donna Smith 5 daughter

Comment: None recorded.

521-22 Spencer, Daniel 52 parent 310146 BY
Mary Spencer 22 she acting for the mother deceased.
Claudius Victor Spencer 22 son
Gilbert Henry van Schoonhoven 18 son

	Mary Leone Spencer	3	daughter	

Comment: None recorded.

535-36	Taylor, John	38	parent	170146 HCK
	Leonora Taylor	50	parent	
	George John Taylor	12	son	
	Joseph Taylor	7	son	
	Mary Ann Taylor	10	daughter	

Comment: "Same order as Prests. Young & Kimball."

535-36	Thompson, Robert Blashell		deceased	260146 HCK
	John Taylor acting proxy for R.B. Thompson, deceased			
	Mercy Rachel Thompson	39	parent	
	William Jenkins	32		
	Eliza Jenkins	35		

Comment: "Bro and Sister Jenkins were adopted and sealed unto R.B. Thompson and M.R. Thompson at the alter &c."

535-36	Taylor, John	38	040246
	Leonora Taylor	50	
	Richard Ballantyne	29	
	Jane Benbow	54	
	John Benbow	46	
	Agnes Benbow	25	
	Joseph Horne	35	
	Mary Isabella Horne	28	
	Stephen Hales	55	
	Charles Lambert	30	
	Mary Alice Cannon	18	
	William Symmonds	49	
	Helenora Symmonds	51	
	William Rowbey	48	
	Mary Ann Rowbey	36	
	Thomas Danville	54	
	Mary Peters	49	
	Thomas Hall	31	
	Ann Hughs	29	
537-38	Samuel Bringhurst	30	
	Eleanor Beitler Breisler	30	
	Ariah Coats Brower	29	
	Margaret Eliza Brower	27	
	William Blackhurst	39	
	Mary Blackhurst	42	
	Samuel Langdon Payne	38	
	Mary Belknap	30	
	George Cannon	19	

Comment: "These [on pages 535-36] were all Sealed and adopted to Bro and Sister Taylor, at the Alter with the usual ordinance and ceremony - as also those following on the next page [537-38]."

"The adoption of Mary Isabella Horne to Elder John Taylor was cancelled 21 Sept. 1893, she having been sealed to her parents in Logan Temple. George Reynolds, Recorder." "These [on pages 537-538] were all Sealed and adopted to Bro. & Sister Taylor at the Alter in the usual manner."

"The foregoing adoptions to President John Taylor of Mary Alice Cannon and George Q. Cannon were, by request of the latter, cancelled by Prest. Woodruff, 14 Oct. 1893[?]; and Mary Alice and George Q. Cannon were the next day sealed to their parents in the Logan Temple. Geo. Reynolds, Recorder."

561-62	Whitney, Newel Kimball	51	parent	120146
	Elizabeth Ann Whitney	46	parent	
	Horace Kimball Whitney	23	son	
	Orson Kimball Whitney	16	son	
	John Kimball Whitney	14	son	
	Joshua Kimball Whitney	11	son	
	Don Carlos Whitney	5	son	
	Sarah Ann Whitney		daughter	
	Ann Maria Whitney	10	daughter	
	Mary jane Whitney	2	daughter	

Comment: "Horace K. and Sarah Ann holding the birthright of their sexes. The children having been washed and anointed by their parents were (at the Alter, in [the] Holy Order, clad in white) Sealed up unto their Parents for time and all eternity (with the usual reserve in case of mutual agreement) and also unto eternal life against all sins and blasphemies, except the Sin against the Holy Ghost which is the shedding of innocent blood, or the consenting thereunto with all the blessings thereunto which appertain to the fulfillment of the covenant which they mutually entered into at the Alter. Done in the same Holy order and covenant as President Brigham Young and Heber C. Kimball which are before written in full as a pattern of the ceremony, in presence of the witnesses named above."

561-62	Whitney, Newel Kimball	51	parent	260146
	Elizabeth Ann Whitney	46	parent	
	Joseph Corodon Kingsbury	34		
	Dorcas Adelia More Kingsbury	18		
	Loenza Alcina Pond	16		
	Spencer Walton Welsbank	22		010246
	Thomas Moor	45		
	Mahala Dorcas Higby	40		

Comment: "Were adopted and Sealed to N.K. and E.A. Whitney as their children by the covenant and ordinance of adoption at the Alter &c."

591-92	Young, Brigham	45	parent	110146 HCK
	Miriam Young		deceased	
	Mary Ann Young	43	proxy	
	Joseph Angel Young	12	son	
	Brigham Young, Jr.	10	son	
	John Willard Young	2	daughter	
	Elizabeth Young	21	daughter	
	Vilate Young	16	daughter	
	Roxy Erma Alice Young	7	daughter	
	Eunice Caroline Young	5	daughter	
	Edmund Ellsworth	27	son-in-law	

Comment: "These person were adopted unto their parent in the usual form, and by the Sealing ordinance at the alter, &c." [Bottom half of page covered with sheet of paper when page microfilmed.]

591-92	Young, Brigham	45	parent	250146 HCK
	Miriam Young		deceased	
	Mary Ann Young	43	proxy	
	Albert Perry Rockwood	41		
	Nancy Haven Rockwood	41		
	John D. Lee	34		
	Aggatha Lee	32		
	George Davidson Grant	34		
	Elizabeth Grant	30		
	Joshua Sawyer Holman	52		
	Rebecca Whitcomb Holman	53		
	Truman Osborn Angel	36		
	Polly Angel	33		
	William Weeks	33		
	Caroline Weeks	43		
	Jacob Flinn Hutchison	30		
	Constantia Hutchinson	29		
	Leslie Lyme	30		
	Elspith Lyme	22		
	Elisha Averett	36		010246 HCK
	Sarah Ann Averett	15		
	Elijah Averett	34		
	Cherrizada Averett	34		
	John Harvey	32		
	Eliza Harvey	32		
	Jesse Charles Braley	36		
	Jeremiah Willey	42		
	Sammantha Willey	32		
	Alexander Williams	43		
	Isabella Williams	40		
595-96	William Warren Major	42		010246 HCK
	Sarah Major	35		
	Stephen Hezekiah Goddard	36		
	Zemiah Norwood Goddard	43		
	Moses Martin Sanders	43		
	Amanda Armstrong Sanders	36		
	George R. Grant	26		
	Mary Dorsey Grant	23		
	Samuel Lindsey Sprague	41		
	Mary Woodward Sprague	42		
	Chandler Holbrook	39		
	Eunice Holbrook	36		
	Samuel Gully	37		
	Ovanda Gully	24		
	Harmon Daggott Bayless	34		
	Juliet Bayless	30		
	Simson Adams Dunn	42		
	Margaret Dunn	34		
	Israel Barlow	40		
	Elizabeth Haven Barlow	35		
	Samuel Brown	45		
	Lydia Maria Brown	30		
	Philo Dibble	40		
	Hannah Ann Dibble	38		
	Joseph Busby	36		
	Ann Cady Busby	35	Curtis Edwin Bolton	34
	Rebecca Bunker	36		
	John Lytle	43		

	Christiana Lytle	39		
	James Boyd Woodward	45		
	Mary Ellen de la Montagnie	43		

Comment: "These persons [on pages 593-94] were all adopted and Sealed to President Brigham Young and Mary Ann Young to be their children by the ordinance in the covenant and blessing at the Alter in the usual manner."
"All these persons [on pages 595-56] were Sealed and adopted to President Brigham Young and Mary Ann Young to be their children, and to all intents and purposes named by the Ordinance in the covenant and blessings at the Alter in the usual manner."

597-98	Young, Brigham	45	parent	020246 HCK
	Agusta Adams Young	44	parent	
	James Graham	42		
	Mary Graham	42		
	Isaac Morley	60		
	Lucy Morley	60		
	Robert Pierce	49		
	Hannah Pierce	44		

Comment: none recorded.

605-06	Kimball, Heber C.	45	parent	010246 BY
	Vilate Kimball	40	parent	
	Jesse Pierce Harmon	51		
	Anna Harmon	48		
	John Brick Forsgren	30		
	Mary Ann Forsgren	22		
	Hans Christian Hanson	40		
	Peter Olson Hansen	28		
	Howard Egan	22		
	Abraham Palmer	39		
	Patience Deliah Palmer	37		
	Alvah Lewis Tippets	37		
	Caroline Tippets	20		

Comment: "These persons were adopted and sealed to Heber C. Kimball and Vilate Kimball in the usual manner at the Alter &c."
- -
NOTE: John D. Lee is not found in the above record as having his children sealed or men adopted to him, but page 803 has the following:

Divorces [these are the only ones in this record]:

John Doyle Lee and Nancy Bean, his wife, desolved [sic] Matrimony Feb. 25, 1848

John Doyle Lee and Allen Weeks + 3 wives desolved [sic] Covenants Apr. 19, 1848

John Doyle Lee and Levi North + wife desolved [sic] Covenants Apr. 19, 1848

FILE NAME:TURNER.AG THE POSITION OF ADAM

IN LATTER-DAY SAINT SCRIPTURE AND THEOLOGY

Gospel Mysteries

A THESIS
SUBMITTED TO THE
FACULTY OF THE DIVISION OF RELIGION
OF
BRIGHAM YOUNG UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE
OF
MASTER OF ARTS

by
RODNEY TURNER
August, 1953

This thesis by Rodney Turner is accepted in its present form by the Division of Religion of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

ACKNOWLEDGEMENTS

I am especially indebted to certain members of the faculty of the Division of Religion, Brigham Young University, for their critical examination of the manuscript. I thank them in the name of Dr. Sidney B. Sperry, director of the division, and chairman of my thesis committee.

I also wish to express my gratitude to my wife for her willing efforts in transcribing my notes, and for sustaining me throughout the venture. And I greatly appreciate the invaluable assistance given my by the staff of the Brigham Young University library and of the Church Historian's office in locating the many sources from which the material used in this study was obtained, and for the use of their microfilms.

There are others who here go unnamed, but who have every right to feel that they have had a real, though invisible hand, in the accomplishment of this work.

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CHAPTER I

INTRODUCTION

The Problem and It's Justification

The purpose of this study is to determine, in so far as is possible, the views held by various leaders of the Latter-day Saints relative to Adam; and more especially, the official doctrine of the Church as to his place in it's theology.

The problem is based, in part, on the divergent, and oft times bitter, claims and counter-claims of members, ex-members, and non-members of the Church of Jesus Christ of Latter-day Saints over "Mormon" teachings concerning Adam in the light of a certain address given by President Brigham Young in 1852. Indeed, this address, and the man who gave it, remain the focal point of much discussion to this day.

From time to time, articles, anti-Mormon in spirit and purpose, appear attacking the Latter-day Saints and citing the Gospel Mysteries

aforementioned address as irrefutable evidence of the "blasphemous beliefs" of Mormonism in general, and its concept of God and man's relationship to him in particular. It is hoped that this study will prove of some value in establishing the actual doctrines of the Church, thus revealing the truth--whatever that truth may be. It is in that spirit that this thesis has been written; the writer trusts that it will be received in a like one.

The Basic Questions Involved

There are eight basic questions for which this thesis seeks answers. Because of the almost universal prominence given his views, and because he is the "focal point" of the over-all problem, four of these questions relate to the teachings of Brigham Young. The eight questions are:

1. Were Brigham Young's remarks relative to Adam misinterpreted?
2. Were his remarks misquoted in official church publications?
3. Where did he obtain his views concerning Adam?
4. What were his views concerning Adam?
5. What have been the views of other church authorities?
6. What did Joseph Smith teach?
7. What do the "standard works" reveal concerning Adam's identity?
8. What is the official doctrine of the Church of Jesus Christ of Latter-day Saints today?

The Method of Study

The nature of the problem demands that the writer divorce himself from any doctrinal expressions or opinions; he has limited himself to the evaluation and analysis of the Gospel Mysteries

quoted material alone. The doctrinal correctness of any given view or interpretation--in terms of ultimate truth--is something which could not enter into any objective study of this kind. The writer does not pretend to know of any means for ascertaining such theological truth in keeping with the prescribed methodology of thesis research. The business

of this study is the collection and correlation of manifest fact, not the substantiation of theological doctrine.

The writer has relied heavily upon the direct statements of those concerned as much as possible. This will decrease the likelihood of errors in analysis on the writer's part, and dubiety on the reader's. It will also permit the quotes to be introduced directly into the body of the thesis rather than have them relegated to the oft unfingered isolation of an appendix.

Much of the material is presented in its chronological sequence. For example, the remarks of President Young appear in essentially the same order in which he uttered them.

The writer has attempted to select those statements which are the most pertinent, the least ambiguous, and, therefore, best able to stand alone and unsullied by needless commentary. The following arbitrary rules of procedure have guided the actual writing of this study:

1. Be objective.
2. Select those statements which most clearly and completely reveal a given person's views.
3. Avoid the use of isolated, ambiguous references.
4. Accept all statements literally, unless they are obviously meant to be understood otherwise.

5. In general, base all conclusions on what is actually said; not on what is supposedly left unsaid.

6. Look for an overall pattern of thought in a given person's pronouncements.

7. Differentiate between a principle and a fact.

8. Be honest in the use of the material, and in your conclusions.

Limitations of the Study

This study does not pretend to include all facets of Latter-day Saint doctrine as it relates to Adam. Such areas as Adam's pre-existent life, his "fall," mortal life, etc., comprise another study in themselves; to have introduced them herein would have been to pass beyond the outermost limits which define, and confine, a thesis. Therefore, this study is limited to an examination of certain material relevant to Adam's identity and accepted position in Latter-day Saint theology.

CHAPTER II

THE DISCOURSE OF APRIL 9, 1852

Background of the discourse.--The old tabernacle was filled to overflowing as President Young arose to address the evening session of conference. He spoke of the "mysteries" and said that many of the "Elders of Israel" desired to know of them; but he warned his listeners that:

> Here is the place for you to teach great mysteries to your brethren, because here are those who can correct you. This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private house [sic] and neighborhoods. When a man is capable of

> correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand. The privileges of those who dwell here are greater than the privileges of those who dwell abroad. When your duties call you into foreign lands, and you there exhaust your stock of knowledge and wisdom, and you are not in possession of the keys to obtain that instruction which you desire, it is because you are far from the right fountain--far from the body, where all the members are in lively operation--. . . . When your face is turned from the body, let mysteries alone, for this is the only place for you to be corrected if wrong.(1)

Following this admonition to the membership, President Young briefly discussed amusements and tithing after which he said:

"I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon." These words introduced Brigham Young's controversial so-called "Adam-God" address, now quoted in its entirety.

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(1)C. D. Watt et al. (eds.), Journal of Discourses (Liverpool: 1854-84), I, 47. Hereafter designated as J. of D.

The Discourse Itself

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that swell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often asked, who it was that begot the Son of the Virgin Mary. The infidel world has concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct,

then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples. I will tell you how it is. Our Father in Heaven begot all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken--He is our Father and our God, and the only God with whom WE have to do. Every man upon the earth, professing Christians and non professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus the Father had begotten him

in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind. However I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea-- "if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should ()beget children, to be palmed upon the Elders by the people, bring the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible you have read the things I have told you to-night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this

subject? Comparatively nothing.(1)

Analysis of the Discourse

President Young begins by stating that the "character" or nature of Christ has been a "mystery" among the saints and a source of "conflicting views" among the "Elders of Israel" to that time. He then briefly describes the individuals in the godhead saying that "our God and Father in heaven" and His son, Jesus Christ, were personages of tabernacle comparable to mortal men, but that the Holy Ghost was not so endowed.

He then states that the question as to the identity of the actual father of Christ's mortal body is "often asked," and that some people would brand Christ "an illegitimate son" of God if the account by the apostles is true concerning Jesus' parentage. With this introduction Brigham Young gives his

views of the matter briefly as follows:

1. God the Father begot the spirits of all those born on this earth.

2. God then "organized" man's physical body.

3. Adam entered Eden with a "celestial" body.

4. Eve, "one of" Adam's wives came with him.

5. Adam assisted in the organization of this earth.

6. Adam is Michael, the Archangel, the Ancient of Days.

7. Adam is "our Father and our God, and the only God with whom WE have to do."

8. Seed for earth's vegetation was "brought from another sphere."

9. The mortality of Adam and Eve resulted from eating

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(1) Ibid., pp. 50,51.

forbidden fruit.

10. Christ is the literal son of the Father, not of the Holy Ghost.

11. God the Father is "the first of the human family."

12. God the Father's body was begotten in turn by his Father.

13. God the Father "originated" the first earthly bodies on this planet from the "fruits of the earth."

14. This process of origination has continued "on in succession."

15. The earth was organized by three distinct persons, Eloheim, Yahovah, and Michael.

16. The physical body of Christ was begotten "by the same character that was in the garden of Eden, and who is our father in Heaven."

A mystery has been spoken of.--It is evident that Brigham Young felt he had revealed something of a mystery;

something that was possibly new and shocking to at least a portion of his audience. That it was new would appear from his statement that Christ's character "has remained a mystery in this kingdom up to this day." That it was possibly shocking is seen in such expressions as: "were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind." and "let all who may hear these doctrines, pause before the make light of them, or treat them with indifference, for they will prove their salvation or damnation."

Why it was spoken of.--It is not known for certain why President Young discussed the subject at all; he himself never said. Earlier that night he had stated: "here is the place for you to teach great mysteries to your brethren"; that may

have had something to do with prompting his line of thought; that, and a desire to put an end to the "conflicting views" of the elders. Then too, it should be recalled that the Saints had been in Utah something less than five years. They numbered but a few thousand there; and in that period before the railroad spanned the continent, they enjoyed a rather isolated condition. This tended to draw them together; thus permitting a public exchange of ideas and expressions that many came to consider indiscreet and ill-advised under later circumstances.

The question.--The parentage of Christ is the problem which commanded the attention of President Young. But in his explanation of it, he created a new, and more enduring controversy in regards to Adam's identity. Although we have listed eight questions with which we are concerned in our overall

study, there is in reality but one fundamental, all-embracing question in connection with Brigham Young: what did he believe the relationship to be between Adam and God the Father, the Father of all those born upon this earth? This question must not be lost sight of in the mass of material with which we will now deal.

Early Reactions to the Discourse, 1852-56

The Deseret News.--One looks in vain in America for any published reaction to the discourse. This, however, is understandable in view of the times, the isolated condition of the Saints, and the fact that the only newspaper in the territory in 1852 confined its comments on the conference sermons to brief resumes'. Those which were printed, were published

without any editorializing, unless it involved civic matters, on the newspapers part. The particular session of the 1852 conference with which we are concerned was reported as follows:

> The elders and brethren assembled in the tabernacle which was completely crowded. After the usual introductory exercises, Pres. Young preached several sermons on various subjects, (the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.)(1)

The Millenial Star.--In November, 1853, the Millenial Star, organ of the British Mission of the Church, published the full text of Brigham Young's sermon. In doing so, it stated:

> Our Father, Adam.--The extract from the Journal of Discourses may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by His servants, things new as well as old, until man is perfected in the truth.(2)

It may be well to mention here that the accounts of the address in the Journal of Discourses and in the Millenial Star are identical. In December, 1853, an unsigned article(3) entitled Gospel Mysteries

"Adam, the Father and God of the Human Family" appeared in the Millenial Star giving a lengthy treatment to the subject. It said in part:

> The above sentiment appeared in Star No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind....
>
> Then Adam is really God! And why not? If there are Lords many and Gods may, as the Scriptures inform us, why

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(1)Deseret News, April 17, 1852.

(2)Latter-day Saints Millenial Star, (Liverpool: Church of Jesus Christ of Latter-day Saints, 1840--.), XV, 780.

(3)S. W. Richards was president of the British Mission at the time; he may well have been the unknown author.

> should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the Earth? Certainly he did, so far as history informs us, unless we can except the Son of God.(1)

Although the article acknowledges Adam as a god in the patriarchal sense, nowhere does it actually affirm that he is also the spiritual begetter of mankind. The tone and direction of the writing is well expressed in this excerpt:

> In the Patriarchal order of government, each and every ruler is independent in his sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men.... As the great Ehoheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it.(2)

Fear bringeth torment.--Regardless of the connotation

put upon Brigham Young's remarks concerning Adam, it is apparent that the doctrine was upsetting the theological equilibrium of some of the membership in England; that it was having a similar effect in America is also true. Under the caption, "Fear Bringeth Torment," the "Star" again made reference to Adam a week after the previous reference was published:

> It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. . . . If these things have power to

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(1)Millenial Star, op. cit., XV, 801-4.

(2)Ibid., Infra, p. 76.

> disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation--how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in all things like unto man. Whatever may prove to be the facts in the case, it certainly would exhibit a great degree of weakness on the part of any one to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts, whether kept or revealed.(1)

The true meaning of President Young's discourse was an unsettled question; nothing that may be taken as official was forthcoming from one of the general authorities of the Church until some six months later when Franklin D. Richards, a member of the quorum of the twelve apostles, arrived in England to assume leadership of the British Mission.

The London general conference.--In June, 1854, a special conference was held in London attended by most of those involved in the missionary labors of the Church in Great Britain. The

primary purpose of the conference was apparently to introduce the new mission president to those with whom he would be working, and to bid the retiring president, S. W. Richards, farewell. In the course of the conference, various missionaries were called upon to report the status of their individual "conference districts." Three of the reports made reference to Adam:

> The [the members of his conference district] are lacking faith on one principle--the last "cat that was let out of the bag." Polygamy has been got over pretty well, that cloud has vanished away, but they are troubled about Adam being our Father and God. There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along very well with everything else but the last 'cat,"

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(1) Ibid., (Dec. 17, 1853), pp. 824-26

> and as soon as he can see that clearly, he will become a "Mormon." I instructed him to write to Liverpool upon it.(1)
>
> Relative to the principles recently revealed, we have not the slightest difficulty. If Adam's being our Father and God cannot be proved by the Bible, it is all right.(2)
>
> I believe in the principle of obedience; and if * am told that Adam is our Father and our God, I just believe it.(3)

In a memorial to S. W. Richards, who had been president of the British Mission from May, 1852 to June, 1854, the missionaries paid him tribute, saying in part:

> It has fallen to your lot to preside over the British Saints at a time and under circumstances unparalleled in the history of the work in this country. The introduction of the law of Celestial Marriage, which, in its operations, will revolutionize all our political, religious, and domestic arrangements; and the announcement of the position which Adam, our great progenitor, occupies among the Gods; have marked your Presidency as a special epoch in the history of the British Mission.(4)

Apostle Franklin D. Richards, who was presiding over this special three day conference, took up the question of

Adam before the assembled missionaries. He told them that they should not let the new doctrine trouble them, and he released them from "all obligation to prove this from the old Scriptures, for you cannot, if you try.":

> If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord. That is vastly stronger proof than christendom can give for much that they profess to believe. Tell the Saints that if this

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(1) Ibid., XVI, 482, Remarks of Elder Thomas Caffall.

(2) Ibid., p. 483. Remarks of Elder Joseph Hall.

(3) Ibid., p. 530. Remarks of Elder James A. Little

(4) Ibid., p. 629.

> stone does not seem to fit into the great building of their faith just now, to roll it aside. You can help them to roll it aside out of their way, so that they will not stumble against it while at their daily duties, and it will be but a very short time till they will find a place in their building where no other stone will fit, then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.(1)

The foregoing comment by Franklin D. Richards indicates his loyalty to President Young, and his acceptance of the doctrine taught by him. But again, in just what sense he accepted or understood the doctrine he does not say. However, the failure on the part of F. D. Richards and the missionaries to qualify their acceptance of Adam as "our Father and God," in some way, is noteworthy.

Less than a year later, the Millenial Star carried an article entitled, "priesthood from Adam to Joseph." It was unsigned but since Franklin D. Richards was the editor of the "Star" at the time, it is quite likely that he wrote or

at least approved it for publication. It said in part:

> If the Lord God has ever withdrawn from Father Adam the authority here bestowed upon him [Genesis 1:28], He has not seen fit to make it known to the world. While there is nothing to refute, the whole tenor of revelation substantiates, the supposition, that Adam has continued to bear rule over the earth, and control the destinies of his never-ending posterity. From the time he received his commission in the Garden of Eden, he has been labouring diligently to fulfill the instructions there given him by The Lord God concerning his dominions, and to bring them under subjection to his will. This will be fully accomplished when every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized--"He is our Father and our God, and the only God with whom WE have to do." Having now observed how Adam the first man became a God, we inquire why may not millions of his children receive the same Godlike knowledge

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(1)Ibid., (June 28, 1854), pp. 534-5.

> and power?
> . . . . . .
>
> Thus we have a succession of Gods from Adam down to Christ and his Apostles at least. All men being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac, and Jacob, bear rule and dominion over their own posterity, and have power to redeem, purify, and exalt them, also, to like power and glory.(1)

In 1856 there appeared in a Latter-day Saint hymnal, published in England, a new song written by John Jaques, an English convert to the Church. The hymn was entitled, "We Believe In Our God." The first two stanzas are as follows:

> We believe in our God, the great Prince of His race,
> The Archangel Michael, the Ancient of Days,
> Our own Father Adam, earth's Lord, as is plain,
> Who'll counsel and fight for his children again.
>
> We believe in His Son, Jesus Christ, who, in love
> To his brethren and sisters, came down from above
> To die to redeem them from death, and to teach
> To mortals and spirits the Gospel we preach.(2)

It was not included in later editions of the hymnal in England. Nor was the writer able to find it in any hymnal published by the Church in America. Franklin D. Richards must have approved it for publication, since he edited the particular edition in which it is found.

There is a lapse of a number of years between the earliest available reactions to Brigham Young's April, 1852, address and those which next appear. Seemingly, nothing more,

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(1)Ibid., XVII (March, 1855), 195-96.

(2)Franklin d. Richards (ed.), Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints (11th ed. rev.; Liverpool: F. D. Richards, 1856), p. 375 f.

dealing specifically with it, was published until after President Young's death in 1877.

CHAPTER III

THE LATER TEACHINGS OF BRIGHAM YOUNG

As was stated in the introduction, the views of Brigham Young concerning the identity of Adam will be treated almost entirely in the chronological order in which he expressed them.

1852-1859

In discussing the process by which men gain their exaltation, President Young said in part:

> But I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we shall know how to prepare to organize an earth like this--know how to people that earth, how to redeem it, how to sanctify it, and how to

glorify it, with those who live upon it who hearken to our counsels.

The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God.

. . . . . .

After men have got their exaltation and their crowns--have become Gods, even the sons of God--are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods,

even the Sons of God; but this does not overthrow the idea that we have a father. Adam is my father; (this I will explain to you at some future time;) but it does not prove that he is not my father, if I become a god: it does not prove that I have not a father.(1)

These remarks, and those made by him in his April address, are quite alike. In April he had stated that Adam and Eve became mortal by partaking of the forbidden fruit "and therefore their offspring were mortal." This parallels the above quote to the effect that those exalted become "an Adam" or "Eve" to a new world whereon they partake of "corporeal" food until "their celestial bodies" can produce "mortal tabernacles for their spiritual children." His qualification that godhood does not obviate the fact that he has a father and that "Adam is my father" bears comparison with his earlier reference to Adam as "our Father and our God." Also of interest in his use of the expression "celestial bodies." He had used the same term

in April in stating that Adam and Eve entered the garden with "celestial bodies." Twenty-four years later, in 1876, he is quoted as saying that the "spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies."(2)

In advancing the celestial body concept for Adam and Eve, Brigham Young was obliged to reject the "dust of the earth" account of Adam's creation as given in Genesis. This he did as follows:

You believe Adam was made of the dust of this earth. This

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(1)Deseret News, Sept. 18, 1852.

(2)J. of D., XVIII (Oct., 1876), 258.

> I do not believe though it is supposed that it is so written in the Bible; but it is not, to my understanding. You can write that information to the States, if you please --that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.(1)

In describing Adam as the "chief Manager" in the creation of this earth he said:

> He was the person who brought the animals and the seed from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.(2)

Apparently President Young means that Adam was provided with a physical body through the normal pattern of conception, embryonic development, and birth, since that is method by which "you and I are made."

God the Father of Our Spirits and Bodies.--This was the caption of one of the most far-reaching sermons in implication ever given by Brigham Young. Speaking of the "Father of our spirits" he says:

> He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether his Father, or His Grandfather,(3) for in either case we are one species--of one family--and Jesus Christ is also of our species.

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(1)Ibid., II (Oct., 1853), 6.

(2)Ibid., III (April, 1856), 319. Infra, p. 102.

(3)Infra, p. 24.

. . . . . .

> Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after he had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create--to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach--It is all here in the Bible; I am not telling you a word but what is contained in that book.
>
> Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh Himself, by partaking of the course [sic] material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.
>
> When the time came that His first-born, the Saviour,

should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His Spirit, by the same being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me.

. . . . . .

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because the are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit, no matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the spirit of the Lord, it will tell you whether they are right or not.(1)

Heber C. Kimball, a counselor to President Young in the first presidency, made direct reference to the above address the same day it was given:

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(1)Ibid., IV (Feb., 1857), 217.

Brother Brigham has talked here to-day so plain a little child cannot misunderstand it. He spoke about our Father and our God; I believe what he has said; in fact I know it. Often when I have been in the presence of brother Brigham, we would feel such a buoyant spirit that when we began to talk we could not express our feelings, and so, "Hallelujah," says Brigham, "Glory to God," say I. I feel it and I say it.

Some of the brethren kind of turn their noses on one side at me when I make such expressions, but they would not do it if they knew God. Such ones do not even know brothers Brigham and Heber; if they did they would not turn a wry face at us.(1)

Heber C. Kimball's remarks are not only indicative of his own views concerning God, but they also reveal something of a division of opinion, or at least of attitude, among the membership. That Brigham Young was also aware of this division will be shown further along in this study.

One month later to the day, President Young remarked: "Suppose that one of us had been Adam, and had peopled and

filled the world with our children, they, although they might be great grandchildren & c. still, I say, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me."(2) He then goes on to say that "pertaining to the flesh" they would all be his children and be required to give an account of their lives to him. He repeats the thought that God "has had a body and been on an earth" saying that this would be necessary if God was to "judge men righteously." He suggests that, "If I can pass brother Joseph, I shall stand a good chance of passing Peter, Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving his approbation.(3)

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(1)Ibid., p. 222. (2)Ibid., 271. (3)Ibid.

A reaffirmation of his belief that Adam was "our God" was expressed by President Young in October of that year:

> Some have grumbled because I believe our God so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass," and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here, you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass"; then we shall be very glad to see the white locks of Father Adam. But those are ideas which do not concern us at present, although it is written in the Bible-- "This is eternal life, to know thee the only true God, and Jesus Christ whom thou hast sent."(1)

We have already seen that Brigham Young believed that

life was "transplanted" to this earth from other worlds and that man was the result of natural procreation. This thought is repeated by him:

> Here let me state to all philosophers of every class upon the earth, when [sic] you tell me that father Adam was made as we make adobies from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth.(2)

Further along in the course of this same address Brigham Young said: "Adam and Eve are the parents of all pertaining to the flesh and I would not say that they are not also the parents

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(1)Ibid., V, 331-2. (2)Ibid., VII (Oct., 1859), 285.

of our spirits."(1)

1860-1869

President Young made this remark in addressing some words of consolation to the childless women of the Church:

> You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation.(2)

If he is using the term "Eve" in the same sense that he used it in his April, 1852, discourse, then these childless women would be resurrected "Eves" when becomming "Eves to earths like this." Therefore, their husbands would be resurrected "Adams" to those "millions of earths." Such an Adam could hardly be mortal; for the "Adam" of this earth fell for precisely the fact that his

wife had become mortal, thus necessitating his own "fall."(3)

President Young made this statement in discussing the dissemination of the theological truth:

> How has it transpired that theological truth is thus so widely disseminated? It is because God was once known on the earth among his children of mankind, as we know one another.
>
> Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequent came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great Grandfather; and the things that pertain to God and to heaven were as familiar among mankind, in the first ages of their existence on the earth, as these mountains are to our mountain boys. ...(4)

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(1)Ibid., p. 290. (2)Ibid., VIII (Oct., 1860) 208.

(3)2 Nephi 2:22-25. (4)ibid., IX (Jan., 1862), 148. Supra p. 20.

Here Brigham Young implicitly identifies Adam as the spiritual progenitor of his mortal offspring. More than that, he implies that Adam, like Christ, was spiritually and physically begotten by one Father, one God. For in describing that God as the "Grandfather" and "Great Grandfather" of Adam's children and grandchildren respectively, he must intend a physical relationship between that personage and his son Adam as well.(1) Latter-day Saint doctrine affirms that spirits do not beget offspring; therefore, Adam's Father could not be the spiritual "Great Grandfather" of Adam's progeny; but physically, he would be the "Great Grandfather" of Adam's mortal grandchildren. A purely spiritual interpretation would make the president's use of the terms "Grandfather" and "Great Grandfather" meaningless and misleading. The statement is an apparent allusion to his

earlier remark: "Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits."

On January 8, 1865, President Young told an audience that should God appear without glory, they would not recognize him from any other man. And yet: "He is the Father of all, is above all, through all, and in you all; He knoweth all things pertaining to this earth, and he knows all things pertaining to millions of earths like this."(2) Likewise, if Christ should "veil His glory" he would appear as any other man. The President then asked his audience if they would accept Christ should he declare himself to them under those conditions. Continuing

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(1)Cf. Luke 3:38. (2)Deseret News, Feb. 1, 1865, p. 138.

this line of thought Brigham Young again asked:

> And if you believed His words, would you not wonder exceedingly to hear that our Father and God is an organized being after the fashion of man's organization in every respect? Such, however, is the case.
>
> One of the prophets describes the Father of us all, saying, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame," etc. The prophet further says "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him," etc. Again; "and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of days, and they brought him near before him." Now, who is this Ancient of days? You may answer this question at your pleasure, I have already told the people. But the Saviour would answer the question as to the appearance of the Father of us all, by saying, "Look at me, for I am the very express image of my Father."(1)

In citing both Daniel's vision of the Ancient of days,(2) and Jesus' characterization of his Father, as being descriptions of the "Father of us all," no other conclusion seems possible

but that President Young has identified the Father and the Ancient of days as one and the same person. There is absolutely nothing in the way of a change in the continuity of thought or of subject matter anywhere in the entire address to give one a valid reason to believe otherwise. In Latter-day Saint theology the Ancient of days and Adam are but two names or titles for the same individual.(3) If Brigham Young did not intend for such an identification to be assumed, what possible reason did he have for using a well-know description of Adam, as he is to appear in the latter-days, to describe God the Father? If his actual meaning was devious and complex, the writer is unable to understand

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(1)Ibid., XI, (Jan., 1865) 41-42. (2)Daniel 7:9-14

(3)Joseph Fielding Smith (ed.), Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret News Press, 1946) p. 157

why, at a later point in the same discourse he remarked:

> It is easy to understand these principles when the mind is opened by the Spirit of the Almighty, as it is to understand one of the simple lessons in the child's first reader.
>
> Here are some of the twelve Apostles listening to what I have to say; they have heard me speak at length upon these doctrines, and they have been taught from time to time for years past. The speaker this morning possessed a sweet, loving spirit, and gave us a lovely discourse, but did not think of these things which have been told him time and time again. I would ehort my brethren to read the Scriptures, and seek earnestly for the Spirit of the Almighty to understand them; and this great subject, at which I have merely glanced, will appear to them in all its simplicity and grandeur.(1)

Another statement, not unlike the preceeding one, was

made by President Young two years later on February 10, 1867, when, in speaking of the final gathering of Israel, he said:

> They will come up tribe by tribe, and the Ancient of Days, He who led Abraham, and talked to Noah, Enoch, Isaac, and Jacob, that very Being will come and judge the twelve tribes of Israel. He will say, "You rebelled, and you have been left to the mercies of the wicked."(2)

Just when the Ancient of days, Adam, is supposed to have "led Abraham and talked to...Isaac and Jacob" is not revealed by the speaker. There is no scriptural account of Adam having done so at any time. President Young's use of Daniel 7:9-14 as being descriptive of God the Father would provide a solution as to his meaning, since it would establish the Ancient of days, or Adam, as the one who "led Abraham," etc.(3)

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(1) J. of D., op. cit., XI, 43.

(2) Ibid., p. 327.

(3) Ibid., XIII, 236. Speaking of the God who told Abraham to offer up Isaac, B. Young said, "Who is that God? He is my Father, He is your Father; we are His offspring."

1870-1876

There are two discourses in this period, both given in 1873, worthy of especial reference. The first of these is undoubtedly one of the most specific, plain spoken sermons on the identity of Adam ever given by President Young. It is the more important because it came in the twilight of his life. Speaking of the reticence of the membership of the Church to accept new truth he said:

> How pleased we would be to place these things before the

people if they would receive them! How much unbelief exists in the minds of the Latter-Day Saints in regard to one particular doctrine which I revealed unto them, and which God revealed to me--namely that Adam is our father and God--I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or whoever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith.(1)

In clarifying certain remarks made by his brother, Joseph Young, the President said:

My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and

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(1)Deseret News, June 18, 1873, p. 308.

helped to make the earth. Who is he? He is Michael, a great Prince, and it was said to him by Elohim, "Go ye and make an earth." What is the great mystery about it? He came and formed the earth. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete.... Adam came here and got it up in shape that would suit him to commence business. What is the great mystery about it? None that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his

wife. "Well," says one, "why was Adam called Adam?" He was the first man on the earth, and its framer and maker. he, with the help of his brethren, brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state. I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?

Now for mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth forever and ever, and you will never know what the Gods know." The devil told the truth, what is the mystery about it? He is doing it today. He is telling one or two truths and mixing them with a thousand errors to get the people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world. I would not give a groat if I could not understand light from darkness.(1)

President Young adds that man must know good and evil as the Gods have learned it, and he speaks of the reluctance of many people to accept the Gospel because of a prejudice which "debars them of that liberty I have in my heart." Of the sources of his knowledge he says:

I do not want to be found fault with, but if I am it is

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(1) Ibid.

All the same to me. There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an angel, the voice of the Spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me.(1)

This address has been quoted at length to establish the

complete context of his remarks, and to better reveal the over-all pattern of Brigham Young's thinking, not only in relationship to Adam as a god, but also in regards to the fall of Adam from that divine status. In the mind of President Young, there was apparently nothing contradictory nor "mysterious" in his claim that two heavenly beings, endowed with the glory of the Gods, could, under certain circumstances, and for a pre-arranged purpose, assume an inferior, and in the eyes of many, and almost degraded position. It's as though he looked upon them as players in some great, and infinitely vital, stage production. Players who had assumed major "roles" for a time; roles which naturally cloaked their identities, but which in no way altered, or deprived them of those identities. Yet these roles, unlike those assumed in an actual play, were not sheer make-believe; they involved a definite sacrifice, a sacrifice made in behalf of those who had been "born" to Adam and Eve in the "spirit world." For President Young, it was perfectly simple; there was no "mystery" about it.

The second of the two discourses was given about three months later. In it is the suggestion of a plurality of wives for Adam, just as there was in President Young's discourse of April, 1852, in which he spoke of Eve as "one

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(1) Ibid.

of his wives."(1):

> When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live. After the

> earth was prepared Father Adam came and stayed here, and there was a woman brought to him. Now I am telling you something that many of you know, it has been told you, and the brethren and sisters should understand it. There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman, and she was given to him to be his wife; I am not disposed to give any further knowledge concerning her at present. There is no doubt but that he left many companions. The great and glorious doctrine that pertains to this I have not time to dwell upon; neither should I at present if I had time. He understood this whole machinery or system before he came to this earth; and I hope my brethren and sisters will profit by what I have told them.(2)

1877

It was in 1877 that President Brigham Young died. Although there is nothing pertinent in his public remarks of that year, there is one noteworthy reference to be found in the private journal of one of the members of the Church living at the time. His name is L. John Nuttall, and his account is in connection with the dedication of the St. George temple, the first temple to be completed by the Church subsequent to the expulsion of the saints from Nauvoo, Illinois in 1846. Nuttall speaks of meeting with President Young and other leaders of the Church in the President's winter home in St. George, Utah. The new temple, and the work performed therein, being uppermost in the minds of the assembled men, President Young narrated certain facts in connection with the introduction of the endowment ordinance by the Prophet Joseph Smith. Brigham

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(1)Supra p. 6 (2)J. of D., op. cit., XVI (Aug., 1873), 167

Young then went on to say:

In the creation the Gods entered into an agreement about forming this earth putting Michael or Adam upon it. these [sic] things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem. This is life eternal that they might know thee the only true God and Jesus Christ whom thou has sent. We were once acquainted with the Gods & lived with them but we had the privilege of taking upon us flesh that the spirit might have a house to dwell in. We did so and forgot all and came into the world not recollecting anything of which we had previously learned. We have heard a great deal about Adam and Eve. how [sic] they were formed & c some think he was made like an adobie and the Lord breathed into him the breath of life. for we read "from dust thou art and unto dust shalt thou return" [sic] Well he was made of the dust of the earth but not of this earth. he was made just the same way you and I are made but on another earth. Adam was an immortal being when he came. on this earth he had lived on an earth similar to ours [sic] he had received the Priesthood and the Keys thereof. and had been faithful in all things and gained his resurrection and his exaltation and was crowned with glory immortality and eternal lives and was numbered with the Gods for such he became through his faithfulness. and he had begotten all the spirits that was [sic] to come to this earth. and Eve our common Mother who is the mother of all living bore those spirits in the celestial world. and when this earth was organized by Elohim. Jehovah [sic] & Michael who is Adam our common Father. [sic] Adam & Eve had the privilege to continue the work of progression. consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in. and when Adam and those that assisted him had completed this Kingdom our earth he came to it. and slept and forgot all and became like an infant child. it is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve--this should be interpreted that the Man Adam like all other Men had the seed within him to propagate his species. but not the Woman. she conceives the seed but she does not produce it. consequently she was taken from the side or bowels of her father. this explains the mystery of Mose's dark saying in regard to Adam and Eve. Adam & Eve when placed on this earth were immortal beings with flesh. bones and sinues [sic]. but upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit this was necessary that they might be together that man might be. the woman

> was found in transgression not the Man--[sic] Now in the law of Sacrifice we have the promise of a Savior and man had the privilege and showed for his obedience by offering of the first fruits of the earth and the firstlings of the flocks--this as showing that Jesus would come and shed his blood. [Four lines with nothing written on them]. Father Adam's oldest son (Jesus the Saviour) who is the heir of the family is Father Adam's first begotten in the spirit world. who [sic] according to the flesh is the only begotten as it is written. In his divinity he having gone back into the spirit World. and come in the spirit to Mary and she conceived for when Adam and Eve got through with their Work in this earth. they did not lay their bodies down in the dust, but returned to the spirit World from whence they came.
>
> I felt myself much blessed in being pereitted [sic] [permitted] to Associate with such men and hear such instructions as they savored of life to me.(1)

There is no legitimate reason to question the general accuracy of this account of Brigham Young's remarks as it appears in the Nuttall journal. The journal itself is a small one showing the wear of many years. The failure of Nuttall to properly punctuate, etc., may be due to an understandable haste on his part in making the entry at the time President Young was speaking. Yet, it is quite possible that the entry was made later, possibly from notes. Nuttall's personal comment at the conclusion of the entry seems to support this latter possibility since it appears to be an afterthought, or an impression entered in retrospect. As for Nuttall's integrity, the writer can think of no reasonable motive why he would deliberately write something in his private diary, one that has but recently come to public light, which was untrue! For morally, there doesn't seem to be the slightest blemish on Nuttall's character. He

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(1)Journal of L. John Nuttall, (Provo, Utah: Brigham Young University Library, 1948) I (Feb. 7, 1877), 19-21. Typed.

held the offices of bishop, stake president, and temple recorder. He acted as private secretary to President John Taylor (1879-1887) and President Wilford Woodruff (1887-1892). Andrew Jenson, an assistant Church Historian, wrote of him: "Elder Nuttall is one of the busiest men in the Church, and has discharged every duty imposed upon him with that zeal and fidelity which characterizes God's faithful servants."(1) Nuttall also held numerous public offices, including chief clerk of the state legislature, city recorder, etc. He occasionally acted as a clerk in the general conferences of the Church;(2) and in taking of formal notes was considered "extremely reliable." In fact, he was acting as a special secretary to President Young at the time the journal entry in question was made.

Then too, Nuttall quotes nothing as coming from Brigham Young that is contrary to what he had already publicly said. In comparing the Nuttall entry with the June, 1873, discourse, we are obliged to admit a definite similarity. The private remarks of President Young to other Church authorities, as Nuttall has recorded them, are, to be sure, somewhat in advance, as to particulars, of his public statements, but they are not out of harmony with them.

There is one thought expressed in the Nuttall journal which merits analysis. It is the explanation of how Adam, who in a state of mortality had many direct offspring, could still

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(1)Andrew Jenson, L. D. S. Biographical Encyclopedia (Salt Lake City: Andrew Jenson History Co., 1901), I, 353-58.

(2)J. of D., op. cit., XXIII, 55.

be the Father of Christ, who is spoken of as the "Only Begotten" Son of God. Brigham Young implies that Christ is the "only begotten" of Adam "in his divinity." In other words, when Adam begat physical offspring, he did so in a fallen state of mortality which precluded the transfer of "divinity" or immortality to that offspring. But in the case of the Savior, such a transfer of divinity could take place because Adam and Eve, without actually suffering a physical death, had "returned to the spirit world from whence the came" and reassumed their former glory and divinity.(1) Thus, Adam, having regained his divinity and immortality, could, in begetting Christ, declare him to be the "Only Begotten Son" of it.

Some two years later, under the dateline of Thursday, March 6, 1879, Nuttall made another reference to Brigham Young's teachings:

> Attended fast day Meeting [sic]. serveral [sic] spoke and the question as to Adam being our Father & God was presented. I explained this matter as I got it from Prest B [sic] Young and as I understand it--this question has been on the minds of serveral of the brethren since Bro. Wandel Mace spoke on it about a Month [sic] ago and gave a wrong impression [sic] I spoke to correct him & set the people right--which correction he accepted [sic](2)

A Few Conclusions

Having come to the end of the less ambiguous statements by Brigham Young concerning Adam, we now turn to the always dangerous, and equally thankless task of summarizing the evidence and drawing a few conclusions. This, before going on to Gospel Mysteries

(1)Supra, p. 21. Cf., Genesis 3:22-24.

(2)Nuttall Journal, op. cit., p. 254. Nuttall was president of the Kanab stake of the Church at the time.

the views of Joseph Smith and other prominent leaders of the Church. At this point we are concerned only with the four basic questions relative to President Young's views.

Were Brigham Young's Remarks Misinterpreted?

The answer to this question would, of course, depend upon what he actually meant to say. Undoubtedly they have been misinterpreted by some persons; the very fact that there exists differences of opinion as to his meaning proves that, for certainly not all of these conflicting interpretations are correct. It is true that the original discourse of April 9, 1852, could be taken in more than one way; and if he had never mentioned the subject again his actual meaning would be a moot point. However, he did mention the subject again, many times. Therefore, the liklihood of misunderstanding him, in view of his subsequent statements through the years, becomes more remote. This is borne out in the comments of others, friends and enemies alike, giving expression to President Young's opinions, as, for instance, Nuttall did. The writer was unable to find any reprimand forthcoming from Brigham Young for ascribing such opinions to himself; the significance of this will be manifest presently.

But perhaps it was not so much a matter of misinterpre-

tation as it was of opposition; sometimes opposition assumes the guise of misunderstanding. The concern expressed by the English missionaries in their special conference of 1853, the reassurances of Franklin D. Richards, and the editorials and articles in the Millenial Star defending the doctrine--all

these indicate the recognition of an opposition of sorts. The members were puzzled, even alarmed by this shocking new concept. It was contrary to much that they had accepted as truth all their lives. And it was for that very reason that F. D. Richards had counseled the missionaries to help the membership "roll it aside" until it could be incorporated into their faith "without the sound of hammer of chisel."

That Brigham Young was aware of a certain amount of opposition to his ideas among the saints in Utah can be seen from such remarks as: "Some have grumbled because I believe our God so near to us as Father Adam."(1) On other occasions he is quoted as saying:

> I am hated for teaching the people the way of life and salvation--for teaching them principles that pertain to eternity, by which the Gods were and are, and by which they gain influence and power.(2)

> President Kimball remarked that he had been told that some did not believe all that he said, or all that I say. I care not one groat whether they believe all that I say or not,...if they believe what the Almighty says, [and build up the kingdom] that will content me....(3)

> How much unbelief exists in the mind of the Latter-Day Saints in regard to one particular doctrine which I revealed unto them, and which God revealed to me--namely that Adam is our father and God--I do not know, I do not inquire, I care nothing about it.(4)

Like Brigham Young, we "do not know" how much opposition his views met with indirectly or otherwise. Being president of the Church, it is doubtful that he had much, if any,

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(1)J. of D., V (Oct., 1857) 331.

(2)Ibid., VII (July, 1859), 3. (3)Ibid., X, 302.

(4)Deseret News, June 18, 1873, p. 308. Supra, p. 28.

given him publicly by the members themselves; nor would there be much liklihood of negative expressions finding there way into any of the Church publications. To be sure there was opposition to President Young and the Church as such by non-Mormons and bitter apostates; but this was of a rather general nature--an opposition to everything "Mormon."

However, according to T. B. H. Stenhouse(1) in his book, The Rocky Mountain Saints, there was one man who did publicly oppose Brigham Young in his views. That man was Orson Pratt, one of the more brilliant and erudite members of the quorum of the Twelve Apostles. Of him Stenhouse writes: "The mass of the Mormon people do not believe in the Adam-deity, but of them all, one only, Orson Pratt, has dared to make public protest against that doctrine."(2) Stenhouse goes on to say:

> Orson Pratt, for presuming to teach a deity contrary to Brigham's Adam, was for years upon the point of being severed from the Church; at last, ten years ago, he was tried for rebellion. On that occasion--the Author well remembers it--Orson Pratt showed a manliness and Christian determination of every soul that dared to think and love the God-given liberty of an untrammeled mind.... As the apostle stood in Brigham's little office, surrounded by the other apostles of his quorum, not a voice was heard in his support,

not a word was whispered either to encourage him or relieve his racked and harrowed soul as he keenly realized the fact that he risked his apostleship and fellowship with the Church.

When he had expressed his thorough comprehension of the responsibility of his position, he told, in words of unmis-

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(1)Stenhouse became involved with the apostate "godbeite" movement of 1868 and was excommunicated from the Church in the latter part of 1869. Both before and after his excommunication, he was a bitter enemy of B. Young. B. H. Roberts, A Comprehensive Historh of the Church of Jesus Christ of Latter-day Saints, (Salt Lake City: Deseret News Press, 1930), V, 259-268.

(2)T. B. H. Stenhouse, The Rocky Mountain Saints (New York: D. Appleton and Co., 1873), p. 492.

takable earnestness, that when the teachings of the Bible, together with the revelations of the Prophet Joseph, came into collision with the teachings of Brigham Young, it was the decision of his soul that, whatever the cost might be, he "would cling to the former."(1)

In reply to this President Young is supposed to have "branded him with natural stubbornness and told him that he had always been ungovernable, and had given trouble to Joseph in his day." Finally, some thirty-six hours later, Pratt, to protect his family, and to avoid the stigma of an apostate, publicly confessed his error in opposing Brigham Young. Stenhouse adds:

Orson's submission was painful to his friends, but the thoughtful hoped for the growth and development of his soul outside the iron cast of infallible priesthood. From the hour of that trial he was silently accounted an "Apostate," and for years there was considered to be no temerity in "digging" at him from the pulpit. He was sent to Europe on mission, and treated with marked neglect by the ruling authorities--men far beneath him in moral and intellectual qualities. He bore it all in silence, and returned to Utah determined to stand by his convictions of truth against the Adam deity. His associate apostles tried to shake him out of their Quorum, and in their councils they did everything to bring his "stubbornness" to the point of disfellowship. After two weeks of nightly councils--while Brigham and his twelve were journeying through the norther settlements in

> 1868--the point was reached. Orson would not, however, recant, even before the threat of disfellowship, but Brigham, at the last moment, entered the council, and arrested the final action. Brigham needs Orson's sermons on the Book of Mormon, Polygamy, and the prophecies, and he fears his influence with the people.(2)

The writer has been unable to verify the Stenhouse account to any appreciable degree, especially in the particulars which are probably very much colored by the prejudices of Stenhouse himself. And in view of the fact that Stenhouse had been excommunicated from the Church some four years prior to the publish-

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(1) Ibid., pp. 492-93.

(2) Ibid., pp. 493-94.

ing of The Rocky Mountain Saints, and that he was an open and admitted enemy of Brigham Young, his narrative must be viewed with dubiety.

In his thesis, "Orson Pratt, Early Mormon Leader," T. Edgar Lyon expresses the opinion that the "Adam-God" theory of Brigham Young probably played but a minor part in the controversy cited by Stenhouse:

> Pratt's stand was robbing the supreme God, not Adam, of Glory and Omnipotence. Most of the parts which he was persuaded to repudiate have not any bearing whatever upon God, but deal with pre-existence doctrines of men, plants and animals.(1)

His point is well taken; and in view of his more detailed study of Orson Pratt's life and teachings, the writer is inclined to accept it. Still, there were some views of Orson Pratt which, to be maintained, necessitated the rejection of Brigham young's explanation of the pre-existent character of Adam, and the Gospel Mysteries

manner of origination of his physical body. This will be shown hereafter.

The Stenhouse reference to an interview between Orson Pratt and Brigham Young in the latter's "little office" is apparently based on fact. According to S. B. Richards, former president of the British Mission, such a meeting did take place on at least one occasion. However, the Richard's statement gives the year as 1856, and not 1863 as Stenhouse indicates. Possibly more than one such meeting took place; in which event there is no real conflict between the two accounts. In the

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(1)T. Edgar Lyon, Orson Pratt, Early Mormon Leader (Unpublished Master's thesis, Dept. of Church History, University of Chicago, 1932), p. 92.

diary of Samuel Whitney Richards we read:

> Tues. March 11, 1856
> Evening with the Regency in the Upper Room of the President's Office, examing [sic] the spelling for the New Books in the D. Alphabet. A very serious conversation took place between Prest. b. young and Orson Pratt upon doctrine. O. P. was directly opposed to the Prest views and very freely expressed his entire disbelief in them after being told by the President that things were so and so in the name of the Lord. He was firm in the Position that the Prest's word in the name of the Lord, was not the word of the lord to him. The Prest did not believe that Orson would ever be Adam, to learn by experience the facts discussed, but every other person in the room would if they lived faithful. J. W. Grant, Amasa Lyman, W. Woodruff, Albert Carrington, Elias Smith, & Robt L. Campbell were present.(1)

The context of the above entry gives us good reason to believe that doctrine in some way concerning Adam was the cause of the disagreement between President Young and Orson Pratt. The

president's remark that he did not believe "that Orson would ever be Adam," obviously "an Adam," would indicate this.

President Young's public comments on the views of Pratt would indicate that more than one "very serious conversation" was held between the two men. In 1857, Brigham Young denounced the view of "our philosopher brother" to the effect that God's "fountain of spirit" fills universal space, and that "every particle of it is a Holy Spirit, and that that Spirit is all powerful and all wise, full of intelligence and possessing all the attributes of all the Gods in eternity".(2) President Young added that Orson Hyde had advanced much the same theory to Joseph Smith and that the Prophet

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(1)Diary of Samuel Whitney Richards 1824-1909, (Provo, Utah: Brigham Young University Library, 1946), p. 15. Typed.

(2)J. of D., op. cit., IV (Mar., 1857), 266.

had told him: "it is not true." The president then went on to reprimand the absent Pratt rather severely:

> With all the knowledge and wisdom that are combined in the person of brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, everytime that he undertakes to treat upon the principles that he does not understand. When he was about to leave here for his present mission [Pratt had been sent to Washington D. C. to publish The Seer], he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the doctrine of salvation, such as were preached by brother Joseph Smith and the Apostles. But the first thing that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine.(1)

In this same discourse, President young spoke of the future

time when the Saints would "have the privilege of commencing the work that Adam commenced on this earth" and of being 'an Adam on earth."

In 1860, Orson Pratt did make a public recantation of certain of his views. This quote is from an account revised by him and the "council":

> At the time I expressed these views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren, that some of the doctrines I had advanced in the "Seer," at Washington were incorrect. Naturally being of a stubborn disposition and having a kind of self will about me; and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgement of my brethren, but believed they were in error.(2)

He further says that none have the right to go contrary to the views of the "living oracles," and that God requires the Saints

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(1)Ibid., 267.

(2)Deseret News, July 25, 1860.

to sustain all of the authorities in their various callings. Pratt's closing thought reveals something of the tremdous effort his renunciation had required:

> I do not know that I shall be able to carry out these views; but these are my present determinations. I pray that I may have the grace and strength to perform this. I feel exceedingly weak in regard to these matters.(1)

Under the published account of Orson Pratt' recantation is a statement by the First Presidency in which they cite some of Pratt's ideas considered by them to be false or question-

able. Among those delineated we find:

> With regard to the quotations and comments in the Seer as to Adam's having been formed "out of the ground," and "from the dust of the ground," & c., it is deemed wisest to let that subject remain without further explanation at present, for it is written that we are to receive "line upon line," according to our faith and capacities, and the circumstances attending our progress.(2)

Why the First Presidency made the above statement appears obvious in the light of President Young's belief that God "created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be."(3)

Five years later, Orson Pratt was again under fire from the president of the Church:

> We have persons in this Church who have preached and published doctrines on the subject of Deity which are not true. Elder Orson Pratt has written extensively on the doctrines. of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he

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(1) Ibid. (2) Ibid.

(3) J. of D., XI (June, 1865), 122. Supra p. 23

> has written upon matters of which he knows nothing--his own philosophy, which I call vain philosophy--he is wild, uncertain and contradictory. In all my public ministration as a minister of truth, I have never yet been under the necessity of preaching, believing or practicing doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants and the Book of Mormon.(1)

The same issue of the Deseret News from which the above quotation was taken also carried a lengthy statement, signed by

the First Presidency and the quorum of the twelve apostles, reproving Orson Pratt for, among other things, publishing a book, Joseph Smith the Prophet, in England. They declared it to be full of errors, saying that Pratt had not informed them of his intentions before publishing it. They then quoted from various other writings of Pratt branding them undoctrinal. Among the many things which they said, we find this:

> We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanctions of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent, in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with the events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor of correction an exceedingly difficulty one for them. We know what sanctity there is always attached to the writings of men who have passed away, expecially to the writings of Apostles, when none of their contemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparitive insignificance, and have no weight in view of consequences so momentus to the people and kingdom of God as these.(2)

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(1) Deseret News, August 23, 1865, p. 370.

(2) Ibid.

The article requoted the statement of the First Presidency in regards to Adam being made of "the dust of the earth" exactly as it had appeared in the Deseret News five years peviously.(1) The Seer, the "Great First Cause," and certain articles by Orson Pratt on the Holy Spirit were disowned by the Church. All doc-

trinal ideas were to be submitted to the First Presidency before being published, or the loss of Priesthood might possibly follow; for only one man was authorized to receive revelation for the Church--Brigham Young. Orson Pratt accepted the decision of the authorities and asked the people to destroy his question-aboe writings as suggested by the First Presidency.(2)

Was Brigham Young Misquoted?

It is the writer's opinion that the answer to this question is a categorical no. There is not the slightest evidence from Brigham Young, or any other source, that either his original remarks on April 9, 1852, or any of his subsequent statements were ever misquoted in the official publications of the Church.

The Orson Pratt affair makes it eminently clear that President Young was very much concerned that nothing which he considered to be incorrect doctrine should be promulgated by any of the Church authorities. Nor was Orson Pratt the only one whose "errors" were attacked; there were others also:

> We have foolish Elders, and I have had to contend, time after time, against their foolish doctrines. One of our

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(1)Supra, p. 43.

(2)Millenial Star, op. cit., XXVII (Nov., 1865), 698.

> most intelligent Apostles in one of his discourses left the people entirely in the dark with regard to Jacob and Esau, and he never understood the difference between fore-knowledge and fore-ordination. Fore-knowledge and fore-ordination are two distince principles. And again, I have had to

> contend against what is called the "baby resurrection" doctrine, which, as has been taught and indulged by some, is one of the most absurd doctrines that can be thought of. Having had these foolish doctrines to combat, I am not willing that the idea should possess your minds that the body is neither here nor there, and that the work of salvation is entirely spiritual.(1)

In the light of Brigham Young's attitude toward the errors of others, and in view of the division created by his remarks concerning Adam, it would be stretching one's credulity to the breaking point to believe that he would have remained silent had he been misquoted. To the contrary, we could expect him to be rather watchful of the manner in which his addresses were published in the official organs of the Church. That he was, may be gleaned from these comments by him concerning his discourses:

> I say now, when they are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read revelation, read the sayings of him who knows the mind of God, without any special command to one man to go here, and to another to go yonder, or to do this or that, or to go an settle here or there.(2)

> I have never yet preached a sermon and sent it out to the children of man, that they may not call it scripture. Let me have the privilege of correcting a sermon, and it is as good as they deserve. The people have the oracles of God continually.... Let this go to the people with "Thus saith the Lord", and if they do not obey it, you will see the chastening hand of the Lord upon them.(3)

President Young did not hesitate to cite what he considered to be the false ideas of Orson Pratt by chapter and

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(1)J. of D., op. cit., IX, 287.

(2)Ibid., XIII, 264. (3)Deseret News, Feb. 2, 1870.

to the misquoting of his addresses, Brigham Young would surely have referred to those misquotations at sometime or other--he never did. The attitude of the president and his associates concerning doctrinal errors has been previously quoted.(1) Briefly, they affirmed that they "did not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names.... Errors in history and in doctrine, if left uncorrected by us...would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them...we, therefore, feel the necessity of being watchful upon these points." The complete absence of any real evidence to the contrary obliges the writer to conclude that Brigham Young has not been misquoted in the official publications of the Church.

What Was the Source of Brigham Young's Views?

The two quotations on page forty-six, along with others, make it evident from his own remarks that President Young sincerely believed that he was receiving revelation for the Church:

> If we do not speak to you by the Spirit of revelation and the power of God, we do not magnify our calling. I think that I tell you the words of the Lord Almighty every-time I rise here to speak to you. I may blunder in the use of the English language; but suppose I should use language that would grate on the ears of some of the learned, what of that? God can understand it, and so could you, if you had the Spirit of the Lord.... If I do not speak here by the power of God, if it is not revelation to you everytime I speak to you here, I do not magnify my calling.(2)

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(1) Supra, p. 45

(2) J. of D., op. cit., IX, 140-41.

> I wish to ask you a question: Do this people know whether they have received any revelation since the death of Joseph, as a people? I can tell you that you receive them continually.
> . . . . . .
>
> If it was necessary to write them, we would write all the time. We would rather the people, however, would live so as to have revelations for themselves, and then do the work we are called to do: that is enough for us. Can any of you think of any revelations you have received that are not written? You can.(1)
>
> It has been observed that the people want revelation. This is a revelation; and were it written, it would then be a written revelation, as truly as the revelations which are contained in the book of Doctrine and Covenants. I could give you a revelation upon the subject of paying your tithing and building a temple to the name of the Lord; for the light is in me.(2)

In a sense, there were two sources for the revelations which Brigham Young claimed to receive; one of these was the Prophet Joseph Smith, the martyred first president of the Church. The year Brigham Young died he said:

> From the first time I saw the Prophet Joseph I never lost a word that came from him concerning the kingdom. And this is the key of knowledge that I have to-day, that I did hearken to the words of Joseph, and treasured them up in my heart, laid them away, asking my Father in the name of his Son Jesus to bring them to my mind when needed. I treasured up the things of God, and this is the key that I hold to-day. I was anxious to learn from Joseph and the spirit of God.(3)

On the same occasion he said that he had taught many things not found in any of the standard works of the Church but that when he had spoken "by the power of God and the Holy Ghost, it is truth, it is scripture, and I have no fears but that it will

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(1)Ibid., VI, 282.

(2)John A. Widtsoe (ed.), Discourses of Brigham Young Salt Lake City: Deseret Book Co., 1946), p. 39.

(3)Deseret News, June 6, 1877, p. 274.

agree with all that has been revealed in every particular." Twenty years earlier, President Young told an audience: "What I have received from the Lord, I have received by Joseph Smith: he was the instrument made use of. If I drop him, I must drop these principles: they have not been revealed, declared, or explained by any other man since the days of the Apostles."(1)

The second source of Brigham Young's revelations is, of course, God himself. That is likewise manifest in the foregoing quotations from his addresses. In so far as the source of his views on Adam are concerned, it might be argued that these also came from the same two sources: Joseph Smith, and God. At least it was to these sources that Brigham Young ascribed his knowledge of the subject. And that he felt that he had revealed more than had previously been known, information that went beyond what was then understood regarding Adam, can also be gathered from various statements on his part of which the following is an example:

> And I will say, as I have said before, if guilt before my God and my brethren rests upon me in the least, it is in this one thing, that I have revealed too much concerning God and his Kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling who God is, how he lives, the nature of his providences and designs in creating the work, in bringing the human family on the earth, his designs concerning them, etc. If I had, like Paul, said--"But if any man be ignorant, let him be ignorant," perhaps it would have been better for the people.(2)

In spite of the above sentiment by him in 1860, he continued to discuss "who God is" from time to time for the rest of his life.

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(1)J. of D., VI, 279. The "principles" to which he referred to are those involved in the doctrine of eternal marriage.

(2)Deseret News, June 27, 1860.

Perhaps the one best statement by Brigham Young indicating the dual source of his views was made by him in 1873. It has been previously quoted at length in this thesis.(1) In it he says: "How much unbelief exists in the minds of the Latter-Day Saints in regard to one particular doctrine which I revealed unto them and which God revealed to me--namely that Adam is our father and God--I do not know, I do not inquire, I care nothing about it." He goes on to speak of Adam coming to this earth with "one of his wives" and of Adam's pre-eminence over his children, etc., after which he says: "I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith." It is doubtful if we could prove objectively and conclusively, to the satisfaction of all, where Brigham Young obtained his views regarding Adam. T. B. H. Stenhouse said that he got them from Heber C. Kimball, an extremely questionable, and in some respects, even ludicrous suggestion. Others have offered other possibilities, equally lacking verification. The writer does not pretend to know. All that can be said is that Brigham Young claims Joseph Smith and God, as his revelators. If one is inclined to accept the word of President Young, then the problem is solved. If, on the other hand, one is inclined to doubt his claims, a search for an answer to the

problem must be made elsewhere. The results will probably be disappointing.

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(1)Supra, p. 28.

What Did Brigham Young Believe?

Before summarizing the beliefs of Brigham Young, as the writer sees them, it will be well to cover a few preliminary, but important details. First, it should be recognized that the innermost workings of a man's mind are, to a degree, sacrosanct; being so, they are largely hidden from the probing eyes (and theses) of others unless the man himself chooses to reveal them. Because of this, we must assume, though sometimes erroneously, that a man believes what he most clearly and most often says. The writer has done this in the case of Brigham Young. Not because it is the simplest way to handle the matter, but because the writer believes that it is the only way to do so. To attempt to deal with President Young's statements subjectively, using a certain amount of long-distance psychoanalysis in an effort to discover what he really meant to say, would not only be foolhardy for one who is sometimes none too certain what he himself means to say, but would be a violation of the accepted procedures involved in a study of this kind. The more subjective one becomes, the more precarious and indefensible are the conclusions arrived at. The writer has attempted to be as objective as possible.

In an effort to gain the immediate proximity of the truth, certain arbitrary rules of procedure were set up to guide the writing of this thesis.(1) They should be referred

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(1)Supra, p. 3.

to again at this time, since the conclusions arrived at by the writer are based upon their application.

In the introduction, the writer said that he had attempted to select that material which was the most pertinent and the least ambiguous, this has been done. However, it may be argued that many so-called "ambiguous statements" are not as ambiguous as the writer has claimed; and that, consequently, only one side of the story has been told. Therefore, it is deemed proper to quote a few representative remarks by Brigham Young illustrative of the ambiguity which has made their value, in so far as this study is concerned, debatable. For example; "we should do all we can to reclaim the lost sons and daughters of Adam and Eve, and bring them back to be saved in the presence of our father and God."(1) So far as identities are concerned, the statement reveals nothing conclusively. Another example:

> Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son

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> and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law.(2)

Brigham Young does not actually say that Adam and the "Almighty" are one and the same, but neither does he say they are not; we are left in doubt. The following is an example of many of Brigham Young's statements which tell us what God did, but not who he is:

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(1)J. of D., op. cit., VIII, 175 (2)Ibid., XIV, 111.

> He is our Father; he is our God, the Father of our spirits; he is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles....(1)

In what sense is God 'the framer of our bodies'? How did He 'set the machine in successful operation'? Herewith is an example of the type of statement which can lead to fruitless controversy over the meaning of terms:

> God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect.(2)

What does he mean by "literally, spiritually, naturally"? The failure to relate them to something more concrete leaves them open to as many definitions as there are people to define them.

Another confusing practice sometimes indulged in by Brigham Young and others is that of using names and titles in a rather loose fashion, as in this quotation: "We obey the Lord, Him who is called Jehovah, the Great I Am, I am a man of war, Eloheim, etc. We are under many obligations to obey Him."(3)

And again: "He is the Father, God, Savior, Maker, Preserver, and Redeemer of man."(4) Both statements refer to God the Father, as the overall context of the sermon shows, and yet if taken literally, they might be interpreted as speaking of Christ; since such titles as Jehova, Savior, Redeemer, I Am, etc., are usually associated with him in Latter-day Saint writings. The writer feels that this seemingly indiscriminate use of the names, titles, and epithets ascribed to various divine beings

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(1) Ibid., XIII, 250. (2) Ibid., XIV, 136.
(3) Ibid., XII, 99. (4) Ibid., III, 259-60.

is a major cause of the differences of opinion as to Brigham Young's true beliefs concerning Adam. President Young always makes it clear that he is speaking of God as such; but we do not always know with certainty which particular God, if any, he has in mind; hence, the confusion over identities. For unless a definite distinction is made between what may be termed the principle of Godhood (which seemingly includes not only the laws and powers by which godhood is gained and maintained, but also the aggregate of those individuals abiding that principle) and the particular being who has become associated with that principle through the acquisition of Godhood, the identification of any given personality becomes virtually impossible. A differentiation between one particular God, and all the other Gods who combine with him to make up the "one God" in principle, is essential.

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There are many instances where Brigham Young speaks of Adam on the one hand, and God on the other; as, for instance, when he said: "We believe that he made Adam after his own image and likeness, as Moses testifies....our God possesses a body and parts, and was heard by Adam and Eve 'walking in the garden in the cool of the day.'"(1) And:

> The world may in vain ask the question, "Who are we?" But the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have knowledge of.(2)

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(1)Ibid., X, 230-231. (2)Ibid., XIII, 311.

These quotations bring us to grips with the apparent contradiction in his statements; for how can he claim that Adam is "our Father and our God, and the only God with whom We have to do" at one time, and yet assert that Adam and Eve heard "our God" walking in the garden, and that they are the "children of our Heavenly Father," at other times? We must either assume that he has contradicted himself, or that he has not. If he has, then one or the other, if not both, of his statements must be discarded as being false. If, however, he as not contradicted himself, then we are faced with the task of harmonizing seemingly opposing views. Basing the decision on an application of the rules of procedure previously set up, the writer has accepted the second hypothesis as being the more likely--

the contradiction is more apparent than real. The general concept of Latter-day Saint cosmology, seems to support this decision.

Brigham Young, like the church today, was polytheistic in his beliefs. He recognized not only three Gods pertaining to this earth(1)--the Father, the Son, and the Holy Ghost--but an endless line of Gods pertaining to other worlds and universes as well:

> Refuse evil, choose good, hate iniquity, love truth. all this our fathers have done before us; I do not particularly mean father Adam, or his father; I do not particularly mean Abraham, or Moses, the prophets, or apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all

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(1)Supra, p. 6.

> passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.(1)

He also believed that these Gods were of one patriarchal lineage, or "species", as he expresses it here: "Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are one species--of one family--and Jesus Christ is also of our species."(2) Thus Brigham Young implies that to recognize one, is to recognize all; but even so, he makes it clear in other statements that Gospel Mysteries

there is but "one God to us,"(3) and he is "our Father who made us; for he is the only wise God, and to him we owe allegiance; to him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings."(4)

An article in the Millenial Star. probably written by S. W. Richards, the British Mission president at the time, gives a rather lucid picture of the relationship of the gods to one another and to their own offspring(5); it merits comparison with these statements by Brigham Young on the same topic:

> Then will they become gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization, they go from glory to glory, from power to

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(1)Deseret News, May 14, 1862, p. 361.

(2)J. of D., op. cit., IV, 217

(3)Ibid., XI, 122

(3)Deseret News, Oct. 26, 1859.

(5)Supra. p. 12.

> power; they will never cease to increase and to multiply worlds without end. When they receive their crowns, their dominions, they then will be prepared to frame earths like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.(1)
>
> The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a King of kings and Lord of lords, or a Father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his own progeny.(2)

These statements should also be compared with Brigham Young's concept of the modus operandi of godhood as expressed by him

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and quoted on page eighteen.

Therefore, when Brigham Young says that both Adam and Eve, and all the rest of mankind, are the children of the "highest Intelligence that dwells anywhere that we have knowledge of," it is the writer's opinion that he is speaking in terms of an ultimate God, or an ultimate source, to which 'our fathers who have been exalted for millions of years" owe their rule and existence; and by which the present race of man on this earth has also come into being as children--by virtue of the patriarchal relationship of the "species"--of that "highest Intelligence."(4) Again, this differentiation between the principle of godhood and the individual personages comprising and subscribing to that principle will, the writer feels, resolve the seeming conflict in President Young's pronouncements

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(1)Deseret News, Nov. 8, 1876, p. 642.

(2)Widtsoe, op., cit., p. 25.

(3)Cf. Doctrine & Covenants 76:22-24. (4)Infra, p. 102. The Prophet Joseph Smith also speaks of such an endless order of Gods.

concerning Adam.

A careful, detached study of his available statements, as found in the official publications of the Church, will admit of no other conclusion than that the identification of Adam with God the Father by President Brigham Young is an irrefutable fact. While there are a great many of his expressions which may appear to contradict this, they fail to reveal his views on

this particular subject with the clarity, objectivity, and absence of equivocation which would permit them equal weight with his other pronouncements. At best, it may be said that they becloud his more direct statements; but in all honesty, it must be admitted that they fail to actually deny them. We cannot ignore or subvert those of his ideas which were expressed in undeniably specific terms, in order to justify and sustain uncertain interpretations of his intent in general ones. The evidence upon which the writer has based his conclusions is twofold: external and internal. This division is for convenience in presenting the material, and is admittedly an arbitrary one.

External evidences.--

1. The complete absence of denials, retractions, or corrected versions by Brigham Young of the April 9, 1852, address, as well as of his subsequent discourses on the subject, in the light of his expressed attitude toward the dissemination of incorrect doctrine.

2. The absence of evidence, from Brigham Young or any other source, to support the possibility of his having been misquoted in the official Church organs.

3. The absence of any statement on the part of Brigham young suggesting that he had been misunderstood in his views, in light of his remarks to the effect that he had been doubted and disbelieved in them.

4. President Young's specific statements which he apparently intended to be taken literally, since he failed to modify them, or to indicate that they should be understood any other way.

5. The statements of others, both before and after his death, indicating that he was taken literally by friends and enemies alike.

6. The consistent pattern of his views, not only in regards

to Adam, but in the acquisition and nature of godhood in general.

The internal evidence deals exclusively with the comments of Brigham Young relative to Adam and man's ultimate possible destiny. In indicating what he felt Adam did, President Young revealed whom he thought Adam was; the activities of Adam and the identity of Adam being inseparably connected. A comparison of the April 9, 1852, sermon, or its summation on page eight, with the following summation of Brigham Young's major ideas as expressed in subsequent discourses is invited.(1)

Internal evidences.--

1. After the faithful have become gods, they will prepare both spiritual and physical bodies for their offspring; the latter being done by having them go to an earth and eat of "corporeal" food until it is "diffused sufficiently through their celestial bodies to enable them...to produce mortal tabernacles for their spiritual children.(2)

2. God the Father, after gaining his godhood and begetting his spiritual children, "commenced the work of creating earthly tabernacles..." by partaking of the earth's coarse material "until his system was charged with it;" thus His children's physical bodies were made of the earth's materials.(3)

3. Adam was a resurrected man who had obtained his exaltation, and who desired that those "children that were

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(1)Because of its private nature, which leaves it open to question, the Nuttall Journal account has been disregarded.

(2)Supra, p. 18. (3)Supra, p. 21.

born to me in the spirit world" should have the opportunity to obtain physical bodies.(1)

4. Brigham Young's use of Daniel's description of the Ancient of days to describe "the Father of us all."(2)

5. Brigham Young's statement to the effect that "Some have grumbled because I believe our God to be so near to us as Father Adam."(3)

6. Adam was born as any other person is born, but on another world.(4)

7. Eve was one of Adam's wives.(5)

8. Brigham Young's claim that God had revealed to him that "Adam is our father and God."(6)

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(1) Supra, p. 29. (2) Supra, pp. 26, 27.

(3) Supra, p. 23. (4) Supra, pp. 19, 20, 23, 43.

(5) Supra, pp. 6, 28, 31. (6) Supra, p. 28.

CHAPTER IV

THE VIEWS OF OTHERS

With the passing of Brigham Young, the subject of Adam's identity, beyond that revealed in the standard works of the church, was seldom discussed. To be sure, there were some who commented upon it; but for the most part their remarks tended to skirt the matter, only indirectly supporting or challenging the views of President Young. Indeed, it had been much the same before his death with both his opponents and supporters largely remaining silent, at least publicly. So silent were they, that with the exception of Heber C. Kimball, Orson Pratt, and a few others among the authorities, we are uncertain of their true convictions. However, with the turn of the century, the Church came under fire from various protestant ministers and "Mormon haters" for, among other things, its belief in the "Adam deity" of Brigham Young. It is then that we find such leaders as Charles W. Penrose speaking forth in defense of the official doctrine of the Church. With this much said, the views of others, who spoke with sufficient directness pro and con, will be considered. Again as in the case of Brigham Young, effort has been made to avoid the use of debatable and inconclusive material.

1852-1899

Heber C. Kimball.--Heber C. Kimball was a counselor to Brigham Young in the First Presidency and seems to have been very close to him, both in spirit and viewpoint.(1) In his book, The Rocky Mountain Saints, Stenhouse goes so far as to suggest that Kimball was the source of Brigham Young's ideas concerning Adam:

> Brother Heber had considerable pride in relating to his intimate friends that he was the source of Brigham's revelation on the "adam-deity." In a moment of reverie Heber said: "Brother Brigham, I have an idea that Adam is not only our father, but our God." That was enough: Brigham snapped at the novelty, and announced it with all the flourish of a new made revelation.(2)

Stenhouse could safely make such a claim; Heber C. Kimball was dead, and, therefore, unable refute what the writer believes to be a completely false accusation.

In 1852, Heber C. Kimball was quoted as saying:

> When we escape from this earth, we suppose we are going to heaven? Do you suppose that you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of the earth, and obedient to the messengers he sends--when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father in an earth yourselves.(3)

Here again, is revealed the concept of a patriarchal lineage of gods presiding over the many worlds and universes of eternity.

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(1) Supra, p. 22 Cf. J. of D., op. cit., V, 32.

(2) Stenhouse, op. cit., n. 561.

(3) J. of D., op. cit., I, 36.

The following statement by Heber C. Kimball provides another example of the confusion which can result from the loose application of the names, titles, and epithets ascribed to the Gods:

> We have been taught that our Father and God, from whom we spring, called and appointed his servants to go and organize an earth, and among the rest, he said to Adam, "You go along also and help all you can, you are going to inhabit it when it is organized, therefore go and assist in the good work." It reads in the Scriptures that the Lord did it, but the true rendering is, that the Almighty sent Jehovah and Michael to do the work.
> . . . . . .
>
> God the Father made Adam the Lord of this creation in the beginning.(1)

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One might conclude from this that "our Father and God," the "Lord," the "Almighty," and "God the Father" are all one and the same; and yet he hasn't actually said so. President Kimball speaks of the people having been "taught" thus and so, adding that the "true rendering" is otherwise. Certainly "God the Father" and "Adam" are not meant to be synonymous in this comment, for two distinct beings are referred to. Yet from other remarks made by him, it is apparent that he did not always use the terms "our Father and God" and "God the Father" synonymously either. Speaking on one occasion he said: "we often sing, 'This earth was once a garden place'(2) where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honor."(3) Here he implies the identification

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(1)Ibid., X, 235

(2)Cf., Joseph Smith, Jr., History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1909), II, 365.

(3)J. of D., op. cit., VIII, 243.

of Adam with "God our Father," but not necessarily with "God the Father." This identification is also manifest in these statements by him:

> I have learned by experience that there is but one God that pertains to this people, and he is the God that pertains to this earth--the first man. That first man sent His own Son to redeem the world, to redeem His brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed, the keys of the kingdom were deposited with three of those Twelve, viz. Peter, James, and John.(1)

The following year, November 8, 1857, he said:

> Now, brethren, you have got a spirit in you, and that spirit was created and organized--was born and begotten by our Father and God before we ever took these bodies; and these bodies were formed by Him, and through Him, and of Him, just as much as the spirit was; for I will tell you He commenced that work, He commenced and brought forth tabernacles for those spirits to dwell in. I came through Him, both spirit and body. God made the elements that they are made of, just as much as he made anything.(2)

Such were the views of Heber c. Kimball as to Adam's identity; their similarity to those of President Young is manifest.

W. W. Phelps.--This early Church leader said nothing conclusive in any public addresses of which the writer is aware. However, the following extract from a poem entitled "The Spirit," which he wrote and recited at the thirty-fifth semi-annual conference of the Church in 1865, may be indicative of his views:

> O may the Saints be perfect
> As God our Father was,

When he got back to Eden
By her celestial laws.(3)

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(1)Ibid., IV, 1. (2)Ibid., VI, 31. Cf. IV, 334.

(3)Deseret News, Oct. 12, 1865. Infra, p. 91.

Eliza R. Snow.--Another who used the poetic medium to give expression to her feelings and beliefs was Eliza R. Snow, an outstanding early Mormon writer, and one of Joseph Smith's plural wives. There are two poems written by her which are of particular interest since they reveal her concept of Adam's position, and strongly suggest that she shared the views of President Young. Herewith is an extract from the first of these entitled, "To Mrs.--"

Adam, our father--Eve, our mother,
And Jesus Christ, our elder brother,
Are to my understanding shown:
My heart responds, they are my own.(1)

The second, "the Ultimatum of Human Life," reads:

Adam, your God, like you on earth, has been
Subject to sorrow in a world of sin:
Through long gradation he arose to be
Cloth'd with the Godhead's might and majesty.
And what to him in his probative sphere,
Whether a Bishop, Deacon, Priest, or Seer?
Whate'er his offices and callings were,
He magnified them with assiduous care:
By his obedience he obtain'd the place
Of God and Father of this human race.

Obedience will the same bright garland weave,
As it has done for your great Mother, Eve,
For all her daughters on the earth, who will
All my requirements sacredly fulfill.
And what to Eve, though in her mortal life,
She'd been the first, the tenth, or fortieth wife?
What did she care, when in her lowest state,
Whether by fools, consider'd small, or great?
'Twas all the same with her--she prov'd her worth--

She's now the Goddess and the Queen of Earth.

"Life's ultimatum, unto those that live
As saints of God, and all my pow'rs receive;
Is still the onward, upward course to tread--

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(1)Eliza R. Snow, Poems, Religious, Historical and Political (Salt Lake City: L. D. S. Print. & Pub. Est., 1877), II, 196.

To stand as Adam and as Eve, the head
Of an inheritance, a new-form'd earth,
And to their spirit-race, give mortal birth--
Give them experience in a world like this;
Then lead them forth to everlasting bliss,
Crown'd with salvation and eternal joy
Where full perfection dwells without alloy."(1)

The inference that the poetess regarded Adam and Eve as resurrected beings who had gained their exaltation and parented offspring prior to coming to this earth and "falling" is quite unmistakable. She will be referred to again.

Orson Pratt.-- The writings of Orson Pratt do not fully support the poetic claims of Eliza R. Snow, nor the expressions of Brigham Young and Heber C. Kimball. Pratt's difficulties with President young and others of the authorities have been previously discussed. Yet, it should be understood that Orson Pratt and Brigham Young were in agreement on many doctrinal items. Pratt, like President Young, believed that there have always been divine Fathers and Sons;(2) that there are countless millions of persons who will gain godhood, "each one being a personal God, as much so as the God of this creation,"(3) and that God was once mortal.(4) They were also united in the commonly accepted doctrine that spirits do not marry or beget

children;(5) that those who gain exaltation will beget spiritual offspring and send them to other "mortal" worlds;(6) and that Adam and Eve were immortal beings having bodies of flesh and

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(1)Ibid., II, 8-9. Infra, p.108

(2)J. of D., op. cit., XVIII, 288. (3)Ibid., XIX, 314.

(4)Ibid., XVIII, 288. (5)Ibid., XIV, 242.

(6)Ibid., XIV, 234.

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bones, prior to their fall.(1) As for Adam, who is identified as Michael, the Archangel in the Doctrine and Covenants, being a God, Pratt agrees that he now is, explaining: "Some angels are Gods, and still possess the lower office called angels. Adam is called an Archangel, yet he is a God."(2)

But there did exist definite differences of opinion between the two leaders, as we have seen,(3) which led to a doctrinal parting of the ways in certain areas. There were opinions expressed by Pratt which were incompatible with Brigham Young's views on Adam. For example, Pratt's belief, affirmed both before and after President Young's death that Adam was not "our God," but a pre-existent spirit child of that God;(4) that Adam was made literally from the dust of the ground;(5) and that Adam and Eve died, and were resurrected following the resurrection of Christ.(6) One idea which is apparently unique with Pratt regarding Adam and Eve, is his belief that they had the power to beget immortal offspring prior to their fall.(7)() In what sense he meant this is not made clear by him.

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Miscellaneous comments.--Brigham Young's successor, John Taylor, has left no clear cut evidence as to his views one way or the other. He did refer to God as "our Father, and the organizer of these bodies,"(8) but in what sense He is the "organizer,"

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(1)Ibid., III, 344. (2)Ibid., XIII, 187.

(3)Supra, p. 38 ff. (4)J. of D., op. cit., I, 328

(5)Orson Pratt (ed.), The Seer (Washington D. C.: Church of Jesus Christ of Latter-day Saints, 1853-54), II, 42, 57, 65.

(6)J. of D., op, cit., XXI, 288. (7)Ibid., XI, 163-64.

(8)Ibid., XI, 163-65.

President Taylor did not say. There are but a few comments on the subject to be found in the publications of the Church in the late 1870's and 1880's. Elder Erastus Snow, an apostle, spoke to the effect that Adam was born a son of God and not literally created as a thing apart from God.(1) This same viewpoint was expressed in a public lecture by Elder John H. Kelson some eight years later in England.(2) The Contributor, the forerunner of The Improvement Era, carried two articles of interest in this period. One, entitled "Our Father and God," by a J. F. Gibbs, expressed the idea that those who become gods are the ones "most entitled to furnish mortal bodies for their spiritual offspring."(3) The other, written by a Thomas W. Brookbank, commented: "Before Adam fell he was a resurrected man, that is, his physical body had been disorganized and then reorganized."(4) The Deseret News printed the full text of a lecture given by

Joseph E. Taylor in the Logan Temple in June, 1888. In this address, Taylor also affirmed that Adam was a resurrected man, and the Father of Christ. He used the april 9, 1852, discourse of Brigham Young, and the so-called "King Follett" funeral sermon given by Joseph Smith in April, 1844, in support of his contentions.(5) It is apparent from these and other sources that the problem of the origin of the immortal body of Adam

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(1)Ibid., XIX, 323-24.

(2)Millenial Star, op. cit., XLVIII (October, 1886), 723.

(3)The Contributor, (Salt Lake City: Contributor Co., 1879-96), VI, 78.

(4)Ibid., VIII (April, 1887), 218. Infra, p. 84.

(5)Deseret Weekly News, Dec. 29, 1888, pp. 19-27.

continued to be a matter of much speculation. Later references will further substantiate this condition.

George Q. Cannon.--Apostle Cannon was editor of the Millennial Star in 1861 when it published a front page article entitled the "Origin of Man." The article quoted a series of statements by President Young, including some from his April 9, 1852 address, and a subsequent one given in August of that year.(1) It then went on to say:

> President Young, in the foregoing passages, while substantiating the fact of the union of man's preexisting spirit with a bodily product of the "dust of the ground," enters more particularly into the modus operandi of that union. He unmistakably declares man's origin to be altogether of a celestial character--that not only is his spirit of heavenly descent, but his organization too,--that the latter is not taken from the lower animals, but from the originally celestial body of the great Father of humanity.... Look on this picture--Man, the offspring of

an ape! And on this--Man, the image of God, his Father!(2) Some twenty-eight years later, he told a general conference audience that: "There are two personages, the Father and the Son. God is the being who walked in the Garden of Eden, and who talked with the prophets. This revelation came to us in certainty."(3) With the passage of the years Elder Cannon tended to more or less avoid the issue, as is indicated by this comment before the first Sunday school convention of the Church:

> I was stopped yesterday afternoon by a young man, who wanted to know whether Adam was the Father of our Lord and Savior--whether he was the being we worshipped, etc. Now, we can get ourselves very easily puzzled, if we choose to do so, by speculating upon doctrines and principles of this

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(1)Supra, p. 18. (2)Millenial Star, op. cit., XXII (Oct. 1861), 654.

(3)Ibid., LI (May, 1889), 278.

> character. The Lord has said through His Prophet that there are two personages in the Godhead. That ought to be sufficient for us at the present time.... Concerning the doctrine in regard to Adam and the Savior, the Prophet Brigham young taught some things concerning that; but the First Presidency and the twelve do not think it wise to advocate these matters. It is sufficient to know we have a Father--God the eternal Father, who reveals Himself by His Holy Spirit unto those who seek Him; and that Jesus Christ is His Son, our Redeemer, the Savior of the world.(1)

Wilford Woodruff.--The fourth president of the Church, Wilford Woodruff, gave similar advice to the membership when he spoke before the general conference of April, 1895. Judging from the preceding statement of George Q. Cannon, made three years later, not everyone heeded this admonition of President Woodruff:

> How much longer I shall talk to this people I do not know; but I want to say this to all Israel: Cease troubling yourselves about who God is; who Adam is, who Christ is, who Jehovah is. For heaven's sake, let these things alone. Why trouble yourselves about these things? God has revealed Himself, and when the 121st section of the Doctrine and Covenants is fulfilled, whether there be one God or many gods they will be revealed to the children of men....God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. If we want to know anymore, wait till we get where God is in person. I say this because we are troubled every little while with inquiries from Elders anxious to know who God is, who Christ is, who Adam is. I say to the Elders of Israel, stop this....We have had letter after letter from Elders abroad wanting to know concerning these things. Adam is the first man. He was placed in the garden of Eden, and is our great progenitor. God the Father, God the Son, and God the Holy Ghost, are the same yesterday, to-day, and forever. That should be sufficient for us to know.(2)

Neither the Cannon statement, nor that made by President Woodruff is an actual refutation of anyone's opinions as

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(1)Proceedings of the First Sunday School Convention of the Church of Jesus Christ of Latter-day Saints. Nov. 28, 1898 (Salt Lake City: Deseret Sunday School Union, 1899), pp. 87, 88.

(2)Millenial Star, LVII, 355-56.

to Adam's identity; both are primarily concerned with putting and end to further speculation on the matter. In that regards, what was not said appears to be perhaps more significant than what was said; later statements by certain Church leaders are far more definite as to what is and what is not doctrinal.

"Lucifer's Lantern."--In a notoriously anti-Mormon publication, Zion-Lucifer's Lantern, edited by A. T. Schroeder, there appeared an attack on the Church typical of that period:

> The theologically bedizened sensualism of mormondom

finds further manifestations in it conception of heaven. If I can get any intelligent idea of the after life of mormons by this study of their inane sermons it is something like this: There are two resurrection one of the spirit, the other of the flesh [This is an error, for the Church teaches that the spirit never dies]. after the second resurrection the spirit and the body are united and transplanted to some place in the universe where they gather up enough raw planetary material out of which to "organize a world."

To this world the resurrected man now hies himself and by virtue of the "sealing power" of the Mormon priesthood all the women who have been "sealed" to him for eternity are attracted or transplanted to this same planet. here they setup housekeeping as Adam did in the Garden of Eden, and they will live eternal lives unless some walking or talking snake should put up a job on them as it did on Eve.

To this world of his own creation the man will be the God, even as Adam in Mormon theology is the God of this world. he is the King and his wives queens. Their kingdom will consist of their own "eternal progeny." Hence polygamy is essential because the extent and glory of every man's kingdom in the hereafter must depend on the number of wives sealed to him for eternity.

Such a conception of heaven is debasing because its highest pleasure consists only in the voluptuousness furnished by the Grecian hetaera, its only rewards are sensual, and the greatest means of exaltation is a fecundity that would make a jack-rabbit envious.(1)

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(1)A. T Schroeder, (ed.), Zion-Lucifer's Lantern (Salt Lake City: A.T. Schroeder, 1898-1900), No. IV, p. 65.

Such were the views of an "active" non-Mormon in 1899.

1900-Present

Ministerial views.--There were those of the clergy who also found occasion to attack "Mormonism" for some of its tenets which they considered incompatible with the truth as they saw it. The Rev. W. W. Paden of the Presbyterian church

was such a one. Under the caption, "Presbyterians and Mormon God," the Deseret News carried a front page account of an address by him in which he said:

> ...I have not looked into the Adam God idea very much and there is more in the writings of Apostle F. D. Richards on the matter than in any of the others I have seen, but I think the church is ashamed of the idea. I find nothing about it in Dr. Talmage's book, or in any of B. H. Roberts' later writings. He whom we worship is no magnified man and we who worship are not minimized Gods.(1)

The next day the Deseret News published a long editorial defending the Church's doctrine on God. The remarks of Rev. Paden were also referred to by B. H. Roberts, of the first council of Seventy, when he spoke before the Mutual Improvement Association conference a few days later.(2)

In 1907, the ministerial association prepared a review of a general statement of doctrine which the Church had published as a "Mormon Address to the World." The Salt Lake Herald quoted their review as follows:

> As to the doctrines of Deity, the "Address" declares: "We believe in the God-head, comprising the three individ-

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(1) Deseret News, Aug. 16, 1901

(2) Improvement Era, (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1897--.) V (Dec., 1901), 129-30.

> ual personages, Father, Son, and Holy Ghost." As this declaration stands here, it will not perhaps suggest Tritheism or Materialism to Christians unfamiliar with Mormon theological terms. But when the full doctrine of the Deity, as taught in Mormon congregations is known, it will at once be seen that no Christian can accept it. In fact, the Mormon Church teaches: that God the Father has a material body of flesh and bones; that Adam is the God of the human race; that this Adam-God was physically begotten by another God; that the Gods were once as we are

> now; that there is a great multiplicity of Gods; that Jesus Christ was physically begotten by the Heavenly Father of Mary, His wife; that, as we have a Heavenly Father, so also we have a Heavenly Mother; that Jesus Himself was married, and was probably a polygamist--at least so it has been printed in their publications and taught among their people; and that the Holy Spirit is of material substance, capable of actual transmission from one person to another.(1)

The ministerial association went on to quote from various Church works and sermons, among them the "Adam-God" sermon of Brigham Young, The Seer, etc. B. H. Roberts, again speaking in the annual M. I. A. conference of that year, denied their assertions relative to the identity of God, Christ's marriage, etc., stating that such were the views of individual men and not the official doctrines of the Church.

As late as 1929, Paden was still concerning himself with Adam and the Mormon church. Under a sub-heading entitled "Father Adam" he wrote:

> It was one of Brigham Young's teachings that "Adam is our father and our God, the only God with whom we have to do." For years I have imagined that the Mormon authorities were ashamed of this doctrine or, at least, were inclined to consider it as an outburst of Brighamism rather than an inspired tenet of Mormonism. I was, therefore, surprised to find the old hymn to Adam and Eve in the new hymnal. It is under the title Sons of Michael. If you knew the secrets of the Mormon temple you would know that at a certain point of [sic] the Mormon endowment service temple workers or officials representing Elohim and Jehovah enter the Creation Room with the Archangel Michael, and that, Michael being put to sleep, Elohim makes passes over him,

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(1) Salt Lake Herald, June 4, 1907.

> breathes upon him, and he wakens up as Adam. A little later a woman is made for him whom he calls Eve. In case your credentials will not get you through the temple, as is more than likely, you will find the light needed as regards the identification of Adam as Michael, in section 27 of the Doctrine and covenants, where Joseph the Seer declares that "Michael is Adam, the father of all, the

prince of all, the Ancient of Days." Here are three stanzas from the Mormon hymn of praise and loyalty to Adam and Eve. Remember that Joseph the Prophet says, "Michael is Adam."

Sons of Michael, He approaches!
Rise; the Ancient Father greet;
Bow, ye thousands, low before Him;
Minister before His feet.

Mother of our generations,
Glorious by great Michael's side,
Take thy children's adoration;
Endless with thy Lord preside.

Raise a chorus, sons of Michael,
Like old Oceans' roaring swell,
Till the mighty acclamation
Thro' resounding space doth tell That the Ancient One doth reign
In His paradise again! (Hymn 334)(1)

This particular hymn is still to be found in the latest hymn books used by the Church. However, the writer does not recall hearing it; in fact, he was unaware of its existence until Paden referred to it. Paden concludes his article on "Mormonism" by predicting: "The church will shed or cease to magnify its polytheistic teachings and its peculiar conceptions of personality, and it will unload old Adam, whom it has accepted in times past as the God of the human race."(2)

B. H. Roberts.--Like Orson Pratt, B. H. Roberts was a proliffic writer and a brilliant thinker. His views on the

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(1)W. M. Paden, "Is Mormonism Changing?" Biblical Review, XIV (July, 1929), 391-392.

(2)Ibid., p. 400.

identity and nature of the Gods are perhaps nowhere better expressed than in his book, Mormon Doctrine of Deity, a writing

Gospel Mysteries

which came out of the Roberts-Van Der Donct discussions of 1902. In so far as Adam himself is concerned, Roberts has little, if anything, to say beyond that which is generally taught and understood in the Church. In his aforementioned book he does quote one of the most advanced of all of Brigham Young's sermons(1) with apparent tacit approval of its doctrines, although without comment.(2) He also acknowledges Adam as the "Grand Patriarch of our race" and the one who will eventually attain to the "goveronship" of this earth. Referring to Paden's idea that the Church was "ashamed" of Brigham Young's teachings he says:

> Some of the sectarian ministers are saying that we "Mormons" are ashamed of the doctrine announced by President Brigham Young to the effect that Adam will thus be the God of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that any one at all capable of grasping the largeness and extent of the universe--the grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means--not shame for the doctrine Brigham Young taught.(3)

More miscellaneous views.--The improvement Era carried the views of two Church writers who gave it as their opinion, based upon logic, that Adam was born of parents and not created

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(1)Supra, pp. 20, 21.

(2)B. H. Roberts, Mormon Doctrine of Deity (Salt Lake City: Deseret News, 1903), p. 259 ff.

(3)Ibid., pp. 42-43.

in some independent manner. One of these writers was John Attenwall Wootton,(1) and the other, William Halls.(2) Thus the matter continued to provoke debate, prompting this reply from the editors of the Improvement Era to a question concerning it:

Priesthood Quorum's Table

> Origin of Man.--"In just what manner did the mortal bodies of Adam and Eve come into existence on this earth?" This question comes from several High Priest's quorums. Of course all are familiar with the statements in Genesis 1:26, 27; 2:7; also in the Book of Moses, Pearl of Great Price, 2:27; and in the Book of Abraham 5:7....
>
> These are the authentic statements of the scriptures, ancient and modern, and it is best to rest with these, until the Lord shall see fit to give more light on the subject. Whether the mortal bodies of man evolved in natural processes to present perfection, through the direction and power of God; whether the first parents of our generations, Adam and Eve, were transplanted from another sphere, with immortal tabernacles, which became corrupted through sin and the partaking of natural foods, in the process of time; whether they were born here in mortality, as other mortals have been, are questions not fully answered in the revealed word of God.(3)

Orson F. Whitney.--Another of the poets of the Church was Apostle Orson Fergusen Whitney. In his work Elias, An Epic of the Ages, which saw its first edition in 1904, he writes of the glory of Adam and speaks of those who are called to be the "Eve and Adam of some world":

> One are the human twain, as sheath and sword--
> Woman and man, the lady and the lord;
> Each pair the Eve and Adam of some world
> Perchance unborn, or into space unhurled.
> . . . . . .
>
> Chosen, omniscient, children of the Sun,

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(1)Era, op. cit., III (June, 1900), 595-96.

(2)Ibid., XI (March, 1908), 325. Supra, p. 68.

(3)Era, op. cit., XIII (April, 1910) 570.

Offspring of Adam, Michael, Ancient One,
Who comes anon his fiery throne to rear,
his council summoning from far and near.
Ten thousand times ten thousand bow the knee,
and "Father" hail him, "King," eternally.(1)

Charles W. Penrose.--Prior to becoming an apostle in 1904, Charles W. Penrose was editor of the Deseret News. In that capacity he wrote an editorial, entitled "A Piece of Impertinence," dealing with the "unwarranted liberty" taken by the Lamoni Herald(2) in publishing a private letter he had written to a Mr. Anderson in reply to a query from him regarding Brigham Young's teachings as to Adam.(3) The editor then quoted the aforementioned letter as follows:

Salt Lake City, Utah
Feb. 17, 1900

"Mr. Quincy Anderson, Ozark, Mo.:

"Dear Sir--In reply to your letter of inquiry. I have to say that President Brigham Young, in the discourse of which you speak, did not say that 'the Virgin Mary was not overshadowed by the Holy Ghost.' He did not say that it was 'Adam.' He did not say that 'Adam was our only God.' What he did say, on this subject, was that Jesus was not 'begotten' by the Holy Ghost. He taught that Jesus was the 'first-begotten' of God in the spirit, and the 'only begotten' of God in the flesh. As to Adam, he taught that he was God in the sense of being at the head of the human family. That he was Michael, the Ancient of Days, and in the resurrection would be at the head. In that way the whole human family will be related to him as his children, and in the Patriarchal order he will be the personage with whom they will have to do, and the only one in that capacity. President young taught faith in that Eternal Being to whom Adam and all of his race should bow in humble reverence, who is our Eternal Father and the Father of our elder brother, Jesus

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(1)Orson F. Whitney, Elias, An Epic of the Ages. Revised and annotated edition. (Salt Lake City: 1914, pp. 70-77).

(2)The Lamoni Herald was the organ of the Reorganized

Church of Jesus Christ of Latter-day Saints in Iowa.

(3)Deseret Evening News, Mar. 21, 1900, p. 4.

> Christ, and is the Great Elohim. The Journal of Discourses is not now in print and I do not know of any volume now on sale; however, I have given you the substance of President Young's teaching as to Adam. Hoping that this will be satisfactory, I am,
>
> "Yours truly,
> "C. W. Penrose,
> "Editor, News."(1)

The editor's letter to Anderson is followed by a statement which says in part:

> Anyone who has carefully read the discourse...will perceive that our brief statement of its purport is correct, that there is nothing in one that is in conflict with the other; that we have neither "apologized for" nor disputed anything contained in that one sermon, which has been so much misunderstood and perverted by the enemies of our late venerable president. We are familiar with the doctrine he taught, and which he did not attempt fully to explain in the discourse which as been published. and it should be understood that the views entertained by that great leader and inspired servant of the Lord, were not expressed as principles to be accepted by mankind as essential to salvation. Like the Prophet Joseph Smith, his mind was enlightened as to many things which were beyond a common understanding, and the declaration which would bring upon him the opposition of the ignorant.
>
> ...There are men in the church who entertain ideas of a more advanced nature, some of which, although the may be expressed in public...are not put forth as binding upon any person....
>
> That which President Young put forth in the discourse referred to, is not preached either to the Latter-day Saints or to the world as part of the creed of the Church. In answering the letter of our correspondent we simply explained in private that which was asked in private, so that he might understand the tenor of President Young's views, and not with any intention of advocating or denying his doctrine, or of controverting anything that may have been said upon the subject by opponents of his utterances.(2)

There is a seeming inconsistency between the explanation of the "purport" of the discourse and the editor's assertion that what

Brigham Young was supposedly saying "is not preached either to the Latter-day Saints or to the world." If the Penrose analy-

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(1) Ibid. (2) Ibid.

sis is correct, there is no reason why it should not be "preached," since it is no more than is accepted throughout the Church today and since the time of Joseph Smith. However, it is true that the accepted doctrine on Adam is not a part of the "creed" of the Church, for, formally speaking, it has none. This may well be what the editor had in mind.

Two years later, in a lengthy article entitled "Our Father Adam," Penrose took up the question of Adam's identity because it had been "discussed in many circles recently." He wrote that the sermon in question had, through additions, mis-interpretations, etc., led to confusion and misunderstanding, and that: "The views then expressed were uttered in a single sermon, which created so much comment that the speaker did not afterwards enter into further details or explanations."(1) He explained the sermon this way:

> The substance of President Young's declaration was, that the person who was placed in the Garden of Eden and became the great progenitor of the human race, is "our Father and our God." He said further, "and is the only God with whom we have to do." Careful reading of the entire address will show that President Young comprehended much more on this subject than he then made known, and that he regarded our Father Adam as the being who will stand, in eternity, at the head of the human family as the great Patriarch and ruler over all his posterity, and the Parent with whom they will have personal association and inter-course, as the representation and embodiment to them of all that constitutes the individuality of the Godhead.(2)

The article goes on to acknowledge Adam as Michael, the Archan-

gel, the Ancient of days, and to say that his "body was fashioned out of the earth," that he died, was resurrected, and is

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(1)Era, op. cit., V (Sept., 1902), 873-80.

(2)Ibid.

subject to "the great Elohim, the Eternal Father of us all." Why President Young said Adam was "our God" is explained by C. W. Penrose:

> It was on the principle of the patriarchal order, in which the father is the priest and chief of the family, and will hold that place to all eternity that President Young proclaimed the supremacy of that person who is our father and our God, because of our person relationship to him.... President young so taught the church.(1)

He cites statements by Brigham Young on the greatness of God which show that he "believed in a supreme...deity" who is to be obeyed by Adam and his posterity; the Church "honors Adam in his station, but it worships God the Eternal Father." [This is the fundamental attitude of the Church in 1953 also.] The editor speaks of "opponents" of the Church who are "very fond of quoting isolated passages" from the discourse in question, while ignoring the "hundreds of allusions" to that "Supreme Being" by President Young on other occasions. All this for the purpose of "ridiculing our religion" and "representing to the world that we worship a human being for God...." "The Church ...has never formulated or adopted any theory concerning the subject treated upon by President Young as to Adam." After becoming a member of the First Presidency in 1911, President

Penrose reaffirmed the inferiority in station of Adam to Jesus Christ, adding, "we do not worship Adam" but the Father.(2)

Apparently his reaffirmation did not satisfy some, for

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(1)Ibid.

(2)Conference Reports of the Church of Jesus Christ of Latter-day Saints. (Salt Lake City: Deseret News Print. Pub. Est. 1900--), April, 1915, pp. 40-41.

the very next year he again addressed himself to the subject, saying: "There still remains, I can tell by the letters I have alluded to, an idea among some of the people that Adam was and is the Almighty and Eternal God."(1) Once more he discussed the patriarchal rule of Adam over his earthly posterity, remarking; "Now because of that and some other little matters that might be mentioned, the notion has taken hold of some of our brethren that Adam is the being that we should worship."(2)

The problem of the identification of Elohim (the Father), Jehovah (Christ), and Michael (Adam), is taken up by President Penrose in order to "draw a clear distinction between these individuals."(3) In doing so, he emphatically declares Adam to be Michael only, not God the Father, the begettor of Jesus Christ. The address should be studied in its entirety since it gives an excellent statement of the present doctrine of the Church. It should suffice to say that this was not the last time President Penrose was obliged to discuss Adam's identity.

The First Presidency.--In the course of answering an

inquiry about the origin of man--one which, like many others, was probably a reflection of the debate on so-called "Darwinism," then beginning to gain momentum--the then First Presidency, comprising President Joseph F. Smith and two counselors, John R. Winder and Anthon H. Lund, wrote what may be termed an official expression of the position which the Church took as

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(1)Ibid., April 6, 1916. p 16. (2)Ibid., p. 17.

(3)Ibid., April, 1922, pp. 23-24.

to Adam:

> Adam, our great progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul."(1)

Subsequently, the successor to Joseph F. Smith, Heber J. Grant, reiterated the same doctrine in 1925 when he had a portion of his predecessor's statement, including the above quote, printed verbatim in the Improvement Era over the signature of himself and his two counselors.(2)

President Smith and his counselors issued another official statement in 1912:

> Speculations as to the career of Adam before he came to the earth are of no real value. We learn by revelation that he was Michael, the Archangel, and that he stands at the head of his posterity on earth. (Doctrine and Covenants, Sect. 107:53-56). Dogmatic assertions do not take the place of revelation, and we should be satisfied with that which is accepted as doctrine, and not discuss matters that, after all disputes, are merely matters of theory.(3)

The above may well have been prompted by a letter written to the First Presidency by one of the Mission Presidents,

Samuel O. Bennion, inquiring for information relative to Brigham Young's "Adam-God" discourse. Because of the obvious importance of the First Presidency's reply in establishing official Church views, it is quoted in full:

> your question concerning Adam has not been answered before because of a pressure of important business. We now respond briefly, but, we hope, plainly. You speak of "the assertion made by Brigham Young that Jesus was begotten of the Father in the flesh by our father Adam, and that Adam is the father of Jesus Christ and not the Holy Ghost," and you say that "elders are challenged by certain

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(1)Era, op. cit., Nov., 1909, p. 80. (2)Ibid., Sept. 1929, p. 1090.

(3)Era, op. cit., March, 1912, p. 417.

> critics to prove this."
>
> If you will carefully examine the sermon to which you refer, in the Journal of Discourses, Vol. I, you will discover that, while President Young denied that Jesus was "begotten by the Holy Ghost," he did not affirm, in so many words, that "Adam is the father of Jesus Christ in the flesh." He said, "Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden and who is our father in Heaven." Who is "our Father in Heaven"? Here is what President Young said about Him: "Our Father in heaven begat all the spirits that ever were or ever will be upon this earth and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacles of man." Was He in the garden of Eden? Surely. He gave commandments to Adam and Eve; He was their Father in Heaven; they worshipped Him and taught their children after the fall to worship and obey Him in the name of the Son who was to come.
>
> But President Young went on to show that our father Adam --that is, our earthly father,--the progenitor of the race of man, stands at our head, being "Michael the archangel, the Ancient of Days," and that he was not fashioned from the earth like an adobe, but begotten by His Father in Heaven.
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> Adam is called in the Bible "the son of God" (Luke 3:

38). It was our Father in Heaven who begat the spirit of Him who was the "Firstborn" of all the spirits that came to this earth and who was also His Father by the Virgin Mary, making Him "the Only Begotten in the flesh." Read Luke 1:26-35. Where is Jesus called the Only Begotten of the Holy Ghost? He is always singled out as "the Only Begotten of the Father." (John 14:3, 16, 18 etc.) The Holy Ghost came upon Mary, and her conception was under that influence, even the spirit of life; our Father in Heaven was the Father of the Son of Mary, to whom the Savior prayed, as did our earthly father Adam.

When President Young asked, "Who is the Father?", he was speaking of Adam as the father of our earthly bodies, who is at our head, as revealed in Doctrine and Covenants, Section 107, verses 53-56. In that sense he is one of the Gods referred to in numerous scriptures, and particularly by Christ (John 10:34-36). He is the great Patriarch, the Ancient of Days, who will stand in his place as "a prince over us forever", and with Whom we shall "have to do", as each family will have to do with its head, according to the Holy Patriarchal order. Our father Adam, perfected and glorified as a God, will be a being who will carry out the behest of the great Eloheim in relation to his posterity.

While, as Paul puts it, "There be Gods many and Lords many (whether in Heaven or in earth) to us there is but one God the Father, of whom are all things, and one Lord Jesus Christ by whom are all things." The Church of Jesus Christ of Latter-day Saints worship Him and Him alone, who is the Father of Jesus Christ, whom he worshipped, whom Adam worshipped, and who is God the eternal Father of us all.(1)

The actual writing of the letter may have been done by C.W. Penrose, since it is very similar in tone, content, and style to his previously quoted statements. In 1916, the First Presidency and the quorum of the twelve apostles issued an official treatise on the Father and the Son which further clarifies the teachings of the Church regarding their identities.(2)

Seminary lectures.--In 1921, a series of lectures,

given by various prominent speakers in the Church, were held at the Brigham Young University in Provo, Utah. One of the topics, the fall of man, was discussed by John W. Witaker who advanced the opinion that Adam was a resurrected man:

> ...I am going to assume responsibility for making this statement, that man came here, was placed here as an immortal, glorified, resurrected being. I want to make myself clear, because these lectures are going to the brethren, and if they want to correct them they can.
> . . . . . .
>
> I believe it was that fruit that changed and modified Adam's resurrected body, and again made it subject to death. Is that clear? At least, I want you to get my idea....and may I say the Church does not teach this as doctrine. Many of the authorities do. Others teach that

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(1)Letter from the First Presidency (Joseph F. Smith, Anthon H. Lund, Chas. W. Penrose) to S. O. Bennion, Feb. 20, 1912.

(2)J. E. Talmage, Articles of Faith (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1937), pp. 465-73.

a body was prepared in some way for Adam and Eve.(1) Although Whitaker believed Adam to be a resurrected man, he admitted that Adam was not worshipped by the Church, nor presumably by himself, as God the Father. Apostle Melvin J. Ballard, who also spoke the same day, seemingly agreed with Whitaker, for he said: "what Brother Whitaker has said I agree with, with reference to his fall and man's coming here."(2) Ballard then suggested that Adam had two ways of regaining his lost immortality, one was by partaking of the fruit of the tree of life and so recovering "from the mortal condition apparently," and the other was through the atonement of Jesus Christ:

> Well, man has fallen. How can he get back? What is the antidote? The antidote was the tree of life, but he was driven out from it. Now what else? The antidote was the death of a God, and Jesus Christ was a God before he came into this world....(3)

Joseph Fielding Smith.--Perhaps no other living leader of the Church is so highly respected for his knowledge and understanding of its principles and doctrines as is Joseph Fielding Smith, president of the quorum of the twelve apostles, and a son of former President Joseph F. Smith. He does not subscribe to the views just quoted as to Adam being a resurrected man, nor to the modern concepts of biological evolution:

> Even in the Church there are a scattered few who are now advocating and contending that this earth was peopled with a race--perhaps many races--long before the days of Adam.(4) These men desire, of course, to square the teachings

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(1)Brigham Young University, Seminary Lectures (Provo, Utah: 1921), Lecture X, June 24, 1921. Typed Ms.

(2)Ibid., Lecture XI. (3)Ibid.

(4)Orson Hyde was of this opinion. J. of D., op. cit., II, 79.

> in the Bible with the teachings of modern science and philosophy in regard to the age of the earth and life upon it. If you hear anyone talking this way, you may answer them by saing that the doctrine of "pre-Adamites" is not a doctrine of the Church, and is not advocated or countenanced in the Church. There is no warrant in the scripture, not an authentic word, to sustain it. But the revelations of the Lord reveal Adam as the "Ancient of days," Michael, the Archangel who is appointed to have jurisdiction through all time and eternity on this earth and to preside over it, under the direction of Jesus Christ. He is called by the Lord, the "first man of ALL men" upon the earth, and the Prophet Joseph Smith has said: "Commencing with Adam, who was the first man, who is spoken of in Daniel as being the 'Ancient of Days,' or in other words, the first and oldest of all." This is the doctrine which has been taught by authority in the Church regarding Adam.
> . . . . . .

> The Lord has not seen fit to tell us definitely just how Adam came for we are not ready to receive that truth. He did not come here a resurrected being to die again for we are taught most clearly that those who pass through the resurrection receive eternal life, and can die no more.... The time will come when we shall be informed all about Adam and the manner of creation for the Lord has promised that when he comes he will make all things known.(1)

John A. Widtsoe.--The subject of Adam's identity has received attention at least three times within the last eighteen years in Church publications. The first of these was an article in the Church Section of the Deseret News entitled, "Adam, Our Patriarchal Father"(2) by S. D. Moore, Jr. The second, "What Are The Facts Concerning The So-Called Adam-God Theory?" by Apostle John A. Widtsoe, was first published in the Improvement Era in 1938, under the general heading "Evidences and Reconciliations."(3)

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(1)The Utah Genealogical and Historical Magazine (Salt Lake City: Genealogical Society of Utah, 1910-40), XXI (June, 1930), 147 ff.

(2)Deseret News, April 13, 1935.

(3)The third article is considered in Chapter Five.

Elder Widtsoe labels the idea that Adam is God the Father, the parent of Jesus Christ, the "well-worn Adam-God myth," from which a "long series of absurd and false deductions have been made." Citing the April 9, 1852, discourse he says:

> Certain statements there made are confusing if read superficially, but very clear if read with their context. Enemies of President Brigham Young and of the Church have taken advantage of the opportunity and have used these statements repeatedly and widely to do injury to the reputation of

> President Young and the Mormon people. An honest reading of this sermon and of other reported discourses of President Brigham Young proves that the great second President of the Church held no such views as have been put into his mouth in the form of the Adam-God myth.(1)

Elder Widtsoe explains that it was in the sense of patriarchal leadership over his own earthly progeny that Adam was declared to be "our Father and our God, and the only God with whom we have to do" by Brigham Young. "Nowhere is it suggested that Adam is God, the Father, whose child Adam himself was." As proof of this contention, the fact that the sermon itself makes a clear distinction between Elohim, Jehovah, and Michael is cited. Elder Widtsoe further points out that in another discourse, Adam is identified as a "son" of the Lord and thus: "Clearly President Young here distinguishes between God, the Father, and Adam, the first man." In refuting the notion that Adam was the father of Christ, he says:

> This deduction cannot be made fairly, in view of the context or of his other published utterances on the subject. Adam and Eve were not the only persons in the Garden of Eden, for "they heard the voice of the Lord God walking in the garden in the cool of the day" (Genesis 3:8). President Young undoubtedly had that person in mind, for he did not say Adam, but "our Father in heaven."

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(1)John A. Widtsoe, Evidences and Reconciliations (Salt Lake City: Bookcraft, 1943), pp. 287-290.

> In many discourses, President Young refers to Jesus as the Only Begotten of the Father, which would not have been true, had Adam been the earthly father of Jesus.... It seems unnecessary to offer more evidence that Brigham Young held the accepted doctrine of the Church, that God, the Father, and not Adam, is the earthly Father of Jesus.
>
> In all this, President Young merely followed the established doctrine of the Church.(1)

. . . . . .

> The perspective of years brings out the remarkable fact, that, though the enemies of the Latter-day Saints have had access, in printed form, to the hundreds of discourses of Brigham Young, only half a dozen statements have been useful to the calumniators of the founder of Utah. Of these, the sermon of April 9, 1852, which has been quoted most frequently, presents no errors of fact or doctrine, if read understandingly and honestly.(2)

With the words of John A. Widtsoe, we come to an end of the views of others from 1852 to the present time, as they have appeared in various Church and non-Church publications. There have been claims and counter-claims, theories, facts, and fictions, according to the position one assumes relative to the matter. There are, however, two points which emerge as irrefutable facts. The first is that the assertion made by some that the Church secretly acknowledges Adam as God the Father, the parent of Christ, is without any foundation in truth. This "myth" has been repeatedly exploded by one authority after another in the last fifty years.

The second, concomitant with the first, is that the actual doctrines of the Church regarding Adam have been set forth in equal clarity. He is identified as Michael, the Archangel, a spirit child of God who was "fore-ordained" to

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(1) Ibid., p. 289. Supra, pp. 78, 79, 83.

(2) Ibid., p. 290. Supra, p. 78.

come to this earth and enter into a body of immortal flesh and bone which was, in some manner, prepared for him. He, together with his wife, Eve, fell into a mortal state. Thereafter they

begat mortal children, obeyed the "Gospel laws" taught them by heavenly beings, and eventually died a physical death. Following the resurrection of christ, they were themselves resurrected as "celestial beings" and are now enthroned with all the majesty and honor due them as progenitors of the race on earth. In the future, Adam will return to the earth as the "Ancient of days," primarily to return all of the "keys" of authority held by God's servants in the different dispensations of this world to Jesus Christ, his superior. Upon the completion of his mission pertaining to this earth, Christ will, in turn, give an accounting of his "stewardship," and surrender all authority, to his Father and God. This is the substance of official Church doctrine regarding Adam.(1)

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(1)Joseph Fielding Smith, The Way to Perfection (Salt Lake City: Genealogical Society of Utah, 1946), Chapters 8-12, 40.

CHAPTER V

JOSEPH SMITH AND THE STANDARD WORKS

To complete the circle of this study, it will be necessary and desirable to review the beginnings of Latter-day Saint theology relative to Adam. This requires a consideration of the teachings of the Prophet Joseph Smith, and of his associates prior to 1852, and a brief appraisal of the "standard works" of the Church: the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. There are three questions stemming from the early period of the Church for which answers are sought in this chapter: (1) what is to be found in the earliest publications of the Church concerning Adam's identity? (2) what did Joseph Smith teach? (3) what do the standard works as such reveal?

Early Publications of the Church

It was only about five months after the Church was organized on April 6, 1830, that the Prophet Joseph Smith received a revelation from God identifying Adam as Michael, the Archangel, the Ancient of days.(1) The passing years saw other revelations reiterate this doctrine, and it has never

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(1) Doctrine and Covenants (Church of Jesus Christ of Latter-day Saints: Salt Lake City, 1928), sect. 27:11.

been challenged by any Church authority since the original announcement was made. The first newspaper published by the Church, the Evening and Morning Star, spoke of Adam as "the first member of the church of Christ on earth, and the first high priest after the order of the Son of God."(1) of the passing of Adam from this world it said: "Adam fell asleep in the Lord only fifty-seven years before Zion, even the city of Enoch, was taken up to the bosom of God...."(2) Later, when the Evening and Morning Star was published by Oliver Cowdery in Kirtland, Ohio, it asked: "who could the Ancient of days be but our father Adam? surely none other...."(3)

W. W. Phelps, who edited the paper in Missouri in 1832-1833, wrote two poems dealing with the fall of man and the lost glories of Eden and Adam-ondi-Ahman, the place where Adam met with his righteous posterity before his death. In the poem,() "Adam-ondi-Ahman," he implicitly identifies Christ as Jehovah, God's Old Testament name, in writing that prior to the spread of evil "men did live a holy race, and worship Jesus face to face, in Adam-ondi-Ahaman."(4) It might be well to compare this expression from Phelps with the previously quoted stanza from his later poem, "The Spirit."(5) The second of his two early poems, "O Adam," while perhaps indicating a certain interest

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(1)Evening and Morning Star (Independence, Mo.: F. G. Williams and Co., 1832-33), March, 1833.

(2)Ibid., April, 1833, p. 169. (3)Ibid., May, 1834, p. 308.

(4)Latter-day Saints Messenger and Advocate (Kirtland,

O.: F. G. Williams & Co., 1834-37), I (June, 1835), 144.

(5)Supra, p. 64.

in that first dispensation, possibly as a result of the publication of the writings of Moses and later, of Abraham, has no especial significance for this study.(1)

The Times and Seasons, then edited by Don Carlos Smith, suggests a literal interpretation of the "dust of the earth" origin of Adam's physical body in saying: "No language need by plainer than this, that is, that God before he framed this world, had laid the scheme of life and salvation, and before he ormed [sic] Adam's dust into man; he had predestined that the human family should be made children to himself, through Jesus Christ...."(2)

In an account of a series of lectures given in New York City by a "Mr. Adams" [probably George J.], a Mormon missionary, we read:

> On Sunday Mr. Adams lectured on the second coming of Christ, and gave much light on that subject, showing that it would take place before this present generation shall pass away. He proved also, if the Bible is true, that the second advent must take place before 1880. In the course of the lecture he threw much light() on the subject of the Ancient of Days," showing him not to be the Lord Jesus Christ, nor God the Father, but that he is old Father Adam, who shall sit as a great patriarch at the head of the whole family; when the second Adam, the Lord from heaven, the Son of Man shall come with the clouds, and come to the Ancient of Days, and the saints should take the kingdom, and the greatness of the kingdom under the whole heaven, according to Daniel vii.(3)

This resume' was sent to the Times and Seasons as a letter to the editor by "A Lover of Truth." It is an important item

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(1)The Times & Seasons (Nauvoo, Ill.: Church of Jesus Christ of Latter-day Saints, 1839-46), VI, 879.

(2)Ibid., Doc. 15, 1840, II, 244.

(3) Ibid., III (July, 1842), 835.

since it is one of the few the writer found that definitely states who Adam was not, as well as who he was. It is also of interest because it implies that the idea of Adam being the Father or the Son may have even then been a matter of speculation.

Another positive assertion that Adam was not God was made by Orson Pratt when speaking before a conference of the church, attended by the Prophet Joseph, in 1843:

> But who is this Ancient of Days that is to act this glorious and conspicuous part in the grand councils of the last days, and finally deliver up the kingdom organized and prepared, into the hands of the Great King? It cannot be the Son of God, for he afterwards comes to the Ancient of Days. It cannot be the Father, for if the Saints were prepared to meet the Father and set [sic] in council with him, they would also be prepared to meet the Son, for the glory of the Father is equal to that of the Son....The Ancient of Days then, is ADAM--the great progenitor of the human race.(1)

This belief, expressed by Orson Pratt in his younger years, never changed, he taught this same doctrine all his life.

In 1841, Benjamin Winchester edited a short-lived periodical for the Church in Philadelphia called The Gospel Reflector. In an article on the future millennium, later reprinted in the Times and Seasons, he wrote: "Our first parents were placed in the metropolis of this lower creation" where they could "converse with God face to face as we converse with our friends," and where "the seraphs of heaven"

were their companions. In answering this question: "how could Adam's fall affect the whole of creation?" he says that "Adam was placed in the garden or capital [sic] of the whole earth,

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(1)Ibid., IV (May 15, 1843).

and power was given unto him to sway his sceptre over all things upon earth; therefore, when he fell from the presence of the Lord, the whole of his dominions fell also."(1)

Parley Parker Pratt, the brother of Orson Pratt, was like his brother, an apostle. In 1845, he was acting editor of The Prophet, another Church periodical, published in New York City. As will be seen from his remarks in connection with the nature of family organization in the "celestial" kingdom, he shared his brother's views:

> His most gracious and venerable majesty, King Adam, with his royal consort, Queen Eve, will appear at the head of the whole great family of the redeemed, and will be crowned in their midst as a king and priest forever after the Son of God. They will then be arrayed in garments white as snow and will take their seats on the throne, in the midst of the paradise of God on the earth, to reign forever and ever....
>
> This venerable patriarch and sovereign will hold lawful jurisdiction over Abel, Enoch, Noah, Abraham, Isaac,... Saints of all ages and dispensations, who will all reverence and obey him as their venerable father and lawful sovereign. ...Adam and all the patriarchs, kings, and prophets will be subject unto Christ, because he was in the eternal world, the first born of every creature, and the beginning of the creation of God. Hence in the patriarchal order, He rules by right of birth.(2)

With the Pratt item, we come to an end of the available, pertinent material to be found in the earliest publications of the Church. In view of the abundant later references to Adam,

we might have expected more. And yet, there would be no valid reason for this; Adam was not then a subject of particular

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(1)Benjamin Winchester (ed.), The Gospel Reflector (Philadelphia: Brown, Bicking, & Guilbert, 1841), May 1, 15, 1841.

(2)The Elder's Journal (Chattanooga, Tenn.: Southern States Mission, 1903-07), IV, 96.

interest to the membership; then, as now, he was accepted as Michael, the Archangel, the Ancient of days, the "great progenitor of the human race," nothing more. Then too, even a cursory glance at the early history of Mormonism will reveal the simple fact that the Church was far too busy getting born, catching its breath, and struggling for survival in an alien world, to be much concerned with anything so admittedly academic as the identity of Adam.

What Did Joseph Smith Teach?

Aside from the standard works, the most fruitful sources of Joseph Smith's teachings are his own journal record known as the History of the Church, and the Teachings of the Prophet Joseph Smith, edited by Joseph Fielding Smith. These combine to give a fairly complete account of his doctrines.

In describing a vision of the celestial kingdom given him in January, 1836, the Prophet told of "the blazing throne of God, whereon was seated the Father and the Son." "I saw Fathers Adam and Abraham, and my father and mother...."(1) Stenhouse renders the Prophet's vision somewhat differently:

"I saw father Adam, and Abraham, and Michael, and my father and mother, my brother Alvin, etc. etc."(2) The writer is unable to explain the disparagement between the two versions. But in a cynical comment on the vision, Stenhouse wrote:

> Joseph does not state how he came in possession of these names. He makes some blunder here or somewhere else, for

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(1)Joseph Smith, op, cit., II, 380.

(2)Stenhouse, op. cit., pp. 63-64.

> he evidently makes Adam and Michael two distinct persons, while in other revelations he sets forth that Adam is Michael. Such confusion does not tend to increase faith.(1)

Vilate M. Kimball, the wife of Heber C. Kimball, writes of another supposed vision given Joseph Smith in March, 1836, which the writer has been unable to substantiate. It is possible that she is confused on her date and is actually alluding to the January, 1836, vision. However, she tells of the Prophet being shown the twelve apostles arriving at "the gate of the celestial city":

> There Father Adam stood and opened the gate to them, and as they entered he embraced them one by one, and kissed them. He then led them to the throne of God, and then the Saviour embraced each of them in the presence of God. he saw that they all had beautiful heads of hair and all looked alike. The impression this vision left on Brother Joseph's mind was of so acute a nature, that he never could refrain from weeping while rehearsing it.(2)

In July, 1839, in response to numerous inquiries, the Prophet dealt with the subject of Priesthood. In doing so, he declared that the Priesthood was first given to Adam prior to this earth's creation, and that when the keys of the priesthood

are "revealed from heaven, it is by Adam's authority."(3) The Prophet continues:

> Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take

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(1)Ibid., n. 63.

(2)Edward W. Tullidge, The Women of Mormondom (New York: 1877), p. 110.

(3)Joseph Smith, op. cit., III, 386.

> place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.
>
> ...Our Saviour speaks of children and says, Their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. he (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.
> . . . . . .
>
> Christ is the Great High Priest; Adam is next.(1)

In referring to the authorship of this doctrine, B. H. Roberts said:

> It is generally supposed that Brigham Young was the author of the doctrine which places Adam as the patriarchal head of the human race, and ascribes to him the dignity of future presidency over this earth and its inhabitants, when the work of redemption shall have been completed. Those who read the Prophet's treatise on the Priesthood in the text above will have their opinions corrected upon this subject; for clearly it is the word of the Lord through the Prophet Joseph Smith which established that doctrine. The utterances of President Brigham Young but repeat and expound the

doctrine which the Prophet here sets forth.(2)

The Roberts statement is supported by Helen Mar Whitney, one of the Prophet's plural wives and a daughter of Vilate and Heber C. Kimball. In refuting the accusation of Joseph Smith III, the Prophet's son and the first president of the Reorganized Church, that Brigham Young was the author of the idea that "Adam is our Father and our God" she wrote:

> Brigham Young did not happen to be the author of this doctrine, and to prove the truth of my assertion, I will produce some of the Prophet's teachings, given May 16, 1841. These were written, together with other things, by his clerk, William Clayton, as they were spoken, and as I had the privilege of reading them when quite a young woman, I took the

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(1)Ibid., pp. 386-388. (2)Ibid., n. 388.

liberty of copying them. The copy I have retained....(1)

She then quotes the instructions of Joseph Smith on the Priesthood as found in the History of the Church under the date of July, 1839; her date, May 16, 1841, is apparently an error.(2) Commenting on Joseph Smith's teachings she writes:

> When the Saints first heard this doctrine advanced it looked strange and unnatural to them; it was strong meat and required a little time before it could be digested; but this was owing to the narrow, contracted ideas which had been handed down from generation to generation by our forefathers. We were like babes and had always been fed upon mild; but, as Jesus said, we have to be taught "here a little and there a little." When I was able to comprehend it, it appeared quite consistent. There is something in this doctrine that is very home like, grand and beautiful to reflect upon, and it is very simple and comprehensive. It teaches us that we are all the children of the same parent, whose love was so great that He gave His beloved Son, our Elder Brother, Jesus Christ, to redeem us from the fall. ...It teaches us that our Father was once mortal, and that if we remain faithful we will finally become as He is--im-

mortal even if we must first pay the penalty for the transgression of our first parents.(3)

Helen Whitney also refers to other teachings by the Prophet, including his famous "King Follett" sermon of April, 1844, and his address on the plurality of the Gods given in June of that year. She denies that Brigham Young was the first to teach the plurality of the Gods and that the Father has a Father, etc. She quotes Joseph Smith, III, as saying: "Ponder it well. Are not those who teach and those who endorse Brigham Young's Adam God doctrine guilty of damnable heresies, even denying the Lord that brought them?" Her reply is:

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(1)Helen M. Whitney, Plural Marriage (Salt Lake City: Juvenile Instructors Office, 1882), pp. 30, 31.

(2)Joseph Smith, op. cit., III, 385ff.

(3)Plural Marriage, op. cit., p. 31.

"Now if he feels that it is his duty to proclaim against this people and deny the doctrines which his father felt authorized of God to teach as revelation from on high, I shall only regret it for his own and his father's sake."(1)

Joseph Smith composed another treatise on Priesthood which was read to the October, 1840, conference of the Church. In it he reiterates that Adam was "the first and father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed...."(2) In carrying out his work, God appointed

Adam to watch over the ordinances of salvation and to "reveal them from heaven to man, or to send angels to reveal them." The Prophet adds: "These [ministering] angels are under the direction of Michael or Adam, who acts under the direction of the Lord."(3) That there are those above Adam is further indicated by the Prophet's statements that: "God called Adam by His own voice," that Adam was given commandments by God, that it was Jehovah who endowed Adam with the powers and blessings which he enjoyed in the beginning, etc.(4)

King Follett discourse.--It is generally conceded that one of the greatest addresses, content-wise, ever given publicly by the Prophet Joseph Smith was the King Follett funeral sermon of April 7, 1844. Of it Elder John A. Widtsoe once said:

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(1)Ibid., pp. 36, 37.

(2)Joseph Smith, op. cit., IV, 207.

(3)Ibid., p. 208. (4)Ibid., pp. 208-210.

> That conference was remarkable in many ways. The Prophet's mind seemed to sweep, as it were, the horizons of eternity. He touched upon the things that are far beyond--the things of eternity. This sermon is known in our history as the "King Follett Sermon," a most remarkable document. I am glad that Elder Joseph Fielding Smith included it in his Teachings of the Prophet Joseph Smith.
>
> He taught revealing doctrines never clearly told before, since Christ, or perhaps since Adam, of the nature of God, our Heavenly Father, and of the destiny of man. The doctrine as there taught has been incorporated into our thinking and writing, in our books and sermons, without knowing exactly when or how it was first stated.(1)

It will not be possible to more than summarize a few of the Prophet's views therein as they relate, in a more or less

general way, to this study. The Prophet said that: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens"; and that "Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked and talked and conversed with him, as one man talks and communes with another."(2) The Prophet denied that God was always God for "he was once a man like us; yea that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ did; and I will show it from the Bible."(3) Joseph Smith went on to say that God the Father once laid down his life and took it up again as Christ did, and that those who seek Godhood must learn how to do so "the same as all Gods have done before you." The Prophet relates the patriarchal concept of growing dominions through one's progeny to the Father and Son in these words:

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(1) Conference Reports, op. cit., April 7, 1944, p. 95

(2) Teachings of Joseph Smith, op. cit., p. 345.

(3) Ibid., pp. 345-46.

> What did Jesus do? Why; I do the things I saw my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children.(1)

Referring to the creation of this earth, he said: "The head

God called together the Gods and sat in grand council to bring forth the world. The grand councilors sat at the head in yonder heavens and contemplated the creation of the worlds which were created at the time."(2) And thus, "In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it."(3)

Plurality of the Gods.--One of the Prophet's remarks in the King Follett sermon was: "Would to God that I had forty days and nights in which to tell you all! I would let you know that I am not a 'fallen prophet.'"(4) Although he probably did not tell "all," he did tell more in regards to the Gods in another great discourse given a scant eleven days before his death. In a sense, it was a continuation of his earlier April sermon, for the theme is essentially the same. Joseph Smith reaffirms the plurality of the Gods, "but to us there is but one God--that is pertaining to us; and he is

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(1)Ibid., pp. 347-48.

(2)Ibid., pp. 348-49.

(3)Ibid., p. 349. (4)Ibid., p. 355.

in all and through all."(1) The Prophet explained that: "In the beginning the heads of the Gods organized the heavens and the earth," following which, "the head one of the Gods said, 'Let us make man in our own image,'" and that the "heads of the Gods appointed one God for us...."(2) That the Father of Jesus Christ,

is not the first of all the Gods, is affirmed by Joseph:

> If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father(3), you may suppose that He had a Father also. Was there ever a son without a father? And where was there ever a father without first being a son?(4) Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence [sic] if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.
>
> I want you to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as His Father had done before Him. As the Father had done before? He laid down His life, and took it up the same as His Father had done before.(5)

The Prophet's reference to the Father having a Father, etc., is not unlike Brigham Young's allusion to the Father, Grandfather, and Great Grandfather of Adam's children. And in saying that all things have progenitors, and that "everything comes in this way," he is also in apparent harmony with the procreative views

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(1)Ibid., pp. 370-71 (2)Ibid., p. 372.

(3)The Prophet had used Rev. 1:6 as his text.

(4)Brigham Young once said, "Brother Kimball quoted a saying of the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other." J. of D., IX, 286.

(5)Teachings of Joseph Smith, op. cit., p. 373.

of his successor. The statement "every man who reigns in celestial glory is a God to his dominions,"(1) concludes the summarization of Joseph Smith's published pronouncements rela-

tive to this study. Clearly, he is the source of Church doctrine which established Adam as Michael the Archangel, the Ancient of days, a chosen servant of God who came to this earth to become the progenitor of the human race. President Young, and his successors in the presidency, have unitedly taught that doctrine. As for the views expressed by Brigham Young and others which go beyond this, it is readily apparent that the Prophet did not, at any time, refer to Adam in his published remarks as "our Father and our God"--not even in a patriarchal sense. He did affirm Adam's majesty and rule over his earthly progeny, but nowhere did he actually identify Adam as the father of their spirit bodies as well. The nearest thing to such an inference is his acknowledgement of Adam as the "father of the human family" who "presides over the spirits of all men." This might be interpreted to mean the begettor of all men's spirits, but such an interpretation is not justly warranted; to preside is one thing, to beget is quite another. Some have considered the failure of the Prophet to actually say that Michael or Adam was a spirit prior to coming to this earth to be significant. But again, this does not prove that the Prophet didn't believe him to be such. Conclusive proof must be based on what <u>is</u> said, not on what is supposedly left unsaid; the absence of evidence is never completely decisive,

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(1)<u>Teachings of Joseph Smith</u>, <u>op. cit</u>., p. 374.

either pro or con.

The revelations, writings, and sermons of Joseph Smith combine to identify Adam as one who is in a subservient position to the Father and the Son; for he is explicitly declared to be subject to them, to the Lord, to God. The argument that the identity of these, and other, heavenly personages is sometimes vague and inconclusive, does not justify their identification with any other personages. The manifest teachings of the Prophet Joseph Smith do not warrant, nor support such fanciful suppositions.

It is generally understood, for it is an obvious fact, that the Prophet withheld some of his views from the general Church membership. Judging from his own statements, and those of others, he did this because the Saints at large were un-prepared for all that he might have revealed to them. For example, in one address he said: "I could explain a hundred fold more than I ever have of the glories of the kingdoms manifested to me in the vision(1), were I permitted, and were the people prepared to receive them."(2) On another occasion he said that if the church knew all the commandments of God that they would reject half of them through prejudice and ignorance. Similar remarks by him are to be found throughout his comments and writings. In private conversation with Brigham young in Kirtland, the Prophet told him: "Brother Brigham, if I was [sic] to reveal to this people what the Lord

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(1) Doctrine and Covenants, section 76.

(2) Teachings of Joseph Smith, op. cit., p. 305.

has revealed to me, there is not a man or woman would stay with me."(1) His feelings regarding the limitations of the Saints is further borne out by President Wilford Woodruff:

> Brother Joseph used a great many methods of testing the integrity of men; and he taught a great many things which, in consequence of tradition, required prayer, faith, and a testimony from the Lord, before they could be believed by many of the Saints. His mind was opened by the visions of the Almighty, and the Lord taught him many things by vision and revelation that were never taught publicly in his days; for the people could not bear the flood of intelligence which God poured into his mind.(2)

In speaking of the earth's creation and peopling, Heber C. Kimball commented: "The Prophet Joseph frequently spoke of these things in the revelations which he gave, but the people generally did not understand them, but to those who did, they were cheering, they had a tendency to gladden the heart, and enlighten the mind."(3) President Lorenzo Snow, in citing his famous couplet, "As man is God once was, as God is, man may become," said that this doctrine had been taught to the apostles by the Prophet Joseph Smith, although it had not been made public until sometime later.(4) Plural marriage is another good example of a doctrine which was not made public until years after it was first revealed and put into practice among some of the leadership of the Church.(5)

But what of the Prophet's teachings which he never

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(1)J. of D., op. cit., IX, 294. (2)Ibid., V. 83-84.

(3)Ibid., X, 235.

(4)Millenial Star, op. cit., LVI, 772.

(5)Orson F. Whitney, Life of Heber C. Kimball (Salt Lake City: Kimball Family, 1888), 331ff.

made public, or which were never clearly stamped with his approval? There have been a number of doctrines, some quite fantastic, of which he is ostensibly the author. The "White Horse Prophecy," the belief that the lost tribes are on an adjacent star near the earth, that there are people on the moon, etc., all these are ascribed to him. Perhaps he did so teach, in part, but which part? No one seems to be sure. H. W. Naisbitt told an audience: "it is said that Joseph Smith the prophet taught that Adam had two wives."(1) Who said it? Such a declaration is not to be found in his public pronouncements. Nor was the writer able to validate the ideas assigned to Joseph Smith by E. W. Tullidge in his book The Women of Mormondom, a series of short biographical sketches of prominent early Mormon women. According to this work, the Prophet taught the "sisters in the temple at Kirtland" more advanced doctrines than he apparently ever presented publicly. This is not exactly in harmony with the Prophet's statement to the effect that: "I am bold to declare I have taught all the strong doctrines publicly, and always teach stronger doctrines in public than in private."(2) Perhaps it is just a matter of what he meant by "strong doctrine"; if so, it is a moot point. However, Tullidge, and unfortunate victim of victorian rhetoric, with elaborate, and oft times redundant, verbal detail, recounts some of the Prophet's private doctrines. Briefly, Joseph Smith is said to have told the sisters that Adam is

(1)J. of D., op. cit., XXVI, 115.

(2)Teachings of Joseph Smith, op. cit., p. 370.

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God the Father, the Father of the spirits of all men born on this earth, that both Adam and Eve came to this earth as resurrected beings with the pre-determined intention of "falling" to a state of mortality, etc.(1) In pointing out that the concept of a "Heavenly Mother" was not revealed to the world until the time of Joseph Smith, he says:

> The oracle of this last grand truth of women's divinity and of her eternal Mother as the partner with the Father in the creation of worlds, is none other the Mormon Church. It was revealed in the glorious theology of Joseph and established by Brigham in the vast patriarchal system which he has made firm as the foundations of the earth, by proclaiming Adam as our Father and God. The Father is first in name and order, but the Mother is with him--these twain, one from the beginning.(2)

Such were the views ascribed to Joseph Smith and Brigham Young by Tullidge in 1876. However, such were not the views he later claimed for the Prophet. In June, 1876, Tullidge referred to Brigham Young as "the fitting successor of the Mormon Prophet, as the modern Moses, and the founder of Utah."(3) But in his revised edition of the Life of Joseph the Prophet, published by the Reorganized Church in 1880, his ardor had supposedly cooled somewhat(4), for he wrote of him:

> Brigham Young, after the death of the Prophet, for a time confounded the views of the Church by sending forth a "proclamation to all the world" that "Adam was our Father and God."

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(1)Women of Mormondom, op. cit., p. 176 ff.

(2)Ibid., pp. 193-194.

(3)E. W. Tullidge, Life of Brigham Young (New York: 1877) p. 456.

(4)Tullidge, like Stenhouse, became involved with the "Godbeites" and was excommunicated from the Church. Supra, p. 38, n. 1.

> ....Wondrous difference between Joseph's revealing of Jesus Christ, the God of all creation, the very Eternal Father; but it truly illustrates the apostasy and perversion which followed the death of the Prophet.(1)

This turn-about on the part of Tulledge, under "Reorganite" pressure, does much to discredit his claims. Yet the fact that Eliza R. Snow collaborated with him in the preparation of The Women of Mormondom does lend some weight and respectability to the work. She was widely known and loved by the Saints, and remained a faithful member of the Church until her death. her apparent admiration for Brigham Young may have led her to quite innocently identify the Prophet's teachings with those of his successor, although this is quite unlikely.

It is impossible to accurately determine what, if anything, Joseph Smith revealed that he did not make public. Who can say what may or may not have been said in secret, if it was retained in secret? The public utterances of the Prophet, including his written revelations, are far and away our firmest, and therefore, our safest ground. To go beyond them is to cross into the realm of human speculation, over a bridge upheld by little more than the tenuous strands of possibility.

Adam's Identity in the Standard Works

The Bible

Gospel Mysteries

The name "Adam" is mentioned thirty times in the Bible: twenty-one times in the Old Testament and nine times in the New Testament. Eighteen of the Old Testament references

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(1)Edward W. Tulledge, Life of Joseph the Prophet, 2d ed. rev.; (Plano, Ill.: Reorganized Church of Jesus Christ of Latter-day Saints, 1880). p. 439.

are found in chapters two, three, four, and five of Genesis. Of the origin of Adam's physical body, Genesis merely says: "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."(1) As for Eve, we are told that the Lord God "caused a deep sleep to fall upon Adam" during which one of his ribs was removed, "and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.(2) That the name "Adam" is something of a title, having a symbolic connotation, is apparent from : "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."(3)

Luke infers that Adam was literally a son of God since, in tracing Christ's genealogy, he makes no distinction between the nature of the fatherhood of Adam over Seth and the Fatherhood of God over Adam, but says: "...Seth, which was the son of Adam, which was the son of God."(4) It is interesting to note that Christ is not known to have ever mentioned Adam by name, although he spoke of Abraham about twenty-six times in the Gospels. Paul defined Adam as the "first man"(5) explaining elsewhere that "Adam was first formed, then Eve."(6)

Only the book of Daniel contains the title "Ancient of days"; there it is used three times in connection with Daniel's vision of a latter-day judgement at which the "Ancient of days" shall sit, and "one like the Son of man" appear before him,

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(1)Gen. 2:7 (2)Gen. 2:21, 22. (3)Gen. 5:2.
(4)Luke 3:38. (5)I Cor. 15:45 (6)I Tim. 2:13

etc.(1) Only the Latter-day Saints identify Adam with this personage.

Michael is listed five times by name in the Bible, three of these beings in Daniel where he is referred to as "Michael, your prince."(2) Of him Daniel prophesied: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation <u>even</u> to that time: and at that time thy people shall be delivered, every one that shall be found written in the book."(3) Jude tells of Michael the Archangel contending with the devil "about the body of Moses,"(4) and previous to that, when there was "war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found anymore in heaven."(5) An early, non-canonical writing, <u>The Shepherd of Hermas</u>, contains an interesting reference to the power and position of the archangel, Michael, which significantly parallels the L.D.S. doctrine of patriarchal rule:

> And the great and glorious angel is Michael, who has power over this people and governs them; for this is he who put the law into the hearts of those who believe. Therefore he looks after those to whom he gave it to see if they have really kept it.(6)

Elsewhere in the Shepherd of Hermas Michael is referred to as

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(1)Dan. 7:9-22.(2)Dan. 10:13, 21; 12:1. (3)Dan. 12:1

(4)Jude 9. (5)Rev. 12:7, 8.

(6)The Apostolic Fathers, Trans. Kirsopp Lake. The shepherd of Hermas (Cambridge: Harvard University Press, 1946) II, Sim. VII. iii. 3, p. 197. Cf W. Lueken, Michael, (Gottingen: 1898).

the Son of God;(1) the translator, Kirsopp Lake, was frankly puzzled by this seeming incongruity.

The Book of Mormon

Neither "Michael" nor the "Ancient of days" is to be found in the Book of Mormon although "Adam" is mentioned some twenty-five times. The Book of Mormon does not contain an account of the world's or of men's creation, but confines itself to the "fall," its consequences, etc. Nor does it profess to certain events subsequent to circa 2300 B. C. then too, the Nephite prophets were in possession of the so-called brass plates of Laban containing a record of the creation, thus maiing it unnecessary to recount it on either the large or small plates of Nephi, or on the plates of Mormon.(2) Even Mormoni, the abridger of the Jaredite history known as the "Book of Ether," omits the creation story, saying:

> And as I suppose that the first part of this record, which speaks concerning the creation of the world, and

also of Adam, and the account from that time even to the great dower, and whatsoever things transpired among the children of men until that time, is had among the jews--Therefore I do not write those things which transpired from the days of Adam until that time; but they are had upon the plates; and whoso findeth them, the same will have power that he may get the full account.

It is evident that the Book of Mormon was not the source of Joseph Smith's identification of Adam as Michael, the

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(1)Ibid., Sim. ix.

(2)Book of Mormon, trans. Joseph Smith, Jr. (Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1947). I Nephi 5:11.

(3)Ibid., Ether 1:3, 4.

Ancient of days; this became known only after its publication in March, 1830.

The Doctrine and Covenants

Although Joseph Smith spoke of it, it is not known just when he heard the voice of Michael, the Archangel.(1) But it was apparently while living in Harmony, Pa., the summer of 1830 that the revelation proclaiming the "first man"(2) to be "Michael, or Adam, the father of all, the prince of all, the ancient of days"(3) was received. The following month, September, the Prophet received another revelation in which the "Lord God" spoke of Michael as "mine archangel," and of Adam as "your father, whom I created" and made "an agent unto himself," and who, in time, "became subject to the will of the devil":(4)

> Wherefore, I, the Lord God, caused that he should be cast out from the Garden of Eden, from my presence, because

> of his transgression, wherein he became spiritually dead, which is the first death....But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son.(5)

In March, 1832, the Prophet was told by the Lord that He had "appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life."(6) And in the future

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(1)Doctrine and Covenants, op. cit., 128:21.

(2)Ibid., 84:16 (3)Ibid., 27:11. (4)Ibid., 29:26-41.

(5)Ibid., 29:41-42. (6)Ibid., 78:16.

"battle of the great God," which is to be fought between "Michael, the seventh angel, even the archangel," and the devil, Michael will gain the victory for the saints of God and overcome "him who seeketh the throne of him who sitteth upon the throne, even the Lamb." This battle is to be fought at the end of the earth's millennial peace. The Doctrine and Covenants infers the death of Adam in relation to the ordination of his righteous sons to the Priesthood; for Seth was "ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death...."(1) It is again mentioned in connection with the great convocation of Adam's righteous posterity in the valley of Adam-ondi-Ahman:(2)

> And the Lord appeared unto them, and they rose up and

> blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.(3)

Pearl of Great Price

Some of the writings of Moses and of Abraham are to be found in the compilation known as the Pearl of Great Price. Although both refer to the creation, neither contains the name, Michael, or the title, the "Ancient of days." The two writings are remarkably alike, and yet significantly different. A major difference is Abraham's use of the term "the Gods" rather than the "I God" found in Moses. Joseph Smith's

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(1)Ibid., 107:42 (2)Ibid., 116.(3)Ibid., 107:53-56.

avowal that the "head Gods"(1) were the creators of earth and man is probably based upon Abraham's polytheism; especially where the account says: "And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth."(2)

It is accepted Church doctrine, clearly taught in the endowment, that one of these Gods was Michael, or Adam, and that he played a major role in the formation of this earth. When it was fully prepared, "the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them."(3) Prior to this

physical embodiment, man was likewise literally begotten in the anthropomorphic image of his Heavenly Father as a spirit child of God.(4)

The Genesis explanation of man's earthly origin, also written by Moses, is almost identical with that to be found in the Book of Moses where we read:

> And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, the first flesh upon the earth, the first man also; nevertheless, all things were before created; but spiritually were they created and made according to my word.(5)

Abraham adds that after "the Gods formed man from the dust of the ground," they took "the man's spirit, and put it into him."(6)

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(1)Teachings of Joseph Smith, op. cit., pp. 371-73.

(2)Pearl of Great Price, Salt Lake City: Church of Jesus Christ of Latter-day Saints, 1948), Abraham 4:1.

(3)Ibid., Abr. 4:7; Moses 2:27. (4)Ibid., Moses 3:5-7; Abr. 5:5-7.

(5)Ibid., Moses 3:7. (6)Ibid., Abr. 5:7.

The Pearl of Great Price, like Genesis, locates Eve's physical origin in one of Adam's ribs.(1) W. Cleon Skousen, an outstanding student of Latter-day Saint theology, has proffered a possible interpretation of the expression "dust of the ground" as used in connection with man's earthly beginning.(2) He points out that in a message from God to Adam, one which he was to relay to his children, it was said:

> That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and

> so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten....(3)

Since the same "dust of the ground" concept used in reference to Adam's birth is used in relation to the births of his offspring, and since Adam, like his more righteous posterity, was "Born again," or baptized in water and in Spirit,(4) it might be reasoned that Adam's physical body was produced in the same manner as those of his children; otherwise the symbolism in the baptismal ordinance, a rebirth of water and of spirit, becomes lost upon him.

Again, like genesis, the Pearl of Great Price defines Adam as the male and female, the man and the woman, in combination.(5) The woman was called Eve "because she was the mother of all living; for thus have I, the Lord God, called the first

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(1)Ibid., Moses 3:21-22; Abr. 5:14-16.

(2)W. Cleon Skousen, The First Two Thousand years (Unpub. MS).

(3)Pearl of Great Price, op. cit., Moses 6:59.

(4)Ibid., 6:64-65. (5)Ibid., 6:9.

of all women, which are many."(1) Likewise, "the first man of all men have I called Adam, which is many."(2)

We are informed that "all the days that Adam lived were nine hundred and thirty years, and he died."(3) He was the first and greatest of the patriarchs, a "son of God, with whom God, himself, conversed."(4)

A final word.--In concluding this study, the writer

quotes from the most recent exposition to be published by the Church on the identity and position of Adam. It comes from the pen of Elder Joseph Fielding Smith, president of the quorum of the twelve:

> Adam was among the intelligences spoken of by the Lord to Abraham who were appointed to be rulers on this earth. he was Michael, a prince, and son of God chosen to come to this earth and stand at the head of his posterity, holding the "keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life." (D. & C. 78:16.) This Holy One is Jesus Christ. On the earth Michael was known as Adam. In the pre-existent state he was a spirit like the others of our Father's children. In the Book of Genesis (1:26 and 2:7), we are told that Adam obtained his body from the dust of the earth, and that he was not subject to death is inferred in the commandment the Lord gave him, that if he transgressed the divine commandment and ate the fruit of the tree of the knowledge of good and evil, he should surely die. (Gen. 2:17). In the Book of Mormon (2 Nephi 2:22) we are positively informed that Adam would have lived forever in the garden if he had not partaken of the forbidden fruit. So Adam was in no sense mortal until after his transgression. That his immortal spirit came from another world is verily true, just as it is true of each one of us, for we all lived in the spirit existence before we came into this world and obtained bodies which inherited mortality through the fall of Adam.
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> We are also informed in the scriptures that before Adam and Eve transgressed they were without children, and the

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(1) Ibid., 4:26. (2) Ibid., 1:34.

(3) Ibid., 6:12. (4) Ibid., 6:22.

> fall was essential to the peopling of the earth with their offspring. When the truth in relation to the consequences of the fall were made known to Adam and Eve, they rejoiced, and Eve said: "...Were it not for our transgression we never should have had seed, and never should have known good and evil, and the joy of our redemption, and the eternal life which God giveth unto all the obedient." (Moses 5:11.) Lehi also understood this truth, and he said: "Adam fell that men might be; and men are, that they

might have joy." (2 Nephi 2:25.)(1)

Here is the official doctrine of the Church of Jesus Christ of Latter-day Saints; here the matter rests.

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(1)Era, op. cit., July, 1953, p. 503

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ABSTRACT

The Latter-day Saints are unique in that, unlike other Christian denominations, they do not view Adam, the first man, as a renegade from Paradise who should properly be blamed for the carnal, sensual, and devilish nature of the world we live in. On the contrary, they honor him as one of the two greatest universal benefactors of all time. for had it not been for his "fore-ordained" fall from immortal glory to mortal dust and darkness, the spirit children of God would have been deprived of the earthly embodiment which alone makes salvation and eventual equality with the Gods possible. Without that sacrifice on the part of Adam, there would have been no mortal life upon this globe, nor death, nor any Redeemer to conquer it and make real the "hope within us" of immortality and eternal life.

Adam is identified as Michael, the Archangel, the "Ancient of days" the great progenitor and patriarch of the human race, by the Latter-day Saints. This knowledge came through revelation to the Prophet Joseph Smith in 1830. And ther are some who maintain that Adam is in reality the father of spirits as well. This belief is primarily based upon the remarks of Brigham Young, the Prophet's successor in the presidency of the Church. However, the Church does not advocate this doctrine. It has consistently and determinedly

held to the basic teachings of Joseph Smith relative to Adam. From time to time the question of Adam's identity has arisen among some of the membership causing a certain amount of discussion and debate; but the problem has usually been treated as an academic flight of fancy more than anything else. Even some Church authorities have given vent to theories of their own design, but these too have lacked the imprimatur of official doctrine.

Non-Mormons, especially those affiliated with other religious denominations, are quite fond of acting as censors of Latter-day Saint teachings. Not infrequently, they have taken it upon themselves to upbraid the Church for its base anthropomorphic concept of God, as well as the great respect it evidences for Adam. Their particular target has been the so-called "Adam-God" sermon given by President Young in 1852. They delight in citing it as proof of a doctrine of which the Latter-day Saints should be "ashamed." The fact that the Church has repeatedly denied the acceptance of Adam as God the Father has not diminished, to any appreciable degree, the use, by those elements which seek to "ridicule" Mormonism, of the aforementioned address.

Where there is freedom of thought, there will be at least occasional differences of opinion. Within the Church, such freedom does exist. None are denied the right to specu-

late upon the unknown so long as they do not betray the fundamental tenets of the faith, or preach as doctrine 'the commandments of men." That such speculation has given rise to

individual ideas and interpretations of certain moot points of doctrine is true; yet they are essentially minor differences, differences which in no way affect the basic principles of salvation. Those who comprise the leadership of the Church of Jesus Christ of Latter-day Saints stand four-square behind these universal truths which remain the bed-rock upon which the Church is founded. It is to their united pronouncements that one must turn for official doctrine.

FILE NAME: WARE.AG

CONCEPTS & QUOTATIONS
DEALING WITH
THE ORIGIN, IDENTITY & POSITION OF
ADAM & EVE

CONCEPT 1: PROCREATION THE ONLY PROCESS ON EARTH & HEAVEN

QUOTATIONS:	18 JUN 1865	JD 11:122
	9 APR 1852	JD 1:50
	9 APR 1852	JOURNAL OF WILFORD WOODRUFF

CONCEPT 2: ADAM WAS NOT FASHIONED FROM THE CLAY

QUOTATIONS:	23 OCT 1853	JD 2:6
	9 OCT 1859	JD 7:285-80
	7 FEB 1877	JOURNAL OF L. JOHN NUTTALL
	1889	THE CONTRIBUTOR 10:265

CONCEPT 3: ADAM NOT FASHIONED FROM THE "DUST" OF THIS EARTH

QUOTATIONS: 23 OCT 1853 JD 2 6
9 OCT 1854 UNPUB DISCOURSE OF B.Y.
25 MAR 1855 JOURNAL OF SAMUAL W. RICHARDS
20 APR 1856 JD 3:319
7 FEB 1877 JOURNAL OF L. JOHN NUTTALL
23 JUN 1889 JOURNAL OF ABRAHAM H. CANNON
1889 THE CONTRIBUTOR 10:265

CONCEPT 4: ADAM & EVE WERE BORN

QUOTATIONS: 20 APR 1856 JD 3:319
1889 THE CONTRIBUTOR 10:265
11 JUN 1892 JOURNAL OF CHARLES L. WALKER
NOV 1909 THE IMPROVEMENT ERA VOL 13
1910 COURSE OF STUDY FOR PRIESTS, P 37
20 FEB 1912 MESSAGES OF THE FIRST PRESIDENCY
27 DEC 1913 DESERET EVENING NEWS
SEP 1925 MESSAGES OF THE FIRST PRESIDENCY
SUM 1967 BYU LECTURES
1950 THE FIRST 2,000 YEARS

CONCEPT 5: ADAM CAME FROM ANOTHER PLANET

QUOTATIONS: 1844 ANSON CALL DOCUMENT
9 APR 1852 JD 1:50
8 AUG 1852 JD 3:90
14 NOV 1852 JD 1:356
17 SEP 1854 JOURNAL OF WILFORD WOODRUFF 9 OCT 1854 UNPUB DISCOURSE OF B.Y.
25 MAR 1855 JOURNAL OF SAMUAL W. RICHARDS
6 MAY 1855 JOURNAL OF WILFORD WOODRUFF
20 APR 1856 JD 3:319
9 OCT 1859 JD 7:285-90
27 JAN 1860 JOURNAL OF WILFORD WOODRUFF
12 JUN 1860 JD 8:243
7 FEB 1877 JOURNAL OF L. JOHN NUTTALL
1889 THE CONTRIBUTOR 10:265
11 JUN 1892 JOURNAL OF CHARLES L. WALKER
1940 MAN, HIS ORIGIN & DESTINY
1954 DOCTRINES OF SALVATION 1:139-40

CONCEPT 6: ADAM WAS MARRIED BEFORE THE FALL

QUOTATIONS: 1844 ANSON CALL DOCUMENT
9 APR 1852 JD 1:50
20 APR 1856 JD 3:319
18 JUN 1873 DESERET NEWS
31 AUG 1873 JD 16:167
<POLYGAMIST>
9 APR 1852 JD 1:50
9 APR 1852 JOURNAL OF WILFORD WOODRUFF
27 JUN 1863 JD 10:235
8 JUN 1873 DESERET NEWS
31 AUG 1873 JD 16:167
8 MAR 1885 JD 26:115

CONCEPT 7: ADAM HAD AN IMMORTAL BODY

QUOTATIONS:	1853	THE SEER
	6 MAY 1855	JOURNAL OF WILFORD WOODRUFF
	13 APR 1856	JD 3:344
	22 NOV 1873	JD 16:324
	3 OCT 1881	DISCOURSES OF ORSON PRATT
	11 JUN 1892	JOURNAL OF CHARLES L. WALKER

CONCEPT 8: ADAM HAD A CELESTIAL BODY

QUOTATIONS:	9 APR 1852	JD 1:50
	9 APR 1852	JOURNAL OF WILFORD WOODRUFF

CONCEPT 9: ADAM HAD A RESURRECTED BODY

QUOTATIONS:	25 MAR 1855	JOURNAL OF SAMUAL W. RICHARDS
	13 APR 1856	JD 3:344
	27 JAN 1860	JOURNAL OF WILFORD WOODRUFF, P2
	7 FEB 1877	JOURNAL OF L. JOHN NUTTALL
	APR 1887	THE CONTRIBUTOR 8:218
	2 JUN 1888	DESERET NEWS 38:19-27 23 JUN
1889		JOURNAL OF ABRAHAM H. CANNON
	1892	THE ELDERS JOURNAL 6:33
	24 JUN 1921	SEMINARY LECTURES AT BYU

CONCEPT 10: ADAM RECEIVED HIS EXALTATION BEFORE THIS EARTH LIFE

QUOTATIONS:	9 OCT 1854	UNPUB DISCOURSE OF B.Y.
	18 JUN 1873	DESERET NEWS
	7 FEB 1877	JOURNAL OF L. JOHN NUTTALL

CONCEPT 11: ADAM IS OUR FATHER IN HEAVEN

QUOTATIONS:	7 JUN 1844	THE NAUVOO EXPOSITOR
	9 APR 1852	JD 1:50
	19 FEB 1854	JOURNAL OF WILFORD WOODRUFF
	JUN 1854	MILLENNIAL STAR
	6 OCT 1854	DIARY OF JOSEPH LEE ROBINSON
	9 OCT 1854	UNPUB DISCOURSE OF B.Y.
	1855	MILLENNIAL STAR 17:785-6
	29 JUN 1856	JD 4:2
	1856	SACRED SONGS & HYMNS/LDS
	8 FEB 1857	JD 4:217-9
	4 SEP 1860	JOURNAL OF WILFORD WOODRUFF
	12 OCT 1865	POEM IN DESERET NEWS
	16 DEC 1867	JOURNAL OF WILFORD WOODRUFF
	8 JUN 1868	MILLENNIAL STAR
	11 DEC 1869	JOURNAL HISTORY
	1870	DEAN BELNAP IP BOOK, P23
	25 JAN 1871	JAN CHRISTIAN ANDERSON W DAYBOOKS
	31 AUG 1873	JOURNAL OF WILFORD WOODRUFF

	1877	WOMEN OF MORMONDOM
	1877	POEM BY ELIZA R. SNOW SMITH

CONCEPT 12: CHILDREN OF ADAM & EVE DESCENDED FROM GOD THE FATHER

QUOTATIONS:	8 JAN 1865	JD 11:41
	17 APR 1870	JD 13:311
	7 MAY 1871	JD 14:111
	9 AUG 1873	JD 16:127
	4 MAY 1884	JD 25:155
	7 APR 1889	MILLENNIAL STAR 51:278
	1910	PRIESTS COURSE OF STUDY, P 35

CONCEPT 13: ADAM:S POSITION & HIS AUTHORITY

QUOTATIONS:	5 OCT 1840	HC 4:207-8

CONCEPT 14: ADAM IS MICHAEL THE ARCHANGEL

QUOTATIONS:	2 JUL 1839	TPJS PP 157-9
	5 OCT 1840	HC 4:207-8
	9 APR 1852	JD 1:50
	19 FEB 1854	JOURNAL OF WILFORD WOODRUFF

CONCEPT 15: THE MEANING OF "MICHAEL THE ARCHANGEL"

QUOTATIONS:	3 OCT 1841	HC 4:425 (ANGELS)
	8 OCT 1843	HC 6:51 (ANGELS)
	1840	TPJS P 167

CONCEPT 16: THIS EARTH CREATED BY ELOHEIM, JEHOVAH, MICHAEL

QUOTATIONS:	9 APR 1852	JD 1:51
		TPJS P 190

CONCEPT 17: THIS EARTH MADE FROM THE FRAGMENTS OF OTHER PLANETS

QUOTATIONS:		THE CONTRIBUTOR 10:265
	1882	COMPENDIUM OF THE GOSPEL, P 271
	17 AUG 1877	THE SALT LAKE DAILY TRIBUNE
	1960	DOCTRINES FROM THE PROPHETS, P 137

CONCEPT 18: THIS EARTH WAS LARGER IN SIZE AT THE CREATION

QUOTATIONS:		JOURNAL OF SAMUAL H. ROGERS, P 8
	18 OCT 1880	JOURNAL OF C. L. WALKER, P 35, 38

CONCEPT 19: THIS EARTH WAS ORGANIZED NEAR THE THRONE OF GOD

QUOTATIONS:	13 JUL 1862	JOURNAL OF CHARLES L. WALKER
	19 JUL 1874	JD 17:143

CONCEPT 20: ADAM HELPED TO ORGANIZE THIS EARTH

QUOTATIONS:	9 APR 1852	JD 1:50
	18 JUN 1873	DESERET NEWS
	31 AUG 1873	JD 16:167

CONCEPT 21: THE SEEDS & ANIMALS WERE BROUGHT FROM OTHER PLANETS

QUOTATIONS:	9 APR 1852	JD 1:50
	20 APR 1856	JD 3:319 12 JUN 1860 JD 8:243-4
	27 JUN 1863	JD 10:235
	1910	COURSE OF STUDY, PRIESTS

CONCEPT 22: THE GARDEN OF EDEN WAS IN JACKSON COUNTY, MISSOURI

QUOTATIONS:	27 JUN 1863	JD 10:235

CONCEPT 23: THE EARTH FELL INTO SPACE INTO ITS PRESENT ORBIT

QUOTATIONS:	13 JUL 1862	JOURNAL OF CHARLES L. WALKER, P 19
	19 JUL 1874	JD 17:143

CONCEPT 24: THE EARTH WILL RETURN TO ITS FORMER SIZE

QUOTATIONS:	FEB 1841	MILLENNIAL STAR 1:258 (P.P.PRATT)
		JOURNAL OF CHARLES L. WALKER, P 35

CONCEPT 25: ADAM KNEW THAT HE SHOULD FALL

QUOTATIONS:	3 JUN 1855	JD 2:302

CONCEPT 26: FLUID IN THE BODY DETERMINES THE KIND OF OFFSPRING

QUOTATIONS:	1919	MELVIN J. BALLARD SPEECHES
	MAR 1853	THE SEER, P 37

CONCEPT 27: ADAM & EVE BECAME MORTAL FROM THE FRUITS OF THE GROUND

QUOTATIONS:	1844	ANSON CALL DOCUMENT
	9 APR 1852	JD 1:50
	9 APR 1852	JOURNAL OF WILFORD WOODRUFF
	28 AUG 1852	JD 6:274-5
	17 SEP 1854	JOURNAL OF WILFORD WOODRUFF
	25 MAR 1855	JOURNAL OF SAMUAL W. RICHARDS
	6 MAY 1855	JOURNAL OF WILFORD WOODRUFF
	8 FEB 1857	JD 4:217-19
	27 JAN 1860	JOURNAL OF WILFORD WOODRUFF
	7 FEB 1877	JOURNAL OF L. JOHN NUTTALL
	1892	THE ELDERS JOURNAL

	24 JUN 1921	BYU SEMINARY LECTURES
	1940	CHURCH HISTORY & MODERN REVELATION
	14 JAN 1961	ADDRESS AT LDS INSTITUTE
	1972	HANDOUT/SKOUSEN/BYU

CONCEPT 28: ADAM FELL GRADUALLY FROM GOD

QUOTATIONS:	26 APR 1846	MAN HSTY B.Y. P142

CONCEPT 29: ADAM WAS THE FIRST MAN ON THE EARTH

QUOTATIONS:	18 JUN 1873	DESERET NEWS
	29 JUN 1856	JD 4:2

CONCEPT 30: ADAM:S FATHER VISITED ADAM FOR SOME TIME AFTER FALL

QUOTATIONS:	12 JAN 1862	JD 9:148

CONCEPT 31: THE IMPORTANCE OF ADAM-ONDI-AHMAN

QUOTATIONS:	2 JUL 1839	TPJS PP 157-9
	30 MAR 1873	JOURNAL OF WILFORD WOODRUFF
	18 MAY 1873	JD 16:48
	25 FEB 1877	JD 18:342-3

CONCEPT 32: MEANING OF THE WORD "LORD"

QUOTATIONS:	5 OCT 1840	HC 4:207-8
	9 APR 1852	JD 1:50
	28 AUG 1852	JD 6:274-5
	6 NOV 1864	JD 10:355

CONCEPT 33: ADAM WAS SUPPOSED TO RETURN TO THE TREE OF LIFE

QUOTATIONS:	1975	THE EGYPTIAN ENDOWMENT, P 181

CONCEPT 34: ADAM CHANGED IN THE TWINKLING OF AN EYE

QUOTATIONS:	25 JAN 1871	J.C.A. WEIBY DAYBOOKS
	2 JUN 1888	LOGAN TEMPLE ADDRESS, J.E. TAYLOR

CONCEPT 35: GOD WAS THE FATHER OF CHRIST

QUOTATIONS:	24 JUL 1853	JD 1:238
	OCT 1853	THE SEER 1:158-9
	8 FEB 1857	JD 4:217-9

CONCEPT 36: ADAM WAS THE FATHER OF CHRIST

QUOTATIONS:	9 APR 1852	JD 1:51
	9 APR 1852	JOURNAL OF HOSEA STOUT
	10 APR 1852	JOURNAL OF WILFORD WOODRUFF

19 FEB 1854	JOURNAL OF WILFORD WOODRUFF
11 MAR 1857	JOURNAL OF HEBER C. KIMBALL
7 FEB 1877	JOURNAL OF L. JOHN NUTTALL
23 JUN 1889	JOURNAL OF ABRAHAM H. CANNON

CONCEPT 37: MARY SEALED TO THE FATHER FOR ETERNITY/JOSEPH FOR TIME

QUOTATIONS:	OCT 1853	THE SEER 1:158-9
	25 JAN 1871	J.C.A. WEIBY DAYBOOKS
	20 DEC 1914	JOSEPH F. SMITH/STAKE CONFERENCE

CONCEPT 38: OUR FUTURE DESTINY AS GODS

QUOTATIONS:	28 AUG 1852	JD 6:275
	8 FEB 1857	JD 4:217-9
	19 JUL 1874	JD 17:143
	8 OCT 1876	JD 18:258-9
	2 JUN 1888	DESERET NEWS WEEKLY 38:19-27

CONCEPT 39: EXALTED BEINGS HAVE SPIRIT OFFSPRING

QUOTATIONS:	6 DEC 1847	JOURNAL OF WILFORD WOODRUFF
	28 AUG 1852	JD 6:274-5
	8 OCT 1876	JD 18:258-9
	1966	MORMON DOCTRINE P 516-7
		ART OF FAITH, TALMAGE, P. 473
	30 JUN 1916	APPENDIX 2, #11

CONCEPT 40: GODS HAVE POWER TO CREATE PHYSICALLY & SPIRITUALLY

QUOTATIONS:		JD 15:136-7
	28 AUG 1852	JD 6:275
	8 FEB 1857	JD 4:217-9
	8 NOV 1857	JD 6:31
	OCT 1861	MILLENNIAL STAR 23:653
	18 JUN 1873	DESERET NEWS
	19 JUL 1874	JD 17:143
	1976	SPENCER W. KIMBALL QUOTING B.Y.

CONCEPT 41: THE MEANING OF "ADAM & EVE"

QUOTATIONS:	6 OCT 1854	DIARY OF JOSEPH LEE ROBINSON
	9 OCT 1854	UNPUB DISCOURSE OF B.Y.
	6 NOV 1864	JD 10:355
	APR 1885	

CONCEPT 42: BEING THE FATHER OF AN EARTH

QUOTATIONS:	14 NOV 1852	JD 1:356
	2 JUN 1888	DESERET NEWS WEEKLY 38:19-27
	16 FEB 1847	JOURNAL OF WILFORD WOODRUFF

CONCEPT 43: SISTERS CAN BECOME "EVES"

QUOTATIONS:	14 OCT 1860	JD 8:208
	30 JUN 1867	JD 12:97
	1869	MILLENNIAL STAR 31:267

CONCEPT 44: BRETHREN CAN BECOME "ADAMS"

QUOTATIONS:	8 MAR 1857	JD 4:271
	12 JUN 1860	JD 8:243-4
	8 OCT 1876	JD 18:258-9

CONCEPT 45: GOD WAS ONCE AS WE ARE NOW

QUOTATIONS:	APR 1844	TPJS PP 345-6
	27 OCT 1853	DESERET NEWS WEEKLY, P 78
	8 FEB 1857	JD 4:217-9
	16 NOV 1857	DESERET NEWS, P 290
	JUN 1919	THE IMPROVEMENT ERA
	1919	GOSPEL DOCTRINE, P 64
	1954	DOCTRINES OF SALVATION 2:47

CONCEPT 46: GOD RECEIVED HIS ENDOWMENTS LONG AGO

QUOTATIONS:	25 JAN 1857	JD 4:192
	6 APR 1878	JD 19:299
	9 JAN 1881	JD 22:209
	28 SEP 1881	DESERET NEWS WEEKLY

CONCEPT 47: FATHER OF CHRIST WAS ALSO A SAVIOR

QUOTATIONS:	16 JUN 1844	TPJS P 373
	2 JUN 1888	DESERET NEWS WEEKLY 38:19-27
	1966	WHO AM I? ALVIN R. DYER, P 250

CONCEPT 48: THERE IS A FATHER ABOVE THE FATHER OF JESUS CHRIST

QUOTATIONS:	16 JUN 1844	TPJS P 370-2

CONCEPT 49: COMMENTS ON ADAM BY JOSEPH SMITH

QUOTATIONS:	1835	LECTURES ON FAITH 2:12
	2 JUL 1839	TPJS PP 157-9
	5 OCT 1840	TPJS
	16 MAY 1841	TPJS
	3 OCT 1841	TPJS
	17 MAY 1843	TPJS
	8 OCT 1843	TPJS
	APR 1844	TPJS
	7 JUN 1844	TPJS
	16 JUN 1844	TPJS
	16 DEC 1867	
	25 FEB 1877	
	4 SEP 1860	

ADAM & EVE CAME FROM ANOTHER PLANET

1. The following statement was recorded by Anson Call in Nauvoo, Illinois, and copied by Patriarch John M. Whitaker, also of Nauvoo. Brigham H. Roberts, Church Historian, years later made a copy from Patriarch Whitaker's copy which is reproduced here. Joseph Smith, Jr. is speaking. Although second hand, it does go along with other quotations which indicate the same thing.

Now regarding Adam, He came here from another planet, an immortalized Being, and brought his wife Eve with him, and by eating of the fruit of this earth, became subject to death and decay. . .was made mortal and subJect to death.

2. This statement was made by President Brigham Young on August 8, 1852 and was delivered in the Salt Lake Tabernacle. The source reference is J.D. 3:90. Note that Adam & Eve came to this planet.

There is only one gospel sermon, recollect, brethren and sisters, and the time that is required to preach it is from the day of the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

3. On November 14, 1852, President Heber C. Kimball gave an address in the Salt Lake Tabernacle. The reference is J.D. 1:356. Note the way in which he indicates that Adam had come from another planet.

When we escape from this earth, (do) we suppose we are going to heaven? Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends---when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves.

4. This quotation comes from the Journal of Wilford Woodruff under the date of September 17, 1854. Apostle Woodruff became a member of the Quorum of the Twelve on April 26, 1839. On September l7th he says that he attended a Prayer Circle "& had an interesting conversation" with President Brigham Young, Orson Pratt and others. Some of his (Orson Pratt's) doctrines as contained in the Seer were being discussed. Brother Pratt also thought that Adam was made of the dust of the earth. Could not believe that Adam was our God or the Father of Jesus Christ. President Young said that He came from another world & made this. Brought Eve with him, partook of the fruits of the earth, begat children & they were earthly & had mortal bodies & if we were faithful, we should become Gods as He was.

5. The following quote comes from the journal of Samual W. Richards, Vol.

2,215, under the date of March 25, 1855. He served for several years as the British Mission President and was honorably released from that position in June of 1854 when Apostle Franklin D. Richards took over. Apparently he attended a meeting wherein President Young made these comments.

B. Young spoke to the meeting in a very interesting manner. *** Adam and Eve were made of the dust of the Earth from which they came, they brought their bodies with them. They had lived, died and been resurrected before they came here and they came with immortal bodies, and had to partake of the fruits of this Earth in order to bring forth mortal bodies, or natural bodies, that their seed might be of the dust of this Earth as they were of the dust of the earth from which they came.

6. Another quotation from the Journal of Wilford Woodruff under the date of May 6, 1855. Again, Elder Woodruff was attending a prayer circle with several of the brethren and President Young made the following comments.

Adam & Eve had lived upon another Earth, were immortal when they came here. Adam assisted in forming this earth & agreed to fall when he came here, & he fell that man might be & the opposite principle to good, the devil, the serpent, the evil, was placed upon the earth that man might know the good from the evil, for without an experience in these things man could not know the one from the other. As soon as the devil was on earth he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth they received into their system the seeds of mortality & of death so their children were mortal & subject to death, sorrow, pain & wo. Then when they partook of life, joy, ease & happiness, they would know how to prize it. Father Adam would never cease his labors to redeem his posterity & exalt them to all the glory they were capable of receiving.

7. This is a quote from a discourse given by President Young in the Salt Lake Tabernacle on April 20, 1856. The source is J.D. 3:319.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

8. The following comments were part of a discourse given by President Young in the Salt Lake Tabernacle on October 9, 1859. The source reference is J.D. 7:285.

Here let me state to all philosophers of every class upon the earth, when you tell me that father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth.

9. On January 27, 1860, Elder Wilford Woodruff recorded the minutes of a

meeting which was held by the First Presidency and Quorum of the Twelve in which they met to discuss some of the doctrines which were being taught by Orson Pratt. This journal entry of Elder Woodruff quotes President Young as saying that Adam came to this earth as a resurrected being.

Michael was a resurrected Being and he left Eloheim and came to this earth & with an immortal body, & continued so till he partook of earthly food and begot children who were mortal.

10. The following is an interesting statement made by President Heber C. Kimball on June 12, 1860, delivered at Willow Creek. The J.D. reference for this is 8:243-244.

We often sing, "This earth was once a garden place," where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honour....When he (Adam) planted the garden, he planted it with seeds he brought with him: and he also brought the animals from the earth he lived upon, where his Father dwelt.

11. The quote which now follows was given by President Young at a special meeting held in the St. George temple. It is recorded in the journal of L. John Nuttall, pp 19-21. At this time brother Nuttall was the private secretary to President Young. The date is Wednesday, February 7, 1877 just a few months before the temple was dedicated on April 6th.

We have heard a great deal about Adam and Eve --- how they were formed and some think he was made like an adobe and the Lord breathed into him the breath of life. For we read, "From dust thou art, and unto dust shalt thou return." Well, he was made of the dust of the earth, but not of this earth. He was made just the same way you and I are made but on another earth. Adam was an immortal being, when he came on this earth. He had lived on an earth similar to ours.

12. Under the date of June 23, 1889, Apostle Abraham H. Cannon records a discussion he had with his father George Q. Cannon. The whole conversation was on how the Father (Adam) begat Jesus.

Adam, though made of dust, was made, as President Young said, of the dust of another planet than this.

13. Elder B. H. Roberts, in an article printed in The Contributor Vol. 10:265 (1889) made some very interesting remarks concerning Adam coming from another planet.

We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew on our planet. As vegetation was created or made to grow upon some older earth, and made to grow, so likewise man and his helpmate were brought from some other world to our own, to people it with their children. *** . . . instead of being molded as a brick we are brought forth by the natural laws of procreation: so also was Adam and his wife in some other world.

14. President Joseph Fielding Smith, in his book: Man, His Origin and Destiny,

pp 276-277 commented that life was transplanted here from another earth.

. . . does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and transplant them from another earth as we are taught in the scriptures?

15. In Doctrines of Salvation, Vol 1:139-140, President Smith again comments about how life was transplanted from another earth.

I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man---made in the image of God, male and female--did not exist...

The Lord has given us the information regarding his creations, and now he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here.

MAN KNOW THYSELF

"As man is God once was, and as God is man may become."

Do you believe your earthly father was once a little boy as you used to be. How can you prove it. Law establishes the fact that it could not be otherwise.

As your earthly father grew to manhood, he learned a new law, that is, new to him, but the law is old as the world: this law was matrimony. He obeyed the law and by the law became entitled to anew name, - "Husband." Having received this title he was prepared to observe still another, to him new, law, whereby he became entitled to another new name, the greatest name in all the world or worlds to come, - "Father." And you a mortal son was born into the home.

Up until this time you had lived in the spirit world, a son of God, and had been educated in the knowledge of the Gods, and i obedience to the law of mortal birth. you came into this world as a little child, and forgot all you formerly knew. In other words, God, your heavenly Father. caused a deep sleep to come upon you. Your spiritual eyes were closed and you began to behold the light of a temporal world as your mortal eyes were opened, and thus you grew at Mother's knee, and here you learned to walk by faith, as Paul says, "And now ye walk by faith and not by sight," and as the years of childhood lead you into youth, you wandered farther and farther into the great garden of the lone and dreary world. the world we now live in, and in this great garden you found all kinds of fruit and vegetation, some good, some bad, "of the good thou mayest freely eat. but of the bad thou shalt not partake of it." "Nevertheless, thou mayest choose for thyself, but remember I your Heavenly Father forbad you."

You also found Lucifer here, and all his associates, seeking to teach you

all manner of false doctrine and trying to lead you astray; he sought to teach you to disobey law, to disregard commandments, and to freely eat of all the fruits and plants in the garden, of which you had been commanded not to partake;

he taught you to forget the word of wisdom, to take the name of God in vain, and every other unholy and impure practices, and thus the years of youth went on, until by the bitters in life the law of repentance was awakened in your soul, and by this law you overcame temptation, turned away from sin as best you could, and sought to walk in obedience to all truth, and as you approached manhood, the law of matrimony came also before you. You accepted and obeyed, and entered into an everlasting covenant with one of the daughters of God, to be your wife and companion forever.

But still your spiritual eyes were closed in mortal sleep and while you thus slept, You begot mortal children. (the seed was taken from your loins, or as it is written, "from the rib of man"). Now you have become the co-equal with your earthly father, for you have obeyed the same laws, and have received the same new names. Is it not ever father's ambition that his son should become like him in all things, and enjoy the same blessings he enjoys.

Your mortal children grew up around you, soon to reach the age of maturity, your sons to follow the footsteps of their father, obey the same laws and receive the same new names - and went out and made homes of their own and thus became your co-equal, and your daughters were adopted into the homes of others.

Thus we find you and mother sitting in the twilight of mortal day, alone, thinking most, of the great life beyond the grave, the resurrection and that celestial glory for which you had lived and loved and sacrificed, and soon your mortal eyes are closed in sleep, and the mortal body is laid to rest, but you, yourself., in the spirit lives on, your spiritual eyes are opened again, and you see and remember as before the mortal sleep. Then comes the resurrection, by which you are prepared to receive a fulness of Celestial Glory, you and your companion, and by reason of that everlasting covenant you entered into when in mortality you are still husband and wife, and as such you will continue to live in everlasting progression, that is, to multiply, to beget children, sons and daughters; and as your mortal children were of the earth earthly, so also will your heavenly children be of the spirit world spiritual.

We commonly call our future estate heaven, so you are their Heavenly Father, and Mother, their Heavenly Mother, and all this by obedience to law, notwithstanding you have become a Heavenly Father, you still have a Heavenly Father, whom you love more and more each day as you grow in knowledge and advance in experience, and even your Heavenly Father had a Heavenly Father, and so we might continue, or, as is expressed in a hymn:

"If you could high to Kolob in the twinkling of an eye,
And then continue onward, with that same speed to fly,
Do you think you could ever, through all eternity.
Find out the generation, where Gods began to be,

Now an age to eternity has rolled by, and we see you surrounded by an innumerable host of spiritual children, and these are your children, the children or kingdom over which you will preside forever.

You have read the parable Jesus spoke, how the Father would visit his sons each in their hour, looking thus far into the future, we see your

Heavenly Father (the Heavenly Grand-father of your spiritual children) visiting with you and your family, and in the course of the visit, we fancy we hear him saying to you, My son you have a beautiful family here; we commend you for your integrity; we will now call you to a higher calling in the Priesthood, and confer upon you power and authority whereby you may organize an earth for these your spiritual children to dwell upon, that they may also tabernacle in the flesh, and become like unto us. See yonder is space unoccupied and here are materials; - go to and organize them into an earth, like unto the other earths that have heretofore been organized, and when you have done this bring me word, for I am with you always. Again, this to you is a new experience but to your heavenly Father it is not.

You call your spiritual children together and hold a council with them; and in the contemplation of a new earth, a savior must be provided. You call for volunteers, there may be a number of bright sons reply. It is your right to choose the one dearest to your own heart, he being worthy of the position. Another among the volunteers may become offended, and rebel against the plan, and lead many away with him. The chosen one is ordained to his calling, a calling in the Priesthood, and placed in full charge of the organization of the new earth, its redemption and sanctification. Thus the faithful son becomes the creator and redeemer of the new world, Grandfather remaining the highest authority, Architect and Chief Commander, while you, the Father, remain in reserve for other important duties, and thus the six days of creation go on and the earth is finished and is indeed glorious and beautiful.

The Seventh day is the Sabbath of the Lord. That day, you and your wife, and all your children, - as many as will follow you - will spend in the the new earth, in worship and thanksgiving.

Now comes the morning of the new week in which mortality must begin, and your spiritual children must be introduced into mortality. Two must go before them and prepare the way for them. Whom will you send? Would you not say to [your] wife, "Come, Mother, let you and I lay aside our Celestial glory for a little season and eat of the elements of this new earth. that we may again become of the earth earthy, and thereby our offspring will be mortal, and thus we will begin the begetting of mortal bodies for these, our spiritual children; and when they have grown to maturity in their mortal estate, we will command them to multiply and replenish the earth. We have passed through earth life, death and the resurrection. We have power to lay aside this Celestial Glory and we have power to take it up again."

To which she, a faithful Mother, will reply: "Yes, we will partake of the elements of this new earth. We will make this sacrifice for our spiritual children that they also may continue on in the law of everlasting progression and become like unto us, for as the Gods are, some may become."

(Note: This manuscript was copied from manuscript which was found in the possession of N. B. Lundwall.)

QUOTATIONS DEALING WITH THE RELATIONSHIP OF OUR FIRST EARTHLY PARENTS TO OUR HEAVENLY PARENTS (1830-1978)

1. Diary of Charles L. Walker, Sept 1832, p. 134.

Upon seeing Brigham Young for the first time and while yet some distance away the Prophet Joseph stopped his chopping on a beech log, straightened up, studied Brigham for a moment, then remarked: "There comes the greatest man who ever lived to teach the identity of God to the world, and he will yet lead this people."

[Brigham Young first met Joseph Smith in September, 1832 in Kirtland, Ohio. He said: "Here my joy was full at the privilege of shaking the hand of the Prophet of God, and I received the sure testimony, by the spirit of prophecy, that he was all any man could believe him to be, a true prophet." (Mill Star July 11, 1863, p. 439.) During this visit a meeting was held in which Brigham spoke in tongues. After this manifestation Joseph prophesied: "The time will come when brother Brigham Young will preside over the Church." (See History of the Church 1:297; Mighty Men of Zion, p. 16; Mill Star 21:439; Journal of Discourses 3:51; 4:54; 5:332; 8:206; 9:89, 332; They Knew The Prophet, Hyrum L. Andrus, p. 34.)]

2. Salt Lake School of the Prophet, Minutes, 1883, pp. 69-70; CHO CR/390/1/Box 1, Oct 11, 1883. The following account took place on 7 May 1834 at New Portage, Ohio which is about 50 miles from Kirtland, Ohio. See where the Prophet went here in HC 2:64 & Life of Joseph Smith the Prophet, by G. Q. Cannon, p. 173. See also quotation #3.

Once after returning from a mission, he [Zebedee Coltrin] met Bro. Joseph in Kirtland, who asked him if he did not wish to go with him to a conference at New Portage. The party consisted of Prests. Joseph Smith, Sidney Rigdon, Oliver Cowdery and myself. Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdery, and Coltrin and taking them by the arm, said, "lets take a walk." They went to a place where there was some beautiful grass, and grapevines and swampbeech interlaced. President Joseph Smith then said, "Let us pray." They all three prayed in turn--Joseph, Oliver and Zebedee. Bro. Joseph then said, "now brethren we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, They are our first parents, Adam and Eve. Adam was a large broad shouldered man, and Eve as a woman, was as large in proportion.

3. Journal of Abraham H. Cannon, Vol 13:89; August 25th, 1890; Richfield, Utah. The following account took place on 7 May 1834 at New Portage, Ohio which is about 50 miles from Kirtland, Ohio. See where the Prophet went here in HC 2:64 & Life of Joseph Smith the Prophet, G. Q. Cannon, p. 173. See also quotation #2.

Pres. Peterson told of an incident which he often heard Zebedee Coltrin relate. One day the Prophet Joseph asked him and Sidney Rigdon to accompany him into the woods to pray. When they had reached a secluded spot, Joseph laid down on his back and stretched out his arms. He told the brethren to lie one on each arm, and then shut their eyes. After they had prayed he told them to open their eyes. They did so and saw a brilliant light surrounding a pedestal which seemed to rest on the earth. They closed their eyes and again prayed. They then saw, on opening them, the Father seated upon a throne; they

prayed again and on looking saw the Mother also; after praying and looking the fourth time they saw the Savior added to the group. He had _____ brown, rather long, wavy hair and appeared quite young.

4. Article by William W. Phelps, Messenger and Advocate, Vol. 1, No. 9, p. 130; June 1835.

New light is occasionally bursted into our minds, of the sacred scriptures, for which I am truly thankful. We shall by and by learn that we were with God in another world, before the foundation of the world, and had our agency; that we came into this world and have our agency, in order that we may prepare ourselves for a kingdom of glory; become archangels, even the sons of God where the man is neither without the woman nor the woman without the man in the Lord: A consummation of glory, and happiness, and perfection so greatly to be wished, that I would not miss of it for the fame of ten worlds.

5. Messages of the First Presidency, Vol. I, p. 113, Joseph Smith, July 1839. See also HC 3:385-391.

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. i:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven.

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority.

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, our Father Adam, Michael, he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

*** I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.

This is why Adam blessed his posterity; he wanted to bring them into the presence of God.

6. History of the Church, 4:207-208; Joseph Smith; Monday, October 5, 1840. Emphasis added.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but

the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fullness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are revealed.

. . . He [God] set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews, i, 14)

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fullness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

7. Teachings of the Prophet Joseph Smith, p. 190, May 16, 1841. This is a special manuscript which was not a regular part of Joseph's journal.

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.---MSS

8. History of the Church, 4:425, Sunday, October 3, 1841; TPJS, p. 191.

He [Joseph] explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits---the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while His body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of His mission, without which He could not have perfected His work, or entered into His rest. After His resurrection He appeared as an angel to His disciples.

Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body (i.e. personage). Jesus Christ went in body after His resurrection, to minister to resurrected bodies.

9. Teachings of the Prophet Joseph Smith, p. 301, May 17, 1843.

The 7th verse of 2nd chapter of Genesis ought to read---God breathed into Adam his spirit (i.e. Adam's spirit) or breath of life; but when the word "rauch" applies to Eve, it should be translated "lives."

10. History of the Church, 6:51, Joseph Smith, Sunday, October 8th 1843; TPJS, p. 325.

Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

Patriarch Adams is now one of the spirits of the just men made perfect; and if revealed now, must be revealed in fire; and the glory could not be endured. Jesus showed Himself to His disciples, and they thought it was His spirit, and they were afraid to approach His spirit. Angels have advanced higher in knowledge and power than spirits.

11. Nauvoo Expositor 1:1, Resolution #2, June 7, 1844.

Inasmuch as we have for years borne with the individual follies and iniquities of Joseph Smith, Hyrum Smith, and many of the official characters, and having laboured with them repeatedly with all Christian love, meekness, and humility, yet to no effect, we feel as if forebearance has ceased to be a virtue and hope reformation vain. And inasmuch as they have introduced false and damnable doctrines into the church such as; a plurality of Gods above the God of this universe; and his liability to fall with all of His creations; the plurality of wives; unconditional sealing up.

12. Teachings of the Prophet Joseph Smith, pp. 370-372; June 16, 1844. Meeting in the Grove, east of the Temple.

I will preach on the plurality of Gods. * * *

Our text says, "And hath made us kings and priests unto God and His Father." * * * My object was to preach the scriptures, and preach the doctrine they contain, there being a God above, the Father of our Lord Jesus Christ. * * *

Eloheim is from the word Eloi, God, in the singular number; and by adding the word heim, it renders it Gods. It read first, "In the beginning the head of the Gods brought forth the Gods," or, as others have translated it, "The head of the Gods called the Gods together." * * *

The head God organized the heavens and the earth. In the beginning the heads of the Gods organized the heavens and the earth. * * * The head one of the Gods said, Let us make a man in our own image. I once asked a learned Jew, "If the Hebrew language compels us to render all words ending in heim in the plural, why not render the first Eloheim plural?" He replied, "That is the rule with few exceptions; but in this case it would ruin the Bible." He acknowledged I was right. * * *

In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation. It is a great subject I am dwelling on. The word Eloheim ought to be in the plural all the way through---Gods. The heads of the Gods appointed one God for us; and when you take that view of the subject, it sets one free to see all the beauty, holiness and perfections of the Gods.

13. Teachings of the Prophet Joseph Smith, p. 373; Joseph Smith; June 16, 1844.

If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father (see Rev 1:6), you may suppose that He had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the

likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it.

I want you to pay particular attention to what I am saying. Jesus said that the Father wrought precisely in the same way as His Father had done before Him. As the Father had done before? He laid down His life, and took it up the same as His Father had done before. He did as He was sent, to lay down His life and take it up again; and then was committed unto Him the keys.

14. Teachings of the Prophet Joseph Smith, p. 346; Joseph Smith; April Conference, 1844.

What did Jesus say? (Mark it, Elder Rigdon) The scriptures inform us that Jesus said, As the Father hath power in Himself, even so hath the Son power--to do what? Why, what the Father did, The answer is obvious--in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it, you do not believe the Bible.

15. Times & Seasons, August 15, 1844; Joseph Smith; April Conference, 1844. See also Teachings, pp. 343, 345-346.

There are but a very few beings in the world who understand rightly the character of God. * * * If men do not comprehend the character of God, they do not comprehend themselves.

I will go back to the beginning before the world was, to show what kind of being God is. * * *

God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,---I say, if you were to see him today, you would see him like a man in form---like yourselves in all the person, image, and very form as a man. * * *

These are incomprehensible ideas to some, but they are simple. It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did and I will show it from the Bible.

16. The following statement was recorded by Anson Call in Nauvoo and copied by Patriarch John M. Whitaker also of Nauvoo. B. H. Roberts, Church Historian years later made a copy from Patriarch Whitaker's copy. Joseph Smith; 1840-1844 (Nauvoo days); c. 1844.

Now regarding Adam: He came here from another planet, an immortalized Being, and brought his wife Eve with him, and by eating of the fruit of this earth, became subject to death and decay. . . was made mortal and subject to death.

17. Journal of Wilford Woodruff; Brigham Young; February 16, 1847.

I have a request to make of my family & that is that they, especially old people omit calling me their Father. Call me Brother Brigham--I shall feel

better when you do for I do not consider that I am worthy of that appellation-- Father in the Priesthood implies the great head, the term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man Father on earth for their Father was in heaven.

18. Journal of Wilford Woodruff; December 6, 1847.

We went into Council this morning. Several subjects were conversed upon. One was our posterity in this world & the offspring of celestial & resurrected beings in the world to come. President Young remarked that our children in this life did not look just like their parents but was a variety in looks etc., and the offspring of celestial beings were spiritual bodies.

19. Historian's Office Journal, p. 106; Church Archives under date and page given. CR/100/1/Reel #1. [Note: The words in parenthesis are transcribed Pitman shorthand entries that I am sure of the transcription. Portions of words in brackets are filled out as context seems to intend. Shorthand entries I could not transcribe are indicated by (sh). Once in the text I have (s) because the shorthand indicated merely the letter s. It should not be considered a mistake in typing (s) instead of (sh). It is not a short-form either for a word I could fit into the context or one with which I am familiar. The blank space after the first time the word Adam appears is in the original. Typed as in the original with no punctuation or capitalization supplied.]

Sunday 14 March 1852 * * * * 11 am WT Appleby O Pratt (present) 2 pm W W. OP. (and) H C K (present) * * * (At) 4 p m BY, HCK, WR OP WW GAS TB EH DH Wells TOA. WWO. (met) (in) (the) (temple) rooms (and) prayed T B. O Pratt (sh) mouths conversed about O Pratt's discourse (in) (the) endowment rooms yesterday B Y rolled out rev.(n) (upon) rev.(n) (in) regard (to) (the) crea(tion).(n) (sic) (of) (the) world Adam
came (to) (the) E[arth] when (he) assisted (to) form (it) (sh) (he) then partook (of) (the) fruits (of) (the) E[arth] (and) Became Earthy (and) (they) (which) are (the) (s) (after) (sh) rece[ive] our resurrected bodies (and) (shall) (all) (have) (the) priv[ilege] (of) going (as) Adam's form (an) E[arth] (and) do likewise

20. J.D. 1:50-51; Friday, April 9, 1852; Sermon delivered by President Brigham Young in the Salt Lake Tabernacle, SLC, Utah. In the Deseret News minutes of this meeting it said: "President Brigham Young addressed the Saints on the subject of their endowments, and poured forth revelation after revelation on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord. * * * 6 P.M. The Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom." (Deseret News, April 17, 1852; See also Mill Star 14:356).

I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and

sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken --- He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it, and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. * * *

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost! * * *

What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told.

21. Journal of Wilford Woodruff; April 9 1852; Quoting Brigham Young.

Our Father begot all the spirits that were before any tabernacle was made. When our Father came into the Garden He came with his Celestial body & brought one of his wives with him and ate of the fruit of the Garden until He could beget a Tabernacle. And Adam is Michael God and all the God that we have anything to do with. They ate of this fruit & formed the first Tabernacle that was formed. And when the Virgin Mary was begotten with child it was by the Father and in no other way only as we were begotten. I will tell you the truth as it is in God. The world don't know that Jesus Christ our Elder Brother was begotten by our Father in Heaven. Handle it as you please, it will either seal the damnation or salvation of man. He was begotten by the Father & not by the Holy Ghost.

22. Journal of Hosea Stout, Vol. 2:435; Friday, April 9th, 1852.

Another meeting this evening. President B. Young taught that Adam was the father of Jesus and the only God to us. That he came to this world in a resurrected body, etc. More hereafter.

23. Journal of Wilford Woodruff; April 10, 1852; Quoting Heber C. Kimball.

Some have said that I was very presumptuous to say that Brother Brigham was my God and Savior. Brother Joseph was his God. The one that gave Joseph the keys of the Kingdom was his God, which was Peter. Jesus Christ was his God and the God and Father of Jesus Christ was Adam.

24. Journal of Samuel H. Rogers, Vol. 1:179; BYU Special Collections, Mss 1134; April 16, 1852. Spelling as in the original.

Conference commenced on the 6 and continued until the 11, it was heled in the new tabernacle, adjourned until the 6 of next October We had the best Conference that I ever attended during the time of the Conference President Brigham Young said that our spirits ware begotten before that Adam came to the Earth and that Adam helped to make the Earth, that he had a Celestial boddy when he came to the Earth and that he brought his wife or one of his wives with him, and that Eave was allso a Celestial being, that they eat of the fruit of the ground until they begat children from the Earth, he said that Adam was the onley God that we would have, and that Christ was not begotten of the Holy Gost, but of the Father Adam, that Christ, was our elder brother. The argument that he used to shoe that Christ was not begotten by the holy gost, was a caution to the Elders that when they should go to preach the Gospel, to be careful how they laid their hands on the sisters, for the reseption of the holy Gost, lest the holy Gost should get them with Child and that it would be laid to them

25. J.D. 3:90; Delivered in the Tabernacle, SLC; President Brigham Young; August 8, 1852.

There is only one gospel sermon, recollect, brethren and sisters, and the time that is required to preach it is from the day of the fall, or from the day when Adam and his wife Eve came here upon this planet, and from that time until Jesus Christ has subdued the last enemy, which is death, and put all things under his feet, and wound up all things pertaining to this earth. Then the gospel will have been preached, and brought up and presented, and the effects thereof, to the Father.

26. J.D. 6:274-75; Special Conference held in the Tabernacle, Great SLC; Brigham Young; August 28, 1852.

Perhaps in the case before us, as in others, we might say that men become children. We are children in the first place, then become men; and in the second place men become children in their understanding.... But I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we shall know how to prepare to organize an earth like this---know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it, with those who live upon it who hearken to our counsels. The Father and the Son have attained to this point already; I am on the way, and so are you, and every faithful servant of God....

Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned and receive keys and powers by which they will be capable of organizing worlds. What will they organize

first?

After men have got their exaltations and their crowns---have become Gods, even the sons of God---are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, and Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.

This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father.

27. Thomas Evans Jeremy Sr Journal; Church Historical Department; 30 September 1852.

Brother Orson Pratt preached on the subject of the resurrection of the dead, that they are to come out of their graves, but said that he did not know how the power of God would operate to raise them up from their graves. Also he did not believe that Father Adam had flesh and bones, when he came to the garden of Eden, but he and his wife Eve were spirits, and that God formed their bodies out of the dust of the ground, and the (sic) became a living souls. He also said that he believed that Jesus Christ and Adam are brothers in the Spirit, and that Adam is not the God that he is praying unto.

28. Journal of William Clayton; Utah State Historical Society; Oct. 3 1852.

"A morning meeting was held at which Orson Spencer and Orson Pratt spoke on the subject of Adam. Spencer spoke of Adam "coming to this earth in the morning of creation with a resurrected body and etc...He was followed by Elder Orson Pratt on the same subject...He takes the literal reading of the scriptures for his guide, and maintains that God took the dust of the earth, and molded a body into which he put the spirit of man, just as we have generally understood from the scriptures; while Brother Spencer endeavors to substantiate the position taken by President Young; Viz, that Adam came to this earth with a resurrected body, and became mortal by eating the fruits of the earth, which was earthy. The subject was finally left in so much difficulty and obscurity as it has been from the beginning...Elder Pratt advised the Brethren to pray to God for knowledge of the true principles, and it appears evident that when ever the question is decided, it will have to be by revelation from God."

At an afternoon meeting four other Elders talked on the same subject, "without, however, bringing new light in regard to it. The knowledge of the truth in relation to the whole matter, is in the bosom of God, and when he sees fit to give the key, it will be plain and easy to understand."

29. J.D. 1:356; Tabernacle SLC; President Heber C. Kimball; November 14, 1852. See also Life of Heber C. Kimball by Orson F. Whitney, p. 460.

When we escape from this earth, do we suppose we are going to heaven? Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become

obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends---when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves.

30. The Seer, I, 3; Orson Pratt, "The Pre-Existence of Man", para. 23, 24, 25, p. 37; (Washington, D.C.: March 1853)

The celestial beings who dwell in the Heaven from which we came, having been raised from the grave, in a former world, and having been filled with all the fulness of these eternal attributes, are called Gods, because the fulness of God dwells in each. Both the males and the females enjoy this fulness. The celestial vegetables and fruits which grow out of the soil of this redeemed Heaven, constitute the food of the Gods. This food differs from the food derived from the vegetables of a fallen world: the latter are converted into blood, which circulating in the veins and arteries, produces flesh and bones of a mortal nature, having a constant tendency to decay: while the former, or celestial vegetables, are, when digested in the stomach, converted into a fluid, which, in its nature, is spiritual, and which, circulating in the veins and arteries of the celestial male and female, preserves their tabernacles from decay and death. Earthly vegetables form blood, and blood forms flesh and bones; celestial vegetables, when digested, form a spiritual fluid which gives immortality and eternal life to the organization in which it flows.

Fallen beings beget children whose bodies are constituted of flesh and bones, being formed out of the blood circulating in the veins of the parents. Celestial beings beget children, composed of the fluid which circulates in their veins, which is spiritual, therefore, their children must be spirits, and not flesh and bones. This is the origin of our spiritual organization in heaven. The spirits of all mankind, destined for this earth, were begotten by a father, and born of a mother in Heaven long anterior to the formation of this world. The personages of the father and mother of our spirits, had a beginning to their organization, but the fulness of truth (which is God) that dwells in them, had no beginning; being "from everlasting to everlasting." (Psalm 90:2).

In the Heaven where our spirits were born, there are many Gods, each one of whom has his own wife or wives which were given to him previous to his redemption, while yet in his mortal state. Each God, through his wife or wives, raises up a numerous family of sons and daughters; indeed, there will be no end to the increase of his own children: for each father and mother will be in a condition to multiply forever and ever. As soon as each God has begotten many millions of male and female spirits, and his Heavenly inheritance becomes too small, to comfortably accommodate his great family, he, in connection with his sons, organizes a new world, after a similar order to the one which we now inhabit, where he sends both the male and female spirits to inhabit tabernacles of flesh and bones. Thus each God forms a world for the accommodation of his own sons and daughters who are sent forth in their times and seasons, and generations to be born into the same. The inhabitants of each world are required to reverence, adore, and worship their own personal father who dwells in the Heaven which they formerly inhabited.

31. J.D. 1:238; Delivered in the Tabernacle, SLC; President Brigham Young; July 24, 1853.

. . . the Father came down from heaven, as the Apostles said he did, and

begat the Saviour of the world; for he is the ONLY-begotten of the Father, which could not be if the Father did not actually beget him in person . . . . I believe the Father came down in His tabernacle and begat Jesus Christ.

32. J.D 2:6; Delivered in the Tabernacle, SLC, Utah; Brigham Young; October 23, 1853.

Look for instance at Adam. Listen, ye Latter-day Saints! Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the breath of life, and left it there, in that state of supposed perfection, he would have been an adobe to this day. He would not have known anything. Some of you may doubt the truth of what I now say, and argue that the Lord could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him. You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not, to my understanding. . . . I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.

33. Deseret News Weekly, p. 78; Elder Orson Hyde; 27 October 1853. See also Melchizedek Priesthood Study Guide, 1979-80, p. 82.

Remember that God, our heavenly Father, was perhaps once a child, and mortal like we ourselves, and rose step by step in the scale of progress, in the school of advancement; has moved forward and overcome until He has arrived at the point where He now is.

34. The Seer, Vol 1:158-159; October 1853.

There is no doubt that the Holy Ghost came upon Mary to sanctify her, and make her holy, and prepare her to endure the glorious presence of "the Highest," that when "He" should "overshadow" her she might conceive, being filled with the Holy Ghost; hence the angel said, as recorded in Matthew, "That which is conceived in her is of the Holy Ghost;" that is, the Holy Ghost gave her strength to abide the presence of the Father without being consumed; but it was the personage of the Father who begat the body of Jesus....

The fleshly body of Jesus required a Mother as well as a Father. Therefore, the Father and Mother of Jesus, according to the flesh, must have been associated together in the capacity of Husband and Wife; hence the Virgin Mary must have been, for the time being, the LAWFUL wife of God the Father; we use the term LAWFUL Wife because it would be blasphemous in the highest degree to say that He overshadowed her or begat the Savior unlawfully. . . . * * * Inasmuch as God was the first husband to her, it may be that He only gave her to be the wife of Joseph while in this mortal state, and that He intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

As God the Father begat the fleshly body of Jesus, so He, before the world began, begat his spirit. As the body required an earthly Mother, so his spirit required a heavenly Mother. As God associated in the capacity of a husband with the earthly mother, so likewise He associated in the same capacity with the heavenly one. . . . or in other words, the laws of generation upon the earth are after the order of the laws of generation in

heaven.

35. Millennial Star, 15:780; President Samual W. Richards, Mission President, British Mission; November, 1853.

Our Father Adam---The Extract from the Journal of Discourses (vol. 1:50) may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by his servants, things new as well as old, until man is perfected in the truth.

36. Millennial Star, 15:801; President Samual W. Richards, British Mission President; November, 1853.

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY

The above sentiment appeared in Star No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the scriptures inform us, why not our Father Adam be one of them?

37. Millennial Star, 15:842; President Samual W. Richards, British Mission President; December 1853.

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father than hunt for another and take up with the devil. Whoever is acknowledged Father must have the rights and honor that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation---Whatever may prove to be the facts in the case it certainly would exhibit a great degree of weakness on the part of anyone to indulge in fears and anxieties about that which he has no power to control. Facts still remain facts whether kept or revealed. If there is a way pointed out by which all beings who come into this world can lay the foundation for rule, and a never-ending increase of kingdoms and dominions, by which they can become Gods, we are all willing the Lord Jesus Christ should enjoy them all as any other being, ascribing honor and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections. It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over these things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly.

38. Journal of Wilford Woodruff, February 19, 1854.

He (B.Y.) said that our God was Father Adam. He was the Father of the Savior Jesus Christ---Our God was no more or less than ADAM, Michael the Archangel.

39. Millennial Star; June, 1854.

16:482 --- (Report by Elder Thomas Cafall): They (the members of the district) are lacking faith on one principle---the last "cat that was let out of the bag." Polygamy has been got over pretty well; that cloud has vanished away, but they are troubled about Adam being our Father and God. There is a very intelligent person investigating our principles, and who has been a great help to the Saints; he has all the works, and can get along with everything else but the last "cat", and as soon as he can see that clearly, he will become a "Mormon." I instructed him to write to Liverpool upon it.

16:483 --- Elder Joseph Hall: Relative to the principles recently revealed, we have not the least difficulty. If Adam's being our Father and God cannot be proved by the Bible, it is all right.

16:530 --- Elder James A. Little: I believe in the principle of obedience; and if I am told that Adam is our Father and our God, I just believe it. Brethren, I feel well, and have felt well all the time.

16:629 --- It has fallen to your lot to preside over the British Saints at a time and under circumstances unparalleled in the history of the work in this country. The introduction of the Law of Celestial Marriage, which in its operations, will revolutionize all our political, religious, and domestic arrangements; and the announcement of the position which Adam, our great progenitor, occupies among the Gods; have marked your Presidency as a special epoch in the history of the British Mission.

40. Millennial Star, 16:534; Franklin D. Richards, Apostle; June, 1854. F. D. Richards became the new British Mission President at this time.

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., that Adam is our Father and our God, I have to say do not trouble ourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, Jan. 19, 1841 --- "I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fullness of times." (D&C 124:41) I would like to know where you will find scriptures to prove those things, by which have never before been revealed. Some feel their bounded duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the Old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissipate objections, and serve to strengthen the position, but to directly and substantially prove it, as the world requires, and as we can the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the Old Scriptures. If we feel ourselves, and teach the Saints or the people generally, that we are only to believe that which can be proved from the scriptures, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, THE PROPHET AND APOSTLE BRIGHAM HAS DECLARED IT, AND THAT IS THE WORD OF THE LORD. That is vastly stronger proof than Christendom can give for much that they profess to believe. Tell the Saints that if this stone does not seem to fit into the great building of their faith just now, to roll it aside. You

can help them roll it out of their way so that they will be but a short time till they will find a place in their building where no other stone will fit; then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.

41. Journal of Wilford Woodruff; Ms/f/115, CHO; September 17, 1854.

President Young preached this afternoon & spoke upon the Law of Consecration & had an interesting conversation in our Prayer Circle; the subject of Elder Orson Pratt publishing the Seer & the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony, it was sacred & one of the last ceremonies attended to in the endowments & ought not to have been given to the world. Brother Pratt said that he thought it was no harm as the plurality of wives & its doctrines was to be published to the world. He said he should not have done it---if he had thought there had been the least harm in it. President Young said he was satisfied that he intended no wrong in it. He said that the doctrine taught in the Seer that God had arrived at that state whereby he could not advance any further in knowledge, power & glory was a false doctrine & not true. That there never will be a time to all eternity when all the Gods of eternity will cease advancing in power, knowledge, experience & glory, for if this was the case, eternity would cease to be & the glory of God would come to an end, but all of the celestial beings will continue to advance in knowledge & power, worlds without end. Joseph would always be ahead of us, we should never catch up with him in all eternity nor he with his leaders. Brother Pratt also thought that Adam was made of the dust of the earth. Could not believe that Adam was our God or the Father of Jesus Christ. President Young said that He came from another world & made this. Brought Eve with him, partook of the fruits of the earth, begat children & they were earthly & had mortal bodies & if we were faithful, we should become Gods as He was. He told Brother Pratt to lay aside his philosophical reasoning & get revelation from God to govern him & enlighten his mind more & it would be a great blessing to him to lay aside his books & go into the canyons as some of the rest of us was doing & it would be better for him. He said his philosophy injured him in a measure many good things was said by President Young that we should grow up in revelation so that principle would govern every act of our lives. He had never found any difficulty in leading this people since Joseph's death.

42. Journal of Joseph L. Robinson; Oct. 6th, 1854.

Attended conference, a very interesting conference, for at this meeting President Brigham Young said thus, that Adam and Eve were the names of the first man and woman of every earth that was ever organized and that Adam and Eve were the natural father and mother of every spirit that comes to this planet, or that receives tabernacles on this planet, consequently we are brother and sisters, and that Adam was God, our Eternal Father. This as Brother Heber remarked, was letting the cat out of the bag, and it came to pass, I believed every word, for I remembered saying to the Brethren at a meeting of High Priests in Nauvoo, while I was speaking to them under the influence of the Spirit, I remarked thus, that our Father Adam had many wives, and that Eve was only one of them, and that she was our mother, and that she was the mother of the inhabitants of this earth, and I believe that also, but behold ye there were some that did not believe these sayings of the Prophet Brigham, even our Beloved Brother Orson Pratt told me he did not believe it. He said he could prove by the scriptures it was not correct. I felt very sorry to hear Professor Orson Pratt say that. I feared least he should apostatize, but I prayed for him that he might endure unto the end, for I knew

verily it was possible that great men might fall. I remembered Apostle John E. Page. I saw him take from his pocket a plug of tobacco and bite a mouthful and put it back. It surprised me. I said old chap you will apostatize, but still I really hoped he would not, but he is gone, and I am very sorry for the poor man.

43. [Historian's] Office Journal, V. 17, p. 185; Church Historical Department; October 8, 1854.

Sunda[y] Oct. 8 1854 pleasant da[y] Meeting of Seventies at 7 a m to hear report of Pres." Jos.h Young see Rob Campbell's minutes 10 a m in Tabernacle O Hyde preached see TB min- & G D Watts report at the same time a meeting outside the Tabernacle was addressed by G A Smith & E D Wooley 2 p m about 7000 Saints assembled North side of Tabernacle Pres." Young preached on plurality of worlds &c see G D Watts report 4 1/2 pm Pres." Young & Council met in Historian's office to pra[y] Conversation on the Conference, with O Pratt on the creation of Adam.

44. Deseret News, Oct. 12, 1854. Reporting events of Oct 8th.

Sunday, Oct. 8, Seven a.m. The Seventies met to consult upon finishing the hall, for the benefit of the quorums, and to hear the report of President Joseph Young.

Ten a.m. Tabernacle crowded. Choir sung a hymn. Prayer by Elder Lorenzo Snow. Chanting by the choir. Elder Hyde spoke inside the Tabernacle, followed by Elder W. W. Phelps; and at the same time a much larger congregation assembled at the north end of the building, were addressed by Elder G. A. Smith and Bishop Woolley. Upon proposition from President Brigham Young, the congregation adjourned to meet in the afternoon at the north end of the Tabernacle, where seats had been prepared. Choir chanted, 'We praise thee, O God.' Benediction by Elder Woodruff.

Two p.m. An immense congregation were comfortably seated in the open air. Singing. Prayer by Elder G. A. Smith. Elder O. Pratt read the 68th Psalm, which the choir chanted. It being the recurring time for administering the sacrament, Bishop L. D. Young asked a blessing upon the bread and Bishop Isaac Hill [?] asked a blessing upon the water. While the emblems were being passed, President Brigham young delivered a highly interesting discourse which held the vast audience as it were spellbound. Elder Lyman Curtis was appointed, and voted to go on a mission in connection with Elder Rufus Allen, and to be under the direction of Elder Parley P. Pratt. On motion of Elder Hyde, it was unanimously voted that all members of this church who go out on the roads to trade, or who go to California, or any other place outside of this Territory, without being sent, or counseled to do so, be cut off from the church. On motion, conference adjourned to meet in the Tabernacle, at ten a.m. on the 6th of April 1855. The choir sung, 'The spirit of God like a fire is burning.' Benediction by President H. C. Kimball.

The sermons, exhortations, and remarks delivered during the conference will appear in the News as fast as the reporter is able to furnish them.

45. History of Brigham Young, 1854: p. 93. Sunday 8 October 1854.

Forenoon. Elders Orson Hyde and Wm. W. Phelps preached inside the Tabernacle and Elder Geo. A. Smith and Edwin D. Woolley outside to those who could not get in. Afternoon the saints assembled out doors. The sacrament was administered, I preached. Elders Lyman Curtis and Rufus Allen were

appointed to go on a mission under the direction of Elder Parley P. Pratt.

Elder Orson Hyde motioned and it was unanimously voted that all members of the Church who got out on the road to trade, or go to California or any place outside of this Territory, without being sent or counseled to go, be excommunicated. Conference adjourned until the 6th of April 1855. Benediction by President Heber C. Kimball.

46. Journal of the Southern Indian Mission--Diary of Thomas D. Brown, p. 87-89; Friday, 6th Octr. 1854.

On Friday 6th Octr. [1854] Conference assembled, in the afternoon being called on by President Bm. Young I addressed the numerous saints assembled in the Tabernacle, gave them an account of our mission so far, and had liberty. On the evening of this day elder O. Hyde delivered an excellent discourse proving that Jesus Christ was a married man -- and children besides. --See Deseret news Vol.____. No.____. and on

Sunday afternoon President B. Young delivered a discourse, equalled by none that I have ever listened to on "Space -- the Eternities -- of matter of duration. The Gods -- Gentile Seduction & Mormon Saviors of the innocent betrayed. The following is the essence of his discourse:

"I believe in one Eternity -- no beginning no end to anything -- Gods -- Angels and _____ never had a beginning & never will have an end: "no beginning no end to space -- no end -- no bounds -- no place in time or eternity will end their formation -- no end to matter -- There is an eternity of matter yet to be organized: no true philosopher can count the millions of eternities yet to be made: we shall learn in all time and in all eternities: The Bible and the ordinances are the same from Adam to the end, there will be no change till the last of Adam's race is saved -- the ordinances are the same -- duties & callings vary as do the circumstances, but the ordinances are the same for salvation in worlds without end. Text "This is eternal life to know the only wise and true God & his Son Jesus Christ whom he has sent" -- "There are Lords many and there are Gods many, & the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit & Body and he is the beginner of the bodies of all men: Neither can you have a Father, without having a Grandfather: God hath made of one flesh, all the dwellers, or inhabitants on the whole earth, we are all formed of the same materials, from the mother Earth; those who keep their second estate will be celestialized & brought back to dwell with the Father. Can any individual officiate in any ordinances of any nature, before obeying the same and honoring them? Can any man officiate in this kingdom without first becoming a subject in the same? We'll let the numerous Gods alone, and take the one we have to do with. There is no time when worlds have not been created and exalted; there have always been an Adam and an Eve -- the first man and woman, and their oldest son is heir, and should be our Savior. We have one Father and we all are brethren." Eloheim spoke, "Yehovah, Michael -- see matter all around, go and organize a world," Yehovah Michael went and carried material: Then Michael came down with his wife, & began to people it. Michael had his body from the dust of the planet he was begotten on, he obeyed his Lord, was faithful and obedient, died and was resurrected, he did not resurrect himself. An Angel resurrected Jesus -- what Angel? I know not. When Jesus has completed his work, Adam shall have a fulness: Adam's descent was to organize people & redeem a world, by his wife he peopled it by his first born he redeems. Our Spirits were happy before they had a body. An allusion to the Indians -- Father Adam knew all about oxen and cattle. Adam died and was buried, where he was interred is not said. Physicians will tell you, men's efforts to beget will be abortive, without the spirit put in by the Father.

Adam & Eve had children in the spirit -- and their children married -- brother & sister -- then the bodies followed.

Joseph Smith will be the first resurrected being in this dispensation & he will hold the keys of the Resurrection & no man can be raised without his permission, he will delegate this power. He then spoke of the final baptism of the earth by fire -- The earth to be as a Sea of Glass. He next said something of exchange of women & children. All are the children of Father Adam. When Jesus has done his work he will take this planet back to his Father.

"Saviours will come up on Mount Zion & save Esau"

The word "Gentile" means disobedience, and "Israel" means obedience.

The present marriage laws and the usage of custom is folly -- and worse they are the parents of "seduction" & this is worse than all the wives of the Israel of God.

Ye poor damned wretches -- that left that poor girl ruined! her own sole protectress, & the support of your unlawful offspring! by virtuous means if she can, if not by a continuance of a course worse than death & more cruel than the grave! I never ruined a woman

In New York there are 18,000 prostitutes licensed by gentile authority! Philadelphia as bad. What shall we do for them? Burn up their unclean dens -- these wretched holes, where such iniquity is legalized by license -- take the women, cleanse and save them. Let the world cleanse themselves and cease talking about Utah. Recapitulation.

47. John Pulsipher Papers, Mss 1041, p. 35-37; BYU Special Collections; 8 October 1854.. Spelling as in original.

(p.1) A Scrap - Book Containing Some of the Phraseology- Choice and Select Instruction- & Abridged Speeches of INSPIRED MEN. Observed & Recorded By J. Pulsipher (p. 35) 10-OC-F. Sunday the 8th Oct.

Orson Hyde Preached in the house & Geo. A. Smith outside. Judge Phelps spoke of the light of knowing God & Jesus whom he has sent- also That a ship load of officers & Soldiers seaconverted are in the Russian war--Mormons on the Black

2. OC- A. Meeting out doors- Prest. Young said: We believe in God the Eternal Father, Jesus Christ his Son & the Holy Ghost Gods minister. The gods are Eternal, there never was a beginning. They always Existed. Philosophers have tried to study out how the first gods came I want to ask them a Question: Which was first a squash or apple that produced the Seed or was it the seed that produced the Squash or apple? Which was first. They can't tell. So they need not rack their Brain with it--There never was a time but what (p.36) No man from the days of Adam to the End of the world will ever by saved unless they go thro the same ordin that we do-- There never was any other way to Salvation. Text was: to know the only true & wise God is Eternal life- To know this a person must have Eternal life--God is the father of spirits of all the people of this world--he is the father of the bodies also of the first inhabitants of the Earth also the father of the body of Jesus Christ-- The first people of the Earth was no more made of the dust than you are--I would not make out that Moses lied, by no means. But we are made of dust as much as Adam was. So are our cattle. They are formed or created from the Elements all of which are necessary to produce animal or vegetable life-- as the dust of the earth will produce grass & cattle will eat grass & increase Evry person must have a father & mother or they could not be. (p.37) So we had a grandfather & great-great-great-great-great grandfather So far back there is no beginning-- They always Existed on some world--& when this work was made - our God who is Adam came & commenced the peopling of it- Tho he is God & had lived & died & been reserected on some other plannet- & obtained his

exaltation & begat the Spirits of children enough people this world he came down & brot some of the animal & vegetable productions of some other world so that they might grow & increase here - He by eating the mortal fruits of the Earth, it caused & produced mortal children or commenced the increase of men on the Earth which is the bodies for the Spirits to live in

There never was a time when Worlds were not created-- The work of creation was always in Progress--

An Adam & Eve is necesary for evry world The oldest Son, if faithful, is the Saviour of the family--There are Lords many & Gods many But the God that we have to account to, is the father of our Spirits--Adam. All the inhabitance of the Earth are made of one flesh- whither they are black-white-blue or streaked.

Now a few words on the resurrection A Man cant resurrect himself- A person cant officiate in an office that he does not hold- Therefore a person cant resurrect others, 'til he himself has been resurrected---No man or woman in this dispensation will be resurrected unless it is done by Joseph Smith Jr. as a yankee says, I guess he will be resurrected first & then he will res. others-- A word on Marriage. People would think it an awful thing if a man should marry his sister for a wife- but Bless your souls we all do it We mary our sisters because we can get no others-- all the women in the world are our sisters because we are all the child of one father. Our fathers & grandfathers in this world - are our brothers- that is- our spirits are brothers & will be after the resurrection - we will be as near to our father as any of our great grandfathers- they will not be a head of us for being our fathers in this world because we will all be Brothers & all have one father-- The poor Gentiles will whine about the order of Marriage among the Mormons but they dont tell of their own crimes--but I know them from first to last--

What they call gentlemen will go & court & gain the affection of an innocent girl, promise to marry her & destroy her & run away & leave her a disgrace to all that know her, to mourn out her days in sorrow. That is just the character of the great men of the world--they dont take care of their children

Take the sins of one such a man & put them in the balance against the whole of this people & they will sink him among the damned in hell-- while we, the latter day Saints will rise to thrones & dominions. It is not right to compare it in that way because the sins of all this people, that do right with all their wives, is not to be compared to the sins of one such a man as I have described In fact there is no sin in the plurality of wives or any other doctrine of this church unless the people do wrong

I would bless u all so that u would be saved if I had the power-- I have the power to bless all the faithful & I do bless u in the name of Jesus Christ. Amen.

Conference adjourned to the 6th of Ap'l next -- Elder Kimball Prayed & the group seperated--

48. Diary, Joseph Lee Robinson, p. 102-103; Oct. 6, 1854.

Attended conference. A very interesting conference; for at this meeting President Brigham Young said thus: That Adam and Eve were the names of the first man and woman of every earth that was ever organized. And that Adam and Eve were the natural Father and Mother of every spirit that comes to this planet or that receives tabernacles on this planet. Consequently we are brothers and sisters. And that Adam was God our Eternal Father.

This as Brother Heber remarked was letting the cat out of the bag. But behold ye, there were some that did not believe the sayings of the Prophet Brigham. Even our beloved Brother Orson Pratt told me that he did not believe it. He said he could prove by the scriptures it was not correct. I felt sorry to hear Professor Orson Pratt say that. I fear lest he should

apostatize.

49. Journal of Wilford Woodruff; Church Historical Department Ms/f/115; October 6th-8th 1854.

General Conference commenced this morning at the tabernacle at 10 O clock
The Presidency were present--of the twelve apostles[:] O. Hyde, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, as all the business of the Conference is published in the Deseret News of Oct 12 No. 31 I deem it unnecessary to record it here. Conference closed Sunday Evening
Oct. 8th President Young preached to a congregation of several thousand, out of doors and I believe that he preached the greatest sermon that ever was delivered to the Latter day Saints since they have been a people. Elder Watt reported. I also took minutes.

50. Journal of Samual W. Richards, Vol. 2:215; March 25, 1855.

B. Young spoke to the meeting in a very interesting manner. . . . Adam and Eve were made of the dust of the Earth from which they came, they brought their bodies with them. They had lived, died and been resurrected before they came here and they came with immortal bodies, and had to partake of the fruits of this Earth in order to bring forth mortal bodies, or natural bodies, that their seed might be of the dust of this Earth as they were of the dust of the earth from which they came. It was difficult to teach mankind the way of life. The Lord had to give but little at a time as much could not be received, and it is our duty to use that little so as to profit by it and be prepared for more when God should be willing to impart it to us.

51. Journal of Wilford Woodruff, CHO, Ms/f/115; May 6, 1855.

I attended the Prayer-Circle where I had some interesting teaching from President Young in social conversation which was not reported. The following is a key to some of the principles he advanced. He referred to the preaching of Orson Pratt & Orson Hyde the sabbath before upon the subject of the resurrection. He said the identical particles of matter in which we had honored our spirits with, i.e., our tabernacles in which he had suffered, traveled, labored, & built up the kingdom of God, that would be the identical body & no other that would be raised from the grave to immortality & eternal life. Adam & Eve had lived upon another Earth, were immortal when they came here. Adam assisted in forming this earth & agreed to fall when he came here, & he fell that man might be & the opposite principle to good, the devil, the serpent, the evil, was placed upon the earth that man might know the good from the evil, for without an experience in these things man could not know the one from the other. As soon as the devil was on earth he sowed the seeds of death in everything so as soon as they began to eat of the fruit of the earth they received into their system the seeds of mortality & of death so their children were mortal & subject to death, sorrow, pain & wo. Then when they partook of life, joy, ease, & happiness, they would know how to prize it. Father Adam would never cease his labors to redeem his posterity & exalt them to all the glory they were capable of receiving. He did not doubt but that Father Adam knew in the beginning how many of his posterity would receive a Celestial glory & who they were & also a Terrestrial & a Telestial, yet man had his agency to act, choose & refuse good or evil as seemed him good & he would be rewarded according to his works. O. Pratt asks will Adam or any God continue to make worlds, people them, taste of death to redeem them---Answer: I have

no doubt but it is his privilege but whether He will do it is a question in my mind. How then can his seed increase to all eternity through the increase of his posterity. Many other remarks were made by the President.

52. J.D. 2:302; Tabernacle, Salt Lake City; Discourse by Pres. Brigham Young; June 3, 1855.

In my fullest belief, it was the design of the Lord that Adam should partake of the forbidden fruit, and I believe that Adam knew all about it before he came to this earth. I believe there was no other way leading to thrones and dominions only for him to transgress, or take that position which transgression alone could place man in, to descend below all things, that they might ascend to thrones, principalities, and powers; for they could not ascend to that eminence without first descending, nor upon any other principle.

53. Millennial Star, Vol 17:785-786; Apostle Franklin D. Richards; 1855.

Not only do the Old and New Testament, and other ancient and modern revelations through the Holy Priesthood assert the fact but mankind of every grade, condition, and religion, whether Christian, Jew, Mohamedan, or Pagan, all believe in leading personages or influences which are the sources of good and evil. One of these is God the Father, Michael or Adam, from whose loins the earth is peopled, and who is now laboring for the redemption of his children. The great captain of evil is Satan, formerly Lucifer, but now a fallen "Son of the Morning" who with his followers are diligently laboring to destroy the works of God by reducing them to a like condition with themselves.

54. Journal of Samual W. Richards, p. 113; March 11, 1856.

Evening with the Regency in the Upper Room of the President's Office, examining the spelling of the New Books in the D. Alphabet. A very serious conversation took place between President B. Young and Orson Pratt upon doctrine. O. P. was directly apposed to the President's views and very freely expressed his entire disbelief in them after being told by the President that things were so and so in the name of the Lord. He was firm in the position that the President's word in the name of the Lord, was not the word of the Lord to him. The President did not believe that Orson Pratt would ever be Adam, to learn by experience the facts discussed, but every other, person in the room would be if they lived faithful.

55. Journal of Wilford Woodruff; March 11, 1856.

. . . met with the Regency in the evening. The time was occupied till 10 o'clock writing lessons upon the black board. Then the subject was brought up concerning Adam being made of the dust of the earth, and Elder Orson Pratt pursued a course of stubbornness & unbelief in what President Young said that will destroy him if he does not repent & turn from his evil ways. For when any man crosses the track of a leader in Israel & tries to lead the prophet-- he is no longer led by him but is in danger of falling.

56. J.D. 3:344; Discourse by Orson Pratt delivered in the Tabernacle, Great Salt Lake City; April 13, 1856.

Our first parents through transgressing the law of God, brought death

into the world, but through the death of Jesus Christ, life and immortality were introduced. The one brings into bondage; the other gives us hope of escape, of redemption, that we may come forth with the same kind of body that Adam had before the fall, a body of immortal flesh and bones.

Adam and Eve were immortal, the same as resurrected beings, but previous to their transgression they had no knowledge of good and evil.

After the redemption we will not only have the same kind of bodies that they possessed in the garden of Eden before the fall, but we will have a knowledge of good and evil through our experience.

57. J.D. 3:319-320; Discourse delivered by President Brigham Young in the Tabernacle, Salt Lake City; April 20, 1856.

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation.

He was the person who brought the animals and the seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle.

Do you not suppose that he was acquainted with his associates who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

*** Yet Enoch had to talk with and teach his people during a period of three hundred and sixty years, before he could get them prepared to enter into their rest, and then he obtained power to translate himself and his people, with the region they inhabited, their houses, gardens, fields, cattle, and all their possessions. He had learned enough from Adam and his associates to know how to handle the elements, and those who would not listen to his teachings were so wicked that they were fit to be destroyed, and he obtained power to take his portion of the earth and move out a little while, where he remains to this day.

58. <u>Journal of Wilford Woodruff</u>, April 20, 1856.

I met with the Presidency & Twelve in the prayer-circle. Brother G. A. Smith spoke in plainness his feelings concerning some principles of Elder O Pratt's wherein he differed from President Young concerning the creation of Adam out of the dust of the Earth & the final consummation of knowledge & many other things. I am afraid when he come to write he will publish in opposition of President Young's views but he promises he would not.

59. J.D. 4:2; Discourse by President Heber C. Kimball delivered in the Bowery, Great Salt Lake City; June 29, 1856.

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth --- the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. That Son called twelve men and ordained them to be Apostles, and when he departed the keys of the kingdom were deposited with three of those twelve, viz: Peter,

James, and John.

60. Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints, 11th Edition, revised in Liverpool, 1856, by Franklin D. Richards, Apostle; p. 375. See also the 25th edition, 1912.

WE BELIEVE IN OUR GOD

We believe in our God, the Prince of his race,
The archangel Michael, the Ancient of Days
Our own Father Adam, earth's Lord as is plain,
Who'll counsel and fight for His children again.

We believe in His Son, Jesus Christ who in love
To His brothers and sisters came down from above,
To die, to redeem them from death, and to teach
To mortals and spirits the gospel we preach.

MICHAEL IS THE ETERNAL FATHER

Sons of Michael, he approaches!
Rise; the Eternal Father greet; Bow, ye thousands, low before him;
Minister before his feet;
Hail the Patriarch's reign,
'Stablished now o'er sea and main!

61. J.D. 4:215-216; Discourse by President Brigham Young delivered in the Tabernacle, Salt Lake City; February 8, 1857.

I desire to pursue some of the ideas that brother Cummings has just laid before you . . . even to the advancement of the Saints at a "snail gallop."

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom thou hast sent;" this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

62. J.D. 4:217-219; Discourse by President Brigham Young delivered in the Tabernacle, Salt Lake City; February 8, 1857.

Thus you may continue and trace the human family back to Adam and Eve, and ask, are we of the same species with Adam and Eve? Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a vail is dropped, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and

He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species---of one family---and Jesus Christ is also of our species. *** Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create---to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the course materials of this earth.

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives.

63. J.D. 4:248; Discourse by Heber C. Kimball; Salt Lake City; March 1, 1857.

Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage.

64. J.D. 4:271; Brigham Young; Salt Lake City; March 8, 1857.

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth.

65. Journal of Wilford Woodruff; March 8, 1857.

I attended the prayer meeting in the evening. President Young had O

Pratt's pamphlet read called The Holy Spirit, & he made the following remarks after hearing it read: He said that Brother Pratt had got beyond the stars. He had corralled them & got beyond them.

66. J.D. 4:266-267; President Brigham Young, delivered in Great Salt Lake; March 8, 1857.

With all the knowledge and wisdom that are combined in the person of brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the doctrine of salvation, such as were preached by brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine.

67. Journal of Heber C. Kimball, 20:17. Deseret News, March 11, 1857.

The Lord told me that Jesus Christ was the son of Adam.

68. J.D. 5:331-332; President Brigham Young in the Bowery, Great Salt Lake; Wednesday afternoon, October 7, 1857.

Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now if it should happen that we have to pay tribute to Father Adam what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham, and he will say, 'I have the keys, and except you do thus and so, you cannot pass;' and after awhile you come to Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, 'Here; you have been faithful, good boys' I hold the keys of this dispensation; I will let you pass.' Then we shall be very glad to see the white locks of Father Adam.

69. J.D. 6:31; President Heber C. Kimball, delivered in the Salt Lake Tabernacle; Sunday morning, November 8, 1857.

Now, brethren, you have got a spirit in you, and that spirit was created and organized---was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, he commenced and brought forth spirits; and then, when he completed that work, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body.

70. J.D. 6:145; Discourse by President Brigham Young, delivered in the Tabernacle, Great Salt Lake City; December 27, 1857.

Before the gospel revealed the introduction of sin to this planet, it was a great marvel even to the most learned, and they would ask, "Why was it so?--is it not strange?" and would rest with the expression, "It was suffered to be so." While reasoning or familiarly conversing with one another, let the question be asked, "Why was Eve suffered to partake of the forbidden fruit?" and the invariable reply was, "I cannot answer that question: it seems that it was so, and it appears to be a great pity." That is all the knowledge there is in the world on that point. The starting point they have not learned, that no intelligent being could be exalted with the Gods without being subjected to the temptation of sin, that he might know and understand the power of the adversary, the opposite to goodness; for it is written that "there must needs be an opposition in all things." The world have not yet learned that simple truth.

71. Journal of Wilford Woodruff; Ms/f/115, Church Historical Department; March 24, 1858.

The Presidency and Twelve met in council at the office. Meeting opened by prayer by O. Hyde. I presented before the meeting the case of O. Pratt who did not believe in some of the teachings of President Young and thought President Young had reproved him unjustly. The subject was discussed at length by the Twelve and President Young. Much instruction was given at the close. Orson Pratt confessed his faults and said that he would never teach those principles again or speak them to any person on the earth. We all forgave him and voted to receive him into full fellowship.

72. J.D. 7:163; Brigham Young; Tabernacle, Salt Lake City; June 5, 1859.

The blood he (Christ) spilled upon Mount Calvary he did not receive again into his veins. That was poured out, and when he was resurrected, another element took the place of the blood. It will be so with every person who receives a resurrection: the blood will not be resurrected with the body, being designed only to sustain the life of the present organization. When this is dissolved, and we again obtain our bodies by the power of the resurrection, that which we now call the life of the body, and which is formed from the food we eat and the water we drink, will be supplanted by another element; for flesh and blood cannot inherit the kingdom of God.

73. J.D. 7:285-290; Brigham Young, delivered in Salt Lake Tabernacle; October 9, 1859.

Here let me state to all philosophers of every class upon the earth, when you tell me that father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth. . . . Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

74. Brigham Young Diary; Great Salt Lake City; Wednesday, January 25, 1860.

. . . Prest Heber C. Kimball had a conversation with the President as to the propriety of calling the Quorum of the Twelve together for the purpose of considering some points of doctrine, on Friday evening at this office.

75. Brigham Young (office) Diary; Great Salt Lake City; Thursday January 26, 1860.

Pres. Young observed to W. C. Staines he had read an article of this weeks 'Valley Tan' Jan. 25. 1860. which branded the whole Mormon Hierarchy as murders. and observed the Pres. I wonder how the brethren submit to be tamely insulted by the Editor of the Tan Mr DeWolf. In course o- the day Bro W. C. Staines informed us he had seen De Wolf, and told him, he would kick his arse [horse] and cow hide him if he ever inserted another article against this people; W. C. Staines then cursed him in the name of Jesus Christ and said he should have the spirit of fear upon him during this life, and after death, he then (34) sealed the curse upon him, in the name of Jesus Christ. DeWolf wanted to apologize but Mr Staines told him he could hear of none he had insulted a whole people, and he would yet know Mormonism was true. Mr De Wolf turned very pale. Mr Staines left also informed he would purchase a paper and shew it to every good Mormon of his acquaintance Mr Staines then left Mr De Wolf to his reflections.

Pres Young rode out and returned in a few hours afterwards; and sent a messenger to Enquire after the health of Prest Wells; who went and ascertained he was rather better; but not sufficiently recovered to safely come out the following day.

76. Church Historian's Office Journal; Friday, January 27, 1860.

. . . At 6 p.m. The Presidency & Prests of Seventies & Twelve met in council at Prest. Young's Office. A sermon written to be published, by Orson Pratt, was read and rejected as false doctrine Elder Pratt advocates the doctrine of worshipping an attribute instead of God, The Author and dispenser of those attributes. The night was spent in speaking on doctrinal points until 12 o'clock.

77. Brigham Young (Office) Journal; Great Salt Lake City; Friday, January 27th 1860.

Bro. Wm Wordsworth had some conversation with the Pres. in relation to selling him his property in the 14th Ward.

Bro. W. C. Staines called in and recapitulated to the President the corrective course he took with t-h-e- De Wolf the Editor of the "Valley Tan". his remarks are in yesterdays minutes.

Bro Cyrus Wheelock remarked to the Pres. that Father Humphrey had left for California also had some conversation with the Pres. about the jealous feelings that exist among men. Pres. remarked many of our feelings would be removed if we were to associate more together; and if that course did not remove them immediately; continue to do so, and perhaps it would; any how matters would end right with the faithful Prest observed to Bro C Wheelock, he did not feel that Aaron Johnson had any feelings to him (35) Pres. also remarked if Joseph Smith the beloved Prophet was here. he would say that Aaron Johnson, was a thorough good man, and one of the best men who had stood by him. Pres further observed that one great cause of contention arose out of idleness, if men would work all day they would be tired at night lay down and rest, and have no cause nor time for contention

In the evening a Council of the twelve was held to consider the doctrines that Orson Pratt had advanced in his last Sermon about worshipping attributes.

The President and the twelve came to the conclusion that Orson Pratt was wrong on that point. Bro G.D. Watt reported the whole of the remarks.

78. Journal of Wilford Woodruff; Church Historical Department, Ms/f/115; January 27, 1860.

Minutes of a meeting of the Presidency & Twelve[,] Presidents of Seventies and other assembled in President Young's Council Room at 6 o'clock. * * * President Young stated the object of the meeting was to converse upon doctrinal points to see if we see alike. I pray that we may have the spirit of God to rest upon us that our minds may be upon the subject & that we may speak by the Holy Spirit. He then called upon A. Carrington to read a sermon, he read it before the company, a piece prepared for the press written by Orson Pratt upon the Godhead. He claimed that it was the attributes of God that he worshipped and not the person & that he worshipped those attributes whether he found them in God, Jesus Christ, Adam, Moses, the Apostles, Joseph, Brigham or in anybody else. After the document was read, President Young then called upon the Twelve to express their feelings upon the subject. He called upon O Hyde to speak & he called upon J. Taylor to speak. He spoke a short time. No one knew at the time (except the President & Carrington) who the author of the document was. Brother Taylor said he did not see it in that light. He worshiped a personage and not the attributes, he thought God was located and could not worship the attributes in anybody. President Young then called a vote of the assembly and said if you understand this to be a correct doctrine as here written I wish you manifest it by saying yes. No one spoke. President Young then said do I worship attributes or the dispenser of these attributes. I worship the dispenser of them of these attributes and not the attributes. This is O Pratt's sermon prepared for the press. I do not want to have it published if it is not right. Brother Orson worships the attributes of God but not God. * * * Orson Pratt has differed from me in many things. But this is a great principle & I do not wish to say you shall do so and so. I do not know of a man who has a mathematical turn of mind but what goes too far. The trouble between Orson Pratt & me is I do not know enough & he knows too much. * * * When I read O Pratt's views in the Seer I could not swallow it. * * * There is not a man in the Church that can preach better than Orson Pratt upon any subject which he understands. It is music to hear him, but the trouble is he will preach upon things he does not know a thing about and then he will preach false doctrine & so will Elder Hyde. He preaches upon the resurrection & teaches things which are not true. * * * Erastus Snow said . . . I cannot see things in the same light that Orson Pratt does, but when President Young has taught doctrine it has always tasted good to me. * * * Orson Pratt said I will speak upon this subject. . . . I have no excuses to make. President Young said I ought to make a confession. But Orson Pratt is not a man to make a confession of what I do not believe. I am not going to crawl to Brigham Young and act the hypocrite and confess what I do not believe. I will be a free man. President Young condemns my doctrines to be false. I do not believe them to be false which I publish in the Seer in England. It has been said we should let those things sleep. But you do not let them sleep. If I had thought while in England that President Young worshipped a God without attributes I would not have written what I did (The above remark was an unkind cut in Orson Pratt he should not have said it). But I do not believe it, yet I will not act the hypocrite. It may cost me my fellowship, but I will stick to it; if I die tonight I would say O Lord God Almighty I believe what I say.

Elder John Taylor spoke at some length and tried to convince Orson Pratt of his error. President Young said Orson Pratt has started out upon false premises to argue upon. His foundation has been a false one all the time and

I will prove it false. You have been like a mad stubborn mule, and have taken a false position in order to accuse me. You have accused me of worshipping a stalk or stone or a dead body without life or attributes. You never heard such a doctrine taught by me or any leader of the Church. It is as false as hell, and you will not hear the last of it soon. You know it is false. Do we worship those attributes? No, we worship God because he has all those attributes and is the dispenser of them and because he is our Father & our God. Orson Pratt puts down a lie to argue upon. He has had false ground all the time tonight. There never was a time or eternity but what a God did exist and a God that had children upon the same principle that children are now begotten, and I was begotten by the God I worship who reigns in the heavens and I shall also in my turn reign as a God & so will you.

O Hyde said to O Pratt, my opinion is not worth as much to me as my fellowship in this Church.

President Young said, Michael was a resurrected Being and he left Eloheim and came to this earth & with an immortal body, & continued so till he partook of earthly food and begot children who were mortal (keep this to yourselves) then they died. A Carrington spoke upon the subject a short time and made some useful remarks.

President Young spoke upon the subject of O. Pratt laying down false principles to work upon. * * * President H C Kimball followed President Young and said, Brother Orson Pratt has withstood Joseph and he has withstood Brother Brigham many times and he has done it tonight and it made my blood chill. It is not for you to lead, but to be led by him. You have not the power to dictate but to be dictated. W. Woodruff arose and said Brother Orson Pratt I wish to ask you one or two questions. You see that the spirit and doctrine which you possess is entirely in opposition to the First Presidency, the Quorum of the Twelve, and all who are present this evening, and it chills the blood in our veins to hear your words & feel your spirit. Should not this be a guidance to you that you are wrong. What would become of the Quorum of the Twelve if we all felt as you do. We should all go to hell in a pile together. You say you are honest in the course you are pursuing. I wish to ask you if you were honest when you said that if you had known that President Young worshipped a God without life or attributes that you would not have written what you did. (O Pratt said, I will recall that). It was an insult to President Young and the Holy Priesthood which he holds. Every man in this room who has a particle of the spirit of God, knows that Pres. Young is a Prophet of God and that God sustains him and he has the Holy Spirit and his doctrines are true, and that he is qualifying to lead the people and he has explained everything so plain this evening that a child can understand it, and yet it is no evidence to you. Nothing can make an impression upon you, no argument can reach your understanding. But Brother Orson I have seen the day when you were in sorrow. It was when you were cast out of your Quorum and out of the Church and that to, in consequence of persuing the same course you are this evening. Then you could both see, feel & understand. Then argument could reach you when you saw your glory and crown departing from you. I beg of you to reflect and not let your will carry you too far in these things. It would be better for us not to be able to cast up a simple sum in addition and be humble before the Lord, than to have ever so much knowledge & permit that knowledge to lead us to destruction. There are but few men upon earth upon whom God has bestowed such gifts, qualifications and reasoning powers as he has upon you, and he will hold you responsible for the use you make of them, and you should not make a wreck of your salvation for contending for things which you do not understand[.] I do feel at this advanced state of the Church and the late day and wish the information which you possess that neither you nor your Brethren ought to be troubled with false doctrine. Neither should you cause your Brethren to listen to such a scene of things as we have heard tonight or to insult the president of this Church as you have

done. Although you are unbending in your will tonight the day is not far distant when you will be glad to bend to the president of this Church and make reconciliation. * * *

Orson Hyde spoke upon the subject and said Brother Pratt had not got the spirit of God. He was followed by C. C. Rich who backed up the testimony of the Twelve in saying that Orson Pratt was wrong. E. T. Benson spoke upon the same subject and said if Brother Pratt had the confidence in President Young which he ought to have he would feel different. If he had the confidence in his Brethren which he should have I know he would feel different. President Young said I will tell you how I got along with Joseph. I found out that God called Joseph to be a Prophet. I did not do it. I then said I will leave the Prophet in the hands of that God who called and ordained him to be a Prophet. He is not responsible to me and it is none of my business what he does. It is for me to follow & obey him. * * *

Joseph once told me to go to his own house to attend a meeting with him. He said that he would not go without me. I went and Hyrum preached upon the Bible, Book of Mormon, & Doctrine & Covenants and said we must take them as our guide alone. He preached very lengthy until he nearly wearied the people out, when he closed. Joseph told me to get up. I did so. I took the Books and piled them all up on top of each other. I then said that I would not give the ashes of a rye straw for all those books for my salvation without the living oracles. I should follow and obey the living oracles for my salvation instead of any thing else. When I got through, Hyrum got up and made a confession for not including the living oracles.

It may be thought strange by the Brethren that I will still fellowship Elder Pratt after what he has said, but I shall do it. I am determined to whip Brother Pratt into it and make him work in the harness. * * *

F D Richards dismissed the meeting.

79. Journal of Wilford Woodruff; Church Historical Department Ms/f/115; January 28, 1860.

I spent the day in the office. I met with the Twelve in the prayer circle. Orson Pratt met with us, he did not dress, but said he wanted to be in the society of the Twelve. He seemed much more soft in his spirit than he had been.

80. Brigham Young (Office) Diary; Great Salt Lake City; Saturday January 28th 1860.

Prest Joseph Young called in and conversed with his brethren Prest B. Young about the last evenings proceedings.

Elder Orson Pratt called upon the President in relation to last evenings proceedings, Bro Orson admitted he was excited; and for the future would omit such points of doctrine in his discourses that related to the Plurality of Gods. &c but would confine himself to the first principles of the Gospel Bro Orson also asked the President if he had a vacancy for his son Orson as a Clerk The President observed he would endeavor to appoint him as a teacher; as he meant to promote education as much as possible

The President remarked to Bro Orson that much false doctrine arose out of arguing upon false premises, such as supposing something that does not exist, as a God without his attributes, as they cannot exist apart. Bro Orson replied "that many of his (36) doctrinal arguments had been advanced while he was in England in answer to the numerous enquiries that were made of him by reasoning men. The President remarked when questions have been put to me, by opposers, who did not want to hear the simple Gospel Message. he would not answer them and asked Orson why he was not as careful to observe the

revelations given to preach in plainness and simplicity as to so strenuously observe the doctrines in other revelations.

81. Deseret News, Vol 9, No 51; Remarks by Elder Orson Pratt, Tabernacle, Jan. 29, 1860.

* * * There are some points of doctrine which I have, unfortunately, thrown out before the people. At the time I expressed those views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren, that some of the doctrines I had advanced in the "Seer," at Washington were incorrect. Naturally being of a stubborn disposition and having a kind of a self will about me; and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error. Now, was this right? No, it was not. Why? Because the Priesthood is the highest and only legitimate authority in the Church, in these matters. * * *

"But," inquires one, "have you not felt anxious that the Church should follow your ideas as laid down in the Seer?" I have not; if I had, I should have preached them; I should have tried to reason with you to convince you of their apparent truth. * * *

God placed Joseph Smith at the head of this church. God has likewise placed Brigham Young at the head of this church; . . . . We are commanded to give heed to their words in all things, and receive their words as from the mouth of God, in all patience and faith. When we do not do this, we get into darkness. * * *

82. Journal of Wilford Woodruff; Ms/f/115, Church Historical Department; January 29, 1860.

Sunday I met at the Tabernacle. Orson Pratt was in the stand and quite unexpected to his Brethren he arose before his Brethren and made a very humble, full confession before the whole assembly for his opposition to President Young and his Brethren, and he said he wished all the Church was present to hear it. He quoted Joseph Smith's revelation to prove that President Brigham Young was right and that all was under obligation to follow the leader of the Church. I never heard Orson Pratt speak better or more to the satisfaction of the people, than on this occasion. He would not partake of the sacrament until he had made a confession then he partook of it.

83. Brigham Young (Office) Diary, Great Salt Lake City; Tuesday, Jan 31st 1860.

John L. Smith called and stated he was nearly cured of his Rheumatism, and said the means he used were as follows. 1/2 ox. sulphate of Zinc; 1 dram of opium. mixed in a pint of water, and wash the part affected. he also stated this remedy was good for erysipelas he knew a woman that was cured by this remedy.

Elder Orson Pratt called upon the President in regard to the acknowledgements he had made on Sunday in the Tabernacle. and also made a personal acknowledgement to the President admitting he had a self willed determination in him; The President said he had never differed with him only on points of doctrine, and he never had had any personal feelings, but he was anxious that correct doctrines should be taught for the benefit of the Church

and the Nations of the earth. Prest said in one thing he had felt vexed that he did not consult them before he published the M.S. writings he got from Mother Smith. about the life of the Prophet. Orson admitted that he had done wrong and he now saw it but did not at the time of his purchasing and publishing it. President observed the brethren would have made it a matter of fellowship. The President said he did not have it in his heart to disfellowship but merely to correct men in their views. Prest also remarked to Orson he had been willing to go on a Mission to any place at the drop of the Hat, and observed you might as well question my authority to send you on a Mission as to dispute my views in doctrine; Bro Orson said he had never felt unwillingness in the discharge of his practical duties.

84. INSTRUCTIONS TO THE SAINTS; See also Messages of the First Presidency, Vol II, p. 222-223.

On the 26th of January, in the Tabernacle, Elder Orson Pratt, Sen., addressed the Saints; and, through an oversight, a portion of his remarks was printed in Vol. IX. No. 51. of The Deseret News, previous to being carefully revised. Since then those remarks have been examined by br. Pratt and the Council, and are now printed as agreed upon by them, as follows:-

(Here insert said "Remarks,")

Elder Pratt sustains an unimpeachable character, so far as strict morality, tried integrity, industry, energy, zeal, faithfulness to his religion, and honesty in all business transactions are concerned; but it will be readily perceived, from his "Remarks," that he does not claim exemption from liability to err in judgment in relation to "some points of doctrine." Br. Pratt's preachings and teaching upon the first principles of the Gospel are excellent.

With regard to the quotations and comments in The Seer as to Adam's having been formed "out of the ground," and "from the dust of the ground," &c., it is deemed wisest to let that subject remain without further explanation at present, for it is written that we are to receive "line upon line," according to our faith and capacities, and the circumstances attending our progress.

In the Seer, pages 24 and 25, par. 22, br Pratt states:- "All these Gods are equal in power, in glory, in dominion, and in the possession of all things; each possesses a fulness of truth, of knowledge, of wisdom, of light, of intelligence; each governs himself in all things by his own attributes, and is filled with love, goodness, mercy, and justice towards all. The fullness of all these attributes is what constitutes God." "It is truth, light, and love, that we worship and adore; these are the same in all worlds; and as these constitute God, He is the same in all worlds;" "Wherever you find a fulness of wisdom, knowledge, truth, goodness, love, and such like qualities, there you find God in all his glory, power, and majesty - therefore, if you worship theses adorable perfections, you worship God."

Seer, page 117, par. 95.- "then there will be no Being or Beings in existence that will know one particle more than what we know; then our knowledge, and wisdom, and power will be infinite; and cannot, from thenceforth, be increased or expanded in the least degree;" Same page, par. 96:- "but when they" (the Saints) "become one with the Father and Son and receive a fullness of their glory, that will be the end of all progression in Knowledge, because there will be nothing more to be learned. The Father and the Son do not progress in knowledge and wisdom, because they already know all things past, present, and to come." Par. 97:- "there are none among them (the Gods) that are in advance of the others in knowledge; though some may have been Gods as many millions of years as there are particles of dust in all the universe, yet there is not one truth that such are in possession of but what

every other God knows." "None of these Gods are progressing in knowledge: neither can they progress in the acquirement of any truth."

In this treatise entitled "Great First Cause," page 16, par. 17, br Pratt states:- "All the organizations of worlds, of minerals, of vegetables, of animals, of men, of angels, of spirits, and of the spiritual personages of the Father, of the Son, and of the Holy Ghost, must, if organized at all, have been the result of the self combinations and unions of the pre-existent, intelligent, powerful, and eternal particles of substance. These eternal Forces and Powers are the Great Causes of all things and events that have had a beginning."

The foregoing quoted ideas, and all similar ones omitted to be quoted, with the comments thereon, as advanced by br. Pratt in an article, in the Seer, entitled "Pre-Existence of man," and in his treatises entitled absurdities of immaterialism and "Great First Cause," are plausibly presented. But to the whole subject we will answer in the words of the Apostle Joseph Smith, on a similar occasion. One of the Elders of Israel had written a long revelation which he deemed to be very important, and requested br. Joseph to hear him read it. The Prophet commended its style in glowing terms, remarked that the ideas were ingeniously advanced, &c., &c., and that he had but one objection to it. "What is that"? inquired the writer, greatly elated that his production was considered so near perfect. The Prophet Joseph replied, "It is not true."

This should be a lasting lesson to the Elders of Israel not to undertake to teach doctrine they do not understand. If the Saints can preserve themselves in a present salvation day by day which is easy to be taught and comprehended, it will be well with them hereafter.

Brigham Young
Heber C. Kimball
Daniel H. Wells

85. Journal of Wilford Woodruff; Ms/f/115, Church Historian's Office; March 4, 1860.

President Young said, I corrected O Pratt today. I did not say to him that God would increase to all eternity. But I said the moment that we say that God knows all things comprehends all things and has a fulness of all that he ever will attain, that moment eternity ceases. You put bounds to eternity, space & matter and you make an end and stopping place to it. The people or many say they cannot understand the things. This is true. No man can understand the things of eternity. And Brother Pratt and all men should let the matter of the gods alone. I do not understand these things. Neither does any man in the flesh and we should let them alone.

86. Journal of Wilford Woodruff; April 4, 1860.

I attended a Council of the Presidency and Twelve at the Historians Office in the evening upon the subject of the sermon of Orson Pratt. The sermon was read & the time was occupied till half past 11 o'clock in discussing the subject. President Young was the only one of the Presidency who were present. * * * President Young made many remarks concerning doctrinal points & the situation of Orson Pratt who seemed very dark in his mind upon many points of doctrine. President Young wished the matter to be settled before the Quorum of the Twelve and not go before the conference. After spending several hours in investigating the subject it was decided for the Twelve to meet in the morning in prayer and fasting and seek the business among ourselves.

87. Minutes of Meeting, at Historian's Office; Great Salt Lake City; 7 P.M. April 4, 1860.

Present - Brigham Young, Orson Hyde, Orson Pratt, John Taylor, Geo. A. Smith, Wilford Woodruff, E. T. Benson, F. D. Richards. Ed. Hunter. T.B. G.D.W. J.A.S. R.B. R.L.C.

B.Y. Bro. O. Pratt, has Bro Benson spoken to you about that for which we have met to night No. Well it is this bro. Orson. Your late sermon had like to got into the paper, I want to get an understanding of your views, and see if we see things aright perhaps if I could see it as you Orson does perhaps its all that I could ask, but if not we want to have the matter talked over and laid before the Conference in a manner that we all see eye to eye

* * *

O.P. . . . If I could get rid of those things which have lingered upon my mind & which I have believed it to be true. The Bre[thren] are at liberty to publish anything that they see proper or at conference.

I would like to enumerate items, firstly - preached & publish, that Adam is the fa[ther] of our spirits, & father of Spirit & father of our bodies - When I read the Rev given to Joseph I read directly the opposite - Lord spake to Adam, which w Man eventually became Adam's

(3 blank lines)

B.Y. Your statements to night, You come out to night & place them as charges, & have as many against me as I have you. One thing I have thought that I might still have omitted. It was Joseph's doctrine that Adam was God &c When in Luke Johnson's at O. Hydes the power came upon us, or shock that alarmed the neighborhood. God comes to earth & eats & partakes of fruit. Joseph could not reveal what was revealed to him, & if Joseph had it revealed, he was not told to reveal it. The Spirit is sent when the mother feels earth, God put it into his mouth, & when God, to translate he had the power. Not a contradictory thing in what I have said

Bro. Pratt had the Spirit of God like as all in Pottawatomie & believed when the Revel was given to us. Bro Brigham, said could a being in a telestial or terrestrial kingdom keep a celestial law, is it reasonable to expect such a thing.

Orson, it is for you to call the 12 together & do as I have suggested or do as you please. It will be brought before Conference and you will be voted as a false teacher, & your false doctrines discharged. I love your integrity, but your ignorance is as great as any philosophers ought to be.

* * *

G.A. Smith moved that these items come before the Conference Most of the 12 wished to have it laid before the 12 & not go before the Conference.

Bro Brigham, wished the Twelve to take hold & pray with Bro. Orson & have a good flow of the Spirit, & it will go off smooth

* * *

11-30 p.m. Prest B. Young, prayed he prayed for Orson Pratt, & prayed feelingly

* * *

88. Minutes of the Meeting of the Council of the Twelve in Historian's upper room; Great Salt Lake City; April 5. 1860 10 a.m.

Present Elders O. Hyde, O. Pratt, J. Taylor, W. Woodruff, G.A. Smith, C.C. Rich, F.D. Richards.

Gospel Mysteries

O. Hyde . . . To acknowledge that this is the Kingdom of God, and that there is a presiding power, and to admit that he can advance incorrect doctrine, is to lay the ax at the root of the tree Will He suffer his mouthpiece to go into error? No. He would remove him, and place another there. bro. Brigham may err in the price of a horse, or a House and lot, but in the revelations from God, where is the man that has given thus saith the Lord when it was not so? I cannot find one instance.

* * *

O. Hyde Who is our Heavenly Father. I would as soon it was Father Adam, or any other good and lawful being. I shall see him some time, if I do right. What do I know about Adam, in the Councils of the Great God before he came here, or his privileges. I dont know.

* * *

O. Pratt I do not see how I can mend the matter, one way or the other. I think the brethren are laboring under a wrong impression, in all of my writings on doctrine, I have tried to confine myself within revelation. I do not remember one item that I consider new, many of the exceptions what I made last night, are not in writing. On my subject of pre-existence, I have quoted largely from Genesis and the Book of Abraham, I have give it, how Adam and Eve came here and took bodies of flesh and bones, the doctrine was in the Church when I came into it, and I have always rejoiced in it, in regard to Adam being our Father and our God, I have not published it, altho' I frankly say, I have no confidence in it, altho advanced by bro. Kimball in the stand, and afterwards approved by bro. Brigham. . . . One [revelation] says Adam was formed out of the Earth, and the Lord put in his spirit; and another that he came with his body, flesh and bones, thus there are two contrary revelations - in the garden it is said, that a voice said to Adam, in the meridian of time, I will send my only begotten son Jesus Christ. then how can that man and Adam both be the Father of Jesus Christ?

* * *

O. Hyde When there is a want of union, it requires us to speak plain, bro. Pratt does not claim any vision or revelation, but keeps within the scope of Joseph's revelations. The Universalians have their belief, The Presbyterians do the same, they consider they believe they are in the pale of revealed religion. all the Sects do the same, yet how widely they differ, then here comes a man (B.Y.) who says he has a revelation, but it means the sects, if is Antagonistic. I see no necessity of rejecting Joseph's revelations, or going to War with the living ones, that is the nearest to us. bro. Pratt is like the Jews, who garnish the sepulchers of the dead, but reject those that were the nearest to them. I do not see any contradiction or opposition between B. Young & J. Smith.

* * *

O. Pratt it was the Father of Jesus Christ that was talking to Adam in the garden - B. Young says that Adam was the Father of Jesus Christ, both of his Spirit and Body, in his teachings from the stand, bro. Richards publishes in the Pearl of Great Price, that another person would come in the meridian of time, which was Jesus Christ.

O. Hyde David in spirit called Jesus Christ, Lord, how then is he his Son? it would seem a contradiction, I went to Joseph and told him my ideas of the Omnipresence of the Spirit, he said it was very pretty, and it was got up very nice, and is a beautiful doctrine, but it only lacks one thing, I enquired what is it bro Joseph, he replied it is not true.

J. Taylor spoke again "if Christ is the first fruits of them that slept" there must be some discrepancy, he must have resumed his position, having a legitimate claim to a possession some where else, he ought not to be debarred from his rights. the power of God was sufficient to resuscitate Jesus immediately, and also the body of Adam.

* * *

O. Pratt I have heard brother Brigham say that Adam is the Father of our Spirits, and he came here with his resurrected body, to fall for his own children; and I said to him, it leads to an endless number of falls, which leads to sorrow and death: that is revolting to my feelings, even if it were not sustained by revelation.

E. Snow Is there any revelation saying that the body of Adam should return to the dust of this Earth?

O. Pratt if you bring Adam as a Spirit, and put him into the tabernacle, runs easy with me; another item, I heard brother Young say that Jesus had a body, flesh and bones, before he came, he was born of the Virgin Mary, it was so contrary to every revelation given.

89. Brigham Young Journal? Prest Young and the Twelve met in the Historians office 8 p m of April 5 1860.

B.Y. this day I have seen the best spirit manifested I have heard 15 or 16 men all running in the same stream I was delighted Tomorrow the Church will be 30 years old about the age that Jesus was when he commenced his mission

We are improving and I just know it, my path is like the noon day sun, and I could cry out hallelujah! hallelujah! Praise to God who has been merciful to us and conferred on us His Holy Spirit A private member in this church is brighter than the power of Kings and Princes of the world. to secure an eternal existence the wicked have to be blotted out of existence & the greatest gift is to have eternal existence for ever written in the Lamb's book of life

bro Orson (Pratt) I want you to do just as you have done in your Apostleship, but when you want to teach new doctrine, to write those ideas, and submit them to me, and if they are correct, I will tell you - there is not a man's sermons that I like to read, when you understand your subject - but you are not perfect, neither am I.

90. Journal of Wilford Woodruff; April 5, 1860.

The Quorum of the Twelve met this morning in the prayer room. We talked the matter over concerning Brother Pratt. Dressed and prayed. Read over his sermon and corrected it, and the Twelve voted to receive the confession of Orson Pratt.

91. J.D. 8:243-244; President Heber C. Kimball delivered at Willow Creek; June 12, 1860.

We often sing, "This earth was once a garden place," where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honour. . . . When he (Adam) planted the garden, he planted it with seeds he brought with him; and he also brought the animals from the earth he lived upon, where his Father dwelt.

92. Deseret News; Brigham Young; June 27, 1860.

And I will say, as I have said before, if guilt before my God and my brethren rests upon me in the least, it is in this one thing, that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling who God is, how he lives, the nature

of his providences and designs in creating the world, in bringing the human family on the earth, his designs concerning them, etc. If I had, like Paul, said --- "But if any man be ignorant, let him be ignorant," perhaps it would have been better for the people.
93. Deseret News; Orson Pratt; July 25, 1860. (See also Feb 22, 1860 and Jan 29, 1860.

At the time I expressed these views, I did most sincerely believe that they were in accordance with the word of God. I did most sincerely suppose that I was justifying the truth. But I have since learned from my brethren that some of the doctrines I had advanced in The Seer at Washington were incorrect. Naturally being of a stubborn disposition and having a kind of self-will about me; and moreover supposing really and sincerely that I did understand what true doctrine was in relation to those points, I did not feel to yield to the judgment of my brethren, but believed they were in error.
I do not know that I shall be able to carry out these views; but these are my present determinations. I pray that I may have the grace and strength to perform this. I feel exceedingly weak in regard to these matters.

94. Journal of Wilford Woodruff; September 4, 1860.

Brother Cannon said there was a learned Doctor that wanted to be baptized. . . . He (the doctor) is satisfied that the doctrine of the plurality of God and that Adam is our Father is a true doctrine revealed from God to Joseph & Brigham. For this same doctrine is taught in some of the old Jewish records which have never been in print and I know Joseph Smith nor Brigham Young have had access to, and the Lord has revealed this doctrine unto them or they could not have taught it. President Young said if all that God had revealed was in fine print it would more than fill this room but very little is written or printed which the Lord has revealed.

95. Journal of Wilford Woodruff; September 9, 1860.

* * *

President Young then spoke to Orson Pratt & said that the book debt was the worst trouble the saints had to contend with for 6 years. Orson Pratt has done more to make that debt than any other man. So many books are forced upon the people, and they are forced to take them or they will not be fellowshipped. Now stop publishing & getting your portraits taken & fill the kingdom with them & make the people pay for them, this keeps the people poor and keep them from emigrating. * * *

96. Journal of Wilford Woodruff; September 23, 1860.

. . . we repaired to the prayer room where we had a very interesting meeting. The subject of Orson Pratt came up again concerning his false doctrines. President Kimball wished him to make satisfaction to President Young. But President Young said he did not wish him to make any acknowledgement to him. Brother Pratt was strangely constituted, he had acquired a great deal of knowledge upon many things but in other things he was one of the most ignorant men he ever saw in his life. He was full of integrity & would lie down & have his head cut off for me or his religion if necessary but he will never see his error until he goes into the spirit world. Then he will say, Brother Brigham, how foolish I was. Now Brother Pratt thinks that he and all the Gods will be learning for many millions of years

but by & by will know all things & all will know it alike & that will be the end of their exaltations & knowledge. He cannot see the folly of forming this opinion here in the flesh & in his ignorance. But a thousand years hence he will see the folly of it. I will hold on to Brother Pratt and all those my Brethren of the Twelve notwithstanding all their sins, folly & weaknesses until I meet with them in my Fathers Kingdom, to part no more because they love God and are full of integrity. Brother Pratt said I do not believe as Brother Brigham & Brother Kimball do in some points of doctrine & they do not wish me to acknowledge to others that I do not believe. Brother Brigham said No, you cannot see the truth in this matter until you get into the spirit world.

97. J.D. 8:208; President Brigham Young delivered in the Bowery, Great Salt Lake City; October 14, 1860.

Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will become mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth there are millions of earths still in the course of creation.

98. A Mormon Chronicle--The Diaries of John D. Lee, Vol. I:293; Sunday, February 3rd, 1861.

* * * Eving I attendd Prayer meeting & instruct the Saints on the points of Doctrine refered to by the true Latterday Saints Herald & their Bombarding Pres. B. Young for saying that Adam is all the God that we have to do with & those that know no better, it is quite a stumbling Block & all Enimies to the cause,

99. Brigham Young Papers; Ms/d/1234/Bx 49/fd 8, Church Historical Department. Unpublished discourse of Brigham Young given in the Salt Lake City Tabernacle, October 8th, 1861, in the morning session.

I will give you a few words doctrine, upon which there has been much inquiry, and with regard to which considerable ignorance exists. Brother Watt will write it, but it is not my intention to have it published; therefore pay good attention, and store it up in your memories. Some years ago, I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the Elders of Israel, because of their folly with regard to it. They yet grovel in darkness--and will. It is one of the most glorious revelations [concerning] the economy of heaven, yet the world hold it [in] derision.

Had I revealed the doctrine of Baptism for the Dead instead of Joseph Smith, there are men around me [right now] who would have ridiculed the idea until dooms day. But they are ignorant and stupid like the dumb ass.

100. "A Few Words of Doctrine"; Brigham Young; Ms/d/1234/Bx 49/fd 8; an unpublished discourse given in the Tabernacle in Great Salt Lake City, October 8th, 1861, in the A.M.

Let me say one thing to the young girls, and what I shall tell you I wish you to ponder in your hearts. Say nothing about it, for the wicked world has no business with these things, nor half-hearted Mormons. If there is any[one]

here who will not make a good use of what they hear, the evil shall be up[on] themselves.

I wish to say to my young sisters, if you can go into the hands of a man, that will lead you into the Kingdom of Heaven, and exalt you there to become an Eve--a Queen of Heaven--the wife of a God; if you can remain with that man [in] whom your soul delights, and you take to him your virginity, you have obtained a treasure that millions of worlds like this [one] could not buy from you--there is your glory to all eternity.

Trifle with this matter, and you will reap sorrow and sore affliction. When you make your choice of a husband for time and eternity, and you are sure you have got your choice, hang on to him. . . .

101. James Beck Journal (Notebook) 1859-1865; October 8th 1861. Spelling as in original.

Conference Mett in the Tabernacle Bro W. W. Phelps said Joseph Smith said that Eve had 28 sons & 28 daughters & that Adam had many wives--Bro Brigham than got into the stand & stated the same thing. He then gave some instructions in relation to sealing He said that there were many men & women who after having been sealed to each other for time & all Eternity--came to him for a Bill of Divorce. & for the sum of 10 Dollors he gave them a Bill Because the Lord permitted it but it was of no use to them. They might just as well tear off a Peice of their shirt tail or have a Peice of Blank Paper for a Divorce. But on account of the hardness of their hearts, the Lord permitted it, as it was in the days of Moses. But there was a way in which a woman could leave a man lawfully. When a woman becomes alienated in her feelings & affections from her husband-it is then his duty to give her a Bill & set her free which would be fornication for the man to cohabit with his wife after she had thus become alienated from him. The children begotten of such a woman would be Bastards in the true Scriptural term of the word Fornication, for the crime of adultry a woman (& also men) would be stoned to Death & then come up in the morning of the Resurection & Claim all of her rights & Privledges in the marriage covenant. Also there was another way in which a woman could leave a man-if the woman Preferred--another man higher in authority & he is willing to take her, & her husband gives her up-there is no Bill of divorce required in the case it is right in the sight of God. But if he ever after has any connexion with her, he is then guilty of committing a very great sin & will be Punished accordingly. If a Man is faithfull & should his wife leave him & be married to another without his consent there is no Power in heaven or on Earth that can Prevent him from claiming her in the Resurrection. If faithfull a Man will attain to an Adam & the Wife to be an Eve & begat Millions of Spirits who will come forth & receive their Tabernacles upon an earth like this &c- The glory of the Man is the woman, And the glory of the woman is her Virginity-Men are the Lords of Creation & the Responsibility rests upon the man & not upon the woman-all women will be saved after they have sufferred & atoned for their sins & thus satisfied the ends of Justice they will not become angels to the Devil. The Curse Placed upon the woman is that her desire shall be to her husband she shall long & Desire for him & will not wish to be suplanted by another & in sorrow & in Pain she shall bring forth her offspring, if it was not for this curse, the woman would bring forth as easy as she would drink a glass of water. The curse upon the man is that he shall labour to support his family by the sweat of his brow &c & he has to be tormented with thorns & briars sunflowers & all kinds of noxious weeds. Is there any way for a man & his wife to committ sin in the mariage state-there is. It is for us to cultivate the Principles of life which God has Planted in us & not for us to Destroy life by an unlawfull intercourse with each other, but for us to multiply & Replenish the Earth as God has

enjoined upon us. Only one man to my knowledge has heard this Read besides myself & that was Bro Campkin [lin?] 17th ward. Joseph Smith said that the 2 Prophets who would Prophesy in the streets of Jerusalem for 3 years & a half, were Enoch & Elijh. Also the two wings north & South of our earth were inhabited. the north with the 9-1/2 tribes & the south wing by the People of Enochs City--this Earth when first created occupied a Position next to Kolob the highest in glory of all the Creations consequently on account of the high Position we once occupied we have fallen below all of the others in space--consequently our sufferings are greater--the greater the rise the greater will be the fall-when we are Redeemed we will be taken back again & Placed in our former Position. 102. Millennial Star, Vol. 23:653-654; President George Q. Cannon; October, 1861.

President Young, in the foregoing passages (J.D. 1:50-51 & others), while substantiating the fact of the union of man's preexisting spirit with a bodily product of the "dust of the ground," enters more particularly into the modus operandi of that union. He unmistakably declares man's origin to be altogether of a celestial character---that not only is his spirit of heavenly descent, but his organization too,---that the latter is not taken from the lower animals, but from the originally celestial body of the great Father of humanity.

103. J.D. 9:148; Brigham Young; Tabernacle in Salt Lake City, Utah; January 12, 1862.

Adam was as conversant with his Father who placed him upon this earth as we are conversant with our earthly parents. The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather; and the things that pertain to God and to heaven were as familiar among mankind, in the first ages of their existence on the earth, as these mountains are to our mountain boys.

104. Letter to President Brigham Young from W. W. Phelps; Jan. 20th, 1862.

President Young, or Brother Young just as pleases you best.

Judge Phelps or rather brother Phelps wishes to say that he has discovered the following "old revelation"

"Lead thy people, with thy support, the flock of thine estate, living in a lone wild, in the midst of the garden; let them be lead from the mountains like the days of old. According to the forty years of the going out of Egypt, our Lion will become terrible.

The nations shall behold, and become ashamed of their power;: They shall put their hand upon their mouth, and stop their ears. They shall lick dust like the serpent: like the snakes of the earth. They shall quake, shutting themselves up on account of the Almighty: the Lord our God; They will tremble and fear because of thee."--The Lion of the Lord--so much for Zion: eight years more will complete the "forty"--and then the Temple up, Israel will want "Room;"--and there will be plenty in the "United States" that once was! Hussa! for Deseret. As I am nearly the oldest member of the "Council of fifty," when the state of Deseret is officered I wish to be remembered. When Zion is to be built up no more to be thrown down, I shall be in my place by revelation. To end the whole matter, we must be heared by the Gods; fearing: and, according to the commandments, watch,--for this sustained Adam our Father, who is the Almighty before mentioned. When Israel was in the Wilderness, they kept the word of wisdom, as died like Achan for stealing, god

and garments. My voice is Virtue and Victory. Amen!
W. W. Phelps

P S Keep this letter, as have not copied it.

105. J.D. 9:243; Brigham Young; Dedication of the New Theatre in Great Salt Lake City; March 6, 1862.

The Lord knows all things; man should know all things pertaining to this life, and to obtain this knowledge it is right that he should use every feasible means; and I do not hesitate to say that the stage can, in a great degree, be made to subserve this end. It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, of Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.

106. J.D. 10:221; President Brigham Young; given during April and May, 1863.

The Lord could impart this information (how to raise corn) in a special revelation, the same as he instructed Adam and Eve how to cover their nakedness. He showed them how to make aprons of leaves and then coats of skins, and instructed Adam in extracting the metals from their ores, the same as one man instructs another.

107. J.D. 10:235; Discourse by Heber C. Kimball; Provo, Utah; June 27, 1863.

We have been taught that our Father and God, from whom we sprang, called and appointed his servants to go and organize an earth, and, among the rest, he said to Adam, "You go along also and help all you can; you are going to inhabit it when it is organized, therefore go and assist in the good work." It reads in the Scriptures that the Lord did it, but the true rendering is, that the Almighty sent Jehovah and Michael to do the work. They were also instructed to plant every kind of vegetable, likewise the forest and the fruit trees, and they actually brought from heaven every variety of fruit, of the seeds of vegetables, the seeds of flowers, and planted them in this earth on which we dwell. And I will say more, the spot chosen for the garden of Eden was Jackson County, in the State of Missouri, where Independence now stands; it was occupied in the morn of creation by Adam and his associates who came with him for the express purpose of peopling this earth.

Father Adam was instructed to multiply and replenish the earth, to make it beautiful and glorious, to make it, in short, like unto the garden from which the seeds were brought to plant the garden of Eden. I might say much more upon this subject, but I will ask, has it not been imitated before you in your holy endowments so that you might understand how things were in the beginning of creation and cultivation of this earth? God the Father made Adam the Lord of this creation in the beginning, and if we are the Lords of this creation under Adam, ought we not to take a course to imitate our Father in heaven? Is not all this exhibited to us in our endowments: the earth made glorious and beautiful to look upon, representing everything which the Lord caused to be prepared and placed to adorn the earth. The Prophet Joseph frequently spoke of these things in the revelations which he gave, but the people generally did not understand them, but to those who did they were cheering, they had a tendency to gladden the heart and enlighten the mind.

108. J.D. 10:230-231; President Brigham Young; Remarks were delivered on the Public Square, Great Salt Lake City; July 8, 1863.

We believe in God the Father and in Jesus Christ our elder brother. We believe that God is a person of tabernacle, possessing in an infinitely higher degree all the perfections and qualifications of his mortal children. We believe that he made Adam after his own image and likeness, as Moses testifies; and in this belief we differ from the professedly Christian world, who declare that "His center is everywhere, but his circumference is nowhere." Their God has no body nor parts; our God possesses a body and parts, and was heard by Adam and Eve "Walking in the garden in the cool of the day."

109. J.D. 10:355; President Brigham Young; Delivered in the Bowery; November 6, 1864. After quoting D&C 107:53-55, President Young continues:

So, in like manner, every faithful son of God, becomes, as it were, Adam to the race that springs from his loins, when they are embraced in the covenants and blessings of the Holy Priesthood; and in the lapse of eternity, and in the progress of eternal lives, every true son of God becomes a king of kings, and a lord of lords, and it may also be said of him, as it was written of Jesus Christ, "Of the increase of his government and peace there shall be no end."

110. J.D. 11:41; Brigham Young; Remarks delivered in the Tabernacle, Salt Lake City; January 8, 1865.

No mortal man has ever seen God in His glory at any time and lived. We may have seen the Lord and angels many times, and did not know it. I will be satisfied with seeing and associating with His children whom I now behold, for there is not a son or daughter of Adam and Eve before me today but what is the offspring of that God we worship. He is our Heavenly Father; He is also our God, and the Maker and upholder of all things in heaven and on earth.

111. J.D. 11:121-122; President Brigham Young; Bowery, Great Salt Lake City, June 18, 1865.

We believe in a Deity who is incorporated---who is a Being of tabernacle, through which the great attributes of His nature are made manifest. It is supposed by a certain celebrated philosopher that the most minute particles of matter . . . possess a portion of divinity, a portion of infinite power, knowledge, goodness and truth, and that these qualities are God, and should be worshipped wherever found. I am an infidel to this doctrine. . . . Elder Orson Pratt has written extensively on the doctrines of this church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing---his own philosophy, which I call vain philosophy---he is wild, uncertain, and contradictory.

* * *

He (God) created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be.

112. Deseret News, p. 370; Article signed and published by the First Presidency and the Quorum of the Twelve; August 23, 1865.

We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent, in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with the events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor or correction an exceedingly difficult one for them. We know what sanctity there is always attached to the writings of men who have passed away, especially to the writings of Apostles, when none of their contemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these.

113. Conference Report, October 1865, Semi-Annual General Conference; Monday, October 9th, 1865, 10 a.m. [See also Millennial Star XXVII, pp. 770-771; Deseret News XV, 5 (October 12, 1865); "Journal History", 9 October 1865; and "Doct. Hist.", p. 924.]

THE SPIRIT

* * *

O may the Saints be perfect
As God our Father was,
When he got back to Eden,
By her celestial laws.

114. Conference Report, October 1865, Semi-Annual General Conference; Elder F. D. Richards; Monday, October 9th, 1865, 10 a.m. [None of these discourses are in the J.D.]

He [Elder Richards] dwelt at length on some of the principles of theology, showing that duties of a temporal nature were the first that were enjoined upon our first parents when they were placed in the garden of Eden;. . . .

115. Millennial Star, Vol 27:698; November, 1865.

The Seer, the "Great First Cause", and certain articles by Orson Pratt on the Holy Spirit were disowned by the Church. The people of the Church were asked to destroy his questionable writings.

116. J.D. 11:286; President Brigham Young; Great Salt Lake Tabernacle; January 13, 1867.

Some men seem as if they could learn so much and no more. They appear to be bounded in their capacity for acquiring knowledge as Brother Orson Pratt,

has in theory, bounded the capacity of God. According to his theory, God can progress no further in knowledge and power; but the God that I serve is progressing eternally, and so are his children; they will increase to all eternity, if they are faithful.

117. Journal of Wilford Woodruff, May 5, 1867.

At St. George meeting on Sunday:

I wish to say a word about Amasa Lyman & tell why he is dropped from the Twelve. It is because of his infidelity. He has no faith in the Atonement, & another reason is he has lied in his confession. He has preached infidelity for many years to the people, but not the Presidency & Twelve. Orson Pratt does not believe in a God, only in attributes, but not in a personage. He would have been cut off from the Church long ago had it not have been for me. The Twelve would have cut him off. Did any one of you ever hear of any one of the Twelve ever preach the baby resurrection? I have heard of it. Neither of those brethren will be enabled to do any good.

118. Letter from W. W. Phelps to President Brigham Young; Great Salt Lake City, May 6, 1867.

Pres. Young. If I correctly understood your meaning yesterday afternoon in the Tabernacle, "you did not know whether, the man, I mentioned, as spoken of in the book of Doc. & Cov. Sec. 101 Pat. 3. page 292 English Ed. meant you or not." Now as that Revelation was given more than 28 years ago, and before we were driven from Missouri, or Illinois, and even before the prophet Joseph was martyred, I still have a very easy notion in my heart that, as you lead the "Church of Jesus Christ, of Latter day Saints," over Plains and mountains to these waste places of Zion, to these chambers of the High places of Jehovah, even these "Holy places," where we, as a people, are free from the confusion, and utter abolishment that has already begun to be poured out upon Babylon, that you are the man likened unto Moses, in the revelation, and will, at the end of 40 years, like the Lion mentioned by Micah, become Terrible, and lead the armies of Israel back to Jackson County, Missouri, where, according to your first "anointing in the Lord's House at Kirtland, you, as well as myself, had the sealed blessing of the prophet upon our heads "to live to be as old as Moses," which will bring us both into the resurrection far enough to be changed in the twinkling of an eye.

The Revelations on stewardships, in the Doc. & Cov. commencing on page 165. Sec 26, shows to you and I as well as brothers Kimball and Wells, that the Lord had the same thing in view, when he made us "stewards" over the Revelations:--the fourth paragraph, in particular, with that "whatsoever circumstances," and thus, "whithersoever I the Lord shall send them"--sounds to me as if the Lord knew what you and I would do and need--as to the revelation, which Morris and Cook, are trambooming on up at the Weber, it reads: "And it shall come to pass, that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering; whose mouth shall utter words, eternal words, while his laurels shall be a fountain of truth: --to set in order the house of God, and to arrange by lot the inheritance of the saints, etc. etc. while that man who was called of God, and appointed that put forth his hand to steady the Ark of God, shall fall by the shaft of death"--etc. now this revelation was sent to me in Zion, and has reference to the time when Adam our father and God, comes at the beginning of our Eternal Lot of inheritance,--according as our names are found in the Law of the Lord, while the fools that received the priesthood, like the fool that took his "one Talent" and hit it;--or reached out to steady the ark,

will find themselves where the rich man did --in hell, with plenty of fire--but no water. Love begets lives eternal; our grace begets glory, but sin seeks secession, where goats and skunks can enjoy the lower room fog of a more dismal prison, than the nether room of Noah's Ark. Now should I be wrong in my belief as to these quotations:--please let me have your views, for I am for God, light and life as his "steward"

yours etc.
W. W. Phelps

119. Journal of Wilford Woodruff; Ms/f/115, Church Historical Department; May 12, 1867.

At Fillmore public meeting:
President Young said there never was any world created & peopled nor never would be but what would be redeemed by the shedding of the blood of the savior of that world. If we are ever exalted and crowned in the presence of God we shall become saviors of a world which we shall create & people. I know why the Blood of Jesus was shed, I know why the blood of Joseph & Hiram & others have been shed and the blood of others will be shed it is all to answer a purpose and has its effect Adam made this world and suffered himself to take a body and descending below all things we cannot ascend above all things. There never will be any change of the gospel of Salvation. it is an Eternal gospel and the same in all worlds and always will be to the endless ages of Eternity. There never was a period but what worlds existed & never will be, and they all have the same Gospel & Law of Salvation. Amasa Lyman is rejecting the Blood of Christ has cut himself off from the Quorum of the Twelve Apostles and he cannot be restored to it in this probation. He has had a chance to be a great man in this Kingdom. He never was Joseph Smiths councillor but was a Thirteenth Apostle for a long time.

120. J.D. 12:97; Brigham Young; Bowery, Great Salt Lake City; June 30, 1867.

If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Mother Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families, you ought to bear the burden.

121. "Minutes of Meetings Held in Provo City", film/979.2/Z99/v.2, BYU Microfilm Room; given in the Provo Bowery; Sunday morning, 25 August 1867.

Pres. Young was pleased with the teachings that had been given during this conference. Refered to the fall of man. The bodies of Adam and Eve were pure and after the Celestial order until they partook of the forbidden fruit when their bodies were changed with the things of this world. Adam helped organize this world for an inheritance for himself and posterity.

122. Journal of Wilford Woodruff, September 4, 1867.

At Salt Lake City: The Twelve held a Council in the evening in relation to false doctrines. O Hyde had formerly preached an incorrect doctrine on the resurrection called the baby resurrection. Elder Orson Hyde renounced the doctrine & made it all right with the Quorum. Some things were not quite satisfactory with O Pratt on doctrine.

123. Journal of Wilford Woodruff, September 10, 1867.

* * * Social conversation ensued upon this subject (the baby resurrection doctrine of Orson Hyde); even the Godhead. O Pratt said that he did not worship attributes aside from the personage of God, but believed that God was an organized Being the same as man and that man possessed the attributes of God & would become a God if he kept the celestial law.

124. Journal of Wilford Woodruff, September 12, 1867.

At Paris, Idaho: The President & Twelve held a Council in the evening upon the difference of opinion with O. Pratt.

125. Journal of Wilford Woodruff, December 16, 1867.

At meeting of School of the Prophets: President Young said Adam was Michael the Archangel, & he was the Father of Jesus Christ & was our God & that Joseph taught this principle.

126. Wilford Woodruff at the School of the Prophets; Jan 24, 1868.

. . . I feel thankful for the privilege of speaking a few words to this school. I wish to refer to the first doctrine preached (?) that Adam was our Father & God in the revelation called the olive leaf it says that "the devil gathered together the hosts of hell and Michael the ark angel gathered together the hosts of heaven and he overcame the devil & his angels & this is the battle of the great God" who is this Michael the ark angel it is Adam who was Michael in the creation of the world. . .

127. "Minutes of the School of the Prophets", pp. 37-42; Provo, Utah; June 8, 1868.

Abraham B. Smoot:

I will just say further there are a great many subjects pertaining to the building up of Zion, that have not been presented in the school yet---the object of the school is to educate the brethren so that they will be able to take the lead in matters pertaining to the building up of the kingdom.

The doctrine preached by Pres. Young for a few years back, wherein he says that Adam is our God---the God we worship---that most of the people believe this---some believe it because the President says so---others because they can find testimony in the Book of Mormon and Book of Doctrine and Covenants. Amasa Lyman stumbled on this, he did not believe it---he did not believe in the atonement of Jesus---Orson Pratt has also told the President that he does not believe it. This is not the way to act. We should not suffer ourselves to entertain one doubt. We are not accountable on points of doctrines if the President makes a statement. It is not our prerogative to dispute it. He is only accountable in points of doctrine. I have heard President Young avow the truth of Adam being our Father and God but have never heard him argue the question at all.

A. F. McDonald:

I thought I would speak briefly in relation to Adam being our God. Since the year 1852 when the President first spoke on this subject, I have frequently endeavored to reconcile what I have read with regard to this

matter. I believe what the President says on the subject although it comes in contact with all our tradition. I have not any doubt in my mind but that Adam is our God. Who his God and Father may be, I have no knowledge. President Kimball spoke on this question recently and very plainly illustrated the character and relationship of our Father and God.

George G. Bywater:
I am not disposed to question the discrepancies on this question of doctrine; if we live faithful all will become clear to us. We cannot become united only as we get united in understanding. When I first heard the doctrine of Adam being our Father and God, I was favorably impressed---enjoyed, and hailed it as a new revelation. It appeared reasonable to me, as the Father of our spirits that he should introduce us here. And what we do not see is only evidence that we have not the light necessary.

128. Letter from Orson Pratt to President Young, cf/1325/Bx 4/fd 3/loose; Salt lake City; July 1, 1868.

"To President B. Young:"
"Dear Brother, since the last two meetings at the school, I have, at times, reflected much and very seriously, upon the feelings which I have suffered myself for years to occasionally entertain respecting certain doctrines, or rather items of ante-deluvian history, now believed by the Church, and have tried to justify myself in taking an opposite view, on the supposition that I was supported by the letter of the word of God: but as often as I have yielded to this influence I have felt an indescribable wretchedness which fully convinces me that I am wrong; I wish to repent of these wrongs for I fully realize that my sins, in this respect, have been very great, and of long continuance, and that it has been only through your great forbearance and long suffering, and the patience of my quorum, that I have been continued in the high and responsible calling of the Apostleship to this day.
"I am deeply sensible that I have greatly sinned against you, and against my brethren of the school, and against God, in foolishly trying to justify myself in advancing ideas, opposed to those which have been introduced by the highest authorities of the Church, and adopted by the Saints. I humbly ask you and the school to forgive me. Hereafter, through the grace of God assisting me, I am determined to be one with you, and never be found opposing anything that comes through the legitimate order of the Priesthood, knowing that it is perfectly right for me to humbly submit, in all matters of doctrine and principle, my judgment to those whose right it is, by divine appointment to receive revelation and guide the Church.
"There is no one thing in this world, or in that which is to come which I do more earnestly desire, than to honor my calling, and be permitted to retain the same, and with my brethren the Twelve, enter the Celestial Kingdom, with a full preparation to enjoy the glory thereof for ever.
"In regard to all that portion of my printed writings which have come under the inspection of the highest authorities of the Church, and judged incorrect, I do most sincerely hope that the same may be rejected and considered of no value, only to point out the imperfections of the author, and to be a warning to others to be more careful. This request I made formerly, but feel to renew it again in this letter.
"With feelings of great sorrow, and deep regret for all my past sins, I subscribe myself your humble brother in Christ."
"Orson Pratt, Sen."
"I certify that the above is a true copy of the original."

/s/ Martin S. Lindsay, Notary Public
Salt Lake City, Utah, March 19,1904.

129. Historian's Office Journal; Church Archives; 4 July 1868.

Sat. July 4, . . . School of the Prophets at 2 p.m. Elder O. Pratt made full confession before the School of his error in opposing doctrines revealed; . . . he asked forgiveness of Prest. Young, of the Twelve and of the whole School. Prest. Young expressed his satisfaction with Elder Pratt's confession & preached in relation to Adam &c. &c. . . .

130. "Minutes of Meetings Held in Provo City"; Film/979.2/Z99/v. 2, BYU Microfilm Room; Sunday, 2 p.m. 3 October 1869.

Pres. B. Young in the course of his remarks said: * * * All worlds have their God, their Savior, their sin, their priesthood, and can choose which they like, but beginning man rejected the priesthood by assuming to be a law unto himself--all other things abide this law.

131. Journal History, p. 131; President Brigham Young speaking at the School of the Prophets; December 11, 1869. See also Journal of Wilford Woodruff,.

Some may think what I have said concerning Adam strange, but the period will come when the people will be willing to adopt Joseph Smith as their prophet, Seer, and Revelator and God! but not the Father of their spirits, for that was our Father Adam.

132. Millennial Star 31:267; President Brigham Young; 1869.

Before me I see a house full of Eves. What a crowd of reflections the word Eve is calculated to bring up! Eve was the name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings.

133. J.D. 13:311; President Brigham Young; delivered in the Tabernacle, Salt Lake City; Sunday, April 17, 1870.

The world may in vain ask the question, "Who are we?" But the Gospel tells us that we are the sons and daughters of that God whom we serve. Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the heavens, the highest Intelligence that dwells anywhere that we have any knowledge of.

134. 15 October 1870. Spelling as in original.

I dug potatoes in the forenoon & attended the School of the Prophets in the Afternoon President Yo[un]g asked me to speak upon the Character of Adam who he was I proved that Adam was Michael the Archangel, the Seventh Angel, & the Ancient of Days, the Father of all & the prince of All. I quoted the 7 Chapter of Daniel 9 to 14 vers Doctrine & Covents 79 page 28 paragraph 106 page 35 P 201 p 2d Paragraph I was followed by G Q Cannon Presidnet Yg & G.A.. Smith

135. Autobiography of Gilbert Belnap, p. 23.

When contrasting the present conditions of the inhabitants of the earth with their primeval state in the Garden of Eden, the period when the Father of our spirits condescended that through the partaking of the fruits of the earth that man might be. . . I am caused to mourn.

136. Jans Christian Anderson Weibye Daybooks, Daybook 1st, p. 131; January 25, 1871.

At Manti, Wednesday 25. I attended meeting, Orson Hyde preached to us, and he told us that what we heard before that Adam is our God, we had a splendid good meeting.
At Manti, Jan 25th Orson Hyde preached to us here in Manti, that, Adam is our God for this planet (Earth).

137. J.D. 14:111; President Brigham Young; delivered in the Salt Lake Tabernacle; May 7, 1871.

Do you not all know that you are the sons and daughters of the Almighty? If you do not I will inform you this morning that there is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve, who organized this earth and millions of others, and who holds them in existence by law.

138. J.D. 14:242; Elder Orson Pratt; August 20, 1871.

There are no marriages among spirits, no coupling together of the males and females among them; but when they rise from the grave after being tabernacled in mortal bodies, they have all the functions that are necessary to people worlds. As our Father and God begat us sons and daughters, so will we rise immortal males and females, and beget children and, in our turn, form and create worlds, and send forth our spirit children to inherit those worlds, the same as we were sent here, and thus will the works of God continue, and not only God himself, and His Son Jesus Christ have the power of endless lives, but all of His redeemed offspring.

139. J.D. 15:136-137; delivered at Farmington; Saturday afternoon, August 24, 1872.

Now a few words to the brethren and sisters upon the doctrine and ordinances of the house of God. All who have lived on the earth according to the best light they had, and would have received the fullness of the Gospel had it been preached to them, are worthy of a glorious resurrection, and will attain to this by being administered for in the flesh by those who have the authority. All others will have a resurrection, and receive a glory, except those who have sinned against the Holy Ghost. It is supposed by this people that we have all the ordinances in our possession for life and salvation, and exaltation, and that we are administering in these ordinances. This is not the case. We are in possession of all the ordinances that can be administered in the flesh; but there are other ordinances and administrations that must be administered beyond this world. I know you would ask what they are. I will

mention one. We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins. This is one of the ordinances we can not receive here, and there are many more. We hold the authority to dispose of, alter and change the elements; but we have not received authority to organize native element to even make a spear of grass grow. We have no such ordinance here. We organize according to men in the flesh. By combining the elements and planting the seed, we cause vegetables, trees, grains, &c., to come forth. We are organizing a kingdom here according to the pattern that the Lord has given for people in the flesh, but not for those who have received the resurrection, although it is a similitude. Another item: We have not the power in the flesh to create and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh.

We can not receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter. How much matter do you suppose there is between here and some of the fixed stars which we can see? Enough to frame many, very many millions of such earths as this, yet it is now so diffused, clear and pure, that we look through it and behold the stars.

140. Journal of Wilford Woodruff; B. Young speaking; March 30, 1873.

When Adam left the garden, he went 40 miles to Adam-ondi-Ahman and built an alter and that alter remains today.

141. J.D. 16:48: Elder Orson Pratt; May 18, 1873.

Adam-ondi-Ahman, the Valley of God, where Adam dwelt, was located about fifty miles north of Jackson County, in the State of Missouri.

142. Deseret News, Vol. 22, No. 308; Brigham Young; discourse delivered in the New Tabernacle, Salt Lake City; Sunday Afternoon, June 8th, 1873.

* * *

. . . I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, &c. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me--namely that Adam is our father and God--I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth, it was created expressly for him,

and after it was made he and his companions came here. He brought one of his wives with him, and she was called Eve, because she was the first woman upon the earth. Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth. I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith.

* * *

The Christian world read of, and thing much about, St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory, for them to be sent forth, as the Gods have been for ever and ever, with the command--"Make yourselves an earth and people it with your own children?"

* * *

My brother said that God is as we are. He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children. Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, it not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth. Who is he? He is Michael, a great prince, and it was said to him by Eloheim, : Go ye and make an earth." What is the great mystery about it? He came and formed the earth. . . . Adam found it in a state of chaos, unorganized and incomplete. . . . Adam came here and got it up in a shape that would suit him to commence business. Father Adam came here, and then they brought his wife. "Well," says one, "Why was Adam called Adam?" He was the first man on the earth, and its framer and maker. He with the help of his brethren, brought it into existence. Then he said,"I want my children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want my children that were born to me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as mine has, and where is the mystery?

143. J.D. 16:127; President Daniel H. Wells; Delivered in the Salt Lake Tabernacle; Saturday afternoon, August 9, 1873.

It has been revealed in our day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, bona fide his children. Not in a spiritual sense alone, but when we say, "Our Father who are in heaven," we mean just what we say.

144. J.D. 16: 167; Brigham Young; Bowery, Paris, Oneida County, Idaho; Sunday, August 31, 1873.

When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live. After the earth was prepared Father Adam came and stayed here, and there was a woman brought to him. Now I am telling you something that many of you know, it has been told to you, and the brethren and sisters should

understand it. There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman, and she was given to him to be his wife; I am not disposed to give any farther knowledge concerning her at present. There is no doubt but that he left many companions. The great and glorious doctrine that pertains to this I have not time to dwell upon; neither should I at present if I had time. He understood this whole machinery or system before he came to this earth; and I hope my brethren and sisters will profit by what I have told them.

145. Journal of Wilford Woodruff; August 31, 1873.

At Paris, Idaho: President B. Young spoke 1 hour & 18 minutes. In his remarks he said that a man who did not have but one wife in the resurrection that woman will not be his but taken from him and given to another. But he may be saved in the kingdom of God but be single to all eternity. Mother Eve was the Daughter of Adam.

146. J.D. 16:324; Orson Pratt; Delivered in the 16th Ward Meeting Rooms; November 22, 1873.

Our first parents were not mortal when they were placed on this earth, but they were as immortal as those who are resurrected in the presence of God. Death came into the world by their transgression, they produced mortality; hence this will be a complete restoration, of which I am speaking.

147. J.D. 17:143; President Brigham Young, Delivered at the Funeral Services of Elder Thomas Williams, in the 14th Ward Assembly Rooms, Salt Lake City, Sunday Morning, July 19, 1874.

This earth is our home, it was framed expressly for the habitation of those who are faithful to God, and who prove themselves worthy to inherit the earth when the Lord shall have sanctified, purified and glorified it and brought it back into his presence, from which it fell far into space. Ask the astronomer how far we are from the nearest of those heavenly bodies that are called the fixed stars. Can he count the miles? It would be a task for him to tell us the distance. When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell---though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned---but when man fell, the earth fell into space, and took up its abode in the planetary system, and the sun became our light. When the Lord said--- "Let there be light," there was light, for the earth was brought near the sun that it might reflect upon it so as to give us light by day, and the moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.

As for there labor and pursuits in eternity I have not time to talk upon that subject; but we shall have plenty to do. We shall not be idle. We shall go on from one step to another, reaching forth into the eternities until we become like the Gods, and shall be able to frame for ourselves, by the bequest and command of the Almighty. All those who are counted worthy to be exalted and to become Gods, even the sons of God, will go forth and have earths and worlds like those who framed this and millions on millions of others. This is our home, built expressly for us by the Father of our spirits, who is the Father, maker, framer and producer of these mortal bodies that we now inherit, and which go back to mother earth. When the spirit leaves them they are

lifeless; and when the mother feels life come to her infant it is the spirit entering the body preparatory to the immortal existence.

148. Charles L. Walker "Journal", 1876 Vol., pp. 95-6; BYU Special Collections; 14 May 1876.

Sunday May 14th 1876 Pleasant At Conference again large attendance after singing by the Cedar choir Br Brigham junior offered up the Dedicatory Prayer dedicating the House to the Lord and to his worship. Br Brigham spoke on the Philosophy of our religion said that all true science emanated from God drew a striking contrast between the religion of Men and the Reveled will of God to his servants. Said that the Father of Jesus Christs spirit, was the same that begat him in the Flesh. Showed that had be been all human He would not have had power to make the atonement and Redeem the world. showed that by throwing away evil and error and adopting goodness an truth and thro the sanctifying influences of the Holy Ghost we should soon be able to receive visits from Angels, and where ever we lived and the surrounding would partake of the influences and become Holy even a Heaven, spoke of the vast creations of God and the Millions of worlds that had and would be redeemed said that the Sun was inhabited and God dweld in the midst of eternal burnings doubted whether the Angels comprehended the vast infinitude of Space Said that the world would not receive the truth when they heard it and loved darkness rather than light and herein they lie under condemnation.

149. L. John Nuttal Papers; BYU Special Collections, Mss 188, Box 5, Folder #11; 14 May 1876. Spelling as in original.

Prest Young said I hope to be able to talk to the people so that they can hear me, and that I can give utterance to my feelings. I hope that I will be able to speak to the satisfaction of myself and then I can satisfy the L.D.S. But especially do I wish to satisfy him whom I serve. I shall not bring forth much scripture but I shall make my own scripture and have been for many years. if you don't believe it I will prove it to you. I will do it by asking some questions. Now if I speak the truth is not it just as much scripture as that which was spoken by Isaiah or Paul, Peter or John. They have gathered up the scraps and have left out 99 of 100 of those scrap and that is called the scriptures-aint my scrip worth as much as anyone elses' if it true? Now I want to save myself as Br Hancock said yesterday so that if I cannot do more I can point- I would sooner be able to point then out of the way and do nothing- a great many times the things that come to my mind is so natural that if I was to stop to think I should conclude I had not got it from the Lord. it is so natural that I think that I have it as we know our own children. Have we learned the character of the Son of God? Yes we know that he is the son of the living God Jesus could not have redeemed this earth had he been begotten of earthly parents. No; he must be begotten of an eternal parent being. so as to have the power of redemption. if Christ had been a son born of earthly parents natural father he could not have saved us. Who is the father? He is the living God & we know that much more than the christian world. The fault that I find with the people of the world is not that they are in darkness, but that they not receive the light. This is their condemnation that light is come into the world and they have chosen darkness rather than light. This is what I find fault with them for. Now we have learned this. Another thing. Do the Christians know where heaven is? No that simple thing they do not know. I never knew a priest or teacher of any denomination who could tell me. It is where happiness, it is where truth, and God is. If the people of a city are shut up in that city & take all truth we will be happy. I don't say that

we can be so, but I merely bring it up to show you how it might be. If nobody here but the pure & the holy so they could begin to eat angel's food & they could become purified & the blood leave the body then what name would it have? what would we call it? why we would call it Heaven because we have no other name to call it. But if we had a person to lead us-this we must have for the most simple reason that we cannot get along without--that leader would be our God. When we get to a place, sanctified and purified and glorified we have found Heaven Zion of fled Joseph said if the people did but know it he was their God. I understood it. When the people of the planets look to see us, if they have glasses powerful enough, and I suppose they do have they will see but a little speck like a speck that we see in the water. Now I apply this to St. George, then if we had a ruler he would be our God, and we are but a small speck on the earth. Astronomers say it is 95 millions of miles from the earth to the sun and its makes heat is so great us want to get up on high ground (land). Now know that millions of inhabitants dwell there. Our God is a consuming fire. Every fixed star is a sun & it has its people & its God. This is all simple to those who know, who understand it, it is easy to comprehend. By strict obedience to the laws of life to so live that they may become lights to light up the abode so they will have purified bodies of light. The more they (we) give way to their (our) feelings & weaknesses the weaker we become and the light that is in us becomes darkness. Do you think you should live so as to have light? I think so. This is my religion. All true philosophy, every art to bring things to perfection is of God & our religion incorporates it. A great divine said a few years ago that all science or all religion must come in contact & one must go down, he didnt know which, but he thought it would be religion. A great many things the latter day saints have not understood. Celestial Marriage is not fully understood, not even by myself. Some want to increase but they abuse a wife or children. Do they think they will have a great kingdom--they may be mistaken. A man having even one wife, he may have the promise that he shall have seed. Did not Abraham, add the promise & he is increasing till his seed has filled the whole earth (world) & his seed are conducting all the great affairs of the world. This from one and a half tribes. I am a Yankee & I am pretty good at guessing & guess Abraham was one who was resurrected when Christ arose from the dead. The Savior came to the father, the ancient of days & presents to the father the kingdoms of this world all in a saved condition except the son of perdition & he says here father here they are & I with them. Then he is prepared to go farth & fill up his kingdom & so he goes on. In the creation he placed a man & he called them Adam, including the singular in the plural. So we can go forth increasing to help fill up space & eternity which is beyond the comprehension of man. With power that God gives us, he prepares us to become filled with power that we may overcome. All things first spiritual then temporal--on earth first temporal afterwards spiritual: but what do the Christian world know about this? A powerful Methodist revival preacher said he had traveled said he had moved a swath from Ohio to York. He represented the preacher pulling his ears & weaving around.

150. L. John Nuttal Papers; BYU Special Collections, Mss 188, Container #1, File Folder #1, Red book with gold lining, front and back covers, with the title "Records" on front cover in gold. 19.5 cm x 12.5 cm, 240 pages, Thursday June 19, 1879-Tuesday December 16, 1879 : journal.

[Inside front cover fly leaf: Not in BYU Typescript of Diaries:]
obtained my Second Anointings Sept. 23, 1867 at 9 a.m. also my wife Elizabeth.
"Adam-ondi-Ahman" The Valley of God where Adam dwelt- so say O Pratt Sr Oct/80

Gospel Mysteries

[Loose papers at end of book on inside back cover:]
Pres Taylor said I heard Jan 13/80
Joseph Smith say that Adam was the Ancient of Days spoken of by Daniel You cannot get blessings only through the organized priesthood and when there was not an organized Church on the earth there was not priesthood & this power referred to the conferring the power of Elijah's priesthood to Elisha./
Joseph traced the Priesthood from Adam to Peter, Ja & John - they to Joseph & all who have held a portion of the priesthood would have to give an account of their stewardship or Priesthood to the one from whom they received it-
rendering up an account of your stewardship to the one that preceeded you - but you do not give up your priesthood Adam heard the voice of the Lord walking in the garden. Adam had a God then...
Cain heard the voice of the Lord who enquired after Abel-
referred to Peter Jas & John conferring the Mel Prt on Jos Smith Moses who conferred the spirit of gathering - Elijah the sealing of the fathers & when we get to God our Father we are told to approach him in the name of Jesus Adam is the father of our bodies who is to say he is not the Father of our spirits.
Present Pres Taylor CCR. F. D. R. & W L Johnson Jr.

151. J.D. 18:258-59; President Brigham Young; Semi-Annual Conference of the Church, Tabernacle, Salt Lake City; October 8, 1876.

Spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies.
These spirits I shall leave for the present, and refer to our first parents, Adam and Eve, who were found in the Garden of Eden, tempted and overcome by the power of evil, and consequently subject to evil and sin, which was the penalty of their transgression. They were now prepared, as we are, to form bodies or tabernacles for the reception of pure and holy spirits * * *--- when the mother feels life there is an evidence that the spirit from heaven has entered the tabernacle. * * *
Having fought the good fight. . .then will they become gods, even the sons of God; then will they become eternal fathers, eternal mothers, eternal sons and eternal daughters; being eternal in their organization, they go from glory to glory, from power to power; they will never cease to increase and to multiply world's without end. When they receive their crowns, their dominions, they then will be prepared to frame earth's like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.
I have often remarked that if the Latter-day Saints and all the world understood the philosophy of their own being, they would bow in humble reverence to him who is the Author of our being and the author of all wisdom and all knowledge known among the children of men.

152. L. John Nuttall Papers; BYU Special Collections, Mss 188, Letterpress copy book #4, p. 290.

MEMORANDA
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In January 1877, shortly after the lower portion of the St. George Temple was dedicated, President Brigham Young, in following up in the Endowments written, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions to have the same put in writing.
Shortly afterwards he explained what the Lecture at the Veil should

portray, and for this purpose appointed a day when he would personally deliver the Lecture at the Veil. Elder J.D.T. McAllister and L. John Nuttall prepared writing material, and as the President spoke they took down his words. Elder Nuttall put the same into form and the writing was submitted to President Young on the same evening at his office in residence at St. George. He there made such changes as he deemed proper, and when he finally passed upon it said: This is the Lecture at the Veil to be observed in the Temple.

A copy of the Lecture is kept at the St. George Temple, in which President Young refers to Adam in his creation &c.

/s/ L. John Nuttall

For Presidents W. Woodruff
Geo. Q. Cannon
Jos. F. Smith

June 3, 1892
Salt Lake City

153. Journal of Wilford Woodruff; Church Archives; 1 February 1877.

...President [Brigham Young] was present and delivered a lecture at the veil some 30 attndg

154. John Lyman Smith Journal; BYU Special Collections; Photocopy of holograph; Thurs. 1 [February 1877].

Worked at Temple giving Endowments all da. Took thro 671 B.Y. Lectured.

155. Journal of L. John Nuttall; BYU Special Collections; Pres. Brigham Young; delivered in St. George; Wed., Feb. 7, 1877. Was the first draft of the Lecture at the Veil. Brother L. John Nuttall was the private secretary to President Brigham Young until his (Brigham's) death in 1877. He then became the private secretary to President John Taylor (1879-1887) and again to President Wilford Woodruff (1887-1892).

In the creation the Gods entered into an agreement about forming this earth. & putting Michael or Adam upon it. these things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus made while in Jerusalem. This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent. We were once acquainited [acquainted] with the Gods & lived with them but we had the privilige of taking upon us flesh that the spirit might have a house to dwell in. we did so and forgot all and came into the world not recollecting anything of which we had previously learned. We have heard a great deal about Adam and Eve. how they were formed &c some think he was made like an adobie and the Lord breathed into him the breath of life. for we read "from dust thou art and unto dust shalt thou return" Well he was made of the dust of the earth but not of this earth. he was made just the same way you and I are made but on another earth. Adam was an immortal being when he came. on this earth he had lived on an earth similar to ours he had received the Priesthood and the Keys thereof. and had been faithful in all things and gained his resurrection and his exaltation and was crowned with glory immortality and eternal lives and was numbered with the Gods for such he became through his faithfulness. and had begotten all the spirit that was to come to this earth. and Eve our common Mother who is the mother of all living bore those spirits in the celestial world. and when this earth was organized by Elohim. Jehovah & Michael who is Adam our common Father. Adam & Eve had the privilege to continue the work of Progression. consequently came to this earth and commenced the great work of forming tabernacles for those

spirits to dwell in. and when Adam and those that assisted him had completed this Kingdom our earth he came to it. and slept and forgot all and became like an Infant child. it is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve-this should be interpreted that the Man Adam like all other Men had the seed within him to propagate his species. but not the Woman. she conceives the seed but she does not produce it. consequently she was taken from the side or bowels of her father. this explains the mystery of Moses's dark sayings in regard to Adam and Eve. Adam & Eve when they were placed on this earth were immortal beings with flesh. bones and sinews. but upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit that was nesesary that they might be together that man might be. the woman was found in transgression not the Man- Now in the law of Sacrifice we have the promise of a Savior and man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks- this as a showing that Jesus would come and shed his blood

[Four lines without any writing on them.]

Father Adam's oldest son (Jesus the Saviour) who is the heir of the family is Father Adams first begotten in the spirit World. who according to the flesh is the only begotten as it is written. (In his divinity he having gone back into the spirit World. and come in the spirit [glory] to Mary and she conceived for when Adam and Eve got through with their Work in this earth. they did not lay their bodies down in the dust, but returned to the spirit World from whence they came.

I felt myself much blessed in being permitted to associate with such men and hear such instructions as they savored of life to me-

156. L. John Nuttall Diary; BYU Special Collections; 10-13 February 1877.

10 February 1877:

...with Bro W. Woodruff engaged in writing the lecture for the Endowments to be read to Prest Young spent the eving at Prest Young's house - did not finish our work.

12 February 1877:

...I wrote on a Mode of Procedure to be observed in the giving of endowments also assisted by Bro J. D. T. McAllister & A H Raleigh - by invitation we all ate supper at the house of Bro Crane - and spent the evening with President Young reading what we had written. he accepted & corrected the same.

13 February 1877:

...At the temple...worked on the Mode of Procedure as I call it - until 6 p.m. at 7 went to Prest Youngs and read over our writing which he approved spent an agreeable evening -

157. J.D. 18:342-343; Orson Pratt; Eighteenth Ward Meeting House, Salt Lake City; Sunday afternoon, February 25, 1877.

This place, Spring Hill, is alluded to by the Lord, in this revelation, as being anciently called Adam-ondi-Ahman, because it is the place where Adam shall come to visit his children, or the place where the Ancient of Days shall sit. . . . We have then an understanding that it was the place where Adam dwelt. Perhaps you may be anxious to know what "Ondi-Ahman" means. It means the place where Adam dwelt. "Ahman" signifies God. The whole term means

Valley of God, where Adam dwelt. It is in the original language spoken by Adam, as revealed to the Prophet Joseph.

158. Jans Christian Anderson Weibye Daybooks, Daybook 5th, pp. 20-22; March 1, 1877.

Byron Allred preaches at Manti on Adam as God, with the following remarks in part:

Adam was buried by God (God his Father) and was only dead like a twinkling of an eye, and his God exalted him immediately. Mary was sealed to Adam, and was his wife when she had Jesus. Mary will be the Queen to people another world; Mary was the second wife to Adam; and unless we have two wives, we can never be Gods.

Adam will worship his God and we will worship Adam, and our children will worship us.

159. Women of Mormondom; [This book was written by permission of Brigham Young and was done by Eliza R. Snow, and Elder Edward Tullidge. Tullidge later apostatized into the Godbeite movement.]; March 1877.

"Adam is our Father and God. He is the God of the earth." So says Brigham Young. Adam is the great archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ---the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man. Adam! Michael is one of the grand mystical names in the works of creation, redemptions, and resurrections. Jehovah is the second and the higher name. Eloheim--signifying the Gods--is the first name of the celestial trinity. Michael was a celestial, resurrected being, of another world. "In the beginning" the Gods created the heavens and the earths. In their councils they said, let us make man in our own image. So, in the likeness of the Fathers, and the Mothers--the Gods--created they man--male and female. When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve. Adam and Eve are the names of the fathers and mothers of worlds. Adam was not made out of a lump of clay, as we make a brick, nor was Eve taken as a rib--a bone--from his side. They came by generation. But woman, as the wife or mate of man, was a rib of man. She was taken from his side, in their glorified world, and brought by him to earth to be the mother of a race. These were father and mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods. When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for joy. They were coming down to earth. The children of the sun, at least, knew what the grand scheme of the everlasting Fathers and the everlasting Mothers meant, and they, both sons and daughters, shouted for joy. The temple of the eternities shook with their hosannas, and trembled with divine emotions. The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell "that man might be; and man is, that he "might have joy." They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake. They fell that another world might have a probation, redemption and resurrection. (pp. 179-180)

God the Father and God the Mother stand, in the grand pre-existing view,

as the origin and centre of the spirits of all the generations of mortals who had been tabernacled on this earth. First and noblest of this great family was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world-family of pre-existing souls. Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the Father being Adam), were Seth, Enoch, Noah and Abraham, Moses, David, and Jesus Christ--indeed that glorious cohort of men and women, whose lives have left immortal records in the worlds's history. Among these the Mormon faith would rank Joseph Smith, Brigham Young, and their compeers.

* * *

These are the sons and daughters of Adam--the Ancient of Days--the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race. These are the sons and daughters of Eve, the Mother of a world. What a practical Unitarianism is this! The Christ is not dragged from his heavenly estate, to be mere mortal, but mortals are lifted up to his celestial plane. He is still the God-Man; but he is one among many brethren who are also God-Men. Moreover, Jesus is one of a grand order of Saviours. Every world has its distinctive Saviour, and every dispensation its Christ. There is a glorious Masonic scheme among the Gods. The everlasting orders come down to us with their mystic and official names. The heavens and the earth have a grand leveling; not by pulling down celestial spheres, but by the lifting up of mortal spheres.

* * *

Woman is heiress of the Gods. She is joint heir with her elder brother, Jesus the Christ; but she inherits from her God-Father and her God-Mother. Jesus is the "beloved" of that Father and Mother--their well-tried Son, chosen to work out the salvation and exaltation of the whole human family. And shall it not be said then that the subject <u>rises</u> from the God-Father to the God-Mother? Surely it is a rising in the sense of the culmination of the divine idea. The God-Father is not robbed of his everlasting glory by this maternal completion of himself. It is an expansion both of deity and humanity. They twain are one God! The supreme Unitarian conception is here; the God-Father and the God-Mother! The grand unity of God is in them--in the divine Fatherhood and the divine Motherhood--the very beginning and consummation of creation. Not in the God-Father and the God-Son can the unity of the heavens and the earths be worked out; neither with any logic of facts nor of idealities. In them the Masonic trinities; in the everlasting Fathers and the everlasting Mothers the unities of creations. Our Mother in heaven is decidedly a new revelation, as beautiful and delicate to the masculine sense of the race as it is just and exalting to the feminine. (pp. 190-193)

160. "The Ultimatum of Human Life", from <u>Poems Religious, Historical and Political</u>, Vol. 2:8-9; Eliza R. Snow; 1877.

> ...'Tis not for you to pry
> Into the secrets of the worlds on high--
> To seek to know the first, the moving Cause,
> Councils, decrees, organizations, laws--
> Form'd by the Gods, pertaining to this earth,
> Ere your great Father from their courts came forth,
> The routine of his ancestors to tread--
> Of this new world, to stand the royal head.
> * * *
> Adam, your God, like you on earth, has been
> Subject to sorrow in a world of sin:
> Through long gradation he arose to be

Cloth'd with the Godhead's might and majesty.
And what to him in his probative sphere,
Whether a Bishop, Deacon, Priest, or Seer?
Whate'er his offices and callings were,
He magnified them with assiduous care:
By his obedience he obtain'd the place
Of God and Father of this human race.

Obedience will the same bright garland weave,
As it has done for your great Mother, Eve,
For all her daughters on the earth, who will
All my requirements sacredly fulfill.
And what to Eve, though in her mortal life,
She'd been the first, the tenth, or fiftieth wife?
What did she care, when in her lowest state,
Whether by fools, consider'd small, or great?
'Twas all the same with her--she prov'd her worth--
She's now the Goddess and the Queen of Earth. Life's ultimatum, unto those that live
As saints of God, and all my pow'rs receive;
Is still the onward, upward course to tread--
To stand as Adam and as Eve, the head
Of an inheritance, a new-form'd earth,
And to their spirit race, give mortal birth--
Give them experience in a world like this;
then lead them forth to everlasting bliss,
Crown'd with salvation and eternal joy
Where full perfection dwells, without alloy.

161. Diary of L. John Nuttall, Loose sheet in inside back cover of the 19 June 1879-16 December 1879 diary; BYU Archives and Manuscripts, Mss 188; Jan 13/80.

Pres Taylor said I heard Jan 13/80

25
was

Joseph Smith say that Adam a-s- the Ancient of Days spoken of by Daniel You cannot get blessings only through the organized priesthood and when there was not an organized Church on the earth there was not priesthood & this power referred to the conferring the power of Elijah's priesthood to Elisha.

Joseph traced the Priesthood from Adam to Peter, Ja & John - they to Joseph & all who have held a portion of the priesthood would have to give an account of their stewardship or Priesthood to the one from whom they received it - [p. 2; backside of the same sheet]

Rendering up an account of your stewardship to the one that preceded you - but you do not give up your priesthood Adam heard the voice of the Lord walking in the garden. Adam had a God then . . . (sic)

Cain heard the voice of the Lord who enquired after Abel -

referred to Peter Jas & John conferring the Mel Prt on Jos Smith Moses who conferred the spirit of gathering - Elijah the sealing of the fathers & when we get to God our Father we are told to approach him in the name of Jesus Adam is the father of our bodies who is to say he is not the Father of our spirits.

_____

Present Pres Taylor CCR. F.D.R. & W L Johnson Jr.

Gospel Mysteries

162. "Minutes of the High Priests Quorum", p. 86; Box Elder Stake; February 24, 1880.

Pres. Jensen referred to the condition of some of the High Priests in the Malad Ward who were contending one with another concerning some point of doctrine, which they did not understand. The point in dispute being, was Adam our God, some taking the affirmation and some the negative of the question. This was not right. We ought to allow these matters to rest until our minds were better informed regarding them. Contention leads to strife and ill feelings and eventually into apostasy. Hence how careful we ought to be in these regards.

163. Journal of Wilford Woodruff; January 19, 1881.

...O Pratt was very feeble yet we all performed the ordinance of washing our feet against our enemies and the enemies of the Kingdom of God according to the commandment of God unto us. * * * This is the last time that the Apostle Orson Pratt will ever in this life officiate in an important ceremony in the church & probably the same with Charles C. Rich.

164. Masterful Discourses of Orson Pratt, p. 346; Salt Lake City, Utah; October 3, 1881.

... and you will fall asleep in peace, having made sure your salvation, and having done your duty well, like those whose funeral sermon we are preaching this morning; and thus you will fall asleep, with a full assurance that you will come up in the morning of the first resurrection with an immortal body like unto which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

165. Journal of Charles L. Walker, p. 39; BYU Library; April 16, 1882.

(St. George). Father Jno L. Lytle gave a very interesting account of his early experiences in the church, his travels with the Prophet Joseph and of his telling them how Father Adam chased the game and outstripped them and caught them, and his knee was never brought to the ground so great was his strength, and also showed the spot where Adam offered up sacrifice in Adam-ondi-Ahman.

166. Journal of Oliver B. Huntington, p. 207.

Joseph Smith said that our old Father Adam was such a perfect man great and stout, that he never stumbled or fell a joint to the ground. This was said in the hearing of Dimick Huntington.

167. J.D. 25:155; George Q. Cannon; Delivered in Salt Lake Tabernacle, Salt Lake Stake Quarterly Conference; Sunday Evening, May 4, 1884.

My brethren and sisters, it is a glorious truth that has been taught to us, that we are literally the children of God, that we are his literal descendants, as Jesus was literally descended from Him, and that He is our Father as much as our earthly parent is our father, and we can go to Him with

a feeling of nearness, knowing this, understanding it by the revelations which God has given to us.

168. Letter to Pres. John Taylor from Scott Anderson; Salt Lake City; Sept 22nd 1884.

President John Taylor
Sir

Duty imperatively demands that as I am about to withdraw from the Church over which you preside I make known to you and to all whom it may concern the reasons which have compelled me to take this step.

When I joined the Mormon Church a little over 5 years ago I believed implicitly as I do now that the Bible was the word of God and the Rule of Faith and while the "Book of Mormon" and "Doctrine and Covenants" were referred to as additional revelation they no where contradicted the Bible but rather established it.

Before joining the Church I became acquainted with Elders Wm. Budge, John Nicholson, Francis Cope, James L. Bunting, and others. Elder Nicholson preached from the Bible only and almost entirely dwelt on what is known as the first principles claiming that these principles were what had been introduced by our Savior and preached by his immediate apostles but that men had wandered away from them and had fallen into darkness & superstition. I had heard a great many things about the Mormons that were nothing to their credit consequently the eminent social qualities and gentlemanly conduct of Elder Cope won my admiration and esteem. I was greatly pleased to find him a monogamist for while I could not deny that many good men in the past had had more wives than one, I never for one moment assented to the idea that there was any virtue in such a proceeding or that it merited or would receive any reward.

I joined your Church on the 20th of May 1879 and during the first 2 years of my membership I faithfully adhered to it and would have given my life to defend it, during all this time I never heard of Adam being God, never heard of Blood Atonement, never heard of polygamy being required of all men before they could attain to highest glory. Never dreamed that Brigham Young or any one else cooly threw the Bible overboard and preached whatever they pleased which I was bound to accept as the revelations of God. I do not and cannot accuse these men of having told my anything absolutely false, but they certainly withheld the horrible I was in the Church some five years before I heard or knew anything about these things--doctrines against which my soul revolts.

The first shock I received was from Albert Carrington who succeeded William Budge as President of the European Mission. William Budge always appeared to me in the light of a most kind gentlemanly and truly Christian man. It was not unnatural that I should look for all this in a man who was a successor of the twelve apostles of Christ and whose speeches and writings were to be received as Scripture.

Judge my horror and amazement when I found that he constantly used language which I had only heard from the lips of the lowest blackguards and that his conduct generally was something disgraceful. I saw him myself in the presence of several hundred witnesses on board a tugboat in Liverpool conduct himself so disgracefully with a young girl, then a servant in the Mission House, that every Elder present held his head down with shame. I was so disgusted that I almost left the Church then & there. Several of the Elders came to me and assured me that such conduct would not be overlooked, but would be promptly dealt with by the authorities. I believed this, and shortly afterwards left Liverpool to make my way to Utah in obedience to the command to gather. I left behind me a dear old mother, friends, associates,

companions, country, everything, and with my family came to Salt Lake. God who alone judgest the hearts of men knows the sincerity and purity of my intentions. I imagined that I had come to the kingdom of God to help to build it up! What did I find? I found that God, the God of the Bible is not even worshiped by the Church over which you preside, the God you worship is Adam. Brigham Young teaches I quote his words, "When our Father Adam came into the Garden of Eden, he came into it with a celestial body and brought Eve one of his wives with him. He is our Father and our God and the ONLY God with whom we have to do." At first I could not bring myself to believe that this doctrine was accepted by the Church, but on careful enquiry found to my horror and astonishment that it was really so. It is true a great many know nothing about it and are simply in ignorance. Those who do know accept it as far more to be relied on than any portion of the Bible, for say they the Bible has been translated over and over again and may be wrong but this is the direct teaching of a Great Prophet.

I reject this as abominable and horrible idolatry and give it as one reason why I cannot remain in your Church.

Then there is the Doctrine of Blood atonement which to me is simply a doctrine of murder. Brigham Young says "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins." Again he says, "I have seen scores and hundreds of people for whom there would have been a chance if their lives had been taken and their blood spilt upon the ground as a smoking incense to the Almighty." I know of nothing so horrible as this in all the idolatries and superstitions which have cursed the human race, and it would of itself be reason more than sufficient for my withdrawal from your Church. But there are many more, far too many to mention in this letter but I will refer to a few.

As I have shown Adam is made God but you do not give him much power or rather leave him much for you do teach that he has given you the power to wield, that however matters little you hold it and he has parted with it. that is my point you teach that. If a faithful son of Adam's is called behind the vail and has no priesthood God (Adam) cannot give him any. He must wait until he gets it from the earth where you have all the power. If he has no wife or wives (and you teach that he must have at least three or he cannot have the highest glory) God (Adam) is utterly unable to help him You have the keys and he must wait your leisure and pleasure.

In fact you teach that you have the power to make a God "who shall pass by the angels and the Gods" whereas God according to Mormonism can only make an angel (servant) and scarcely that without your permission. This to me is a mockery and silly superstition and I unhesitatingly reject it. I know many members of your Church whose sincerity to do not doubt and who are very good people. But generally speaking I never saw so much hypocrisy in my life as I have seen since I came to Salt Lake City. You profess to have a direct revelation from God commanding you to do no work on Sunday. But you and the people generally are steeped in Sabbath breaking. Shortly after I arrived in the city I found the Theatre open on Sunday and Bishop O. F. Whitney and a number of members of the Church rehearsing plays that they were going to perform at Conference for money. I found that here and in other parts of the Territory rehearsals are commonly held in the preaching houses of the wards upon a Sunday--that painters had been sent for by yourself and other leading members of the Church to do work on Sunday and that the business office of the Church is frequently open all that day and your clerks diligently at work. You profess to abhor drinking, smoking and swearing. One of the heaviest smokers in the city is John Smith the patriarch of the whole Church. Members of the Church in full fellowship keep saloons, and the Church organ the "Deseret News" opens its columns for the advertisements of the lowest dens in the city, and so far as bad language is concerned I say deliberately I have heard more in Salt Lake City from Latter-day Saints in one year than I heard

from all the members of other churches with whom I have been acquainted in the whole course of my life. Joseph F. Smith during last conference told the Priesthood meeting that to obey the higher law they must have at least three living wives at one and the same time, and that anything to the contrary was a damned lie. You yourself in the Ogden Tabernacle speaking of what the Gentiles were trying to do said "Who the Devil cares." Surely you do not think I can believe such language from the Holy Spirit of God.

I now request you to erase my name from your books, and only add in conclusion that I have had no quarrel, no dispute, no misunderstanding with any member of your Church. I leave it from conviction and at the call of duty well persuaded that I can meet you or any member of the Church over which you preside at the bar of God and look you in the face before him as an honest man

Yours respectfully,
Scott Anderson

169. Minutes of a Bishops Court. Eleventh Ward School House Tuesday evening Jany 20th 1885.

Prayer was offered by Counselor Joseph H. Felt. The following charge was read. Salt Lake City, Jany 17th 1885

Bishop Alexander McRae

Dear Brother

We the undersigned prefer a charge against Brother Scott Anderson for Apostasy, and ask that you appoint as early a date as practicable for the hearing of the complaint; as we understand he is preparing to leave the City permanently.

Your Brethren in the Gospel.
Mark Barnes
Thomas Simons
John Sears

Brother Scott Anderson being present. Bishop A. McRae asked him whether he was guilty of the charge or not. Bro. Anderson said "If my not being in accord with all things in the Church makes me guilty, then I am guilty."

Bp. McRae. Do you still hold to the sentiments expressed in your letter to Prest Taylor. (copy of same accompanies this) Bro Anderson said, That portion that alludes to doctrine I still adhere to but not to that referring to persons.

Bp. McRae said It is in consequence of the statement you made in your letter to Prest Taylor dissenting from the Church of the Latter Day Saints that we have cited you to appear before us here tonight you being a member of this Ward it is our duty to inquire into the matter. Bro Anderson said I have no desire to enter into any controversy, but will say that since being in Salt Lake I have been treated with the greatest of courtesy and kindness by both man woman and child: do not wish to enter into any details; except that if I was in the Bishops place I should do as he is doing in a similar case.

Bishop A. McRae said Our decision is that you be disfellowshipped from the Church of Jesus Christ of Latter Day Saints for apostasy. Brother Anderson said "he anticipated that such would be the case and immediately left the house.

Alexander McRae Bp. 11th Ward Joseph H. Felt Counselors
Robt. Morris

Per John Coulam Clerk

170. Contributor, Vol 6, pp. 76-78; "Our Father and God", J. F. Gibbs; c. 1885.

Gospel Mysteries

* * * To the intelligent Latter-day Saint it [the phrase, "Our FATHER which art in Heaven"] emits a world of light and comfort. It enunciates a principle that indissolubly links the immortal past to the mortal present, and this life to the glorious and infinite future.

* * *

. . . The spirit could not be perfect without the body--could not answer the great object of its existence, and therefore, this same infinite power that called it into being and provided for its occupation a tangible body will surely at the appointed time call the atoms that formed the mortal casket from their resting place. . . .

* * *

. . . Having, while on earth complied with the requirements of the Father in relation to Celestial Marriage, he is thus qualified to become a "Father of spirits," and his immortal wives become the mothers of spirits, thus obeying the only and eternal law of reproduction.

. . . he is placed upon it [the world] and with his wives repeats the history of man on this and other planets.

The Being that has organized the world; and placed upon it the germs of animated nature; is the one most entitled to furnish mortal bodies for his spiritual children. And when the great drama of life is finished and he with his children are redeemed and glorified, is he not entitled, as the head of an innumerable posterity, to be recognized as a Father and God to those that will rise up and call Him blessed? Is there anything inconsistent or unphilosophic in the doctrine that eternal progression will eventually exalt human beings to the godhead? The reverse would be illogical, no other reason for man's existence can be adduced. In this way only can he be of service in increasing the glory of his Father and God to whom forever he will be a grateful and venerating son and subject.

171. J.D. 26:115; Elder H. W. Naisbitt; Great Salt Lake Tabernacle; Sunday afternoon, March 8, 1885.

The scriptures give an account simply of the woman Eve; declaring that this name was given her of Adam, because she was "the mother of all living;" but outside of biblical record there has been handed down from time immemorial the idea that Adam had two wives, the narrators go so far, or rather so near perfecting the tradition so as to give their names, Lilith being said to be the name of one as Eve was the name of the other, and while it may be difficult to harmonize all the Rabbinical and Talmudic versions of this matter, it is said that Joseph Smith the Prophet taught that Adam had two wives.

172. Epistle to the Church; President John Taylor; April, 1885.

Who are women? The mothers of the whole human family. They are the mothers of the whole human family. Adam was the first flesh upon the earth, and it is an office in the Priesthood. Eve was the first woman, and it is also an office in the Priesthood and should be translated "eternal lives."

173. History of Wels August Nelson, p. 41; 1885. (Scott Anderson talks about Brigham Young and the other authorities talking about it. It is Anderson's Bishop's Court.)

. . . The first question for me to solve was regarding my future inheritance. I had heard preached varied thoughts, but they did not give a

logical connection. My wife and I had read the scriptures together, but still I was not satisfied. One morning about three or four, a vision of the pre-existence, and the future was shown me. It was all so clear. My parents were my brother and sister. They were simply a medium in helping God (which is Adam) in bringing his children from the spirit to the mortal stage. This is necessary that we might have the opportunity to being celestial beings like the Father. If I could so conduct myself in this stage of action, to be worthy of the celestial kingdom with eternal increase, then and only then, would I gain an inheritance of my own to be as a Father Adam, and my wife, a mother Eve. Failing this I would forever inherit in connection with others of my brethren and sisters, one of the three glories eternally without increase, hence no need of an individual inheritance. Perfection and Celestial Glory of God are definite terms, the end of all human attainment. While we become fathers and grandparents a hundred times in this world, the highest possible attainment is celestial glory with eternal increase. I know the Redeemer to be the senior of Adam, where or from whence the Prototype provides Redeemers for each planet, is not material to us in this sphere of action. All intelligence comes from the Prototype. There is not intelligence where or beyond the first (first in inconceivable) intelligible. God is not eternally progressing in the sense that we understand it. He is the same today and forever, unchangeable. He is forever increasing in heirs and worlds numerically, but one eternal circle intelligently. With this information I asked the Lord to send my way all the experiences necessary for me to attain an individual inheritance, which in itself includes eternal increase and Godhood.

174. Contributor, Vol 8:218; "Biblical Cosmogony", Thomas W. Brookbank, early pioneer; April 1887.

* * * Since our great progenitor, Adam, figures in many phases of life to which none of us have yet attained, the first portion of the parallel [between the history of man and the history of the earth], to make it more complete, will be founded upon facts connected with his history.

* * *

Before Adam fell he was a resurrected man, that is, his physical body had been disorganized, and then reorganized.---The Apostle Peter tells us plainly that this earth is to be dissolved, after which a new world is to be organized. It will be resurrected as Adam was.

Between the time of Adam's resurrection and his fall afterwards, he must have enjoyed a season of rest and peace.---the Millennium which is to give the earth a rest of a thousand years, is the corresponding state in the world's history.

175. Deseret Weekly, 38:389; Wilford Woodruff; March 3, 1889.

THE POSITION OF ADAM AND NOAH IN THE PRIESTHOOD

The Prophet Joseph taught us that father Adam was the first man on the earth to whom God gave the keys of the everlasting priesthood. He held the keys of the presidency, and was the first man who did hold them. Noah stood next to him, he being the father of all living in his day, as Adam was in his day. THESE TWO MEN WERE THE FIRST WHO RECEIVED THE PRIESTHOOD IN THE ETERNAL WORLDS, BEFORE THE WORLDS WERE FORMED. They were the first who received the everlasting priesthood or presidency on the earth. Father Adam stands at the head, so far as this world is concerned. Of course, Jesus Christ is the Great High Priest of the salvation of the human family. But Adam holds those keys in the world today; he will hold them to the endless ages of eternity. And Noah, and every man who has ever held or will hold the keys of presidency of

the kingdom of God, from that day until the scene is wound up, will have to stand before Father Adam and give an account unto the lord, of the principles that we have received when our work is done in the flesh.

176. Millennial Star, Vol 51:278; President George Q. Cannon; April 7, 1889.

We believe that we are the literal offspring of Deity. We have descended from the great Being who formed this earth, and from Him we have inherited the glorious aspirations to be like unto Him. . . .

We believe in a God of revelation, who will give more and more light to us til we can become like Him.

We worship the Being who has revealed Himself to us. It was necessary at the outset of this work to have a revelation from Him. There were many erroneous ideas about God, and the first revelation to Joseph Smith was the appearance of the Father and the Son. I have heard that there are some among us who say that both are one person. This is a fallacy. There are two personages, the Father and the Son. God is the Being who walked in the Garden of Eden, and who talked with the Prophets. This revelation came to us in certainty.

177. Journal of Abraham H. Cannon, (Apostle); BYU Library, Special Collections; June 23, 1889.

He (George Q.) believes that Jesus Christ is Jehovah, and that Adam is His Father and our God: that under certain unknown conditions the benefits of the Savior's atonement extend to our entire solar system. . . . He asked me what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. Then said I: "he must have been a resurrected Being." "Yes," said he, "and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen His Father do, for He had power to lay down His life and take it up again. Adam, though made of dust, was made, as President Young said, of the dust of another planet than this." I was very much instructed by the conversation and this days services.

178. The Contributor, Vol 10:265-267; "Man's Relationship to Deity", B. H. Roberts; 1889.

Then came one of the sons of God* [Footnote reads: Lest any one should doubt that Adam was one of the sons of God, I call attention to the verse of Luke, iii chapter; where, in tracing the genealogy of Jesus back to Adam, and coming to Cainan it goes on to say that "he (Cainan) was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."] to the earth--Adam. A garden was planted in Eden and the man placed in it, and there the Lord brought to him every beast of the field and every fowl of the air, and Adam gave names to them all. Afterwards was brought to Adam his wife, whom, since she was derived from man, he named woman; and she became his help-mate, his companion and the mother of his children. In this nothing is hinted at about man being made from the dust, and woman manufactured from a rib, a story which has been a cause of much perplexity to religious people, and a source of much impious merriment to reckless unbelievers. We are informed that the Lord God made every plant of the field before it was in the earth, and every herb before it grew|+ [Footnote: Genesis ii, 4,5.] on our planet. As vegetation was created or made to grow upon some older earth, and

the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some older world to our own, to people it with their children. And though it is said that the "Lord God formed man of the dust of the ground"--it by no means follows that he was "formed" as one might form a brick, or from the dust of this earth. We are all "formed" of the dust of the ground, though instead of being molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden.

179. Manuscript History of St. George Stake; Church Historical Department, CR/mh/7836/v. 3. See also Southern Utah Mission Historical Record 1886-1900, Book D. Referred to as the "Annals of the Southern Utah Mission."; Church Historical Department, 84258.

November 8, 1890

Saturday, Nov. 8. High Council of St. George Stake met in St. George Tabernacle, Pres. Ivins stated that he had learned that Father Edward Bunker, oF Bunkerville in this Stake had been teaching that some of the ceremonies of the Temple were wrong and erroneous teaching was given in the lecture at the vail. As Elder Myron Abbott, first Councilor to the Bishop at Bunkerville had given some information on this matter, it was decided to learn from him, more definitely in (next page) relation to this matter.

December 13, 1890

Saturday, Dec. 13. High Council of St. George Stake met at St. George Tabernacle. In response to invitation of the Presidency of the Stake, Bishop Edward Bunker, Jr., and Elders Myron Abbott and Jos. I. Earl were present.

Pres. McArthur invited the brethren named to express themselves on the views said to have been expressed in Bunkerville Ward and which are considered by some to be unsound doctrine.

Myron Abbott, counselor to Bishop Edward Bunker, Jr., stated that for a number of years, questions on church teachings have been agitated in Bunkerville Ward. Bishop Bunker had stated he did not believe Adam was our God, and Bishop Bunker had expressed his opinion that some teachings in the Temples were wrong, notably part of the lecture at the vail. That Father Bunker had the same views. Father Bunker stated to him (Bro. Abbott) a number of years ago, that adoption would be of no avail as administered in the Temple. All such work would have to be done over again.

Bp. Edward Bunker, Jr., among other things said: "In regard to the lecture at the vail, in the Temple, it is certainly wrong. It teaches that Eve was an immortal being and was brought here by Adam, 'did not believe this.' That Adam was not a resurrected (next page) being. In answering question of Councilor Cannon, expressed his belief that Adam was the Archangel and that Jehovah and Michael were persons of Spirit; that Eloheim was a person of Tabernacle and the head of all."

After a prolonged second session of the Council, Bp. Edward Bunker and his councilor, Myron Abbott felt that they had done wrong in contending on the subjects referred to.

May 15, 1891

Friday, May 15. The High Council of St. George Stake took up the case of Edward Bunker Sr., of Bunkerville Ward, who had been charged with erroneous views and teachings. Father Bunker's views were brought (next page) to the attention of High Council on the 13th of last December. Since then Father Bunker expressed a desire to submit his views to the Council in writing. This was granted resulting in a statement bearing date "Bunkerville, April 25, 1891

and submitted on ten pages of foolscap. After reading the document and discussion on the case Council decided "that the communication of Edward Bunker on what he believes and does not believe, together with the statement of the causes leading to the investigation which called forth is declaration, also the full action of the Council in this matter be forwarded to the First Presidency of the Church, asking their advice to the proper course for us to take, as the Presidency and High Council of this Stake."

Councilor David H. Cannon moved that the Presidency of the Stake with Councilor James G. Bleak and the clerk of the High Council act as a committee to formulate this statement, carried.

May 22, 1891

Friday, May 22. The following was prepared and subsequently approved by the High Council and forwarded to the First Presidency:

"St. George, May 22, 1891.

To Pres. Wilford Woodruff and Councilors; Brethren:

For some years there has existed a spirit of division on doctrinal points and Church teachings in Bunkerville Ward, this Stake of Zion. It was thought by the gentle corrections and teachings of the Stake Presidency to certain of the disputants, that division would gradually die out and be overcome. Such, we regret to state, has not been the case. Finding the evidences of this division more and more manifest, it was reported to the High Council here at its meeting in November last. By action of the Presidency and High Council, the chief parties to the division were invited to meet with us in council that we might learn more definitely their views.

At our high Council in December last in response to this invitation, Bishop Edward Bunker, Jr. and his councilors Myron Abbott and Jos. I. Earl met with us. Father Edward Bunker being in poor health at the time, could not attend.

Bishop Bunker and his first councilor Myron Abbott, who is also his uncle, being representatives of the diverse and unreconciled views prevailing in the Ward, stated some of their respective differences of belief and teachings.

Upon hearing these brethren it was found that they were each most pronounced in their respective views. (next page)

As a result of the investigation the following was passed as the action of the Council: It is the sense of this Council that it is an error to teach that Adam was not an immortal or resurrected being, when he came to this earth, also, that we pray to Adam as our God; and it is wrong to teach that Adam is one of the Godhead.

Father Edward Bunker was present at High Council in March last, and asked the privilege of expressing his views in writing, upon doctrines and teachings referred to in the December High Council meeting. This was granted. "The written statement has been presented to, and read in, the High Council and the Council has decided to submit it and this whole matter to you." This statement enclosed herewith, sets forth the points upon which the division in Bunkerville Ward is based and we submit it to you with a desire to receive instruction as to what you wish with us as a Presidency and High Council to do in this matter.

There is one thing more: You will notice in the beginning of Father Bunker's statement declaring his views relating to Adam, he uses the words: "That the Council has decided upon as I believe." The only Council action in deciding anything about the points in controversy is embodied in the quoted action of the Council found at the bottom of page two of this letter.

Awaiting your instruction, or decision in this matter.

We remain, dutifully yours,

/s/ DANIEL D P. MCARTHUR,

/s/ A. W. IVINS, Per D. D. MC.A.

/s/ ERASTUS B. SNOW

180. Journal of Abraham H. Cannon, Vol 16:119; May 26, 1892.

At two o'clock I was at my Quorum meeting where were present all the Presidency and myself, as also Bro. Lyman; Geo. Gibbs, clerk. Bro. Jos. F. Smith was mouth in prayer. Thereafter some conversation followed as to whether Adam is our God or not. There are some in the Church who do not accept of the statement of Pres. Young that such is the case, but to me it seems reasonable to think that Adam has at least much to do with our present condition, and will control greatly our future destiny.

181. Diary of Charles Lowell Walker, Vol II: 740-741; June 11th, 1892. [See also Typescript Copy, pp. 43-44. See also Letter of Bishop Edward Bunker, Jr. to Joseph F. Smith, Feb 9, 1902.]

St George June 11th, 92 Attended the High Council at which Pres Woodruff presided. G. Q. Cannon was present also and a large body of the leading men of this Stake. Br Edward Bunker Sen. and others of Bunkerville, Nevada, had been advancing false doctrine. One item was, that he, Bunker, thought it was right to worship the intelligence that was in God the Eternal Father and not God, who made all things by the power of his Word. And another was that Adam was made of the dust of the earth contained in the Garden of Eden. He had also advanced some erroneous ideas concerning the resurrection. Pres Woodruff and Cannon showed in a very plain manner that it was right to Worship the true, and the Living God, and Him only, and not the intelligence that dwelt in Him; that His Son Jesus Christ, or Jehovah, never taught such doctrine, but always to worship my Father which is in Heaven, and to always pray to the Father in the name of his Son Jesus Christ. Showed that Adam was an immortal being when he came to this earth and was made the same as all other men and Gods are made; and that the seed of man was of the dust of the earth, and that the continuation of the seeds in a glorified state was Eternal Lives. And after this Mortal tabernacle had crumbled to dust in the grave, that God would, in the time of the resurrection by his Matchless Power, bring together again in the form of a glorified and an immortal to the Righteous to dwell with Him forever. Also that those that were not righteous would also be resurrected, but not with a glorified body. Said it was not wisdom for the Elders to contend about such matters and things they did not understand. And not to teach such things to the children in the Sunday Schools; they could not comprehend them. Pres Woodruff spoke of the false doctrine taught by Amasa Lyman some years ago, viz, that the Atoning blood of Jesus Christ was of no more efficacy than the blood of any other man or that of a Bullock &c. Such false ideas had led him to apostasy and finally out of the church. Also of the false teachings of the late Orson Pratt, one of the Twelve, arguing that every particle of matter which composed the elements had all the attributes of the Deity in it, and that they, i.e., the particles of Matter, by some unaccountable way united together and became God. Pres Woodruff told of Orson's unyielding stubbornness, and of upbraiding the Twelve for not being manly, for not declaring their views the way he looked at it, and branding them as cowards &c &c. Spoke of the firmness of Pres Young in correcting Orson Pratt and setting him aright; Of Orson wishing to resign his position in the Quorum; of Pres. Young saying "No you wont Orson, I'll rub your ears until I get you right;" and had it not been for firmness of Pres Young in maintaining the right, and assiduously laboring and showing him his gross errors, Orson would have been out of the Church. Showed the folly of some men because they cannot look up and prove by the Bible the glorious Revelations that God has given they receive them doubtfully. Showed that God had, and

would yet, reveal many glorious things that men could not prove, and Search out of the old Bible. Pres Cannon said that it was not necessary that we should or endorse the doctrine that some men taught that Adam was the Father of Jesus Christ. Counsel was given for the Elders to teach that which they knew, not that which they did not. The Meeting was in session over three hours, and much good counsel was given to the Elders present on these things by Pres Woodruff and Cannon. To me it was a feast for I had been pondering over some of these things of late.

182. Manuscript History of St. George Stake; Church Historical Department, CR/mh/7836/v. 3; June 11, 1892. See also Southern Utah Mission Historical Record 1886-1900, Book D. Referred to as the "Annals of the Southern Utah Mission", Church Historical Department, 84258.

June 11, 1892

Saturday, June 11. High Council of St. George Stake convened at 10 A.M. in St. George Tabernacle. Pres. Daniel D. McArthur Presiding. The Council was favored with the presence of Pres. Wilford Woodruff and his first counselor, Pres. Geo. Q. Cannon. The case of disagreement on points of doctrine between brethren of Bunkerville Ward was called up.

Father Edward Bunker and others from Bunkerville Ward were present[.]

Elder Arthur Winter, clerk of the First Presidency, then read Father Edward Bunker's views on doctrinal points, written April 25, 1891 and forwarded to the First Presidency by St. George Stake Presidency pursuant to action of St. George Stake High Council on May 15, 1891. (See "Annals, 1891" pp. 14--17 inclusive) (next page)

The result of this investigation was that all the Bunkerville parties became reconciled to each other on the points which they had been agitating for a long time and which had engendered bitter feelings between them.

183. Journal of J.D.T McAllister p. 99; BYU, Mor/M270.1/m/v. 6; June 11, 1892.

Saturday 11-- Alvina about the same. Administered to her. 10 A.M. attended High Council. Presidents Woodruff and Cannon present. The doctrine preached, and contended for by Father Edward Bunker of Bunkerville Ward, was investigated condemned and Father Bunker set right. It was a nice time. Much instruction was given by the First Presidency present. 2 P.M. High Priests Quarterly meeting. Prests Woodruff and Cannon addressed both meetings. A glorious time.

184. Millennial Star 57:355-356; Pres. Wilford Woodruff; General Conference address of April, 1895.

Before I sit down I want to say a word to the Elders of Israel on another subject. . . . How much longer I shall talk to this people I do not know; but I want to say this to all Israel: Cease troubling yourselves about who God is; who Adam is, who Christ is, who Jehovah is. For heaven's sake, let these things alone. Why trouble yourselves about these things? God has revealed Himself, and when the 121st section of the Doctrine and Covenants is fulfilled, whether there be one God or many gods they will be revealed to the children of men, as well as all thrones and dominions, principalities, and powers. Then why trouble yourselves about these things? God is God. Christ is Christ. The Holy Ghost is the Holy Ghost. That should be enough for you and me to know. If we want to know any more, wait till we get where God is in

person. I say this because we are troubled every little while with inquiries from Elders anxious to know who God is, who Christ is, and who Adam is. I say to the Elders of Israel, stop this, Humble yourselves before the Lord; seek for light, for truth, and for a knowledge of the common things of the kingdom of God. The Lord is the same yesterday, to-day, and forever. He changes not. The Son of God is the same. He is the Savior of the world. He is our advocate with the Father. We have had letter after letter from Elders abroad wanting to know concerning these things. Adam is the first man. He was placed in the Garden of Eden, and is our great progenitor. God the Father, God the Son, and God the Holy Ghost, are the same yesterday, to-day and forever. That should be sufficient for us to know.

185. Letter to the Honorable A. Saxey, Provo, Utah from Joseph F. Smith; d1325/Bk4/fd 1; Jan. 9th, 1897.

Jan. 9th 1897

Hon. A. Saxey----
Provo.

Dear Brother:---your esteemed favor of Dec. 31st came to hand safely. Sickness in my family and consequent increased pressure upon my time have prevented an earlier reply. And even now I cannot attempt more than a cursory reply to your enquiries. I may say I submitted your letter to President Woodruff, and he partially outlined what I should say in answer to your questions. To know this might be more satisfactory to you than to suppose my statements were simply my own. I am happy to know that he and I are in accord on the subject.

With reference to Prest. B. Youngs remarks, in a discourse delivered in 1852. with reference to "Adam being the only God with whom we have to do" &c. I will say:---Prest. Young no doubt expressed his personal opinion or views upon the subject. What he said was not given as a revelation or commandment from the Lord. The Doctrine was never submitted to the Councils of the Priesthood nor to the Church for approval or ratification [p.2] and was never formally or otherwise accepted by the Church. It is therefore in no sense binding upon the Church nor upon the consciences of any of the members thereof, except perhaps only so far as some may have confidence in President Young, believing that he had light on the subject which was not given in connection with his public mention thereof. It is thought, even if there is truth in it, that the bare mention made my Prest. Young, with out indubitable evidence and authority being given of its truth, was unfortunate to say the least.

But the sure test is to be found in "the law and the Testimony" and revealed truth. Whatsoever is not in accordance with these must fall. No scripture being of any private interpretation &c. but open to the understanding of every man who possesses the Holy Ghost, anyone thus endowed may apply the tests by the light of the good spirit. While I am not authorized to sit in judgment upon Prest. Young, I am at liberty to test the truth of his words or utterances by the Revealed and accepted word of God. Anything uttered by man which is contrary to the Divine law must fall, while that only [p.3] which is in harmony with it can remain, or stand.

Generally--when the Lord speaks through his approved channel, he speaks with no uncertain sound. Yet many there be who cannot see the truth no matter how plain to the mind of the Spirit. Spiritual things are spiritually discerned, (1 Cor. 2:9-11-16.) but carnal things by the natural senses. When the inspired head, speaks by the power of the spirit & he is backed up by "thus saith the Lord"--, it becomes a serious matter to reject, or lightly pass it by. There is no such responsibility attached to this statement, made by Prest. Young.

With reference to the "Manifesto" prohibiting plural marriages, I scarcely need to say more than that you expressed yourself on that matter Strictly in accord with my own views, and in harmony with the views of President Woodruff-and the facts.

The doctrine is not repealed, the truth is not annulled, the law is right and just now as ever, but the observance of it is stopped. And as to the future--no man knows, only as it may be revealed to him, and no one is authorized to foretell. We may have opinions, but it may not be wise to express them for by doing so antagonism might be engendered [p.4] Altho our belief would necessarily come within the realm of conjecture only. I am willing to let the matter rest with God for I feel I have done my whole duty, as an individual, in regard to that matter. Of course this is not germane to your question, but I trust you will pardon the digression. I certainly believe fully in the Revelation and I know the principle is sound and right. I believe those who entered into it, are as sacredly obligated today to fulfill their covenants as they ever were. The Manifesto stopped further pl. marriages in time, but it did not divorce a single wife--nor relieve a man who had entered into the Covenant, or a single responsibility. The operation of the law--as to further pl. marriages was suspended--or stopped: but the obligations already incurred were not touched.

I hope you will excuse the hasty and crude form of this letter. and that you will digest it, together with what is <u>not</u> said in it at your leisure. I have not had a nights sleep since last Sunday on account of sickness in my family.

With very Kind regards, I am &c. /s/ Jos. F. Smith

186. <u>John Henry Smith "Journal"</u>, p. 47; University of Utah Library, Special Collections-Manuscripts; Dec. 16th 1897.

Thursday. Dec 16th 1897.
Ogden City. Utah.
I returned to the City and Met with Presidents Wilford Woodruff. Geo. Q. Cannon, & Jos. F. Smith. Lorenzo Snow. Franklin D. Richards. Brigham Young. Geo Teasdale. Heber J. Grant. Anton H. Lund. and Myself with G F Gibbs as clerk in the Temple. It was agreed by all present the sealings done outside of the Temple should stand and children born after these sealings should be held as born under the Covenant. If persons so sealed visited the Temple to get their endowments their sealings might be reviewed over the Alter.

187. <u>Brigham Young, Jr. "Journal"</u>, Apr 4, 1897 - Feb 2, 1899 Journal, Volume 30: page 107. Church Historical Dept, Ms/f/326. Dec 16th 1897.

Salt Lake City Thurs Dec 16th 1897
Meeting at 11 am in Temple
Pres W. Geo Q Jos F S. L.S. F D R B Y Jno H S. Geo T. H J G A Lund present. Question on ceremony of marriage sealing. Couples who have never had their endowments; do their children need to be sealed to them in the Temple when they come to have their endowments. Answer No. It is all done. Adam is our father and God and no use to discuss it with Josephites or any one else. Gave in my report on Bluff, that city will be maintained for the present; . . .

188. <u>Journal of Franklin D. Richards</u>; Ms/f/318/ Reel #7.

December, THURSDAY 16, 1897, a pleasant cold day. . . . At 11 at Council with WW GQC &JFS---LS, FDR, BY, J.H.S., G.T., HJG, AH Lund. After investigation it was decided by Pres. WW that children (of parents who are

sealed but not Endowed) are born in the cov.t & need not to be sealed to their parents, and voted by all present.

Letter & Article by E. H. Nye was read & highly approved but no action as to the dealing with Adam our F. & God subject.

December, FRIDAY 17, 1897, A clear cold day. Drafted a letter for President Ephraim H. Nye 915 Golden Gate Avenue Fran. Cal.

December, SATURDAY 18, 1897, a clear cold day. Sent Prest E. H. Nye letter of Decision of Council about and approving his Article to the Fresno--- Republican & a copy of Prest Youngs remarks about Adam our Father as contained in Vol 1 of Journal of Discourses.

189. Letter of F. D. Richards, Richards Family Collection, Franklin Dewey Richards Letterbook; Ms/f/318/reel 11; Dec 18, 1897.

S.L. City Dec 18, 1897

President E. H. Nye, 915 Golden Gate Avenue, San Francisco, Cal.

Dear Brother---

On receipt of your letter of the 4th inst., I conferred with Prest. Joseph F. Smith, and we concluded to present the matter to the Council of the First Presidency and Twelve Apostles. Both your letters to me, and the Article to the Fresno Republican, were read. Each of the Presidency and several of the Apostles expressed themselves well pleased with your article, that it evinced skill and valor for the Truth, and they did not see how it could be much improved. The Council did not deem it wise to lay out any line of procedure in which to deal with the subject, but felt that it is best to avoid bringing it up, and to do the best we can and as the Spirit may suggest when it is thrust upon us.

Your having got so many of the Josephites was received with marks of particular pleasure. This, like many other points of more advanced doctrine, is too precious a pearl to be cast before swine. But when the swine get hold of them, let us rescue them by the help of the Spirit as best we can. Thinking it may be convenient to you to have President Youngs sayings on that subject, I enclose a copy from his sermon in the first Volume of the Journal of Discourses.

We have been getting quite a streak of winter weather. . .

190. Journal of Wilford Woodruff; Church Historical Department, Ms/f/115; February 23, 1898. [Made no comment on Godhead in the April 1898 General Conference.]

Wednesday Feb 23 Drove to the Office, feeling well. I thought it for the best to write my views and feelings on the matter which has been made quite clear to me in regard to the Godhead and of which I hope to be able to speak at [p.61] at (sic) the coming Conference so that I can submit the same to Bros Cannon & Smith.

191. Franklin Dewey Richards Letterbooks, Richards Family Collection; Church Historical Department, Ms/f/318/Reel #11/p. 418. March 8, 1898.

Salt lake City, Utah, March 8, 1898

Dear Brother and Sister Nye:--

It has been a long time since I had anything from you. The last I recollect was a piece in the paper that you replied to a Mr. Reverend Somebody. I read it to Bro. Jos. F. Smith and he like it so well that we

tried to see if the News would reprint it, but they declined and Brother Parry said he would print it in his paper.

(five unrelated paragraphs)

/s/ F. D. Richards

192. Proceedings of the First Sunday School Convention; "Things That Should and Things That Should Not Be Taught In Our Sunday School"; General Superintendent George Q. Cannon; Salt Lake City, Utah; November 28, 1898.

* * *

Many questions come up from theological classes--questions that are, to say the least, somewhat abstruse, and concerning which there is no written revelation; questions, too, that are not pertinent at all to the work of the schools. I was stopped yesterday afternoon by a young man, who wanted to know whether Adam was the father of our Lord and Savior--whether he was the being we worshiped, etc. Now, we can get ourselves very easily puzzled, if we choose to do so, by speculating upon doctrines and principles of this character. The Lord has said through His Prophet that there are two personages in the Godhead. That ought to be sufficient for us at the present time. . . . But it has always seemed to me that we had better not endeavor to puzzle ourselves or allow our minds to be drawn out upon questions of this kind, concerning which the Lord has not revealed perhaps all that we desire. When men give themselves license to do this, they are very apt to be led along into error and imbibe ideas that are not sound.

* * * Let the teachers in the classes confine themselves to that which God has revealed, and repress as much as possible all these improper inquiries that cannot be answered from the word of the Lord. . . . but let us not try to find out mysteries. If men have received revelations concerning things that the Lord has not revealed to His people, they ought to hold their tongues about such matters; because if God gives men knowledge concerning things which He has not authorized His servant who holds the keys to reveal, they have no business to teach it as doctrine. There are many things which God reveals to His servants from time to time, but a wise person who has a revelation that is trustworthy will not go around telling it and teaching it as doctrine, because the same Spirit, if it be from the Lord, that reveals such things, would also teach that such a course would be very improper. There are many things which God has revealed that are unlawful for men to utter. No doubt, He does now reveal things of this kind from time to time to those who have faith and who are chosen vessels; but you may rest assured that where there are any of that class, they are not around propagating these ideas, whispering them and telling them to people as truths that they ought to understand; the Spirit of God will not prompt any such thing.

Concerning the doctrine in regard to Adam and the Savior, the Prophet Brigham taught some things concerning that; but the First Presidency and the Twelve do not think it wise to advocate these matters. It is sufficient to know that we have a Father--God the Eternal Father, who reveals Himself by His Holy Spirit unto those who seek unto Him; and that Jesus Christ is His Son, our Redeemer, the Savior of the world. If we confine ourselves to the facts as they are written in the word that the Lord has given unto us, we will do well. I would therefore say to all the brethren and sisters, refrain from indulging in these speculations; it does not lead to good. Do not indulge in the asking of foolish and improper questions. The Lord has revealed enough to keep us busy if we but study His word.

193. Improvement Era, Vol. 3, No. 8; "The Fatherhood of God"; Elder Attewall Wootton; 1900.

Gospel Mysteries

* * *

In the third chapter of Luke, we find the lineage of Jesus traced from Joseph to Adam, and in the 38th verse it concludes as follows: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." It is hardly to be supposed that this language is to be understood literally up to the last statement and that that should be figurative. What object could there be in making the statement that Adam was the son of God if it were not in the same line of fatherhood as all the rest? There is no break in the statement to indicate that it should not be taken in the same literal sense as all the others?

194. W. H. Smart Diary, 1901-1902 Bk; p. 94; 28 July 1901.

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people--like the law of consecration--because the saints rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them."

195. Joseph F. Smith "Papers"; Church Archives, Ms/d/1325/Bx 13/fd 13; [Line for line typescript typed as in the original without the use of sic. This letter was marked "Rec'd Feb 14-1902 ansd Feb 27- ". "]

Bunkerville Feb 9th 1902
President Joseph F Smith

Dear Bro

one of our recently returned
missionary from the North Western
States is advicating the Doctorn
that Adam is the very eternal Father
in the Godhead and the Father of
Jesus Christ and that Pres Kelch
so taught the Elders in that mission
I say the Doctorn is Faulse
and while every Person enjoying
the spirit of the Lord may know
of a Docorin whether it is true or
faulce; but that they have no right
(Except the President of the Church)
to advance any Doctorn not clearly
set forth and defined in the written
Law, and in doing so they stand
on dngerious ground, and until
we are able to live up to the reveled
Law in the spirit thereoff. can we hope
to enjoy suficient of the spirit
of the Lord to understand fully
the plan of life and salvation.
as a Bp my position cared
if not where in am I in error. (p. 2)

your answer through the meidim
of the Juvenil instructor or
other wise will be greatly apreas
iated by your Brother in the
Gospel
/s/ Edw Bunker Jr

196. First Presidency Letterpress Copybooks, pp. 26-7; Church Archives, Ms/f/271/9; Feb. 27, 1902.

Feb. 27, 1902

Bishop Edward Bunker
Bunkerville, Lincoln Co., Nevada.

Dear Brother:--

Your letter of the 9th inst. reached me on the 14th and in reply to the question therein contained, I have this to say: It is certainly unwise for the Elders or any other member of the Church to advocate doctrines that are not clearly set forth in the revealed word of God, and concerning which, in consequence, difference of opinion exist. No good can come from it, but on the contrary, much evil may result. Had the Lord desired or designed that such doctrines should be promulgated, He would have clearly and fully defined them, as he has those beautiful and simple laws and ordinances known) as "the first principles of the Gospel." While it is far from my purpose to stifle thought and free speech among the brethren, or to brand as "false doctrine" any and every mystery of the kingdom, it is nevertheless my wish and my advice, in which Presidents Winder and Lund, my counselors, heartily join, that the Elders should not make a practice of preaching upon these abstruse (sic) themes, these partly revealed principles, respecting which there are such wide differences of belief.

What is called the Adam God doctrine may properly be classed among the mysteries. The full truth concerning it has not been revealed to us; and until it is revealed all wild speculations, sweeping assertions and dogmatic declarations relative thereto, are out of place and improper. We disapprove of them and especially the public (p. 2) expression of such views. In the absence of Elder K----, and without any oral or written statement by him as to his belief regarding this doctrine, we do not feel called upon, nor would it be right to pass judgement in his case; but we will simply say that the accepted doctrine concerning our father Adam, the great sire of the human race, is as follows:

He is Michael, the Ancient of Days, the future God of this earth, when it shall become celestialized and shine like unto a sea of glass mingled with fire, the glorified home of celestial beings for ever. Hence Adam stands at the head of the human family, presides over them spiritually and temporally, and will come in due time as the Ancient of Days to call his children together, according to the scriptures, both ancient and modern. He will preside over them for ever, and be their God eternally; This, of course, after the Millennial reign of Christ. Christ is not Adam, nor is Adam Christ, but both are eternal Gods, and it may even be said Fathers, since they are the parents of eternal or spiritual children. As to the personality and position of each God, and as to which of all is greater, these are matters immaterial at the present time, and are best but an unprofitable speculation. Let us be content with what is plainly revealed on this subject, namely; That though there be Lords many and Gods many, as the Apostle Paul declares, yet to us there is but one God, the Father of our Lord Jesus Christ.

With kind regards, I am your brother, and friend,

/s/ Jos. F. Smith

Gospel Mysteries

197. Letter of Benjamin F. Johnson to Elder George S. Gibbs, pp. 18-19; April -- October, 1903. [This letter was requested of Benjamin F. Johnson by the First Presidency in 1903. B. F. Johnson joined the Church in 1833 and died in 1903.]

In teaching us the "Fatherhood of God, and the Brotherhood of Man", we could begin to see why we should "love God supremely, and our brothers as ourselves," He (Joseph Smith) taught us that God was the great head of human procreation, was really and truly the father of both our spirits and our bodies; that (we) were but parts of a great whole, mutually and equally dependent upon each other, according to conditions.

198. J. Arthur Horne, Patriarch, North Seattle Stake, 28 May 1963; see also The Elder's Journal Vol I by C. Jess Groesbeck, p. 291.

Brother Horne and I chatted again tonight about the Gospel and the Adam-God Doctrine, as we have done many times before. Brother Horne, who grew up in Salt Lake City and was the son of Richard Horne and grandson of Joseph Horne said, in reference to the Adam-God Doctrine, that when he first went through the Temple (Salt Lake) for his Endowment in 1902 before going on his mission he was surprised to hear the teachings during the Temple ceremony in the Sermon before the veil, that, `Adam was our God' and that ''he came here with Eve, one of his wives'. Also it was taught that `Eve bore our spirits' (ie the spirits of all men). He asked his father about it but he declined to give any opinion about it. After Brother Horne returned from his mission a few years later, in 1905, he noted these teachings had been removed from the Temple ceremony. He feels that they were left over from Brigham Young's influence, but that he himself couldn't believe such doctrine. He thinks perhaps Brigham just got off in his speculation.

199. Mormon Doctrine on Deity, pp. 42-43; B. H. Roberts.

Some of the sectarian ministers are saying that we "Mormons" are ashamed of the doctrine announced by President Brigham Young to the effect that Adam will thus be God of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances when this doctrine is named, it is surprise, astonishment, that anyone at all capable of grasping the largeness and extent of the universe---the grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means---not shame--- for the doctrine Brigham Young taught.

200. Liahona--The Elder's Journal, Vol. 6:33; B. F. Cummings, editor; April, 1908.

As Adam was an immortal being when placed here on earth and commanded to multiply, would not his offspring have been immortal but for the fall?

M.P.F., Logan, Utah.

Yes. But they would have had spiritual bodies only, and not bodies of flesh, blood and bone. When Adam and Eve were first placed in the garden of Eden they had resurrected bodies, in which there was no blood. A spiritual fluid or substance circulated in their veins instead of blood. Consequently, they had not power to beget children with tabernacles of flesh, such as human beings possess. The fall caused a change in their bodies, which, while it rendered them mortal at the same time gave them power to create mortal bodies

of flesh, blood and bone for their offspring. This is a very brief explanation of a very important subject.

201. Messages of the First Presidency, Vol 4:199-206; James R. Clark. See also Improvement Era, 13:75-81; November, 1909.

* * *

Adam, our progenitor, "the first man," was, like Christ, a pre-existent spirit, and like Christ he took upon him an appropriate body, the body of a man, and so became a "living soul." The doctrine of the pre-existence,--revealed so plainly, particularly in latter days, pours a wonderful flood of light upon the otherwise mysterious problem of man's origin. It shows that man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father, prior to coming upon the earth in a temporal body to undergo an experience in mortality. It teaches that all men existed in the spirit before any man existed in the flesh, and that all who have inhabited the earth since Adam have taken bodies and become souls in like manner.

It is held by some that Adam was not the first man upon this earth, and that the original human being was a development from lower orders of the animal creation. These, however, are the theories of men. The word of the Lord declares that Adam was "the first man of all men" (Moses 1:34), and we are therefore in duty bound to regard him as the primal parent of our race. It was shown to the brother of Jared that all men were created in the beginning after the image of God; and whether we take this to mean the spirit or the body, or both, it commits us to the same conclusion: Man began life as a human being, in the likeness of our heavenly Father.

* * *

Man, by searching, cannot find out God. Never, unaided, will he discover the truth about the beginning of human life. The Lord must reveal Himself, or remain unrevealed; and the same is true of the facts relating to the origin of Adam's race--God alone can reveal them. Some of these facts, however, are already known, and what has been made known it is our duty to receive and retain.

The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of Deity. God Himself is an exalted man, perfected, enthroned, and supreme. * * *

Man is the child of God, formed in the divine image and endowed with divine attributes, and even as the infant son of an earthly father and mother is capable in due time of becoming a man, so the undeveloped offspring of celestial parentage is capable, by experience through ages and aeons, of evolving into a God.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,
First Presidency of the Church of
Jesus Christ of Latter-day Saints

202. Improvement Era, Vol. 14:548-49; "Editor's Table: Theory and Divine Revelation"; 1910.

Our young people are diligent students. They reach out after truth and knowledge with commendable zeal, and in so doing they must necessarily adopt for temporary use many theories of men. As long, however, as they recognize them as scaffolding useful for research purposes, there can be no special harm

in them. It is when these theories are settled upon as basic truth that trouble appears, and the searcher then stands in grave danger of being led hopelessly from the right way.

Recently there was some trouble of this kind in one of the leading Church schools--the training college of the Brigham Young University--where three of the professors advanced certain theories on evolution as applied to the origin of man, and certain opinions on "higher criticism," as conclusive and demonstrated truths. This was done although it is well known that evolution and the "higher criticism"--though perhaps containing many truths--are in conflict on some matters with the scriptures, including some modern revelation.

An investigation was instituted, founded on the charges of Superintendent H. H. Cummings of the Church schools, based on complaints from patrons of the school; and the General Church Board of Education appointed a committee to ascertain to what extent the teaching of unorthodox doctrines in the school by these instructors was based upon fact. The personnel of the committee was: Francis M. Lyman, Heber J. Grant, Hyrum M. Smith, Charles W. Penrose, George F. Richards, Anthony W. Ivins, Horace H. Cummings, and Dr. George H. Brimhall.

The committee met with Professors Henry Peterson, Joseph Peterson and Ralph V. Chamberlain--all three eminent scholars, able instructors, and men of excellent character--and the investigation was held. The meeting and examination were characterized by the utmost cordiality and freedom on both sides. The professors frankly admitted that they held to and taught the theories of evolution as at present set forth in the text books, and also theories relating to the Bible known as "higher criticism," which they appeared to view as conclusive and demonstrated; so that when these ideas and enunciations were in conflict with the scripture, ancient and modern, it required the modification of the latter to come into harmony with the former, carrying the impression that all revelation combines a human element with the divine impression and should be subject to such modification.

The Church, on the contrary, holds to the definite authority of divine revelation which must be the standard; and that, as so-called "science" has changed from age to age in its deductions, and as divine revelation is truth, and must abide forever, views as to the lesser should conform to the positive statements of the greater; and, further, that in institutions founded by the Church for the teaching of theology, as well as other branches of education, its instructors must be in harmony in their teachings with its principles and doctrines.

There was no inclination to interfere with the freedom of thought and expression of the opinion of the professors, but the committee, after carefully weighing the matter, concluded that as teachers in a Church school they could not be given opportunity to inculcate theories that were out of harmony with the recognized doctrines of the Church, and hence that they be required to refrain from so doing.

The committee so reported to the trustees of the Brigham Young University. This body later held a meeting at which they unanimously resolved, "that no doctrine should be taught in the Brigham Young University not in harmony with the revealed word of God as interpreted and construed by the Presidency and Apostles of the Church; and that the power and authority of determining whether any professor or other instructor of the institution is out of harmony with the doctrines and attitude of the Church, be delegated to the presidency of the university."

203. Divine Mission of the Savior; Course of Study for the Quorum of the Priesthood; Priests; Salt Lake City; 1910.

[Marginal Note: GOD IS A UNION OF TWO--MALE AND FEMALE. See Moses 2:27; Gen

1: 26-27. (Man in an eternal progression--first the intelligences were organized into a spirit--then the spirit and body organized into a living soul-- then a female soul and male soul into a GOD.)]

LESSON THIRTEEN. SUBJECT: Creation of the World.
III. When the time of the spiritual life of the heavens and earth was ended, then the temporal, or natural, or the present time began. Jesus Christ, under the direction of the Father, and in connection with other personages, (described in the scriptures as "the Gods"), began the work of preparing the earth for the abode of man. Animal and vegetable life in great variety was placed upon the earth, and a veritable Eden soon appeared here and there.

LESSON FOURTEEN. SUBJECT: The Creation of Man.
I. Man has descended from God; in fact, he is of the same race as the Gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a child of God. This is not only true of the spirit of man, but of his body also. There never was a time, probably, in all the eternities of the past, when there was not men or children of God. This world is only one of many worlds which have been created by the Father through His Only Begotten. Adam, then, was probably not the first mortal man in the universe, but he was likely the first for this earth.

LESSON FIFTEEN. SUBJECT: The Creation of Adam and Eve.
I. . . . The word "creation" is used in the heading; what is meant by this term, is the process by which our first parents obtained their bodies of flesh and bones. We must look upon Adam, not as a weak mortal man altogether, but as a noble and leading spirit in the heaven. He is Michael who fought with Lucifer, and helped cast the Devil out of heaven. But when Adam's spiritual body took up its abode in a tabernacle of flesh and bones, his recollection of the past was taken from him and he became helpless, until he learned by experience, like all spirits born on this earth learn and get knowledge.
II. One of the important points about this topic is to learn, if possible, how Adam obtained his body of flesh and bones. There would seem to be but one natural and reasonable explanation, and that is, that Adam obtained his body in the same way Christ obtained his--and just as all men obtain theirs--namely, by being born of woman.
"The Father has a body of flesh and bones as tangible as man's; the Son also." (D&C 130:22). Then what is more natural than to conclude that the offspring of such Beings would have bodies of flesh and bones? Like begets like. Note 2.
III. That Jesus Christ was one of the Gods that took part in the creation of man (Adam) is evident from the following passage in the Doctrine and Covenants, (Sec. 29:34), thus carrying forward the great mission given Him of the Father: "Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children; neither Adam your father, whom I created." Note 1 and 2.

Note 1. 2 Ne 2:22,23.
Note 2. From a discourse preached by President Brigham Young, the following is taken: "they (the Gods) came here and organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed."--JD Vol 1:50.
Parley P. Pratt's Key to Theology: "A Royal planter now descends from yonder world of older date, and bearing in his hand the choice seeds of the

older Paradise, he plants them in the virgin soil of a new-born earth. They grow and flourish there, and bearing seed replant themselves, and thus clothe the naked earth with scenes of beauty, and fill the air with fragrant incense. Ripening fruits and herbs at length abound. When lo! from yonder world is transferred every species of animal life: Male and female they come, with blessings on their heads; and a voice is heard again, `Be fruitful and multiply.' Earth--its mineral, vegetable and animal wealth--its Paradise prepared, down comes from yonder world on high, a son of God, with his beloved spouse. And thus a colony from heaven it may be from the sun, is transplanted to our soil. The blessings of their Father are upon them, and the first great law of heaven and earth is again repeated, `Be fruitful and multiply.'"

204. Journal of Thomas A. Clawson, 1912-1917 Book, pp. 69-70; April 8, 1912.

At Special Priesthood meeting at which the official statement of the First Presidency regarding the teachings of Adam-God is presented, Prest. Jos. F. Smith then said that he was in full accord with what Prest Penrose had said and that Prest. Brigham Young when he delivered that sermon only expressed his own views and that they were not corroborated by the word of the Lord in the Standard works of the Church. The Bible, Book of Mormon, Pearl of Great Price and Doctrine and Covenants were voted upon by the Church convened in a Conference and organized in various Quorums of the Priesthood who voted by Quorums after which the body of the Church were asked to vote to sustain the above books as the Standards of the Church. This first vote was taken by the Church when they were in the East. It was again taken in the same manner here in Salt Lake in the year _____.

Now all doctrine if it can't be established by these standards is not to be taught or promulgated by members. That those Patriarchs who persisted in teaching these things and did not stop when told to do so should be handled by their Bishops and their names sent up to the High Councils for further action and be cut off. He also spoke upon the doctrine contained in King Follett's funeral when persons who reported this discourse gave forth the idea that children (p. 70) who died would be resurrected as little children never growing any more but remaining as when they were laid down. In this he said that the Prophet did not teach such doctrine but he had the affidavits of three or more witnesses who heard him say: "The mothers would take up their little ones as they were laid down and that they would have the joy of seeing them grow to the full stature of their spirits."

205. Deseret Evening News, December 27, 1919, Section 3, p. 7; Remarks by Pres. Joseph F. Smith; Maricopa Stake Conference; December 7, 1913; See also Deseret News, Church section; September 19, 1936, p. 2, 8). I know that my Redeemer liveth; I know that Joseph Smith was a Prophet of God; I know that God is a being with body, parts, and passions and that his Son is in his own likeness, and that man is created in the image of God. The Son, Jesus Christ, grew and developed into manhood the same as you or I, as likewise did God, his father grow and develop to the Supreme Being that he now is. Man was born of woman; Christ the Savior, was born of woman; and God, the Father, was born of woman. Adam, our earthly parent, was also born of woman into this world, the same as Jesus and you and I.

206. Improvement Era, Vol 23:389-393; Joseph Fielding Smith; "The Origin and Destiny of Man"; 1919.

* * *

I now come to the main topic in this discussion: From whence came man? What is his destiny? It is to me exceedingly strange that men will travel so far, following a will-o-the-wisp until they are overcome in the quagmire, and reject the truth at their door. For an answer to these questions, why not accept the statement of the One who knows? This knowledge is within the reach of all.

* * *

I accept the word of the Lord to his prophets, for I know it is true. In the first chapter of Genesis, verse 27, this great revelation is found: "So God created man in his own image, in the image of God created he him; male and female created he them." This being true, man being the offspring of God, he was not placed on the earth as a "cave man;" a savage devoid of intelligence and resembling more the ape than man. Adam, the first man on the earth, was an intelligent being, so filled with vitality after the fall, and perfect in form, that he lived upon the earth nearly one thousand years. Then in the last verse of this chapter we learn that, "God saw everything that he made and, behold, it was very good. And the evening and the morning were the sixth day."

* * *

Again, if you believe in modern revelation, if you accept the teachings of the Prophet Joseph Smith, then you must believe that man is the offspring of God, and if so he was not evolved from a tadpole, or from the scum of the sea.

* * *

I tell you life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man--made in the image of God, male and female--did not exist.

* * *

Thus the Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled the Lord, our God, transplanted upon it from some other earth, the life which is found here. Man he created in his own image. If it were our privilege to go out and visit some of the other creations, other worlds in space, we should discover that they are peopled with beings who look like us, for they, too, are the offspring of God, and of the same race from whence we came. Perhaps they would be more exalted, but, nevertheless, they would be in the image of God, and so are we. Adam was not a "cave man," but perhaps the most nearly perfect man in form and feature to our Father and Creator. Such is the testimony of Joseph Smith.

* * *

It was not until man forsook the divine guidance which the Lord was always willing to extend to him, that retrogression set in. The "cave-man" and the savage are products of transgression and sin; for, in the beginning man was intelligent, and directed by light and truth, even by the Savior, Jesus Christ, who is the Mediator between man and God. The destiny of man is to become, through stages of progression, like unto his Father; and after the resurrection from the dead, he shall be added upon, as the scriptures say, until he shall receive all things "which the father hath," and shall be counted as a son and joint heir with Jesus Christ, the first-fruits of the resurrection and the Savior of the world. This, then, is true evolution, which all Latter-day Saints believe. There is something inspiring, ennobling and grand in this view of things. . . .

207. Gospel Doctrine, p. 64; President Joseph F. Smith; 1919.

We must go through the same ordeal in order to attain to the glory and exaltation which God designed we should enjoy with him in the eternal worlds. In other words, we must become like him; peradventure to sit upon thrones, to have dominion, power, and eternal increase. God designed this in the

beginning. We are the children of God. He is an eternal being, without beginning of days or end of years. He always was, he is, he always will be. We are precisely in the same condition and under the same circumstances that God our heavenly Father was when he was passing through this, or a similar ordeal. We are destined to come forth out of the grave as Jesus did, and to obtain immortal bodies as he did--that is, that our tabernacles are to become immortal as his became immortal, that the spirit and the body may be joined together and become one living being, indivisible, inseparable, eternal. This is the object of our existence in the world.

208. Brigham Young University, Seminary Lectures; Lecture X; John M. Whitaker; Church Archives d. 1740/f. 3; June 24, 1921.

June 24, 1921

. . . I am going to assume responsibility for making this statement, that man came here, was placed here as an immortal, glorified, resurrected being. I want to make myself clear, because these lectures are going to the brethren, and if they want to correct them they can. . . . I believe it was the fruit that changed and modified Adam's resurrected body, and again made it subject to death. Is that clear? At least, I want you to get my idea. . . and may I say the Church does not teach this as doctrine. Many of the authorities do. Others teach that a body was prepared in some way for Adam and Eve.

[Apostle Melvin J. Ballard the same day, in lecture XI, said: "What Brother Whitaker has said I agree with, with reference to his fall and man's coming here." Also, "Adam had two ways of regaining his lost immortality. One was by partaking of the fruit of the tree of life, and so recovering `from the mortal condition apparently.' The other is through the atonement of Jesus Christ."]

209. Deseret News; B. H. Roberts; July 23, 1921.

As a matter of fact, the "Mormon" church does not teach that doctrine. A few men in the "Mormon" Church have held such views; and several of them quite prominent in the Councils of the Church. . . . Brigham Young and others may have taught that doctrine.

210. The Three Degrees of Glory; Melvin J. Ballard; (Deseret Book Co.: Salt Lake City, Utah); pp. 10-11; Discourse given in the Ogden Tabernacle; September 22, 1922.

What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter into their great, high and eternal glory in the celestial kingdom of God, and unto them, through their preparation, there will come children, who will be spirit children. I don't think that is very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them.

Unto such parentage will this glorious privilege come, for it is written in our scriptures that "the glory of God is to bring to pass the immortality and eternal life of man." So, it will be the glory of men and women that will make their glory like unto His. When the power of endless increase shall come to them, and their offspring, growing and multiplying through ages that shall come, they will be in due time, as we have been, provided with an earth like this, wherein they too may obtain earthly bodies and pass through all the experiences through which we have passed, and then we shall hold our relationship to them, the fulness and completeness of which has not been revealed to us, but we shall stand in our relationship to them as God, our Eternal Father, does to us, and thereby is this the most glorious and wonderful privilege that ever will come to any of the sons and daughters of God.

211. Sermons and Missionary Experiences of Melvin J. Ballard; Bryant S. Hinckley, compiler; pp. 205-206.

No matter to what heights God has attained or may attain, he does not stand alone; for side by side with him, in all her glory, a glory like unto his, stands a companion, the Mother of his children. For as we have a Father in heaven, so also we have a Mother there, a glorified, exalted, ennobled Mother. That is a startling doctrine, I recognize, to some folk, and yet we ought to be governed by reason in giving consideration to this doctrine which is a revelation from God. . . . Motherhood is eternal with Godhood, and there is no such thing as eternal or endless life without the eternal and endless continuation of motherhood.

212. Utah Genealogical Magazine; Joseph Fielding Smith; pp. 146-151; October 1930.

PRE-ADAMITE THEORY NOT A DOCTRINE OF THE CHURCH

Even in the Church there are a scattered few who are now advocating and contending that this earth was peopled with a race--perhaps many races--long before the days of Adam. These men desire, of course, to square the teachings in the Bible with the teachings of modern science and philosophy in regard to the age of the earth and life upon it. If you hear any one talking this way, you may answer them by saying that the doctrine of "pre-Adamites" is not a doctrine of the Church, and is not advocated nor countenanced in the Church. There is no warrant in the scripture, not an authentic word, to sustain it. But the revelations of the Lord reveal Adam as the "Ancient of days," Michael, the Archangel, who is appointed to have jurisdiction through all time and eternity on this earth and to preside over it, under the direction of Jesus Christ. He is called by the Lord the "first man of ALL men" upon the earth, and the Prophet Joseph Smith has said: "Commencing with Adam, who was the first man, who is spoken of in Daniel as being the `Ancient of Days,' or in other words, the first and oldest of all." This is the doctrine which has been taught by authority in the Church regarding Adam.

NO DEATH ON THE EARTH BEFORE ADAM

* * *

The Gospel teaches us that if Adam and Eve had not partaken of that fruit of the tree of the Knowledge of Good and Evil they would have remained in the garden of Eden in that same condition prevailing before the fall. Under those conditions they would have had no seed. "Adam fell that man might be" as it was decreed in the heavens before the world was. Lehi has given us a very clear and comprehensive view of the mission of Adam and of the atonement of Jesus Christ, and the Book of Mormon is very explicit in teaching these

fundamental doctrines. In regard to the pre-mortal condition of Adam and the entire earth, Lehi has stated the following: "And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

Is not this statement plain enough? Whom are you going to believe, the Lord, or men? * * *

EXACT MANNER OF CREATION WILL YET BE REVEALED

By revelation we are well informed that Adam was not subject to death when he was placed in the garden of Eden, nor was there any death upon the earth. The Lord has not seen fit to tell us definitely just how Adam came for we are not ready to receive that truth. He did not come here a resurrected being to die again for we are taught most clearly that those who pass through the resurrection receive eternal life, and can die no more. It is sufficient for us to know, until the Lord reveals more about it, that Adam was not subject to death but had the power, through transgressing the law, to become subject to death and to cause the same curse to come upon he earth and all life upon it. For this earth, once pronounced good, was cursed after the fall. It is passing through its mortal probation as well as the life which is upon it, and will eventually receive the resurrection and a place of exaltation which is decreed in the heavens for it.

The time will come when we shall be informed all about Adam and the manner of creation for the Lord has promised that when he comes he will make all these things known. * * *

For my part, I am willing to wait until this time to learn the truth of these things. This information was given to the Saints at one time in a former dispensation, but the Lord has said we may not have it in the days of wickedness;. When the Gentiles "shall repent of their iniquity, and become clean before the Lord," then it shall be revealed again. (Ether 4:6-7.)

WHEN WE HAVE FAITH LIKE UNTO THE BROTHER OF JARED

* * *

So the brother of Jared wrote all about Adam; all about the creation and many other things, which the world in its great wisdom cannot have today because we are not willing in the spirit of faith, such as the brother of Jared had, to accept the things of the Lord. The wise men of today would find the things of the Lord in conflict with their theories, and because of the hardness of our hearts we must wait until, in the spirit of true repentance and faith, we are cleansed and wickedness is banished from the earth.

THE "FALL OF MAN" AND DEATH LEAD TO PROGRESSION

This much regarding Adam has been revealed: He transgressed the law under which he was living in the garden of Eden and was driven out to till the earth. A curse was placed upon the earth and upon all things, and they became mortal--the earth, animal life, plant life and man. But this mortality was the means of giving to all men the privilege of passing through pain, sorrow, temptation and joy, thus increasing their education in preparation for the life which is to come. We speak of this as a fall, but Adam descended that he might rise, for without these experiences neither he nor his children could have experienced the many vicissitudes of this present life. Without the atonement of Jesus Christ we could not pass through the resurrection and death would have held claim upon every creature.

213. The Deseret News, p. 2,8; "Man A Child of God"; Saturday, September 19, 1936.

That man as a descendant of Adam, is, in a most literal sense, a child of God is emphatically explained in the following group of brief excerpts from Church records:

THE CREATION OF ADAM

by Pres. Joseph F. Smith, Dec. 7, 1913, At Stake Conference of Maricopa Stake.

President Smith closed the conference with his usual brilliant, thoughtful remarks. He bore a strong testimony of the truthfulness of the gospel and said in part: "I know that my Redeemer liveth; I know that Joseph Smith was a prophet of God; I know that God is a being with body, parts and passions and that His Son is in His own likeness, and that man is created in the image of God. The Son, Jesus Christ, grew and developed into manhood the same as you or I, as likewise did God, His Father, grow and develop to the Supreme Being that He now is. Man was born of woman; Christ, the Savior, was born of woman; and God, the Father, was born of woman. Adam, our earthly parent, was also born or woman into this world, the same as Jesus and you and I." JOSEPH E. NOBLE, Stake Clerk.

(Deseret News, Dec 27,1913, Sec. III, p. 7).

We belong to our progenitors--to our Father and our God. 8:67.

Things were first created spiritually; the Father actually begat the spirit, and they were brought forth and lived with him. Then he commenced the work of creating earthly tabernacles, precisely as he had been created in this flesh Himself, by partaking of the coarse material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

(Discourses of Brigham Young, pp. 76,77).

Course of Study for Priest, 1910.
Subject: The Creation of Man.

Man has descended from God; in fact, he is of the same race as the Gods. His descent has not been from a lower form of life, but from the Highest Form of Life; in other words, man is, in the most literal sense, a child of God. This is not only true of the spirit of man, but of his body also. There never was a time, probably, in all the eternities of the past, when there was not men or children of God. This world is only one of many worlds which have been created by the Father through His Only Begotten."

The pedigree of the Savior, according to Luke, traces back to ". . . Enos, which was the son of Seth, which was the son of Adam, which was the son of God.--(Luke 3:38).

Revelation cannot bow to tradition. This is the great ideal, and it must be honored and maintained as such. In dealing with it, no Procrustean process is permissible. It must not be chopped off because men think it too long, nor stretched out because they think it too short. It did not come into the world to be mutilated. Truth is the standard--truth as heaven reveals it--and the opinions and theories of men must give way. The Gospel's accessories are no substitute for the Gospel.--Elder Orson F. Whitney.

214. Sermons and Missionary Experiences of Melvin J. Ballard, pp. 239-240; by Bryant S. Hinckley; (sometime between 1919 & 1939).

What do we mean by endless or eternal increase? We mean that through the righteousness and faithfulness of men and women who keep the commandments of God they will come forth with celestial bodies, fitted and prepared to enter

into their great, high and eternal glory in the celestial kingdom of God, and unto them, through their preparation, there will come children, who will be spirit children. I don't think that is very difficult to comprehend and understand. The nature of the offspring is determined by the nature of the substance that flows in the veins of the being. When blood flows in the veins of the being, the offspring will be what blood produces, which is tangible flesh and bone, but when that which flows in the veins is spirit matter, a substance which is more refined and pure and glorious than blood, the offspring of such beings will be spirit children. By that I mean they will be in the image of the parents. They will have a spirit body and have a spark of the eternal or divine that always did exist in them.

215. Man, His Origin and Destiny, pp. 276-277; Joseph Fielding Smith; 1940.

. . . does it not appear to you that it is a foolish and ridiculous notion that when God created this earth he had to begin with a speck of protoplasm, and take millions of years, if not billions, to bring conditions to pass by which his sons and daughters might obtain bodies made in his image? Why not the shorter route and transplant them from another earth as we are taught in the scriptures?

216. Church History & Modern Revelation, p. 231; Joseph Fielding Smith; 1940.

We know that when Adam was placed on the earth it was pronounced good, and he as well as the earth was not subject to death. There was no blood in his body, but he had a spiritual body until it was changed by the fall. A spiritual body is one which is not quickened by blood, but by spirit. Before the fall, Adam had a physical, tangible body of flesh and bones, but it was not quickened by blood. The partaking of the forbidden fruit caused blood to exist in his body and thus the seeds of mortality were sown and his body then became temporal, or mortal.

217. The First 2,000 Years, 1st ed., pp. 31-32; W. Cleon Skousen; Chapter 4: The Temporal Creation; 1953.

Origin of Human Life on the Earth

When the Lord was describing to Moses the manner in which human life first came to this planet, He summarily dismissed the subject with the simple statement that Adam's temporal body was made from "the dust of the ground" and that his spirit entered that body to sustain it with the "breath of life." How the Lord provided Adam with a body from the dust of the ground is not mentioned at this point and as a result a great many scriptural scholars made the same mistake certain scientists did. They concluded that by some mysterious means life was created spontaneously. They misled themselves into thinking that the Lord performed some kind of miracle by making a physical form out of earthly clay and then transforming it into a living human body.

Such a concept partakes of the dark ages and is nowhere justified in scripture.

In fact, the Lord originally told Moses precisely what it meant to be made from the dust of the earth. This is a technical phrase. It meant to be "born. . . by water, and blood, and the spirit which I have made, and so became of dust a living soul." (Moses 6:59) This is simply a description of the physical birth. That is also how Adam's physical body was made. It was born of a mother just as the body of every other human being has been made from the dust of the earth.

Where was he born? Who were his parents? To have answered these questions in detail would have required the Lord to discuss events on other planets and He had already told Moses He did not wish to cover such matters at that time. In this dispensation, however, the servants of the Lord have added to our understanding of this problem. Said President Brigham Young, "Mankind are here because they are the offspring of parents (Adam and Eve) who were first brought here from another planet." (Disc of BY, 1925, p 160) And speaking of Adam's origin, President Young declared: "Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I were made and no person was ever made on any other principle." (JD 3:319)

This enlightening addition to human knowledge prompted this comment from B. H. Roberts: "As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some other world to our own, to people it with their children. And though it is said that the `Lord God formed man from the dust of the ground'---it by no means follows that he was `formed' as one might form a brick, or from the dust of this earth. We are all `formed' of the dust of the ground, though instead of being molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden." (Roberts, Man's Relationship to Deity, pp. 279-280)

The earthly material from which the body of Adam was formed was therefore of the same temporal class as our own earth but it was provided for him by natural and eternal laws of procreation on some other, older earth-planet than our own. When Adam was brought to the earth he was placed in a beautiful and comfortable environment located "eastward in Eden."

[Middle of page 33:] During this period of embellishment when parent stock of the plant and animal kingdoms was being transplanted to this earth, Adam took an active part in supervising this work under the Lord's direction as he also must have done during the earth's preparation. This is referred to by President Young, "Though we have it in history that our Father Adam. . . knew nothing about his God previous to being made here, yet it is not so, and when we learn the truth we shall see and understand that he helped to make this world and was the manager of that operation. He was the person who brought the animals and the seeds from other planets to this world." (JD 3:319)

218. Speech given by J. Reuben Clark, Jr.; Brigham Young University; p. 9; July 7, 1954.

Here we must have in mind---must know---that only the President of the Church, the Presiding High Priest, is sustained as Prophet, Seer, and Revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church, or change in any way the existing doctrines of the Church. He is God's sole mouthpiece on earth for the Church of Jesus Christ of Latter-day Saints, the only true Church. He alone may declare the mind and will of God to his people. No officer of any other Church in the world has this high right and lofty prerogative.

219. Doctrines of Salvation, Vol 1; Joseph Fielding Smith; 1954.

Our Father in heaven is the Father of Jesus Christ, both in the spirit and in the flesh. Our Savior is the Firstborn in the spirit, the Only Begotten in the flesh. (p. 18)

Gospel Mysteries

Adam's body was created from the dust of the earth, but at that time it was a spiritual earth. Adam had a spiritual body until mortality came upon him through the violation of the law under which he was living, but he also had a physical body of flesh and bones.

Now what is a spiritual body? It is one that is quickened by spirit and not by blood. Our Father in Heaven and our Savior and all those who have passed through the resurrection have physical bodies of flesh and bones, but their bodies are quickened by spirit and not by blood, hence they are spiritual bodies and not blood bodies. The immortal body is quickened by spirit, but the mortal body is quickened by blood. . . .

Now when Adam was in the Garden of Eden, he was not subject to death. There was no blood in his body and he could have remained there forever. This is true of all other creations. This statement may not be very pleasing to our evolutionists, but it is true. (pp. 76-77)

There was no living thing upon the earth until it was prepared for living life. The Pearl of Great Price does <u>not</u> say that man was the first living thing on the earth, but that he was the first flesh and the first man also. <u>He became the first mortal flesh when he fell</u>. By flesh is meant mortality, and Adam was the first mortal on the earth; but animals and other forms of life were placed on earth first, and he was not on the earth until everything was prepared for him. (pp. 77-78)

But Adam was the <u>first</u> flesh on the earth and the <u>first</u> man also. <u>By flesh is meant mortality</u>. There are numerous passages in the scriptures in which mortality and flesh are used synonymously. Adam was placed on the earth <u>after</u> all other creatures were here. He came when the earth was prepared for him. The Lord speaks of his becoming <u>the first "flesh," or mortal, because of his fall</u>. He was, of course, the first man on the earth, contrary to the teachings of our evolutionists. (p. 92)

I tell you, life did not commence upon this earth spontaneously. Its origin was not here. Life existed long before our solar system was called into being. The fact is, there never was a time when man--made in the image of God, male and female--did not exist. . . .

The Lord has given us the information regarding his creations, and how he has made many earths, for there never was a beginning, never was a time when man did not exist somewhere in the universe, and when the time came for this earth to be peopled, the Lord, our God, transplanted upon it from some other earth, the life which is found here. (pp. 139-140)

220. <u>Doctrines of Salvation</u>, 2:47; Joseph Fielding Smith; 1955.

Evidently his (Christ's) Father passed through a period of mortality even as he passed through mortality, and as we all are doing. Our Father in heaven, according to the Prophet, had a Father, and since there has been a condition of this kind through all eternity, each Father had a Father, until we come to a stop where we cannot go further, because of our limited capacity to understand.

221. <u>Evidences & Reconciliations</u>; John A. Widtsoe; April 1, 1960.

In the sermon referred to, (JD 1:50) President Young places Adam unequivocally as a separate character, "Michael," under the dominion of the Trinity. "The earth was organized by three distinct characters, Elohim, Yahovah, and Michael." There was no substituting of Adam for the God to whom we pray. Likewise, the term "father" was constantly applied by Brigham Young

to Adam, because Adam was associated with Jesus Christ in the making of the earth; and also in a more literal sense, because, as the first man, he was the father of the race. Yet there are those who have nursed the irrational conclusion that President Young implied that Adam and God, the Father, are one and the same individual.

Brigham Young's much-discussed sermon says that "Jesus was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in heaven." Enemies of the Church, or stupid people, reading also that Adam is "our father and our God," have heralded far and wide that the Mormons believe that Jesus Christ was begotten of Adam. Yet, the rational reading of the whole sermon reveals the falsity of such a doctrine. It is explained that God the Father was in the Garden of Eden before Adam, that he was the Father of Adam, and that this same personage, God the Father, who was in the Garden of Eden before Adam, was the Father of Jesus Christ, when the Son took upon himself a mortal body. That is, the same personage was the Father of Adam and of Jesus Christ. In the numerous published sermons of Brigham Young this is the doctrine that appears; none other. The assertion is repeatedly made that Jesus Christ was begotten by God, the Father, distinct by any stretch of imagination from Adam. This is a well-established Latter-day Saint doctrine. (56)

With this doctrine in mind, President Brigham Young preached the sermon which has been construed by enemies to teach that Adam is the God to whom we pray and whom we worship. (JD 1:50) President Young merely followed the sound doctrine taught by Joseph Smith that when the earth story is finished, the heads of all the dispensations will deliver their stewardships to Adam, who in turn will deliver them to Jesus Christ, under whose commission the earth work has been done. . . . Moreover, in the sermon referred to, Brigham Young spoke of Adam as Michael, the archangel, the Ancient of Days, so that nowhere can an intelligent reader confuse Adam with either member of the Godhead. (66-67)

Those who peddle the well-worn Adam-God myth, usually charge the Latter-day Saints with believing that: (1) Our Father in heaven, the Supreme God, to whom we pray, is Adam, the first man; and (2) Adam was the father of Jesus Christ. A long series of absurd and false deductions are made from these propositions. . . . Nowhere is it suggested that Adam is God, the Father, whose child Adam himself was. (68-69)

222. Address given at LDS Institute of Religion; Joseph Fielding Smith; Salt Lake City, Utah; January 14, 1961.

Why did Adam come here? Not subject to death when he was placed upon the earth, there had to come a change in his body through the partaking of this element---whatever you want to call it, fruit---that brought blood into his body; and blood became the life of the body instead of spirit. And blood has in it the seeds of death, some mortal element. Mortality was created through the eating of the forbidden fruit, if you want to call it forbidden, but I think the Lord has made it clear that it was not forbidden. He merely said to Adam, if you want to stay here this is the situation. If so, don't eat it.

223. Journal of John A. Tvedtnes; Friday, June 30, 1961.

President Joseph Fielding Smith said:

The Lord did not give us the complete story of the creation of Adam and Eve because He knew the world would not accept it.

224. Phone call to Reed C. Durham; Friday afternoon, April 29, 1966. [Notes from a talk with Bruce R. McConkie concerning Brother McConkie's feelings about Luke 3:38] Note: This particular philosophy finds no support in the scriptures nor in the revelations of Joseph Smith. It only clouds an uncloudy issue.

He had purposely left the door open on that part. He said that it was a true doctrine, that God the Father, Eloheim, a divine resurrected being, came down to this earth after its creation with a wife and produced, in a natural way of sexual intercourse, a child who grew up and became known as Adam. They did the same and brought forth a girl, who grew up and became Eve. They had bodies of flesh and bone, but were not mortal; not till they fell. They (Adam and Eve) were not resurrected and were not translated beings. God really did create their bodies on this earth. They were not transported here; only their spirits. He then said that his father-in-law told him that was a true doctrine, and that it had been taught a great deal by President Joseph F. Smith. He also added that President Joseph Fielding Smith said it was too deep now for most saints and that's the reason for saying about the creation of Adam and Even in the temple, `it's only figurative.'

225. Church News, p. 10; Hugh B. Brown; February 25, 1967.

The opportunities and possibilities of an archangel or of a god are inherent in man.

226. Lecture on the Atonement; B.Y.U. Faculty of Religion; Summer, 1967. [Tapescript copy]

I'll make a comment on the creation of Adam, and I'll tell you what your source material is. The best source material, really, is the statement of the First Presidency of the day of Joseph F. Smith, John R. Winder and Anthon H. Lund, when they issued the document that most of you are familiar with about the creation, evolution and the fall of Adam. The original source is volume 13 of the Improvement Era, but it's quoted everywhere. In this document they say such things as this--Adam began life as the human germ or embryo that becomes a man--and they also say all men who have taken bodies since that day have come "in like manner." Well, that simply means that Adam was born into the world. That's the way he had to get here.

227. Working Memorandum on the Creation Story; Handout, p. 14; BYU; Cleon Skousen; 1972.

Brigham Young stated that "He (Adam) was made as you and I were made and no person was ever made on any other principle." In fact, the Lord told Moses what it meant to be `made from the dust of the earth.' The Lord said it meant to be `BORN. . .by water, and blood, and the spirit which I have made, and SO BECAME OF DUST A LIVING SOUL.' (Moses 6:59)

228. Melchizedek Priesthood Manual; "Answers to Gospel Questions"; Joseph Fielding Smith; 1972.

Adam and Eve did not come here in a mortal state. They had to come in

the manner in which they did and then transgress the law. The transgression of that law, contrary to the view of many, was not a sin. It was not a sin any more than the transgression in the laboratory by a chemist in combining two substances and creating another entirely different from the first. It was not a sin to bring to pass mortality, a condition which was essential to the eternal welfare of man. The fall changed the nature of Adam and Eve to fit them for the condition in which we now are. (p. 60) The statement by President Brigham Young (JD 1:50) that the Father is the first of the human family is easily explained. The expression that he was the same character that was in the Garden of Eden has led to misunderstanding because of the implication which many place upon it that it had reference to Adam. Unfortunately President Brigham Young is not here to make his meaning in this regard perfectly clear. Under the circumstances we must refer to other expressions by President Brigham Young in order to ascertain exactly what his views really were in relation to God, Adam, and Jesus Christ. Let me comment first upon the expression that God is the "first of the human family." This same doctrine was taught by Joseph Smith. It is a fundamental doctrine of The Church of Jesus Christ of Latter-day Saints.

He also taught that, literally, God is our Father. That men are of the same RACE--the race called humans, and God the progenitor, or creator, is the Father of the human race. . . .

In discussing the statement by President Brigham Young that the Father of Jesus Christ is the same character who was in the Garden of Eden, I maintain that President Young was NOT referring to Adam, but to God the Father, who created Adam, for he was in the Garden of Eden, and according to Mormon doctrine Adam was in his presence constantly, walked with him, talked with him and the Father taught Adam his language. It was not until the Fall, that the Father departed from Adam and from the Garden of Eden. . . .

President Brigham Young did not believe and did not teach, that Jesus Christ was begotten by Adam. He said that Adam was conversant with his Father in the Garden of Eden. This is believed by all members of the Church, and that the Father was in the Garden of Eden until Adam was driven out for his transgression. (p. 20-22)

229. <u>The Message of the Joseph Smith Papyri</u>, p. 147; Hugh Nibley; 1975.

. . . in the mysteries everywhere the sleep is also a forgetting. . . . What we see in Jacob at Bethel, the place of the Temple, is really "Adam who has forgotten his image of the Divine Chariot. . . asleep down below." A very early Christian writing tells how Adam, having settled things with the rebellious Lucifer, proceeded to come down to earth under a heavenly escort, but upon arriving here fell into a deep sleep. . . . The close association between coronation and creation is seen in the Pyramid rite in which the King is commanded to shake off sleep, arise, and receive his power. (p. 147)

In Judeao-Christian tradition the first representative of the arrested sacrifice is Adam, who, as he was sacrificing on an alter, calling upon God with upraised hands, was accosted by Satan, who tried to sacrifice him, smiting him on the right side with a sharp stone. Adam fell upon the altar and Satan fled. While Eve attempted to raise up her husband, and just as he was at the point of death, God accepted his blood flowing upon the altar as a sacrifice, "and thus sent down his word and healed Adam". Thus, as in the cases of Abraham and Isaac, the sacrifice, though arrested, was no mere empty form, since it was clearly in the process of being carried out to the end in good faith. (p. 217)

230. The Ensign, p. 5-6; First Presidency Message; President Spencer W. Kimball; "Absolute Truth"; September 1978.

A few more salient facts, which I shall not attempt at this moment to elaborate upon: Adam and Eve transgressed a law and were responsible for a change that came to all their posterity, that of mortality. Could it have been the different food which made the change? Somehow blood, the life-giving element in our bodies, replaced the finer substance which coursed through their bodies before. They and we became mortal, subject to illness, pains, and even the physical dissolution called death. But the spirit, which is supreme in the dual man, transcends the body. It does not decompose but proceeds to the spirit world for further experience, with the assurance that after sufficient preparation there, a reunion will take place where the spirit will be housed eternally in a remodeled body of flesh and bones. This time the union will never be dissolved, since there will be no blood to disintegrate and cause trouble. A finer substance will give life to the body and will render it immortal.

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COMPILATION OF QUOTATIONS CONCERNING
THE ATONEMENT OF JESUS CHRIST
For Elder Paul H. Dunn
September 1988

This was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On.
1. Experience related by Orson F. Whitney on April 24, 1918; Church Historian's Office.

There came a marvelous manifestation and admonition from a higher source, one impossible to ignore. It was a dream or a vision in a dream as I lay upon my bed in the little town of Columbia, Lancaster County, Penn. I seemed to be in the Garden of Gethsemane, a witness of the Savior's agony. I saw Him as plainly as I have seen anyone. Standing behind a tree in the foreground, I beheld Jesus, Peter, James and John as they came through a little wicket gate at my right. Leaving the three apostles there, after telling them to kneel and pray, the Son of God passed over to the other side, where He also knelt and prayed. It was the same prayer with which all Bible readers are familiar: 'O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt.'
As he prayed, the tears streamed down His face, which was towards me. I was so moved at the sight that I also wept, out of pure sympathy. My whole heart went out to Him; I loved Him with all my soul and longed to be with Him and longed for nothing else. Presently He arose and walked to where those apostles were kneeling--fast asleep! He shook them gently, awoke them, and in a tone of tender reproach, untinctured by the least show of anger or impatience, asked them plaintively if they could not watch with Him one hour. There He was, with the awful weight of the world's sin upon His shoulders, with the pangs of every man, woman and child shooting through His sensitive soul--and they could not watch with Him one poor hour!
Returning to His place, He offered up the same prayer as before; then He went back and again found them sleeping. Again He awoke them, readmonished them, and once more returned and prayed. Three times this occurred, until I was

perfectly familiar with His appearance, face, form and movements. He was of noble stature and majestic mien--not at all weak, effeminate or anything as some painters have portrayed; but the very god that He was and is, as meek and humble as a little child.
All at once, circumstances seemed to change; the scene remained just the same. Instead of before, it was after the crucifixion, and the Savior, with the three apostles, now stood together in a group at my left. They were about to depart and ascend to Heaven. I could endure it no longer. I ran from behind the tree, fell at His feet, clasped Him around the knees and begged Him to take me with Him.
I shall never forget the kind and gentle manner in which He stooped, raised me up, and embraced me. It was so vivid, so real. I felt the very warmth of His body, as He held me in His arms and said in tenderest tones: 'No, my son; these have finished their work; they can go with me; but you must stay and finish yours.' Still I clung to Him. Gazing into His face--for He was taller than I--I besought Him fervently: 'Well, promise me that I will come to you at last.' Smiling sweetly, He said: 'That will depend entirely upon yourself.' I awoke with a sob in my throat, and it was morning.

2.Bryant S. Hinckley, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Sermons and Missionary Services of Melvin J. BallardThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., Salt Lake City: Deseret Book, 1949, p. 156. Comments by Apostle Melvin J. Ballard.

Away on the Fort Peck Reservation where I was doing missionary work with some of our Brethren laboring among the Indians, seeking the Lord for light to decide certain matters pertaining to our work there, and receiving a witness from him that we were doing things according to his will, I found myself one evening in the dreams of the night in that sacred building, the temple. After a season of prayer and rejoicing I was informed that I should have the privilege of entering into one of these rooms, to meet a glorious personage, and, as I entered the door, I saw, seated on a raised platform, the most glorious being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I feel at his feet and, as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of him who hath all things in his hands, to have his love, his affection, and his blessings was such that if I ever can receive that of which I had but a foretaste, I would give all that I am, all that I ever hope to be, to feel what I then felt!

3."Divine Revelation," Speeches of the Year, BYU, October 15, 1952, p. 12, President Harold B. Lee.

As one of the humblest among you, and occupying the station I do, I want to bear you my humble testimony that I have received by the voice and the power of revelation, the knowledge and an understanding that God is.
It was a week following the conference, when I was preparing myself for a radio talk on the life of the Savior, when I read again the story of the life, the crucifixion and the resurrection of the Master--there came to me as I read that, a reality of that story, more than just what was on the written page. For in truth, I found myself viewing the scenes with a certainty as though I had been there in person. I know that these things come by the revelations of

the living God. 4.Bible Dictionary of The Church of Jesus Christ of Latter-day Saints, p. 680.
The garden, across the brook Kedron, and somewhere near the Mount of Olives, to which our Lord went on leaving the upper room on the night of his betrayal (Matt. 26:36; Mark 14:32; cf. Luke 22:39; John 18:1). An old tradition identifies it with a garden still existing some 250 yards from the east wall of the city.

4.This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Teaching of the Prophet Joseph SmithThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., p. 58.

But that man was not able himself to erect a system, or plan with power sufficient to free him from a destruction which awaited him is evident from the fact that God, as before remarked, prepared a sacrifice in the gift of His own Son who should be sent in due time, to prepare a way, or open a door through which man might enter into the Lord's presence, whence he had been cast out for disobedience. From time to time these glad tidings were sounded in the ears of men in different ages of the world down to the time of Messiah's coming. By faith in this atonement or plan of redemption, Abel offered to God a sacrifice that was accepted, which was the firstlings of the flock. Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith, he could have no faith, or could not exercise faith contrary to the plan of heaven. It must be shedding the blood of the Only Begotten to atone for man; for this was the plan of redemption; and without the shedding of blood was no remission; and as the sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared; to offer a sacrifice contrary to that, no faith could be exercised, because redemption was not purchased in that way, nor the power of atonement instituted after that order; consequently Cain could have no faith; and whatsoever is not of faith, is sin. But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God Himself testifying of his gifts. Certainly, the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type, or explanation of what was to be offered through the gift of God Himself; and this performance done with an eye looking forward in faith on the power of that great Sacrifice for a remission of sins. But however various may have been, and may be at the present time, the opinions of men respecting the conduct of Abel, and the knowledge which he had on the subject of atonement, it is evident in our minds, that he [Abel] was instructed more fully in the plan than what the Bible speaks of, for how could he offer a sacrifice in faith, looking to God for a remission of his sins in the power of the great atonement, without having been previously instructed in that plan?

5.Josephus, p. 588; See also James E. Talmage, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Jesus the ChristThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., p. 618.

So these high priests, upon the coming of their feast which is called the Passover, when they slay their sacrifices, from the ninth hour to the eleventh, but so that a company not less than ten belong to every sacrifice....

6.Alvin R. Dyer, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Who Am I?This was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., p. 250.

It is reasoned that the Firstborn Son of God has not been the savior of every world of human existence. This fact is established in the light of revealed knowledge, that God the Father a "glorified man", once passed through the experience of mortality, and that he, himself, was the Redeemer and Savior of many earth-life existences. But, as to the worlds which have been created by and through the Son, who is the Only Begotten of the Father in a mortal existence, these are directly associated with the redeeming sacrifice of Christ the Lord.

7.2 Nephi 10:3; Jacob speaking. Only the Jews would crucify Christ.

Wherefore, as I said unto you, it must needs be expedient that Christ--for in the last night the angel spake unto me that this should be his name--should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him--for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

8.D&C 76:22-24. Worlds created by Only Begotten.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him; That he lives; For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

9. Times & Seasons, Vol. 4:82-85; Joseph Smith's poetic rendition of D&C 76 given in response to a poem by W. W. Phelps. February, 1843.
And I heard a great voice, bearing record from heaven. He's the Savior, and only begotten of God--by him, of him, and through him, the worlds were all made, even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, are saved by the very same Savior as ours; And, of course, are begotten God's daughters and sons, by the very same truths, and the very same powers.

10. Joseph Fielding Smith, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Signs of the TimesThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., Salt Lake City: Deseret Book, 1963, p. 10.

This is a terrible arraignment against the inhabitants of this earth. Perhaps this is the reason Jesus Christ was sent here instead of to some other world, for in some other world they would not have crucified him, and his presence was needed here because of the extreme wickedness of the inhabitants of this earth.

11. Orson Pratt, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Masterful DiscoursesThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., pp. 361-362, no date.

If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgression? There is a way and How? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of earths like this one; He has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man.

12. Franklin D. Richards (Apostle) and Elder James A. Little, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.A Compendium of the Doctrines of the GospelThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., Salt Lake City, Utah: Deseret News, 1914, pp. 9-13.

The word atonement signifies deliverance, through the offering of a ransom, from the penalty of a broken law. The sense is expressed in Job 33:24: "Deliver him from going down to the pit: I have found a ransom."
As effected by Jesus Christ, it signifies the deliverance, through his death and resurrection, of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. [After quoting D&C 29:23-25; Revelation 21:5, he continues:]
The righteous could not inherit all things in their immortal, exalted condition, if all things were not resurrected to immortality as well as themselves.
The Apostle Paul quite comprehensively sums up the results of Christ's death and resurrection: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22). That is, death having come on all men through the disobedience of Adam, so must all be raised to immortality and eternal life through the death and resurrection of Christ.

13. Principles of the Gospel, Published by the Church, 1986 ed. pp. 108-110, 215-217, 247-248. (Military set)

ATONEMENT. The apostle Paul taught, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:21-22.) Adam's disobedience or "fall" brought both spiritual and temporal death into the world.
To be dead spiritually means to be cut off from the presence of the Lord (see Alma 42:7; 2 Nephi 9:6). Temporal death means that the body and spirit which make up the soul of man, are separated.
In addition to Adam's disobedience, each of us disobeys the commandments to various extents, and these sins would keep us from returning to our Father in heaven, for "no unclean thing can inherit the kingdom of heaven" (see Alma 11:37).
According to the law of justice, a payment had to be made for each breaking of the law; otherwise, the body would have remained in the grave returning to dust, and the spirit would have remained cut off from God eternally.
To satisfy the demands of justice, our Heavenly Father prepared the plan of mercy. "And now," said Alma, "the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease [to satisfy] the demands of justice, that God might be a perfect, just God, and a merciful God also." (Alma 42:15.)
The Atonement, therefore, is a ransom, a payment, a reconciliation made by Christ for the demands of justice. In the vision recorded in section 76 of the

Doctrine and Covenants, Joseph Smith recorded: [76:40-42)].
"What did Christ do? He ransomed us. He restored us. He brought us back through his atonement, through the shedding of his blood. He paid the price, as Paul says. He rescued us from captivity and bondage. That is what ransomed means. He liberated us from death. He paid the price that death required; and we, through his redemption were recovered by the payment of the shedding of his blood....
"The whole plan of redemption is based on vicarious sacrifice, One without sin standing for the whole human family, all of whom were under the curse." (Joseph Fielding Smith, This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Doctrines of SalvationThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., 1:124, 126.) Christ, being free of sin, was able to atone or pay for our sins as well as for Adam's transgression. Lehi taught:
"Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.
"Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit....
"No flesh ... can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise." (2 Nephi 2:6-8; see also Mosiah 3:16-19.)
What then does the Atonement mean for each of us? The temporal death, the separation of body and spirit, is replaced by immortality. All men, regardless of their beliefs or righteousness are resurrected to immortality, a rejoining of body and spirit; each of us will live forever. This comes as a gift through the grace of God (see Mormon 9:12-14).
The spiritual death is overcome according to our righteousness. Through Christ's atonement, if we are obedient to the laws and ordinances of the gospel, have faith in the Savior, and repent of our disobedience, he forgives us of our sins, he having already paid for them. Then we can return into the presence of God.
As member of The Church of Jesus Christ of Latter-day Saints, we believe "that man will be punished for their own sins, and not for Adam's transgression....that through the Atonement of Christ, all mankind may be saved [gain eternal life and dwell with God], by obedience to the laws and ordinances of the Gospel." (Second and third Articles and Faith.) We know that we will be resurrected; our duty is to have faith, repent, and obey all of God's commandments so that we may be saved from spiritual death and return to his presence (pp.108-110).

MERCY. Just as obedience to gospel laws produces blessings (D&C 131:20-21), justice demands that for every broken law a penalty must be paid. If justice were allowed to operate without the plan of mercy, man would have been cut off from the presence of God forever: "If it were not for the plan of redemption,... as soon as they were dead their souls were miserable, being cut off from the presence of the Lord. And now, there was no means to reclaim men from this fallen state, which man had brought upon himself because of his own disobedience; Therefore, according to justice, the plan of redemption could not be brought about...." (Alma 42:11-13).
President Joseph Fielding Smith observed: "There was never a sin committed in this world for which reparation has not been, or will not have to be made. If I sin, there must be a reparation or penalty required to pay the debt. If you sin, it is the same." (This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Doctrines of SalvationThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., 1:122-23.) To pay the demands of justice, each of us would have been cut off from our Heavenly Father forever. Out of his love for us, however, our Father prepared a way by which the demands of justice could be

met, while still allowing us the opportunity of returning to him. Through the Atonement, the plan of mercy was brought to bear on the law of justice: "The plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice...." (Alma 42:15).
Mercy does not destroy justice; it satisfies the demands of justice. Through the Atonement, Christ paid the penalty for all our sins, and this payment takes effect upon each of us personally when we fulfill the condition of repentance: "But there is...a repentance granted; which repentance mercy claimeth; otherwise, justice claimeth the creature and executeth the law, and the law inflicteth the punishment....
"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved." (Alma 42:22,24).
In other words, those who repent will return to God because of his mercy and the Atonement; those who do not repent will be cut off from God's presence, as justice demands.
In this way, justice is preserved, so that God does not become an unjust God; each law we break demands a penalty, and we pay that penalty ourselves if we do not repent. At the same time, the Lord remains a loving and merciful God by providing a way for us to return to him; when we repent, the Atonement of Christ satisfies the demands of justice for our sins. Thus, both justice and mercy are satisfied and "claim their own." (pp. 215-217).

REDEMPTION. The word This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.redemptionThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On. is used in the Church in two ways. On the one hand, it can mean freedom from death, from the effects of Adam's transgression. This type of redemption, immortality, will come to all men.
However, the second definition of redemption is the one more commonly used in the scriptures. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.RedemptionThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., according to this definition, means freedom from one's sins, exaltation in the celestial kingdom. This type of redemption comes only to those who prove their worthiness by their obedience (pp. 247-248).

14. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Gospel PrinciplesThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., Published by the Church, 1981 edition, pp. 65-66.

The fall of Adam brought two kinds of death into the world---physical death and spiritual death. Physical death is separation of the body and the spirit. Spiritual death is separation from the Lord. If these two kinds of death had not been overcome by Jesus' atonement, two consequences would have resulted: our bodies and our spirits would be separated forever, and we could not live again with our Heavenly Father. But our wise Heavenly Father prepared a wonderful merciful plan to save us from both physical and spiritual death. He planned that a savior would come to earth to ransom (redeem) us from our sins and death. Because of our sins and the weakness of our mortal bodies we could not ransom (redeem) ourselves (see Alma 34:10-12). The one who would be our savior would need to be sinless and to have power over death.
There are several reasons why Jesus Christ was the only person who could become our savior. One reason is that he was the one chosen by our Heavenly Father to be the savior. He was the Only Begotten Son of God, and thus had power over death. Jesus explained: "I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18). Jesus also

qualified to be our Savior because he is the only person who has ever lived on the earth who did not sin. This made him a worthy sacrifice to pay for the sins of others.
The Savior atoned for us by suffering in Gethsemane and by giving his life on the cross. It is impossible for us to fully understand how Christ suffered for the sins of all men. In the Garden of Gethsemane, the weight of our sins caused him to feel such agony and heartbreak that he bled from every pore (see D&C 19:18-19). Later, as he hung upon the cross, Jesus suffered painful death by one of the most cruel methods known to man.
How Jesus must have loved us, to suffer such spiritual and physical agony for our sake! How great the love of Heavenly Father that he would send his Only Begotten Son to suffer and die for the rest of his children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

15. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Journal of DiscoursesThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On. (JD) 13:328, Brigham Young, April 24, 1870.

The Latter-day Saints believe...that Jesus is the Savior of the world; they believe that all who attain to any glory whatever, in any kingdom, will do so because Jesus has purchased it by His atonement.

16. Improvement Era, 21:7, September 13, 1917, Joseph F. Smith.

A man who says he does not believe in the atoning blood of Jesus Christ, who professes to be a member of the Church of Jesus Christ of Latter-day Saints, but who ignores and repudiates the doctrine of the atonement...---the man who denies that truth and who persists in his unbelief is not worthy of membership in the Church.

17. JD 22:356, January 29, 1882, John Taylor.

If it were not for the atonement of Jesus Christ, the sacrifice He made, all the human family would have to lie in the grave throughout eternity without any hope. But God having provided, through the atonement of the Lord Jesus Christ, the medium whereby we can be restored to the bosom and presence of the Father, to participate with Him among the Gods in the eternal worlds--He, having provided for that, has also provided for the resurrection.

18. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Mediation and AtonementThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., pp. 148-150, 170-171, 179-180, 1882 edition, John Taylor.

In a manner to us incomprehensible and inexplicable, He [Christ] bore the weight of the sins of the whole world, not only of Adam, but of his posterity; and in doing that opened the kingdom of heaven, not only to all believers and all who obeyed the law of God, but to more than one-half of the human family who die before they come to years of maturity, as well as to the heathen,m who, having died without law, will through His mediation be resurrected without law and be judged without law and thus participate, according to their capacity, works, and worth in the blessings of His Atonement (148-149). * * * From the commencement of the offering of sacrifices the inferior creature had to suffer for the superior. Although it had taken no part in the act of disobedience, yet was its blood shed and its life sacrificed, thus prefiguring

the atonement of the Son of God, which should eventually taken place. The creature indeed was made subject o vanity not willingly, but by reason of Him who hath subjected the same in hope....But what is the reason for all this suffering and bloodshed, and sacrifice? We are told that "without shedding of blood is no remission" of sins. This is beyond our comprehension. Jesus had to take away sin by the sacrifice of Himself, the just for the unjust, but, previous to this grand sacrifice, these animals had to have their blood shed as types, until the great antitype should offer up Himself once for all. And as He in His own person bore the sins of all, and atoned for them by the sacrifice of Himself, so there came upon Him the weight and agony of ages and generations, the indescribable agony consequent upon this great sacrificial atonement wherein He bore the sins of the world, and suffered in His own person the consequences of an eternal law of God broken by man. Hence His profound grief, His indescribable anguish, His overpowering torture, all experienced in the submission to the eternal fiat of Jehovah and the requirements of an inexorable law (149-150).

From the facts in the case and the testimony presented in the Scriptures it becomes evident that through the great atonement, the expiatory sacrifice of the Son of God, it is made possible that man can be redeemed, restored, resurrected and exalted to the elevated position designed for him in the creation as a Son of God: that eternal justice and law required the penalty to be paid by man himself, or by the atonement of the Son of God: that Jesus offered Himself as the great expiatory sacrifice; that this offering being in accordance with the demands or requirements of the law was accepted by the great Lawgiver; that it was prefigured by sacrifices and ultimately fulfilled by Himself according to the eternal covenant (170-171).

How, and in what manner are men benefited by the atonement?...In this, that the atonement, having restored man to his former position before the Lord, has placed him in a position and made it possible for him to obtain that exaltation and glory which it would have been impossible for him to have received without it; even to become a son of God by adoption; and being a son, then an heir of God, and a joint heir with Jesus Christ; and that, as Christ overcame, He has made it possible and has placed it within the power of believers in Him also to overcome; and as He is authorized to inherit His Father's glory which He had with Him before the world was, with His resurrected body, so through the adoption may we overcome and sit down with Him upon His throne, as He has overcome and sat down upon His Father's throne.

[After quoting John 17:21-23, President Taylor continues:]

Being the sons of God through the atonement and adoption, and through faith in Jesus Christ, they rise to the dignity and glory of the Godhead, even to be Gods; as it is promised: [Quotes Revelation 3:12, 21; 21:7]

Hence, through His atonement, believers in Christ, and those who obey His law, partake of His glory and exaltation, and are inheritors of the Godhead; whilst those who do not obey His law although resurrected cannot inherit this exaltation; they are raised from the dead, but cannot inherit a celestial glory without being obedient to a celestial law, and thus we come again to a scripture quoted before. Jesus said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (179-180).

19. JD 22:300, August 28, 1881, John Taylor.

Was it known that man would fall? Yes. We are clearly told that it was understood that man should fall, and it was understood that the penalty of departing from the law would be death, death temporal. And there was a provision made for that. Man was not able to make that provision himself, and

hence we are told that it needed the atonement of a God to accomplish this purpose; and the Son of God presented Himself to carry out that object. And when He presented Himself for this position He was accepted by His Father, just the same as any man who owes a debt, if he is not able to pay that obligation, and somebody steps forward and says, I will go security for him. If the persons to whom he is indebted are willing to take him as security they will receive the security's note or obligation to meet the debt. So Jesus offered Himself. Now, man could not have done that. Man could do all that he is capable of doing. But there was an eternal law of God violated and it needed an eternal, infinite sacrifice to atone therefor; and Jesus offered Himself as that sacrifice to atone for the sins of the world; and hence it is written, He was the Lamb slain from before the foundation of the world.

20. JD 14:71-72, July 10, 1870, Brigham Young.

A divine debt has been contracted by the children, and the Father demands recompense. He says to His children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my Only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why He should sacrifice His life? The idea that the Son of God, who never committed sin, should sacrifice His life is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent His Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that He has paid the debt, in fulfillment of the Scripture which says, "He was the Lamb slain from the foundation of the world." ***
Unless God provides a Savior to pay this debt it can never be paid. Can all the wisdom of the world devise means by which we can be redeemed and return to the presence of our Father and Elder Brother and dwell with holy angels and celestial beings? No; it is beyond the power and wisdom of the inhabitants of the earth that now live, or that ever did or ever will live, to prepare or create a sacrifice that will pay this divine debt. But God provided it, and His Son has paid it, and we, each and every one, can now receive the truth and be saved in the kingdom of God.

21. Conference Report, p. 41, October 7, 1899, Joseph F. Smith.

When we commit sin, it is necessary that we repent of it and make restitution as far as lies in our power. When we cannot make restitution for the wrong we have done then we must apply for the grace and mercy of God to cleanse us from that iniquity.
Men cannot forgive their own sins; they cannot cleanse themselves from the consequences of their sins. Men can stop sinning and can do right in the future and so far their acts are acceptable before the Lord and worthy of consideration. But who shall repair the wrongs they have done to themselves and to others, which it seems impossible for them to repair themselves? By the atonement of Jesus Christ, the sins of the repentant shall be washed away, though they be crimson they shall be made white as wool. This is the promise given to you through the President of the Church today.

22. JD 8:154, August 26, 1860, Brigham Young.

Jesus will bring froth, by His own redemption, every son and daughter of Adam, except the sons of perdition, who will be cast into hell. Others will suffer the wrath of God--will suffer all the Lord can demand at their hands or justice will require of them; and when they have suffered the wrath of God till the utmost farthing is paid, they will be brought out of prison.

23. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Juvenile InstructorThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., 64:697, October 6, 1929, Heber J. Grant.

Not only did Jesus come as a universal gift, He came as an individual offering with a personal message to each one of us. For each one of us He died on Calvary and His blood will conditionally save us. Not as nations, communities or groups, but as individuals.

24. JD 13:331, April 24, 1870, Brigham Young.

This gospel will save the whole human family; the blood of Jesus will atone for our sins, if we accept the terms He has laid down; but we must accept those terms or else it will avail nothing in our behalf.

25. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Mill. StarThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., 51:659, September 1, 1889, Wilford Woodruff.

When men are called upon to repent of their sins, the call has reference to their own individual sins, not to Adam's transgressions. What is called the original sin was atoned for through the death of Christ, irrespective of any action on the part of man; also man's individual sin was atoned for by the same sacrifice, but on condition of his obedience to the gospel plan of salvation when proclaimed in his hearing.

26. Conference Report, p. 102, October 1926, George Albert Smith.
We are informed that we will not be held responsible for the sin of Adam, but that we will be held responsible for our own sins. The atonement of Jesus Christ removed from us the responsibility of atoning for the sin of father Adam, and he has made it possible for us to live here upon the earth, and in due time, if we take advantage of our opportunities, we will be prepared to be resurrected from the dead when that time shall come.

27. JD 13:143, July 11, 1869, Brigham Young.

The original sin was atoned for by the death of Christ, although its effects we still see in the diseases, tempers and every species of wickedness with which the human family is afflicted.

28. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Evidences and ReconciliationsThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., John A. Widtsoe, Arr. by G. Homer Durham, Salt Lake City: Bookcraft, 1960, pp. 75.

Jesus died that men, all men, may recover their earthly bodies from the grave.

Despite our frailties, follies, or sins, our bodies will be raised from the grave and given to the waiting spirits. Every person born into the world will be so resurrected. The effect of Adam's act is cancelled out by Jesus, by His willingness to pass through death and the resurrection.
Men must do many things to win salvation in the kingdom of God. Jesus, the Christ, as head of the plan of salvation, under His Father, has many duties besides the resurrection of the bodies of humanity to perform for the blessing of man; and consequently has many titles. He is known as our elder Brother, our Redeemer, our Advocate with the Father each title referring to a special service for man and meriting special discussion. His compensation for Adam's necessary act, by which He brought about the resurrection, is the most direct meaning of His title, Redeemer.
The "fall" of Adam and the atonement of Jesus Christ are necessary key concepts of the gospel. Christianity stands or falls with them. Neither of these concepts can be understood except as they are placed in their proper places in the whole plan of Salvation. Yet we know that they were equally necessary, as are the beginning and end of a journey.
Adam and Eve, who began the earth work in sacrifice and courage, are the greatest and noblest of the human race. Jesus, the Christ, our Master and Brother, who gave His very life for man, is the great divine Leader of the plan formulated by God for man's good. In His name, through the appointment of the Father, are done all things pertaining to the earth and the race of men.

29. This was Font/Pitch 1,10 - Off.This was Font/Pitch 2,10 - On.Mill. StarThis was Font/Pitch 2,10 - Off.This was Font/Pitch 1,10 - On., 53:561-562; May 10, 1891; George Q. Cannon.

The atonement of the Son of God is a principle that should be clearly understood by us, because unless there is an intelligent comprehension of it, we fail to appreciate the value of the salvation that has been extended to us through the atonement of our Redeemer. It is a great mystery to many people that Christ should die and that through His death redemption should come; and because it is a mystery and they cannot comprehend it by their human wisdom, they are inclined to reject Him as their Savior. How, there are many things connected with life that we cannot understand, and, of course, there are many more things connected with eternal salvation that in our present finite condition we cannot grasp.

30. Conference Report, p. 12, April 1912, Anthon H. Lund.

This earth was prepared for us; this was the school we had to pass through; and the Lord, seeing what would take place, prepared the Lamb, "slain from the foundation of the world" to atone for men and regain all that was lost in the fall. Jesus accepted of this mission. The sacrifice that was to be made for the human family could only be made by one who had not sinned himself. It would have to be done by one who voluntarily offered to do this, in order that justice might be satisfied and mercy be extended to the sinner. We learn in the revelations of the Lord that the fall extended to all, and that the grievous consequence of the fall was banishment from the presence of our Heavenly Father. The consequences of the fall were both temporal and spiritual. Jesus came; he made the sacrifice. He did it willingly. He was without blemish or fault. No sin was found in him, and as such he was a proper subject for the sacrifice.

31. JD 15:324-327; February 9, 1873; Joseph F. Smith.

The Sacrament of the Lord's Supper is a very important and sacred ordinance; however simple it may appear to our minds it is one which will add to our acceptance before God, or to our condemnation.
It was instituted by the Savior in the place of the law of sacrifice which was given to Adam, and which continued with his children down to the days of Christ, but which was fulfilled in his death, he being the great sacrifice for sin, of which the sacrifices enjoined in the law given to Adam were a similitude.
The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. But if he should fail, he would give to him the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him. This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth. And when man did fall by transgressing the law which was given him, the Lord gave to him the law of sacrifice, and made it clear to his understanding, that it was for the purpose of reminding him of that great event that should transpire in the meridian of time, whereby he and all his posterity might be brought forth by the power of redemption and the resurrection from the dead, and partake of eternal life with God in his kingdom. For this reason Adam and his posterity, from generation to generation, observed this law, and continually looked forward to a time when there should be provided for them a means of redemption from the fall and restoration from death to life, for death was the penalty of the law transgressed, which man was powerless to avert, the fiat of God being, "In the day that thou eatest thereof thou shalt surely die," and this penalty was to follow upon all flesh, all being as helpless and dependent as he was in this matter. Their only hope of redemption from the grave and the power of death was in the Savior whom God had promised, who should suffer death, but being without sin, having himself never transgressed any law, being without blemish, pure and holy, he should have power to break the bands of death and from the grave rise to immortal life, thereby opening the way for all who should follow him in the regeneration to come forth to life again, redeemed from the penalty of the law, and from the sin of transgression to eternal life. In anticipation, therefore, of this great sacrifice which was to be offered for Adam and his seed, they offered sacrifices, more or less acceptably, and in conformity to the pattern given, in proportion to the knowledge of God and of the Gospel which they had, and their faithfulness from generation to generation, to the days of Jesus.
They would take the firstlings of their flocks, the best fruits of their fields, and those things which were emblematic of purity, innocence, and perfection, symbolical of him who was without sin, and as "a lamb slain from the foundation of the world," and offer sacrifices unto God in memory of him, and the matchless and wonderful deliverance to be wrought out for them by him.
* * *
When Jesus came and suffered, "the just for the unjust," he that was without sin for him that had sinned, and was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and in the stead thereof he gave another law, which we call the "Sacrament of the Lord's Supper," by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man, should be kept in everlasting remembrance, for said he, "This do in remembrance of me, for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come." Therefore this law is to us, what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again.

32. JD 3:315-316; April 7, 1856; Parley P. Pratt.

Christ offered himself a sacrifice for this earth, for men, for the animals, for fishes, and the creeping things. Christ died for the earth and for the elements; Christ died for all mankind upon its face. Christ died, his blood was spilt, the Priesthood was given, and the labor will continue with the Priesthood from generation to generation, until the kingdom will finally be given to the Saints to possess for ever and ever. He died to accomplish the salvation of all except the sons of perdition, and they have had all these blessings applied to them, and have partaken of them, known them, and then turned enemies to them, and there is not anything greater that you can do for them, and they perish, for after the blood of Christ has been shed and they despised it, nothing more can be done for them than already has been, for they have rejected the means of salvation.

Thoughts from Richard A. Ware

(You are welcome to use any of these thoughts as you feel best).

1.Similarities Between the Lives and Missions of Adam and Christ.

ADAM	CHRIST
Called the first Adam	Called the second Adam
Took away immortality	Brought back immortality
Entered the world naked	Left the world naked
Was given a garment to cover his nakedness	Was stripped of his garment and he became naked
Partook of food to fall	Fasted to bring him to God
Governed in the first 1,000 years of earth's existence	Will govern in the last 1,000 years of earth's existence
Brought about the fall	Reversed the effects of the fall
The fall closed the veil	The atonement opened the veil to God
The fruit of a tree brought death	Crucified on a tree which brought life to all mankind
Spirit changed to blood in his body	Blood changed to spirit in his body
A wife was brought to Adam	Christ appeared to his wife
Initiated blood sacrifice	Ended blood sacrifice

Gospel Mysteries

Brought corruption	Brought incorruption
Came into the world through a Garden	Left the world through a Garden
Garden of Eden was a place of great peace & serenity	Garden of Gethsemane was a place of great spiritual & physical suffering
Was a polygamist	Was a polygamist
Had many children	Had many children
As in Adam all die	In Christ shall all be made alive
Adam's mission was to give the unembodied spirits a tabernacle of clay	Christ's mission was to give the embodied spirits a tabernacle of glory

2.A Summary of thoughts on the symbolism of events from the passover to the cross:

(1). Christ's garment was without seam (Jesus the Christ, p. 656). Our garments today are with little or no seam, as was the pattern shown to Joseph Smith by the angel Moroni, representing no blemish.

(2). Christ was crucified upon an altar, as was done anciently to the paschal lambs. Only lambs without blemish were sacrificed between 3 & 5 pm, or between the 9th to the 11th hour (Jesus the Christ, J.E. Talmage, p. 618; Josephus, p. 588). Christ died in the 9th hour, or about 3pm on Friday afternoon. He was slain on the very day the Jews were killing lambs for the Passover.

(3). After the last supper, which was held on Thursday afternoon, Christ neither ate food nor drank liquid during the 24 hours prior to his death. He fasted from "even to even". For over 150 years our fast period has been from "even to even", and we also go without food and drink once each month afterwhich we partake of the elements of the crucifixion.

(4). Christ's fast began on Thursday and ended on Friday. Fast day during the early days of the Church was on Thursday. Today, the brethren meet fasting on the first Thursday of each month to pray and conduct business.

(5). We fast 24 hours from all bodily gratifications, symbolizing the fasting which the Savior did, from the time of the Last Supper to when he died and was taken down off the cross (Thursday afternoon to Friday afternoon).

(6). Just as the Savior offered the sacrament in the upper room and then gave a discourse on the gospel, just so do we offer the sacrament today upon an altar and then have discourses on gospel subjects.

(7). The sacrament is offered on Sunday in commemoration of his resurrection which occurred on the first day of the week.

(8). Today our sacrament tables represent altars upon which the atonement, or the last great sacrifice, is remembered.

Summarized Scriptural Statements on the Atonement

Gospel Mysteries

I.2 Nephi 9: 21-22

1.Christ will save all who hearken to his voice.
2.Christ suffereth the pains of all men, woman and children.
3.Christ suffered so that:
a.The resurrection might pass upon all men.
b.All might stand before him at judgment day.

II.2 Nephi 9:25-26 X D&C 76:72; Moroni 8:22

1.Where there is no law there is no punishment.
2.Where there is no punishment there is no condemnation. 3.Where there is no condemnation the mercies of Christ have claim upon them.
4.The atonement satisfies the demands of justice upon all who have not the law given to them.
5.Those without law resurrect to a Terrestrial Kingdom (D&C 76:72; 45:54)
6."Those who died without a knowledge of the gospel who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God." (D&C 137:7).
7.Little children are without the law and are alive in Christ (Moroni 8:22).
8.Christ atoned for the sins of little children (Mosiah 3:16).

III.Alma 42:14; Mosiah 2:36-39; 3:22,26; 15:11-12, 25-27

1.The fall placed us into the grasp of justice.
2.Justice will come upon the rebellious, not mercy (2:36-39).
3.We cease to be blameless at the time we are taught the gospel. Justice inflicts the wrath of God upon the rebellious (3:22,26).
4.Christ suffered for those who hearkened to his words and who believed that Christ would redeem them. The Lord redeemeth none such that rebel against him and who die in their sins. Wilful rebellion against God comes when we have known the commandments of God and would not keep them (15:11-12, 25-27).

IV.Mosiah 3:11-12, 20-21

1.Christ's blood atones for the sins of those who have died not knowing the will of God concerning them---who sinned ignorantly.
2.The atonement covers those who rebel and then repent and have faith on Christ.

V.2 Nephi 2:7

1.The sacrifice for sin was to answer the ends of the law, unto all those who have a broken heart and contrite spirit, and unto none else.

VI.Alma 34:16; 42:13

1.The plan of redemption is brought about to those with faith unto repentance.
2.The plan of redemption is based upon repentance. Mercy is given to those who repent.

Christ suffered ---

1. To save all men if they will hearken to his voice and repent and have faith in Christ (2 Nephi 9:21; Mosiah 15:11-12; Alma 34:16; 42:13).

Gospel Mysteries

2. For those without the law who sinned ignorantly (2 Nephi 9:21, 25-26; D&C 76:72; 45:54; Moroni 8:22). They are --

A.Children (they are without law) (Moroni 8:22; Mosiah 3:16).

B.All others who knew not the law (2 Nephi 9:21, 25-26; D&C 76:72).

3. So that the resurrection might pass upon all men so that all might stand before God to be judged (2 Nephi 9:22).

Atonement, 3,5-15,18-21
Blood, 3,6,9-10,13,17-18,21
Cross, 9,19
Crucified, 5,18-19
Crucifixion, 1-2,19
Debt, 7,11-12
Disobedience, 3,5,6-7,10
Eternal, 2,5-7,10-12,15-16
Exaltation, 8,11
Fall, 5-8,11,14-16,18,20
Gethsemane, 1,9,18
Infinite, 12
Justice, 5-8,10,13,15,20
Lamb, 12,15-16,19
Law, 5-8,10-12,15-16,20
Love, 1-2,7,9
Mercy, 5-8,12,15,20-21
Obedience, 7-8,13
Redeemer, 2,4,14-15
Redemption, 3,6-8,13,15-16,21
Remission of Sin, 3,11
Repentance, 7-8,11-13,21
Sacrifice, 3-4,6,9-19,21
Savior, 1-2,4-5,7-9,12,15-16,19
Suffer, 5,9-11,13,16,18,20-21
Transgression, 5-8,12-13,16

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THE DOCTRINE OF BLOOD ATONEMENT

By Richard A. Ware

1. Adam and Eve partook of the forbidden fruit and fell from the presence of God. This fall caused a spiritual and physical death to come upon them and their children.

2. Because mankind could not atone for their own sins by the shedding of their own blood, the Savior was chosen from before the foundations of the earth, and came to the earth and shed his blood. This made it possible for all mankind to return to God and thus reverse the effects of Adam's transgression. Secondly, it made it possible for individuals to not have to suffer for their own sins if they would keep the commandments.

3. The atonement of Christ makes it possible for all who desire, to inherit the highest degree of the celestial kingdom without suffering the penalty for

their own sins. Thus mercy is extended to the repentant rather than justice.

4. If individuals do not repent, they will have to suffer the penalty for their own sins in hell, afterwhich they will then come up and inherit a kingdom lower than the Celestial.

5. Scripturally, murderers and whoremongers go to hell first and suffer for their sins, and then come up in the telestial kingdom after the millennium is over. The atonement of Christ does not cover the unrepentant.

6. Concerning those who join the church:

A) Those who have not gone to the temple, may repent of their sins and the atonement of Christ will cover them. If they commit murder, however, they are automatically excommunicated and not readmitted into the church. They will have to pay for that sin themselves. If they commit adultery they may be forgiven upon conditions of repentance and they may go on and receive the fulness of the priesthood in this life, if faithful.

B) Those who have received their endowments have risen to a higher state of knowledge. If such a person commits adultery they break a covenant and they are dealt with by judges in Israel. However, they are not qualified to receive the fulness of the priesthood in this life. Such a blessing will have to wait for the next life where priesthood leaders would have to decide.

C) Those who have received the fulness of the priesthood and have made their calling and election sure and who afterward commit adultery "shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemp tion" and will then "come forth in the first resurrection, and enter into their exaltation." (D&C 132:26)

7. The atonement of Christ does not cover an individual who has made his calling and election sure and who commits adultery. The individual must suffer for that himself.

8. Blood atonement can only be operable in a day and time when both church and state are combined in the same person, such as a king and priest operating within a Zion society, or as Moses did in Israel.

THE DOCTRINE OF BLOOD ATONEMENT

1. Hebrews 9:22

And almost all things are by the law purged with blood; and without shedding of blood is no remission.

2. Leviticus 17:11

For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.

3. Hebrews 10:26

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

4. 1 John 5:16

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

5. Hebrews 6:4

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

6. Matthew 12:31-32

Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.
And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
7. 1 Corinthians 5:3-5

For I verily, as absent in body but present in spirit, have judged already as though I were present concerning him that hath so done this deed,
In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

8. 1 John 3:15

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

9. Genesis 9:6

Whoso sheddeth man's blood, by man shall his blood be shed.

10. Leviticus 20:10

And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death.

11. D&C 19:15-20

Therefore I command you to repent---repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore---how sore you know not, how exquisite you know not, yea, how hard to bear you know not.
For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;
But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink---
Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.
Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. 12. D&C 42:18-19, 79

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.
And again, I say, thou shalt not kill; but he that killeth shall die. And it shall come to pass, that if any persons among you shall kill they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proved according to the laws of the land.

13. D&C 132:19, 26-27, 41-43

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise [by making their calling & election sure], by him who is anointed [the receipt of the fulness of the priesthood], unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them---Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths---then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.
Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.
The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise

enter into my glory, but shall be damned, saith the Lord.
And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlast ing covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.
If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.
And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.

THE DOCTRINE OF BLOOD ATONEMENT

1. HC 6:81; Saturday, November 25, 1843. Remarks made by Joseph Smith recorded by Wilford Woodruff in his journal for this date.

If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom.

[This quotation has some difficulties with it:

1. When Wilford Woodruff recorded this comment, he himself did not yet possess the fulness of the priesthood and therefore probably did not understand what it was, nor how it related to adultery.

2. There are no other minutes detailed enough to shed light on this comment of Joseph's. In this particular meeting Joseph was condemning the spiritual wifery of John C. Bennett. Perhaps Joseph was referring to people who were involved in the spiritual wifery (adultery) and who did not repent would not go to the celestial kingdom. Certainly he was not talking to people who had already been sealed up, as there were only two in that meeting who had been sealed up.

3. Section 132:19 & 26 both state that if a person receives the Holy Spirit of Promise, meaning they have made their calling & election sure, and commits any sin (excluding murder), that he or she will pay the penalties for their sins and then come forth to exaltation. It does not rule out adultery.

4. Elder Bruce R. McConkie in his DNTC vol 3:347, quotes this comment from the prophet Joseph, and applies it to those who have been sealed up. However, the revelation in section 132 does not support that conclusion, and there is sufficient doubt as to what the prophet Joseph really meant.]

2. An Address delivered in the Twelfth Ward Assembly Hall, Salt Lake City; October 12, 1884, by Elder Charles W. Penrose. Reported by John Irvine, and printed at Juvenile Instructor Office, Salt Lake City, Utah. Entitled: "Blood Atonement, as Taught by Leading Elders of the Church of Jesus Christ of Latter-Day Saints".

The doctrine of blood atonement is founded on the sacrifice made by our Lord Jesus Christ for the sins of the world. * * * When Adam and Eve were placed in the garden they were not mortal beings. They were not subject to death. * * * But they broke the law of their being and the penalty thereof was death. [In the day thou eatest thereof thou shalt surely die.] Now, it took a person who

was innocent of sin, a person who was spotless before God, a person upon whom death had no claim, to atone for that transgression. * * * Therefore the "Lamb without spot," a sinless person upon whom death had no claim, had to come and atone for the sin thus committed. * * *

Jesus, then, made a sacrifice for the original sin, and for the actual transgression of man, but with this difference---Jesus Christ atoned for the sin that Adam committed without any act required on the part of Adam, and without any act on the part of his posterity. Adam's one sin brought death into the world, and it passed upon all mankind. Jesus Christ's atonement brings life again, and so all mankind must stand up again upon their feet in their resurrected bodies and be judged for their own sins, not for Adam's transgression. The penalty for Adam's transgression was death to the human family. The atonement wrought out by Christ brings life to them again. The atonement is as broad as the offence, and the effects of Christ's sacrifice are as extended as the effects of Adam's transgression. As I have quoted to you, "As in Adam all die, even so in Christ shall all be made alive." But when all men are made alive again, the good and the bad, the bond and the free, Jew and Gentile; when all are brought up again in the time and order that God has ordained, they must be judged for their own transgressions. Now, then, when they are judged for these transgressions, if they have accepted, by their obedience to the laws of God, the gospel of Christ, and the atonement which Christ wrought out for them, His blood will be a propitiation for their actual sins. If they have not accepted that by obedience to the gospel, then the shedding of His blood will not have effect upon them, and they will have to suffer the penalty. That penalty is banishment from the presence of God, which is spiritual death. * * *

But there are persons who, after having been washed and made clean through the blood of Christ, and made members of His Church, again commit sin. What about them? Why, if they truly repent, and make all the restitution that lays in their power, they may be forgiven, they may be cleansed again. But there are some sins that can be committed from which they cannot be cleansed by the blood of Christ. After receiving the gospel and entering into sacred covenants with God Almighty, after having been enlightened by the spirit of truth, having tasted the good word of God and the power of the world to come; if they commit certain sins they cannot gain the remission of those sins through the blood of Jesus Christ. * * *

It is to be supposed that a person who sins against the Holy Ghost must have first received the Holy Ghost. A person who never received the Holy Ghost, never was enlightened by it, never enjoyed that heavenly gift, could not sins against the Holy Ghost; but if he has received the Holy Ghost through obedience to the gospel of Jesus Christ---having first been washed clean of his transgressions through the atoning blood of Christ [washing of feet]---then if he sins against the Holy Ghost he sins against light, he sins against knowledge, he sins understandingly, he sins wilfully, and then there is no more cleansing from sin. * * *

There are some sins that people commit, and no matter how much they may repent, no matter how sorry they may be afterwards, yet the effects of the sins have such far reaching consequences that they will have to pay the penalty of their transgressions before they can come forth from punishment and receive the blessing of God. * * *

The man who commits murder, who imbrues his hands in the blood of innocence, cannot receive eternal life, because he cannot get forgiveness of that sin. What can he do? The only way to atone is to shed his blood. * * * A murderer, by the shedding of his blood, may make some atonement for his sin; but he cannot come forth and inherit an exaltation in eternal life, he must be content with a less degree of glory. * * *

Still, as Brother Brigham taught, there is a chance for some men who have committed this great transgression if their blood be shed, and there are

others who, even if they were willing to have their blood shed, could not obtain forgiveness for their transgressions. You can read about this in the revelation on celestial marriage. (D&C 132:26-7) They are those who have not only been baptized into the Church of Christ, received the power of the Holy Spirit and been enlightened from on high, but have been in the most sacred places on the earth, ordained of God by His holy law, and have made special covenants in relation to that and other sins; they have been specially enlightened; they have gone from step to step, from grace to grace, from knowledge to knowledge, and have had keys of power placed in their hands whereby, if they are faithful, they may climb to the highest pinnacle of honor and glory in the presence of our Heavenly Father, and then they turn round and commit this great transgression, the shedding of innocent blood. For them there is no forgiveness. They will be banished from the presence of God; they cannot inherit the glory which was sealed upon them, however repentant they may be; they cannot come up in the first resurrection and enter into their exaltation; but they must be cast out from the presence of God and have the everlasting penalty pronounced, "Depart from me ye workers of iniquity." They will be banished from the presence of God, which is spiritual destruction, that spiritual death which is called the "second death."

But, there are other persons who by making this atonement may obtain redemption---persons that have not advanced to this degree of knowledge and understanding, and whose sins are not of so heinous a nature. Because sin is gauged by the light of the individual. The depth of man's infamy is gauged by the degree of his light and his opportunity. He that knows much is expected to do much. Of him that knows but little, only little is expected. If a man has great light and he sins he is the greater sinner. I have heard people argue that all sin is the result of ignorance. Well, it is just the other way. Sin is rather the result of knowledge; because a man cannot sin without some light. An idiot cannot sin, because he is irresponsible. It takes a responsible being to do responsible wrong. The more responsible a man is, the greater wrong he does if he commits transgression. The greater a man's light is, the greater his sin. The greater the light, the greater the condemnation for doing wrong. From this, then, it would seem that if a man commits a sin unto death [i.e., he commits murder after making his calling & election sure] there is no redemption: if not unto death [i.e., he commits murder prior to calling & election], and he pays the penalty, there is for him a chance of salvation [in the telestial kingdom.] --. * * *

Well, is there any other sin that a man may commit which is worthy of death? I think there is. * * * A man who comes into this Church and is baptized for the remission of his sins and advances no further in the order of God, if he commits this transgression and truly repents and commits the sin no more---and true repentance is shown by refraining from sin in future---he may be forgiven. But if he has entered the sacred covenant spoken of in the revelation on celestial marriage and then commits that transgression, what is the penalty? Why, if it were carried out to the full extent as in times of old his blood would be shed. * * * . . . and any man who commits adultery with his neighbor's wife, or leads his neighbor's daughter astray, after he has entered the new and everlasting covenant, can only make atonement for his transgression by the pouring out of his blood upon the earth. * * * Thus, there are some sins that cannot be atoned for through the blood of Christ. They can only be atoned for by the shedding of the sinner's blood. A murderer is one, and an adulterer is another. * * *

Here is the law of God to the Church by revelation [D&C 42:18-19]. This is the word of God Almighty to the Saints. This law is given to people who have been baptized, who have received the Holy Ghost, who have been made partakers of the heavenly gift---"Thou shalt not kill; but he that killeth shall die". . . . Who is to inflict the penalty? * * * If a man kills he shall be delivered up to be dealt with according to the laws of the land. * * * The church has no

authority to execute the death penalty. * * *
After baptized persons have made sacred covenants with God and then commit deadly sins, the only atonement they can made is the shedding of their blood. At the same time, because of the laws of the land, and the prejudices of the nation, and the ignorance of the world, this law cannot be carried out. But when the time comes that the law of God shall be in full force upon the earth, then this penalty will be inflicted for those crimes committed by persons under covenant not to commit them.

3. Decisions of the First Presidency on Temple Work; November 21, 1906. Letter was addressed to Pres. C. N. Lund and counselors who were the presidency of the North Sanpete Stake.
Dear Brethren:--

We herewith submit answers to the questions contained in yours of the 14th inst. * * *

Question: If the good record of a man is broken by his falling into transgression, say adultery or fornication, and he repents and makes restitution as far as he can do so, and has received forgiveness, can he afterwards, by living a faithful and good life, be entitled to receive these higher ordinances?

Answer: Every such case should stand on its own merits. In some instances it may be highly proper to recommend for second anointings, in others improper. For instance, a man who commits adultery after receiving his endowments should not be recommended to receive second blessings. Let the cases of all such men be considered and determined by the authority on the other side of the veil. But where a man commits adultery before joining the Church or even after baptism but before receiving his endowments his condition is different, and yourself and counselors must be the judges as to his worthiness to receive these blessings.

4. The Way to Perfection, pp. 235-36; Pres. Joseph Fielding Smith; Printed August 1, 1931 (1970 ed).

Sexual impurity is a most deadly sin. Anciently it was considered so, and according to the laws of God, those found guilty were in danger of being put to death. There are sins unto death John informs us, and this is one of them. Said John:

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
All unrighteousness is sin: and there is a sin not unto death. (1 John 5:16-17)

Murder, the shedding of innocent blood, is a sin unto death, and Alma taught Corianton that unchastity was second only to murder. These are his words:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5)

5. Mormon Doctrine, pp. 92-93; Elder Bruce R. McConkie; 2nd Ed., 1966.
2. But under certain circumstances there are some serious sins for which the

cleansing of Christ does not operate, and the law of God is that men must then have their own blood shed to atone for their sins. Murder, for instance, is one of these sins; hence we find the Lord commanding capital punishment. Thus, also, if a person has so progressed in righteousness that his calling and election has been made sure, if he has come to that position where he knows "by revelation and the spirit of prophecy, through the power of the Holy Priesthood" that he is sealed up unto eternal life (D&C 131:5), then if he gains forgiveness for certain grievous sins, he must "be destroyed in the flesh," and "delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." (D&C 132:19-27)

President Joseph Fielding Smith has written: "Man may commit certain grievous sins---according to his light and knowledge---that will place him beyond the reach of the atoning blood of Christ. If then he would be saved, he must make sacrifice of his own life to atone---so far as in his power lies---for that sin, for the blood of Christ alone under certain circumstances will not avail. . . .Joseph Smith taught that there were certain sins so grievous that man may commit, that they will place the transgressors beyond the power of the atonement of Christ. If these offenses are committed, then the blood of Christ will not cleans them from their sins even though they repent. Therefore their only hope is to have their own blood shed to atone, as far as possible, in their behalf." (Doctrines of Salvation, vol 1, pp 133-138; See also Blood Atonement and the Origin of Plural Marriage, 1905, p. 47)

This doctrine can only be practiced in its fulness in a day when the civil and ecclesiastical laws are administered in the same hands. It was, for instance, practiced in the days of Moses, but it was not and could not be practiced in this dispensation, except that persons who understood its provisions could and did use their influence to get a form of capital punishment written into the laws of the various states of the union so that the blood of murderers could be shed.

6. The Miracle of Forgiveness, pp. 117-131; 1969 ed.; Pres. Spencer W. Kimball.

It is true that the great principle of repentance is always available, but for the wicked and rebellious there are serious reservations to this statement. For instance, sin in intensely habit-forming and sometimes moves men to the tra gic point of no return. Without repentance there can be no forgiveness, and without forgiveness all the blessings of eternity hang in jeopardy. As the transgressor moves deeper and deeper in his sin, and the error is entrenched more deeply and the will to change is weakened, it becomes increasingly nearer hopeless and he skids down and down until either he does not want to climb back up or he has lost the power to do so. * * * In discussing the subject of sin and declaring that the Lord and his Church will forgive transgressions, it must be made clear that there are "sins unto death." [SWK then quotes 1 John 5:16-17] In other words, sins are of different degrees of seriousness. There are those which can be forgiven and those for which one may not promise forgiveness. The sin unto death is of such a serious nature that of those who commit it we are told:

. . .their end no man knoweth on earth, nor ever shall know, until they come before me in judgment. (D&C 43:33) * * *

As to the shedding of innocent blood in one sense innocent blood might be thought of as the blood of those persons without guile, or 0. little ones who have not sinned. It might also be thought of as the blood of others whom the murderer deliberately kills. Surely the crucifixion of the perfect Son of God constituted the shedding of innocent blood. Joseph Smith's blood shed in

Carthage Jail was innocent at least he said: "I am void of offense toward God and man." * * *
In the realms of perdition or the kingdom of darkness, where there is no light, Satan and the unembodied spirits of the pre-existence shall dwell together with those of mortality who retrogress to the level of perdition. These have lost the power of regeneration. They have sunk so low as to have lost the inclinations and ability to repent, consequently the gospel plan is useless to them as an agent of growth and development.

7. Doctrinal New Testament Commentary, Vol. 3:342-348; Elder Bruce R. McConkie, lst ed., 1973.

What if those whose calling and election has been made sure thereafter commit grievous sins? Suppose they backslide and walk in the ways of wickedness? Or fight the truth and rebel against God---what then?

That all men commit sin, before and after baptism, and for that matter, before and after their calling and election is made sure, is self-evident. There has been only one Sinless One---the Lord Jesus who was God's own Son. * * *
The prophets and apostles from Adam and Enoch down, and all men, whether cleansed and sanctified from sin or not, are yet subject to and do in fact commit sin. This is the case even after men have seen the visions of eternity and been sealed by that Holy Spirit of Promise which makes their calling and election sure. Since these chosen ones have the sure promise of eternal life, and since "no unclean thing can enter into" the Father's "kingdom" (3 Ne. 27:19), "or dwell in his presence" (Moses 6:57), what of sins committed after being sealed up into eternal life? Obviously the laws of repentance still apply, and the more enlightened a person is, the more he seeks the gift of repentance, and the harder he strives to free himself from sin as often as he falls short of the divine will and becomes subject in any degree to the Master of Sin who is Lucifer. If follows that the sins of the godfearing and the righteous are continually remitted because they repent and seek the Lord anew every day and every hour. * * *
But suppose such persons become disaffected and the spirit of repentance leave them---still, what then? The answer is---and the revelations and teachings of the Prophet Joseph Smith so recite!---they must pay the penalty of their own sins, for the blood of Christ will not cleanse them. Or if they commit murder or adultery, they lose their promised inheritance because these sins are exempt from the sealing promises. Or if they commit the unpardonable sin, they becomes sons of perdition.
As we have already seen, making one's calling and election sure comes after and grows out of celestial marriage. Eternal life does not and cannot exist for a man or a woman alone, because in its very nature it consists of the continuation of the family unit in eternity. Thus the revelation on marriage speaks both of celestial marriage (in which the conditional promises of eternal life are given) and of making one's calling and election sure (in which the unconditional promise of eternal life are given) in one and the same sentence---which sentence also says that those who commit sins (except "murder whereby to shed innocent blood") after being sealed up unto eternal life shall still gain exaltation. This is the language: "Then" _ that is, after their calling and election has been made sure -- "shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been

sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods," because they have eternal life. (D&C 132:19-20)

Then the revelation speaks of that obedience out of which eternal life grows, and still speaking both of celestial marriage and of making one's calling and election sure says: "Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment" -- that is, if they are both married and have their calling and election made sure "and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." (D&C 132:26)

This matter of being destroyed in the flesh and delivered over to the buffetings of Satan until the day of redemption is the doctrine of blood atonement, whereunder those here involved are not cleansed by the blood of Christ, but must pay the penalty for their own sins. This principle can only operate in a day, as that of Moses, when there is no separation of Church and state and when the Church has power to take life. Of conditions in our day, and as to how this law applies to us, President Joseph Fielding Smith says: "We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way." (Doctrines of Salvation, vol. 2, p. 97)

As to the shedding of innocent blood, within the meaning of this revelation, the Lord says: "The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord." (D&C 132:27) That is, the innocent blood is that of Christ; and those who commit blasphemy against the Holy Ghost, which is the unpardonable sin (Matt 12:31-32), thereby "crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:6) They are, in other words, people who would have crucified Christ, having the while a perfect knowledge that he was the Son of God.

Following the pattern set by the Lord of speaking both of celestial marriage and of being sealed up unto eternal life in the same context, Joseph Smith said: "Putting my hand on the knee of William Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the priesthood unto eternal life, having taken the step necessary for that purpose. Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus." (H.C. 5:391-92) Perhaps this matter of being "visited with judgment in the flesh" -- whatever it may be in an individual case _ is the Lord's way of handling things when it is not possible

for a person to be "destroyed in the flesh." (D&C 132:26) In this connection, also _ and having in mind that the sealing power was given by Elijah to Peter, James, and John on the Mount of Transfiguration (Teachings, p. 158), and again to Joseph Smith and Oliver Cowdery in the Kirtland Temple (D&C 110:13-16) we should note these words of the Prophet: "This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ." (Teachings, p 338) * * *
Thus, even though a man's calling and election has been made sure, if he then commits blasphemy against the Holy Ghost, he becomes a son of perdition, because when he was sealed up unto eternal life it was with a reservation. The sealing was not to apply in the case of the unpardonable sin.

8. Doctrines of Salvation, vol 2:96-97; President Joseph Fielding Smith; 1955 copyright; 1973 edition.

Here is something which those who contend that the Lord has granted immunity from their sins to some, if they have received certain sealings by the Holy Spirit of promise, have overlooked in this passage. I call attention to these two things. If covenants are broken and enormous sins are committed, but not unto death, there are certain punishments to be inflicted. The mere confession is not enough; the sinners are: 1-to "be destroyed in the flesh"; and 2-to "be delivered unto the buffetings of Satan unto the day of redemption."
Who in the world is so foolish as to wish to sin with the hope of forgiveness, if such a penalty is to be inflicted? No one but a fool! To be "destroyed in the flesh" means exactly that. We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involves capital punishment. In the days when there was a theocracy on the earth, then this decree was in force. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way.
Then to be turned over to the buffetings of Satan unto the day of redemption, which is the resurrection, must be something horrible in its nature. Who wishes to endure such torment? No one but a fool! I have seen their anguish. I have heard their pleadings for release and their pitiful cries that they cannot endure the torment. This was in this life. Add to that, the torment in the spirit world before the redemption comes--all of this, mark you, coming after sever and humble repentance!
9. Letter from Elder Bruce R. McConkie, October 18, 1978, written to Mr. Thomas B. McAffee, Utah Law Review, College of Law, University of Utah, Salt Lake City, Utah. 4pp in length.

In order to understand what Brigham Young, Heber C. Kimball, Charles W. Penrose and other have said, we must mention that there are some sins for which the blood of Christ alone does not cleanse a person. These include blasphemy against the Holy Ghost (as defined by the Church) and that murder which is the unlawful killing of a human being with malice. However, and this cannot be stressed too strongly, this law has not been given to the Church at any time in this dispensation. It has no application whatever to anyone now living whether he is a member or a non-member of the Church. * * *
Let me say categorically and unequivocally that this doctrine can only operate in a day when there is no separation of Church and State and when the power to take life is vested in the ruling theocracy as was the case in the day of Moses. From the day of Joseph Smith to the present there has been no single instance of so-called blood atonement under any pretext. * * *
"It is a fundamental doctrine of our creed that a murderer cannot be forgiven;

that he 'hath not eternal life abiding in him'; that if a member of our Church, having received the light of the Holy Ghost, commits this capital crime, he would not receive forgiveness in this world nor in the world to come. The revelations of God to the Church abound in commandments forbidding us to shed blood." [Pres. Wilford Woodruff]
With specific reference to capital punishment as practiced by the State and not the Church he said: "It is part of our faith that the only atonement a murderer can make for his 'sin unto death' is the shedding of his own blood, according to the fiat of the Almighty after the flood: 'Whoso sheddeth man's blood by man shall his blood be shed.' But the law must be executed by the lawfully appointed officer. This is 'blood atonement,' so much perverted by maligners of our faith. We believe also in the atonement wrought by the shedding of Christ's blood on Calvary; that it is efficacious for all the race of Adam for the sin committed by Adam, and for the individual sins of all who believe, repent, are baptized by one having authority, and who receive the Holy Ghost by the laying on of authorized hands. Capital crime committed by such an enlightened person cannot be condoned by the Redeemer's blood. For him there is 'no more sacrifice for sin'; his life is forfeit, and he only can pay the penalty. There is no other blood atonement taught; practiced or made part of the creed of the Latter-day Saints." [W. Woodruff speaking]
As far as I can see there is no difference between a firing squad, an electric chair, a gas chamber, or hanging. Death is death and I would interpret the shedding of man's blood in legal executions as a figurative expression which means the taking of life. There seems to me to be no present significance as to whether an execution is by a firing squad or in some other way.

FILE NAME: BOOKLIFE

December 6, 1988

Exaltation Is the Greatest Gift of God

The privilege of dwelling with our Father in Heaven is his greatest gift of us. We call this gift:

1. Exaltation
2. Eternal Life
3. Salvation

"He that hath eternal life is rich." (D&C 6:7.)

Eternal life is "the greatest of all the gifts of God." D&C 14:7

Celestial Planner or the Lambs book of Life:
Why a Celestial Planner?

To "I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name." (D&C 93:19.)

We must know the why, how, what, when, where, of the Celestial law.

Our Celestial planner contains the essential elements "to bring to pass the immortality and eternal life of man." Moses 1:39.

What is the purpose of Life:

Happiness is the purpose of life. "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25.)

Gospel Mysteries

And in that day Adam blessed God and was filled, and began to prophesy concerning all the families of the earth, saying: blessed be the name of God, for because of my transgression my eyes are opened, **and in this life I shall have joy,** and again in the flesh I shall see God. (Moses 5:10.)

What is the purpose of man? "that they might have joy." (2 Nephi 2:25.)

When should men begin to have joy? "in this life I shall have joy" (Moses 5:10.)

Where ? "in this life I shall have joy" (Moses 5:10.)
On the earth....

Why? So we can live with and like our Heavenly Father again.
How?

FILE:#9 BUFETINGS OF SATAN

The "sealing power" had reference to the early Mormon practice of "electing" certain members of the Church to be candidates to the celestial kingdom by the power of the priesthood. Beqinning in 1831, High Priest were given the authority to seal up individuals that were identified to them by revelation (D&C 68:12, and Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844 Donald Q. Cannon and Lyndon W. Cook, eds, [Salt Lake City: Deseret Book Company, 1983], pp. 20-21: "Br. Joseph Smith Jr. said that the order of the Highpriesthood is that they have power given them to seal up the Saints unto eternal life. And said it was the privilege of every Elder present to be ordained to the Highpriesthood"). This practice was discontinued sometine in 1835 not resumed until the Nauvoo period, and then only by express permission and direction of the Prophet. The Mormon doctrine of election differend form that of other religious groups in that the Saints believed that a person could fall from grace (by sin) after achieving grace (D&C 20:32) even though he might have been elected or "sealed" up unto eternal life. Such wilful sin would result in being delivered over to the buffetings of Satan.

Note that the use of the word "seal" as it relates to the anointings mentioned above meant that the promises or ordiances were being bound by the holy priesthood, not that these brethren were being sealed up unto eternal lifs. (Kirtland Elders' Quorum Record, 19 March 1836, footnotes.)

FILE NAME:CHASTITY.DOC

THE LAW OF CHASTITY

1. St. George Temple Minutes K93605 20 April 1886; Declarations of the First Presidency on Temple Work, Vol. 7. President John D. T. McAllister/St. George Temple President.

Advised all to get recommends from their Bishops signed by their

President and by Prest. Taylor and return to them before they leave home. Said those who marry outside of the Church could attend to adoptions if they were recommended but should not give their endowments, because when they get their endowments they enter into covenants to have no sexual intercourse with the sons of Adam, except their lawful husbands, to whom they are given in the authority of the Holy Priesthood.

2. St. George Temple Minute Book, K9368R, p. 201; 28 February 1902; Declarations of the First Presidency on Temple Work, Vol. 8:53. President David Cannon.

President David H. Cannon said to all present, You are welcome to the house of the Lord this morning. I desire to say something to you that is very important to all the saints: Prest. Cannon read a letter that he wrote to the First Presidency and also one in answer to his, to the effect that persons, who have had endowments and afterwards wish to be married for time only must go to a temple to be married or they will violate the law of chastity and the children born to such parents will not be in the covenant.

3. J.D. 3:246; March 16, 1856; President Brigham Young speaking.

. . .in this congregation there are men and women who, with uplifted hands to heaven, before the Father, the Son, and all the holy angels, made solemn covenants that they never would do thus and so. For example, one obligation is, 'I will never have anything to do with any of the daughters of Eve, unless they are given to me of the Lord.' Men will call God to witness that they never will transgress this law, and promise to live a virtuous life, so far as intercourse with females is concerned; but what can you see? A year will not pass away before some few of them are guilty of creeping into bed with the wives of their brethren.

4. Remarks made by Pres. H. C. Kimball in the Tabernacle, Sunday Morning, February 4, 1855; Ms/d/627/Box 3.

If I were to court a man's daughter it is my duty first to ask the father's consent, then [after] I get his permission I have to come and court her. I will now make a few remarks to the Brethren in the priesthood upon this subject. You are under greater responsibility than those out of the kingdom, they have to get the consent of the parents and the woman, but you have first to get leave from the man who holds the keys of the Priesthood, then of the father and mother before you can take a young woman to wife. And if a woman comes to you and makes a proposal, say I have no authority to accept of your proposition but I will go and ask the man who holds the Keys first and then I can tell you what I will do. And when a woman in this Church marries a man out of it, a woman that has received her endowments she violates her covenant. Do you know that? I want to tell you of it. [I said] enough--had no idea of speaking upon these subjects but I am very glad that I have, Are not you? (Congregation responded, Yes.)

5. First Presidency Letterpress Copybooks, 1877-1949; CR/1/20/-#82/CHO; June 1932 to January 1933; Vol. 87:216.

July 11, 1932

Gospel Mysteries

President Joseph R. Shepherd
Logan Temple.
Logan, Utah.

Dear Brother Shepherd:
The First Presidency and the Council of the Twelve have unanimously decided to eliminate from the Law of Chastity, in the temple ritual, the words "to whom you shall be given of the Lord in marriage by the authority of the holy priesthood."
We have therefore caused to be rewritten the pages in the temple ceremony books which contain this part of the ritual, and enclose herewith the following sheets as replacements for the ones now in use:

Sheet Nos. 71,72,73 and 74, in the master book.
Sheet No. 41 in the Elohim book.
Sheet No. 21 in the Jehovah book.
Sheet No. 19 in the Peter book.

Please return to us by registered mail the pages that these are intended to replace.
It is desired that this change in the language of the ceremony shall be instituted immediately following the summer vacation.
Sincerely your brethren,

/s/ Heber J. Grant
/s/ A. W. Ivins

FILE NAME:PAINCHIL.DOC

NO PAIN IN CHILDBIRTH

by Richard Ware

1. There are only two kinds of being that have the power of procreation: the Gods and mortals. The Gods have the power permanently, mortals only temporarily.

2. The Gods have the power to bring forth spirit children. This they can do and the woman does not suffer any discomfort in the process.

3. However, when the Gods descend to a mortal world and propagate their species in a fallen world, children are brought forth in sorrow and distress because of the change in environment---from glory to no glory---which glory is a sustaining and healing power on the body.

4. When Adam and Eve came into the Garden of Eden they could continue to bear spirit children, but not mortal children with physical bodies, because the fall of the earth had not yet taken place, and because they still had spirit flowing through their bodies. Whether or not they had spirit children in the Garden however is unknown. When Nephi says they could not have children, he was referring to children who are like us--physical.

5. Those individuals who live faithfully will become gods themselves, and will not only have the power to propagate physical blood bodies (which power they received upon this earth), but they will also gain the power to have spirit children as well.

NO PAIN IN CHILDBIRTH

1. "A Few Words of Doctrine"; Pres. Brigham Young; October 8, 1861, A.M.; Great Salt Lake Tabernacle; CHO/Ms/d/1234/Bx49/fd8; Unpub Discourse.

And when you bring forth [children] it shall be in extreme pain; Were it not for this curse woman would not have suffered pain in child bearing.

2. Journal of James Beck; Notebook 1859-1865; These are apparently his notes from the meeting held on October 8, 1861 where Pres. Young spoke.

. . . in sorrow & in pain she shall bring forth her offspring. If it was not for this curse, the woman would bring forth as easy as she would drink a glass of water.

3. J.D. 15:320; January 19, 1873, Sunday evening; Elder Orson Pratt; Delivered in the 14th Ward Assembly Rooms, Salt Lake City.

The increase of those who are exalted in that kingdom will endure for ever; and the bringing forth of children will not be attended with sorrow, pain and distress as it is here: these evils have come in consequence of the fall of man and the transgression by him of God's holy laws. But when men are redeemed to immortality and eternal life there will be no pain, sorrow or affliction of body, and yet children will be brought forth, and to their increase there will be no end.

FILE:#61 CHRIST MARRIED

Equality

1. Under conditions of full gospel **equality**, perfect fainess and equity would prevail in every sphere of life. All persons similarly situated would be treated exactly the same as all other such persons; all would enjoy and possess the same things. Perfect impartiality would reign, for "there should be an equality among all men." (Mosiah 27:3; Alma 1:26.) By way of illustration, the gospel message itself is and should be freely availabe to all men. (Third Article of Faith.) The Lord "inviteth them **all** [this is a prophetic statement for the black race] to come unto him and partake of his goodness; and he denieth none that come unto him, **black and white, bond and free, male and female; and he remambereth the heathen**; and **all are alike unto God, both Jew and Gentile.**" (2 Ne. 26:33.)

Perfect equality does not now prevail, either in the world or in the Church. But when life is perfected among the saints and when the highest gospel law is lived, then both temporal and spiritual equality will prevail. Temporal adjustments under the principles of consecration will make "every man qual accordin to his circumstances and his **wants** and **needs**." (D. & C. 51:3; 82:17.) "In your temporal things you shall be qual, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." (E. & C. 70:14.) "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." (D. & C. 70:14.) "For if ye

are not equal in earthly things ye cannto be equal in obtaining heavenly things." (D. & C. 78:3-7.)
2. Exalted beings will enjoy **eternal equality** in their high celestial status. "And he makes them equal in **power**, and in **might**, and in **dominion.**" (D. & C. 76:95.) [This takes place in the Fulness of the Melchizedek Priesthood in the New and Everlasting Covenant of Celestial Marriage.] "And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritances and be made **equal with him.**" (D. & C. 88:107.) **[How can a married person be made equal with a person who is not. We are give the blessings of the fulness of the New and Everlasting Covenant of Marriage to be made equal with God and His Christ...]** In other words, they all enjoy exaltation; all live the same kind of life; all exercise the same power, the power of God; all are possessed of the same Spirit, the Spirit of truth; all are gods and have eternal increase; all are joint-heirs with Christ [**again if we all have eternal increase and are made brougt up the the standard of God and Joint-heirs with Christ it must mean that he is living the same law that he has brought us up to live]** possessing all things with him, and being inheritors of all that the Father hath. (Mormon Doctrine, p. 231.) [Get with Lynn on this concept and explain how when we become parents we have all that our parents have, we have the same power, the same authority, we are like them and see them as they really are...
Scripture, when he comes we shall see Him and know him as he really is for we shall be like him.... Parenthood..... Fatherhood and Motherhood includes all the blessings as long as they are bound in the Fulness and Sealings of the New and Everlasting Covenant of Marriage and all its Crowning ordiances and the ratifing seal of the Holy Ghost...]

Eternal God
Both the Father and the Son carry the **exalted** name-title, **Eternal God.** Both are **exalted Beings** and as such are Eternal; **both** are from **everlasting to everlasting**, with all that this phrase **connotates**;

> Everlasting to Everlasting: by gaining exaltation-which includes the fulness of the Father and "a **continuation of seeds forever and ever**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to everlasting**, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.
> Our Eternal Father, of course, now has this kind of and existence. "There is a God in heaven," the revelation says, of him "who is infinite and eternal, from everlasting to everlasting the same unchangeable God." (D. & C. 20:17; 109:77.) Christ also describes himself as being **"from everlasting to everlasting."** (D. & C. 61:1; Ps. 90:2; Docrtines of Salvation, vol. 1, pp. 10-12.) (Mormon Doctrine, p. 244.)
> both are beyond finite comprehension in **power**, **dominion**, **godly attributes**, **and eternal glory**. (D. & C. 121:32.) By their eternal grace men have been [1] created [by the Father], [2] redeemed [by the Son], and placed as possible heirs of **all things**. (Mormon Doctrine, p. 236-237.)

Eternal lives
Those who gain eternal life (exaltation) also gain **eternal lives**, meaning that in the resurrection thy have **eternal "increase," a "continuation of the seeds," a "continuation of the lives."** Their spirit progeny will "continue as

innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them." (D. & C. 131:1-4; 132:19-25, 30, 55.)
"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy priesthood,: the Prophet says, "they will cease to increase when they die; that is, they will not have any **children after the resurrection.**" Then with reference to those who have been properly sealed in marriage and who have thereafter endured in righteousness until their callings and elections were made sure by revelation he adds: "But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin agains the Holy Ghost, [their callings and elections having been made sure through perfect devotion to the truth, they] [Dave: Sure by the hand of the holy priesthood and ratified and made sure by the Holy Ghost] will continue to increase and have **children in the celestial glory.**" (Teachings, pp. 300-301.)
The opposite of eternal lives is **eternal deaths.** Those who come up separately and singly in the resurrection and who therefore do not have spirit children eternally are said to inherit "the deaths." (D. & C. 132:16-17, 25.) (Mormon Doctrine, p. 237-238.)
Eternal progression
...In the full sense, eternal progression is enjoyed only by those who receive exaltation. Exalted persons have all power, all knowledge, and all wisdom; they gain a fulness of truth, becoming one with the Father
Those who gain exaltation, having thus enjoyed the fulness of eternal progression, become like God. It should be realized that God is not progressing in knowledge, truth, virtue, wisdom, or any of the attributes of godliness. He has already gained these things in their fulness. But he **is progressing in the sense that his creations increase, his dominions expand, his spirit offspring multiply, and more kingdoms are added to his domains.** (Doctrines of Salvation, vol. 1, pp. 5-10.) (Mormon Doctrine, p. 238-239.)

Eternity to eternity.
Those who become gods will then be from eternity to eternity, everlastingly the same, always possessing the fulness of all things and multiplying their race without end. (Doctrines of Salvation, vol. 1, pp. 10-12.) (Momon Doctrine, p. 240.)

Everlasting to Everlasting
By gaining exaltation-which includes the fulness of the Father and "a **continuation of seeds forever and ever**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to everlasting**, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.
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Exaltation
Celestial marriage is the gate to **exaltation**, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives. Those who obtain it gain an inheritance in highest of three heavens within the celestial kingdom. (D. & C. 131:1-4.)

Gospel Mysteries

They have eternal increase, a continuation of the seeds forever and ever, a continuation of the lives, eternal lives; that is, they have spirit children in the resurrection, in relation to which offspring they stand in the same position that God our Father stands to us. They inherit in due course the fulness of the glory of the Father, meaning that they have all power in heaven and on earth. (D. & C. 76:50-60; 93:1-40.) "**Then shall they be gods**, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have **all power**, and the angels are subject unto them." (D. & C. 132:16-26; Docrines of Salvation, vol. 2, pp. 35-79.)

Although **salvation** may be defined in many ways to mean many things, in its most pure and perfect definition it is a synonym of **exaltation.** This was the way in which the Prophet used it when he left us this inspired explanation: "Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, **where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constituet the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.

"We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be dispute among those who believe the Bible, that it is Christ: all will agree in this, that **he is the prototype or standard of salvation**; or, in other words, that he is a **saved being.** And if we should continue our interrogation and ask how it is that he is saved, the answer would be-because **he is a just and holy being**; and if he were anything different from what he is, he would not be saved; for **his salvation depends on his being precisely what he is and nothing else**; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; **for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him.**"

After quoting many passages of scripture, the record of the Prophet's teachings continues: "These teachings of the Savior most clearly show unto us the **nature of salvation**, and what he proposed unto the human family when he proposed to save them--that **he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge truns the door of salvation.**" (Lectrues on Faith, pp. 63-67.) (Mormon Doctrine, p 258.)

Exemplar

With reference to "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" (D. & C. 132:7)--that is, in **all** things--he leads the way and sets an example for his brethren. "Follow thou me," is the cry. (2 Ne. 31:10.) "What manner of men ought ye to be?" he asked; and then answered: "Verily I say unto you, even as I am." (3 Ne. 27:27.) (Mormon Doctrine, p. 259).

FILE NAME:MARR_CHR.DOC

THE MARRIAGE OF CHRIST

by Richard Ware

Concepts dealing with understanding the marriage of Christ:

1. Christ obtained a fulness of the priesthood by obtaining the fulness of the ordinances of the house of the Lord. This obviously, must include temple marriage. (1)

2. Jesus was married at the wedding of Cana of Galilee. (5,6,11,18,23)

3. There are individuals alive today who are descendants of the Savior and of the original Twelve apostles. (8,9,12,14,15,16,19)

4. Christ was a polygamist. (2,3,4,5,6,7,10,11)

5. According to the Prophet Joseph, the Savior received the fulness of the priesthood on the Mount of Transfiguration. In order for Christ to have received this he must have been married first.

6. See #24 for additional interesting thoughts from the Jewish viewpoint.

THE MARRIAGE OF CHRIST

1. Teaching of the Prophet Joseph Smith, p. 308; June 11, 1843; Joseph Smith Jr.

If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

2. J.D. 1:345-346; August 7, 1853; Salt Lake Tabernacle; Elder Jedediah M. Grant.

What does old Celsus say, who was a physician in the first century, whose medical works are esteemed very highly at the present time. . . .He says, 'The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him.' After Jesus went from the stage of action, the Apostles followed the example of their master. For instance, John the beloved disciple, writes in his second Epistle, 'Unto the elect lady and her children, whom I love in the truth.' Again, he says, 'Having many things to write unto you (or communicate), I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.' Again---'The children of thy elect sister greet thee.' This ancient philosopher says they were both John's wives. Paul says, "Mine answer to them that do examine me is this:---Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas." He, according to Celsus, had a numerous train of wives. The grand reason of

the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were 'Mormons'.

3. The Seer, pp. 159-160; October 1853; Elder Orson Pratt.

The Evangelists do not particularly speak of the marriage of Jesus; but this is not to be wondered at, for St. John says: 'There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.' (John 21:25) One thing is certain, that there were several holy women that greatly loved Jesus---such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, the Apostles, He appeared first to these women, or at least to one of them---namely, Mary Magdalene. Now, it would be very natural for a husband in the resurrection to appear first to his own dear wives, and afterwards show himself to his other friends. If all the acts of Jesus were written, we no doubt should learn that these beloved women were his wives.

4. The Seer, p. 172 Vol 1, No 11; November, 1853; Elder Orson Pratt.

From the passage in the forty-fifth Psalm, it will be seen that the great Messiah who was the founder of the Christian religion, was a Polygamist, as well as the Patriarch Jacob and the prophet David from whom He descended according to the flesh. Paul says concerning Jesus, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16) Abraham the Polygamist, being a friend of God, the Messiah chose to take upon himself his seed; and by marrying many honorable wives himself, show to all future generations that he approbated the plurality of Wives under the Christian dispensation, as well as under the dispensations in which His Polygamist ancestors lived.

5. J.D. 2:79-82; October 6, 1854; Pres. Orson Hyde; General Conference, S.L.C.

Our first parents, then, were commanded to multiply and replenish the earth; and if the Savior found it his duty to be baptized to fulfill all righteousness, a command of far less importance than that of multiplying his race, (if indeed there is any difference in the commandments of Jehovah, for they are all important, and all essential), would he not find it his duty to join in with the rest of the faithful ones in replenishing the earth? 'Mr. Hyde, do you really wish to imply that the immaculate Savior begat children? It is a blasphemous assertion against the purity of the Savior's life, to say the least of it. The holy aspirations that ever ascended from him to his Father would never allow him to have any such fleshly and carnal connexions, never, no never.' This is the general idea; but the Savior never thought it beneath him to obey the mandate of his Father; he never thought this stooping beneath his dignity; he never despised what God had made. . .'Then you really mean to hold to the doctrine that the Savior of the world was married; do you mean to be understood so? And if so, do you mean to be understood that he had more than one wife?' There is an old prophecy of Isaiah, which I cannot stop to read, but you will find it in the 53rd chapter of his prophecies; read the whole of the chapter. This particular prophecy speaks of Christ all the way

through. It is there said, 'When thou shalt make his soul an offering for sin, he shall see his seed.' If he has no seed, how could he see them? How was it with Mary and Martha, and other women that followed him? In old times, and it is common in this day, the women, even as Sarah, called their husbands Lord; the word Lord is tantamount to husband in some languages, master, lord, husband, are about synonymous. In England we frequently hear the wife say, 'Where is my master?' She does not mean a tyrant, but as Sarah called her husband Lord, she designates hers by the word master. When Mary of old came to the sepulchre on the first day of the week, instead of finding Jesus she saw two angels in white, 'And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord,' or husband, 'and I know not where they have laid him. . . .Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.' Is there not here manifested the affections of a wife. These words speak the kindred ties and sympathies that are common to that relation of husband and wife. We will turn over to the account of the marriage in Cana of Galilee, and the mother of Jesus was there. Yes, and somebody else too. You will find it in the 2nd chapter of John's Gospel; remember it and read it when you go home. . . .Gentlemen, that is as plain as the translators, or different councils over this Scripture, dare allow it to go to the world, but the thing is there; it is told; Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. Now there was actually a marriage; and if Jesus was not the bridegroom on that occasion, please tell who was. . . .I do not despise to be called a son of Abraham, if he had a dozen wives; or to be called a brother, a son, a child of the Savior, if he had Mary, and Martha, and several others, as wives; and though he did cast seven devils out of one of them, it is all the same to me. . . .Well, then, he shall see his seed, and who shall declare his generation, for he was cut off from the earth? I shall say here, that before the Savior died, he looked upon his own natural children, as we look upon ours; he saw his seed, and immediately afterwards he was cut off from the earth.

[Concerning the above talk, given here in part, Pres. Brigham Young said:]

We have had a splendid address from brother Hyde, for which I am grateful. I feel in my heart to bless the people all the time, and can say amen to brother Hyde's remarks. . . .He has done so beautifully, and it will have its desired effect. (J.D. 2:90)

6. J.D. 2:210; March 18, 1855; Salt Lake City; Pres. Orson Hyde.

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children. All that I have to say in reply to that charge is this---they worship a Savior that is too pure and holy to fulfill the commands of his Father. I worship one that is just pure and holy enough 'to fulfill all righteousness;' not only the righteous law of baptism, but the still more righteous and important law 'to multiply and replenish the earth.' Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural [mortal] body, and begetting a son; and if Jesus begat children, he only 'did that which he had seen his Father do.'

7. Mary Ellen A. Kimball Journal; February 18, 1857; CHO.

[Heber C. Kimball] came to our room [and] said he did not feel well. spoke of

an ordinance which he had previously taught and said that only one of his wives had attended to it. he then spoke of our Savior and his wives but more particularly of Mary [and her] faithfulness to her Lord. * * *

8. J.D. 4:248; March 1, 1857; Salt Lake Tabernacle; Pres. Heber C. Kimball.

What do you suppose we are going to do with you? Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage. I speak of these things with a view to arouse your feelings and your faithfulness towards God the Father, and His Son Jesus Christ, that you may pray and be humble, and penitent.

9. J.D. 4:259-260; March 1857; Salt Lake City; Pres. Orson Hyde.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it. . . .Did Christ come to destroy the law of the Prophets, or to fulfill them? He came to fulfill. Did he multiply, and did he see his seed: Did he honour his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty. . . .If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, 'Our Father who art in heaven?' How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ, but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.

10. J.D. 11:328; February 10, 1867; Salt Lake Tabernacle; Pres. Brigham Young.

Yet the whole fraternity [of Freemasonry] throughout Christendom will cry out against this order [of polygamy]. "Oh dear, oh dear, oh dear!" What is the matter? "I am in pain," they all cry out, ".i am suffering at witnessing the wickedness there is in our land. Here is one of the 'relics of barbarism!'" Yes, one of the relics of Adam, of Enoch, of Noah, of Abraham, of Isaac, of Jacob, of Moses, David, Solomon, the Prophets, of Jesus, and his Apostles.

11. Journal of Wilford Woodruff; July 22, 1883.

Joseph F. Smith . . . spoke upon the marriage in Cana of Galilee. He thought Jesus was the bridegroom and Mary and Martha the brides. He also referred to Luke lOth chap., 34 to 42 verses. Also John llth chap., 2 & 5 verses, John

12:13. Joseph Smith spoke upon these passages to show that Mary and Martha manifested much closer relationship than merely a believer.

12. Journal of Oliver B. Huntington; Wednesday, December 29, 1886.

While visiting with Zina [Huntington] she related a conversation that occurred between her and a sister "Repshere" upon events in Nauvoo, where the Prophet Joseph Smith sealed her, Sister Repshere, to a Judge Adams of Springfield, Illinois.
The Prophet stated to her [Repshere] that Judge Adams was a literal descendant of Jesus Christ. The Judge died in Nauvoo and Sister Repshere, his wife, who had been married before to [a Mr.] Repshere, died at Hill Creek, Utah.
[NOTE: Judge Adams was a very close friend of the Prophet Joseph. He was one of the original nine men who received the endowment when it was first given on the 4th of May, 1842. Before Judge Adams death, Joseph said he anointed him to the Patriarchal power, and that he [Adams] had had revelations concerning his departure. The Prophet Joseph spoke at his funeral.]

13. First Presidency Letterpress Copybooks; 1877-1949, pp. 286-288; CR/1/20/#19 June 10, 1890.

[Geo. Reynolds gives a few reasons why he believed Jesus was married. Among his remarks was the following as a proof as to Christ's marriage:]

June 10, 1890

Margaret M. Parsons:

Dear Sister:

* * * ". . . . Again recollect the supper at the house of Simon the leaper, when Mary, in her great affliction, anointed the feet of the Savior. . . ."

14. Solemn Assembly Minutes, Salt Lake Temple; Sunday, 2 July, 1899.

President George Q. Cannon also spoke on the law of tithing. Among other things, said, "There are those in this audience who are descendants of the old Twelve Apostles - and, shall I say it, yes, descendants of the Savior himself. His seed is represented in this body of men."

15. Journal of Rudger Clawson, pp. 374-375; President of the Quorum of the Twelve. Minutes of a solemn assembly meeting Sunday, July 2, 1899, Salt Lake Temple.

President George Q. Cannon also spoke on the law of tithing. Among other things he said, "There are those in this audience who are descendants of the Twelve Apostles--and shall I say it, yes, Descendants of the Savior himself. His seed is represented in this body of men."
Following President Cannon, President Snow arose and said that what Brother Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true--that the Savior's seed is represented in this body of men.

16. Journal of Anthony W. Ivins. Minutes of a Solemn Assembly in the Salt Lake

Temple, Sunday, July 2, 1899.

George Q. Cannon. There are men in this congregation who are descendants of the ancient Twelve Apostles, and I shall say it, of the Son of God himself, for he had seed, and in time they shall be known.

17. Millennial Star Vol 62:97; President Joseph F. Smith; 1900.

Jesus Christ never omitted the fulfilling of a single law that God has made known for the salvation of the children of men. It would not have done for him to have come and obeyed one law and neglected another. He could not consistently do that and then say to mankind, 'Follow me.'

18. Jesus the Christ, p. 155; 1915 ed.; James E. Talmage.

She manifested concern and personal responsibility in the matter of providing for the guests. Evidently her position was different from that of one present by ordinary invitation. Whether this circumstance indicates the marriage to have been that of one of her own immediate family, or some more distant relative, we are not informed [by John's gospel].

19. Life of Heber C. Kimball, p. 185; Copyright 1955; Elder Orson F. Whitney.

His [Heber's], also, was of the Savior's lineage; in his heart a kindred spirit, in his veins the self-same blood.

20. The Gospel According to Thomas, p. 57; Translated from the Coptic Text, 1962.

. . . .They [the disciples] said to Him: Shall we then, being children, enter the Kingdom? Jesus said to them: When you make the two one, (one flesh--or marriage) and when you make the inner as the outer. . .and when you make the male and the female into a single one, (married), so that the male will not be male and female (not) be female, . . .then shall you enter (the Kingdom). Simon Peter said to them? Let Mary go out from among us, because women are not worthy of the Life. Jesus said: See, I shall lead her, so that I will make her male, (one in marriage) that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven.

21. The Gospel of Philip, pp. 96-97, 115; Translated from the Coptic Text by R. McL. Wilson; BYU/#229.8/P537/e. (c) 1962.

There were three who walked with the Lord at all times, Mary (his mother), and her sister, and Magdalene, whom they called his consort. . . .And the consort of Christ is Mary Magdalene. The Lord loved Mary more than all the disciples, and kissed her on her mouth often. The others too (the disciples) . . . .they said to him 'Why do you love her more than all of us?' The Saviour answered and said to them 'Why do I not love you like her?' [End of Translation]

22. Letter from Pres. David 0. McKay; October 10, 1966.

I have been directed to tell you that there is no scripture or revelation on

this subject [Christ being married]. The wisest presumption upon this and related subjects mentioned in your letter is that the status of Christ, a member of the Godhead, so far transcends the status of human beings and what they can attain in a life-time of utter and complete faithfulness and perfection, that we should suspend and defer all concern about His status.

23. Doc New Testament Commentary 1:135; 1973 edition; Elder Bruce R. McConkie.

John's record of the marriage in Cana is fragmentary; it does not by any means tell the whole story. From what is recorded, however, we learn:

(1) Mary seemed to be the hostess at the marriage party, the one in charge, the one responsible for the entertainment of the guests. It was she who recognized the need for more wine, who sought to replenish the supply, who directed the servants to follow whatever instructions Jesus gave. Considering the customs of the day, it is a virtual certainty that one of Mary's children was being married.

24. Interesting Thoughts:

1. The Jews were all married by age 20. Those who were not married were forced by the civil courts to marry. Celibacy was not known to them.

2. All those who were "rabbis" were married, and Christ was called a "rabbi" on many occasions: Mark 9:5; 11:21; Matt 26:25, 49; John 1:49, 38; 4:31; 9:2; 11:8; 6:25.
3. Although Christ spoke out against adultery, he did not say anything against plural marriage.

4. Plural marriage among the Jews was still the custom in the days of the Savior.

5. Failure to marry was considered a sin among the Jews.
6. The word "woman" in Greek translations means "wife".
7. The term "master" in the Greek means "husband".
8. The term "consort" means husband or wife.
9. The first commandment to have children was to obeyed by all Jews.
10. Jesus was "called" to the wedding of Cana. Jewish tradition "calls" the bridegroom to the wedding.
11. At Jewish weddings the bridegroom is the one who is to handle the refreshments or wine.
12. Only immediate family members are allowed to anoint the bodies of their dead.
13. Christ first appeared to Mary after his resurrection. 14. Christ said to Mary: "Hold me not", not "Touch me not".
15. Christ was intimate with Mary and Martha, they washed his feet and anointed his body, etc.
16. Did Christ set the example in all things for us to follow?
17. Would Christ want his marriage to be performed for him by proxy?
18. How would Christ know the problems or joys of marriage had he not experienced them?

Journal of Rudger Clawson, pp 374-375
President of the Quorum of the 12

Gospel Mysteries

Typescript of minutes of a solemn assembly held in the
Salt Lake Temple, Sunday, July 2, 1899

This being the day for the Solemn Assembly called by the First Presidency, a large number of brethren were admitted to the temple at 10 o'clock and were seated in the Celestial and Terrestrial rooms.
There were about 700 present, as follows, The First Presidency, the Twelve, First Seven Presidents of
Seventies, Presiding Patriarch, Presiding Bishopric, Presidencies of Stakes, the Bishops of Wards, Stake Presidencies of YMMIA, Relief Societies, Sunday Schools and others.
Meeting was called to order by President Lorenzo Snow. Singing by the Temple Choir: prayer by Apostle F. M. Lyman. Singing.
President Snow said that if the brethren present lived ten, fifteen, or twenty years, or perhaps less, they would go back to Jackson County. The time for returning to Jackson County is much nearer than many suppose and it is the faithful that would be selected to go, and they will be required to accept the United Order. Read of the troubles and curses that are visited upon apostates, said he would tell us what the Lord required of us today. Read Section 119 of the Doctrine and Covenants. Talked upon the subject of tithing. If the people, he said, had paid an honest tithing for the past year we would have received $1,000,000 more than we did receive, and if full tithing had been paid for the past twelve years, we would have received 10,000,000 $ more than we did receive.
Bishop Preston says, and the books prove it, that only about 50 percent tithing is paid. A half tithing or a third tithing is no tithing at all, but simply an offering. If we do not observe this law we have no promise that we shall remain in this land an hour. Said that while visiting in St. George on his recent trip the Lord revealed to him that counsel he should impart to the people, and the word of the Lord was that the Saints should pay their tithing. Trouble has come upon the people. In the south stock is dying off, crops are drying up, and the north crops were partially destroyed by frost. An effort is being made to influence the Government to disfranchise the Latter-day Saints by an constitutional amendment. How far this is due to the disobedience of our people in observing the law of tithing I do not know, but the Saints are certainly under condemnation.
Bishop Preston followed, So far as he could ascertain, he said, there is about one-fourth of the Saints that pay no tithing at all, while the average tithing paid by those who pay is not more than fifty percent, and may fall below that average.
Song. Sacrament. President Snow read Section 86, Doctrine and Covenants. Said we are the sons and daughters of the Lord, and descendants of the prophets and apostles. Said the Lord has forgiven us for our carelessness in paying our tithing in the past, but he will forgive us no longer, and if we do not obey this law, we will be scattered as were the Saints in Jackson County, and this by reason of the knowledge we have attained to. What I say is as true as God lives. We must teach the people this law of tithing--first by paying tithes ourselves. Just as sure as we live, if we do not honor the law of tithing, we will never possess the land of Jackson County, except it be by the shedding of blood, but it will not be by the shedding of blood because you will listen to my voice, and the voice of my brethren.
We are the sons of the prophets and the sons of God. The Lord will not send hornets to drive the people out of Jackson County, as he promised to drive the people out of the land of promise before the children of Israel, but he will send cyclones, earthquakes, and pestilences.
Apostle M. F. Cowley made brief remarks upon the law of tithing.
Recess. Lunch was served in the assembly room on the upper

floor. Had sandwiches, cheese, buns and cakes. In view of the long fast, the lunch seemed to be greatly relished by all.
About 5 o'clock, meeting was resumed in the Celestial and Terrestrial rooms. Singing. Instructive remarks were made by the
brethren upon the law of tithing: LeRoi Snow, Apostles George Teasdale and President Joseph F. Smith. The latter, in speaking of tithing, said the books should not only record what we do, but what we ought to have done, and did not do. A man is in poor business as President or Bishop of a Ward who says to the people, "Do as you ought to do, not as I do." The poor of a ward --the widows and orphans all should pay their tithing.
President George Q. Cannon also spoke on the law of tithing. Among other things he said, "There are those in this audience who are descendants of the Twelve Apostles--and shall I say it, yes, Descendants of the Savior himself. His seed is represented in this body of men."
Following President Cannon, President Snow arose and said that what Brother Cannon had stated respecting the literal descendants among this company of the old apostles and the Savior himself is true--that the Savior's seed is represented in this body of men. President Snow further said in conclusion he hoped the brethren would take the spirit of these meetings home with them and impart the same to the people.
A resolution to the effect that the brethren would accept the law of tithing, obey it themselves and teach it to the people was adopted by a rising vote and with uplifted hands.
President Snow then led in the sacred shout, and the meeting came to a close. Singing. Benediction by Seymour B Young.

FILE NAME:SAVWORLD.DOC

JESUS CHRIST
THE SAVIOR OF OTHER WORLDS

1. 2 Nephi 10:3; Jacob speaking.

Wherefore, as I said unto you, it must needs be expedient that Christ-for in the last night the angel spake unto me that this should be his name-should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him-for thus it behooveth our God, and there is none other nation on earth that would crucify their God.

2. Doctrine & Covenants 76:22-24.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him; That he lives; For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. That by him, and through him, and of him, the words are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

3. Times & Seasons, Vol 4:82-85; Poetic rendition of D&C 76, given in response to a poem by W. W. Phelps; February, 1843; Joseph Smith, Jr.

And I heard a great voice, bearing records from heaven, He's the Savior, and

only begotten of God--by him, of him, and through him, the worlds were all made, even all that career in the heavens so broad, Whose inhabitants, too, from the first to the last, are saved by the very same Savior of ours; And, of course, are begotten God's daughters and sons, by the very same truths, and the very same powers.

4. Signs of the Times, p. 10; Deseret Book Co., 1963 ed.; Joseph Fielding Smith.

This is a terrible arraignment against the inhabitants of this earth. Perhaps this is the reason Jesus Christ was sent here instead of to some other world, for in some other world they would not have crucified him, and his presence was needed here because of the extreme wickedness of the inhabitants of this earth.

5. Masterful Discourses, pp. 361-62; No date; Orson Pratt.
If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgression? There is a way and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the first born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of earths like this one; He has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man.

FILE:#50 TYPES OF CHRIST-FULLY ANOINTED-ELOHEIMS

|v133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.
(D&C: Section 88:133)

|v1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
|v2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
|v3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
|v4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
|v5 Why was not this ointment sold for three hundred pence, and given to the poor?
|v6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
|v7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
|v8 For the poor always ye have with you; but me ye have not always.
(NewT:John 12:1-8)

|v6 Now when Jesus was in Bethany, in the house of Simon the leper,
|v7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
|v8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
|v9 For this ointment might have been sold for much, and given to the poor.
|v10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
|v11 For ye have the poor always with you; but me ye have not always.
|v12 For in that she hath poured this ointment on my body, she did it for my burial.
|v13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.
(NewT:Matthew 26:6-13)

|v3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. |v4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
|v5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
|v6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
|v7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
|v8 She hath done what she could: she is come aforehand to anoint my body to the burying.
|v9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.
(NewT:Mark 14:3-9)

|v1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
|v2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
|v3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
|v4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
|v5 Why was not this ointment sold for three hundred pence, and given to the poor?
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|v7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
|v8 For the poor always ye have with you; but me ye have not always.
(NewT:John 12:1-8)

|v37 And, behold, a woman in the city, which was a sinner, when she knew that

Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,
|v38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
|v39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.
|v40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
|v41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
|v42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
|v43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.
|v44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.
|v45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
|v46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
|v47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
|v48 And he said unto her, Thy sins are forgiven.
|v49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
|v50 And he said to the woman, Thy faith hath saved thee; go in peace.
(NewT:Luke 7:37-50)

|v37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,
|v38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
|v39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.
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|v45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
|v46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
|v47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

|v48 And he said unto her, Thy sins are forgiven.
|v49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
|v50 And he said to the woman, Thy faith hath saved thee; go in peace.
(NewT:Luke 7:37-50)

|v9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
|v10 And she went and told them that had been with him, as they mourned and wept.
|v11 And they, when they had heard that he was alive, and had been seen of her, believed not.
(NewT:Mark 16:9-11)

|v11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,
|v12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
|v13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

|v14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
|v15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
|v16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
|v17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
|v18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
(NewT:John 20:11-18)

|v59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
|v60 And his mother answered and said, Not so; but he shall be called John.
|v61 And they said unto her, There is none of thy kindred that is called by this name.
|v62 And they made signs to his father, how he would have him called.
|v63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
|v64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
|v65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
|v66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
|v67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
|v68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
|v69 And hath raised up an horn of salvation for us in the house of his servant David;
|v70 As he spake by the mouth of his holy prophets, which have been since the

world began:
|v71 That we should be saved from our enemies, and from the hand of all that hate us;
|v72 To perform the mercy promised to our fathers, and to remember his holy covenant;
|v73 The oath which he sware to our father Abraham,
|v74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
|v75 In holiness and righteousness before him, all the days of our life.
|v76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
|v77 To give knowledge of salvation unto his people by the remission of their sins,
|v78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
|v79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
(NewT:Luke 1:59-79)

|v7 And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;
(D&C: Section 27:7)

|v27 Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.
|v28 For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.
(D&C: Section 84:27-28)

|v57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
|v58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
|v59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
|v60 And his mother answered and said, Not so; but he shall be called John.
|v61 And they said unto her, There is none of thy kindred that is called by this name.
|v62 And they made signs to his father, how he would have him called.
|v63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
|v64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
|v65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
|v66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
|v67 And his father Zacharias was filled with the Holy Ghost, and prophesied,

saying,
|v68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
|v69 And hath raised up an horn of salvation for us in the house of his servant David;
|v70 As he spake by the mouth of his holy prophets, which have been since the world began:
|v71 That we should be saved from our enemies, and from the hand of all that hate us;
|v72 To perform the mercy promised to our fathers, and to remember his holy covenant;
|v73 The oath which he sware to our father Abraham,
|v74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
|v75 In holiness and righteousness before him, all the days of our life.
|v76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
|v77 To give knowledge of salvation unto his people by the remission of their sins,
|v78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
|v79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
|v80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.
(NewT:Luke 1:57-80)

|v6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
|v7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
|v8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
|v9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
|v10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
|v11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. |v12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
|v13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
|v14 Glory to God in the highest, and on earth peace, good will toward men.
|v15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
|v16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
|v17 And when they had seen it, they made known abroad the saying which was told them concerning this child.
|v18 And all they that heard it wondered at those things which were told them by the shepherds.
|v19 But Mary kept all these things, and pondered them in her heart.
|v20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
|v21 And when eight days were accomplished for the circumcising of the child,

his name was called JESUS, which was so named of the angel before he was conceived in the womb.
(NewT:Luke 2:6-21)

|v19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.
(BofM:2 Nephi 25:19)

|v8 And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.
(BofM:Mosiah 3:8)

|v12 And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.
(BofM:Helaman 14:12)

|v52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.
(PoGP:Moses 6:52)

|v22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;
|v23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)
|v24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
|v25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
|v26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
|v27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
|v28 Then took he him up in his arms, and blessed God, and said,
|v29 Lord, now lettest thou thy servant depart in peace, according to thy word:
|v30 For mine eyes have seen thy salvation,
|v31 Which thou hast prepared before the face of all people;
|v32 A light to lighten the Gentiles, and the glory of thy people Israel.
|v33 And Joseph and his mother marvelled at those things which were spoken of him.
|v34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

|v35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
|v36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;
|v37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.
|v38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
|v39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
|v40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
(NewT:Luke 2:22-40)

|v1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
|v2 And when he had fasted forty days and forty nights, he was afterward an hungred.
|v3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
|v4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
|v5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
|v6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
|v7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
|v8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
|v9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
|v10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
|v11 Then the devil leaveth him, and, behold, angels came and ministered unto him.
(NewT:Matthew 4:1-11)

|v9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
|v10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
|v11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
(NewT:Mark 1:9-11)

|v21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

|v22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
(NewT:John 3:21-22)

|v21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
|v22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
(NewT:Luke 3:21-22)

|v32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
|v33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
|v34 And I saw, and bare record that this is the Son of God. (NewT:John 1:32-34)

|v1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
|v2 And when he had fasted forty days and forty nights, he was afterward an hungred.
|v3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
|v4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
|v5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
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|v7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
|v8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
|v9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
|v10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
|v11 Then the devil leaveth him, and, behold, angels came and ministered unto him.
(NewT:Matthew 4:1-11)

|v12 And immediately the Spirit driveth him into the wilderness.
|v13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.
|v14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
(NewT:Mark 1:12-14)

|v1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
|v2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

|v3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
|v4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
|v5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
|v6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
|v7 If thou therefore wilt worship me, all shall be thine. |v8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
|v9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
|v10 For it is written, He shall give his angels charge over thee, to keep thee:
|v11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
|v12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
|v13 And when the devil had ended all the temptation, he departed from him for a season.

|v14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
(NewT:Luke 4:1-14)

|v15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
|v16 And of his fulness have all we received, and grace for grace.
|v17 For the law was given by Moses, but grace and truth came by Jesus Christ.
|v18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

|v19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
|v20 And he confessed, and denied not; but confessed, I am not the Christ.
|v21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
|v22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
|v23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
|v24 And they which were sent were of the Pharisees.
|v25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
|v26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
|v27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
|v28 These things were done in Bethabara beyond Jordan, where John was baptizing.

|v29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
|v30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

|v31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
|v32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
|v33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
|v34 And I saw, and bare record that this is the Son of God.

|v35 Again the next day after John stood, and two of his disciples;
|v36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! (NewT:John 1:15-36)

|v6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.
|v7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;
|v8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation--
|v9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.
|v10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.
|v11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

|v12 And I, John, saw that he received not of the fulness at the first, but received grace for grace;
|v13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;
|v14 And thus he was called the Son of God, because he received not of the fulness at the first.
|v15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.
|v16 And I, John, bear record that he received a fulness of the glory of the Father;
|v17 And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

|v18 And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.
|v19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.
|v20 For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.
|v21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;
|v22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.
|v23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;
|v24 And truth is knowledge of things as they are, and as they were, and as

they are to come;
|v25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.
|v26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;
|v27 And no man receiveth a fulness unless he keepeth his commandments.
|v28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.
(D&C: Section 93:6-28)

|v41 Now his parents went to Jerusalem every year at the feast of the passover.
|v42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
|v43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
|v44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.
|v45 And when they found him not, they turned back again to Jerusalem, seeking him.
|v46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
|v47 And all that heard him were astonished at his understanding and answers.
|v48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
|v49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
|v50 And they understood not the saying which he spake unto them.
|v51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
|v52 And Jesus increased in wisdom and stature, and in favour with God and man.
(NewT:Luke 2:41-52)

|v1 In those days came John the Baptist, preaching in the wilderness of Judaea,
|v2 And saying, Repent ye: for the kingdom of heaven is at hand.
|v3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
|v4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
|v5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
|v6 And were baptized of him in Jordan, confessing their sins.
(NewT:Matthew 3:1-6)

|v1 The beginning of the gospel of Jesus Christ, the Son of God;
|v2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
|v3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
|v4 John did baptize in the wilderness, and preach the baptism of repentance

for the remission of sins.
|v5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
|v6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
|v7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
|v8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
(NewT:Mark 1:1-8)

|v1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
|v2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
|v3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
|v4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
|v5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
|v6 And all flesh shall see the salvation of God.
(NewT:Luke 3:1-6)

|v13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

|v14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
|v15 That whosoever believeth in him should not perish, but have eternal life.

|v16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
|v17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
(NewT:John 3:13-17)

|v9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
|v10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
|v11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
(NewT:Mark 1:9-11)

|v21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
|v22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

(NewT:Luke 3:21-22)

|v35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
|v36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
|v37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
|v38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
|v39 Or when saw we thee sick, or in prison, and came unto thee?
|v40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
(NewT:Matthew 25:35-40)

|v22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

|v23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
|v24 For John was not yet cast into prison.

|v25 Then there arose a question between some of John's disciples and the Jews about purifying.
|v26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
|v27 John answered and said, A man can receive nothing, except it be given him from heaven.
|v28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
|v29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
|v30 He must increase, but I must decrease.
|v31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
|v32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
|v33 He that hath received his testimony hath set to his seal that God is true.
|v34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
|v35 The Father loveth the Son, and hath given all things into his hand.
|v36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
(NewT:John 3:22-36)

Anointed One.
Jesus is spoken of as the Christ and the Messiah, which means he is the one anointed of the Father to be his personal representative in all things pertaining to the salvation of mankind. The English word Christ is from a Greek word meaning Anointed, and is the equivalent of Messiah, which is from a Hebrew and Aramaic term meaning Anointed. See Ps. 2:2; Isa. 61:1-3; Luke

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4:16-32; Acts 4:23-30; 10:38. (Bible Dictionary, p. 609)

D&C 132:23-24
But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.
This is eternal lives-to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

Apostles: [Apostles of God to our eternal families as per blessing in D&C 132: 23-24]

Types of Christ
Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) **a temptation of the appetite**; (2) **yielding to the pride and fashion and vanity of thise alienated from the things of God**; **or** (3) **a gratifying of the passion, or a desir for the riches of the world, or power among men.** (David O. McKay, Conference Report, Oct. 1911, p. 59.)

Saints Saved at Second Coming
1 Thessalonians 4:13-18
Salvation is given the saints--all of them, both the living and the dead--at the Second Coming. The living are caught up to meet their returing Lord, and with him they shall return to live on this earth, which will then be changed and received its paradisical glory. (Tenth Article of Faith.) When the living arrive at the age of a tree, 100 years, they shall be changed from mortality to immortality in the twinkling of an eye and shall then **reign as kings and priests in exalted glory.** (D. & C. 101:23-31.) [This means that they and their spouces have had all the ordiances available in the temple of the most high and can therefore be changed at any time as a twinkling of an eye. D&C 132:7.]
Also at our Lord's return, the righteous dead shall come forth from their graves with celestial bodies to meet their God. They, then, **as kings and priests**, [Meaning they are such before the resurrection, this ordiance performed either when they are alive or by proxie for them before they are raised.] (Rev. 5:10.) Thus the saints, whether they sleep in the Lord or live in the flesh until he comes, shall inherit glory and honor and salvation at his Coming. [Their Lamps are filled and one of the wise virgins and the have the Fulness of the Priesthood-all the ordiances of the New and Everlasting covenant of Marriage.] (2 Ne. 9:15-16.)

16-17.
"A trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth -- yea, even the dead which died in me, to receive a **crown of righteousness**, and be clothed upon , even as I am, to be with me, that we may be one." (D. & C. 29:13.) "And the saints that are upon the earth, who are alive, shall be quickened and be cautht up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven--They **are Christ's** [A Christ is one who is Annointed with the fulness of the Priesthood.] The first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God." (D. & C. 88:96-98.) (DNTC 3, p.

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52.)

"The priesthood is an everlasting principle, and exited with God form eternity, and will to eternity, without beginning of days or end of years.: (Teachings, p. 157.) Christ and others held the priesthood in pre-existence. Andam, the Prophet says, "obtained in in the creation, before the world was formed." (Teachings, p. 157.)
but as pertaining to his mortal ministry, Christ our Lord received the Melchizedek Priesthood here on earth, and was ordained to the office of a high priest therein, thus setting an example for others and being in all things the Prototype of salvation. With reference to the mortal receipt of the holy order which is his, and which he had afore used to create this and an infinite number of other worlds, and which he had in fact given to Melchizedek in the first instance, the Prophet says: "If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtainted it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (Teachings, p. 308.) [Christ had to be Married and sealed up to eternal life] (DNTC 3, p. 156-157.)

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|v6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
(NewT:Matthew 9:6)

|c11|v0 Jesus acclaims John as more than a prophet--The cities of Chorazin, Bethsaida, and Capernaum upbraided for unbelief--The Son reveals the Father--The yoke of Christ is easy and his burden light.
(NewT:Matthew 11:Heading)

|v27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.
(NewT:Matthew 11:27)

|v8 For the Son of man is Lord even of the sabbath day.
(NewT:Matthew 12:8)

|v33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.
(NewT:Matthew 14:33)

|v13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
(NewT:Matthew 16:13)

|v16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
(NewT:Matthew 16:16)

|v27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.
(NewT:Matthew 16:27)

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|v28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.
(NewT:Matthew 16:28)

|v9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
(NewT:Matthew 17:9)

|v12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
(NewT:Matthew 17:12)

|v22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
(NewT:Matthew 17:22)

|c18|v0 How we are to treat our offending brethren--The Son of Man came to save that which was lost--All of the Twelve receive the keys of the kingdom--Why we should forgive.
(NewT:Matthew 18:Heading)

|v28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
(NewT:Matthew 19:28)

|v18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,
(NewT:Matthew 20:18)

|v28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
(NewT:Matthew 20:28)

|v27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
(NewT:Matthew 24:27)

|v30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.
(NewT:Matthew 24:30)

|v37 But as the days of Noe were, so shall also the coming of the Son of man be.
(NewT:Matthew 24:37)

|v39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
(NewT:Matthew 24:39)

|v44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
(NewT:Matthew 24:44)
|v13 Watch therefore, for ye know neither the day nor the hour wherein the

Son of man cometh.
(NewT:Matthew 25:13)

|v31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
(NewT:Matthew 25:31)

|v2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.
(NewT:Matthew 26:2)

|v45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
(NewT:Matthew 26:45)

|v64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
(NewT:Matthew 26:64)

|v40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.
(NewT:Matthew 27:40)

|v43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.
(NewT:Matthew 27:43)

|v54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. (NewT:Matthew 27:54)

|v19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
(NewT:Matthew 28:19)

|v1 The beginning of the gospel of Jesus Christ, the Son of God;
(NewT:Mark 1:1)

|v10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
(NewT:Mark 2:10)

|v28 Therefore the Son of man is Lord also of the sabbath.
(NewT:Mark 2:28)

|v11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.
(NewT:Mark 3:11)

|v31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.
(NewT:Mark 8:31)

|v38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

(NewT:Mark 8:38)

|v9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
(NewT:Mark 9:9)

|v12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
(NewT:Mark 9:12)

|v31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.
(NewT:Mark 9:31)

|v33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
(NewT:Mark 10:33)

|v45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
(NewT:Mark 10:45)

|v26 And then shall they see the Son of man coming in the clouds with great power and glory.
(NewT:Mark 13:26)

|v32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
(NewT:Mark 13:32)

|v34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
(NewT:Mark 13:34)

|v21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.
(NewT:Mark 14:21)

|v41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
(NewT:Mark 14:41)

|v61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
(NewT:Mark 14:61)

|v62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
(NewT:Mark 14:62)

|v39 And when the centurion, which stood over against him, saw that he so

cried out, and gave up the ghost, he said, Truly this man was the Son of God.
(NewT:Mark 15:39)

|v35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
(NewT:Luke 1:35)

|v2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
(NewT:Luke 3:2)

|v3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
(NewT:Luke 4:3)

|v9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
(NewT:Luke 4:9)

|v41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.
(NewT:Luke 4:41)

|v24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
(NewT:Luke 5:24)

|v5 And he said unto them, That the Son of man is Lord also of the sabbath.
(NewT:Luke 6:5)

|v22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. (NewT:Luke 6:22)

|v34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
(NewT:Luke 7:34)

|v22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.
(NewT:Luke 9:22)

|v26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.
(NewT:Luke 9:26)

|v44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.
(NewT:Luke 9:44)

|v56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.
(NewT:Luke 9:56)

|v58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
(NewT:Luke 9:58)

|c10|v0 Jesus calls, empowers, and instructs the seventy--They preach and heal--Those who receive his disciples receive Christ--The Father is revealed by the Son--Jesus gives the parable of the good Samaritan.
(NewT:Luke 10:Heading)

|v22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.
(NewT:Luke 10:22)

|v30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.
(NewT:Luke 11:30)

|v8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: (NewT:Luke 12:8)

|v10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.
(NewT:Luke 12:10)

|v40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (NewT:Luke 12:40)

|v22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
(NewT:Luke 17:22)

|v24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
(NewT:Luke 17:24)

|v26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
(NewT:Luke 17:26)

|v30 Even thus shall it be in the day when the Son of man is revealed.
(NewT:Luke 17:30)

|v8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?
(NewT:Luke 18:8)

|v31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
(NewT:Luke 18:31)

|v10 For the Son of man is come to seek and to save that which was lost.
(NewT:Luke 19:10)

|v27 And then shall they see the Son of man coming in a cloud with power and great glory.
(NewT:Luke 21:27)

|v36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
(NewT:Luke 21:36)

|v22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!
(NewT:Luke 22:22)

|v48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
(NewT:Luke 22:48)

|v69 Hereafter shall the Son of man sit on the right hand of the power of God.
(NewT:Luke 22:69)
|v70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.
(NewT:Luke 22:70)

|v7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
(NewT:Luke 24:7)

|v34 And I saw, and bare record that this is the Son of God.
(NewT:John 1:34)

|v49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
(NewT:John 1:49)

|v51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
(NewT:John 1:51)

|c3|v0 Jesus tells Nicodemus men must be born again--God so loved the world that the Only Begotten Son came to save men--John the Baptist testifies: He that believeth on the Son hath everlasting life.
(NewT:John 3:Heading)

|v13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.
(NewT:John 3:13)

|v14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
(NewT:John 3:14)

|v17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
(NewT:John 3:17)

|v35 The Father loveth the Son, and hath given all things into his hand.
(NewT:John 3:35)

|v36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
(NewT:John 3:36)

|c5|v0 Jesus heals an invalid on the Sabbath--Why men must honor the Son--Jesus promises to take gospel to the dead--Man is resurrected, judged, assigned his glory by the Son--Jesus obeys divine law of witnesses.
(NewT:John 5:Heading)

|v19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
(NewT:John 5:19)

|v20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
(NewT:John 5:20)

|v21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
(NewT:John 5:21)

|v22 For the Father judgeth no man, but hath committed all judgment unto the Son:
(NewT:John 5:22)

|v23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
(NewT:John 5:23)

|v25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
(NewT:John 5:25)
|v26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;
(NewT:John 5:26)

|v27 And hath given him authority to execute judgment also, because he is the Son of man.
(NewT:John 5:27)

|v27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
(NewT:John 6:27)

|v40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
(NewT:John 6:40)

|v53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
(NewT:John 6:53)

|v62 What and if ye shall see the Son of man ascend up where he was before?
(NewT:John 6:62)

|v69 And we believe and are sure that thou art that Christ, the Son of the living God.
(NewT:John 6:69)

|v28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
(NewT:John 8:28)

|v35 And the servant abideth not in the house for ever: but the Son abideth ever.
(NewT:John 8:35)

|v36 If the Son therefore shall make you free, ye shall be free indeed.
(NewT:John 8:36)

|v35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
(NewT:John 9:35)

|c10|v0 Jesus is the good Shepherd--He gained power over death from his Father--He promises to visit his other sheep--He proclaims: 'I am the Son of God.'
(NewT:John 10:Heading)

|v36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?
(NewT:John 10:36)

|v4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.
(NewT:John 11:4)

|v27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
(NewT:John 11:27)

|v23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
(NewT:John 12:23)

|v34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
(NewT:John 12:34)

|v31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
(NewT:John 13:31)

|v13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
(NewT:John 14:13)
|v7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
(NewT:John 19:7)

|v31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
(NewT:John 20:31)

|c21|v0 Jesus appears to the disciples at the sea of Tiberias--He saith: 'Feed my sheep'--He foretells Peter's martyrdom and John's translation--'Jesus is the Christ, the Son of God.'
(NewT:John 21:Heading)

|v56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
(NewT:Acts 7:56)

|v37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
(NewT:Acts 8:37)

|v20 And straightway he preached Christ in the synagogues, that he is the Son of God.
(NewT:Acts 9:20)

|v28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
(NewT:1 Corinthians 15:28)

|v19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.
(NewT:2 Corinthians 1:19)

|v20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
(NewT:Galatians 2:20)

|c1|v0 The Son is in the express image of the person of the Father--Christ is the Only Begotten Son and thus above the angels.
(NewT:Hebrews 1:Heading)

|v8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
(NewT:Hebrews 1:8)

|c3|v0 Christ is the Apostle and High Priest of our profession--Jesus, being the Son is more than a servant--Now is the time and the day of our salvation.
(NewT:Hebrews 3:Heading)

|v14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.
(NewT:Hebrews 4:14)

|v6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
(NewT:Hebrews 6:6)

|v3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

(NewT:Hebrews 7:3)

|v28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
(NewT:Hebrews 7:28)

|v29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
(NewT:Hebrews 10:29)

|v22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
(NewT:1 John 2:22)

|v23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.
(NewT:1 John 2:23)

|v24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
(NewT:1 John 2:24)

|v8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.
(NewT:1 John 3:8)

|v9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
(NewT:1 John 4:9)

|v14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
(NewT:1 John 4:14)
|v15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
(NewT:1 John 4:15)

|v5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
(NewT:1 John 5:5)

|v10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.
(NewT:1 John 5:10)

|v12 He that hath the Son hath life; and he that hath not the Son of God hath not life.
(NewT:1 John 5:12)

|v13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(NewT:1 John 5:13)

|v20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
(NewT:1 John 5:20)

|v3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
(NewT:2 John 1:3)

|v9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
(NewT:2 John 1:9)

|v13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
(NewT:Revelation 1:13)

|v18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;
(NewT:Revelation 2:18)

|v14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.
(NewT:Revelation 14:14)

|v5 In due course the plates were delivered to Joseph Smith, who translated them by the gift and power of God. The record is now published in many languages as a new and additional witness that Jesus Christ is the Son of the living God and that all who will come unto him and obey the laws and ordinances of his gospel may be saved.
(BofM:Introduction 2:5)

|v1 Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which

is one God. Amen.
(BofM:Introduction 3:1)

FILE NAME:FIVEWON.DOC

THE FIVE WOUNDS OF CHRIST

1. A Great Mystery, p. 267; Unpub Mss; abt 1970; Eugene Seaich

Based, however, on passages such as Gal. 6:17 ("From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus"), and 2 Cor. 4:10 ("Always bearing about in the body the dying of the Lord Jesus"), the symbol of the Cross was changed in certain traditions to the stigmata of the nails in the palms of the hands and the feet. Thus we encounter throughout medieval art and mysticism the signs of the "Five Sacred Wounds" in the actual flesh of believers....This tradition obviously goes back to the ancient belief that the initiate takes the marks of Christ's suffering upon himself. (Gal. 2:20: "I am crucified with Christ!").

2. The Message of The Joseph Smith Papyri, p. 71; 1975 ed.; Hugh Nibley.

G. The ship having safely passed, the lion, symbol of bloody sacrifice, renders the great serpent incapacitated by inflicting upon him five wounds.

3. The Ensign/November 1981, p. 9; Oct Gen Conf; Elder Neal A. Maxwell.

Should we seek to counsel Him in courage? Should we rush forth eagerly to show Him our mortal medals---our scratches and bruises---He who bears His five special wounds?
Does not His "word of power" actually bring entire new worlds into being and cause others to pass away?

FILE NAME: CHRISTS

|v133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.
(D&C: Section 88:133)

|v1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
|v2 There they made him a supper; and Martha served: but Lazarus was one of

them that sat at the table with him.
|v3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
|v4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
|v5 Why was not this ointment sold for three hundred pence, and given to the poor?
|v6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
|v7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
|v8 For the poor always ye have with you; but me ye have not always.
(NewT:John 12:1-8)

|v6 Now when Jesus was in Bethany, in the house of Simon the leper,
|v7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
|v8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
|v9 For this ointment might have been sold for much, and given to the poor.
|v10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
|v11 For ye have the poor always with you; but me ye have not always.
|v12 For in that she hath poured this ointment on my body, she did it for my burial.
|v13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.
(NewT:Matthew 26:6-13)

|v3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.
|v4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
|v5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
|v6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
|v7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
|v8 She hath done what she could: she is come aforehand to anoint my body to the burying.
|v9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.
(NewT:Mark 14:3-9)

|v1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
|v2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
|v3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

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|v7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
|v8 For the poor always ye have with you; but me ye have not always.
(NewT:John 12:1-8)

|v37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,
|v38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
|v39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. |v40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
|v41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
|v42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
|v43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.
|v44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.
|v45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
|v46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
|v47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
|v48 And he said unto her, Thy sins are forgiven.
|v49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
|v50 And he said to the woman, Thy faith hath saved thee; go in peace.
(NewT:Luke 7:37-50)

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|v45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
|v46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
|v47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
|v48 And he said unto her, Thy sins are forgiven.
|v49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
|v50 And he said to the woman, Thy faith hath saved thee; go in peace.
(NewT:Luke 7:37-50)

|v9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
|v10 And she went and told them that had been with him, as they mourned and wept.
|v11 And they, when they had heard that he was alive, and had been seen of her, believed not.
(NewT:Mark 16:9-11)

|v11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,
|v12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.
|v13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

|v14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.
|v15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
|v16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.
|v17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.
|v18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.
(NewT:John 20:11-18)

|v59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
|v60 And his mother answered and said, Not so; but he shall be called John.
|v61 And they said unto her, There is none of thy kindred that is called by this name.
|v62 And they made signs to his father, how he would have him called.
|v63 And he asked for a writing table, and wrote, saying, His name is John.

And they marvelled all.
|v64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
|v65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
|v66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
|v67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
|v68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
|v69 And hath raised up an horn of salvation for us in the house of his servant David;
|v70 As he spake by the mouth of his holy prophets, which have been since the world began:
|v71 That we should be saved from our enemies, and from the hand of all that hate us;
|v72 To perform the mercy promised to our fathers, and to remember his holy covenant;
|v73 The oath which he sware to our father Abraham,
|v74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
|v75 In holiness and righteousness before him, all the days of our life.
|v76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
|v77 To give knowledge of salvation unto his people by the remission of their sins,
|v78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
|v79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
(NewT:Luke 1:59-79)

|v7 And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;
(D&C: Section 27:7)

|v27 Which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in his wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb.
|v28 For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power.
(D&C: Section 84:27-28)

|v57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
|v58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
|v59 And it came to pass, that on the eighth day they came to circumcise the

child; and they called him Zacharias, after the name of his father.
|v60 And his mother answered and said, Not so; but he shall be called John.
|v61 And they said unto her, There is none of thy kindred that is called by this name.
|v62 And they made signs to his father, how he would have him called.
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|v64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
|v65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
|v66 And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
|v67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
|v68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
|v69 And hath raised up an horn of salvation for us in the house of his servant David;
|v70 As he spake by the mouth of his holy prophets, which have been since the world began:
|v71 That we should be saved from our enemies, and from the hand of all that hate us;
|v72 To perform the mercy promised to our fathers, and to remember his holy covenant;
|v73 The oath which he sware to our father Abraham,
|v74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
|v75 In holiness and righteousness before him, all the days of our life.
|v76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
|v77 To give knowledge of salvation unto his people by the remission of their sins,
|v78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
|v79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. |v80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.
(NewT:Luke 1:57-80)

|v6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
|v7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
|v8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
|v9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
|v10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
|v11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
|v12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
|v13 And suddenly there was with the angel a multitude of the heavenly host

praising God, and saying,
|v14 Glory to God in the highest, and on earth peace, good will toward men.
|v15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
|v16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
|v17 And when they had seen it, they made known abroad the saying which was told them concerning this child.
|v18 And all they that heard it wondered at those things which were told them by the shepherds.
|v19 But Mary kept all these things, and pondered them in her heart.
|v20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.
|v21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.
(NewT:Luke 2:6-21)

|v19 For according to the words of the prophets, the Messiah cometh in six hundred years from the time that my father left Jerusalem; and according to the words of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God.
(BofM:2 Nephi 25:19)

|v8 And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.
(BofM:Mosiah 3:8)

|v12 And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.
(BofM:Helaman 14:12)

|v52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you.
(PoGP:Moses 6:52)

|v22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;
|v23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)
|v24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
|v25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the

Holy Ghost was upon him.
|v26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
|v27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
|v28 Then took he him up in his arms, and blessed God, and said,
|v29 Lord, now lettest thou thy servant depart in peace, according to thy word:
|v30 For mine eyes have seen thy salvation,
|v31 Which thou hast prepared before the face of all people;
|v32 A light to lighten the Gentiles, and the glory of thy people Israel.
|v33 And Joseph and his mother marvelled at those things which were spoken of him.
|v34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
|v35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
|v36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;
|v37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.
|v38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.
|v39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
|v40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.
(NewT:Luke 2:22-40)

|v1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
|v2 And when he had fasted forty days and forty nights, he was afterward an hungred.
|v3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
|v4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
|v5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
|v6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
|v7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
|v8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
|v9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
|v10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
|v11 Then the devil leaveth him, and, behold, angels came and ministered unto him.
(NewT:Matthew 4:1-11)

|v9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
|v10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
|v11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. (NewT:Mark 1:9-11)

|v21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

|v22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
(NewT:John 3:21-22)

|v21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
|v22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
(NewT:Luke 3:21-22)

|v32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
|v33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
|v34 And I saw, and bare record that this is the Son of God.
(NewT:John 1:32-34)

|v1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
|v2 And when he had fasted forty days and forty nights, he was afterward an hungred.
|v3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
|v4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
|v5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
|v6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
|v7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
|v8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
|v9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
|v10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. |v11 Then the devil leaveth him, and, behold, angels came and ministered unto him.
(NewT:Matthew 4:1-11)

|v12 And immediately the Spirit driveth him into the wilderness.
|v13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.
|v14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
(NewT:Mark 1:12-14)

|v1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
|v2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
|v3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
|v4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
|v5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
|v6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
|v7 If thou therefore wilt worship me, all shall be thine.
|v8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
|v9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
|v10 For it is written, He shall give his angels charge over thee, to keep thee:
|v11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
|v12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
|v13 And when the devil had ended all the temptation, he departed from him for a season.

|v14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
(NewT:Luke 4:1-14)

|v15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. |v16 And of his fulness have all we received, and grace for grace.
|v17 For the law was given by Moses, but grace and truth came by Jesus Christ.
|v18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

|v19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
|v20 And he confessed, and denied not; but confessed, I am not the Christ.
|v21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
|v22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
|v23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

|v24 And they which were sent were of the Pharisees.
|v25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
|v26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
|v27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
|v28 These things were done in Bethabara beyond Jordan, where John was baptizing.

|v29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
|v30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
|v31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
|v32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
|v33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
|v34 And I saw, and bare record that this is the Son of God.

|v35 Again the next day after John stood, and two of his disciples;
|v36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! (NewT:John 1:15-36)

|v6 And John saw and bore record of the fulness of my glory, and the fulness of John's record is hereafter to be revealed.
|v7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;
|v8 Therefore, in the beginning the Word was, for he was the Word, even the messenger of salvation--
|v9 The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.
|v10 The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.
|v11 And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

|v12 And I, John, saw that he received not of the fulness at the first, but received grace for grace;
|v13 And he received not of the fulness at first, but continued from grace to grace, until he received a fulness;
|v14 And thus he was called the Son of God, because he received not of the fulness at the first.
|v15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.
|v16 And I, John, bear record that he received a fulness of the glory of the Father;
|v17 And he received all power, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

|v18 And it shall come to pass, that if you are faithful you shall receive the

fulness of the record of John.
|v19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.
|v20 For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

|v21 And now, verily I say unto you, I was in the beginning with the Father, and am the Firstborn;
|v22 And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn.
|v23 Ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;
|v24 And truth is knowledge of things as they are, and as they were, and as they are to come;
|v25 And whatsoever is more or less than this is the spirit of that wicked one who was a liar from the beginning.
|v26 The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;
|v27 And no man receiveth a fulness unless he keepeth his commandments.
|v28 He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.
(D&C: Section 93:6-28)

|v41 Now his parents went to Jerusalem every year at the feast of the passover.
|v42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
|v43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
|v44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.
|v45 And when they found him not, they turned back again to Jerusalem, seeking him.
|v46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
|v47 And all that heard him were astonished at his understanding and answers.
|v48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
|v49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
|v50 And they understood not the saying which he spake unto them.
|v51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.
|v52 And Jesus increased in wisdom and stature, and in favour with God and man.
(NewT:Luke 2:41-52)

|v1 In those days came John the Baptist, preaching in the wilderness of Judaea,
|v2 And saying, Repent ye: for the kingdom of heaven is at hand.
|v3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

|v4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
|v5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,
|v6 And were baptized of him in Jordan, confessing their sins.
(NewT:Matthew 3:1-6)

|v1 The beginning of the gospel of Jesus Christ, the Son of God;
|v2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. |v3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
|v4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
|v5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
|v6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
|v7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
|v8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.
(NewT:Mark 1:1-8)

|v1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
|v2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
|v3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;
|v4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
|v5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
|v6 And all flesh shall see the salvation of God.
(NewT:Luke 3:1-6)

|v13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

|v14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
|v15 That whosoever believeth in him should not perish, but have eternal life.

|v16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
|v17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
(NewT:John 3:13-17)

|v9 And it came to pass in those days, that Jesus came from Nazareth of

Galilee, and was baptized of John in Jordan.
|v10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
|v11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.
(NewT:Mark 1:9-11)

|v21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
|v22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
(NewT:Luke 3:21-22)

|v35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
|v36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
|v37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
|v38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?
|v39 Or when saw we thee sick, or in prison, and came unto thee?
|v40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
(NewT:Matthew 25:35-40)

|v22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

|v23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
|v24 For John was not yet cast into prison.

|v25 Then there arose a question between some of John's disciples and the Jews about purifying.
|v26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
|v27 John answered and said, A man can receive nothing, except it be given him from heaven.
|v28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
|v29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
|v30 He must increase, but I must decrease.
|v31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
|v32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
|v33 He that hath received his testimony hath set to his seal that God is true.
|v34 For he whom God hath sent speaketh the words of God: for God giveth not

the Spirit by measure unto him.
|v35 The Father loveth the Son, and hath given all things into his hand.
|v36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.
(NewT:John 3:22-36)

FILE:#59 CHURCH OF THE FIRSTBORN

Church of Enoch
Their callings and elections were made sure, and they were all **assured** of membership in the Church of the Firstborn and of an inheritance of exaltation in the eternal worlds. Those so favored were, of course, with Christ in his resurrection. (D. & C. 133:54-56.)

Church of the Firstborn:
Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordiance**s** of **exaltation** [namily all those ordiances and sealings contained in the New and everlasting covenant: We will use the dead for example: 1. washings and anointings, 2. the endowment, 3. Celestial marriage 4. The sealing of children to parents, 5. The washing of feet and being pronounced clean every wit, 6. kings and priests, queens and priestesses] become members of the **Church of the firstborn**. Baptism is the gate to ... [Salvation], but celestial marriage is the gate to [exaltation or] the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom. (D. & C. 76:54, 67, 71, 94, 102; 77:11; 78:21; 88:1-5; Heb. 12:23.) The Church of the Firstborn is made up of the [Married Sons and Daughters] of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath. [This blessing is expressed in the New and everlasting Covenant of Celestial Marriage and therefore it is a Joint Blessing one that single people don't have..., The Angles in heaven are not members of this Church... D&C 132:19 This might nought be true I will have to study this out more....] "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; ...And all those who are begotten through me are partakers of the glory of the same, and are the Church of the Firstborn." (D. & C. 93:20-22; Doctrines of Salvation, vol, 2. pp. 9, 41-43.) (Mormon Doctrine, p. 139-140.)

Doctrine of the Resurrection
D&C 132:7..

8th time is after the 7000 years and Christ presents us to the father this is the 8th time....

Cleanliness
Thus through thier **faithfulness the elders** have power to become clean from the blood and sins of this generation. (D. & C. 88:74-75, 85; 109:42; 112:33; 135:5; Ether 12:37.) (Mormon Doctrine, p, 147.)

Second Comforter

Crowns
Those who gain exaltation in the highest heaven of the celestial world **[D&C**

Gospel Mysteries

131; 132] shall wear crowns. Perhaps literal crowns may be worn on occasion-emblematic of their victory over the world and signifying that they rule and reign as kings and queens in the eternal house of Israel. But at all times they will be "crowned with honor, and glory, and immortality, and eternal life." (D. & C. 75:5.)
In the gospel sense, a crown is the sign and symbol of eternal exaltation and dominion, of godhood in the kingdom of God. Our Lord has been seen in vision wearing "a golden crown" (Rev. 14:14; 6:2; 19:12), and those surrounding the throne of Deity have been seen similarly identified. (Rev. 4:4, 10.) Paul speaks of such persons as having "an incorruptible" crown (1 Cor. 9:25) and as inheriting "a crown of righteousness" (2 Tim. 4:8); James says they "shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12); John records a similar affirmation (Rev. 2:10); and Peter speakes of receiving "a crown of glory that fadeth not away." (1 Pet. 5:4.) The crowns so spoken of are crowns of eternal life (D. & C. 66:12), of eternal life (D. & C. 66:12), of eternal lives (D. & C. 132:55), of celestial glory. (D. & C. 101:65.)
By keeping the commandments and enduring in righteousness to the end the saints overcome the world and gain crowns of glory in eternity. Hence the counsel: "Hold fast that which thouf hast, that no man take thy crown." (Rev. 3:11.) (Mormon Doctrine, p 173-174.)

Crown Webster Dictionary
a wreath worn on the head in victory; a reward; honor; the top part of the head; the highest quality, point, state etc. of anything

Daughters of God
All women are the daughters of God because of their pre-existent birth as female spirits. However, the designation **daughters of God**, as used in the revelations, has a far more pointed meaning than this. Just as men who pursue a steadfast course toward exaltation become the sons of God while in this life, so women who walk hand-in-hand in obedience with them become the daughters of God. (D. & C. 25:1; 76:24; Mosiah 5:7.)
The temple ordiances, including celestial marriage, precede attainment of that membership in the household of God which makes one a daughter. Those who are adopted as daughters in this life will, if they continue faithful, gain exaltation in the world to come. (Doctrines fo Salvation, vol. 2, pp. 64-65) (Mormon Doctrine, p. 180.)

Death
...durring the millennial era, death and the resurrection shall take place instantaneously. They shall be cahnged from mortality to immortality in the twinkling of an eye, the spirit never having occasion to separate from the body, and in their cases this change is called death. (D. & C. 63:49-52; 3 Ne. 28.) (Mormon Doctrine, p. 185.)
[How is this possile? They have all the ordiances of the gospel. D&C 132:7.]

How might we know God D&C 132:24
Dreams
An inspired dream is a vision given to a person while he sleeps. "Behold, I have dreamed a dream; or, in other words, I have seen a vision," Lehi said. (1 Ne. 8:2.) All inspired dreams are visions, but all visions are not dreams. Visions are received in hours of wakefulness or of sleep and in some cases when the recipient has passed into a trance; it is only when the vision occures during sleep that it is termed a dream. (Isa. 29:17; Dan. 2; 7; 1 Ne. 1:16; Alma 30:28.)
As with other visions, inspired dreams foretell future events (Gen. 28:10-22; 31:24; 1 Kings 3:5; 1 Ne. 2:1-2; 3:2); angels appear and minister to faithful

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persons in their dreams (Gen. 31:11; Matt. 1:20; 2:13, 19); prophetic warnings are given by this means (Ether 9:3); and symbolic representations portrayed in dreams teach marvelous truths. (1 Ne. 8; 9; 1; 15:21.) Inspired dreams are th fruit and faith; they are not given to apostate peoples. (1 Sam. 28:6, 15.) (Mormon Doctrine, p. 208.)

The greatest blessings are reserved for those who obtain **"the fulness of the priesthood,"** meaning the fulness of the blessings of the priesthood. **These blessings are found only in the temples of God**. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. **"Washings, anointings, endowments, and the communications of keys,"** the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.) "Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole.**" (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)

One Hundred Forty-Four Thousand

At his Second Coming, "the Lamb shall stand upon Mount Zion, and with him a hundred and fouty-four thousand, having his Father's name written on theri foreheads." (D. & C. 133:18; Rev 14:1-5.) These 144,000 are Gods, as the name of their forheads specifies; their callings and elections have been made sure; they are exalted personages; they are "redeemed from among men,... **And in their mouth was found no guile**: for they were without fault before the throne of Gos." (Rev. 14:4-5.) They have attained perfection.

These brethren, 12,000 from each of the tribes of Israel--excepting for some unspecified reason the tribe of Dan (Rev. 7:2-8)--"are high priests, ordained unto the holy order of God, to adminimster the everlasting gospel; for they are they who are ordained out of every nation, kindred, toungue, and people, by the angels (Peter, James, and John; which keys now reside in the first Presidency of the Church of Jesus Christ of Latter-day Saints) to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn." [How do you become a member of any Church in the Kingdom of God? By Ordiance]. (D. & C. 77:9-11.) They are part of "a great multitude, which whom shall have membership in the Church of the Firstborn and therefore be exalted beings [Members of this Church are exalted beings]. (Rev. 7:9-17; Heb. 12:22-24.) (Mormon Doctrine, p. 546.)

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Joseph Fielding Smith also added more to this explanation by saying:

> So being ordained an elder, or a high priest, or an apostle, or even president of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those **who desire to become members of the Chruch of the Firstborn** as these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. the Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord, and "overcoming all things." Thus we become heirs, "priests and kings, who have received a fulness, and of his glory," who shall "dwell in the presence of God and His Christ forever and ever," with full exaltation. (**Take Heed to Yourselves**, see pp. 112-114.)
>
> Joseph Fielding Smith commented:
>
> What is the difference, if there is a difference, between the Church of the Firstborn and the Church of Jesus Christ of Latter-day Saints, or of any day saints? Well, the members of the Church of the Firstborn are members of the Chruch of Jesus Christ, but not all those who are members of the Church of Jesus Christ become members of the Church of the Firstborn. (**Seek Ye Earnestly**, J. F. Smith, p. 63)

Joseph Fielding Smith probably wrote more on this subject that did any other present-day leader. in his book **The Way to Perfection**, he wrote:

> Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism in a "new and an everlasting covenant." (D. & C. 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn". Into his hands "the Father has given all things." **He will be a priest and a king**, receiving of the Father's fulness and of His glory. (**Way to Perfection**, p. 208)
>
> Thus we see that those who receive the "higher" order of ordinances, and become ordained kings and queens, can become members of the Church of the Firstborn.

Elder Bruce R. McConkie also acknowledged this when he wrote:

> Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that **they receive the higher ordinances of exaltation** become members of the **Church of the Firstborn**. Baptism is the gate to the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom.
> The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be

joint-heirs with Christ in receiving all that the Father hath. "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father;... And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn." (**Mormon Doctrine**, p. 131)

FILE NAME:C50

A COMPILATION OF QUOTATIONS
ON
THE COUNCIL OF FIFTY

TPJS 252; Joseph Smith; "The Government of God"; Times and Seasons; July 1842. [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:255; Spring 1980.]

[Describing the ancient government of God] The government was a theocracy; they had God to make their laws, and men chosen by Him to administer them.... [The were led] in both civil and ecclesiastical affairs.... So will it be when the [purposes of God shall be accomplished: when "The Lord shall be King over the whole earth" and "Jerusalem His throne." "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

H.C. 5:139; 29 August 1842. [Discourse of Joseph Smith just having returned from exile and speaking to the missionaries who were going out to nullify the effects of John C. Bennett's tales of Nauvoo. This discourse was given after the Prophet had introduced the endowment, but as yet had not given anyone the fulness of the Priesthood, and the Council of Fifty was still 19 months away from being organized.]

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed; and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has. [The name of the "Council of Fifty" was given by the Lord in a revelation of 7 April 1842, 4-1/2 months earlier as "The Kingdom of God and His Laws with the Keys and Power thereof, and Judgment in the Hands of His Servants, Ahman Christ."]

H.C. 5:510; Joseph Smith; Sunday, July 16, 1843.

Sunday, 16.---Preached in the morning and evening at the stand in the Grove, near the west of the Temple, concerning a man's foes being those of his own household.

"The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city intermingling with the Saints, etc. Said I would not prophesy any more, and proposed Hyrum to hold the office of prophet to the Church, as it was

his birthright.

I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God; and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But on account of the unbelief of the people, I cannot reveal the fullness of these things at present."

H.C. 5:512-513; 18-19 July 1843.

In a letter of Willard Richards to Brigham Young he chronicles events in Nauvoo, which would interest Pres. Young: * * *

Sunday, 16th. Joseph preached all day; a.m., 27th chap. Matthew &c. Did not hear him. Man's foes, they are of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to--I won't say who; was it Brother Marks? Did not say. Brother Cole? Did not hear the sermon; why ask me. Nothing new [despite this "news" to the Saints, the Twelve fully understood these developments.]; same as when you left[.] The spirit was against Christ because of His innocence; so in the present case. Said he would not prophesy any more; Hyrum should be the prophet; (did not tell them he was going to be a priest now [28 Sep 43], or a king by and by [11 Apr 44];) told the Elders not to prophesy when they went out preaching. * * *

19th I send by this mail six papers to Brother Woodruff, same direction. Just met Hyrum in the street; said to him, I am writing to the brethren, has our new prophet anything to say to them? "Give my respects to them." Elders Taylor's and Hyde's best compliments, with success.

H.C. 5:517-518; Sunday, 23 July 1843.

* * * Last Monday morning certain brethren came to me and said they could hardly consent to receive Hyrum as a prophet, and for me [not?] to resign. But I told them, "I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, and not yet understand the Melchizedek Priesthood." I will resume the subject at some future time.

TPJS, p. 318; Sunday, 23 July 1843. From a manuscript in the Historian's Office of the discourse of Joseph Smith [that President Joseph Fielding Smith copied directly from Joseph Smith's Diary.]

Last Monday morning certain men came to me and said: "Brother Joseph, Hyrum is no prophet--he can't lead the church; you must lead the church. If you resign, all things will go wrong; you must not resign; if you do the church will be scattered."

I felt curious and said: "Have we not learned the Priesthood after the order of Melchizedek, which includes both Prophets, Priests and Kings: see Rev. 1 Chap., 6th v., and I will advance your Prophet to a Priest, and then to a King---not to the Kingdoms of this earth, but of the Most High God. See Rev. 5 Chap., 10th v.---"Thou hast made us unto our God, Kings and Priests, and we shall reign on the earth."

[NOTE: This extract from the Diary of Joseph Smith with this additional information on Joseph Smith becoming a King was first published by President Joseph Fielding Smith in the first edition of

Teachings (1937). In each succeeding edition of Teachings, this document was quoted. But then most readers of Teachings will not have read this that carefully, but even if Pres. Smith anticipated this, it still is amazing he chose to publish this important document.]
TPJS, p. 332; 27 August 1843.

Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy and stands as God to give laws to the people.

Manuscript History of the Church; Church Archives; Ms/f/315/#2; 9 March 1844. Typed as in original without sic. [NOTE: This statement was made the day before the Prophet held the first two preliminary organizational meetings of the Council of Fifty, 10 March 1844.]

[See H.C. 6: 248] Saturday, 9.--Met in the City Council, and gave my reasons in favor of the repeal of the hog law. . . . [before the paragraph beginning "Council adjourned for one hour", insert the following 2 paragraphs:]
It was the principles of democracy that the peoples voice should be heard when their voice was just but when it was not just it was no longer democratic; but if the minoritys views are more just then Aristarchy should be the governing principle i.e. the wisest and best laws should be made. When Ald. Bennett and Coun. Young will call caucuses and explain the subject to them, then we will hear them and they can petition understandingly and believed if he could explain the subject that 99 out of every hundred would vote to have no hog law in this city from its birth to its death.
I cannot believe in the doctrine of exalting the Majority when it must be brought about by depressing the Minority in a greater degree.

Nauvoo City Council Minutes; Nauvoo Collection p. 6; Church Archives; Ms/d/2375/Bx 4/1844 Folder; Saturday, March 9, 1844, 10 A.M.

Mayor, said it was the principles of democracy that the peoples voice / be heard when the voice was just, but when it was not just it was / no longer democratic, but if the minoritys views are more just, then / Aristarchy would be (sic) should be the governing principle. I.E. the wisest / & best laws should be made.

H.C. 6:254-260; Sunday, 10 March 1844.

At half-past three p.m., I met with the Twelve, Bishop Miller and the Temple Committee, in the Nauvoo Mansion. (p. 254) The following letter from Lyman Wight and others was read:--[then follows the letter on pages 255-7]. Also a letter to myself from Lyman Wight and others--[then follows this letter on pages 257-260]. The brethren went into council on the subject matter of the letters during the evening.

Joseph Smith "Dairy"; Church Archives; 10 March 1844.

4-1/2 P.M. I met the 12 Bishop Miller Temple Committee at Nauvoo Mansion.. a Letter was read from Lyman Wight & others dated Feb 15, 1844

about (sic) to B. Young W. Richards &c- about removing to the Table Lands of Taxet. (sic) [Texas] &c.&c--also a letter to Joseph Smith &c from Lyman Wight and others a committee of the branch at the pinery Black River Falls--Feb 15, 1844, -- on this Joseph asked, can this council keep what I say. not make it Public-- all held up their hands. copy of the constitution of the U.S. hands of a select committee

A letter written at St. James, Michigan by George Miller, June 1855; referring to the organization of the Council of Fifty, 10 March 1844. [See H. W. Mills; A Mormon Bishop and His Son; (London: n.d.); p. 48.]

Brother Miller [Joseph said], I perceive the Spirit of God is in the pineries as well as here, and we will call together some of our wise men and proceed to set up the kingdom of God by organizing some of its officers. And from day to day he called some of the brethren about him, organizing them as princes in the Kingdom of God, to preside over the chief cities of the Nation, until the number of fifty-three were called. IN THIS COUNCIL WE ORDAINED JOSEPH SMITH AS KING ON EARTH, and in order to install him as one earthly King it was agreed upon that we would run Joseph Smith for president of the United States and Sidney Rigdon for Vice-president.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Sunday, March 10, 1844.

Sunday, March 10 [1844]. ... Evening attended Council with the First Presidency and the Twelve on important business arrising (sic) from a letter from the Pine Country. Bro., [sic] W. Richards was appointed Chairman and myself, was appointed Clerk.

H.C. 6:253; Joseph Smith; remarks at the funeral service of King Follett; March 10, 1844. See also TPJS, 339.

[With the priestly rights of Israel, the kingly powers of government as given to the house of David were to be reorganized and established in the earth, and the kingdom given to Israel. Hence Joseph Smith prayed that "the yoke of bondage may begin to be broken off from the house of David." (D & C 109:63). By transgression David lost the rights of kingship and government he held under the Priesthood, as these rights pertain to Israel's rule in eternity. For this reason the Prophet taught:]

the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.

H.C. 6:260-1; Monday, 11 March 1844.

Monday 11.--At home till nine; then spent the day in council in the lodge room over Henry Miller's house.

Special Council Meeting on Wight and Miller Letters.

Present- Joseph Smith, Hyrum Smith, Brigham Young, Heber C. Kimball,

Willard Richards, Parley P. Pratt, Orson Pratt, John Taylor, (p. 261) George A. Smith, William W. Phelps, John M. Bernhisel. Lucien Woodworth, George Miller, Alexander Badlam, Peter Haws, Erastus Snow, Reynolds Cahoon, Amos Fielding, Alpheus Cutler, Levi Richards, Newel K. Whitney, Lorenzo D. Wasson, and William Clayton, whom I organized into a special council, to take into consideration the subject matter contained in the above letters, and also the best policy for this people to adopt to obtain their rights from the nation and insure protection for themselves and children; and to secure a resting place in the mountains, or some uninhabited region, where we can enjoy the liberty of conscience guaranteed to us by the Constitution of our country, rendered doubly sacred by the precious blood of our fathers, and denied to us by the present authorities, who have smuggled themselves into power in the States and Nation.

Wilford Woodruff "Journal"; Church Archives; 11 March 1844. [The first entry was squeezed between his personal entries of the 10th and 11th. However he placed above this comment indication that the organization took place on the 11th, then follows the personal entry for the 11th explaining why he was not at this organization meeting.]

A council of [shorthand] Elders was organized to day or had its commencement to further the interests of the Kingdom of God.

March 11 We spent the day and night at Br Benbows our son had a sick night it was a cold rainy time

12th A rainy day I rode to Nauvoo & back to get some things for Wilford saw seven brethren of our quorum they informed me of an interesting meeting they had had Sunday night & Monday. In the evening Br Lot came to us & we had prayers in the evening together & administered to Wilford & he seemed to receive a blessing

"History of Brigham Young"; Brigham Young; Latter-day Saints' Millennial Star; (Liverpool, 1844); Vol. 26, p. 328; 11 March 1844.

Joseph commenced the organization of the Council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our own laws, subject to the Constitution.

The Council was composed of about fifty members, several of whom were not members of the Church.

We prepared several memorials to Congress for the redress of our grievances, and used every available means to inform ourselves of the unoccupied territory open to settlers.

We held a number of sessions, and investigated the principles upon which our national government is founded; and the true foundation and principles of all governments.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Monday, March 11, 1844.

Monday, March 11. In Council again all day--as last night many great and glorious ideas were advanced, we had a very profitable time. We organized into a Council and I was admitted a member. I will here name whose names were put on the list of members of this important organization: Joseph Smith, Hyrum Smith, Brigham Young, W. Richards, P.P. Pratt, O. Pratt, J. Taylor, H.C. Kimball, G.A. Smith, W.W. Phelps, L. Woodworth, G. Miller, A. Badlam, P. Haws, Erastus Snow, R. Cahoon, Amos Fielding, A. Cutler, Levi Richards, N.K. Whitney, J.M. Bernhisel, L.D. Wason myself ...

Mormonism Unveiled, p. 173; John D. Lee; March 11, 1844.

When they [the Mormon troops of Nauvoo] arrived there [at Peoria] they found him [Joseph] at liberty. This was in 1843. The same winter he organized what was called the "Council of Fifty." This was a confidential organization. A man by the name of Jackson belonged to it, though he did not belong to the Church. This Council was designated as a law making department, but no record was ever kept of its doings, or if kept, they were burned at the close of each meeting. Whenever anything of importance was on foot this Council was called to deliberate upon it. The council was called the "Living Constitution." Joseph said that no legislature could enact laws that would meet every case, or attain the ends of justice in all respects.

H.C. 6:262; Joseph Smith; Tuesday, 12 March 1844.

Tuesday, March 12, 1844.---At home in the morning. At eleven a.m., I told Brother Cole I wanted the room over the store for more important purposes, and wished him to remove the school to Henry Miller's house immediately; which he did.

The brethren who were in council with me yesterday assembled there in the afternoon and evening.

H.C. 6:263; Joseph Smith; Wednesday, 13 March 1844.

Wednesday, 13.---In special council from nine to twelve a.m. Orson Hyde, Wilford Woodruff and James Emmett were present, in addition to those of the preceding day. Willard Richards was appointed historian, and William Clayton clerk of the council.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Wednesday, March 13, 1844.

Wednesday March 13. ... At 11 the Council was called together, ... P.M. in council again, also in the evening O. Hyde, W. Woodruff, and James Emmett were admitted members. The Pres. appointed W. Richards Recorder, and me the Clerk of the Kingdom.

H.C. 6:264-270; Joseph Smith; Thursday, 14 March 1844.

Thursday, 14.---In special council over the store from nine till one.

* * *

At four, went to assembly room again. Lucien Woodworth sent on a mission to Texas. At seven, adjourned to next Tuesday, at nine, a.m.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Thursday, March 14, 1844.

Thursday March 14. In Council all day again

H.C. 6:267; Joseph Smith; Tuesday, 19 March 1844.

Tuesday, 19,---Met in council in assembly room. Elder Samuel Bent, Uriah Brown, Samuel James, John D. Parker, Orrin P. Rockwell, Sidney Rigdon, William Marks, and Orson Spencer met in council, in addition to the former names.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, March 19, 1844.

Tuesday March 19. At the Council meeting, S. Bent, Uriah Brown, Samuel James, John D. Parker, O.P. Rockwell, Sidney Rigdon, Wm Marks and O. Spencer were admitted members.

H.C. 6:270; Joseph Smith; Thursday, 21 March 1844.

Thursday, 21,---A cold snow-storm through the night. In council in the assembly room, discussing the propriety of petitioning Congress for the privilege of raising troops to protect the making of settlements in the uncivilized portions of our continent.

Willard Richards was appointed a committee to draw up a memorial to Congress.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Thursday, April 4, 1844.

Thursday, April 4. In Council of the Kingdom. Eleven Lamanites appeared and wanted council. We had a very pleasant and impressive interview.

Joseph Smith Journal; 11 April 1844.

In council in the Masonic Hall A.M. & P.M.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Thursday, April 11, 1844.

Thursday, April 11. ... Afterwards in the council. We had a glorious interview. Pres. J. was voted our P. P. & K. [Prophet, Priest and King] with loud Hosannas.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Thursday, April 18, 1844.

Thursday April 18. ... At 9 met in Council. This day Pres. J. introduced J.W. Coolidge and D.S. Hollister and added L. Wight's name, and then declared the council full. The names as they now stand of those who have been called upon to from the grand K. of G. by revelation are as follows:

1.	Prest J. Smith.	Standing Chairman			
2.	Samuel Bent	65	27.	P.B. Lewis	40
3.	John Smith	62	28.	Elias Smith	39
4.	Alpheus Cutler	60	29.	O Hyde	39
5.	Uriah Brown	59	30.	Saml James	38
6.	Reynolds Cahoon	54	31.	W. Woodruff	37
7.	Ezra Thayre	53	32.	P.P. Pratt	36
8.	Wm W. Phelps	52	33.	Edwd Bonny	36
9.	Amos Fielding	51	34.	D.D. Yearsley	36
10.	Wm Marks	51	35.	D.S. Hollister	35
11.	Sidney Rigdon	51	36.	John Taylor	35
12.	John P. Green	51	37.	Alex Badlam	35
13.	Geo Miller	50	38.	C.C. Rich	34
14.	N.K. Whitney	49	39.	G.J. Adams	33
15.	Peter Haws	48	40.	Orson Pratt	33
16.	Jos. Fielding	46	41.	M.G. Eaton	32
17.	C.P. Lott	45	42.	A. Babbet	31
18.	Levi Richards	44	43.	A. Lyman	30
19.	J.M. Bernhisel	44	44.	J.W. Coolidge	30
20.	J.D. Parker	44	45.	O.P. Rockwell	29
21.	H. Smith	44	46.	G.A. Smith	26
22.	L. Woodworth	44	47.	E. Snow	25
23.	B. Young	42	48.	L.D. Wason	24
24.	H.C. Kimball	42	49.	B.F. Johnson	24
25.	O. Spencer	42	50.	W. Clayton	Clerk
26.	J. Emmett	41	51.	W. Richards	Recorder
			52.	L. Wight	

During the day much precious instructions were given, and it seems like heaven began on earth and the power of God is with us.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273;

Spring 1980.]; Thursday, April 25, 1844.

Thursday. April 25th In council all day. Adjourned sine die

H.C. 7:381; Letter written to Reuben Hedlock, president of the European Mission, by President Brigham Young; May 3, 1844. See also Millennial Star, Vol. 23:422.

The kingdom is organized; and although as yet no bigger than a grain of mustard seed, the little plant is in a flourishing condition and our prospects brighter than ever. Cousin Lemuel is very friendly [referring to the Indians] and cultivating the spirit of peace and union in his family very extensively.

H.C. 6:367; 12 May 1844.

* * * At 3 p.m. I attended prayer meeting in the council room. William Smith and Almon W. Babbitt were present. The room was full and we all prayed for deliverance from our enemies and exaltation to such offices as will enable the servants of God to execute righteousness in the earth.

Manuscript History of Brigham Young, p. 167; 12 May 1844.

--12 (Sunday)-- * * * Three p.m.,: attended prayer-meeting in the Council room.

Joseph Fielding "Diary,", Book 5, pp. 30-31; Originals in Church Archives; 12 May 1844.

On Sunday, the 13th [sic] of May, Joseph spoke on the Gospel of the Kingdom and shewd [sic] that when God set up his Kingdom on the Earth, Satan always set up his in Opposition, alluding to Apostasy at this [time] working in this Place. I never felt more delighted with his Discourse than at this time. It put me in Mind of Herod when they said at his Oration, "It is the Voice of a [p. 31] God and not of a Man." The Circumstances were widely different. He also spoke some on the Resurrection. The same day I and my Wife attended the Grand Quorum, as I shall call it, when Wm. Smith and Almon Babbit were taken into it in the legal form.

Joseph Smith "Diary."; 12 May 1844.

Joseph 3 P.M. Prayer Meeting at Council / Room. Wm Smith & Almon W Babbit / were present. A full room Prayed for deliverance from our enemies and exalta / tion to such offices as will enable the / servants of God to execute Righteousness in the earth--

Willard Richards Journal; 12 May 1844.

. . . attended prayer meeting Quorum

Lyman Wight; June 19, 1844.

We are and continue your most humble and obedient servants and wherever we go they are not a [ ] to know that you are the Prophet of God and that you are bound to be the President of the United States on the 4th March 1845 and that you are already President Pro tem of the world and they cant help themselves.L W H C K

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Saturday, June 22, 1844.

Saturday June 22. Joseph whispered and told me either to put the r[ecords]. of [the] K[ingdom]. into the hands of some faithful man and send them away, or burn them, or bury them. I concluded to bury them, which I did immediately on my return home.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Sunday, August 18, 1844.

Sunday. August 18. At the Office copying the Record of the Kingdom

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Friday, September 6, 1844.

Friday. Sept 6 At the Temple all day copying Records of the Kingdom

The Upper Mississippian and Rock Island Republican; Rock Island Public Library; H. G. Reynold, Editor; November 2, 1844. The following quoted from the New Bedford Bulletin.

Mrs. Joe Smith--Grand design of the Prophet--A correspondent at Alton, after stating that the recent murder of Joe Smith has been followed by a depression of his followers, gives the following interesting items:--Mrs. Joe Smith, it is said, has lost all confidence (if she ever had any) in the Mormon faith. She will soon remove to some secure situation, undoubtedly the richest lady in the West. Joe has been amasing money for several years for the purpose of eventually going to Jerusalem, intending to issue a proclamation calling in the Jews, over whom he was to be head till the return of Christ upon the earth--which event he believed would take place 45 years from 1844.--With reference to this expedition he was crowned `King of Israel' in 1844 by Council of Fifty, denominated the `Ancient of Days'. The fifty were all sworn to secrecy. I had the fact from one who assisted at the coronation--divulged since Joe's death. This was the prophet's grand design; and had it been generally known, we'd perhaps have saved our

State from the desgrace [sic] and infamy of perpetrating so foul a murder. The fact affords a key to certain movements of the prophet, which are otherwise inexplicable.

William Clayton's Journal, p. 195-196; 1844.

Most of this camp belong to the Church, nearly all; and I would say to you brethren, and to the Elders of Israel, if you are faithful, you will yet be sent to preach this Gospel to the nations of the earth and bid all welcome whether they believe the Gospel or not, and this kingdom will reign over many who do not belong to the Church, over thousands who do not believe in the Gospel. Bye and bye every knee shall bow and every tongue confess and acknowledge and reverence and honor the name of God and His priesthood and observe the laws of the kingdom whether they belong to the Church and obey the Gospel or not, and I mean that every man in this camp shall do it. That is what the scripture means by every knee shall bow, etc., and you cannot make anything else of it.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; January 1, 1845.

Reflections. Jan. 1st 1845

. . . The organization of the Kingdom of God on 11th March last is one important event. This organization was called the Council of Fifty or Kingdom of God, and was titled by revelation as follows, "Verily thus saith the Lord, this is the name by which you shall be called, the Kingdom of God and his Laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ." In this council was the plan arranged for supporting Pres. Jos. Smith as a candidate for the presidency of the U.S. Prest Joseph was the standing chairman of the council and myself the Clerk. In this Council was also devised the plan of establishing an emigration to Texas, and plans laid for the exaltation of a standard and ensign of truth for the nations of the earth. In this council was the plan devised to restore the Ancients [Lamanites] to the Knowledge of the truth and the restoration of Union and peace amongst ourselves. In this council was Prest Joseph chosen our Prophet, Priest and King by Hosannas. In this council was the principles of eternal truth rolled forth to the heavens without reserve and the hearts of the servants of God made to rejoice exceedingly.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, February 4, 1945.

Tuesday Feby. 4. 1845 Met at the 70s Hall with the Council of the Kingdom. There were only 25 members present viz: B. Young, S. Bent, John Smith, Alpheus Cutler, R. Cahoon, W.W. Phelps, G. Miller, P. Haws, Josh Fielding, Levi Richards, J.D. Parker, L. Woodworth, H.C. Kimball, O. Spencer, P.B. Lewis, D.D. Yearsley, C.C. Rich, O. Pratt, A. Lyman, J. W. Coolidge, O.P. Rockwell, G.A. Smith, E. Snow, and Wd Richards and myself.

This is the first time we met since the massacre of Pres. Joseph & Hyrum Smith. The Council was reorganized and President B. Young appointed standing chairman as successor to Prest Joseph Smith by unanimous vote. The vote was then taken in ancient order on each one present and all were received by unanimous vote. The vote then passed for absent members according to their ages and stations and resulted as follows, viz: Ezra Thayre, Amos Fielding, N.K. Whitney, C.P. Lott, J.M. Bernhisel, Elias Smith, O. Hyde, W. Woodruff, P.P. Pratt, D.S. Hollister, John Taylor, Wm Smith, A.W. Babbitt, J.M. Grant, and B.F. Johnson were unanimously sustained and received into the new organization. The following were rejected and dropped from the Council: Uriah Brown, Wm Marks, Sidney Rigdon, Lyman Wight, James Emmett, Samuel James, Edward Bonny, Alexander Badlam, Geo.J. Adams, Merinus G. Eaton and Lorenzo D. Wasson. President Joseph & Hyrum two of the members were martyred for the truth and John P. Green is dead, so that there is only 40 members left in the Council. It was voted to fill up the Council, at some future time. The weather is extremely cold and the Council adjourned at 2 1/2.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Thursday, February 6, 1845 -- Wednesday, February 12, 1845.

Thursday Feby 6. 1845. At the office all day recording minutes of Council. &c.
Tuesday. Feb. 11. 1845. At the Office all day copying records of the Kingdom
Wednesday. Feb. 12. 1845. At the office all day copying records of the Kingdom

"Meeting of the Twelve Apostles & Others in the Recorders Office"; the following minutes are taken from the "Nauvoo" Box, entitled "Meetings High Council, etc, Conferences and Public Meetings." This comes from the "Quorum of the Twelve" Folder; [Church Archives]; February 27, 1845. The manuscript appears to be an original.

February 27, 1845 Council in Office

B.Y. The obj. is J. Emmett has a co. of 35 teams; in Town to go into the wilderness - Moses Smith knows all abt. them - we can control them yet -Emmett is out of our control - he has flung himself out of the Priesthood - he wants to do, what the Lord wants us to do - bring the lost sheep back - e [sic] save this Co. - he has detd. not to live among the Gentiles - let them live there e preserve themselves - so as to protect them, and keep the Priesthood - my feelings are to save them - if they come back, they will be rec'd - we have dropt James Emmett e Lyman Wight - Bro Butler went according to my council - I never licked [sic] this to any one yet - he will see me again e report to me - he will do a good work yet - Bro Dana is acquainted with nearly all the tribes, e he can take a company right from here to the Pacific - the Flat Heads have 200,000 warriors - ano. tribe 180 e and 150,000 they want Mormonism - we want some to stay among them as missionaries - Phelps says the U.S. report only abt 2 or 300,000 - e also reported the speeches of foes & forces - who are dissatisfied - we can now make a virtue -unite our teams e plow with Ephraim as well as the Gentiles - Smith, is fully satisfied

that a majority of tha[t] Co. would be councilled by the 12 if the Council is to stay [or "stop"], they will, or go on just as ordered - we are above the Sacs [?] & Forces where there is quarell - I suppose 160 miles U.W. from here - I supposed that Br. Emmett had an appointment e [sic] by the 12 John Taylor sd. B.Y. talked as plain as any man could - e accused him of stealing from the Gentiles e he denied it - he sd he wd. not be councilled - "I can't come back" he was not willing to be gov.d by the council - if men will not go according to Council, they will go to the devil - he went to work and deceived man [pg. 2] no man was ever spoken to plainer than Emmett was - I advised a man to fetch his wife & property - Suffycools wife was decoyed away e went part of the way, but came back, if there are men who want to abide by council, I say save them - If a man won't abide council here, he won't abide it 1,000 miles if any man won't support our Pres't - I wont keep that man anyhow - my spirit is aroused when I see men decoying others away--recollect Emmett's pledge - he has broke it - he has decoyed man - when the proper time comes, let such men go as are councilled to go - at a time when we needed all the help we could get - he went away - e unless that man comes back e humbles himself we will not fellowship them - if you have done wrong, you can put be [sic] right e be saved e your posterity e if you don't do it you will all be d--d together - if he has a mind to be da--d he can - it makes no difference to us - we will make our calling and our election sure - we will set men at it, in whom we can confide, let me have men who have faith e humility - e I will risk all -

H. C. Kimball: I wo'd rather see Br. Smith with us than away from us - I am not suspicious of my brethren - I look with suspicion upon strangers - the course Emmett has taken has been in direct violation of the Council of Pres. Smith - he was "not to take a man from this city", after all, it came to our ears that he had got about 50 men - we went in pursuit - Emmett was called to acc't [?] e was rebuked by pres. Smith - he sd. don't take the Indians from Augusta - he had no authoirty to even take his family - in violation to every covenant made to the prophet, e that was the reason why he was dropt from that council - if he goes e founs [sic] himself a Kingdom - it will be stript from him hereafter - they will be stript of chich [sic], and every thing else, I know it by the spirit of the H. Ghost - there is no man or woman can be saved upon any oth. principle - for what we dont save in this probation we must save them in anth. e Law e Foster e _____ will never get out of hell until J. Smith unlocks it for them, B. Emmett has severed himself from us, e whatever this council seals, blesses or curses on Earth will be sealed, blessed, or cursed in heaven - we are to become the saviours of men as much as J.C. was - Emmett sd. he wod, not bear the frowns of the Gentiles any longer, e our lives will be sacrificed for this people - either as worn out or martyrs - El Young chastised him at my house - we had a meeting at O. Hydes e Emmett refused to submit to the council - B. Young is the head on this Earth, he is not a hard master, I have been with him too long - if you don't abide council you will go to hell, e after all you will have to get the 12 to help you out - we are like balls of clay now - e are on the wheel in the hands of the Potters, who have to fashion us to suit the mansions in the skies - if there is enough of me, I shall be made fit for any use - these men can make vessels of you, e fit you for God - there are some who say that the 12 are hard task masters but the day will come when it will be found out - this council does not justify Lyman Wight - Emmett or Ridgon all working against us - they are sealing women to one another e running into adultery - we can show that most of Rigdon's followers enter into the Spiritual Wife doctrine -

W. Richards -- I had an interview on Monday with Br. Smith - smith said all my statements are now carried out - I talked with Emmett e found

the most stubborn disposition of any man in the world – I was disgusted with him – he was every thing – I was witness to Br. Joseph e others reproving him – it is all their secret instruction that is trying to cut our throats – I would just as soon be [pg. 4] sho'd present the knife to my throat – M. [or "W."] Smith I talked with Emmett upon the California expedition – he sd. this is the same thing that will swallow up the Cal. expedition – Taylor sd. Emmett wants to be a big man e take the lead of this Church – Phelps – Emmitt talked with me bef. this council of 50 – Br. Dana e others who are with him think they can drive this thing thro – those who are not for us are against us – G. A. Smith – we gave it up for a bad job – I believe if he had been in Carthage jail – all the Gents would have glanced past him – A. Lyman – I recollect going with G. Miller to see Emmett he wo'd not say anything – we co'd not ring out the least sense from him – he had seen the Indians – it would be a great undertaking – it was a kind [?] of a grunt – his and, his accomplishment, his wishes were all in himself – he was the only man, e he was but just big enough to do it himself – we co'd not then get a single thing out of him – I discovered he was dying all the wine – he represented his mission as greater than Brother Joseph, e the 12 e all put together – he was always sick of the Gentiles – B.Y. Intelligence cleaveth unto intelligence, e therefore his intelligence is of the wilderness) S. Rigdon wanted to go to Pittsburgh in the same way – the principles taught are "we are the standard, the criterion", e Nauvoo must come to us to get salvation: it is designed by the devil – we know what God designs to do, e the course that individuals will have to go – I Bel. they may be controlled, if it can be got to them – but as to the leaders, it has happened to them according to their desires – I have no confidence in Emmett at all – from any thing that he can say, until he has pursued a course that satisfies me that he is right – he wold send us to destruction in order to gratify his little, nasty, narrow mind – any man can do good when the sun shines, but he is good when he is in oppression, disappointed on the right e left e betrayed on every hand e still upholds his actions, he is the good man for me – [pg. 5]
O. Pratt – has no confidence in Emmett
H.C.K. – proposes that some man be sent with B. Smith as a messenger of salvation
G. Miller – does Emmett say that the Church will be scattered e gathered again in the wilderness? no!
B. Young – No. he considers himself that he is independent of us as a body –Smith can't tell – e gave his feelings "we have been kept in the dark: many wanted to come e fetch their families – he opposed it I have not heard of any communication with L. Wight –
C.C. Rich – after I ret'd from Michigan I asked Emmett what he had been doing – he refused to let me know – I referred him to his chastisement he would only speak in parables – Mr. Smith "is willing to be governed by this council"
S. Bent also asked Emmett – e he said this mission was given him before Jo. death e that the 12 had nothing to do with it –
A. Lyman – we had a mission to the Lamanites – Br. J. gave us a frank relation of the work, and he said "don't stop" till this is accomplished.
B.Y. – the U.S. in buying the lands were to give the Indians 40 miles square – but the agent wrote 40 square miles – Jos. wanted to "visit the Lamanites –I commit to Br. B. the keys of the Kingdom of the Lamanites – he committed them to me – we visited e preached to them they believed it, we have heard a many times from them – Phelps sd. 6 or 3 went over the boundaries of the U.S. to preach – Jos. went to prayer – he then commenced a revelation that Martin was to marry among the Lamanites – e that I was to preach that day – etc etc. it was a long revelation – we

have a living constitution – there is enough for every day – if we die let us all die together, e there will be a jolly lot of spirits dancing into the next world – it won't be to hell for there are no fiddles there – [pg. 6]
The govern has passed a law than [sic] when 5000 men are got to Oregon, they can make their own government – Phelps we can thank the Legislature for taking away what they never gave – We have no charter, no laws, "we are free" – the Kingdom is not rent from the Gentiles – B. Young has found out that we are in Eternity, the Millenium has now commenced –
"That we appoint a delegate to visit Emmett" – carried –
" " " " Amasa Lyman to be the delegate – & he to pick his man."
"that we write a good fatherly letter of instruction to them – carried –
"That Orson Pratt write the letter" and Orson Spencer help him "in behalf of the council – carried –

H.C. 7:379; Saturday, March 1, 1845.

Saturday, March 1, 1845---I met with the 'General Council'* at the Seventies Hall. We decided to send nine brethren westward, to search out a location for the saints; many eloquent speeches were made on the present position of affairs: had a good meeting, which continued all day.

The high council met: no business.

*[Footnote: "General Council is the Council of Fifty." This is the footnote in President Young's Ms. History. This Council of Fifty is the legislature of the kingdom of God which includes the church.]

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Saturday, March 1, 1845.

Saturday. March 1. 1845. At 10 a.m., met at the Seventies Hall in the Council of Fifty. The following brethren were taken into fill up the Quorum viz: Joseph Young, John E. Page, David Fullmer, Theodore Turley, Albert P. Rockwood, Jonathan Dunham, & Lucien R. Foster. They subscribed to the laws of the Council and covenanted before God with uplifted hands to maintain all things inviolate agreeable to the order of the Council. Bros Daniel Spencer, Isaac Morley, and Shadrack Roundy were selected to make up the number of 50, but they were absent and sick. Brother John Pack was admitted to sit in the place of Wilford Woodruff, John D. Lee in the place of Ezra Thayer, and Lewis Dana in place of Amos Fielding they being absent in on business. Lewis Dana is a Lamanite of the Oneida nation, and the First Lamanite who has been admitted a member of any Quorum of the Church.

The object of the Council was to decide whether we shall send out a company of men with Bro. Dana to fill Joseph's measures originally adopted in this council by going West to seek out a location and a home where the Saints can dwell in peace and health, and where they can erect the ensign and standard of liberty for the nations, and live by the laws of God without being oppressed and mobbed under a tyrannical government, without protection from the laws. Many able speeches were made on the subject, and the Council finally agreed to send out a company with Brother Dana to accomplish this important object. The following brethren

were selected and appointed by unanimous vote of the Council, for this mission, viz. Samuel Bent to be the first man and president of the Mission, Jonathan Dunham next, Cyrus Daniels, Daniel Spencer, John S. Fullmer, Charles Shumway, Albert Carrington, and John W. Farnham. These brethren are expected to start immediately after Conference and proceed from tribe to tribe, to unite the Lamanites and find a home for the saints. The Council adjourned in the midst of the best kind of feelings.

H.C. 7:379; Tuesday, March 4, 1845. See also Ms History of B.Y.

Tuesday, 4.---Continued sickly. General Council met at Seventies Hall; Elder Kimball presided; the subject of the western mission was discussed.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, Thursday, Friday, March 4, 6, & 7, 1845.

Tuesday 4 Mch 1845. ... At 9 oclock met with the council of the Kingdom. We had a very interesting meeting. The subject being the Oregon Mission.
Thursday March 6. 1845. At the Office all day copying records of the Kingdom.
Friday March 7. 1845 As above

H.C. 7:380; March 9, 1845.

I attended council with Elders Heber C. Kimball, John Taylor, George A. Smith, N. K. Whitney and George Miller, most of the day. . . .

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Monday, March 10, 1845.

Monday Mar. 10. 1845. ... While writing and copying the records of the Kingdom, I was writing these words dropped by Er H.C. Kimball in the council on the 4th inst. viz "if a man step beyond his bounds he will lose his kingdom as Lucifer did and it will be given to others who are more worthy." This idea came to my mind. It has been a doctrine taught by this church that we were in the Grand Council amongst the Gods when the organization of this world was contemplated and that the laws of government were all made and sanctioned by all present and all the ordinances and ceremonies decreed upon. Now is it not the case that the Council of the Kingdom of God now organized upon this earth are making laws and sanctioning principles which will in part govern the saints after the resurrection, and after death will not these laws be made known by messangers and agents as the gospel was made know to us. And is there not a similarity between this grand council & the council which sat previous to the organization of this world.

H.C. 7:380; Tuesday, March 11, 1845. See also Ms History of B.Y.

Tuesday, 11.---I attended the General Council. The subject of writing to Governor Ford; also the present movements of the mob were discussed. It was considered best for those who are hunted with writs to go on missions; as the policy of commencing a mob persecution has always been to get out vexatious writs in order to provoke resistance to the form of legal authority and thereby produce a collision between us and the state; so that we may, if possible, evade the blow until we can finish the Temple and the Nauvoo House. It was also decided that the workmen on the walls of the Temple commence work tomorrow.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, March 11, 1845 -- Monday March 17, 1845.

Tuesday March 11, 1845. In the Council of Fifty all day. Cyrus Daniels was admitted a member. The subject of writing letters to the Governor's and a number of other subjects were discussed. The subject of the movements of the mob was talked over, and it was considered best for those who are hunted with writs to go on Missions so that we may if possible evade the blow until we can finish the Temple and the Nauvoo House. It was also decided that the workmen on the walls of the Temple commence tomorrow.

Wednesday March 12. At the office all day copying Records of the Kingdom.

Friday March 14. At the Office all day chiefly recording records of the Kingdom

Saturday, March 15. A.M. at the office copying records of the Kingdom

Monday 17. At the office all day chiefly copying records of the Kingdom

H.C. 7:387; Tuesday, March 18, 1845. See also Ms History of B.Y.

Tuesday, 18.---I met with General Council all day.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, March 18, 1845 -- Monday, March 24, 1845.

Tuesday March 18. 1845. In the Council of Fifty all day. D. Spencer was admitted a member. The subject of the Western mission was most on hand, and all seemed interested fully in it.

Wednesday March 19, 1845. P.M. copying records of the Kingdom.

Thursday 20. At the office all day. A.M. recording tithings, afterwards copying records of the Kingdom.

Saturday March 22, 1845. At the council of the Kingdom all day The Western Mission occupied near all day. The subject of the Nauvoo House, Printing office, Church History and organization of the City were talked over.

Monday March 24, 1845 ... Chiefly recording the minutes of the Council of Fifty.

H.C. 7:388; Tuesday, March 25, 1845.

Tuesday, 25.---I attended council with the Twelve and prayer meeting in the evening.

Heber C. Kimball "Journal"; Tuesday, March 25, 1845.

25 of March the Council of / 50 met in the seventies Hall / at 10 o clock 47 members / present a plesent day

Willard Richard "Journal"; Tuesday, March 25, 1845.

Tuesday March 25, Council at 70s Hall, 50s. eve ki [sic] eve at (shorthand) Prayer meeting E. Brown

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, March 25, 1845 -- Saturday, April 5, 1845.

Tuesday, March 25--1845. At the Council of Fifty all day. The subject of the Nauvoo House, and organization of the City, were the principle topics of conversation

Thursday March 27, 1845 ... At the Office all day copying records of the Kingdom

Tuesday, April 1, 1845. At the office all day, quite unwell, recording minutes of the Kingdom

Saturday April 5. 1845. At 9 at the Seventies Hall with the council of Fifty but on account of a multitude of business waiting the Council adjourned until without doing business, to next Friday at 8.45

H.C. 7:395; Friday, April 11, 1845. See also History of B.Y. Friday, 11.---I met with the General Council at the Masonic Hall.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Friday, April 11, 1845 -- Monday, April 21, 1845.

Friday April 11. 1845 ... With the council of Fifty all day taking minutes. Pres. Young appointed J. Dunham, C. Shumway Lorenzo Young to go with Brother Dana on the Western Mission. It was decided to move the printing Office into three lower stories of Masonic Hall and commence the business on a larger scale. The Council all voting to do their utmost to sustain it.

Tuesday April 15, 1845 ... Dined at 12 Oclock with Brother Miller and afterwards rode with him to meet with the Kingdom of God in the upper room of the Seventies Hall. Phineas Young was received into the Council and decided to go with Bros Dana, Dunham and Shumway to the Indian

Council at Council Bluffs and thence if they think best to the Pacific Ocean. It was also decided that Bro. Solomom Zundal (Zendal) should go with them to his tribe the Delawares. A letter from Gov. Ford was read giving his advice relative to our policy in organizing the City. He advises to organize the City into corporations of a mile square so as to include the whole surface. He d also recommends to go and establish an independent government in California

Wednesday April 16;, 1845 ... P.M. at the office mostly copying records of the Kingdom

Thursday April 17, 1845 ... Part of the day I was copying records of the Kingdom ... The following verses were composed by Er John Taylor, the Apostle, and revised by him at the Council of the Kingdom on Friday 11th inst. "The Upper California. O thats the land for me." &c

Monday April 21, 1845 ... Recording minutes of the Kingdom.

H.C. 7:401; Tuesday, April 22 & 24, 1845. See also Ms History of B.Y.

Tuesday, 22.---Attended General Council.

Thursday, 24.---Realizing fully the insecurity of our position surrounded as we are by mob violence, and the consitution and laws of Illinois being powerless for our protection we deemed it wisdom, in General Council, to write as follows to the President of the United States and to the governor of every state in the Union except Missouri and Illinois. * * *

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, April 22, 1845 -- Monday, April 28, 1845.

Tuesday April 22, 1845. A.M. at the Office recording the minutes of the Kingdom. P.M. attended the Council of the Kingdom. There was not much business done. The brethren are not yet gone west and will probably not start for a day or two.

Thursday April 24, 1845.. At the office all day recording minutes of the Kingdom

Monday April 28, 1845 ... A.M. recording minutes of the Kingdom

H.C. 7:405; Tuesday, April 29, 1845. See also Ms History of B.Y.

Tuesday, 29.---Evening, I attended General Council: Elder Samuel Bent reported the result of his visit to Lyman Wight's camp.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, April 29, 1845.

Tuesday April 29. 1845 at 6:30 met the Council of Fifty at the Seventies Hall

H.C. 7:406; Tuesday, May 6, 1845. See also Ms History of B.Y.

Tuesday, 6---Evening, I attended General Council, when it was agreed that letters should be written to Governor Ford and J. B. Hoge, M.C., in relation to the threats of the mob; and to take measures for the brethren to hold themselves in readiness for defense in case of an attack, and to pursue a medium course avoiding extremes that might raise an excitement in the country.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, May 6, 1845.

Tuesday May 6. 1845. ... Evening met with the Council of Fifty in the Seventies Hall. The principal topic of conversation was the movements of the mob. It appears their determination is to get up an excitement at the Court and they are already trying it by reporting that the Saints are going en masse to Carthage at the Court, and if the Court does not execute the law on the murderers that we intend to destroy the Court and citizens of the County. From reports which the brethren have brought which have been at Carthage the mob are laying deep plans to bring us into collision with the State, so as to bring about our expulsion or extermination forthwith. It was agreed that none of the brethren leave the City at the Court, only those who are required to be there on business, so that we may prevent the mob from coming into the City and committing depradations in the absence of the brethren. An article was written by O. Hyde & W. Richards to publish in tomorrow's paper notifying the public of the designs of the mob ab and also the course we intend to pursue. The Council did not break up till 10 1/4

H.C. 7:408; Saturday, May 10, 1845. See also Ms History of B.Y.

Saturday, 10.---Brother George A. Smith called upon me this morning and I accompanied him to the Historian's Office where we read and revised Church History.
Afternoon, met in General Council.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Saturday, May 10, 1845.

Saturday 10 May 1845 ... P.M. met with the Council of Fifty and adjourned sine die. The adjournment was about in consequence of the Conduct of D.D. Yearsley of whom there is strong suspicions of treachery.

H.C. 7:417; May 22, 1845.

Evening I attended council and prayer meeting.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Saturday, September 7, 1945.

Saturday Sept. 7. 1845 ... Notified the members of the Council of Fifty to meet next Tuesday

H.C. 7:439; Tuesday, September 9, 1845. See also Ms History of B.Y.

Tuesday, September 9, 1845.---Forenoon, unwell. Two p.m. General Council (Council of Fifty) met. Resolved that a campany of 1500 men be selected to go to Great Salt Lake valley and that a committee of five be appointed to gather information relative to emigration, and report the same to the council.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday & Thursday, September 9 & 11, 1845.

Tuesday Sept. 9 1845 ... At 2 p.m. met in the upper room of the Seventies Hall with the council of Fifty. The subject of sending a company of Saints to the West next spring was talked over, and the following motion of by W.W. Phelps--"Moved that the President select such a portion of this Council as he may choose to remove west, and they select and organize the company subject to the final revision of the President," a vote was taken and the motion was carried unanimously. The following motion was also put and carried unanimously "That a Committee of five be appointed to gather all information relative to imegration [sic] and impart the same to this Council, and those about to emigrate when called upon"

Thursday Sept 11, 1845. A.M. at the Office recording minutes of the Kingdom of God ... A selection has been made by Pres. Young of those of the council of Fifty who shall start west next spring. My name is included in the list.

Hosea Stout Diary, Vol 2:64; Hosea Stout speaking; Tuesday, September 30, 1845.

Tuesday, Sept. 30th 1845 - I went home then to the parade ground to be ready for any orders which might be sent to me, but learning that General Rich was on the flat, went to the Seventy's Hall, where the Council of 50 were in Session, when I arrived there I was informed by Pres. Jos. Young that Rich had gone on the hill, I then went to the Temple and there met him.

H.C. 7:447; Tuesday, September 30, 1845. See also Ms History of B.Y.

Tuesday, 30.---Met in General Council at the Seventies Hall. * * *

It was decided that all the council (i.e. of the Twelve) were to go west with their families, friends and neighbors.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of

the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday, September 30, 1845.

Tuesday Sept 30, 1845 Met the Council of Fifty at the Seventies Hall. Elders Bent Cutler & Cahoon presented their lists of families selected by them to go west. They have each got their companies nearly made up of one hundred families each. Pres. Young also appointed S. Roundy, J. Fielding, C.P. Lott, P. Haws and Daniel Spencer to select and organize each a company. Isaac Morely has got his company about full. While in Council report was brought in that two officers had just rode into town and had come to the Mansion. Pres. Young sent B.F. Johnson to find out what they were after. He soon returned and stated that they called for liquor but could get none. They then went to Packs but could get none there. They finally got some at Clapps and then went off in different directions. Word was brought in that an armed company were outside the City. Prest Young sent C.C. Rich to see what they wanted. He soon returned and reported that Gen. Hardin, Judge Douglas and the troops had arrived on the Square near the Temple, and that Douglas was at Elder Taylor's wanting to see the Twelve or the authorities of the place. The Council was immediately adjourned and the Twelve with one or two others went over to Elder Taylor's ... P.M. at the Office recording minutes of the Council of Fifty.

Heber C. Kimball "Journal"; Saturday, 4 October 1845.

From [Council of Fifty] / thence went to W Richards / for prair and council

H.C. 7:453; Saturday, October 4, 1845. See also Ms History of B.Y.

Saturday, 4.---Attended General Council at Seventies' Hall. While riding to the hall with Elders H. C. Kimball and W. Richards, Elder Richards prophesied that we should have means to move all the poor and want for nothing. Elder Kimball said, amen.

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Saturday & Sunday, October 4 & 5, 1845.

Saturday, October 4, 1845 ... At 9 O'Clock met with the Council of Fifty at the Seventies Hall and kept minutes of the Council.
Sunday, October 5, 1845. At the office all day recording minutes of the Council of Fifty.

H.C. 7:481-2; Saturday, October 11, 1845.

Saturday, 11.---The council met at Elder Taylor's. We joined in prayer, and wrote a circular for the agents to take abroad with them. * * *
7 p.m., met for counsel and prayer. After prayer we finished an extract from the conference minutes for the circular. Also appointed additional captains of hundreds, making twenty-five companies, as follows: 1st, The Twelve; 2nd, Samuel Bent; 3rd, Alpheus Cutler; 4th, Isaac Morley; 5th, Shadrach Roundy; 6th, Reynolds Cahoon; 7th, Daniel Spencer; 8th, Peter Haws; 9th, Joseph Fielding; 10th, John D. Parker; 11th, David Fullmer; 12th, Charles

Shumway; 13th, Charles C. Rich; 14th, Jedediah M. Grant; 15th, Erastus Snow; 16th, Benjamin F. Johnson; 17th, Andrew H. Perkins; 18th, George Coulson; 19th, David Evans; 20th, Daniel C. Davis; 21st, Jonathan H. Hale; 22nd, George P. Dykes, (Ottoway); 23rd, Mephiboseth Sirrine, (Michigan); 24th, Hosea Stout; 25th, Wm. Huntington.

Heber C. Kimball "Journal"; T. Bullock's handwriting; Saturday, 11 October 1845.

met for prayer in the morning * * * prayer in the evening, we have continued in Council & [next page] prayer in evening until 10 or 11 of the night

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Tuesday & Sunday, January 6 & 11, 1846.

Tuesday January 6, 1846 .. Evening went to notify some of the Council of Fifty to meet next Sunday morning.
Sunday January 11. 1846 ... A.M. in the Temple with the Council of Fifty, arranging to make an early start West

H.C. 7:567; Sunday, January 11, 1846.

The General Council met and arranged to make an early start west.

Hosea Stout Diary, Vol. 2:123; Hosea Stout speaking; Tuesday, January 13, 1846.

Tuesday Jan 13, 1846 - This morning I arose before day and remained in the Temple until 8 1/2 o'clock when the guard met. Nothing of importance transpired during the night. After the guard had assembled I regulated it for the day and went to the Hall and to Campbell's and then back to the temple at 10 o'clock and met with the Council of Fifty. This is the first time which ever I met with that council.
The subject of our removal west was discussed and I was well entertained.
From the Council, I went home accompanied by J. D. Hunter and Cyrus Daniels and took dinner.

H.C. 7:569-570; Sunday, January 18, 1846.

A meeting of the captains of Emigrating Companies was held in the attic story of the Temple, to ascertain the number ready and willing to start should necessity compel our instant removal. . . .

William Clayton Journal; "Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.]; Sunday, January 18, 1846.

Sunday January 18, 1846. In the Temple with the Council of Fifty and also Captains of Companies.

Hosea Stout Dairy, Vol. 2:126-7; Hosea Stout speaking; Monday, January 19, 1846.

Monday Jan. 19, 1846 - Met the guard as usual and put them under Capt. Scott who rode out with them and I remained with Hunter and some others at the temple until 10 and then met the council of 50 as on last Monday [Tues.]. It was there decided among other things that the Capt. of the different emigrating companies should arrange and prepare as many of their men to start for the West and leave their families as could without leaving them to suffer. At three met the guard again and rode down the river.

Journal of John D. Lee, 1847-1847; JD Lee speaking; pub. 1859; p. 53; January 18, 1847.

Jan 18, 1847 - 15th and 16th in Council with the Twelve at E. T. Benson's. When the word and will of the Lord concerning the journeys of Israel was first laid before the Council as a revelation to the Church and acknowledged by the Council of Fifty. The revelation was then presented to the First Presidency of the Seventies and so on down and acknowledged.

A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876, 1:80; John D. Lee; ed. Robert Cleland and Juanita Brooks; (2 vols., San Marino, California: The Huntington Library, 1955); 1848.

This council alluded to is the Municipal department of the Kingdom of God set up in the earth, and from which all law emanates, for the rule, government and control of all Nations, Kingdoms and tongues and People under the whole heavens but not to control the Priesthood, but to council, deliberate and plan for the general good and upbuilding of the Kingdom of God on the Earth. * * *

[The council met in Salt Lake City on December 9, 1848, to set up the planned State of Deseret. The council] . . . took into consideration the propriety of petitioning Congress for a Territorial Government, giving them to understand at the same time that we wanted officers of our own nomination. . . . Prs. B. Young was nominated and voted to be governor of said Territory; Willared Richards, Secretary; Heber C. Kimble, Chief Judge; N. K. Whitney & P. P. Pratt, Associate Judges; Dr. J. M. Burnhisal, Marshal. The Territory to be called Desarett. . . .

Daniel McArthur Journal; BYU; Mss. 476; p. 64; 15 March 1849.

On the 15th day of March 1849 the Convention appointed the following persons a committee to draft a constitution for the state of Deseret viz. Albert Carrington Charles C. Rich Joseph Haywood John Taylor William W. Phelps P. P. Pratt David FulmerJohn M. Bernhisel John S. Fulmer
Erastus Snow

A Report to Presidents Brigham Young, Heber C. Kimball, Willard Richards and the Authorities of the Church of Jesus Christ of Latter Day Saints in Zion; by Orson Hyde, George A. Smith, and Ezra T. Benson; Church Archives; Brigham

Young Papers; Ms/d/1234; 5 April 1849.

A Report

To Presidents Brigham Young, Heber C. Kimball Willard Richards and the Authorities of the Church of Jesus Christ of Latter Days Saints in Zion in Zion

Greeting

. . . Elder Benson who left on the 13th returned and attended the Conference. . . . (p. 2) . . .

On his (Elder Benson's) way home, he fell in company with Peter Hawes (sic) and Lucien Woodworth, on their return from Texas. They had visited Lyman White (sic), who had treated them in such a manner, as they consondered (sic) was unbecoming their high rank and station. He required them to be baptized; and did not know, but what they had apostatized, since he was acquainted with them. They represent Lyman as very corpulent. They say, he and family consumes eighteen bottles (of old rotgut) Whiskey per week; for which he pays one dollar per bottle. He is not able to work; but officiates as alcade, Prophet, Priest, King, Father, Husband, Purser, Paymaster, Receiver, Keeper, Planner, Scheemer, Director and Generalissimo of the establishment. It seems that he has a little difficulty in his Empire. Some of the nobles and Military Chiefs being uneasy; and one General George Miller has led away about forty or fifty, and was founding a new Empire, without much capitol to begin on; as Lyman told them when they left, if they would go to hell they might go and welcome; but they should take nothing with them. Pierce Hawley officiates as Patriarch, at Lyman's Colony. He determines the lineage of both men and woman; and if it happens, as is sometimes the case, that the tribes are mixt (sic); a change is necessary, and promptly effected (p. 3) and it is not considered right, for a woman of the house of Joseph to degrade her high station by living with a man of another tribe, and consequently of meaner blood. This principle was one cause of the faction party being led off by General Miller; as many of the new recruits would not stand this order.

The people seem to live on an equality in dress, and in every other distinction, except steam and beauty; in this Lyman has the preeminence. No man calls any thing (sic) his own. The company had a fine stock of cattle; and a small but good Country Mill. They were considerable in debt. They say if any of the Company are extravagant, in any of their outgoings in taking out of the storehouse, they fall from the Milchisadec (sic) to the Aronic (sic) Priesthood, and are rationed. They live pretty well. They have plenty of Meal, Milk, Butter and Cheese, and kill a Beef twice a week. If a woman had a dress for her children, she had to go to Sister White. This account is taken from the statements of Peter Hawes and Lucien Woodworth, and may be somewhat colored, as Lyman treated them coldly; and it is quite probable had found, by a little experience, that there was not quite room, for too many big toads in a small puddle. . . . (p. 7) . . .

Chapter 2nd

The Bogus Business

"That which is wanting cannot be numbered."

Soon after the Express left for the Mountains last fall, it was currently reported that a company had been formed in this County; the head quarters of which, was at Ferryville; for the purpose of manufacturing a low-priced specie. That the Machinary (sic) which was intended to operate as a branch mint, was in full operation in a shop, which had no outside door; and which was to be carried on for the ostensible purpose of manufacturing and repairing Fire Arms, but for the real purpose of relieving the pressure of the Money Market. Contracts were said to have been made with the St Louis Brokers for large amounts; and the Bullion on hand for the body of the article, which had been cut out, something in the shape of Waggon (sic) Wheels; and only awaited

the arrival of Mr. J----- M----- B----- from below with the grease, or rather a little silver to stick on the outside; preparatory to its introduction into the Market. Hearing of the reports from day to day. One man had seen one of the Balls of the Press which had been broken open accidentily (sic). Another had been dreadfully imposed upon with dimes entirely of a new coinage, and which would not pass muster. Another had been invited to join the party (p. 8) another had been told by William Clapp of Nauvoo that J----- M----- B----- had brought a Bogus Press out here, and Fixtures, and lots of things. Information was not wanting. News was plenty. We took an opportunity to advise the principal mechanic, that if these statements were facts, he had better close the business. We did not wish to accuse him of it, but if any thing of the sort was a foot, to quit it and never more have anything to do with so stinking an operation, which was both criminal and dangerious, would ruin themselves and injure the community. For no man could need expect to manufacture a base coin, on a cheap principal, without being detected sooner, or later. Two of the party pledged themselves to quit the business, and not have any thing more to do with it. President Hyde required them to give up the Machinary, Dyes, &c into our hands to be disposed of as wisdom should direct. In consequence of their refusal, James H. Mulholland was arraigned before the High Council on the 6th of January and cut off from the Church. See Minutes of the Council in the 1st No. of the Guardian. During the Session of the Council, Joseph Kelting, who was called as a witness, treated the Council, in such an unsaintlike and contemptous manner that they required at his hands some confession, which he refused to make. After considerable attempt to induce him to acknowledge, the Council cut him off from the Church, after which he raised his Stentorian voice and summoned the Council of Fifty to assemble and try his case as he took an appeal from the High Counil to that Honorable Body.

A few days previous to this Council President Hyde was called upon by Peter Hawes who requested him to call together the Council of Fifty as there was important business to be attended to, and it was necessary that that body should meet immediately as there was feelings and important business to be attended to. President Hyde said he did not feel authorized to do any such (p. 9) thing. That it was the business of President Young exclusively; and if he had the power he could not do it under a year, as the most of them were in the Valley. Br Hawes replied that those who were here could meet come to an understanding, pass acts, and send them on for the approval of the rest, and said, he was willing to take the responsibility of calling them together, asked if those of the Twelve here would attend if he did call them, as he had rights, he wished to be heard. Soon after this a line was written to Peter Hawes and Lucien Woodworth, inviting them to come before the High Council on the 6th of January, and make known their rights claims &c. After the Trial of Mulholland and Kelting, Br Woodworth rose, and said, that he had very few rights in this world; and what I have are personal; had very little to say before the Council. Br Hawes delivered a regular preach. He said, he had a bad cold and was hoarse. However he spoke very loud. Councillor (sic) Harris interrupted him several times, by saying, "a little lower, Br Hawes," "not quite so loud." "Oh, Br Hawes, your voice will burst my head." As the day was far spent, the Council adjourned that day two weeks, when they were to resume the subject. The next day he attended the High Priest Quorum and attempted to deliver an address on the supremacy of the Fifty over all the Authorities in the Church Br E. T. Benson objected to such an investigation; and stated, "that the time was now gone bye (sic) to investigate, and that men should know on what footing they stood now move forward and do the work and not investigate all the time, and never do any thing." Peter Hawes still attempted to speak but his voice was arrested by a motion of Samuel Gully "that whereas the High Council had appointed a time to hear Peter Hawes establish his claims, the time of the High Priest Quorum be occupied about its

ordinary business, and the preaching of the Gospel as for his part he did not want to hear Peter Hawes (p. 10) and he presumed the rest did not; a moition was put for him to speak, but the house said no. At the next session of the Council, neither Brs Hawes nor Woodworth appeared but it was thought proper to hear the testimony of the witnesses that were present in relation to their course. Five witnesses testified against them, of a number of speeches, made by them against the authorities of the Church. Squire Merrett testified that he had boarded at Hawe's House, that the Indians came there all hours of the night to get Liquor, which is sold to them by Hawes family; thought that he had seen Hawes measure Liquor was given. After this it was decided that Peter Hawes and Lucien Woodworth should be disfellowshipped until they appeared before the council and answered to the testimony. They and the witnesses were summoned to appear at the next sessions for trial. Br Woodworth appeared made every acknowledgement and seemed perfectly ready to give every satisfaction in his power. He was accordingly forgiven by the Council. Peter, in answer to the testimony against him, said, he did not sell whiskey to the Omahas and it was not sold in his house. Both Whiskey and House belonged to his son Alpheus. And he could not control it. He delivered several long and loud speeches about the power of the "Fifty." The rights of its members. The principals (sic) taught by Joseph; that no Revelation could be given as a command to the Church without the sanction of the "Fifty." He called on Woodworth to back him, but he refused to answer him, and said I have just got out of one scrape and you['ll] not catch me in another upon which Hawes said, "I despise the man who is candles to day soap to morrow and fallow the next. I hate a greased rag." He persisted that the "Fifty" should be called together. He said, that Brigham had pledged himself to carry out the measures of Joseph, and intimated that it had not been done and that the Twelve had swal-(p.11) lowed up thirty eight. Men were building up to themselves Kingdoms. There was the Kingdom of Brigham, the Kingdom of Heber, the Kingdom of Lyman, but who is building up the Kingdom of God. He said that the "Fifty" had not legally adjourned because he was not there to vote for it. Elder G. A. Smith interrupted him by telling him, that the "Fifty" was a Debating School, and despised the principal and expose things sacred as life to the public gaze. I will leave the Room before I will submit to listen to such nonsence (sic), as that a Council of Fifty men cannot adjourn because one of their number neglects to attend. I am ashamed of such doctrine, and won[']t bear it here it here. There was a Quorum organized by Joseph, where the truth of every document professing to be revelation could be tested. That Quorum had no members in it but those who held the Priesthood, but not so with the "Fifty." It had members in it who did not belong to the Church. President Hyde said that as Brother Hawes had denied the Jurisdiction of this Council to try him he considered the right of the Council to try any man in the County of Pottawattamie who might go astray, and violate the laws of the Church.

The Council had a considerable discussion on his Whiskey excuse with the Indians and his hard speeches against the authorities and the Church; most of which were aimed against President Young and President Hyde, and voted to cut him off from the Church unless he made confession of his wrongs. He asked the previlege (sic) of two weeks but never appeared consequently stands cut off from the Church. For the last three sessions the Church Council has had no Trials, and little or no business. . . . (p. 37) . . .

Dated Kanesville April 5th 1849 /s/ Orson Hyde
/s/ Geo. A. Smith
/s/ Ezra T. Benson
Robert Campbell Pri. Sec.

A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876, p. 103-104; John D. Lee; Vol. I; ed. Robert Cleland and Juanita Brooks; (2 vols., San Marino,

California: The Huntington Library, 1955); 1849. [Typed as in original without sic.]

At 9 morning, Sat., 31st, council convened at the House of H. C. Kimble's. The meeting having been called to order by the Pres., arose and said that a member of the council had been guilty of devulging the secrets of this council & that John Pack was charged with it & related that Jackson Reding had been to H. C. Kimble, O. P. Rockwell, & others & told that John Pack had warned him to leave this place fourth with or he would not have the liberty, intimating that his Life was in danger. O. P. Rockwell, H. C. Kimble & others bore record to the same. Counsellor Pack pled innocence so far as revealing anything to Reding that belonged to this Council. Said that he had some conversation with Redding about a debt that owed him, in which he told Jack that his past Life was so dishonest that it had rendered his Person unsafe. After counsellor Morley & others had Spoken, Pres. B. Y. took the Floor. Said that Bro. Pack had not wisdom enough to keep the Secrets of this Council locked up in his own Breast & there was others. Cahoons Fath[er] is an other man that is not fit to Sit in the council of the Gods. Members of this council should be men of firmness and integrity, that when they leave this council Room that the things that belong to this council should be as safe as though it was locked up in the silent vaults of Eternity, but such things must be overcome or the men who indulge in them will be dropped from this council. I mean just what I say. J. Pack pled for Forgiveness, Said Try me a little longer. Then, if I don't prove true, deal with me as you think proper, if it is to cut my head off, & [he] wept bitterly like a child. His request was granted.

Shadrach Roundy, Journal 1850; Church Historian's Office; Ms/d/1403; 1850. Typed as in original without sic.

(First part is a day account of crossing the plains in 1850; very brief; appears that the first few pages are missing. In the middle of the journal is the following account.)

A short and Obvious Travail of the Standing of Elder Shadrick Roundy in the church of Jesus Christ of Latter Day Saints.

Written from Memory in the 80th year of his age in August 1870 in the town of Spafford Onandaga County (new page) there he received the truth and the Love of it through the Spirit of inspiration in October he moved to Pencilvania L. whare A large number was added to the Church During Winter in April moved to Ohio assisted in Building the Temple in Kertland received in the house his endowments and there ordained in the second Coroum of the seventies then moved to Mosouria in Calwell County and be in the organization there there (sic) he received an appointment of being Captain of fifty and in the move from there was appointed one of the Committee to assist in moving the poor and never left untill the last family was disposed of at the reorganization of the church in Nauvoo he was appointed by revelation Councilor to Bishop Nights to organize and preside over the lesser priesthood oficiated as Captain over the police for years was chosen Lieut General Smith adicamp in the Nauvoo legend. helpt to build the (new page) the Temple in Nauvoo
received his endowments in the Temple and worked fore years in the masonic hall as seignor warden as in the chair and at the move at Nauvoo he was Captain of a hundred he was officiated Bishop over a ward and Captain ofer a hundred

Went with the pioneers to search out the land was chosen Mayor of the second division in crossing the plains and was president of the second division in the (new page) valey. and a member of the legislator of the first

session ordained a Bishop of the 16th Ward
Captain of the silver gray Company and member of the Council of fifties. and a teacher in the high priest quorum he has been Captain of five Companies in crossing the plains
(Last page of the journal, written upside down to the rest)
Thomas Grover Dr to the California Cow Committee 42.50
(a portion of this page has been cut out.)
Sally Roundy wa(s) December 25, 1805

Minutes of the Council of Fifty; 4 October 1851. See also journals of Willard Richards, Phinehas Richards, and Wilford Woodruff. [Quoted in Quinn, "The Council of Fifty and Its Members, 1844 to 1945", BYU Studies 20:173; Winter 1980.]

Oct. 4. 1851 10 1/2 a m Nine persons only have met--on motion adjourned to 1 p.m. 1 p.m. Again met--roll called--not a quorum--on motion adjourned to the call of the President.

Letter from Almon W. Babbitt to Brigham Young; January 9, 1853. Typed as in original without sic.

Washington January 9th 1853

Dear Sir

* * *

I have however said to you that I dissired to fill that possition that could do the most good for my friends or those that call themselves the Kingdom of God. My own Judgement is that a possition upon the floor of the House of Rep with the present Democratic Majority with my information of men & things in this place would do more for the People of Utah than any other position this you must however judge of . . . .

A. W. Babbitt

J.D. 1:173-174, 181-182; Parley P. Pratt; 1853.

A system of religion should include every branch of government that [a people] could possibly need for their dwelling with each other. . . . A religion not wholly true could not possibly develop all the resources, principles, branches, departments, officers, and powers adapted to the government, organization, peace, order, happiness, and defense of society, and for its regulation while dwelling with foreign departments and powers. * * * When I say a religious system I mean that which unites principles of political government and religions. . . . Whether men realize it or not, when they say "Thy kingdom come, thy will be done on earth as it is in heaven," it is as much as to say "O God, sweep away all the falsehood and abuses of power there are in the world, whether religious or political; . . . And in the place of all these false governments and religions, in political and social life, introduce that eternal government, that pure order of things, those eternal principles and institutions, which govern society in those better worlds, the worlds of immortality and eternal life. * * * The kingdom of God is nigh at hand; we may then begin to look around for it. We must not look to Russia, or to England, to become this kingdom, but to the smallest of the governments of the world. . . . Where must we look for it? In the very spot it has room to grow, and in its smallness be overshadowed with weeds and plants of other kinds; so we must look for its organization, establishment, and development in some country where that little few compose the majority, and should rule. Now with these great characteristics, and plain directions, which any man can

gather from the Bible, we need not look to any other place where we may find this kindgom. [sic] Then among the Saints right here, where they compose the majority, where there is another larger government, where they are hemmed in with mountains, and can establish peace, and a kingdom, and a government, and a law.

J.D. 1:230; John Taylor; 1853.

Let us now notice our political position in the world. What are we going to do? We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him. We are all one, and will take the kingdom and possess it under the whole heavens, and reign over it forever and ever. Now, ye kings and emperors, help yourselves, if you can. This is the truth, and it may as well be told at this time as at any other.

Letter from George Miller; written at St. James, Michigan; June, 1855.

Dear Brother: My letter yesterday closed with an indefinite relation of trip on foot, driving three yoke of oxen to the falls of Black river. Toward the opening of spring of 1844, having made an abundance of lumber for the Nauvoo house and temple, we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities at Nauvoo expressive of our views, and I was delegated to be the bearer, and upon my arrival at Nauvoo presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation, and after a hasty perusal, Joseph said to me, Brother Miller, I perceive the Spirit of God is in the pineries as well as here, and we will call together some of our wise men and proceed to set up the kingdom of God by organizing some of its officers. And from day to day he called some of the brethren about him, organizing them as princes in the Kingdom of God, to preside over the chief cities of the Nation, until the number of fifty-three were called. In this council we ordained Joseph Smith as King on earth, and in order to install him as one earthly King it was agreed upon that we would run Joseph Smith for president of the United States and Sidney Rigdon for Vice-president. And in case they were elected we would at once establish dominion in the United States, and in view of a failure we would send a minister to the then republic of Texas to make a treaty with the Cabinet of Texas for all that country north of a west line from the falls of the Colorado River to the NCECES [NUECES]; thence down the same to the United States Territory, and get them to acknowledge us as a nation; and on the part of the Church we would help them defend themselves against Mexico. And if successful in this matter we would have dominion in spite of the United States.

Lucien Woodworth was sent to Texas and I returned to the pineries to bring down Lyman Wight. Upon my arrival at the pineries we set about arranging our lumbering operation, so as to leave a man in charge to carry on the work, and Wight and myself to go to Nauvoo as before agreed upon by the Council of fifty-three princes of the kingdoms.

Some time the last of April, 1844, Lyman Wight and myself and families arrived at Nauvoo, and soon after Woodworth returned from Texas. The Council convened to hear his report which was favorable, and A. W. Brown, Lyman Wight and myself were appointed to meet with the Texas Congress. It was also determined that all the Elders should be sent to all the states and do everything in our power to elect Joseph president. In such an event the dominion of the kingdom would be forever established in the United States, and if not successful, we would fall back on Texas, and be a kingdom notwithstanding. It was thought and urged by the council, that so great an undertaking would require, in order to assure success, the entire united

effort of the officials and members of the Church. At no period since the organization of the Church had there been half so many Elders in the vineyard.

Lost truly as ever,
/s/ George Miller.

H.C. 7:381-382; President Brigham Young speaking; See also Deseret News, August 1, 1855, vol 5:162; also J.D. 9:309-17; also Manuscript History of Brigham Young, July 8, 1855.

As was observed by Brother [Orson] Pratt (this morning) that kingdom [of God] is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further though a man may not ever believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.

J.D. 5:219; Heber C. Kimball; 6 September 1856. [Quoted in Quinn, "The Council of Fifty and Its Members, 1844 to 1945", BYU Studies 20:187-188; Winter 1980.]

The Church and kingdom to which we belong will become the kingom of our God and his Christ, and brother Brigham Young will become President of the United States.

(Voices responded, "Amen.")

And I tell you he will be something more; but we do not now want to give him the name: but he is called and ordained to a far greater station than that, and he is foreordained to take that station, and he has got it.

Letter to Brigham Young from Lyman Wight; March 2, 1857.

. . . I have also learned by some private communications that you have disfellowshiped me and the company with me. We have great anxiety to know what we are disfellowshiped from. We are truly at a loss to know whether we are disfellowshiped as citizens under your gubernatorialship, or whether you act in behalf of brother Joseph, and have disfellowshiped us to his satisfaction, or whether it was because we did not immediately relinquish that mission and go with you to Salt Lake Valley.

Now Sir, if it is a crime for me to come to Texas as one of the Twelve Apostles, under the direction of Jospeh Smith instead of going to Salt Lake Valley you had ought to beware how you send out men from that region of country into any other country to build up churches; for I protest unto you, and all men living upon the foot stool of God, that I have not taught as much as one word contrary to the doctrine of Jesus Christ as held forth by brother Joseph Smith during his whole life. And Sir, as I have neither spoken evil of you, nor of no other man who has strove to live to the commandments of God, nor have I been guilty of any misdemeanor whatever as you have heard by flying

reports. I shall make use of great plainness. In the first place, you have disfellowshiped us without the least shadow of evidence that we were guilty of any misdemeanor whatever. I ask, did not the Twelve unanimously give me the right hand of fellowship just previous to my start for this place? And I again ask, did they ever notify me that they thought it would be better to relinquish it since that day? And did you not state to me Sir, that you would have to speak a little against my going for fear the whole Church to a man would turn out? I gave you that privilege without reluctance believing you to be an honest man. But very much to my astonishment I saw recorded in the Times and Seasons that you stated that I was a coward and ran away for fear of fighting and many other slanderous reports with expressions so sarcastic that should you and I meet before a proper public I should give you a fair opportunity to prove the truth or falsity of your words.

* * *

You will find Sir, that I have produced pointed testimony as published by your ownself to show fact, whereas you have only had flying reports concerning me by men who chose to carry a bone both ways; for instance Haws and Woodworth, men in whom you say you can place confidence, and if you can place confidence in them then why not I? And what did they say before fifty witnesses in this place? They stated that it would take ten yoke of oxen to draw alcohol over the mountains to keep Brother Richards drinking one year and that it cost more to support Brigham Young alone than it did any one hundred men in the Church.

LYMAN WIGHT
March 2, 1857

J.D. 5:329-330; Brigham Young; the Bowery; 1857.

We have a nation here in the mountains that will be a kingdom by-and-by, and be governed by pure laws and principles. What do you call yourselves? some may ask. Here are the people of the Kingdom of God. It may be some time before that Kingdom is fully developed, but the time will come when the Kingdom of God will reign free and independent. There will be a kingdom on the earth that will be controlled upon the same basis, in part, as that of the Government of the United States; and it will govern and protect in their rights the various classes of men, irrespective of their different modes of worship; for the law must go forth from Zion, and the word of the Lord from Jerusalem, and the Lord Jesus will govern every nation and kingdom upon the earth. . . . Will the kingdom of Jesus triumph? It will; and the legislators of that kingdom are in this congregation and will remain, and the laws of that kingdom will be made in accordance with the revelations from Jesus Christ. . . . The Kingdom of God will grow out of this Church, and the time appears to have hastened faster than we anticipated. This is the best time we ever saw. We are happy, and we make a heaven of every place to which we go, which is the reason we are happy. How long it will be before the kingdom of God sends forth its laws, I do not know. Brother Erastus Snow remarked that no one can foretell all the events that may arise from our present difficulties; but I can tell you a part. God will reign and will bring forth victory to the humble and faithful; that I know and so do you.

J.D. 10:38-42; Brigham Young; "Constitutional Power of the Congress of the United States: Growth of the Kingdom of God"; March 9, 1862.

The Kingdom of God has sustained me a good while, and I mean to stick to it. We shall form a State Government, and you need not fear any consequences that may arise from such a course. . . .

... When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly

that my Priesthood should govern and control that office. I am of the same mind today. We have not received our election returns; but, should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal Priesthood of the Son of God, or I will walk the office under my feet. Hear it both Saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any Government on this earth shall honor the Government of heaven, or I will not hold it.

Journal History; Speech by Brigham Young to the Legislative Assembly; January 19, 1863. [Also: Utah Historical Quarterly; "The State of Deseret"; quoted by Dale Morgan; 1940; pp. 139-140. Also: Utah Historical Quarterly; "The Kingdom of God, The Council of Fifty and the State of Deseret"; quoted by James R. Clark; 1957; pp. 146-147.]

Many may not be able to tell why we are in this capacity. I do not think that you see this thing as it is. Our organization will be kept up. We may not do much at present in this capacity, yet what we have done or shall do will have its effect. Our constitution which we sent to Washington has been closely scanned by the Members of Congress. This body of men will give laws to the nations of the earth. We meet [have met] here in our second annual Legislature and I do not care whether you pass any laws this session or not, but I do not wish you to lose one inch of ground you have gained in your organization; but hold fast to it, for this is the Kingdom of God and we are the friends of God, and you find that much will grow out of this organization. But I will say without the inspiration and revelations of God, our acts are of no use. We are called the State Legislature, but when the time comes, we shall be called the Kingdom of God. Our governement is going to pieces and it will be like water that is spilt upon the ground that cannot be gathered. If we do not take care of ourselves, no one will take care of us. . . . I do not care whether you sit one day or not. But I do not want you to loose any part of this governement which you have organized. For the time will come when we will give laws to the nations of the earth. Joseph Smith organized this government before, in Nauvoo, and he said if we did our duty, we should let the water on to the wheel and start the machine in motion. [Clark renders the quotation ". . . if we did our duty, we should prevail over all our enemies."]

J.D. 10:240-41; Heber C. Kimball; the Bowery, Great Salt Lake City; July 19, 1863.

When the kingdom of God is organized upon the earth, it is done to protect the Church of Christ in its rights and privileges, so that you see the Church makes a government to protect itself, but who knows what that government is? All those to whom it has been revealed, and no others. Let the Saints reflect upon these matters which I am laying before them. Think of your holy endowments and what you have been anointed to become, and reflect upon the blessings which have been placed upon you, for they are the same in part that were placed upon Jesus; he was the one that indicated his Apostles into these ordinances; it was he who set up the kingdom of which we are subjects.

Millennial Star, XXVII:538; Aug. 26, 1865.

We are told that the Saints are yet to possess the kingdom; and if by

this we are to understand, that a time will come when they are to hold sway and dominion over the whole earth, then it is evident that this can never transpire, until they have learned to govern and control themsleves, and give the principles of purity and righteousness an abiding place within their hearts. In proportion as the people exhibit a willingness to be governed, will the Lord confide the interests of his kingdom to their care, and were it not upon this condition that he acted, the gifts and privileges they might receive would not prove blessings to them. And in order that they should be fitted for taking the positions assigned unto them, when the Lord takes the reins of government into his hands, it is necessary that the principle upon which they will govern them should be gradually developing itself now.

Miscellaneous minutes, 23 January 1867. [Quoted in Quinn, "The Council of Fifty and Its Members, 1844 to 1945", BYU Studies 20:173; Winter 1980.]

[H]e [Brigham Young] was not aware of any particular business to be brought before the council, further than to meet and renew our acquaintance with each other in this capacity. Had no doubt but the brethren had often inquired in their own minds when the Council would again be called together.

Manuscript History of the Church; 4 April 1868. [Quoted in Quinn, "The Council of Fifty and Its Members, 1844 to 1945", BYU Studies 20:173; Winter 1980.]

Council of Fifty met this p.m., but few attended consequently it was turned into a testimony meeting for a short season.

J.D. 17:156-157; Brigham Young; 1874.

I will say to you with regard to the kingdom of God on the earth--Here is the Church of Jesus Christ of Latter-day Saints, organized with its rules, regulations and degrees, with the quorums of the holy Priesthood, from the First Presidency to the teachers and deacons; here we are, an organization. * * * This is what we are in the habit of calling the kingdom of God. But there are further organizations. The Prophet gave a full and complete organization of this kingdom the Spring before he was killed. This kingdom is the kingdom that Daniel spoke of, which was to be set up in the last day; it is the kingdom that is not to be given to another people; it is the kingdom that is to be held by the servants of God, to rule the nations of the earth, to send forth those laws and ordinances that shall apply themselves to the Church of Jesus Christ of Latter-day Saints; that will apply themselves to the mother Church, "the holy Catholic Church"; they will commend themselves to every Protestant Church upon the earth; they will commend themselves to every class of infidels, and will throw their protecting arms around the whole human family, protecting them in their rights. If they wish to worship a white dog, they will have the privilege, and if they wish to worship a man they will have the privilege, and if they wish to worship the "unknown God" they will have the privilege. This kingdom will circumscribe them all and will issue laws and ordinances to protect them in their rights--every right that every people, sect and person can enjoy, and the full liberty that God has granted to them without molestation. Now I want to give you these few words--the kingom of God will protect every person, every sect and all people upon the face of the whole earth in their legal rights; I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be

organized in strength and power. Now, as the Church of Jesus Christ of Latter-day Saints, we work our way along the best we can. Can you understand this?

J.D. 20:204; George Q. Cannon; General Conference Address; Sunday, April 6, 1879.

THE U.S. CONSTITUTION AND THE GOVERNMENT OF GOD

The time will come when we will have power; at present we are in the minority, and it pays for scribblers to write about us and hold us up to ridicule. But suppose the Latter-day Saints had control; suppose their ideas were fulfilled, that is, that we, as it is destined we shall be, were the people who uphold Constitutional government upon this continent, who restored the government to its primitive condition when all the political parties shall have fallen into chaos; would we feel at liberty to say that none but the Latter-day Saints should be elected to offices of trust and responsibility? No. Joseph Smith set the pattern; he taught the brethren who were with him better ideas; you well-informed Latter-day Saints know that there are two powers which God has restored in these the last days. One is the Church of God, the other the Kingdom of God. A man may belong to the Kingdom of God and yet not be a member of the Church of God. In the Kingdom of God, using it in a political sense, there may be heathens and Pagans and Mahommedans [sic] and Latter-day Saints and Presbyterians and Episcopalians and Catholics and men of every creed. Will they legislate for the Church of Jesus Christ of Latter-day Saints alone? Will the laws that they enact protect us alone and not protect others? No. Why? Because God is the Father of the Latter-day Saints as well as of every human being; God is the father of all, is the father of the Chinaman, the Hindoo, the African, the European, the American; is the father of all the races of men and of every creed and nationality. When he established his kingdom it will protect all in their equal rights; I as a Latter-day Saint, will not have power to trample on my fellow-man who may not be orthodox in my opinion, because I am a Latter-day Saint; nor will my fellow-man to whom I am heterodox, have the power to trample upon me. Does not that look right? That is the kind of kingdom we have to contend for; that is the kind of kingdom we have to establish, and it is already provided for in the Constitution given unto us by God, and through the glorious labors of the fathers who laid the foundation of this government, who were inspired and raised by our Almighty Father for this express purpose. There is no liberty that a human being can desire, neither is there a right that can be exercised properly, that we do not have under the Constitution of our land. It needs no ammendment about it; it is broad enough, if interpreted in its true spirit, to cover the individual, the continent, and the entire globe and furnish freedom for all.

Journal of L. John Nuttall, Vol. 2:3; BYU Library; Monday, March 29, 1880.

Mon. Mar. 29, 1880. Went this morning with Elder Franklin D. Richards at his office and examined the records of the Council of 50 or Kingdom of God and made out lists of members now living.

Minutes of Council of Fifty; meeting at 10 a.m. at Council House and 2 p.m. at City Hall; Church Archives [?]; File/M1221/Copy 1; April 10, 1880.

Minutes of Council of Fifty, Saturday April 10, 1880, meeting 10 a.m. at Council House and 2 p.m. at City Hall.

The name given this council on the day it was organized by the Lord. April 7, 1842. Was read the revelations as follows: "The Kingdom of God and His Laws with the keys and powers thereof and judgment in the hands of his servants." Some of the first members spoke upon the objectives of the Council &c. & repeated many things that had been said by the Prophets, Elders Taylor, Rich, Woodruff, E. Snow, B. F. Johnson, E. Hunter & Joseph Young.

"Beign (sic) called into the Council appears to me to be one of the greatest steps in my life." F.M.L. [F. M. Lyman?]

Meeting adjourned until 21st April, 1880. Key: * new member

-- absent

Roll of Council of Fifty; Saturday April 10;, 1880. Meeting at Council House and City Hall.

J. M. Bernhisel	Charles C. Rich
Thomas Bullock	Joseph C. Rich
R. T. Burton	J. D. Richards
Albert Carrington	H. J. Richards
George Q. Cannon--	F. S. Richards*
John Clinton	John Sharp
A. M. Cannon*	Elias Smith
W. W. Cluff*	Wm. P. (R.?) Smith*
H.S. Eldredge	S. S. Smith*
John (Ira?) S. Fullmer--	Joseph F. Smith
Edward Hunter	John H. Smith*
W. H. Hooper	Lorenzo Snow
J. L. Haywood--	Erastus Snow
Benjamin F. Johnson	Abraham O. Smoot
William Jennings*	Hosea Stout
D. P. Kimball--	Charles Shumway--
H. P. Kimball	John Taylor
Charles S. Kimball	George J. Taylor--
F. M. Lyman*	W. W. Taylor*
Feramorz Little* (sic)	Moses Thatcher*
L. John Nuttal*	Daniel H. Wells
John Pack	J. F. Wells*
Parley P. Pratt Jr.	Wilford Woodruff
John D. Parker--	John W. Young--
William B. Preston*	Brigham Young Jr.
Joseph Young	(51 members present)

Minutes of Council of Fifty; meeting at 2 p.m. at City Hall; Church Archives [?]; File/M1221/Copy 1; April 21, 1880.

April 21st 1880 at City Hall. 2 p.m. F. Little admitted as a member.

"Ye are my Constitution and I am your God and ye are my spokesman, therefore from henceforth keep my Commandments."

Adjourned Oct 5, 1880.

Leonard John Nuttall Minutes of the Council of Fifty; 12 October 1880. [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:258,260; Spring 1980.]

[The Council then had a total of fifty men sitting in the circle. With that accomplished, Joseph Smith announced] Now we have the number which the Lord requires--[but] we will take a few more on our own hook. * * *

In the Church we take the Law of God & his Priesthood as the Constitution of his Church--here in this Council we have a living constitution not a

written one--which we must conform to.

Mormonism Unveiled; John D. Lee; p. 173; 1881. . . . This was in 1843. The same winter he organized what was called the "Council of Fifty." This was a confidential organization. A man by the name of Jackson belonged to it, though he did not belong to the Church. This Council was designated as a law-making department, but no record was ever kept of its doings, or if kept, they were burned at the close of each meeting. Whenever anything of importance was on foot this Council was called to deliberate upon it. The Council was called the "Living Constitution." Joseph said that no legislature could enact laws that would meet every case, or attain the ends of justice in all respects.

John Henry Smith Journals, Book 5:119; xerox copies of originals at University of Utah, (originals may be at BYU); April 8, 1881.

[Mentions meetings of "Council of F." and "K. of G."]

Minutes of Council of Fifty; 8 April 1881. [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:259; Spring 1980.]

These words ["Ye are my constitution and I am your God and ye are my spokesmen, therefore from henceforth keep my commandments." See 21 April 1880.] are pregnant with meaning & full of intelligence & point out our position in regard to these matters--it is expected of us that [we] can act right--that our interests [are] bound up in the K[ingdom] of God. That we should consider we are not acting for ourselves, but that we are the Spokesmen of God selected for that purpose in the interest of God & to bless & exalt all humanity. We acknowledge him as our God and all men who enter this body must acknowledge him here. There is a peculiary [sic] significance to these things which needs some consideration.

John Henry Smith Journals, Book 5:157; xerox copies of originals at University of Utah, (originals may be at BYU); May 18, 1881.

[Mentions meetings of "K. of G."]

John Henry Smith Journals, Book 6:117-118; xerox copies of originals at University of Utah, (originals may be at BYU); October 4, 1881.

10 a.m. The C of 50 met at the City hall it took a great deal of labor to get the number necessary to form a quorum but we finaly (sic) suceeded /p.118/ We meet again at 2 p.m. and several committees reported and then we adjourned untill (sic) the 4 of April 1882 at 10 a.m.

John Henry Smith Journals, Book 7:111; xerox copies of originals at University of Utah, (originals may be at BYU); April 5, 1882.

10 a.m. The C.F. met and talked over minority Representation and whether it should be put in the new constitution. This queston was spoken upon by E. Snow J F Smith H Stout L. Farr, D.H. Wells F. D and F. S. Richards, B.F.

Johnson F.M. Lyman and A.M. Cannon and myself. It was given as the sense of the council that no minority representation should be allowed.
It was also decided that nothing should be done or said in regard to plural marriages.
The Council adjourned untill June 21st.

John Henry Smith Journals, Book 7:172; xerox copies of originals at University of Utah, (originals may be at BYU); June 21, 1882.

[Mentions a meeting of "C of F"]

John Henry Smith Journals, Book 7:172-173; xerox copies of originals at University of Utah, (originals may be at BYU); June 22, 1882.

The C. of F. met at 10. a m and 2 p.m. and discused the political situation. I moved to form a political party. E Snow J F Smith W.H. Hooper G Q Cannon F.M /p. 173/ Lyman H. Stout A.M Canon (sic) G J Taylor and myself spoke on the subject.

John Henry Smith Journals, Book 7:173; xerox copies of originals at University of Utah, (originals may be at BYU); June 23, 1882.

[Mentions 2 meetings of "Council of F."]

John Henry Smith Journals, Book 7:173; xerox copies of originals at University of Utah, (originals may be at BYU); June 24, 1882.

The discussion of our election matters were (sic) continued to day and some committees appointed.

John Henry Smith Journals, Book 7:174-175; xerox copies of originals at University of Utah, (originals may be at BYU); June 26, 1882.

I spent the forenoon at Prest. Taylors (sic) office. 2.p.m. C. of F. met and admited (sic) two new members William Budge and C.W. Penrose: Prest. J. Taylor, Gave a revelation /p. 175/ in regard to our course with our government.

John Henry Smith Journals, Book 8:3; xerox copies of originals at University of Utah, (originals may be at BYU); June 27, 1882.

The C[ouncil] of F[ifty] met twice today and discused (sic) various plans as bearing upon Election matters.
Bros. L.W. Hardy and H.B. Clawson were received members of this Society. Two Revelations were accepted as the word and will of God. They were given through President John Taylor, and in the same the Lord has promised to fight our battles for us.
We adjourned subject to the call of the President.
Revelation to John Taylor dated 27 June 1882; in notebook collection of John Taylor revelations; notebook given to Annie Taylor Hyde (daughter of John Taylor) by Emma Smith Woodruff (wife of Wilford Woodruff); xerox of holograph, Church Archives. Annie Taylor Hyde Notebook, p. 64-65; the second statement

also appears as a quote in the minutes of 21 April 1880, Harold B. Lee Library, Brigham Young University, and probably was taken from an earlier revelation. [First two paragraphs quoted in Quinn, "The Council of Fifty and Its Members, 1844 to 1945", BYU Studies 20:170,186; Winter 1980. Remainder quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:257-8; Spring 1980.]

[I called Jospeh Smith, Jr.] to be a Prophet, Seer and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel. * * *

Thus saith the Lord God who rules in the heavens above and in the earth beneath, I have introduced my Kingdom and my Government, even the Kingdom of God, that my servants have heretofore prophesied of and that I taught my disciples to pray for, saying "Thy Kingdom come, thy will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world; and all men of every nation, color and creed shall yet be protected and shielded thereby; and every nation and kindred, and people, and tongue shall yet bow the knee to me, and acknowledge me to be Ahman Christ, to the glory of God the Father. * * *

And now I speak unto you who are members of this Council and my Kingdom, I say unto you, as I said unto my disciples of old, Ye have not chosen me, but I have chosen you. I called you by my servant, Joseph [Smith], and by my servant, Brigham [Young], and by my servant, John [Taylor]. * * *

I moved upon [Joseph Smith] to introduce into my kingdom certain parties not in my Church. * * * [That nonmembers] be admitted to the right of representation . . . and have full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of the Council.

John Henry Smith Journals, Book 8:36-37; xerox copies of originals at University of Utah, (originals may be at BYU); August 28, 1882.

[After mentioning a meeting of the Presidency, some of the Apostles and "other brethren", he later comments] A Committee has been appointed /p. 37/ to visit the counties and put the political machinery in thorough condition.

John Henry Smith Journals, Book 8:37; xerox copies of originals at University of Utah, (originals may be at BYU); August 29, 1882.

The brethrn (sic) met and adjourned. I met with the Central Committee in the evening.

John Henry Smith Journals, Book 8:64-65; xerox copies of originals at University of Utah, (originals may be at BYU); October 5, 1882.

[The Apostles met and heard] Letters from B.F. Johnson and A.F. Macdonald in regard to settlement /p. 65/ in old Mexico. Bro. Johnson sent some names for us to call, and by vote it was decided to present them to president Taylor to have them presented to the conference. [Upon later meeting with John Taylor, he disapproved of their action.]

John Henry Smith Journals, Book 8:71; xerox copies of originals at University of Utah, (originals may be at BYU); October 10, 1882.

10. a.m. The C. of F. met and read the minutes of former meetings, and adjourned untill (sic) 2. p.m. nothing done only to decide that E. Snow and M. Thatcher should to go Mexico.

This revelation was given shortly after the 27 June meeting of the Council of Fifty adjourned (see Annie Taylor Hyde Notebook, p. 80; Franklin D. Richards Journal, 27 June 1882.) This revelation was officially adopted at the next meeting of the Council of Fifty (see Franklin D. Richards Journal, 10 October 1882.) [Quoted in Quinn, "The Council of Fifty and Its Members, 1844 to 1945", BYU Studies 20:179; Winter 1980.]

Behold you are my kingdom and rulers in my Kingdom and then you are also, many of you, rulers in my Church according to your ordinations therein. For are you not of the First Presidency, and of the Twelve Apostles and some Presidents of Stakes, and some Bishops, and some High Priests and some Seventies and Elders therein? And are ye not all of my Church and belong to my holy Priesthood?

John Henry Smith Journals, Book 8:72; xerox copies of originals at University of Utah, (originals may be at BYU); October 11, 1882.

as (sic) soon as our [Pres. & Apostles] meeting was over, the C.F. met and were in session untill (sic) after 5 p.m. The delegateship was discussed and J T Caine was the choice of those present. [John Henry Smith goes on a mission to Europe on October 28, 1882, returning to Utah on March 27, 1885. From this point on there are no explicit references to the Council of Fifty whatever or to any of the other names used to designate it. The next explicit reference to it is not until the last year of John Henry's life (1911).]

Journal of H. J. Grant from January 1st 1884 to January 4th 87; Church Archives; pp. 4-5; 14 January 1884.

Monday January 14th 1884.
Drove to the residences of Prest Jos. F. Smith & Geo. Q. Cannon, and notified them that Prest Jno Taylor wished to meet them at his residence at nine a.m.--Prest Cannon rode with me from his residence to Prest Taylor's--shortly after nine a.m. I met in company with Prests Cannon & Smith Bros John and James Sharp and Geo Reynolds at Prest Taylor's and the propriety of selecting Arthur (p. 5) Stayner or any person whose name was not on the registration list to act in any position in the coming Legislature was fully and freely discussed. Prests Smith and James Sharp favored Bro Stayner but it was finally decided upon a motion made by me and 2nd by Jno Sharp, and which was carried that Arthur Stayner or no person whose name was not on the registration list should be selected to fill any office or position in the Legislature.--This motion has no direct bearing upon the subject other than Bro James Sharp and myself having differed as to the necessity or propriety of selecting Arthur Stayner to act as Asst Clerk in the House, we wished Prests Taylor, Cannon and Smith to give us the benefit of their advice on the matter. At 1020 A.M. attended a Caucus meeting of the members of the Legislature at which place the officers of the house and Council were decided upon. At 2 P.M. attended the first regular session of the Council and with other members took the oath of office. All of the members excepting (sic) F. S. Richards were present. In as much as the members names and Acts of the Legislature will be a matter of Public Record I shall make little, or no mention of the members or their acts in my Journal, but shall simply record my own acts,

which I have no doubt will not take much writing. I attended another Caucus meeting this evening where it was decided to select a Minute Clerk and Usher for each each House Jos. A. West and Jno Taylor were decided upon as clerks and George Woolley and Moroni L. Pratt, as ushers.

Extracts from Abraham H. Cannon Journals; Vol V, page 24; Oct 9, 1884.

At 10 a.m. I attended a meeting in the Social Hall with S.B. Young, John W. Taylor and John Q. [Cannon], and was introduced to 50. "The Kingdom of God and its laws, and the keys thereof and judgment in the hands of His servants, Ahman Christ." I was at the office during the afternoon.

Minutes of Franklin D. Richards; Council of Fifty Minutes; Microfilm of F.D. Richards at CHO; #318, Reel 12, in Misc. Papers; Handwritten Journal; Wednesday, February 4, 1885.

Wednesday Feb 4th 1885--

After listening to some current items of news, President Taylor stated the object of the Council. directed Br Nuttall to read a Revelation which he said he received more than a year ago requiring him to be anointed & set apart as a King Priest and Ruler over Israel on the Earth-over Zion & the Kingdom under Christ our King of Kings. He also read some extracts from minutes of the Council of the Kingdom after which the President called for any remarks when several spoke their mind and F.M.L. motioned that we proceed to obey the requirement of the Revelation. when we clothed in our Priestly attire. E Snow offered prayer, when after the usual ceremony F.M. Lyman prayed in the circle. L. Snow consecrated a bottle of oil. Counselor Cannon anointed President John Taylor and we all laid hands on the Prest. & Geo. Q. Sealed the anointing according to a written form which had been prepared.

Journal of Franklin D. Richards; 1885 Diary Book; 4 February 1885.

At 8 p.m. attended Council at Endowment House where we had prayers consecrated oil, and Prest. Jno Taylor was anointed K.P.R. of C. Z. & K.

Matthew and Claire Noall Journals; U. of U.; Journal no. 3. p. 30-33; July 28th, 1886.

School has been as usual today. After school I finished my little native speech I /31/ have to write it down and then learn it, for I cannot speak correctly without thus doing. After practice I took it to bro. Smith for correction, but the mistakes were not as numerous as I had anticipated. I had not got the ideas strictly correct, however, hence I will have to make another. Pres. Smith explained the subject clearly to me. He said that the Kingdom of God is now upon the earth, and was organized by Jos. Smith the Prophet. He spoke also of "The Council of Fifty" which at present is not to be made public, it is however, a legislative body, and will act in that office in the Kingdom of God. The president of the Church is the president of the council. The power of the Kingdom of God, is not exercised at present, but it is in an organized condition /32/ having a representative of the great king, and as soon as it becomes sufficiently strong it will exercise its authority as a kingdom. The Kingdom of God is not bud in the Church but it will grow and increase until it fills the whole earth even as Daniel prophesied. Nothing will be out of its dominion. It will be over the righteous, and

extend its borders until the lowest of the devils are under its dominion. Thus we see it has a very large scope. Not so with the Church, for it will exercise authority over the righteous only. None can enter the gospel of Christ, save through the door of faith, repentence, baptism and the reception of the Holy Ghost and while the Kingdom will reign over those who do not belong to the Church every one will /33/ confess, however, that Christ is the rightful king. The Church will then be in the Kingdom. The Church only has power to punish for crime through disfellowshipping its members, while the kingdom will punish by imprisonment, and death if necessary, even as Moses did in the days of ancient Israel. Thus we see there is a wide difference between the Church and the Kingdom, and yet they are in some respects mingled together.

"Meeting President's office"; 7 page handwritten minutes of a meeting regarding the change of Trustee-in-Trust and adjustment of church properties, due to the Edmunds-Tucker Law; George Q. Cannon Papers; CHO; meeting attended by the following men; Wednesday, March 9th 1887.

George Q. Cannon, F.D. Richards, H.J. Grant, William B. Preston, C. Peterson, A.O. Smoot, S [?] Francis, J.R. Murdock, H.S. Gowans, L.W. Shurtliff, J.N. Hinckley, G. Farnsworth, C.K. Sperry, H. McCune, G.A. Pitkin, James Bywater, A.M. Cannon, F.S. Richards, I. Wandell, A. Miner, Charles Morris, W.D. Hendricks, J. Jack and G. Reynolds

Letter in Geo. Q. Cannon papers; CHO; 1 page handwritten letter by George Q. Cannon; May 25, 1887.

Salt Lake City, U.T. May 25th, 1887.

My dear President:

I shall not be able to return this evening. A telegram has been sent asking for information concerning the advantage they see in urging the calling together of the old Convention. I desire to await a reply to this. The dispatch informed Brother Young also that we feel he had better write the particulars of his business than to return here.

I sincerely hope your health has improved and that you feel stronger.

With love,

Your Brother, /s/ Geo. Q. Cannon

Minutes of Meeting; George Q. Cannon Papers; CHO; 11 page handwritten minutes of a meeting held on June 13, 1887 [the "13" was written over either a "5" or a "15"] to discuss the proposed Utah constitution; June 13, 1887.

Present at the meeting were the following [Members of the Council of 50 underlined]: George Q. Cannon, F.D. Richards, John W. Taylor, Abraham H. Cannon, Angus M. Cannon, L.W. Shurtliff, A.O. Smoot, C.F. Middleton, C.W. Penrose, J.T. Caine, J. Nicholson, J.R. Winder, H.B. Clawson, F.S. Richards, F. Armstrong, O.F. Whitney, Elias A. Smith, J. Jack, G. Reynolds, C.C. Richards, A. Miner, F.J. Cannon, LeGrande Young, and J.F. Wells.

Minutes of Council Meeting; from microfilm of Misc. Papers of Franklin D. Richards; #318, reel 12; CHO; 6 handwritten pages of minutes of council meeting [he does not number the first two pages, and then numbers the pages following up to page 6]; [Members of Council of 50 underlined]; June 20, 1887.

--"Minutes of Council June 20. '87."

Gospel Mysteries

Present at Meeting of June 20th 1887
Prest. Geo Q Cannon
Apostles--F D Richards, M. Thatcher, H.J. Grant, J.W. Taylor
Bishops --J R Winder--Del. J.T. Caine
Elders-- Elias Morris, C Sperry, Canute Peterson, W.R. Smith, L.W. Shurtliff, J.B. Maiben, Jos. E. Taylor, F. Turner, Willard Maughan, G.W. Thatcher, LeGrand Young, Jas. Sharp, C.W. Penrose, W.H. Seegmiller, A.M. Cannon, A.H. Lund, W.N. Duesenberry, J.F. Wells, Edward Alma Eldredge, Henry Beal, Ward C. Pack, Horace S. Eldredge, Alonzo H. Hyde, Thos. F. Rouche, H.S. Gowans, Willard G. Smith, W.A.C. Bryan, John R. Boyden, Jos W.B. Barton, P.T. Farnsworth, A.H. Cannon, S.R. Thurman, H.B. Clawson, G. Reynolds, J. Irvine, F.S. Richards, Wm. Budge, W.H. Lee, C.F. Middleton, Chas. Anderson /page unnumbered/, Thos D Dee, Elias A. Smith, Thos. Callister, Samuel Francis, Abm Hatch, E.G. Wooley, Victor E.[?] Bean, O.G. Snow, E.A. Rose, G.Q. Perkin, Simpson Molen, John Sharp, Frank Armstrong, John Nicholson, and after recess W.W. Riter & A Miner /page 1/

Monday. June 20-87

Representatives of Most Stakes
G.Q.C.--F.D.R.--M.T.--H.J.G. & J.W.T.
Presidents of Stakes Attorneys
Editors
Bishops

12-30 m. M.T. prayed

Prest. G.Q. Cannon outlined the premises of our intentions with much correction advice & counsel /p. 2/

St-1-05 C.W. Penrose
F.D.R. spoke
M. Thatcher Spoke 12 all favor the proposed marray (?Sic)
H.J. Grant --

Prest. Cannon presented subject to the brethren present & asked a free interchange of views on the proposition before us.

F.S. Richards spoke--asked a question--Prest. Cannon requested him to give his views on the question--

Hon J.T. Caine explained & was in full harmony with the movements now being set on foot believes the the (Sic) whole difficulty with us and the government can be settled & Utah omitted (Sic) /p. 3/

Prest. G.Q.C. further explained & extended invitation

Minutes of Meeting; George Q. Cannon Papers; CHO; 7 pages handwritten on 19.0 cm sheets; purpose of meeting to discuss the propriety of the proposed 1887 constitution; attended ersons [Council of 50 members underlined]; June 29, 1887.

George Q. Cannon, Franklin D. Richards, Moses Thatcher, Heber J. Grant, John W. Taylor, Elias Morris, Chas. Sperry, Canute Petersen, William R. Smith, L.W. Shurtliff, John B. Maiben, Jos. E. Taylor, Fred. Turner, Willard Maughan, George W. Thatcher, LeGrand Young, James Sharp, John T. Caine, Edward (or Alma) Eldredge, W.A.C. Bryan, C.W. Penrose, John R. Winder, W.H. Seegmiller, A.M. Cannon, Anton H. Lund, W.N. Dusenberry, Junius F. Wells, Henry Beal, Ward E. Pack, Horace S. Eldredge, Alonzo E. Hyde, Thos. F. Rouche, Hugh S. Gowans, Willard Smith, John Nicholson, John Boyden, William B. Barton, P.T. Farnsworth, A.H. Cannon, S.R. Thurman, H.B. Clawson, George Reynolds, John Irvine, F.S. Richards, William Budge, William H. Lee, C.F. Middleton, Charles. Anderson, Thomas D. Dee, Elias A. Smith, Thos. Callister, Samuel Francis, Abraham Hatch, E.G. Wooley, Victor E. Bean, O.G. Snow, E.A. Box, G.O. Pitkin, Simpson Molen, John Sharp, Frank Armstrong, W.W. Riter, A. Miner

Gospel Mysteries

Stapled papers with the inscription on the outside piece of paper, "Remarks of Brethren on Scot Amendment"; handwritten in pencil on 20 pages measuring 19.5 cm and on 8 pages measuring 22.0 cm; in George Q. Cannon Papers; CHO; July [?] 26, 1887.

[part of Heber J. Grant's remarks:] My impression has been from the beginning to give the Scot amendment a trial, and when I heard that Prest. Taylor had sat down upon it, I must say I felt a little disappointed. I see nothing to be lost but a great deal may be gained.

[remarks of Franklin D. Richards:] I feel that I would like this Scott Amendment tried. I do not see that it necessarily Compromises us, that is, in an official capacity; by trying it we would gain one year, and that of itself would be of great value. And if Mr. Cleveland could be got nite (sic) nearer Communication, he may find something to admire and praise in us, and it may stimulate him, by way of a desire to get rid of the Mormon problem, to work with a view to let us into the Union.

[part of remarks of John W. Taylor:] The only thing that we can gain by making this Compromise is from 2 to 4 years. At the expiration of that time we will thoroughly advertize to this naion that we are willing to sacrifice, at least so far as our Word is concerned, in order to obtain liberty, and just as soon as we begin to break through suffering for righteousness sake, and clinging to the truth, and avoiding the very appearance of evil, He believe (sic) the Calamities will be greater upon us than if the bill now should become law. It has taken quite a time to school the Latter-day Saints to what we believe to day. And I find that it is getting to be believed that Prest. Taylor will yet receive a revelation to cancel the revelation on Celestial Marriage. And you let anything officially be given about this, and it will create quite a stir among the people. He did not want to express himself in regard to the wisdom of the matter, would leave that to older heads.

[remarks of Abraham O. Smoot:] He did not regard this a new question at all; the same thing was ventilated, only in a different form, perhaps, in Delegate Hooper's day. He was present on a certain occasion when this same subject was submitted to Prest Young & he remembered Bro. Geo. A. Smith's views on it, & his own personal endorsement at the time, which was that we had nothing at all on that point to offer as a Compromise. He had not changed his views since then. Even if he had the right to vote, he would be loth (sic) for it unless it was so dictated by those who had the right to commune with the Lord upon the question. If there were any light from that source he would submit with his brethren. But to say that he will forever sacrifice the practice of that command, he could not; neither did he think anybody could be justified in doing so unless the Lord himself so ordered it. There may be, he said, a policy in it which the ordinary mind could not comprehend. What he wished to know was, whether it was the will of the Lord to do it in order to gain a Victory. If by accepting this amendment we can do it without making it to appear to Israel (he did not care so much for the world) a Compromise or sacrifice, & in reality not to be a sacrifice, he was willing to follow his file-leaders and support it.

[remarks of a "Williams":] This telegram puts a new phase on the question. This Scott Amendment is to be sent by the President to Congress, stating that he will sign the bill if Congress will accept the Amendment. Most of the members of Congress have already expressed themselves as opposed to it. They will vote it down; the whole bill will be lost, and we will be saved both from the effects of the bill itself, and from voting on the question of the Constitutional Amendment. If we reject the proposition it will be considered by the government and the country that the few polygamists who control affairs in Utah are unwilling to have the question submitted to

the body of the people. This will be damaging to our cause. By accepting the proposition now we make no promise, we make no agreement. We simply say, we are willing for the people to take their own course in regard to the proposition; and if we accept, the bill is killed, and we are relieved of both the danger and the question of compromise. If the amendment should pass the Congress with the bill, we then will have ample time to reflect upon the question of what shall be done by the people, and the probable effects of voting for the prohibition upon our people upon Congress and upon the Country.

[part of remarks of William B. Preston:] As a political strategy I would accept the proposition. It is generally said by the world that our people do just as the Presidency say. Now, let this proposition be submitted to the people, and let them say whether they are willing to adopt a Constitution with this proposition in. That would be Democratic.

[part of remarks of William Budge:] With my understanding of what they call polygamy, I could recommend the placing of this question before the people. It would be necessary, however, to make some explanation to the people in regard to our understanding of what is called polygamy. If there was no question asked further than whether we would vote against polygamy as understood in the world, I could vote for the amendment, but not to renounce Celestial Marriage.

[part of remarks of Angus M. Cannon:] I look upon it that it may be a ram in the thicket, but I cannot acquiesce in it without feeling that I am losing influence in consequence of the professions I have made heretofore.

[remarks of H.B. Clawson:] If we could do this thing without compromising our views and our religion, I would be in favor [of] doing it, merely to gain time. Time is what we want. I am willing to rest on the decision of the First Presidency in regard to this.

[part of remarks of A. Miner:] We must accept this proposition by all means. It is not a binding condition upon my faith, or upon the faith of any of our brethren. It will not bring the faith of the Latter-day Saints in contempt.

[remarks of Frank Armstrong:] He was in favor of submitting this to the people out of courtesy to our friends at Washington. It would also give time to perfect measures for securing the property. He would rather have the crisis come from the head of the nation than from those here. Individually, he could not vote for it.

[The collection described above is followed by a 9 page account of the verbatim remarks of George Q. Cannon at this meeting, handwritten, and beginning:] Dear Brs: Having expressed yourself (sic) that you had forgotten to hear my opinion with regard to our concurrence to the Scott amendment and having since reflected somewhat on the subject I take this means of giving it.

[His conclusion is found on the last page as follows:] My unqualified opinion that it is too dangerous a thing to play at concessions or anything approaching concession, or the color of concession with the government; the ground is not tenable let the circumstances be what they may.

Heber J. Grant Letterbook Journals--24; 1886-1887 Journal, pp. 581-582; at meeting of Apostles during which the advisability of continuing John W. Young in has activity for Statehood was discussed; October 25, 1887.

John W. Taylor expressed it as his opinion that it would be much better if all of our business in relation to a State was transacted /p. 582/ through the Council of Fifty.

Prest Woodruff said it would be all right for the Council of Fifty to meet and attend to this matter but under existing circumstances it would not be safe to have them do so.

Gospel Mysteries

Millennial Star, LIV:593-4; Editorial on "King Nebuchadnezzar's Dream," that continued through several numbers of the Star; Sept. 19, 1892.

The popular opinion among professing Christians is that the kingdom here alluded to was a spiritual kingdom set up by Jesus Christ upwards of eighteen centuries ago. But such a view of the subject we consider to be altogether erroneous, inasmuch as it does not consist with the declared and evident facts of the case. The kingdom here referred to by the Prophet Daniel, as is also evident from many other prophecies concerning it, will be a literal kingdom. It is catalogued with others that are literal in their character, although it will prove infinitely superior to them in all respects.

It will also be, in its organization, authority, and laws, entirely different to and distinct from all others. Even as the stone from the mountain was distinct from the image which is smote.

Heber J. Grant Letterbook Journals--58; 1892-1893 Book; pp. 177-179; Oct. 4, 1892.

[At meeting of Apostles & First Presidency] Prest Woodruff said he would like to make a few remarks. Said it was the Kingdom of God or nothing with him. Did not care for any political party. /p.178/ I am for the Kingdom of God so also are my brethren of the Presidency and the Apostles. If we are united earth or hell cannot overthrow us, and we will prevail and the warfare against us shall not prevail. Believe I shall live to be with you at the dedication of the Temple. God bless you my brethren.

Nearly all of those present expressed themselves briefly on the great necessity of their (sic) being perfect love and union among us.

I noticed tear came in Prest. Woodruff's eyes a time or two while the brethren were expressing their love for the /p. 179/ Kingdom of God and their desire to know the wishes of the Presidency and determination to carry the same out even if it were in opposition to their own feelings.

Abraham H. Cannon "Journal"; BYU Special Collections; Vol. XIX, p. 198; 2 December 1895.

After meeting Father was speaking to some of the brethren, when he said with the feelings which Pres. Woodruff entertained towards Moses Thatcher, it would not be wise for any of us to mention this matter to him. Father said Moses Thatcher's drawing away from his brethren commenced as far as his knowledge concerning it went, at a time when the Council of Fifty met in the old City Hall, and Moses opposed the proposition to anoint John Taylor as Prophet, Priest and King, and Moses' Opposition prevailed at that time. Moses has constantly opposed the increase of power in the hands of the President of the Church.

A Series of Pamphlets on the Doctrines of the Gospel, p. 5; Orson Pratt; (Chattanooga, Tennessee: The Southern States Mission of the Church of Jesus Christ of Latter-day Saints); 1899.

The kingdom of God [is] an order or government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God, having made all beings and worlds, has the supreme right to govern them by his own laws, and by officers of His own appointment. Any people attempting to govern

themselves by laws of their own making, and by officers of their own appointment, are in direct rebellion against the Kingdom of God.

Benjamin F. Johnson; letter to Elder George S. Gibbs, pp. 7-9; this letter was written in 1903 at the instance of the First Presidency, and a typescript copy is on file in the Brigham Young University library; 1903.

Its settings were always strictly private, and all its rules were carefully and promptly observed. . . I was present at every session, and being about the youngest member of that Council (in Nauvoo) I was deeply impressed with all that transpired, or was taught by the Prophet. * * *
[The original membership of the Council of Fifty included] a select circle of the Prophet's most trusted friends, including the twelve, but not all the constituted authorities of the Church, for Presidents Rigdon, Law of Marks [sic], the High Council or the presidents of quorums were not members of that council, which at times would exceed fifty in number.

Instructions given to Elder Joseph F. Smith Jr., at the Salt Lake Temple, immediately prior to his receiving ordination as an Apostle; remarks of President Joseph F. Smith; 7 pages typed account of instructions, original at CHO in Smith papers, p. 5; April 7th, 1910.

President Smith: I merely wish to say in addition to what Prest. Lyman has said, (which I endorse thoroughly) that this body of men, this Council of Presidency and Apostles, compose the living constitution of the Church, with power to legislate, judge and decide.
A decision rendered here, though it may not meet exactly the mind of an individual member or individual members, will represent of course the mind of the majority, and it therefore becomes binding on each member of the Council, and not one of us can with impunity oppose it or in anywise, directly or indirectly, speak derogatory to it, as to do so would be a transgression, in spirit at least, of the covenant we enter into with the Lord in this Council. I regard this as one of the most sacred obligations resting upon the Presidency and Twelve.
We are united here in the bonds of the new and everlasting covenant. We represent the government of the holy priesthood, and besides, we are the special witnesses of Jesus Christ, also of Joseph Smith, and of the divinity of this great Latter-day work.

John Henry Smith Journals, Book 34:174; xerox copies of originals at University of Utah, (originals may be at BYU); February 18, 1911.

[At a private meeting of John W. Taylor with President Joseph F. Smith and John Henry Smith,] He demanded that President Smith call the Counsel (sic) of fifty to protect him from the Twelve in his violations of the law.

John Henry Smith Journals, Book 34:192; xerox copies of originals at University of Utah, (originals may be at BYU); March 28, 1911.

The Twelve have excommunicated John W. Taylor from the Church for Insubordination to day.

Heber J. Grant Journal Sheets; 1932 Sheets; Jan 3, 1932.

Brother Franklin S. Richards called at Brother David P. Howells' home

this morning at my request, and we examined a private record covering a period of a number of years, of an organization that at one time had between forty and fifty members, when I was the junior apostle. Today Brother Franklin and I are the only surviving members. We got about two-thirds of the way through the record, and I arranged to meet him again next Sunday and finish it.

A Review of Twentieth Century General Authorities and the Council of Fifty; author unknown; undated.

TWENTIETH CENTURY GENERAL AUTHORITIES AND THE COUNCIL OF FIFTY (Authorities before 1932)

In the Heber J. Grant Journal for 3 January 1932 is the following entry:

> Brother Franklin S. Richards called at Brother David P. Howells' home this morning at my request, and we examined a private record covering a period of a number of years, of an organization that at one time had between forty and fifty members, when I was the junior apostle. Today Brother Franklin and I are the only surviving members. We got about two-thirds of the way through the record, and I arranged to meet him again next Sunday and finish it.

Heber J. Grant was ordained an apostle on 16 October 1882. He was voted for admission to the Council of Fifty on 26 June 1882.

On the following page [below] may be found a listing of Twentieth Century General Authorities called before 1932. Of the forty-four authorities, nineteen died before Heber J. Grant penned this entry in his journal; therefore, his entry is irrelevant to determining whether those individuals were members of the Council of Fifty. Those individuals in part II (where the entry does not apply) who have an asterisk by their name were members of the Council of Fifty. I did not include the name of Heber J. Grant for obvious reasons. Franklin S. Richards was never a General Authority. [page]

TWENTIETH CENTURY GENERAL AUTHORITIES AND THE COUNCIL OF FIFTY (Authorities before 1932)

I. Were Not Members of the Council of Fifty

1. Melvin J. Ballard 1919/1939
2. Sylvester Q. Cannon 1925/1943
3. Rodger Clawson 1898/1943
4. Matthias F. Cowley 1897/d1911/1940
5. Charles Henry Hart 1906/1934
6. Anthony W. Ivins 1907/1934
7. Antoine R. Ivins 1931/1967
8. J. Golden Kimball 1892/1938
9. Richard R. Lyman 1918/x1943/1963
10. David O. McKay 1906/1970
11. Joseph W. McMurrin 1897/Oct 1932
14. Stephen L. Richards 1917/1959
15. Brigham H. Roberts 1888/1933
16. David Asael Smith 1907/r1938/1952
17. George Albert Smith 1903/1951
18. Hyrum G. Smith 1912/1932
19. Joseph Fielding Smith 1910/1972
20. Reed Smoot 1900/1941
21. James E. Talmage 1911/1933
22. John Wells 1918/1941
23. Rulon S. Wells 1893/1941
24. John A. Widstoe 1921/1952

12. Joseph F. Merrill
    1931/1952
13. George F. Richards
    1906/1950
25. Levi Edgar Young
    1909/1963

II. Heber J. Grant 1932 Journal Entry Does Not Apply

1. John Quayle Cannon *
   1884/x1886/1931
2. Christian D. Fjeldsted
   1884/1905
3. Anthon H. Lund
   1889/1921
4. Francis M. Lyman *
   1880/1916
5. Marriner W. Merrill
   1889/1906
6. Orrin Porter Miller
   1901/1918
7. Charles W. Nibley
   1907/1931
8. Charles W. Penrose *
   1904/1925
9. Rey L. Pratt
   1925/1931
10. William B. Preston *
    1884/1908
11. George Reynolds *
    1890/1909
12. Hyrum M. Smith
    1901/1918
13. John Smith
    1855/1911
14. John W. Taylor *
    1884/r1906/x1911/1916
15. George Teasdale *
    1882/1907
16. Orson F. Whitney
    1906/1931
17. John R. Winder *
    1886/1910
18. Abraham O. Woodruff
    1897/1904
19. Seymour B. Young *
    1882/1924

"Notes Towards a Definition of the Council of Fifty"; Alfred Bush and K. J. Hansen; pp. 20-21; July 1957.

The council's functions as legislature and administrator of temporal affairs were its prime concern, secondary only to the objective of universal government toward which all of its actions prepared. Hard work and the full efforts of the Latter-day Saints still pointed toward the realization of this kingdom. In acting as the regulator of temporal affairs in all Deseret (and its political heirs) it was concerned with much that seems trivial to twentieth century ears. * * *

But larger issues surrounded these provincial details. The role of the Council in the overall temporal progress of the Western settlement was vital. This is so even if one leaves out of account the matters of policy and action which led to the exodus and the crucial deliberations of the Council at Winter Quarters. The Council of Fifty figures prominently in the colonization and government of the territorial area <u>after</u> the arrival in the Great Salt Lake Valley.

The Council dispatched members to operate ferries which sped immigration of the Saints. In charge of Public Works, it planned and executed the building of roads and bridges in and about the Salt Lake valley. It instituted canal systems and a mail service to the Pacific Coast. It legislated a standard system of weights for the territory and selected plots for cemetaries. It sponsored community organizations for economic self-sufficiency. (The records of a Bishop's meeting in Provo in 1868 tell us that "ZCMI was concocted by the Council of Fifty." [Records of the Bishops' Meetings, Provo, 1868-1875, Vol. II (Microfilm at Brigham Young University), 28.]) Its members administered the United Order for, as Young taught, "It [was] the order of the kingdom." [<u>J.D.</u> 17:154] Members of the Council formed the nucleus (they had been leading officers in Nauvoo) of the Nauvoo legion, revived in the west as the third largest militia in the U.S., which was to

serve in protecting and defending the kingdom. The Council investigated food shortages, discussed and rejected the use of subsidies to combat inflation, voted to build a "Firstrate" arsenal, and punished disturbances of the peace.

Utah Historical Quarterly; "The Kingdom of God, The Council of Fifty and the State of Deseret"; James R. Clark; p. 131-148; April 1958.

When they organized the Provisional State of Deseret, before they were accorded territorial status by the United States government, it was not a temporary expedient nor was it an example of American frontier democracy adjusting to a new region. The basic ideas for the government of the State of Deseret were not worked out after the Mormons arrived in Utah, but in meetings of the Council of Fifty in Nauvoo before the westward migration. The State of Deseret was the planned result of the doctrine of the Kingdom of God. The Kingdom of God was a civil-religious form of government. It was, eventually, to spread world wide and to have as its head Jesus Christ, the King. It was the instrument by which He was to govern the entire world.

* * * This kingdom of God was to be a religio-civil government and is not to be confused or identified with the Mormon Church as such, which is a religious organization. However, in current Mormon literature the church is often referred to as the Kingdom, and the distinction between the two terms and the two entities is not now sharp as it was in the territorial period.

It can be stated on the basis of Mormon, non-Mormon, and state and federal documents of the territorial period that the insistence of the Mormon leaders on this concept of the Kingdom of God was largely instrumental, along with the practice of polygamy, in delaying statehood for Utah for half a century. * * *

The basic authority for the Kingdom of God lay in the authority of the priesthood of the president of the Mormon Church, but the directional control was vested in a council known by a number of names, chief of which were the special council, the Council of Fifty, or more commonly, the General Council.

CHARACTERISTICS OF THE KINGDOM OF GOD

Certain characteristics of the projected Kingdom of God become clear as one reads the voluminous literature dealing with the concept. These characteristics are:

(1) The Kingdom of God was the kingdom predicted by the Old Testament Prophet Daniel. It was the stone cut out of the mountain without hands that was to break in pieces all other kingdoms and consume them.

(2) The Kingdom of God was to be the government of God on earth, and as such it was eventually to absorb all other governments. (3) The Kingdom of God was to include as members and as officers non-Mormons as well as Mormons.

(4) The Kingdom of God was to protect all peoples in their civil and religious rights, including the right to differ.

(5) The Kingdom of God was to rest politically on the doctrine of Legitimacy, expressed succinctly in these words of John Taylor in 1853:

> Let us now notice our political position in the world. What are we going to do? We are going to possess the earth. Why? Because it belongs to Jesus Christ, and he belongs to us, and we to him. We are all one, and will take the kingdom and possess it under the whole heavens, and reign over it forever and ever. Now, ye kings and emperors, help yourselves, if you can. This is the truth, and it may as well be told at this time as at any other. [J.D. 1:230]

(6) The Kingdom of God was a state and a political, social, and economic system which touched all phases of human life.

(7) The Kingdom of God had its own revealed constitution. The Constitution of the United States was written, according to Mormon belief, under the inspiration of God. The constitution of the Kingdom of God was given to Joseph Smith in 1844. Copies of this constitution are not at present available, but there is good evidence that it existed from 1844 to at least 1880.

(8) The Kingdom of God, though composed of non-Mormons as well as Mormons, was to be presided over in ultimate authority by the Mormon priesthood as representatives of Jesus Christ, the King.

(9) The establishment of the Kingdom of God necessitated the gathering of the Saints to form the nucleus of the Kingdom. If membership in the Church of Jesus Christ of Latter-day Saints alone had been involved, the converts could have stayed in their own localities and nations. This ties the Kingdom of God concept definitely to the Mormon doctrine and policy of Zion and the "gathering" discussed in such works as Gustive Larson's Prelude to the Kingdom. * * *

Relative to politics and government, the ultimate aim of the Kingdom recognized only one legitimate government on the earth--the government of God. All other governments were considered to be subordinate and inferior, including the government of the United States, even though its Constitution was held to be divinely inspired. Uniquely, the government of the United States, as provided for in the Constitution of 1789, was recognized as divinely approved in principles and was intended to serve the needs of the people and protect them in their God-given rights until the government of God could be established. * * *

In territorial Utah the Council of Fifty, or General Council, was the policy-making body of the Kingdom of God. It was the body from which policies for the government of men on the earth were to emanate. It was the policy-making body; the legislature of the State of Deseret was the legislative agency required to put these policies into law; and the executive branch, with Brigham Young as governor, was charged with the administration of the laws so formulated.

The council was charged with the responsibility of seeing that all men were protected in their God-given rights as individuals and as free men in all phases of life, and with the inauguration and carrying out of such plans of government as would assure co-operation and unity as well as freedom.

* * * POLITICAL AND CIVIL ACTIVITIES OF THE COUNCIL

The council initiated and supervised the preparation of memorials to Congress, both for the redress of previous grievances and as petitions for the granting of statehood to the people of Deseret, or Utah. Several of these memorials were prepared by the council while the Mormons were still in Nauvoo.

After the Council of Fifty had directed the westward migration of the Mormons in 1847, they met to consider means of government in the new territory. According to the diary of John D. Lee, private secretary to Brigham Young, the council met in Salt Lake City on December 9, 1848, to set up the planned State of Deseret. He says that the council:

> . . . took into consideration the propriety of petitioning Congress for a Territorial Government, giving them to understand at the same time that we wanted officers of our own nomination . . . Pres. B. Young was nominated and voted to be governor of said Territory; Willard Richards, Secretary; Heber C. Kimble, Chief Judge; N. K. Whitney & P. P. Pratt, Assocciate Judges; Dr. J. M. Burnhisal, Marshal. The Territory to be called Desarett. . . . [A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876, p. 80; John D. Lee; Vol. I; ed. Robert Cleland and Juanita Brooks; (2 vols., San Marino, California: The Huntington Library, 1955).]

On January 6, 1849, the council considered a report of a committee which had previously been appointed to set the boundaries of the State of Deseret. On December 27, 1849, a memorial was prepared by the legislative council of the Provisional Government of Deseret praying for admission into the Union as a state, or for a territorial government. On March 28, 1851, the legislature of the State of Deseret passed a formal motion dissolving the State of Deseret.

It is generally known to students of Utah history that the State of Deseret and its legislative and executive branches continued to function for at least another twenty years after formal dissolution in 1851. Some have called this the "ghost" government of the "Ghost State of Deseret." In reality the federally established territorial government of Utah was the de jure government; the State of Deseret was the de facto government; and the Council of Fifty or General Council was the policy-making body for the civil government of Utah from 1848 to 1870, if not later. * * *

CONTINUING ACTIVITIES OF THE COUNCIL OF FIFTY AND THE STATE OF DESERET

In January, 1862, the State of Deseret held a Constitutional Convention at which another memorial for statehood was drafted and sent to Congress. On March 9, 1862, Brigham Young in a public address at a religious gathering made it clear that the ideas and principles espoused by the Council of Fifty and the Kingdom of God were still in operation. He said:

> The Kingdom of God has sustained me a good while, and I mean to stick to it. We shall form a State Government, and you need not fear any consequences that may arise from such a course. . . .
>
> ...When Mr. Fillmore appointed me Governor of Utah, I proclaimed openly that my Priesthood should govern and control that office. I am of the same mind today. We have not received our election returns; but, should I be elected Governor of the State of Deseret, that office shall be sustained and controlled by the power of the eternal Priesthood of the Son of God, or I will walk the office under my feet. Hear it both Saint and sinner, and send it to the uttermost parts of the earth, that whatever office I hold from any Government on this earth shall honor the Government of heaven, or I will not hold it. [J.D. 10:38-42] * * *

On . . . January 19, 1863 he also delivered a special private message to the General Assembly of the State of Deseret as its de facto governor. This message gives evidence that the concepts of the Kingdom of God and the Council of Fifty were very much alive and in evidence. He clearly outlines the reasons for continuing the government of the State of Deseret despite the fact that Utah had had a territorial government with federally appointeed officers since 1850:

> Many may not be able to tell why we are in this capacity. I do not think that you see this thing as it is. Our organization will be kept up. We may not do much at present in this capacity, yet what we have done or shall do will have its effect. . . .
>
> This body of men will give laws to the nations of the earth. We have met here in our second Annual Legislature. [The State of Deseret was formally dissolved in 1851--it was evidently formally reorganized in 1861.] . . . We are called the State Legislature, but when the time comes, we shall be called the Kingdom of God. . . the time will come when we will give laws to the nations of the earth. Joseph Smith organized this government before, in Nauvoo, and he said if we did our duty, we should prevail over all our enemies. [Brigham Young,

> Special Message to the General Assembly of the State of Deseret, in Journal History of the Church of Jesus Christ of Latter-day Saints, entry of January 19, 1863, in Church Historians's Office, Salt Lake City.]

Highly significant is Brigham Young's statement that the State of Deseret in 1863 was the government organized by Joseph Smith in Nauvoo, which would be called the Kingdom of God and give laws to the nations of the earth. This seems to equate the Kingdom of God and the Council of Fifty with the State of Deseret in 1863. The General Assembly of the State of Deseret may have been but another name for the General Council or the Council of Fifty, which by this time may have had an enlarged membership.

The existence of this fourth government in Utah was referred to in a letter from Governor James Duane Doty to William H. Seward, Secretary of State of the United States, on January 28, 1865:

> There are three distinct governments in this Territory: The Church, the Military, and the civil. In the exercise of their several powers, collisions cannot always be avoided, but I am glad to report that during the past year none have occurred. But the leaders of "the church". . .in 1861, formed an independent government called the State of Deseret. . . . For the information of the Department I herewith transmit a copy of a paper containing the proceedings of the Governor and Legislature of this embryo State at a session held in this city on the 23rd of this month, by which it will be perceived this fourth government is now fully inaugerated. [Utah Governor (James Duane Doty) Report to Honorable W. H. Seward, Secretary of State, United States Department of State, Territorial Papers, Utah Series, Vol. II, January 28, 1865.]

SUMMARY

The foregoing discussion seems to establish without much doubt that there was organized in Nauvoo, Illinois, on March 11, 1844, a Council of Fifty to serve as the policy-making body of the Kingdom of God which the Latter-day Saints were seeking to establish in preparation for the Second Coming of Jesus Christ to reign as King. It seems rather certain from the evidence that it was this Council of Fifty which formulated the policies and handled the relationships with the Federal Government and which directed the efforts of the Latter-day Saints, and those non-Mormon friends who would join with them, in their political, civil, and educational activitites. Although evidence has not been offered, in my discussion, there is every reason to believe that the council directed the economic activities of the Kingdom as well.

The aims and purposes of this Kingdom and council were not directed primarily to the conversion of the world to Mormonism, as that was the province of the Church of Jesus Christ of Latter-day Saints. The efforts of the council and Kingdom were directed toward the establishment of an equitable form of government that would protect all men in their God-given rights and in their free agency and the establishment of a society in which the freedoms would thrive.

So far-reaching into every phase of society in Territorial Utah is the concept of the Kingdom of God and its accompanying body of control, the General Council, that it might be stated that a significant history of Utah cannot be written which does not take into consideration the influence of these ideas on both the Mormon and non-Mormon populations of the state.

The Rise and Fall of Nauvoo, pp. 180-181; Elder B. H. Roberts; pub. 1965.

It is evident from all this that, speaking broadly, with the Prophet the Kingdom of God was the government of God on earth and in

heaven--whether that government was manifested through the authority of a single individual or a complete system of ecclesiastical or national government. This is, however, speaking broadly, not to say loosely; and in the same manner that the subject is spoken of in holy scripture where the phrases Kingdom of God, Kingdom of Heaven, the church of Christ, Church of God, the Church, etc, are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between "The Church of Jesus Christ" and the "Kingdom of God." And not only a distinction but a separation of one from the other. The Kingdom of God according to his teaching is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this kingdom Christ is the King; for He is to reign "King of Kings" as well as "Lord of Lords." While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact the Prophet taught that men not members of The Church could be, not only members of that Kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to its institutions, and obedience to its laws.

On the other hand the church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its principles in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the Head, since He is to be "Lord of Lords" as well as "King of Kings." The Church is peculiarly Christ's. It bears His name. It is composed of members who, while not behind others in doing Him homage, as the head of the Kingdom of God, accept Him as more than the King of Kings--they accept Him as Lord--as Lord of Lords, as Redeemer--Savior--God. But the church of Christ, precious as it is; beloved by its great Head; in the harmony of its truth, perfect; in the beauty of its holiness, passing all praise; in its power of salvation, absolute--yet the Church of Christ will doubtless stand under the protecting aegis of the Kingdom of God in common with other systems of religion, enjoying only such rights as will be common to all. And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hinderance, make known the truth she holds and her saving grace and power, and manage her own affairs--yet she will not usurp the prerogative of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction--outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the counsels of the Priesthood as many testify, and effected an organization as a nucleus of the Kingdom above referred to of which some who were not in The Church were members.

"Early History of the Medical Profession in Utah: Biography of Dr. W. F. Anderson"; Mrs. R. C. Gemmell; Typewritten MSS in Church Historians's Office; no date given.

It is only a question of time, said the Prophet, a few years, or a few hundred, perhaps, according to our reckoning, but time and space being without limit in the estimation of our Father, the course will be determined in accordancee with the "eternal fitness of things" through His will only. Lucifer's reign of anarchy prevails at present, and the nations are even now

arming for the conflict which they foresee must necessarily ensue, and in the cruel desolation of war, men will be slain by hundreds, thousands and perhaps millions, their widows and orphans compelled to fly to Zion for safety, and it will become the bounden duty of the Elders of Israel to provide for their sustenance and welfare. Our [Church, not nation] present system, said the Prophet, will eventually resolve itself into an "United order" in which every member will work, not for his individual aggrandizement, but purely with an earnest desire to promote the interests of the Kingdom of God on the earth.

H.C. 7:382; George Q. Cannon; see also Juvenile Instructor, Vol 31:140; no date given.

We are asked, Is the church of God, and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate.

This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one will be permitted to overstep the proper bounds or to interfere with the rights of others.

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CONCERNING THE SUBJECT OF
MAKING YOUR CALLING AND ELECTION SURE

NAME OF AUTHOR	**SOURCE REFERENCE**
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A COMPILATION OF QUOTATIONS
ON
MAKING YOUR CALLING & ELECTION SURE
1830-1899

1. History of the Church, 1:85; June 9, 1830; First Conference of the Church; Fayette, Seneca County, New York; Joseph Smith Jr. speaking.

He [Newel Knight] felt his heart filled with love, with glory, with pleasure unspeakable, and could discern all that was going on in the room; when all of a sudden a vision of the future burst upon him. He saw there represented the great work which through my instrumentality was yet to be accomplished. He saw heaven open, and beheld the majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into His presence to enjoy His society for ever and ever.

2. Journals and Memoirs of Mary Elizabeth Rollins Lightner, pp. 2-3; See also *Young Womens Journal*, December, 1905, pp. 556-557; First week of February, 1831; Kirtland, Ohio. Note: "The latter part of January, in company with Brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Brother Newel K. Whitney." As the Prophet arrived, many people gathered together in a little log cabin where he was staying, and apparently out of curiosity and interest they went to see him---some had never seen him before. Joseph then called a meeting together with them.

After prayer and singing, Joseph began talking. He began very solemnly and very earnestly. Suddenly his countenance changed, and he stood mute. He seemed almost transfixed. He looked ahead---he was looking ahead and his face outshone the candle which was on the shelf just behind him. I thought I could almost see his cheekbones. He looked as though a searchlight was inside his face. I never saw anything like it on earth. I could not take my eyes away from him. I shall remember him as he looked then as long as I live. After a short time he looked at us very solemnly as if to pierce each heart, and then said, 'Brothers and Sisters, do you know who has been in your midst this night?' One of the Smith family said, 'An angel of the Lord?' Joseph did not answer. Martin Harris was seated at the Prophet's feet on a box; he slid to his knees, clasped his arms around the Prophet's knees and said, 'I know--it was our Lord and Savior Jesus Christ.' Joseph put his hand on Martin Harris' head and answered, 'Martin, God revealed that to you. Brothers and sisters, the Savior has been in our midst this night. I want you to remember it. He cast a veil over your eyes, for you could not endure to look upon him. You must be fed with milk and not meat. I want you to remember this if it were the

last thing that escaped my lips. He has given you all to me and commanded me to seal you up unto eternal life, that where he is you may be also, and if you are tempted of Satan, say, 'Get thee behind me, Satan; my salvation is secure.'

3. Young Women's Journal, December, 1905, pp. 556-557; Testimony of Mary Elizabeth Rollins Lightner. See also above quotation.

I joined the Church in the year 1830, in Kirtland, Ohio, just six months after it was first organized. I was then twelve years old. The Smith family came to Kirtland early in the spring of 1831. After they were settled in their house, mother and I went to see them. We had heard so much about the Golden Bible, as it was then called, that we were very anxious to hear more. The whole Smith family, excepting Joseph, was there. As we stood talking to them, Brother Joseph and Martin Harris came in with two or three others. When the greetings were over, Brother Joseph looked around very solemnly (it was.the first time some of them had ever seen him) and said, "There are enough here to hold a little meeting."

A board was put across two chairs to make seats. Martin Harris sat on a little box at Joseph's feet. They sang and prayed, then Joseph got up to speak. He began very solemnly and very earnestly; all at once his countenance changed and he stood mute. He turned so white, he seemed perfectly transparent. Those who looked at him that night said he looked like he had a search light within him. I remember I thought we could almost see the bones through the flesh of his face.

I shall remember him as he looked then as long as I live. He stood some moments looking over the congregation, as if to pierce each heart, then said, "Do you know who has been in your midst this night?" One of the Smiths said, "An angel of the Lord?" Martin Harris said, "It was our Lord and Savior, Jesus Christ." Joseph put his hand down on Martin's head and said, "The Spirit of God has revealed that to thee. Yes, brothers and sisters, the Savior has been in your midst this night, and I want you all to remember it. There is a veil over your eyes, for you could not endure to look upon him. You must be.fed with milk not with strong meat. I want you all to remember this as if it were the last thing that escapes my lips. He has given you all to me, and commanded me to seal you up to everlasting life, that where he is there you may be also. And if you are tempted of Satan say, "Get behind me Satan, for my salvation is secure." Then he knelt down and prayed. And such a prayer, I never heard before or since. We all felt that he was talking to the Lord and that the Spirit of the Lord rested down on the congregation.

4. Journal of Joseph Knight, Sr.; Summer, 1831; Colesville, Broome County, New York; CHO; as quoted in Principles of Perfection, p. 348, by H.L. Andrus.

All the members of the Colesville Branch those Saints who had joined the Church under adverse circumstances in the area of Colesville, Broome county, New York made their calling and election sure and were sealed to eternal life in 1831. This took place shortly after they and the Prophet arrived in the vicinity of Jackson county, Missouri, in the summer of that year.

5. Far West Record, p. 11; October 25, 1831; General Conference of the Church; Joseph Smith Jr.

Bro. Joseph Smith Jr. said the order of the high priesthood is that they have power given them to seal up the saints unto eternal life. And said it was the privilege of every elder present to be ordained to the high priesthood.

6. Journal History; Tuesday, October 25, 1831; Minutes of a General Conference

of the Church.

. . . President Joseph Smith, Jun. said that the order of the High Priesthood was, that they have power given them to seal up the Saints unto eternal life. . .

Bro. Daniel Hanton said that he had a long time since covenanted to do the will of God in all things and remarked that it was his desire to be sealed with the Holy Spirit of promise. . .

Bro. Joseph Smith, Jun. said. . . .Until the Saints had perfect love they were liable to fall. When they had a testimony that their names were sealed in the Lamb's Book of Life, they had perfect love, and then it was impossible for false Christ's to deceive them.

7. Teachings of the Prophet Joseph Smith, p. 9; October 25, 1831.

Until we have perfect love we are liable to fall and when we have a testimony that our names are sealed in the Lamb's book of life we have perfect love and then it is impossible for false Christs to deceive us.

8. Journal History; September 27, 1832; CHO. Note: Jared Carter labored in the vicinity of Benson, Vermont from October 25, 1831 until the middle of January, 1832. Of his labors he said:

During my labors in Benson I witnessed many manifestations, both in spirit and miracles, a few of which I will mention. The first instance of God manifesting his power to the Church was on the last day I held meeting with them. While I, in the commencement of the meeting, was praying, I was directed to pray most earnestly that God would grant unto us sealing grace. After this I felt directed by the spirit to declare unto the brethren that that day was a sealing time with them, as I had prayed in faith, that they might be blessed. My communication to them caused some of the brethren to tremble, for this was something that they had never before experienced; but I exhorted them to call more earnestly on the Lord. We then began to pray, but the spirit, as I viewed it in my mind, was not yet poured out; therefore, I again arose and devoted a few minutes to call upon the Lord with one accord. Accordingly, all of us lifted our voices to God, and while we were praying, the Spirit rested down upon us. We then administered the Sacrament and it appeared to me that the Church of Christ in that locality was sealed up to the Lord, and it was likewise made plain to me that every one of us present should meet again in Zion. I then felt as though I could leave them without fear, for I had a testimony that God would keep them.

9. Journal of Orson Pratt, August 26, 1833. Comments by Orson Pratt concerning his labors with Lyman Johnson in the area of Charleston, Vermont.

The 26th, in the forenoon the Church at Charleston, Vt., with some other brethren from other towns, met together and called upon the Lord; and the Lord heard their prayers and moved upon his servant Lyman Johnson by the power of the Holy Ghost to seal them up unto eternal life. And after this the brethren arose one by one and said that they knew that their names were sealed in the Lamb's Book of Life, and they all did bear this glorious testimony save two or three.

10. Journal of Orson Pratt, September 8, 1833.

0. P. and L. J. sealed the members of the church at Bath, New Hampshire, Conn., to eternal life.

11. Teachings of the Prophet Joseph Smith, pp 38-41; December 18, 1833.

On the eighteenth day of December, 1833, the Prophet and a number of the leading Elders of the Church assembled in the printing office which had just been built and that office was dedicated by the Prophet Joseph Smith. Following this ceremony the prophet proceeded to bless Oliver Cowdery and several members of the Smith family, after having conferred upon Joseph Smith, Sen., the office and Priesthood of Patriarch of the Church.

[Speaking of his mother, Joseph said:]
. . . thus saith the Lord, She shall have eternal life.

[Speaking of his father, Joseph said:]
. . . and he shall also possess a mansion on high, even in the Celestial Kingdom. [Speaking of Hyrum, Joseph said:]
. . . And he shall have eternal life.

[Speaking of William, Joseph said:]
. . . he shall be saved unto the uttermost.

12. Journal of Reuben McBride; BYU Spec Collections. Kirtland, Ohio, May, 1834; as quoted in Principles of Perfection, Andrus, p. 349.

Some members of Zion's camp were sealed to eternal life by Joseph Smith before they left. They were promised that they would "come forth in the day of the Lord Jesus" but if they sinned "they would be delivered over to the buffeting of Satan for the destruction of the flesh." Apparently, the blessing was later given to the whole camp, as one of the members relates: "We were called together again and were sealed up unto eternal life the same as in Kirtland."

13. Life of Heber C. Kimball, p. 241, by Orson F. Whitney; April 6,.1839; Far West, Missouri. See also The Words of Joseph Smith, p. 18, by Ehat & Cook, Note #16.

[Heber had just returned from his mission in England and relates:]

My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind and the Spirit said unto me, "Write" which I did by taking a piece of paper and writing on my knee as follows:

Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out for ever, because of these things; and this Spirit and blessing shall rest down upon thy posterity for ever and ever; for they shall be called after thy name, for thou shalt have many more sons and daughters, for thy seed shall be as numerous as the sands upon the seashore; therefore, my servant Heber, be faithful, go forth in my name and I will go with you, and be on your right hand and on your left and my angels shall go before you and raise you up when you are cast down and afflicted; remember that I am always with you, even to the end.

14. Teachings of the Prophet Joseph Smith, pp. 149-151; June 27, 1839.

The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.

"13. In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,

"14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption."---Ephesians, lst chapter.

This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.

The Two Comforters

There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect then pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

The Second Comforter

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say to him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

[Joseph quotes verses 16, 17, 18, 21, & 23 and then continues:]

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints

arrived at when they had such glorious visions---Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.

15. Teachings of the Prophet Joseph Smith, p. 189; May 16, 1841.

He [Joseph] then spoke on the subject of election, and read the 9th chapter of Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, "In thee, and in thy seed, all the families of the earth shall be blessed." To them belonged the adoption and the covenants, &c. * * * The election of the promised seed still continues, and in the last day, they shall have the Priesthood restored unto them, and they shall be the "saviors on Mount Zion," the ministers of our God; if it were not for the remnant which was left, then might men now be as Sodom and Gomorrah. The whole of the chapter had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man's sins, but visits them with correction, and if His children will not repent of their sins He will discard them.

16. History of the Church, 5:323; April 2, 1843; Doctrine & Covenants 130:1-3.

Important Items of Instruction given by Joseph the Prophet at Ramus, Illinois, April 2nd, 1843.

When the Savior shall appear, we shall see Him as He is. We shall see that He is a man like ourselves, and that the same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. (John xiv:23) The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

17. Teachings of the Prophet Joseph Smith, pp. 298-306; H.C. 5:387-90; May 14, 1843.

Calling and Election

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto.a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heaven and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the

grand key that unlocks the glories and mysteries of the kingdom of heaven. . . .

Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it. (Pp 298-299)

The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy priesthood. It is impossible for a man to be saved in ignorance. Paul saw the third heavens, and I more. (p. 301)

Calling and Election to be Made Sure

Contend earnestly for the like precious faith with the Apostle Peter, "and add to your faith virtue," knowledge, temperance, patience, godliness, brotherly kindness, charity; "for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Another point, after having all these qualification,.he lays this injunction upon the people "to make your calling and election sure." He is emphatic upon this subject---after adding all this virtue, knowledge, etc., "Make your calling and election sure." What is the secret---the starting point? "According as His divine power hath given unto us all things that pertain unto life and godliness." How did he obtain all things? Through the knowledge of Him who hath called him. There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!---especially the divines and priests if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this.

The design of the great God in sending us into this world, and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation!

lst key: knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom. (pp. 305-306)

18. <u>The Words of Joseph Smith</u>, p. 201, by Ehat & Cook; May 14, 1843.

Though they might hear the voice of God and know that Jesus was the Son of God this would be no evidence that their election & Calling was made sure--that they had part with Christ and was a joint heir with him. They then would want that more sure word of Prophecy that they were sealed in the heavens and had the promise of eternal life in the Kingdom of God. Then having this promise sealed unto them it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow and war gather thick around yet this hope and knowledge would support the soul in every hour of trial and tribulation. (May 14th)

19. <u>History of the Church</u>, 5:391-392; Tuesday, May 16, 1843.

Tuesday, 16.---At eleven o'clock, with George Miller, William Clayton,

Eliza and Lydia Partridge and J. M. Smith, I started for Carthage, where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past three, p.m., and stayed at William G. Perkins for the evening; then went to Benjamin F. Johnson's with William Clayton to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on the priesthood: and putting my hand on the knee of William Clayton, I said:

"Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married.by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide---God tells me in whom I may place confidence.

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, (meaning the new and everlasting covenant of marriage;) and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have any increase."

20. History of the Church, 5:392-393; Wednesday, May 17, 1843.

Wednesday, 17.---Partook of breakfast at Brother Perkins; after which we took a pleasure ride through Fountain Green.

At ten a.m. preached from 2nd Peter, 1st chapter and showed that knowledge is power; and the man who has the most knowledge has the greatest power.

"Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy priesthood. It is impossible for a man to be saved in ignorance.

Paul saw the third heavens, and I more. Peter penned the most sublime language of any of the apostles."

In the afternoon attended council, and afterwards rode with Benjamin F. Johnson's family.

21. The Words of Joseph Smith, p. 208, by Ehat & Cook; May 21, 1843.

It is one thing to receive knowledge by the voice of God ([to hear the words as Peter, James and John did on the Mount of Transfiguration] "This is my beloved Son, etc.) and another [thing] to know that you yourself will be saved. To have a positive promise of your own salvation is making your Calling and Election sure, viz., [by hearing] the voice of Jesus saying [to you], "My beloved, thou shalt have eternal life." Brethren never cease struggling until you get this evidence. Take heed both before and after obtaining this more sure word of Prophecy. (May 21st)

22. Doctrine & Covenants 132:49; July 16, 1843. A revelation given through

Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. Although this revelation was recorded in 1843 it is evident from historical records that the doctrines and principles involved ln this revelation had been known by the prophet since 1831. Joseph's exaltation is sealed upon him.

For I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

23. Teachings of the Prophet Joseph Smith, Pages as indicated after quotes.

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. (August 27, 1843; p. 321)

The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down. (p.325)

Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure. (pp. 337-338)

It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and your election sure. (P. 366)

24. J.D. 12:103; Remarks by Pres. Brigham Young; Old Tabernacle, SLC; November 17, 1867.

Before Joseph's death he had a revelation concerning myself and others, which signified that we had passed the ordeal, and that we should never apostatize from the faith of the holy gospel; "and," said Joseph, "if there is any danger of your doing this, the Lord will take you to Himself forthwith, for you cannot stray from the truth." When men and women have travelled to a certain point in their labors in this life, God sets a seal upon them that they never can forsake their God or His kingdom; for, rather than they should do this, He will at once take them to Himself, Probably this is so with many of the elders who are taken from us, and over whom many ignorantly mourn.

QUOTATIONS ON MAKING YOUR CALLING & ELECTION SURE AND RELATED TOPICS 1900-1983

1. Conference Report, pp. 56-57; Semi-Annual General Conference, October 6, 1901, Sunday Afternoon; Elder J. Golden Kimball.

There is another principle I very much desire to call your attention to, and that is, the eternal progression of the Gospel and what it requires to secure eternal life. * * *

The Prophet Joseph Smith informs us that the first Comforter or Holy Ghost has no other effect than pure intelligence, and the Prophet continues by saying "The other Comforter spoken of is a subject of great interest and perhaps understood by few of this generation. After receiving the first Comforter then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will say unto him, Son, thou shalt be exalted, etc. When the Lord has thoroughly proven him and finds that the man will serve Him at all hazards then the man will find his calling and election made sure. Then it will be his privilege to receive the other Comforter which the Lord has promised the Saints as recorded in the testimony of St. John, 14:12,27. "Now what is this other Comforter?" says Joseph: "It is no more nor less than the Lord Jesus Christ, and this is the sum and substance of the matter, that when any man obtains this last Comforter he will have the personage of Jesus Christ to attend him, or appear unto him from time to time and even He will manifest the Father unto him.

2. <u>The Vision,</u> pp. 44-46; Sermon given by Elder Melvin J. Ballard in the Ogden, Utah Tabernacle; September 22, 1922.

So you see, it is within the reach of every man and woman who lives, but only attainable by those who pay the price, who stand the test, who prove themselves, who comply with the terms and conditions that make their calling and election sure.

3. The Improvement Era, November, 1949, pp. 719, 752, 754; Address delivered at the Friday afternoon session of the 120th semi-annual general conference, September 30, 1949 in the Tabernacle on Temple Square; Entitled: "Fruits of the Gospel;" Elder Marion G. Romney.

The other fruit of the gospel named in the quotation [D&C 59:23]--"eternal life in the world to come"--must be a glorious thing, for the Lord has said that "he that hath eternal life is rich." (D&C 6:7) and that the "gift of eternal life is the greatest of all the gifts of God." (D&C 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. Speaking of such the Lord says, among other things:

> They are they who are the church of the Firstborn. . . .into whose hands the Father has given all things.--
> They are they who are priests and kings, who have received of his fulness, and of his glory; (D&C 76:54-70)

The gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance.

[After quoting D&C 76:51-53, Elder Romney continues:]

The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation. * * *

These fruits of the gospel--assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come--are within the reach of us all. Sometimes, however, because of our lack of understanding and appreciation of them, I am persuaded that we take too much for granted. We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case.

We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive.

I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints.

* * *

A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, "What lack I yet?" Jesus said unto him,

> If thou wilt be perfect, go and sell that thou hast, and give to the poor. . . and come and follow me. (Matt 19:21)

Evidently he could live everything but the welfare program. There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world. * * *

Now may the Lord bless us, my brethren and sisters, with an understanding of his great gospel. And may we press forward with diligence and energy to perfect and qualify ourselves to receive and enjoy the full fruits thereof, for they are of all things the most joyous to the soul. Let us each day in solemn honesty confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come.

4. The Improvement Era, December, 1965, pp. 1115-1116; Address given at the October semi-annual General Conference, Friday morning session, October 1, 1965; Delivered by Elder Marion G. Romney; Entitled: "Making Our Calling and Election Sure".

The theme I have in mind to discuss is "Making One's Calling and Election Sure." To do this one must receive a divine witness that he will inherit eternal life. The supreme objective of men who understand God, their relationship to him, and his designs for them is to gain eternal life. * * *

The fullness of eternal life is not attainable in mortality, but the peace which is its harbinger and which comes as a result of making one's calling and election sure is attainable in this life. * * *

I should think that every faithful Latter-day Saint ". . .would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (DHC, 5, 388.) * * *

Now in conclusion, I give you my own witness. I know that God our Father lives, that we are, as Paul said, his offspring. I know that we dwelt in his presence in pre-earth life and that we shall continue to live beyond the grave. I know that we may return into his presence, if we meet his terms. I know that while we are here in mortality there is a means of communication between him and us. I know it is possible for men to so live that they may hear his voice and know his words and that to receive "the Holy Spirit of promise" while here in mortality is possible. And so, in the words of the Prophet Joseph, ". . .I . . exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves. . . ." (DHC, 5, 389.)

5. Mormon Doctrine, 2nd edition, 1966; Elder Bruce R. McConkie. See the separately compiled listing of quotations from Mormon Doctrine on this topic.

6. Lecture Series at Brigham Young University to the Seminary and Institute Faculty; Summer of 1967; Elder Bruce R. McConkie.

The ultimate end, even in the individual life is that a man is supposed to see angels, and hear the voice of God, and have the gift of the Holy Ghost. The end result, even for a single individual, if he gets his calling and election made sure and the gospel fully operates in his life, is that he has the Lord Jesus to attend him. And even He will reveal the Father. Now that is the Prophet's own language. When the Gospel gets perfected even in an individual, he has angels coming to him. And he sees God.

7. 1967-68 Melchizedek Priesthood Course of Study--"A Light Unto The World", pp. 250-251; "What Is Celestial Marriage?"

"If the family unit continues, then by virtue of that fact the members of the family have gained eternal life (exaltation), the greatest of all the gifts of God, for by definition exaltation consists in the continuation of the family unit in eternity. Those so inheriting are the sons and daughters of God, the members of his family, those who have made their callings and elections sure. They are joint-heirs with Christ to all that the Father hath, and they receive the fulness of the glory of the Father, becoming gods in their own right. (D&C 132; Doctrines of Salvation, vol. 2, pp. 58-59.) * * *

"Making one's calling and election sure is in addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves.

8. <u>About Marriage & More</u>, p. 49; 1968 edition; Belnap-Griffin, M.D.

Making one's calling and election sure is in addition to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage that they have taken upon themselves.

9. Speeches of the Year, B.Y.U., March 25, 1969; Elder Bruce R. McConkie; Speech entitled: "Making Our Calling and Election Sure"; Transcribed from the original taped version.

Thus, making one's calling and election sure grows out of baptism for one thing, and it grows out of celestial marriage for another. There is no such thing as gaining exaltation and eternal life except in and through the

continuation of the family unit in eternity. Since making one's calling and election sure grows out of celestial marriage, the Lord took occasion to reveal the doctrine relative to it in connection with the revelation on marriage. If we enter in at this gate of marriage and then pursue a steadfast course, we gain eternal life. Making our calling and election sure is thus a matter of being married in the temple and of keeping the terms and conditions of this new and everlasting covenant of marriage. After entering in at the gate of celestial marriage, if we keep the commandments, then at some subsequent time, after great devotion and righteousness, after the Lord has proved us at all hazards, then he says:

> . . .Ye shall come forth in the first resurrection;. . .and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--(D&C 132:19).

In other words God, by revelation, tells us that our calling and election is made sure, that we are sealed up unto eternal life. * * *

This, then, without amplifying, without saying more, is the doctrine that is involved. It is a true doctrine; it is a sound doctrine. What does it mean to us? It is not something that is beyond us; it is not outside the realm of our capabilities. * * * The Lord would not say to us, "Make your calling and election sure," unless he knew it was within our spiritual potential-- unless we had the capacity and ability to press forward in steadfastness and devotion until that desired eventuality occurred.

Now, I am suggesting that this is within the realm of possibility and of probability for the members of the Church today. There are many in this Church who have obtained such a status. This ought to cause us to make a firm and unshakable determination to gain the blessings and benefits of baptism; to gain the blessings and benefits of celestial marriage; and in each instance those blessings accrue on condition that we keep the covenants that we make in connection with those holy ordinances. And then we ought to press forward with a steadfastness in Christ, keeping the commandments and living by every word that proceedeth forth from the mouth of God, so that our calling and election shall be made sure. In one manner of speaking, this is the most glorious doctrine that there is in the Church.

10. The Improvement Era, December 1969, pp. 84-86; October semi-annual General Conference; Elder Bruce R. McConkie; Sermon entitled: "The Rock of Salvation".

Thus we learn that any man who obeys the law entitling him to receive revelation shall see and hear and know for himself. Revelation for the Church comes through those who are prophets, seers, and revelators to the Church, but personal revelation, revelation for the guidance of the individual, revelation which says to a man and a woman, "Son, daughter, thou shalt be exalted; thou shalt have part and lot in my kingdom," this revelation comes to them as individuals, alone and apart from all others. * * * There are goals to gain, summits to climb, revelation to receive. In the eternal scope of things we have scarcely started out on the course to glory and exaltation. The Lord wants his saints to receive line upon line, precept upon precept, truth upon truth, revelation upon revelation, until we know all things and have become like him.

Let us press forward in making our callings and elections sure, until, as Joseph Smith said, we shall have the personage of Jesus Christ to attend us, or to appear to us from time to time, and until even he will manifest the Father unto us. (See Teachings of the Prophet Joseph Smith, p. 151.)

I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so.

I know man can receive revelations, because I have received them. * * *

The same things has or can or should happen in the life of every member of his kingdom.

God be praised that, unworthy though we are, he stands ready to and does in fact reveal himself to those of us who are sons and daughters in his kingdom.

11. Doctrines of Salvation, Vol. 2:46-47; 1969 edition; Elder Joseph Fielding Smith; 1955 copyright.

MAKING OUR CALLING AND ELECTION SURE. Those who press forward in righteousness, living by every word of revealed truth, have power to make their calling and election sure. They receive the more sure word of prophecy and know by revelation and the authority of the priesthood that they are sealed up unto eternal life. They are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. But the mere fact of being married for time and eternity in the temple, standing alone, does not give them this guarantee. Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties.

12. The Ensign, July, 1972, p. 98; April General Conference, Priesthood Session; Entitled: "The Covenant of the Priesthood"; Elder Marion G. Romney.

The Prophet Joseph Smith used to repeatedly urge the brethren of the priesthood to make their calling and election sure. If we want to do that, we will have to magnify our callings in the priesthood.

13. Spiritual Roots of Human Relations, p. 167; 1973 edition; Stephen R. Covey.

A covenant is a contract entered into by two parties and binding upon both. In the waters of baptism we enter into a covenant or promise to keep the commandments of the Lord. He, in turn, gives us a promise that if we are true to our promise, he will give us peace in this world and eternal life in the world to come. The Holy Ghost is sometimes called the Holy Spirit of Promise, which plants in man's breast a conditional promise of eternal life, regardless of the problems and afflictions that may dog his path in this world. It is my understanding that if a person is sufficiently faithful and proven in this world, the time might come either in mortality or in eternity when he will be given an unconditional promise of eternal life. I understand this to be making one's calling and election sure.

14. I Challenge You. . .I Promise You, p. 74; 1973 edition; Paul H. Dunn & Richard M. Eyre.

Considering the greatness and the wonder of the feeling of the Spirit, does it seem possible to you that the Holy Spirit of promise, the calling and election made sure, is in fact an extension and a perfection of this same Spirit?

15. 1973-74 Melchizedek Priesthood Study Guide, p. 7

Not only has the Lord made these goals known to us, but He has provided the means whereby they can be realized. They are not mere idealistic abstractions. They are actual realities which are within the grasp of all of God's children who will humbly accept the Lord & gratefully follow His generous counsel. One of the high and inestimable privileges man has been promised is that he may know God. The Lord said:

[Quotes: John 14:16, 17, 21, 23]

16. The Ensign/November 1974, p. 67; October Semi-Annual General Conference; President Ezra Taft Benson.

And twelfth, goals. Every accountable child of God needs to set goals, short-and long-range goals. * * * This encompasses four main areas for goals: spiritual, mental, physical, and social. "Therefore, what manner of men ought ye to be?" asked the Master, and he answered, "Verily I say unto you, even as I am." (3 Ne. 27:27.) Now there is a lifetime goal---to walk in his steps, to perfect ourselves in every virtue as he has done, to seek his face, and to work to make our calling and election sure.

"Brethren," said Paul, ". . .but this one thing I do, forgetting those things which are behind. and reaching forth unto those things which are before.

"I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philip. 3:13-14)

17. Relationships. . .Self. . .Family. . .God, pp. 52, 95, 154, 190; Paul H. Dunn and Richard M. Eyre.

How are you spiritually? . . . quite a question, because on its answer may hang your ultimate ability to enter the celestial kingdom. Peter spoke of the celestial prerequisites. . . . (actually, he calls them requirements "to make your calling and election sure". . . .but that calling and election is a promise of celestial glory, so one's requirements are the others.) Peter listed eight: Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. * * *

Think about those six ways of attracting the proper spirit to your home. . . .add whatever others you can think of, and consider the possibility that the Holy Spirit of Promise is essentially the final destination and the top rung of a lifetime of Holy Ghost dependency and presence. * * *

As we strive toward the knowledge of Christ, and consequently of the Father, the Holy Ghost will teach us what cannot be learned elsewhere, and we will learn to know the Teacher as well as His topic. . . .Ultimately, when the Spirit of the Holy Ghost becomes strong enough to make our calling and election sure, we will know Jesus Christ well enough that He will become our Second Comforter. * * *

Peter listed the qualities needed to bring about that return. . . .the qualities that will assure calling and election and return. His list was faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Joseph Smith said the same thing on the same topic in different words: "Humble yourselves, hunger and thirst after righteousness, live by every word of God." Both the ancient apostle and the modern one were telling us that the way to return is to be Christ-like.

18. The Ensign/July 1976, pp. 50-53; Roy W. Doxey; Article entitled: "Accepted of the Lord---The Doctrine of Making Your Calling and Election Sure".

Although the process of obtaining exaltation continues even into the spirit world, the knowledge that one will become exalted with the privileges of continuing on to eternal life can be certain in this life. This is what making one's calling and election sure is all about. * * *

The promise of becoming a member of the church of the Firstborn is also made to Latter-day Saints. (See D&C 76:50-60.) In our dispensation many Saints have made their calling and election sure. * * *

Inasmuch as the calling and election made sure is the greatest of all

blessings received in this life, what greater counsel may Latter-day Saints receive than the following from the Prophet Joseph Smith:

> Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it." (Teachings, p. 299.)

19. The Ensign/May 1977, pp. 43-45; April General Conference; President Marion G. Romney; Sermon entitled: "The Light of Christ".

[After discussing the Light of Christ, and the Holy Ghost, President Romney continues by discussing the more sure word:]

Now, concerning the third phase of our theme, "the more sure word of prophecy" (D&C 131:5), which is obtained by making one's calling and election sure" (2 Pet. 1:10), the Prophet Joseph said:

"After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands) . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John." (Teachings of the Prophet Joseph Smith, p. 150.)

I should think that all faithful Latter-day Saints "would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (H.C. 5:388)

As I read the sacred records, I find recorded experiences of men in all dispensations who have had this more sure anchor to their souls, this peace in their hearts. * * *

In this dispensation many have received like assurances. * * * Now my beloved brethren, by way of summary and conclusion, I bear witness to the verity of these great truths. * * * . . .every such person who, having come this far [baptism & the Holy Ghost], will follow the Prophet's admonition to "continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God" (TPJS, p 150) may obtain the more sure word of prophecy.

That the Lord will bless all of us priesthood bearers that we will so understand these great truths, that in the end we shall, by making our calling and election sure. enjoy the full light of Christ, I humbly pray, in the name of Jesus Christ, our Redeemer, Amen.

20. The Ensign/November 1977, pp. 33-35; October Semi-annual General Conference, Priesthood Session, Saturday, October 1, 1977; Elder Bruce R. McConkie; Sermon entitled: "The Ten Blessings of the Priesthood".

<u>Blessings nine: We have power to make our calling and election sure, so that while we yet dwell in mortality, having overcome the world and been true and faithful in all things, we shall be sealed up unto eternal life and have the unconditional promise of eternal life in the presence of Him whose we are</u>.

Our revelations say: "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D&C 131:5.)

During the latter years of his ministry, in particular, the Prophet

Joseph Smith pleaded fervently with the Saints to press forward in righteousness until they made their calling and election sure, until they heard the heavenly voice proclaim: "Son, thou shalt be exalted." (Teachings of the Prophet Joseph Smith, p. 150.)

Blessing ten: We have the power--and it is our privilege-- so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.

This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.) * * *

Now, my brethren, this is the priesthood which we hold. It will bless us as it blessed Melchizedek and Abraham. The priesthood of Almighty God is here. The doctrines which we teach are true, and by obedience to them we can enjoy the words of eternal life here and now and be inheritors of immortal glory hereafter.

I know, and you know, that as the heavens are above the earth, so are these truths of which we speak above all the ways of the world and all the honors which men can confer.

God grant that we may keep the commandments and be inheritors of all that a gracious Lord promises his people. In the name of Jesus Christ, amen.

21. The Ensign/May 1978, p. 48; April General Conference, Priesthood Session; President Spencer W. Kimball; Sermon entitled: "Strengthening the Family---the Basic Unit of the Church".

Salvation could not come to this world without the mediation of Jesus Christ. How shall God come to the rescue of the generations? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure.

I know that God lives. I know that Jesus Christ lives," said John Taylor, my predecessor, "for I have seen him." I bear this testimony to you brethren in the name of Jesus Christ, Amen.

[Note: The reference to the anointing and sealing comes from Teachings of the Prophet Joseph Smith, p. 323: "The anointing and sealing is to be called, elected and made sure", and refers to the second anointing and subsequent sealing which makes a person's calling and election sure.]

22. The Ensign/May 1980, pp. 72-3; 150th Annual General Conference, April, 1980; Sunday Afternoon Session, April 6th, 1980; Elder Bruce R. McConkie.

As the Saints prepare to meet their God, so those who are carnal and sensual and devilish prepare to face their doom. As the meek among men make their calling and election sure, so those who worship the God of this world sink ever lower and lower into the depths of depravity and despair.

23. The Holy Temple, pp. 151-153; 1981 edition; Elder Boyd K. Packer.

Nevertheless, in the Church we hold sufficient authority to perform all of the ordinances necessary to redeem and to exalt the whole human family. And, because we have the keys to the sealing power, what we bind in

proper order here will be bound in heaven. Those keys---the keys to seal and bind on earth, and have it bound in heaven---represent the consummate gift from our God. With that authority we can baptize and bless, we can endow and seal, and the Lord will honor our commitments.

The Prophet Joseph Smith said he was frequently asked the question:

> "Can we not be saved without going through with all those ordinances, etc."? I would answer, No, not the fullness of salvation. Jesus said "There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too. (H.C. 6:184)

On another occasion, talking on the same subject, he said:

> There are mansions for those who obey a celestial law, and there are other mansions for those who come short of the law, every man in his own order. There is baptism, etc., for those to exercise who are alive, and baptism for the dead who die without the knowledge of the Gospel.
>
> I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. . . .Oh! I beseech you to go forward, go forward and make your calling and your election sure. (H.C. 6:365)

President Joseph Fielding Smith said:

> I do not care what office you hold in this Church, you may be an apostle, you may be a patriarch, a high priest, or anything else, and you cannot receive the fulness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the prophet speaks. No man can get the fulness of the priesthood outside of the temple of the Lord.

He then said that there was a time when the Saints were unable to construct temples, when there was no house prepared in which to receive the ordinances, particularly when the persecutions were intense.

> But now we have got temples, and you cannot get these blessings on the mountaintops, you will have to go into the house of the Lord, and you cannot get the fulness of the priesthood unless you go there. (Elijah, the Prophet and His Mission, pp. 46-47)

24. B'ham-Alabama Missionary Zone Conference held at the Huntsville-Alabama Stake Center; Huntsville, Alabama. May 5, 1982, Comment by Elder Vaughn J. Featherstone.

Oliver Cowdery's calling and election had been made sure. 25. Gospel Doctrine Teacher Supplement on The New Testament, 1983; Lesson 46-The Epistles of Peter (1-2 Peter), pp. 157-160.

Our success in achieving our spiritual goals also depends upon these elements. [1. Envision the goal and keep it continually in mind; 2. Know what to do to reach it; 3. Do what is necessary to reach it.] Peter knew that our vision becomes dim unless we keep the goal constantly in mind. He also knew that when our vision grows dim so does our resolve to endure to the end, especially in the face of continual tribulation and opposition. Reviewing what

Peter said to his fellow Christians can help strengthen our vision and resolve. * * *

Peter's Challenge: Make Your Calling and Election Sure. A high point of Peter's writings is his challenge to "give diligence to make your calling and election sure" (2 Peter 1:10). * * *

What is the "more sure word of prophecy"? (The assurance that one's calling and election is made sure, that one is a joint heir with Christ, that one is sealed in the heavens and has the promise of eternal life in the kingdom of God.) * * *

If we are to attain the goal of eternal life, we must properly envision it, know that we need to do to obtain it, and then do whatever is necessary. We have accepted the gospel because we do see and know. To be sure that we overcome all things, we must be obedient, exercise faith, and strive diligently to make our calling and election sure. No goal is more worthy, no blessing greater.

26. The Ensign/May 1984, p. 34; General Conference address by Elder Bruce R. McConkie, "Patterns of Prayer"; April 1984.

And then by way of capstone, covenant, and petition, it would be appropriate for us to choose words that express these thoughts:

And finally, Father, we would be one with thy Son, even as he is one with thee. We seek salvation; we desire eternal life; we long to return to thy presence, and there, sitting down with Abraham, Isaac, and Jacob, and all the prophets and holy men of old, go no more out forever.

Let us see the face of thy Son while we dwell here as mortals. Let us hear him say: Come ye blessed of my Father; ye shall enter into the joy of thy Lord; thy calling and election has been made sure; thou art a joint-heir with me, and shall yet receive, possess, and inherit all that my Father hath.

WORDS & PHRASES
WHICH DIRECTLY RELATE TO
THE DOCTRINE OF
MAKING YOUR CALLING & ELECTION SURE
Richard A. Ware
1984

Making Your Calling & Election Sure

The phrase is only mentioned once in the scriptures: 2 Peter 1:10. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

In the pre-earth life the whole house of Israel was "called and elected" to the blessings of baptism, the priesthood, all the temple blessings, and to the blessings of exaltation and eternal life, IF they would prove their valiance once on earth. We were all promised there that these would be our blessings if we followed the path of righteousness upon the earth. Many of those promised blessings have come true for us. We have been baptized, received the priesthood and been married in the temple. But we were also called and elected to receive eternal life, and that is the precise blessing

that we must now "make secure" or "make sure". Our calling and election unto eternal life must now be made sure by us if we are to gain exaltation. (Bruce R. McConkie, BYU Address, March 25, 1969, pp. 4-5)

The More Sure Word of Prophecy

This phrase, like calling and election, comes from 2 Peter. In verse 19 we read: "We have also a more sure word of prophecy...." By revelation the Prophet Joseph Smith wrote concerning this phrase: "The more word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance." (H.C. 5:392-93; D&C 131:5-6)
In the pre-earth life we were given a "word of prophecy" or a word of blessing upon our heads that we would obtain all the blessings of the gospel, even eternal life, if we followed the path of righteousness once on earth. In order to make that word of prophecy "more sure" we must follow the righteous path that will remove the conditional clause and make the blessings unconditional to us.
We may know that we are sealed up to eternal life "by revelation and the spirit of prophecy" and "through the power of the Holy Priesthood." The heavens must declare that we are sealed up to eternal life, and then through the ordinances of the temple this blessing is sealed upon us by the priesthood. Such anointings and blessings are above the ordinance of temple marriage. "The anointing and sealing is to be called, elected and made sure." (TPJS, p 323)

The Holy Spirit of Promise

Elder Bruce R. McConkie explained:

When the Holy Spirit of Promise places his ratifying seal upon a baptism, or a marriage, or any covenant, except that of having one's calling and election made sure, the seal is a conditional approval or ratification; it is binding in eternity only in the event of subsequent obedience to the terms and conditions of whatever covenant is involved.
But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure---because there are no more conditions to be met by the obedient person ---this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowning sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise. And of this usage of terms, a usage which is wholly misunderstood unless the whole concept of the sealing power of the Spirit is understood, the scriptures and other prophetic utterances bear repeated witness. (DNTC 3:335-36)

In Section 88 of the Doctrine and Covenants the Holy Spirit of Promise is called the "other Comforter" which "is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son---." (vs. 3-5) This promise of eternal life rests within the heart and soul of the individual who has been sealed up, and it gives peace and security to him, and is an anchor to the soul in times of trial and difficulty. This is the second comforter <u>of promise</u>, not of presence, which

is Jesus Christ himself. Although the Savior will not be able to always reside with an individual, the Holy Spirit of promise can, and will.

The Church of the Firstborn

Jesus Christ is the "firstborn" in the spirit of Heavenly Father. This church calls itself after this concept of Christ being the firstborn. It is composed of individuals who have been sealed up unto eternal life, whether they are alive on earth, or whether they are in the spirit world. No matter where they dwell, they all belong to the same church.

Joseph Smith repeatedly talked about coming into the presence of "the general assembly and church of the firstborn" (TPJS, pp 320-21). Elder McConkie states that "members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exaltation become members of the Church of the Firstborn." He states that "celestial marriage is the gate to membership in the church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Fathers kingdom." (Mor Doc, p. 139) These elect people "comprise a very select group, an inner circle of faithful members" of the Church. These people have received the priesthood, and have been "endowed in the temple of the Lord" and have entered "into that 'order of the priesthood' names the 'new and everlasting covenant of marriage' and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn." (Mor Doc, pp 200-02)

Being married in the temple for time and all eternity does not make an individual a member of the church of the Firstborn. Temple marriage is only the GATE which leads to membership to that kingdom. The "higher ordinances of exaltation" must first be administered to the individual, just as baptism and confirmation must be administered to in order to become members of the earthly Church of Jesus Christ. Membership to the church of the Firstborn is obtained by an "anointing and sealing" for "the anointing and sealing is to be called, elected and made sure." (TPJS, p 323). In the temple "this room [the Holy of Holies] is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead." (The House of the Lord, J. E. Talmage, p. 163). Note that ordinances in that room are administered to both the living and the dead (by proxy) and have to do with our exaltation.

In August of 1931, Elder Joseph Fielding Smith stated that after a person has been baptized into the church, and after "he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father has given all things.' He will be a priest and a king, receiving of the Father's fulness and of his glory." Then Elder Smith asks the question: "Is this worth having? * * * The fulness of these blessings can only be obtained in the temple of the Lord!" (Way to Perfection, p. 208)

The Fulness of the Priesthood
King & Priest/Queen & Priestess

Within the gospel context, all who make their calling and election sure and are thus sealed up to eternal life become a king and a priest. A king wears a crown, therefore Joseph asked the question: "Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn?" (TPJS, pp 63-66). "Those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction; and reign with Christ on the

earth." (Ibid). A king "rules" and a priest "reigns". Thus the faithful will "rule and reign in the House of Israel forever." * * * "If the Saints are not to reign, for what purpose are they crowned?" (TPJS, p 64)
To the Relief Society sisters in Nauvoo, the Prophet Joseph stated that "the Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day." (H.C. 4:570) President Brigham Young commented that "for any person to have the fullness of that priesthood (Melchizedek) he must be a king and priest." (H.C. 5:527) "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings."
To become a king and a priest was something that Joseph Smith wanted every man to receive, not just the apostles. The gospel will elevate every righteous man to the level of a king. He said that we "have got to learn how to be Gods" and "to be kings and priests to God, the same as all the Gods have done before" us. (TPJS, pp 346-47) "The fulness of the priesthood includes the authority of both king and priest." * * * "Such as have not received the fulness of the priesthood, and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial <u>crown</u>. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom." (Elder Orson Hyde, M.S. IX,2-Jan 15, 1847, pp 23-4) "All men who will may receive salvation and exaltation <u>and</u> the sealing powers." (D.S. 2:122) "The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down." (H.C. 6:51-52) To receive a fulness of the priesthood is to gain a fulness of the sealing power, the same power which Elijah restored to the earth on April 3, 1836 in the Kirtland temple. Every one who is "ordained after this order and calling should have power, by faith, to break mountains, to divide the earth, to break every band, <u>to stand in the presence of God</u>; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God." (IV Gen 14:26-35)
Those who are kings and queens then have the right to build up their own "kingdoms" through two processes: (1) by giving birth to their own children, and; (2) by adopting individuals into their family. In old testament times all kings were anointed with holy oil as they assumed their office of king. And so it is today. All who become kings are anointed, and to become a priest you are ordained. "Such as have...not be anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown." (O Hyde, Ibid). The anointing and ordaining is done in the Holy of Holies by one who is authorized by the Prophet to perform the ordinances. These higher blessings are above those of temple marriage, and are the ordinances by which an individual is sealed up to eternal life.

<u>Peace In This World/Eternal Life In World To Come</u>

Jesus spoke of a peace that the world could not give. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27). In a revelation to Joseph Smith the Lord said that an individual could obtain "peace in this world, and eternal life in the world to come." (D&C 59:23)
The peace spoken of is a result of having the second comforter of promise with the soul of the individual. This promise and guarantee of eternal life is like an anchor to the soul in troubled times. For the knowledge is there that one day he will receive eternal life in the world to come. "He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. . . They are they who are the church of the Firstborn." (M. G. Romney, Imp. Era, Nov. 1949, pp. 719, 752, 754). "This gift of eternal life in the world to come

many not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance." * * * "The Prophet Joseph taught that one so sealed [by the Holy Spirit of Promise] would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation. * * * These fruits of the gospel---assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come---are within the reach of us all." (M. G. Romney, Ibid). "Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world." (Ibid).

The Second Comforter

The Prophet Joseph Smith said: "There are two comforters spoken of. One is the Holy Ghost. * * * The other Comforter spoken of. . .is no more nor less than the Lord Jesus Christ Himself; and. . .when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or to appear unto him from time to time, and even He will manifest the Father unto him...." (TPJS pp 149-151). "If a man gets knowledge enough to have the companionship of the Son of God, the chances are his call and election would be sure." (D.S. 1:55) The first comforter then is the Holy Ghost, while the second one is the Lord himself.

Son & Daughter of God

"The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God. * * * Now how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. Why, of course they are the children of our Father in heaven, those who do that, as are the people who are outside of the Church; but to become the sons and daughters of God, children, 'heirs, heirs of God, and joint-heirs with Christ,' we must suffer with him, that we may be glorified with him. In other words, we must receive in our hearts, accept in our hearts, every principle of the gospel which has been revealed; and insofar as it is in our power to do so, we must live in accordance with these principles and keep the commandments of God in full. * * * If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end. * * * The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside in some other kingdom. * * * Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go the temple. * * * You know what it says about servants in the scriptures. Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide

in them. They are not sons; they are not daughters. They are children of God, it is true, for all men are his children. But they do not inherit, and therefore they remain servants throughout eternity. * * * As sons and daughters then, we are heirs of his kingdom and shall receive by right the fulness of the gospel and be entitled to the great blessings and privileges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times." (D.S. 2:37-41)

The Elect of God

"The elect of God comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, "They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." They keep "the oath and covenant which belongeth to the priesthood," and are rewarded with the fulness of the Father's kingdom." (D&C 84:33-41; B. R. McConkie, Mor Doc, p 217)

"To gain this elect status they must be endowed in the temple of the Lord (D&C 95:8), enter into that 'order of the priesthood' named 'the new and everlasting covenant of marriage' (D&C 131:1-4), and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn." (D&C 76:50-70, 94-96; Mor Doc, p 218).

"An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes temple endowments, celestial marriage, and the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive all that the Father hath." (D&C 84:38; Mor Doc, p 217)

Your Life Is Hid With Christ

The New Testament recorded an interesting phrase which the Prophet Joseph picked up on and applied to William Clayton. In Col 3:3 it says: ". . .and your life is hid with Christ in God." The Prophet Joseph, on May 16, 1843, while speaking with brother William Clayton, said to him: "Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life." (H.C. 5:391-92) Elder Bruce R. McConkie indicated that this meant that "your calling and election has been made sure; you have been sealed up unto eternal life; the Lord has said unto you, 'Son thou shalt be exalted'; you have received the more sure word of prophecy." (B. R. McConkie, DNTC 3:34-35)

Joint-Heir With Christ

"As the literal Son of God---the Firstborn in the spirit, the Only Begotten in the flesh---Christ is the natural heir of his Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15) And his

Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and obedience, going from grace to grace, the Son attained these same things. (D&C 93:5-17)
"By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, joint-heirs with Christ (Rom 8:14-18; Gal 3:26-29; 4:1-7), inheritors of all that the Father hath. (D&C 84:33-41) * * * A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed." (B. R. McConkie, Mor Doc, pp 394-95)
Joseph Smith commented that the object of the gospel was "the bringing of men back into the presence of the King of heaven, crowning them in the celestial glory, and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away." (H.C. 2:5) Those who are the spirits of just men made perfect "minister to the heirs of salvation, both in this world and in the world of spirits." (P. P. Pratt, Key To Theology, p 116) "All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom." (H.C. 5:423-24) "The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath." (Mor Doc, p 139)

Spirits of Just Men Made Perfect

On August 13, 1843 Joseph Smith first made reference to the "spirits of just men made perfect". A few months later on October 9th he commented that "The Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant.' What did they learn by coming to the spirits of just men made perfect? * * * What object was gained by this communication with the spirits of the just?" Joseph explains that "angels" have bodies and are "advanced further" than spirits. He then explains that "The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down." (TPJS, p 325)
The spirits of just men made perfect currently reside in the spirit world and minister to heirs of salvation. They are those, who, while they lived upon the earth, were sealed up to eternal life thus making their calling and election sure; or, they had endured to the end of mortal life obeying all the gospel laws and upon their death they were "made perfect" and were promised eternal life at that time.

The Title of "Friend"

Elder Bruce R. McConkie wrote:

Those who choose to serve the Lord and who keep his commandments are called his servants. After they have been tried and tested and are found faithful and true in all things, they are called no longer servants, but friends. (John 15:14-15) His friends are the ones he will take into his kingdom and with whom he will associate to all eternity. (D&C 93:45-46) They receive the adoption of

sonship. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou are no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal 4:6-7)

To become a friend of Christ is to receive a special privilege which not many receive. On December 27, 1832 the Lord gave a revelation through Joseph Smith while at Kirtland, Ohio and stated that Joseph Smith and those who were with him were his "friends":

Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter...is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." (D&C 88:3-5)

Friends of God are those who have had the blessings of being sealed up unto eternal life and have made their calling and election sure.

Many Are Called, Few Are Chosen

Many are "called into the Church, called to the holy priesthood, called to receive all the blessings of the gospel, including the crowning blessing of eternal life" yet very few of those who are called become "chosen to inherit the blessings offered through the gospel and the priesthood; chosen for eternal life and exaltation." Yes, many are "called to the Church, but" few are "chosen to be sealed up unto eternal life and to have one's calling and election made sure." (B. R. McConkie, DNTC 3:349)
The Prophet Joseph once made the comment: "How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen." (TPJS, p 331) The gospel net draws into the church people of all kinds (many are called and respond to the last invitation). Yet out of all those who are drawn into membership in the church, few of them will continue onward and upward in their search for eternal life and become chosen of the Lord. "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified." (D&C 105:35-36) "There are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. * * * If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D&C 95:5-6, 12) "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men...." (D&C 121:34-35)

SUMMARY COMMENTS

It is important that we as Latter-day Saints learn more about our own gospel, and how each doctrine and principle interlaces with the others. This is necessary in order to gain the proper understanding of the gospel plan, so that we can understand where we are personally on that strait and narrow path that leads to eternal life. It never was in the gospel plan that we should remain ignorant of the principles which will exalt us. We must learn how to be Gods, Joseph pointed out, and that will not come without expending great

effort in gaining knowledge, and knowledge is necessary in conquering our sins, in correcting our behavior, and in overcoming the spiritual darkness of the world.

However, few of the saints avail themselves of the great flood of revelation which has been given to them through the standard works, and through the writings of the Brethren. "We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive." (M. G. Romney, Imp. Era., General Conference, Nov. 1949, p. 754)

"There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn." (D.S. 2:41) "Those who receive the fulness will be privileged to view the face of our Father. There will not be such an overwhelming number of the Latterday Saints who will get there. President Francis M. Lyman many times has declared, and he had reason to declare, I believe, that if we save one-half of the Latter-day Saints, that is, with an exaltation in the celestial kingdom of God, we will be doing well. Not that the Lord is partial, not that he will draw the line as some will say, to keep people out. He would have every one of us go in if we would; but there are laws and ordinances that we must keep; if we do not observe the law we cannot enter. Many come into the Church, like fish that are gathered into the net, that have to be sorted and thrown out again or put into piles where they belong. And so it will be with us. * * * We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life; that is the evidence we have kept the commandments." (D.S. 2:15,14)

THE DOCTRINE OF MAKING YOUR CALLING AND ELECTION SURE

by Richard A. Ware
July, 1985

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INTRODUCTION

"The Most Glorious Doctrine"

According to Elder Bruce R. McConkie, the doctrine of making one's calling and election sure ". . . is the most glorious doctrine that there is in the Church. It is the doctrine that assures people of eternal reward in the kingdom of God. * * * Our objective, our goal, our aim, our determination in this life is to press forward with the steadfastness and devotion which will give us complete peace and satisfaction and joy in this life and assure us of eternal life in the world to come." He suggested that "there are many in this Church who have obtained such a status" and that "this ought to cause us to make a firm and unshakable determination to gain the blessings and benefits of baptism . . . [and] of celestial marriage . . . and then we ought to press forward with a steadfastness in Christ, keeping the commandments and living by every word that proceedeth forth from the mouth of God, so that our calling

and election shall be made sure." (BYU Speech, March 25. 1969. Entitled: "Making Our Calling and Election Sure, p. 9; typescript of original taped version).

As the gathering of Israel takes place and the gospel net draws in people from around the world, we find that there are members who do not recognize the real purpose of the gospel and of the church, and consider it to be only a social organization. But, "among those who have received the gospel, and who are seeking diligently to live its laws and gain eternal life, there is an instinctive and determined desire to make their calling and election sure. Because they have tasted the good things of God and sipped from the fountain of eternal truth, they now seek the divine presence, where they shall know all things, have all power, all might, and all dominion, and in fact be like Him who is the great Prototype of all saved beings---God our Heavenly and Eternal Father." (Bruce R. McConkie, Doc. New Test. Comm., 3:325) "If we are to attain the goal of eternal life, we must properly envision it, know what we need to do to obtain it, and then do whatever is necessary. * * * To be sure that we overcome all things, we must be obedient, exercise faith, and strive diligently to make our calling and election sure. No goal is more worthy, no blessing greater." Sometimes, however, while traveling the path to exaltation, our vision grows dim, because we did not keep the eternal goal of gaining the assurance of eternal life in our hearts. The apostle "Peter knew that our vision becomes dim unless we keep the goal constantly in mind. He also knew that when our vision grows dim so does our resolve to endure to the end, especially in the face of continual tribulation and opposition." (Gos. Doc. Teacher Suppl/New Testament, 1983, Lesson 46, pp. 157-160). Thus we find many who begin in the path that leads to the tree of life, but there are few who actually reach it and partake of it's fruit. Indeed, many have been "called" to partake of the fulness of the Father's blessings, but few actually are willing to pay the price that allows them to be "chosen" for those high blessings.

Such blessings are not reserved for apostles and prophets. They are not reserved for the General Authorities. Nor are they available to us only after death, ". . . for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest." (Joseph Smith, Teachings, p. 149) There are those, however, who do not believe that such blessings are attainable or available, and they are right! Without belief and faith in the scriptural and prophetic promises that such blessings are attainable, the required effort will not be expended to achieve the blessings (B. R. McConkie, The Promised Messiah, p.586). Thus the Lord condemns unbelief as a great sin (D&C 84:55. 76) and Nephi was left to mourn because of the unbelief of the children of men (2 Ne 32:7). And those who are ignorant of such blessings should do all within their power to learn and do all they can to obtain them, for it is impossible to be saved in ignorance. (See D&C 131:5-6; Also B.R. McConkie, BYU Speech, p. 7)

"There are goals to gain, summits to climb, revelations to receive. In the eternal scope of things we have scarcely started out on the course to glory and exaltation. The Lord wants his saints to receive line upon line, precept upon precept, truth upon truth, revelation upon revelation, until we know all things and have become like him. Let us press forward in making our callings and elections sure, until, as Joseph Smith said, we shall have the personage of Jesus Christ to attend us, or to appear to us from time to time, and until even he will manifest the Father unto us." (B. R. McConkie, October General Conference, 1969; The Improvement Era 72 (December 1969). p. 85).

The doctrine of making one's calling and election sure may sound like a difficult subject to understand. "It is one which is not fully known or

understood by everyone, but at least as far as the fundamentals are concerned, it is a very basic and easily understood doctrine. There is nothing complex or mysterious about it. Rather it is a doctrine we should understand, one out of which determinations should grow to do the things that assure us of peace and satisfaction in this life and eternal rewards in the realms ahead." (See D&C 59:23; B. R. McConkie, BYU Speech, p. 1).

Hopefully, the thoughts expressed in this paper will help clarify the doctrine of making one's calling and election sure, and the relationship it has to other concepts of the gospel, such as the Holy Spirit of promise, the fulness of the priesthood, eternal marriage, and the church of the Firstborn, as well as others. Hopefully, this paper will also inspire commitment and dedication on the part of the reader to be true and faithful in all that God expects of him. For as Joseph said: ". . . great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory." (D&C 76:114-118)

THE DOCTRINE OF MAKING YOUR CALLING AND ElECTION SURE

Definition

The phrase "make your calling and election sure" comes from the apostle Peter as he was attempting to encourage the saints of his day to obtain the guarantee of eternal life for themselves. He said:

> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall:
>
> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:10-11)

"An abundant entrance has obvious reference to exaltation to the highest heaven of the celestial world" (B. R. McConkie, BYU Speech, p. 3).

In defining the phrase "make your calling and election sure", Elder Bruce R. McConkie said:

> To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is "set down" with his "Father in his throne." (Rev. 3:21; Doc. New Test. Comm., 3:331)

Two Ways To Obtain The Blessing

"To make one's 'calling and election sure' is simply a guarantee of our inheritance in the [highest degree of the] celestial kingdom." This guarantee or assurance, can only be obtained in two ways:

1. By obtaining the more sure word of prophecy, through personal revelation and hearing the voice of God, that you have been sealed up unto eternal life.

2. By receiving the higher ordinances of the priesthood wherein the Prophet of God seals you up to eternal life with the Holy Spirit of promise. (D&C 132:7, 26)

If an individual, for one reason or another, did not make his calling and election sure in this life, but was otherwise worthy, he may continue to work towards it in the spirit world. Those who enter the spirit world already worthy of the blessing, are given it and are called "just men made perfect", for they are "they who are not resurrected, but inherit the same [celestial] glory" (D&C 129:3). All others will continue their efforts in the spirit world towards obtaining the guarantee. When worthy, those in the spirit world will be sealed up to eternal life in the same manner as those on earth, by (1) obtaining the more sure word of prophecy, or (2) by receiving the fulness of the priesthood ordinance for them by proxy on earth.

The Meaning of The More Sure Word of Prophecy

In the same discourse wherein the apostle Peter told his brethren that they should make their calling and election sure, he also said:

> We have also a more sure word of prophecy; whereunto ye do well that ye take heed. . . . (2 Peter 1:19)

The Prophet Joseph Smith modified this scripture to read:

> We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed. . . . (JST 2 Peter 1:19)

Concerning this scripture, the prophet Joseph explained:

> Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son.
>
> Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their calling and election was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heaven and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and.war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven. . . . (Teachings, pp. 298-299; History of the Church (H.C.), Vol. 5:387-390; May 14, 1843).

Although it was a most wonderful experience to see the Savior transfigured and to hear the voice of God, yet this "more sure word of prophecy" was something in addition that was of supreme significance. Concerning this same scriptural passage, Elder McConkie said:

> We have also [now this is something in addition to standing on the

mount and hearing the voice of God and seeing the Lord Jesus transfigured before them]--we have also a more sure word of prophecy; .and it is this more sure word that is the great thing; it is greater than the great spiritual experience they had with Christ and God on the mount.] (2 Peter 1:19; BYU Speech, p. 3).

Joseph Smith explained that this was one of the important keys which we must have, to know that "it is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom (Teachings, pp. 305-306).

By way of definition, the Prophet Joseph Smith clearly defined what the apostle Peter meant concerning the more sure word of prophecy:

> The more sure word of prophecy [mentioned by Peter] means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. (May 16-17, 1843; H.C. 5:392; D&C 131:5; See the 1914 edition of the D&C wherein the comment in brackets is found).

According to the Prophet Joseph, a person would be able to make his calling and election sure BY OBTAINING this more sure word of prophecy: Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it. (Teachings, p. 299).

This concept was also explained by Elder Marion G. Romney as he spoke to the saints in the October, 1965 General Conference:

> I know it is possible for men to so live that they may hear his voice and know his words and that to receive "the Holy Spirit of promise" while here in mortality is possible. And so, in the words of the Prophet Joseph, ". . .I. . .exhort you to go on and continue to call upon God until [by the more sure word of prophecy] you make your calling and election sure for yourselves. . . ." (H.C. 5:389; The Improvement Era 68 (December 1965), p. 1116; comment in brackets inserted by Elder Romney).

Thus, the more sure word of prophecy means, that by personal revelation an individual has heard the voice of God declare to him that he is sealed up unto eternal life. Thus we learn that ". . . any man who obeys the law entitling him to receive revelation shall see and hear and know for himself. Revelation . . . for the guidance of the individual, revelation which says to a man and a woman, 'Son, daughter, thou shalt be exalted; thou shalt have part and lot in my kingdom,' this revelation comes to them as individuals, alone and apart from all others" (McConkie, October General Conference, The Improvement Era 72 (December 1969), p. 85).

"I should think that all faithful Latter-day Saints 'would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God,'" said President Marion G. Romney to the priesthood brethren in the April, 1977 General Conference of the Church. "And I bear further witness that such person who, having come this far, will follow the Prophet's admonition to 'continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God" (Teachings, p. 150), may obtain the more sure word of prophecy. That the Lord will bless all of us priesthood bearers that we will so understand these great truths, that in the end we shall, by making our calling and election sure, enjoy the full light of Christ, I humbly pray." (The Ensign/May 1977, p. 45).

Scriptural & Historical Examples Of

Gospel Mysteries

There are several scriptural and church historical examples of individuals who were sealed up to eternal life through personal revelation. President Marion G. Romney shared these examples as follows:

"Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until 'there came a voice unto [him]. saying: Enos, thy sins are forgiven thee, and thou shalt be blessed' (Enos 5). Years later Enos revealed the nature of this promised blessing when he wrote:

> I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. (Enos 27)

To Alma the Lord said, "Thou art my servant; and I covenant with thee that thou shalt have eternal life." (Mosiah 26:20)

To His twelve Nephite disciples, the Master said:

> What is it that ye desire of me, after that I am gone to the Father?
>
> And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.
>
> And he said unto them: Blessed are you because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest. (3 Ne 28:1-3)

As Moroni labored in solitude abridging the Jaredite record, he received from the Lord this comforting assurance:

> Thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. (Ether 12:37)

Paul, in his second epistle to Timothy, wrote:

> I am now ready to be offered, and the time of my departure is at hand.
>
> I have fought a good fight, I have finished my course, I have kept the faith:
>
> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (2 Tim. 4:6-8)

In this dispensation many have received like assurances. In the spring of 1839. while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball, our president's grandfather, labored against great odds caring for the Saints and striving to free the brethren who were in jail. On the sixth of April he wrote:

> My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to mind, and the Spirit said unto me, 'write,' which I did by taking a piece of paper and writing on my knee as follows:
>
> "Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou

hast a respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out for ever. (Orson F. Whitney, Life of Heber C. Kimball, Bookcraft, 1975, p. 241).

To the Prophet Joseph Smith the Lord said:

I am the Lord thy God, and will be with thee unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D&C 132:49; All of preceding examples were given by President Romney at the April, 1977 General Conference, and printed in The Ensign/ May 1977. p. 45).

Concerning the importance of Peter's injunction to the brethren of his day to make their calling and election sure, Joseph Smith said:

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation! (Teachings, pp. 305-306).

Being Sealed Up To Eternal Life Through The Higher Ordinances and the Priesthood

This concept, of being sealed up to eternal life through the priesthood, was a doctrine that was taught and practiced early in church history. There is no indication, however, that the doctrine of being sealed up was directly associated with the concept of making your calling and election sure, until 1839. Joseph Smith did not teach concerning "making your calling and election sure" until June of 1839 when he discoursed on the two comforters (Teachings, pp. 149-151). Prior to that time the concept of "calling and election" apparently did not exist in the minds of the saints, although being sealed up to eternal life did. However, when the Prophet gave his discourses on the two comforters, he equated the concepts of being "sealed up to eternal life" and "making your calling and election sure" as being one and the same. Although he had sealed individuals up to eternal life through the ordinance of washing of feet in 1833, Joseph did not make any attempt to equate this ordinance with calling and election. Nor did he equate, at this particular time, "calling and election" with the ordinance of the fulness of the priesthood, since that ordinance was still over four years away from being performed for the first time.

Historical Review of Being Sealed Up Through the Ordinances of the Priesthood

There are several examples in church history which demonstrate the fact that the high priesthood has used to seal people up to eternal life, or to reveal to individuals that such an occurrence had happened.

At a meeting early in February of 1831, Joseph sealed several saints up to eternal life, saying that the Lord Jesus Christ was in their midst "and had given you all to me and commanded me to seal you up unto eternal life, that where he is you may be also, and if you are tempted of Satan, say, 'Get thee behind me, Satan; my salvation is secure.' (Journals & Memoirs of Mary E. Lightner, pp. 2-3; See also Young Women's Journal, December 1905, pp. 556-557).

According to the Journal of Joseph Knight, Sr., all of the members of the Colesville Branch were sealed up to eternal life early in the summer of 1831. At the October General Conference of the Church, held at Far West in 1831, the minutes of the meeting indicated that Joseph Smith taught:

> . . . the order of the priesthood is that they have power given them to seal up the saints unto eternal life. And said it was the privilege of every elder present to be ordained to the high priesthood [meaning, be ordained high priests].
>
> Bro. Daniel Hanton said that he had a long time since covenanted to do the will of God in all things and remarked that it was his desire to be sealed with the Holy Spirit of promise.
>
> Bro. Joseph Smith, Jun. said . . . Until the Saints had perfect love they were liable to fall. When they had a testimony that their names were sealed in the Lamb's Book of Life, they had perfect love, and then it was impossible for false Christs to deceive them. (Far West Record, p. 11, October 25, 1831; Journal History, under date; Teachings, p. 9).

On this same date (October 25, 1831). Jared Carter was laboring in the vicinity of Benson, Vermont and stated that while praying with some of the saints that "the spirit rested down upon us . . . and it appeared to me that the Church of Christ in the locality was sealed up to the Lord, and it was likewise made plain to me that every one of us present should meet again in Zion." (Journal History, September 27, 1832).

In a revelation given through the Prophet Joseph, November, 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin, the Lord revealed ". . . of as many as the Father shall bear record, to you [meaning, to those individuals whose names are mentioned here in the revelation] shall be given power to seal them up unto eternal life" (D&C 68: 7-12; H.C. 1:227-229). Some of these individuals exercised this privilege, as will be seen later.

In December of 1832, the Lord commanded the Prophet to organize a school of the prophets, and commanded the ordinance of washing of feet to be a part of that school (D&C 88; H.C. 1:302). Although the Lord revealed that the ordinance of washing of feet was for the purpose of cleansing individuals from "the blood [and sins] of this generation" (D&C 88:138-139), it was also used as a means by which the prophet sealed it's recipients up to eternal life. The school of the prophets assembled in conference on January 23, 1833. when: . . . after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. * * *

> I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. (H.C. 1:323-324).

In August of 1833. while Orson Pratt and Lyman Johnson were administering in the area of Charleston, Vermont, they met with the Church and with brethren from some of the other towns, and unitedly called upon the Lord "and the Lord heard their prayers and moved upon his servant Lyman Johnson by the power of the Holy Ghost to seal them up unto eternal life. And after this the brethren arose one by one and said that they knew their names were sealed in the Lamb's Book of Life, and they did all bear this glorious testimony save two or three." (Journal of Orson Pratt, August 26, 1833).

About 10 days later, Orson Pratt and Lyman Johnson sealed the members of the church at Bath, New Hampshire, Conn., to eternal life. (Journal of Orson Pratt, September 8, 1833).

In December of this year, the Prophet and a number of the leading Elders of the Church assembled in the printing office which had just been built, and the office was dedicated by the Prophet Joseph Smith. At this meeting, Joseph blessed members of his family, including his father and mother, Hyrum and William. Of them he stated that they would have eternal life. (Teachings, pp. 38-41).

Later in May of the next year (1834), the members of Zion's Camp were all called together and were sealed up to eternal life. (Journal of Reuben McBride, BYU Special Collections, Kirtland, Ohio, under date).

Introduction of The Concepts of Making Your Calling and Election Sure And The Second Comforter

In June of 1839, Joseph introduced, for the first time, the phrase from Peter of "making your calling and election sure", and he used it in terms of being "sealed up to eternal life". At this point, however, he limited it's usage to a person who had been sealed up by hearing the voice of God declare to him that he would be exalted, rather than linking it to being sealed up through the ordinances of the priesthood:

> The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.
>
> "13. In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,
>
> "14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." (Ephesians, 1st chapter)
>
> This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.
>
> There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence.
>
> The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say to him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

[Joseph then quotes verses 16, 17, 18, 21 & 23, and then continues:]

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or to appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions---Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn. (Teachings, pp. 149-151).

Therefore, after an individual has come to the point in his life where he has been able to make his calling and election sure, then it becomes his privilege to receive the Savior as his second comforter. Elder McConkie made this point clear when he said:

After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust-after all this and more--it becomes their right and privilege to see the Lord and commune with him face to face. (The Promised Messiah, p. 575)

Four years later, on April 2, 1843, Joseph Smith gave important instruction while at Ramus, Illinois, on the second comforter:

(John 14:23). The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false. (H.C. 5:323; D&C 130:3).

Although the Savior is the second comforter, there is still another concept regarding the second comforter which the Prophet revealed in a revelation given to him December 27, 1832:

Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth [Heb: armies or hosts], and are recorded in the book of the names of the sanctified, even them of the celestial world.

Wherefore, I now send upon you another Comforter [they already had the Holy Ghost as their first Comforter], even upon you my friends [a title reserved for those who are sealed up]. that it may abide in your hearts [which is something the Savior himself can not do]. even the Holy Spirit of promise [the Holy Ghost now operating as the second Comforter of (the) promise of eternal life]; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John [chapter 14:16-23].

This Comforter is the promise [note that it is the promise] which I give unto you of eternal life, even the glory of the celestial kingdom;

Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son---. (D&C 88:2-5)

In addition to being the first comforter to all the members of the church who actively seek for him, the Holy Ghost is also the second comforter of promise to those saints who have been sealed up to eternal life. The Savior then is the second comforter of PRESENCE, while the Holy Spirit of promise mentioned here, is the second comforter of PROMISE. This understanding of the second comforter was taught as early as 1842, being mentioned in a patriarchal

blessing which was given to Vilate M. Kimball, wife of Heber C. Kimball:

> Beloved Sister: I lay my hands upon your head in the name of Jesus, and seal you unto eternal life--sealed here on earth and sealed in heaven, and your name written in the Lamb's Book of Life never to be blotted out.
>
> The same is mentioned and manifested to comfort you heart, and to be a comfort unto you henceforth all your days. It is even a promise according to the mind of the Spirit, and the Spirit shall bear record of the truth; the same is called the Second Comforter, not his presence, but his promise. The same is as immutable as an oath by Himself, because there is none greater blessing that can be given, and no greater riches, it being the riches of eternity, which are the greatest riches of all riches. * * * (Blessing given by Hyrum Smith, Patriarch to the Church, March 9, 1842. See Solomon F. Kimball, Life of David P. Kimball, p. 128).

Elder Bruce R. McConkie explained that:

> When the Holy Spirit of Promise places his ratifying seal upon a baptism, or a marriage, or any covenant, except that of having one.s calling and election sure, the seal is a conditional approval or ratification; it is binding in eternity only in the event of subsequent obedience to the terms and conditions of whatever covenant is involved.
>
> But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure--because there are no more conditions to be met by the obedient person---this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowning sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise. (Doc. New Test. Comm., 3:335-336)

The Relationship of Making Your Calling and Election Sure To The Fulness of The Priesthood Ordinance

Early in church history, members of the church were not only sealed up to eternal life by those who held the "high priesthood", but were also sealed up by the patriarchs. For instance, on January 19, 1841, the Lord said:

> First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (D&C 124:124)

Hyrum Smith, as patriarch, sealed Vilate Kimball up to eternal life in 1842, while giving her a patriarchal blessing. Although the power to seal individuals was held by the patriarchs for many years, the ordinance of the fulness of the priesthood became the main ordinance through which this was done.

In order to understand Joseph's teachings concerning being sealed up to eternal life, it is important to understand the relationship it had with the restoration of the temple ordinances, for the power to seal individuals up to eternal life eventually became centered in the temple during the life of Joseph Smith. The ordinance of washing of feet was revealed and administered in 1832-1833; washings and anointings were performed in 1836; the endowment

was administered in May of 1842; eternal marriages performed in 1843; and the highest temple ordinance of the fulness of the priesthood was first administered in September, 1843.

By August of 1843, the term "making your calling and election sure" had been expanded by Joseph to refer not only to a person who had received the "more sure word of prophecy" by personal revelation, but also one who had been sealed up by the priesthood through the ordinance of the fulness of the priesthood. Although the prophet was well aware of this sacred ordinance, it had not yet been administered, and would not for another month. However, his discourses on being sealed up reflected his understanding of the purpose and importance of the ordinance. On August 13th he said:

> Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. (Teachings, p. 321)

On the 27th of August, Joseph gave a most remarkable discourse on the three grand orders of the priesthood and the mission of Elijah, and touched upon the fulness of the priesthood ordinance which would make of a man a king and a priest and which would give him, thereby, the sealing power. He also mentioned that this ordinance was related to calling and election:

> Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. (Teachings, p. 322).
>
> The anointing and sealing is to be called, elected and made sure. (Teachings, p. 323)

President Spencer W. Kimball quoted this same passage and modified the ending to read:

> Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure. (April, 1978 Gen Conf, The Ensign/May 1978, p. 48).

In summary, it appears that Joseph Smith evolved in his understanding of the power to seal individuals up to eternal life. In the 1830.s individuals were sealed up to eternal life by the power of the priesthood as it was revealed by revelation. Also, the washing of the feet ordinance was used at least once for this purpose in 1833. Later, in the early 1840's, individuals were sealed up by the patriarch to the church. Although the patriarchs held this power for many years, the ordinance of the fulness of the priesthood became the method whereby individuals were sealed up.

Although Joseph knew about the Holy Spirit of promise as early as 1832, he did not possess the keys of the sealing power until he was visited by Elijah in 1836. Even then, it was not until 1843 that Joseph was able to finally put in somewhat of an order the ordinances which would later be performed in the Nauvoo temple. After they were placed in their proper order, the prophet used the ordinance of the fulness of the priesthood to seal individuals up to eternal life, while the ordinance of washing of feet was used to cleanse individuals from the blood and sins of this generation. After Joseph's death, the ordinance of the fulness became the main vehicle through which Brigham Young and succeeding prophets sealed members of the church up unto eternal life. Ultimately, the power to seal people up was taken from the "high priesthood", and from the patriarchs throughout the church and presently

resides only in the Prophet of God.

CONCEPTS
WHICH DIRECTLY RELATE TO
THE DOCTRINE OF
MAKING YOUR CALLING & ELECTION SURE

The Meaning of "Calling & Election"

In the pre-earth life the whole house of Israel was "called and elected", or in other words, foreordained, to the blessings of baptism, the priesthood, and all the temple blessings, including the blessings of eternal life and exaltation. We were all promised, in the pre-earth life, that these would be our blessings if we followed the path of righteousness once we were upon the earth. Some of the promised blessings have already come to pass, others have not yet been obtained. "When a man lives the law that qualifies him for eternal life, the Lord is bound by his own law to confer that greatest of all gifts upon him," said Elder McConkie. "The calling [and election to eternal life], which up to that time was provisional, is then made sure. The receipt of the promised blessings are no longer conditional; they are guaranteed. Announcement is made that every gospel blessing shall be inherited." (BYU Speech, March 25, 1969, pp. 4-5; Doc. New Test. Comm., 3:326-330).

The Church of The Firstborn

Jesus Christ is the "firstborn" in the spirit of our Father in Heaven. The Church of the Firstborn calls itself after this concept of Christ being the firstborn. It is composed of individuals who have been sealed up unto eternal life, whether they are alive on earth, or whether they are in the spirit world. No matter where they dwell, the all belong to the same church.

Joseph Smith repeatedly talked about coming into the presence of "the general assembly and church of the firstborn" (Teachings, pp. 320-321). Elder McConkie states that "members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exaltation become members of the Church of the Firstborn." He indicates that =celestial marriage is the GATE to membership in the church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Fathers kingdom" (Mor Doc, p. 139). These elect people "comprise a very select group, an inner circle of faithful members" of the Church. These people have received the priesthood, and have been "endowed in the temple of the Lord" and have entered "into that 'order of the priesthood' named the 'new and everlasting covenant of marriage' and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn" (Mor Doc, pp. 217-218).

Being married in the temple for time and all eternity does not make an individual a member of the Church of the Firstborn. Temple marriage is only the GATE which leads to membership to that kingdom. The "higher ordinances of exaltation" must first be administered to the individual, just as baptism and confirmation must be administered to a person in order for him to become a member of The Church of Jesus Christ of Latter-day Saints. People on earth will receive all that they ever hoped for ". . . and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn" (J.D. 8:154-155; Remarks by Pres. Brigham Young; August 26, 1860). Membership in the church of the Firstborn is obtained by an "anointing and sealing" for "the anointing and sealing is to be called, elected and made sure" (Teachings, p. 323). It is the mission of the 144,000 high priests in the last days ". . . to bring as many as will come to the church of the Firstborn" (D&C 77:11). In the temple, the holy of holies ". . . is reserved for the higher ordinances in the Priesthood

relating to the exaltation of both living and dead" (James E. Talmage, The House of the Lord, p. 163).

In August of 1931, Elder Joseph Fielding Smith stated that after a person has been baptized into the church, and after "... he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father has given all things.' He will be a priest and a king, receiving of the Father's fulness and of his glory.' Then Elder Smith asks the question: "Is this worth having? * * * The fulness of these blessings can only be obtained in the temple of the Lord!" (Way to Perfection, p. 208).

The Fulness of the Priesthood
King & Priest/Queen & Priestess

Within the gospel context, all who make their calling and election sure and are thus sealed up to eternal life become a king and a priest. A king wears a crown, therefore Joseph asked the question: "Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? (Teachings, pp. 63-66). "Those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction; and reign with Christ on the earth" (Ibid). Since a king "rules" and a priest "reigns" the faithful saints will rule and reign in the House of Israel forever. But, "if the saints are not to reign, for what purpose are they crowned?" (Teachings, p. 64).

To the Relief Society sisters in Nauvoo, the Prophet Joseph stated that "the Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day" (H.C. 4:570). "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings" (Ibid). But "no man receives a fullness of the Melchizedek Priesthood till he has received his second anointings" (Journal of Anthony W. Ivins; Monday, April 8, 1901). "If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord", said Joseph Smith. "All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole" (Teachings, pp. 308-309). "The greatest blessings are reserved for those who obtain 'the fulness of the priesthood,' meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God. 'There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing [of the fulness of the priesthood]' (Teachings, p. 199). These, of course, are revealed only in the temples. 'Washings, anointings, endowments, and the communication of keys,' the Prophet says, are essential to enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds"' (Teachings, p. 237).

To become a king and a priest was something that Joseph Smith wanted every man to receive, not just the apostles. He said that we ". . . have got to learn how to be Gods" and "to be kings and priests to God, the same as all the Gods have done before" us (Teachings, pp. 346-347). "The fulness of the priesthood includes the authority of both king and priest." * * * "Such as have not received the fulness of the priesthood, and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the

celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom" (Orson Hyde, Mill. Star IX, 2-Jan 15. 1847. pp. 23-24). "All men who will may receive salvation and exaltation and the sealing powers", said Joseph Fielding Smith. "We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them' (Doc. of Sal., 2:122, 15). "The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down" (H.C. 6:51-52). To receive a fulness of the priesthood, then, is to gain a fulness of the sealing power, the same power which Elijah restored to the earth on April 3, 1836 in the Kirtland Temple. Every one who is "... [anointed and] ordained after this order and calling should have [the sealing] power, by faith, to break mountains, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God" (JST, Gen 14:26-35). The saints are to become saviors on Mount Zion "by building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads. . . " (Teachings, p. 330).

In old testament times, kings were anointed with holy oil as they assumed their office of king. Today, kings are anointed, and priests are ordained. "Such as have. . .not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown" (Orson Hyde, Ibid). The anointing and ordaining is done in the holy of holies, or a sealing room set apart for such an ordinance, and it is administered by the prophet, or a person assigned by him. These blessings are above those of temple marriage, and are the ordinances by which an individual is sealed up to eternal life.

Peace In This World
Eternal Life In The World To Come

The Savior spoke of a peace that the world could not give. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). In a revelation to Joseph Smith the Lord said that an individual could obtain "peace in this world, and eternal life in the world to come" (D&C 59:23).

The peace spoken of is a result of having been sealed by the Holy Spirit of promise. This promise and guarantee of eternal life is like an anchor to the soul in troubled times. "He who obtains it [the promise] will obtain an exaltation in the celestial kingdom of our Father in heaven. . . .They are they who are the church of the .Firstborn" (Marion G. Romney, The Improvement Era, (November 1949), pp. 719, 752, 754). "This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance." * * * "The Prophet Joseph taught that one so sealed [by the Holy Spirit of promise] would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation. * * * These fruits of the gospel---assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come---are within the reach of us all" (Romney, Ibid.). "Through self-discipline and devotion we must demonstrate to the Lord that we are

willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world" (Ibid.).

Those who seek the celestial glory must be "born again into the kingdom of heaven, of water, and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." * * * "Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment" (Moses 6:59, 61)

Sons & Daughters of God

"The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God. * * * Now, how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. Why, of course they are the children of our Father in heaven, those who do that, as are the people who are outside of the Church; but to become the sons and daughters of God, children, 'heirs, heirs of God, and joint-heirs with Christ,' we must suffer with him, that we may be glorified with him. In other words, we must receive in our hearts, accept in our hearts, every principle of the gospel which has been revealed; and insofar as it is in our power to do so, we must live in accordance with these principles and keep the commandments of God in full. * * *

If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end. * * * The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside in some other kingdom. * * * Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. * * * You know what it says about servants in the scriptures. Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide in them. They are not sons; they are not daughters. They are children of God, it is true, for all men are his children. But they do not inherit, and therefore they remain servants throughout eternity. * * * As sons and daughters then, we are heirs of his kingdom and shall receive by right the fulness of the gospel and be entitled to the great blessings and privileges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times" (Joseph Fielding Smith, Doctrines of Salvation, 2:37-41).

The Elect of God

"The elect of God comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, 'They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.' They keep 'the oath and covenant which belongeth to the priesthood,' and

are rewarded with the fulness.of the Father's kingdom'" (D&C 84:33-41; Bruce R. McConkie, Mormon Doctrine, p. 217).

"To gain this elect status they must be endowed in the temple of the Lord (D&C 95:8). enter into that 'order of the priesthood' named 'the new and everlasting covenant of marriage' (D&C 131:1-4), and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn'' (D&C 76:50-70, 94-96; Mormon Doctrine, p. 218).

"An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of the gospel blessings. This includes temple endowments, celestial marriage, and the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive all that the Father hath" (D&C 84:38; Mormon Doctrine, p. 217).

"Your Life Is Hid With Christ"

The New Testament records an interesting phrase which the Prophet Joseph used and applied to William Clayton: ". . . and your life is hid with Christ in God" (Col. 3:3). Joseph Smith, on May 16, 1843. while speaking with William Clayton, said to him: "Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life" (H.C. 5:391-392).

Elder McConkie indicated that this phrase meant that "your calling and election has been made sure; you have been sealed up unto eternal life; the Lord has said unto you, 'Son thou shalt be exalted'; you have received the more sure word of prophecy" (Doc. New Test. Comm., 3:34-35)

Joint-Heirs With Jesus Christ

"As the literal Son of God---the Firstborn in the spirit, the Only Begotten in the flesh---Christ is the natural heir of his Father. It thus became his right to inherit, receive, and possess all that his Father had (John 16:15). And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and obedience, going from grace to grace, the Son attained these same things (D&C 93:5-17).

"By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, joint-heirs with Christ (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath (D&C 84:33-41). * * * A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed" (McConkie, Mormon Doctrine, pp. 394-395).

Joseph Smith commented that the object of the gospel was "the bringing of men back into the presence of the King of heaven, crowning them in the celestial glory, and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away" (H.C. 2:5). Those who are the spirits of just men made perfect ". . . minister to the heirs of salvation, both in this world and in the world of spirits" (P. P. Pratt, Key To Theology, p. 116). "All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom" (H.C. 5:423-424). "The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath" (Mormon Doctrine, p. 139).

"To become a joint heir of the heirship of the Son, one must put away all his false traditions" (Teachings, p. 321).

The Spirits of Just Men Made Perfect

On August 13, 1843 Joseph Smith first made reference to the "spirits of just men made perfect". He asked the question: "What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge" (Teachings, p. 320).

On October 9, 1843. Joseph gave a discourse on angels and spirits, and commented that "the Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father.of all, and to Jesus Christ the Mediator of the new covenant" Joseph then asked the question: "What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: The keys of power and knowledge were with them to communicate to the saints. Hence the importance of understanding the distinction between the spirits of the just and angels. Spirits can only be revealed in flaming fire and glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down" (Teachings, p. 325; See Heb. 1:14).

In a revelation given to Joseph Smith in April of 1829. the Lord revealed to him that John the beloved, who was translated at the time of Christ, was working as ". . . flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation who dwell on the earth" (D&C 7:6).

The Title of "Friend"

Elder Bruce R. McConkie has written that:

> Those who choose to serve the Lord and who keep his commandments are called his SERVANTS. After they have been tried and tested and are found faithful and true in all things, they are called no longer servants, but FRIENDS (John 15:14-15). His friends are the ones he will take into his kingdom and with whom he will associate to all eternity (D&C 93:45-46). They receive the adoption of sonship. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6-7).

Many Are Called, Few Are Chosen

Many are "called into the Church, called to the holy priesthood, called to receive all the blessings of the gospel, including the crowning blessing of eternal life" yet few of those who are "called" become "chosen to inherit the blessings offered through the gospel and the priesthood; chosen for eternal life and exaltation." Yes, many are "called to the Church, but" few are "chosen to be sealed up unto eternal life and to have one's calling and election made sure" (McConkie, Doc. New Test. Comm., 3:349).

The Prophet Joseph once made the comment: "How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen" (Teachings, p. 331). The gospel net draws into the church people of all kinds (many are called, and respond to the last invitation). Yet out of all those who are drawn into membership in the church, few of them will continue onward and upward in their search for eternal life and become chosen of the Lord. "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are

worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified" (D&C 105:35-36). "There are many who have been ordained among you, whom I have called, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day. * * * If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness" (D&C 95:5-6, 12). "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men. . . " (D&C 121:34-35).

DOCTRINAL CONCEPTS OF THE GOSPEL RELATING TO MAKING YOUR CALLING AND ELECTION SURE

The Oath & Covenant of The Priesthood

The oath and covenant of the priesthood, with it's attendant blessings, was revealed to the Prophet Joseph Smith on September 22-23, 1832. It states:

> For whoso is faithful unto the obtaining these two priesthoods of which I have spoken [Aaronic & Melchizedek], and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
>
> They become the sons of Moses and of Aaron [Washings, anointings and the Aaronic portion of the endowment] and the seed of Abraham [Melchizedek portion of the endowment and temple marriage]. and the church [of the Firstborn] and kingdom, and the elect of God [having received this position by receiving the fulness of the priesthood ordinance].
>
> And also all they who receive this priesthood [the fulness of the Melchizedek Priesthood] receive me, saith the Lord.
>
> For he that receiveth my servants receiveth me [as the second comforter];
>
> And he that receiveth me [as his second comforter] receiveth my Father [John 14:23; D&C 130:3; Teachings, pp. 150-151];
>
> And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him [he becomes an heir---a joint-heir with Christ---of all that the Father has---he is a son of God, no longer a servant].
>
> And this is according to the oath and covenant which belongeth to the [fulness of the Melchizedek priesthood.
>
> Therefore, all those who receive the [fulness of the Melchizedek] priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.
>
> But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come [for they have committed the unpardonable sin, and have become sons of perdition].
>
> And wo unto all those who come not unto this [fulness of the] priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens. . . . * * *
>
> And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father.
>
> And the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world. (D&C 84:33-42, 47-48).

The above oath and covenant of the priesthood really pertains to those who receive the ordinance of the fulness of the priesthood. All who hold the

Melchizedek Priesthood, but who do not hold the fulness, are under obligation to magnify their callings so that they might become worthy of the above blessings, through additional covenants. "In the temples the faithful enter into many covenants pertaining to exaltation. And so it goes, the more faithful and devoted a person is, the more of the covenants of the Lord he is enabled to receive, until he receives them in full and his calling and election is made sure" (McConkie, Mormon Doctrine, p. 167).

"When [each baptized person] has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive OTHER COVENANTS and to take upon himself other obligations which will make of him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father has given all things.' He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God. * * * And the fulness of these blessings can only be obtained in the temple of the Lord!" (Joseph Fielding Smith, The Way to Perfection, p. 208).

Those who receive the fulness of the priesthood receive "the power and authority of the higher, or Melchizedek Priesthood, [which] is to hold the keys of all the spiritual blessings of the church---to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant" (D&C 107:18-19).

The Father Selects And Gives To Christ

In a revelation given to Joseph Smith in August of 1830, the Lord stated that he had ordained Joseph an apostle. and had "committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and which are on earth; And also with all those whom my Father hath given me out of the world" (D&C 27:12-14). In May of 1831 the Lord said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost" (D&C 50:41-42). Later, in another revelation, the Prophet Joseph recorded: "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends" (D&C 84:63).

This concept of being "chosen" by the Father and subsequently given to the Son was mentioned by the Savior while he lived upon the earth: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). And again, at the time Christ offered the great intercessory prayer he said:

> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
>
> Now they have known that all things whatsoever thou hast given me are of thee.
>
> For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
>
> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.
>
> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
>
> While I was with them in the world, I kept them in thy name: those

that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. * * *

And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word. (John 17:6-12, 19-20)

In speaking to those on the American continent, the resurrected Savior stated: "But behold. ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me" (3 Ne 15:24).

Although it is the Father who gives to the Savior those who are to be numbered among his eternal fold, it is the Savior who pleads our cause before the Father in our behalf, that we might be numbered among the saved:

Listen to him who is the advocate with the Father, who is pleading your cause before him---

Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;

Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. (D&C 45:3-5).

As we live the commandments and continue to strive with all our hearts to become what the Lord intends for us to become, the Savior will plead our cause before the Father. At the Father's own discretion, and in his own good time, when he feels that we have been proved enough, then we are given by him to the Savior to be numbered among his eternal fold, having received the fulness of the priesthood blessings, and been sealed up to eternal life.

The Name of The Father
Which Is Bestowed Upon His Sons

While on the Isle of Patmos, John the Revelator saw in vision the prophetic events of the latter-days, and among other things, made a statement about a stone and a new name:

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a while stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. 2:17)

In 1843, the Prophet Joseph Smith discussed in further detail concerning this stone and the new name:

This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an INFERIOR kingdom, or all kingdoms of a LOWER order, will be manifest to those who dwell on it; and this earth will be Christ's.

Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby, things pertaining to a HIGHER order of kingdoms will be made known;

And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word. (D&C 130:9-11)

Concerning the importance of the new name, Elder McConkie wrote:

As with all glorified beings, our Lord has a new name in celestial exaltation, a name known to and comprehended by those only who know God in the sense that they have become as he is and have eternal life. (See Rev:12-17). Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne 28:10) (Doc. New Test. Comm., 3:567; Rev. 19:12).

Elder James E. Talmage stated that ". . .the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father" (Articles of Faith, p. 471).

In a recent General Conference address, Elder Dallin Oaks spoke about how this name of the Son is given to all the faithful saints:

> . . . what we witness [when we partake of the sacrament] is not that we take upon us his name but that we are willing to do so. In this sense, our witness relates to some future event or status whose attainment is not self-assumed. but depends on the authority or initiative of the Savior himself.
>
> Scriptural references to the name of Jesus Christ often signify the authority of Jesus Christ. In that sense, our willingness to take upon us his name signifies our willingness to take upon us the authority of Jesus Christ in the sacred ordinances of the temple, and to receive the highest blessings available through his authority when he chooses to confer them upon us. (The Ensign/May 1985, p..83)

In one of a series of four lectures given by Lynn McKinlay, a BYU religion teacher, brother McKinlay quoted section 130:9-10, and made the following comment in regards to the new name being the "key word":

> This information concerning the key word has been a mystery and will remain a mystery to all, except as they receive the keys of the Fulness of the Priesthood. The key word or new name, as we are given to understand here, gives a man the right to obtain the stone upon which that name is written, and that stone will become to him a Urim and Thummim to reveal to him all the secrets of the higher order of the kingdoms. (Life Eternal, p. 163; 1950)

In the William Clayton Journal of June 14, 1844, the Prophet is recorded as saying: "The g[rand] key word was the first word Adam spoke and it is a word of supplication. He [Joseph] found the word by the Urim and Thummim -- it is that key word to which the heavens is opened.

It is interesting to look at this concept of the Father giving a new name to the Son, and he in turn bestowing it upon those who are sealed up to eternal life. In non-LDS sources, such as the Gospel of Phillip, it states: "One single name is not told in the world, the name which the Father gave to the Son. It is higher than everyone, which is this: the name of the Father, for the Son would not become the Father save that he took upon himself the name of the Father. As for this name, those who have it know it, but they speak it not" (Saying #12).

In Masonry "there is a famous legend which the grand orator elaborates in lecture form in the ceremonies of the 13th, 14th, and 21st degrees of Masonry which has some very ancient roots. . . .The basic, introductory aspect of the legend is: that up in the pre-existence, there was a special Secret Doctrine that was given by Deity, and it was given down to the Earth first to Adam. Adam then was to carefully guard this Secret Doctrine because it contained all

the Mysteries. It contained the knowledge of God, and the name it contained was the sacred name of God. Adam then bestowed it [the Secret Doctrine] upon his son, Seth, who guarded it very carefully---only among the inner circle of believers---and then it was handed down until it came to Enoch" ("Is There No Help For The Widow's Son", address by Dr. Reed C. Durham, Jr., at the Mormon History Association Convention, held at Nauvoo, Illinois, in the old Nauvoo Hotel, on Saturday, April 20, 1974).

The scriptures confirm this idea of there being a sacred name which the Father gave to the Son: "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9-11). The Lord's prayer speaks in terms of the Father's name being "hallowed" (Matt 6:9). The apostle Paul, in his epistle to the Hebrews, speaks about Christ's more excellent name: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb 1:4).

In an article on "The Early Christian Prayer-Circle", Hugh Nibley mentions an old Coptic work (The First Jeu) which discusses some interesting details about prayer circles that were held and what they did in them. It is interesting that he mentions that ". . . they [the participants] must form this circle in order to receive a name which they are eager to possess" (I Jeu 90-91; Unpublished Mss, p. 7; December, 1969).

From the information available, there is apparently a name, which those who receive the fulness of the priesthood, receive. With this name they are able to obtain their seer stone. The Prophet Joseph said ". . . that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness" (Manuscript History of Brigham Young, 1801-1844, December 27. 1841). With the name and the stone, an individual would be able to continue his progression towards the desired goal of perfection.

Being Saved By Grace

In a revelation given to the Prophet Joseph Smith in 1829. the Lord revealed that salvation, in it's purest sense, "is the greatest of all the GIFTS of God", adding that "there is no gift greater than the gift of salvation" (D&C 6:13). Two months later the Lord revealed that eternal life was "the greatest of all the GIFTS of God" (D&C 14:7), showing that not only are the two concepts of salvation and eternal life synonymous, but they are also gifts of God.

We normally do not think of eternal life as a gift of God. Rather we think of it more in terms of something we work for and earn --- something that we would merit because of our works. But being a gift of God, it automatically renders itself as being unattainable solely through works. A gift presupposes a giver, and it is the prerogative of the giver to decide when he wants to give the gift, and what the conditions of the gift might be.

In the Joseph Smith Translation of Genesis, the prophet said that the fulness of the priesthood was ".. . after the order of the Son of God; which order came, not by man, nor by the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name" (JST Gen 14:28-29). Thus, the fulness of the priesthood is a gift of God, and is given by God ". . . according to his own will." And the conditions are, that the person must believe "... on his name."

Thus, we can finally understand the difficult writings of the apostle Paul, in regards to his writings on works and grace:

> For by grace [according to the will of God] are ye saved [sealed up to eternal life & receive the fulness of the priesthood] through faith

[having believed on his name]; and not of yourselves [we must wait patiently for the promise of eternal life to come to us]: it [the promise of eternal life] is the gift of God [in spite of our works, we cannot request the gift, for it must come at the pleasure of God]:

Not of works, lest any man should boast. (Eph 2:8-9)

Nephi stated "that it is by grace that we are saved, after all we can do" (2 Ne 25:23), meaning that after doing all that we know how, the gift of eternal life will only come through the grace of God, "... and it shall be in his own time, and in his own way, and according to his own will" (D&C 88:68). Thus the Prophet Joseph admonished the saints to work diligently towards making their calling and election sure, and then to wait patiently until the promise come.

The One Hundred & Forty-Four Thousand

In the book of Revelation, John spoke concerning the last days in which there would be 144,000 sealed with "the seal of the living God":

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel [John the Revelator--see D&C 77: 9. 14] ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. (Rev. 7:1-4)

The four angels spoken of are ".. . sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness" (D&C 77:8). These angels were instructed to wait their destruction upon the earth, ". . . till we have sealed the servants of our God in their foreheads [through the ordinance of the fulness of the priesthood]" (D&C 77:9). And "what are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel---twelve thousand out of every tribe? We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, TO BRING AS MANY AS WILL COME TO THE CHURCH OF THE FIRSTBORN' (D&C 77:11). The mission, then, of the 144,000 will be to bring as many people as are faithful, who are members of the church, into membership with the church of the Firstborn. It does not appear to have anything to do with the missionary work going on in the world today wherein non-members are being brought into The Church of Jesus Christ of Latter-day Saints, since the two churches are not synonymous.

The prophet Joseph explained what it meant to be "sealed in their foreheads":

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. (Teachings, p. 321)

These events which John saw were to take place during the 6th seal, or in other words, during the 6th 1,000 years of this earths temporal existence (D&C 77:10). We are currently living in the closing moments of the 6th seal. The four destroying angels which are required to wait will be loosed "during the seventh seal and before the Lord comes" (Rev. 9), for it is at this time that the voice said ". . . to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates" (Rev. 9:14).

Apparently there are other angels who ". . . are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields; But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak). lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned" (D&C 86:5-7). President Wilford Woodruff said that these angels had already been sent to the earth as early as June of 1894, and they have been reaping the earth (Young Women's Journal, 5:512; Mill. Star, 56:643; 58:738-9). The mission of these angels is to first gather in the wheat from among the tares. later, they are to bind the tares in bundles.

In December of 1833. it was the Lord's desire that the harvest begin:

> That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.
>
> Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory. . . .
>
> While the tares shall be bound in bundles . . . that they may be burned with unquenchable fire. (D&C 101:64-65)

Towards that end the Lord commanded the saints to ". . . gather together unto the places which I have appointed" (D&C 101:67). Finally, by 1843. the sealing in the forehead commenced towards the selection of the 144,000. In February, 1844, Joseph Smith ". . . made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced" (H.C. 6:196). Joseph could confidently say this now, since the ordinance of the fulness of the priesthood had been administered since September of 1843, and over 20 individuals had received the sealing. Since 1844, there have been literally thousands of Latter-day Saints who have received this holy sealing. The 12,000 needed from the tribe of Ephraim may already be achieved.

All Must Make Their Calling & Election Sure In Order To Gain Exaltation

While visiting Ramus, Illinois, during the month of May, 1843, the Prophet gave some instruction regarding the importance of the eternity of the marriage covenant as it related to one's ability to gain the highest degree of the celestial heaven. He said:

> In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, [meaning the new and everlasting covenant of marriage;] and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase. (H.C. 5:392; D&C 131:1-4)

Without question the Prophet was introducing concepts that were still new

to the saints, but which had an eternal significance upon their salvation. As he stated here, without eternal marriage, the person would not enter the highest degree of the celestial kingdom.

Two months later, the Prophet wrote down the revelation relating to the new and everlasting covenant of marriage, which included the concept of a plurality of wives (D&C 132). In this revelation Joseph not only confirmed the idea that a person must be married for time and all eternity by one in authority, but he added that the person must also be "sealed by the Holy Spirit of promise, of him who is anointed" (v. 7, 19, 26).

The concept that a person must be sealed by the Holy Spirit of promise in order to inherit the celestial kingdom, and become a god, was expressed in a vision given to the Prophet in 1832. The Lord stated that all those who are "washed and cleansed from all their sins, and receive the Holy Spirit" must then overcome by faith and be "sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true". Such individuals are members of "the church of the Firstborn . . . into whose hands the Father has given all things. [They are] priests and kings, who have received of his fulness, and of his glory. * * * These are they whose names are written in heaven. . .[and] whose bodies are celestial" (D&C 76:51-70).

Concerning this concept, Elder Bruce R. McConkie said:

> Now, what Peter announces is that there is such a thing as making these conditional promises [of baptism & marriage] absolute. Obviously any person who gains exaltation, in the ultimate and in the end, has made his calling and election sure. So in one manner of speaking, no one will ever gain exaltation, no one will ever have the family unit continue in eternity unless his calling and his election has been made sure, or in other words, unless he has gained the promise that he shall inherit eternal life. (BYU Speech, March 25, 1969. p. 7)

Elder Marion G. Romney stated that the ". .. gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance" (Oct Gen Conf, 1949; The Improvement Era (November 1949), p. 752).

Brigham Young said that none will "dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn" (J.D. 8:154-55).

"We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life; that is the evidence we have kept the commandments. Every soul who will not keep the commandments shall have his name blotted out of that book. * * * Comparatively few of the children of men will find the salvation which is found in the celestial kingdom, or in other words the exaltation which will make of them heirs of God and joint-heirs with Jesus Christ--even sons of God. Those who gain this exaltation receive the fulness of the power, might, and dominion of that kingdom. They overcome all things. They are crowned as priests and kings and become like Jesus Christ" (Joseph Fielding Smith, Doc. of Sal. 2:14, 24).

Joseph Fielding Smith indicated that:

> Those who gain exaltation in the celestial kingdom ARE those who are members of the Church of the Firstborn; in other words, those who keep ALL the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day who shall NEVER become members of the Church of the Firstborn.

Thus, "in order for men to obtain exaltation they must not only receive the Gospel, they must receive the Melchizedek Priesthood, and not only the

Melchizedek Priesthood, but the fulness of the Priesthood, meaning the fulness of the blessings of the Priesthood, which can be obtained only in the temples of the Lord through the holy endowment and the sealing ordinances of the Priesthood" (1973-74 Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, pp. 27, 49).

THE RELATIONSHIP OF THE TRUE ORDER OF PRAYER TO THE FULNESS OF THE PRIESTHOOD

The Keys of Prayer

At the April, 1844 General Conference of the Church, the Prophet Joseph said that it was ". . . the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one converses with another . . . " (Teachings, pp. 345-46; 6 April 1844). Joseph Smith learned the reality of this principle early in his life when still a boy of 14. He learned that the Father and the Son do actually exist, and that he could see them, and speak to them, and have his prayers answered. This concept, that one may converse with God, has been a true principle from the days of Adam down to the present time.

In this April General Conference address, Joseph went on to say that in order to approach God we must have a knowledge of God, and that we must know HOW to approach Him:

> Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us. (Teachings, pp. 349-50; 6 April 1844).

This knowledge of how to approach God existed with Adam,and was passed down from generation to generation to all the faithful saints. Prior to his first vision, Joseph had spent considerable time reading the Bible, and undoubtedly learned how the ancient prophets talked with God. It is very likely that Joseph knew more about how to approach God when he went to the grove to pray than what he was later willing to reveal. And because God is no respecter of persons, and desires all to come back to his presence, it is reasonable to assume that these same keys of communication were destined to be possessed by all the faithful. At the time these keys were first given to nine men on May 4, 1842, Joseph promised that ".. . there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place [a temple] is prepared to communicate them, even the weakest of the Saints ..." (Teachings, p. 237; 4 May 1842). With these keys the Latter-day Saints are able, through the exercise of their faith, to approach God in the proper manner and learn to commune with heaven.

These keys, whereby an individual may "ask and receive an answer", were incorporated into, and made a part of, the endowment ceremony. All who receive their endowments also receive the keys of the priesthood, which are the signs and tokens used in prayer. These keys are associated with, and belong to, the fulness of the priesthood ((Harrison Burgess Journal; CHO/Ms/d/ 893; December 15, 1845), and are given in anticipation that the fulness of the priesthood will one day be received by the endowed person. With these keys, and the fulness of the priesthood, a person is able to commune with heaven.

Purpose of The Keys of The Priesthood

Brigham Young taught that the endowment (undoubtedly meaning the FULL endowment, which includes the fulness of the priesthood ordinance), would

enable a person to walk back into the presence of the Father, "passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell" (J.D. 2:31; See also 12:163; 2:315; 10:172; 6:63, 154-55).

Although the keys will be used after this life to gain our exaltation, Brigham Young also explained how the signs are used in this life (as they would be used by those who have already received the fulness of the priesthood):

> . . . the name that was given to Adam was more ancient than he was the first man--but his New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was--there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Throne to enquire after ancient things which transpired on Planets that rolled away before this Planet came into existence, I should use my New Name which is Ancient & refers to Ancient things--Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood--or is the 3rd token that is given--& refers to the Son--the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else--but these signs & tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood. (General Record of the Seventies, Book B, 28 Dec 1845; Typed w/o sic).

The use of the fourth sign and token was never mentioned by President Young in this discourse, as far as we have record. However, from several other sources and documents, we know that the fourth sign is used to petition the heavens for messengers--and to actually open the heavens, whereas the first three signs are used only to enquire about things past, present and future.

Restoration of The True Order

One of the earliest accounts, subsequent to the sacred grove, in which the prophet taught some of the saints concerning prayer, was in January of 1833. At the School of the Prophets Joseph taught the brethren how to pray so as to receive revelation. They would gather together in the morning about sunrise and engage ". . . in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath. . ." and on this occasion the Father and the Son appeared to them (Zebedee Coltrin, Minutes of the Salt Lake School of the Prophets, 3 Oct 1883).

In 1835 Joseph Smith taught the father of Lorenzo Dow Young how to get the power to heal his son. "Join in prayer," the prophet said, "one by mouth and the others repeat after him in unison. After prayer. . .anoint with oil; then lay hands on him, one being mouth and the other two repeating in unison after him. . .continuing the administration in this way until you receive a testimony that he will be restored (Ehat & Cook, The Words of Joseph Smith, p. 54.)

In October of 1840, the Prophet Joseph commented that the "keys of this priesthood [Melchizedek] consisted in obtaining the voice of Jehovah. . ." (Ibid, p. 42). In January of 1841, the Lord revealed to Joseph that He would restore the "fulness of the priesthood" in a temple built to his name [in this case the Nauvoo Temple]. In this revelation Joseph was also commanded to teach both Hyrum Smith and William Law how to pray, thereby giving them "the keys whereby [they] may ask and receive blessings (D&C 124:97; 19 Jan 1841). Although this revelation came in January of 1841, Joseph Smith did not actually extend these keys to Hyrum Smith and William Law until May 4, 1842 when he administered the endowment for the first time in this dispensation to

nine brethren. William Law was one of the nine who received the keys on the 4th. Hyrum Smith received them the next day with Joseph.

On May 16, 1842 the Times & Seasons published facsimile #2, depicting Abraham upon the altar about to be sacrificed. Abraham's unusual position upon the altar, however, depicts him in prayer, calling for an angel to deliver him from certain death (T&S 3:783; H.C. 4:519; 1 Mar 1842). On April 28th, 1842, Joseph Smith addressed the Relief Society sisters in Nauvoo, and stated that women could anoint with oil and administer to the sick with the laying on of hands. This concept would be better understood once the sisters could be endowed in the temple. Then Joseph .. .

> . . . spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer. (Teachings, p. 226)

These same keys would also enable the brethren "to detect everything false" and that the keys would be given as soon as the Elders "shall prove their integrity" (Ibid). The Prophet was vitally concerned about this aspect of the keys of the priesthood, for he knew that once the brethren were able to commune with heaven, that they would also experience manifestations or revelations from evil sources. Many individuals in scriptural history were deceived by these appearances, and thought they were of God, when in fact they were of the devil. Hence, Joseph was quite vocal in cautioning the saints to not be deceived, and to learn how to detect true revelations from false. On May 1, 1842 (just three days away from administering the endowment) Joseph preached in the grove, and said that "the keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders til the Temple is completed" (H.C. 4:608).

On May 4, 1842, the keys of the priesthood, were finally delivered to nine of the brethren who had assembled in the upper room of the store in Nauvoo. Joseph instructed ...

> . . . them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. (Teachings, p. 237)

On the 27th of August, 1843, Brigham Young commented that "any person can ask the Lord for a witness concerning himself, and get an answer, but not to lead the Church" (H.C. 5:551).

These keys were given to Judge James Adams on May 4th, 1842. Said Joseph:

> I anointed him to the patriarchal power---to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has [now] gone to a more important work. (Teachings, p. 326; 9 Oct 1843).

In February, 1844. Joseph Smith met with the Twelve and discussed the Oregon and California Exploring Expedition, and stated that he wanted "every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God" (H.C. 6:224; 23 Feb 1844).

In August of this same year, Brigham Young stated that he had "the keys and therefore the means of obtaining the mind of God upon [any] subject" (7 Aug 1844).

The Patriarchal Order Given To Adam & Eve And It's Relationship To The Fulness of The Priesthood And The True Order of Prayer

The divine system of government in the heavens is patriarchal in nature. The sealings which are done in temples today are organizing the faithful saints into that same type of government which they will live under in the eternities to come. This divine patriarchal system was given to Adam and Eve when they were placed upon the earth. (See, for instance, Abraham 1:26). They gave the spiritual and temporal guidance to their own children. They did not attend church services because there was no church on the earth until the days of Moses, when he organized an ecclesiastical structure to help in teaching and governing the children of Israel.

Adam and Eve were the ones who held all the authority necessary to initiate their children into the ordinances of the gospel, from baptism on to the fulness of the priesthood. It was Adam and Eve who were the first "temple president" and "matron" upon the earth. They administered the same ordinances to their children which we receive today.

Many of their children must have received the fulness of the priesthood which enabled them to come into the presence of the Lord. The scriptures state that "God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel" (Moses 6:3). After Cain committed murder, the Lord cursed him, and "shut [him] out from the presence of the Lord" (Moses 5:41). Cain felt this was more than he could bear, and he said: "Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth" (Moses 5:39).

The patriarchal order which was possessed by Adam and Eve contained all of the following elements:

1. They were married for eternity. Before the fall Eve was called the WIFE of Adam (Moses 3:25).

2. Adam & Eve were commanded to multiply and replenish the earth (Moses 2:28).

3. Both Adam and Eve labored together for their sustenance (Moses 5:1).

4. They unitedly prayed in the true order. (Moses 5:4, 10, 16)

5. Adam kept a Book of Remembrance which contained his writings as he wrote by "the spirit of inspiration". He taught his children how to read from these revelations (Moses 6:5-8).

6. Adam taught his children the gospel of redemption, and many believed and became the sons of God (i.e., sealed up to eternal life) (Moses 6:58-62; 7:1).

7. Adam blessed his posterity, and before his death he blessed them again, that they might come into the presence of the Lord (D&C 107:53. 56-57).

8. Adam held the fulness of the priesthood. (Moses 5:59)

This is the patriarchal order that governed the children of Adam & Eve for many generation. But through wickedness, this order was finally lost among the people and there began to be kings and rulers who would govern the people,

and soon the earth was filled with a diversity of types of governments.

However, whenever the gospel was restored to the earth after an apostasy, the patriarchal order was restored as well. This sacred system, however, was not given to the masses of people. It was given to the righteous who proved themselves worthy of such high blessings. The sacred ordinances which built the patriarchal order had to be restored only in sacred places, set apart from the world. In olden times such places were mountain tops, groves, wildernesses and caves---any place where the world was not. Today, those sacred portions which build up the patriarchal order through ordinance, are found only in temples. They include the fulness of the priesthood & the true order of prayer.

The Ordinances Help Prepare An Individual To Re-Enter God's Presence

The ordinances are all essential in order to return to Father's presence. Baptism cleanses a person of his own sins; the bestowal of the Holy Ghost allows a person to become sanctified and grow in the principle of revelation; the reception of the priesthood upon the brethren prepares them to become heirs to all that the Father has---ultimately a joint-heir with Christ, who is the Firstborn and who inherits all. Once these ordinances have been received, and a person has continued faithful, he will enter the temple to receive additional covenants. The washing cleanses the sisters, but only promises the brethren that they will become clean from the blood and sins of this generation, if faithful. The anointing foreshadows the blessings which will be given in the fulness of the priesthood ordinance. A garment is given to shield it's wearer from the darts of the adversary as he climbs into the presence of the Lord. The endowment bestows the keys of how to ask and receive an answer and instructs the participants on how to detect, and how to finally go through the real veil. The covenant of marriage is entered into, which bestows the fulness of the patriarchal priesthood upon the couple, but it does not bestow the fulness of the priesthood. After proving true and faithful in all things, the brethren and sisters are called up and anointed to the fulness of the priesthood. The brethren first receive the washing of feet which cleanses them from the blood and sins of this generation, and then the couple is sealed up unto eternal life---their own kingdom is now established for eternity.

The keys of the priesthood which were given in the endowment, are now operable for the benefit of the husband and wife, and they are able to receive all necessary revelations for themselves and their kingdom. All things are theirs, and they are Christ's.

The Relationship of The Keys To The Atonement

The significance of what the tokens and signs represent is deepened as one gains a greater awareness of their relationship to the atonement. The tokens relate to the wounds which the Savior received while upon the cross. The signs are the positions of the Savior's arms while on the cross, which would form both the square and compass. The penalties make reference to the ways in which the sacrifices were made in ancient times, and which referred to the crucifixion of Christ which was to come.

Through the endowment, the saints receive the wounds of the crucifixion in symbolic imagery into their own body. Thus Paul could say that he had the marks of the crucifixion in his body.

There are basically five wounds which the Savior received (Elder Neal A. Maxwell; The Ensign/ November, 1981, p. 9; Oct Gen Conf). Although Elder Maxwell did not mention them, they were probably the palms, wrists, side, feet and crown. President Kimball spoke of three of these wounds:

> He [Christ] goes his way alone. The nails are hammered into his hands and feet, through soft and quivering flesh. The agony increases. The cross is dropped in the hole; the flesh tears. What excruciating pain! Then new nails are placed in the wrist to make sure that the body will not fall to the ground and recover. The Ensign/December 1984. p. 7; Also The Ensign/December 1980, p. 8)

There were six places in the Savior's body where a nail passed through--2 hands, 2 feet, and 2 wrists, although there were only five nails used---one nail went through both feet. In addition, there was a circular crown of thorns and a sword wound in his side.

The Process of Going Through The Real Veil

For those who are truly desirous, the way has been opened whereby they might come back into the presence of the Lord, while they are still in the flesh (Moses 6:59; D&C 76:114-118; 93:1). This process has been symbolically portrayed in sacred places.

After we have proven ourselves true and faithful in all things, keeping all the commandments, and living up to the covenants which we have made, we are then ready to be called up to receive the fulness of the priesthood and be ordained kings and priests, queens and priestesses. In symbolic fashion this is what happens when the person is called up by "Peter", to come out of the endowment room. Peter represents, in this case, the president of the church. The fulness of the priesthood ordinance bestows the sealing power upon the person whereby he may now communicate with the Lord through the veil. Having received this power, the person can then step to the real veil, which can be found at any dedicated altar, and offer the signs of the priesthood. The three taps at the veil symbolically represent our own prayers which we should offer daily unto the Lord. Joseph suggested that we acquaint ourselves with men like Daniel who prayed thrice daily towards the temple.

Having been cleansed of all sins through the ordinance of washing of feet and baptism, and having been forgiven of the Lord, an individual can then approach Him, at the veil, in a state of cleanliness. Once at the real veil, Adam indicates that he has been true and faithful in all things and that he now desires further light and knowledge by conversing with the Lord through the veil. Here, the candidate feels the wounds of the Savior, perhaps sees the nail prints in his feet, and then embraces Him as he receives the last name, which the Father gave to Him, and which He gives to all the heirs, all whom the Father hath given Him. This last name represents in totality the 4th name given at the symbolic veil. The experience of embracing the Savior at the veil could very well be where the person receives the more sure word of prophecy, that his name has been written in the Lamb's Book of Life. After the person has received the last name, he can then knock again, three times at the veil (which is prayer at a dedicated altar). using the fourth sign. This time Adam says that he has conversed with the Lord through the veil and desires now to enter his presence. The veil is then parted, and he enters the Lord's presence. At this point he would have the opportunity of obtaining his seer stone which Joseph said was promised to all the faithful.

The Savior spoke of this wonderful experience when he said:

> Behold, I stand at the door [veil], and knock [he calls to us with his voice]: if any man hear my voice [by conversing with the Lord through the veil], and open the door [knocks the second time to open the veil], I will come in to him, and sup with him [sacrament?], and he with me. (Rev 3:20).

The Keys Must Be Used To Obtain Blessings

Elder Bruce R. McConkie stated that "the greatest blessings are reserved

for those who obtain 'the fulness of the priesthood,' meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God." Then, by quoting Joseph Smith, he stated that "there are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing [of the fulness of the priesthood]." These key words and signs, "of course, are revealed only in the temples" and "are essential to enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the Eternal worlds'" (Mormon Doctrine, p. 482). President Joseph F. Smith stated:

> The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end. (The Improvement Era, IX (August, 1906). 812-815; Fashion and the Violation of Covenants and Duty.")

Apparently, use of the signs will assist the true seeker in his strivings to obtain the fulness of the priesthood blessings. Obviously, a person must repent of his sins and approach the Lord only with clean hands and a pure heart, for only they shall ascend unto the hill of the Lord.

CONCEPTS ASSOCIATED WITH THE ORDINANCE OF THE WASHING OF THE FEET

The Purpose of The Ordinance

The purpose of the ordinance of washing of feet, is to make a person clean from the blood and sins of this generation (D&C 88:138-139), or in the words of the Lord, to become "clean every whit" (John 13:10). The Lord has stated that no unclean thing can enter his presence (1 Ne 10:21; 15:34; Alma 7:21). Through the process of repentance, baptism, and forgiveness, a person becomes clean from his own sins. Then, the priesthood holder may become clean from the blood and sins of the generation he is called upon to serve, by being faithful in his particular priesthood assignments, through the washing of the feet. "Those who are not the first elders [meaning all of us, for the first elders were Joseph Smith & those who served with him]" are to "continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation" (D&C 88:85).

The Responsibility For The Blood and Sins of This Generation

Those who receive the Melchizedek Priesthood are called to minister to the inhabitants of the earth by (1) preaching the gospel; (2) perfecting the saints; and (3) redeeming the dead. Unless a priesthood holder magnifies his priesthood callings and assignments, he will retain the sins of those he was called upon to serve and his garments will not be clean from the blood of this generation. Therefore, he will remain filthy still at the last day, and consequently be unable to enter the Lord's presence in his sins.

The sisters, on the other hand, have not been ordained to the Melchizedek Priesthood and therefore do not have the charge to minister to the world, except as Auxiliaries to the Priesthood. Thus they are not accountable for the sins of this generation and therefore do not need the ordinance of the washing of feet. President Young said:

Pertaining to his children on this earth, she [the woman] is not accountable for the sins that are in the world. God requires obedience from man, he is Lord of Creation, and at his hands the sins of the world will be required (Unpublished Discourse by Brigham Young, October 8, 1861; "A Few Words of Doctrine", pp. 3-4; Ms/d/1234/Box 49/fd 8/CHO).

Therefore, although the sisters are accountable to the Priesthood for the labors they perform as Auxiliaries, they are "not accountable for the sins that are in the world", and can therefore be pronounced clean "every whit" in their washing ordinance. However, in the same ordinance, the brethren are only promised that they MAY BECOME clean, through their faithfulness. The promise becomes a reality in the washing of the feet ordinance.

This term "clean every whit" comes from the 13th chapter of John wherein Christ washed the feet of his apostles and told them the ordinance is necessary that they might be made clean. When Peter objected to the Master washing his feet, the Savior said: "If I wash thee not, thou hast no part with me" (John 13:8). thus showing that unless a person has been thus cleansed, he will have "no part" with the Savior. Missionary Work And The Ordinance of the Washing of The Feet

In August of 1831, the Lord revealed to the Prophet Joseph that several of the elders who were with him should preach the gospel to the wicked so that they might rid their garments:

> And now, concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given;
>
> And inasmuch as they do this they shall rid their garments, and they shall be spotless before me. (D&C 61:33-34)

In June of 1835, Joseph Smith made a clear statement as to why each and every elder of the church should go on a mission:

> Now the Lord wants the tares and the wheat to grow together: for Zion must be redeemed with judgment, and her converts with righteousness. Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation (Teachings, p. 76).

Book of Mormon References Concerning Ridding Garments of the Blood and Sins of the People

Many of the Book of Mormon prophets took special care to make sure their garments had been cleansed from the sins of the people before they died. For instance, Jacob stated the following concerning him and his brother Nephi:

> And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day. (Jacob 1:19)

Later Jacob said:

> Now, my beloved brethren, I, Jacob, according to the responsibility I am under to God, to magnify mine office with soberness, and that I might rid my garment of.your sins, I come up into the temple this day that I might declare unto you the word of God. (Jacob 2:2)

King Benjamin assembled the people so that he might rid his garments:

> I say unto you that I have caused that you should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I may go down in peace and my immortal spirit may join the choirs above in singing the praises of a just God. (Mosiah 2:28)

Moroni indicated that he had written what he did on the plates so that he might be cleansed from the blood of the people:

> And these things are written that we may rid our garments of the blood of our brethren who have dwindled in unbelief. (Mormon 9:35; See also Ether 12:38)

In our dispensation, section 135 of the D&C states that Joseph Smith's garments were not spotted with the blood of this people (D&C 135:5). Just as the Book of Mormon prophets cleansed their garments before the people, just so today the leaders in Israel have the same responsibility to teach the people and the same need to cleanse their own garments of the blood of the people, by magnifying their callings within the priesthood, whether as home teachers, bishops, quorum presidents, stake, regional or general church leaders. Thus, we should continue serving in the vineyard (meaning within our priesthood assignments). "until the mouth of the Lord shall call". Those that are worthy will receive the ordinance of the washing of the feet "for unto this end was the ordinance of the washing of feet instituted" (D&C 88:139), that the priesthood holder might be cleansed from the blood and sins of this generation. Having been made clean, he is now worthy to enter the Lord's presence.

The Ordinance Precedes The Fulness of The Priesthood

There are a few quotations which seem to indicate that the ordinance of washing of feet precedes the second anointing ordinance. In the George Laub journal it indicates that the washing of the feet would be necessary "that we may Receive Our Endowment" so that "hands [might be] Laid on [us] to Exalt ourSelvs to the hiest glory and Exaltation[.]" (p.68) In the Times & Seasons, published in Nauvoo in 1844, John Taylor stated that through obedience individuals may receive "crowns for crosses", and be "ordained to eternal life after sin is overcome [through the washing of feet ordinance]. (5:670)

The ordinance of washing of feet was performed as early as 1833 in the School of the Prophets, preceding the second anointing ordinance which was not given until September, 1843. The washing of the feet was also performed in the Kirtland Temple along with the initiatory ordinances of washing & anointing, in 1836 and 1837.

Although this ordinance was not fully comprehended by the saints in 1836 as to it's proper place in temple ordinance work, still, from it's very inception, it was understood what the ordinance was for, and it would later be put into it's proper temple context, preceding the fulness ordinance.

There is some evidence to indicate that as late as 1905 the brethren were pronounced clean in the initiatory ordinance of washing, rather than in the washing of the feet ordinance. Another document indicates that individuals were washed clean prior to the endowment and fulness ordinance (George Laub journal, p. 68). Whether or not this was true, the initiatory ordinance today only promises that one day they will become clean if they are true and faithful, which ordinance foreshadows the washing of the feet.

Examples In Scripture Concerning The Washing of The Feet

In the early versions of the hymn "The Spirit of God" there was a verse which in part stated: "For he that receiveth his penny appointed, must surely be clean at the harvest of wheat" (H.C. 2:422, 426). This verse refers directly to Matthew 20 wherein the Savior gives the parable of those who are faithful in his vineyard, and says he will give them all one penny for their labors. The penny correlates with eternal life, for all who labor diligently at the time they are called, will receive the same gift. Being made "clean" correlates not only with baptism for personal sins, but also the ordinances which pronounce the brother and the sister "clean every whit", (the ordinance of washing for the sisters and the washing of the feet for the brethren), and they are thus harvested as wheat into the garners to possess eternal life (D&C 101:65).

In a profound parable, the Savior likened us to a man who fell among thieves and who was wounded and stripped of his raiment. For we came to earth and were stripped of our glory and became subject to good and evil, and our sins wounded our spiritual souls. Not being able to help ourselves we wait for someone who has the compassion and the power to help. Many ministers of the world pass us by, but the good samaritan (Christ) does not pass us by, but lifts us up, washes and anoints our wounds (sins), takes us to a place of rest and peace, and pays the full price of our wounds himself. All this is done that we might live with Heavenly Father once more. The parable says:

> And Jesus answering said, A certain man [who represents us] went down from Jerusalem [heaven] to Jericho [earth] and fell among thieves [the wicked], which stripped him of his raiment [our royal heavenly glory], and wounded him [tempting us to sin]. and departed, leaving him half dead [spiritually].
>
> And by chance there came down a certain priest [a minister representing a certain religious belief] that way: and when he saw him, he passed by on the other side.
>
> And likewise a levite [another minister], when he was at the place, came and looked on him, and passed by on the other side.
>
> But a certain samaritan [the Savior], as he journeyed, came where he was: and when he saw him, he had compassion upon him [he loved us],
>
> And went to him, and bound up his wounds [healed us spiritually of our sins],[by] pouring in oil [anointing us a king & priest] and wine [washing us clean every whit], and set him on his own beast [the burden of the sins of the people are placed upon the backs of His servants], and brought him to an inn [a place of inner spiritual peace and rest], and took care of him [became our second comforter].
>
> And on the morrow when he departed, he took out two pence [paid the full price for our sins], and he gave to the host [the law of justice], and said unto him, Take care of him [extend to us mercy]; and whatsoever thou spendest more [if we sin ignorantly, the atonement still covers us, even after the second anointings, but the law of justice will still demand payment], when I come again, I will repay thee [He will satisfy the demands of justice to the fullest, in our behalf] (Luke 10:30-35).

This parable is one of the most wonderful scriptural descriptions ever given of the manner in which the Savior will heal those who have fallen spiritually, and the relationship which justice, mercy and the atonement have to each other.

Another scripture prophetically reveals that in the last days the faithful saints will be made clean in preparation for the greater blessings which the Lord will pour out upon them:

> And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy [without spot, sinless, clean], every one that is written among the living in Jerusalem--
>
> When the Lord shall have washed away [through the washing ordinance

for the sisters, and the washing of the feet for the brethren] the filth of the daughters [stakes] of Zion, and shall have purged the blood [and sins] of Jerusalem from the midst thereof by the spirit of judgment [of worthiness] and by the spirit of burning [the cleansing & sanctifying power of the spirit].

And the Lord will [then] create upon every dwelling-place of mount Zion meaning those who have received the fulness of the priesthood], and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence. (2 Ne. 14:3-5)

These blessings of a cloud by day and a flaming fire by night attended the exodus of the children of Israel when Moses led them forth from bondage. In the last days it will be so again, as the children of Israel are led again from the bondage of Babylon, only this time the Lord God will be our guide rather than the angels, as was the case in the days of Israel of old.

Must Be Clean To Build Zion And Receive The Fulness of The Priesthood

Only by becoming clean and pure can the Latter-day Saints qualify for the blessings of Zion, for Zion is the pure in heart, and blessed are the pure in heart for they shall see God. Such a state of cleanliness can only come about through qualifying for that ordinance which makes a person clean from the sins of this generation. Then the Lord can bestow his choicest blessing, the fulness of the priesthood. And with this blessing, the recipient may open the heavens and know all things. Of this fact John the beloved said:

But ye have an unction [a second anointing] from the Holy One, and ye know all things. And this is the promise that he hath promised us, even eternal life. (See D&C 88:3-5)

But the [blessings of the second] anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (1 John 2:20, 25, 27; See also Moses 6:61)

In conclusion, we are like the prodigal son who is tired of living in the wicked world and who now desires to return to his Father, and so he sets out on his journey and travels the path which will lead him home once again. And when the Father sees him coming, he rushes forth to embrace him, and place a royal robe upon his shoulders, and sets him down at the feast. For he was once dead, but is now alive again. As a son he is a joint-heir with the firstborn Son who never strayed, and who inherits all that the Father hath. He is home, again, at last. May it so be with each and every one of us.

THE SIGNIFICANCE OF THE GOSPEL ORDINANCES IN MAKING YOUR CALLING & ELECTION SURE

The Gospel Ordinances Are Essential

Reception of the gospel ordinances is essential in order for a person to regain the presence of God. Because mankind has fallen spiritually, it is now necessary for him to repent and make covenants which will allow him to one day regain the Father's presence.

The Lord revealed to the Prophet Joseph that man would have to receive the ordinances of the gospel and the authority of the greater priesthood in order to see the face of God and live:

> And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.
>
> Therefore, in the ordinances thereof, the power of godliness is manifest.
>
> And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;
>
> For without this no man can see the face of God, even the Father, and live. (D&C 84:19-22)

The process of regaining the Father's presence was simply stated by Moses when he said that a man must be born again of water, and of the spirit, and be cleansed by the blood of his Only Begotten Son (Moses 6:59), or in other words, become clean "every whit" wherein his garments are made white, instead of being stained with the blood of this generation. The Lord again revealed this same concept in 1832 when He told the Prophet that individuals must be "washed and cleansed from all their sins, and receive the Holy Spirit" and then overcome by faith until they are "sealed by the Holy Spirit of Promise" (D&C 76:51-53). Once an individual has been proven "true and faithful in all things", he is then eligible to be made clean every whit, and to be sealed by the Holy Spirit of Promise through the fulness of the priesthood ordinance.

In order to obtain the crowning ordinance of the fulness of the priesthood, a person must receive all of the ordinances preceding it. Each of the ordinances of the gospel give to a person blessings which the other ordinances do not give. By putting into perspective what the ordinances do for us in our quest to regain the Father's presence, we will see that all of them are necessary and essential for exaltation.

Baptism

Preceding this ordinance of the gospel are the principles of faith in the Lord Jesus Christ, and repentance. Before the full benefits of baptism can be realized, a person will have prepared himself by applying these two principles. The Lord said:

> All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37)

The ordinance of baptism itself is a sign before heaven and earth, that the person is willing to take upon himself the name of Jesus Christ and to fulfill the terms and conditions of the covenant of baptism, which are mentioned in Mosiah 18:8-10.

Baptism is also symbolic of Christ's burial. Those who are baptized are buried "after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given." (D&C 76:51)

Through the ordinance of baptism an individual is promised a forgiveness of his or her personal sins upon conditions of repentance. Christ died for all those who repent and come unto him. Through him, and because of him, mercy can now be extended so that the person does not have to pay the full penalty of the laws which he has broken. The only benefit which the world will receive, who do not repent, will be the resurrection to immortality. But the blessings of eternal life will come only to those who repent and who are subsequently cleansed by the blood of the Savior of the world.

The ordinance of baptism also invokes the law of justification. It means that the person has been made clean, having complied with the laws of justice, and is now ready to begin the process of sanctification through the Holy Ghost.

Baptism is the gate which sets a person's foot on the strait and narrow path leading to eternal life. As the person travels the path, mists of darkness (or the temptations of the devil) will arise to try and cause him to lose his way. But by holding on to the word of God (the iron rod) he will be safely guided through the darkness into the light. Baptism does not, in and of itself, grant entrance into the.celestial kingdom, for the temple plainly teaches that.a person must be endowed before he can gain entrance into the celestial kingdom. Baptism is the GATE to the path which leads to the celestial kingdom, and the endowment is the door which allows entrance through the veil into that kingdom.

The Reception of The Holy Ghost

After the ordinance of baptism, hands are laid upon the head of the individual and he is confirmed a member of The Church of Jesus Christ of Latter-day Saints, and is commanded to receive the Holy Ghost. If diligently sought for, the Holy Ghost will begin the process of personal sanctification.

The following are the blessings and benefits of having received the Holy Ghost:

1. Through the power of the Holy Ghost, a person's blood is spiritually purged and it becomes the blood of Abraham (Teachings, pp. 149-150).

2. The Holy Ghost is the "first comforter" (Teachings, p. 150), and can comfort and bless in times of need. As the first comforter, it is his function to lead the person to the second comforter, even Jesus Christ.

3. The Holy Ghost is a revelator and will bear witness of the truth to the heart and mind of the individual, and this is the spirit of revelation (D&C 8:2-3).

4. The gifts of the spirit, as mentioned in D&C 46; 1 Cor 13; and Moroni 10, are made operable in the lives of those who love the Lord and who seek to do his will. These gifts further sanctify and bless the person with spiritual insight. Moroni even mentions that angelic visitations are a gift.

5. The attributes of godliness are developed by the Holy Ghost within the heart and soul of the truth seeker. These attributes are mentioned in 2 Peter 1:5-7, and again in D&C 4.

6. The Holy Ghost will also ratify all the ordinances which are performed in righteousness upon the head of the individual. In this capacity he operates as the "Holy Spirit of Promise" (D&C 132:7). 7. Operating as the Holy Spirit of Promise, the Holy Ghost is also the second comforter of the PROMISE of eternal life unto all those who have been sealed up (D&C 88:2-5; 132:19, 26).

The laws of justification and sanctification continually operate in the life of the repentant person, as he grows, develops and matures in the blessings of the spirit. The light of the spirit becomes more prevalent and the testimony which was once weak, is continually being strengthened by a multitude of.experiences, and by an increase of knowledge. By partaking of the sacrament regularly, he is able to renew the covenants which he has broken, so that he might have an ultimate claim upon the blessings through faithfulness. Because we are weak, time is needed to overcome our sins. This earth life is the time which has been allotted unto us to overcome the flesh and conquer our sins. The more perfect we become in living all the laws and covenants we have received, the closer we will come to God himself. It is the mission of the Holy Ghost to guide us, through personal revelation to where we can receive the Savior himself (2 Ne. 32:3-6). "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent (John 17:3)".

The Oath & Covenant of The Priesthood

After the person has traveled some distance on the strait and narrow path, he is now ready to take upon himself additional covenants. For the woman this next step lies in the temple. For the man, the next step is to take upon

himself the Melchizedek priesthood through an oath and a covenant. This is also referred to as the covenant of eternal life, because it is the covenant which will make of him an heir, a joint-heir with Jesus Christ, to all that the Father hath. By faithfully magnifying the priesthood, the individual will be blessed with the fulness of the priesthood, and he will be a son of God, no longer a servant. Because of this covenant, the brethren will be able to receive and build their own patriarchal kingdoms throughout eternity. As the king and priest over his kingdom he will rule and reign eternally, with his queen and priestess by his side. Without this oath and covenant of the priesthood, the man would not receive eternal life, nor know the Father nor the Son, nor would he have an eternal kingdom.

Sons receive their inheritance from their father. But, servants do not inherit anything. They are not guaranteed anything. They do not share in the wealth, glory and power of the master of the house, or of the king. Sons, on the other hand, inherit all that the father, or king possesses. Since Christ is the only Son who never strayed, he will inherit all that the father has. But through obedience to the laws and ordinances of the gospel, a faithful priesthood bearer will be able to advance from the position of a "servant" to the position of a "son'', and thereby become an inheritor with Christ, a joint heir, of all that the Father has.

But whether or not the brethren actually become heirs to all that the Father has, depends upon whether or not they magnify their callings in the priesthood. As servants, they are called to minister (1) to their own families, and (2) to the whole earth, as assigned by priesthood leaders holding the keys.

By virtue of entering into the patriarchal order of marriage, which can only be received in temple marriage, the husband receives the keys to preside over his kingdom. These keys, however, make him responsible for the iniquity that might exist within his family. He must give an accounting to the Lord one day for the spiritual status of his family. His responsibility is to serve their temporal and spiritual needs, and to see that they return to the Father's presence. This is accomplished through many vehicles---family home evening, family prayer, personal interviews, family activities, and many more unmentioned aspects. Love and kindness must crown all his activities. Being a faithful father will bless him to be clean from the blood of his family.

The priesthood holder is also called to minister to others outside of his family, to the inhabitants of the earth, as his assignments designate. The three overall missions which the church has are to (1) preach the gospel; (2) perfect the saints; and (3) redeem the dead. As priesthood holders they are "servants" of the Lord. Sisters are scripturally called "handmaidens" until they qualify as a "daughter". As servants they become responsible for the blood and sins of those they are called upon to serve. "Handmaidens" are there to do the Lord's will, as he speaks to them through his priesthood servants, but they are not responsible for the blood of the people.

The first great mission of the priesthood is to gather in Israel---to seek for the honest in heart and to bring them home to Zion. The gospel net goes into all the world and gathers into the ship (the church) those who are desirous of returning to Father. Secondly, the priesthood has the responsibility of perfecting those who are brought into the church through the gospel net. This includes aiding them in obtaining, through righteousness, all the ordinances of the temple, including the fulness of the priesthood; and it includes inspiring the family to attend to all family and church duties. The quorums of the priesthood have the responsibility of teaching and training fathers concerning those things which are necessary in order to gain eternal life, including how to make one's calling and election sure, when the person has come to that point of righteousness where he is ready to continue further. Lastly, the priesthood must see to the redemption of the dead, for without them the sealing lines will be incomplete. All lines must be sealed so that

all who are desirous will have access to the fulness of the gospel blessings.

Washings & Anointings In order to continue the quest for eternal life, the individual must go to the temple, and there receive the ordinances which lead to the highest degree of the celestial kingdom. These ordinances begin with washings and anointings. In the washing ordinance the brother is promised that if he is faithful he will BECOME clean from the blood and sins of this generation. He is not at this time made clean. The sisters, on the other hand, ARE pronounced clean "every whit", because they do not hold the priesthood responsibility which requires accountability for the sins of the people. Although the sisters assist the priesthood as auxiliaries, they do not hold the priesthood, nor the keys thereof, and consequently are not responsible for the sins of the people. Thus they can be pronounced clean, for they have no guilt. Then the anointing which follows foreshadows the future anointing which will take place, wherein he will be made a king and a priest unto the Most High God. In this same anointing the sisters are promised that they will be queens and priestesses unto their husbands. Both must prove their faithfulness within their family kingdom and in their assigned callings within the church before such blessings can come their way.

At this point the person is given a garment which is designed to be a shield and a protection to him against the unseen powers of the adversary. Thus each person is able to approach the Lord in mighty prayer without fear of being destroyed. It would have been well with Joseph had he been able to have such a blessing when he went to the grove to pray in 1820.

The Endowment

The endowment now bestows the great blessings of the keys of the priesthood upon both the men and women. These keys are the means by which an individual can "ask and receive an answer". With the shield for protection, and the keys of how to pray, the individuals are now endowed to where they may approach the Lord at the altar, and receive answers to their prayers. The endowment also instructs the people on the importance of detecting true from false messengers, and how that is to be done, so that when the keys of the priesthood are exercised, and revelations come their way, they will be able to detect true from false.

The endowment also promises that if the participants remain true and faithful, the day will come when they will be called up and anointed kings and priests, queens and priestesses, whereas they are now anointed only to become such. In order to realize such blessings, the individuals will have to remain true and faithful in all things.

Additionally, the endowment participants are given additional covenants, which, if observed, will prepare them for the fulness of the priesthood blessings. And they are given greater knowledge concerning the earth, and the Gods who dwell in the heavens.

New & Everlasting Covenant of Marriage

It is at this point in a person's life that a new kingdom is formed for time, with the promise that it will endure for eternity if the participating parties remain true and faithful to their covenants. The man and the woman have entered into the patriarchal order of marriage, which is the same marriage system which was first given to Adam and Eve, and which was subsequently handed down through the generations of time, until it has been restored again
in our day and age.

It is in this ceremony where the husband and the wife receive, for the first time, the command from the Lord to bear children---to be fruitful and multiply and replenish the earth. Up to this point in their lives they had no right to have sexual relations and to bear children, lawfully, before the

Lord. however, because of the kind of a world we live in, the Lord tolerates the system we currently live under, and legally they are married. But if we were to do things the Lord's way, all on earth would be married in the temple, and it is there where they would receive the command from the Lord to bear children, and thus permission granted to have sexual relations. Those who are married in the temple are not only legally married (in the eyes of the land), but lawfully as well (in the eyes of God).

Here the husband receives the keys to preside in righteousness within his kingdom. By his side is his companion, sweetheart and counselor. He is now responsible, before the Lord, for his wife and children. He will be held accountable for the conduct of his family. They must account to him for their actions, and he must account to the Lord for his actions. Whenever the father is not at home it is the mother who presides, not the oldest son holding the priesthood.

Temple marriage also bestows upon the couple wonderful blessings pertaining to the resurrection which will be realized IF they are true and faithful to the end. If they go on and receive the fulness of the priesthood blessings contained in the second anointings, the IF clause will be removed, and they will now have the promise of God that they will receive these blessings in the resurrection, unless they commit the unpardonable sin. (D&C 132:19, 26).

Now that the couple has been endowed with the keys of the priesthood and have received a shield for protection, when they mightily pray, they have the Lord's promise that where two or more are gathered together, in his name, there will he be also.

The Washing of The Feet

When the brethren have proven true and faithful in all things, and they are called up to receive the fulness of the priesthood blessings, they then receive the ordinance of the washing of the feet. Having served his fellow man diligently, he has done all within his ability to serve the Lord. He is therefore made clean from the blood of this generation. His garments are now made white through the blood of the Lamb. The reception of this ordinance fulfills the promise given to the brother in the washing booth.

In order to assist the brethren to become clean, the sisters can encourage and inspire their husbands to magnify their priesthood callings. In this way she will assist him in obtaining the fulness of the Father's blessings, and thus become an inheritor of them herself, for she will inherit whatever her husband is worthy of receiving, for she receives of her blessings through her husband.

Having been thus cleansed, both the husband and the wife are now prepared to receive the fulness of the priesthood and enter the Lord's presence.

Fulness of The Priesthood

The kingdom which was formally organized in temple marriage now becomes permanent throughout all eternity. The husband is now actually made a king and a priest, which fulfills the promise given to him in the anointing booth. The wife is made a queen and priestess to her husband, which fulfills the promise given to her in the anointing booth. The reception of this ordinance also fulfills the promise given in the endowment wherein the individuals were promised that if they were true and faithful, the day would come when they would be called up and anointed kings and priests, queens and priestesses.

This ordinance seals the individuals up to eternal life, thus making their calling and election sure. This assurance becomes an anchor to the soul, sure and steadfast and even "though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation" (Teachings, pp. 298-299). The keys of the priesthood which were

given in the endowment, and the shield which was previously received, are now operable for the benefit of the husband and wife, and they are able to receive all necessary revelations for themselves and their kingdom, and all prayers are answered. With the fulness of the priesthood, the husband may now converse with the Lord through the veil. Once he has gone through the veil, he may in turn lift the veil from off the eyes of his wife and bring her through as well, as is symbolically portrayed in sacred places.

Remaining true and faithful "to the end" does not necessarily mean until death comes to us. We are to remain true and faithful to the end of our probationary period. Once we are ready, the Lord can move the day of judgement ahead and seal us up unto eternal life. Thus Nephi taught that if we will endure faithfully to the end, that the Father would say unto us: Ye shall have eternal life:

> Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life.
>
> And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen. (2 Ne. 31:20-21)

Such blessings can come to the faithful, even in this life.

In Summary

The Lord has revealed the ordinances necessary for exaltation, and has restored them and the priesthood to the earth. The priesthood administers the ordinances of salvation and exaltation to the whole earth. It is clear that no one will receive the higher temple ordinances until they have already complied with the requirements and received the ordinances of baptism, confirmation and the ordination to the priesthood. And no one can be married in the temple until he first receives his endowment. Each ordinance becomes a prerequisite for the next one.

But when it comes to exaltation, a person must be sealed by the Holy Spirit of Promise before he can receive exaltation (D&C 76:51-53; 132:19. 26). Elder McConkie explained that being sealed by the Holy Spirit of Promise in the context of these scriptures indicates the person's calling and election has been made sure. It is not enough to be married in the temple for time and all eternity. The individuals must press forward, feasting upon the word of God, having a love of God and of all men, until he and she are able to be sealed up to eternal life by the Holy Spirit of Promise, and thus make their calling and election sure. The writings of the prophets and apostles are clear on this point. Thus, the ordinance of the second anointings, wherein a person is sealed up to eternal life by the Holy Spirit of Promise, is no optional ordinance, as some have speculated (See David Berger's article in Dialogue on the Fulness of the Priesthood). It is just as essential as temple marriage. If it were not so, why is it done by proxy for the deceased?

OTHER TOPICS RELATING TO THE DOCTRINE OF MAKING YOUR CALLING AND ELECTION SURE

Gospel Mysteries

The Relationship of the Unpardonable Sin To the Ordinance of The Fulness of the Priesthood

Joseph Smith defined the unpardonable sin at a General Conference address, Sunday, April 7, 1844:

> All sins shall be forgiven [if you have been sealed up by the Holy Spirit of Promise--D&C 132:19, 26], except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man sinned against the Holy Ghost, there is no repentance for him. ["For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him in an open shame." _ Heb. 6:4-6. Those who sin against the light and knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit.--Footnote] He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.
>
> When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil---the same spirit that they had who crucified the Lord of Life---the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence. (Teachings, pp. 357-358; H.C. 6:313-315)

Not all who are members of the church are able to commit such a terrible sin because they have not received sufficient knowledge and experience in order to do so. President Young stated that a person has to have "received much of the power of God, visions and revelations" in order to fall to such a level. Only when a person has developed a great amount of light and blessings can he then have the power to commit this terrible sin. President George Q. Cannon explained:

> A man must have sufficient knowledge to make him a God in order to be a devil. Lucifer had to be a great and a powerful being. He stood high in the presence of God, and his fall was greater than it would have been if he had occupied an inferior station. Therefore, the more we know concerning God, the more power and the more gifts we get from God, if they are abused, the greater will be our condemnation and the greater will be the depth to which we shall fall when we do fall. (Millennial Star 53:577-580; May 10, 1891)

On November 29, 1893. Apostle Abraham H. Cannon, son of George Q. Cannon, wrote in his journal that the First Presidency had explained that only those "who receive a testimony of the Gospel---who receive the Holy Ghost, and the highest blessings of the Church [the second anointings], and then willfully deny the light they have obtained" will become sons of perdition, having committed the unpardonable sin.

Although brethren receive the Melchizedek priesthood and commit to do what the Lord would have them do, still many priesthood bearers break their part of the covenant. This does not qualify them, however, for the terrible

penalty described in verse 41 concerning the oath and covenant of the priesthood. Elder Marion G. Romney said:

> Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into---in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make---and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life. (The Ensign/July 1972, p. 99; April General Conference, Priesthood Session; "The Covenant of the Priesthood".)

Only when a person has come to the point in his life where he is worthy to continue his progression and receive the fulness of the priesthood blessings, will be able to commit such a sin. "On the other hand there is glory and exaltation in proportion to faithfulness, to knowledge and to gifts and opportunities enjoyed," said Pres. Cannon. Where much is given, much is required.

Women and The Priesthood

Those who receive the Melchizedek Priesthood are to be ministers to the inhabitants of the whole earth in (1) preaching the gospel; (2) perfecting the saints within the church; and (3) redeeming the dead. Women, however, are not ordained to the Melchizedek Priesthood and therefore do not have the charge to minister to the world---only as an auxiliary to those who hold the keys. The Lord has determined that He will hold the brethren responsible for the sins that are in the world, not the women.

Within the family kingdom, however, the mother and father hold patriarchal authority, for they have jointly entered into that "order of the priesthood" called the new and everlasting covenant of marriage (D&C 131:1-4). Elder Bruce R. McConkie explained:

Joseph Smith says that in the temple of God there is an order of the priesthood. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood.' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham---the blessings of exaltation and eternal increase. The name of that order of priesthood, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage. (BYU Genealogical Devotional Addresses, 1967, Provo, BYU Press, 1968, p. 91; "The Eternal Family Concept")

Through temple marriage the husband becomes a natural patriarch to his family, as was Abraham of old. The wife is sealed to him and becomes a part of the kingdom which was given to him in temple marriage. The father holds the keys of salvation for his family, and will be held responsible for the iniquity of his family. Apostle Erastus Snow said:

> Every man in Israel is responsible in a certain degree for conduct of his wives and children. He has covenanted that he will assume that responsibility; that is, he will assume the responsibility of the sins of his wives, if he fails to discharge his duties towards them in teaching and leading them in the ways of life and salvation. (J.D. 5:289; October 4. 1857)

Both the husband and the wife possess the promise that they will be kings and queens for eternity if they remain true and faithful. The wife holds authority within the kingdom, under the direction of the father. She is his counselor, companion, and best friend. They counsel together for the benefit

of the family, and deal with all aspects of family living--all things temporal and spiritual. The keys give the father the right to direct the labors of his own kingdom, but they do not extend beyond to other families, nor to the church. The patriarchal authority holds no authority outside the realms of the family. The blessings of the fulness of the priesthood are enjoyed by both the husband and the wife. The father labors within the realm of his calling, and the wife labors in the calling to which she has been appointed by the Lord.

The Sealing Power

In the Inspired Version of Genesis, chapter 14, the Prophet Joseph spoke about the fulness of the priesthood, that it came from God and not by the will of man. And the right to such priesthood was not by lineage---from father or mother. Rather it is delivered unto men by the calling of God's own voice. Associated with this priesthood is the sealing power. Joseph describes here what that power will do:

> Thus, having been approved of God, he [Melchizedek] was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father, nor mother; neither by beginning of days, nor end of years; but of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself, that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God, which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. (vs. 27-32)

Concerning this sealing power, President John Taylor reviewed several scriptures and detailed how many of the prophets used it:

> The principle of power also over the varied creations of God, above spoken of, pertaining to the Holy Priesthood after the order of the Son of God, has, by faith, been manifested to the world in the lives and actions of numbers of the servants of the Most High. The power of Enoch, wherein he caused the earth to tremble, whilst mountains fled at his command, and rivers were turned out of their course, has already been referred to. By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire [I.V. Gen 14:26]; by it the waters of the Red Sea were divided by Moses, and the children of Israel passed through dry shod [Exo 14:21]; by it Elijah [2 Kings 2:7-8] and Elisha [2 Kings 2:14] smote the waters of the Jordan and crossed on dry land; by it Daniel escaped the ferocity of the lions [Dan 6:16-23], and the three Hebrew children were delivered from the fiery furnace [Dan 3:19-27].
>
> By this same power in.the Messianic dispensation the Apostles were delivered from bonds and imprisonment; by it Paul shook off the viper that had fastened upon his hand [Acts 28: 3-6]; by it Philip [Acts 8:39] was caught away by the Spirit of the Lord after he had baptized the Ethiopian eunuch; by it John was preserved when he was cast into a cauldron of boiling oil, that it did not hurt him; by it the dead were raised, the lepers cleansed, the sick healed, devils cast out, and other mighty works performed by Jesus and His disciples; and by it Christ broke the bands of death and became the resurrection and the life, the first fruits of them that slept, the conqueror of death, the Savior of the

world and Redeemer of mankind.

Again, on this continent, one of the Nephite Prophets, Jacob, the son of Lehi, records: "We truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea." (Jacob, 4:6). By faith the brother of Jared, who held this power, said unto the mountain Zerin, Remove; and it was removed [Ether 12:30]; by it Alma and Amulek caused the walls of the prison in Ammonihah to tumble to the ground [Alma 14:26-29]; by it Nephi and Lehi wrought the surpassing change upon the Lamanites that they were baptized with fire and the Holy Ghost [Helaman 5:43-49]; by it Ammon and his brethren wrought so great a miracle in the conversion of the Lamanites [Alma 17-27]; and by it also the disciples of Jesus who tarried amongst the Nephites showed forth the power spoken of in the following passage:

"Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison: but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word; and they did cast them into furnaces of fire, and they came forth receiving no harm; and they also cast them into dens of wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm." (4 Ne. 1:30-33)

This same power has also been abundantly manifested in these latter days in the midst of the Saints of God, in deliverances from evil, in escapes from enemies, in the quelling of mobs, in the stilling of the angry waves of the sea, in the healing of the sick, in the casting out of unclean spirits, and in many other miraculous manifestations of the power and goodness of God, and of the authority with which He has invested His servants who are endowed and clothed upon with the Priesthood, which is endless and after the order of the Son of God. (President John Taylor, Mediation and Atonement, Deseret News Co., 1882, pp. 84-87)

Moses held the sealing power prior to his delivering the children of Israel from bondage. Here the Lord tells Moses that he will "be made stronger than many waters." Indeed, Moses parted the waters of the Red Sea while the children of Israel passed over on dry ground:

And calling upon the name of God, he beheld his glory again, for it was upon him; and he heard a voice saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God. (Moses 1:25)

To assist Enoch in the work to which he had been called, the Lord gave to him the power to control the elements. Enoch later used this power as he protected the inhabitants of Zion when their enemies came up against them:

Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me. (Moses 6:34; See Moses 7:13-14 where this actually happened)

To the original twelve apostles the Lord declared:

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. (Matt. 18:18; See also Matt. 16:19 where Peter received the

sealing power) About 20 years prior to the birth of Christ, Nephi preached to the people as he had been commanded by God to do. But because of the wickedness of the people, Nephi was "much cast down". While he was pondering, the voice of the Lord came to him and told him that he would have power over the people which would enable him to do many mighty things:

> And it came to pass that there arose a division among the people, insomuch that they divided hither and thither and went their ways, leaving Nephi alone, as he was standing in the midst of them.
>
> And it came to pass that Nephi went his way towards his own house, pondering upon the things which the Lord had shown unto him.
>
> And it came to pass as he was thus pondering--being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities--and it came to pass as he was thus pondering in his heart behold, a voice came unto him saying:
>
> Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unwearyingness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments.
>
> And now, because thou hast done this with such unwearyingness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.
>
> Behold, thou art Nephi, and I am God. Behold, I declare it unto thee in the presence of mine angels, that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people.
>
> Behold, I give unto you power, that whatsoever ye shall seal on earth shall be sealed in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven; and thus shall ye have power among this people.
>
> And thus, if ye shall say unto this temple it shall be rent in twain, it shall be done.
>
> And if ye shall say unto this mountain, Be thou cast down and become smooth, it shall be done.
>
> And behold, if ye shall say that God shall smite this people, it shall come to pass. (Helaman 10:1-10)

Such blessings came to Nephi because he served the Lord without weariness, and because the Lord could trust him to do what he was commanded to do.

The sealing power is received by those who are blessed with the fulness of the priesthood. Such power would be used, as Joseph Smith said, to first save yourself and your family, and secondly to save your dead. Then you will want to serve the people and help save as many as you can.

The Concept of Gathering To Zion For the Fulness of The Priesthood

The concept of the gathering of the saints to Zion is a subject that is closely inter-twined with whether or not a person receives the highest blessings of the temple: the fulness of the priesthood.

In several statements made by the First Presidency between 1902 and 1922, it was very apparent that the fulness of the priesthood, with few exceptions, was only administered to those who had united with the body of the Church.

In 1902 President Joseph F. Smith recorded in his letterbook that the fulness of the priesthood ordinances are given "to those who have gathered to Zion." In 1905 the First Presidency of the Church, composed of Joseph F. Smith, John R. Winder and Anthon H. Lund, stated that the fulness ordinances "are administered only to people who have gathered with the body of the Church" (Ltr to Pres. S.L. Chipman, June 16, 1905). Additional statements made by the First Presidency are as follows:

14 March 1907

> And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil. (Ltr to Pres. L. Anderson, Manti, 14 March 1907)

22 May 1908

> People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil. (Ltr to Pres. 0. H. Stohl, Brigham City, 22 May 1908)

22 May 1908

> We have just informed President Stohl that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to. (Ltr to Pres. W. Budge, Logan Temple, 22 May 1908)

16 February 1909

> The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so. (Ltr to Pres. I. Smith, Logan, 16 Feb 1909)

18 March 1922

> Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. (Ltr to Pres. J. B. Keeler, Provo, 18 March 1922)

Apparently the concept of "gathering to Zion" or gathering "with the Church" never did mean "gathering to Utah", because several individuals were given the fulness of the priesthood who lived outside of Utah. Many were recommended from Idaho and Arizona stakes as well as Utah stakes. Rather, the concept of the gathering meant that the members were to gather to the "stakes of Zion," wherever they might be found.

In the early days of the Church there were very few stakes in existence,

and those who lived in the mission fields of the Church were not considered to be a part of "Zion" unless the branch or ward was a part of a stake. Therefore all the saints who desired to receive their full temple blessings had to gather to a stake of Zion.

During the lifetime of the Prophet Joseph Smith, the stakes of Zion were located in Kirtland, Missouri and Nauvoo. When the saints moved west and settled in the Utah Basin, the Salt Lake stake was organized to which all the saints were to gather. Later, President Brigham Young organized new settlements from upper Idaho, throughout Utah, and south to Mesa, Arizona. Each of these settlements became a stake, and any individual who gathered to one of these stakes fulfilled the rule that he must gather to Zion in order to be worthy to receive the full temple blessings. Eventually the stakes of the Church spread out into other states and to other continents so that today stakes are located around the world, and members of the Church are strongly counseled everywhere to not gather to Utah, but rather to gather to the stakes within their own lands (The Ensign/May 1977. pp. 115-118; Elder Bruce R. McConkie). If they are faithful and meet all the requirements necessary, they can receive the fulness ordinances without moving to Utah.

With this concept in mind, it becomes easier to understand what Joseph Smith was saying in his discourse on the gathering of the saints, when he addressed a large assembly of saints at the Temple stand on June 11, 1843:

> This subject [Matt 23:37] was presented to me since I came to the stand. What was the object of the gathering the Jews, or the people of God in any age of the world? * * *
>
> The main object was to build unto the Lord a house whereby He could.reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. * * *
>
> It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. * * *
>
> It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. * * *
>
> If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. * * *
>
> All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. * * *
>
> Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews---to receive the ordinances, the blessings, and glories that God has in store for His Saints. (Teachings, pp. 307-312)

Then, six months before the Prophet was martyred, he urged the saints to gather so that they could be sealed and saved:

> The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth. . .and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure. . . . (Teachings, pp. 330-331)

Joseph Smith was concerned that the saints gather to Nauvoo so that they could receive the fulness of the temple blessings before the destroying angel was sent forth. Many of the saints did gather to Nauvoo, and hundreds of the faithful saints received the fulness of the priesthood blessings for themselves, and were thereby able to "secure their salvation" before they were driven away from the temple.

Joseph Smith, the Man and the Seer
by
Hyrum L. Andurs

Published by Deseret Book Company
Salt Lake City, Utah, 1960

VI.
CONCLUSIONS

_____Visions and revelations such as the Prophet experienced are centered in the operation of eternal law, and they bear the imprint of an infinite intelligence. This fact, along with the evidence of perfect consistency and inner union within the profound body of thought that came to him through his visions and revelations, argues strongly that Joseph Smith was in communion with God. Spiritual communion such as he received comes not to the natural man. Only those who put off the natural man, exercise true and living faith, and achieve a life of unfeigned righteousness can claim the right to such communion. a revelation explained that a "Natural man [cannot] abide the presence of God, neither [he who is] after the carnal mind."(1)

Joseph Smith contended that "it is the first principle of the gospel to know for a certainty the character of God and to know that we may converse with Him as one man converses with another."(2) Power to do so is inseparably associated with the true gospel of Christ. To enjoy the full blessings of the kingdom of God" and come "unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant."(3) But one does not attain unto such communion without great spiritual and character development. To quote the Prophet:

> We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety,

justice, equality, and consistency of the same.(4)

> To receive such communion, ordinarily one must be justified, sanctified, and sealed by the powers of the gospel unto eternal life. In justification, the individual is freed from the demands of justice insofar as punishment for personal sins is concerned. Justification can be attained only by the grace of Jesus Christ, but to receive saving grace it is necessary to exercise true and living faith in Christ and in his atonement. That faith must be sufficient to motivate the individual to repent of all sin and to enter into covenant with Christ through baptism under his authority, for the remission of sins. These principles are termed the "preparatory gospel."(5) When one complies with them, the barriers between man and God are erased, and man is vindicated or acquitted of all sin. The individual is then in a position where the enlightening, purifying, and sealing power of the gospel, as administered by the Holy Ghost through the higher ordinances thereof, can be extended unto him.

To be sanctified is to be purified and made holy "by the reception of the Holy Ghost."(6) These powers are administered only through the channels of the Melchizedek Priesthood. Worthy recipients of the priesthood and of its powers are "sanctified by the Spirit unto the renewing of their bodies,"(7) "which sanctification cometh because of their yielding their hearts to God."(8) Or, as a revelation to Joseph Smith explained, "Sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength."(9) Says the Book of Mormon of those who, by the powers of the priesthood, were thus cleansed, "Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceeding great many, who were made pure and entered into the rest of the Lord their God."(10)

At a conference held October 25, 1831, "President Joseph Smith, Jun. said that the order of the Holy Priesthood was that they have power given them to seal up the Saints unto eternal life." But, he explained, "until the Saints had perfect love they were liable to fall. When they had a testimony that their names were sealed in the Lamb's book of life, they had perfect love, and then it was impossible for false Christ to deceive them."(11) Such love is made possible only when one receives and responds to the power of the Holy Ghost. Among other things, the comforter fills worthy recipients of his power "with hope and perfect love."(12)

To Joseph Smith, the gospel of Jesus Christ rests essentially upon a power principle - power to justify repentant man before the bar of God, power to sanctify and enlighten him, and power to develop him in love and in righteousness to where his calling and election is made sure; and then power to seal him up unto eternal life. Said the Prophet, "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the Holy Priesthood."(13) [Also D&C 131:5-6.] To a worthy colleague who had received the sealing powers and ordinances of the priesthood, Joseph said, "Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose."(14)

One who is spiritually mature enough to make his calling and election sure is entitled to receive what the Prophet referred to as the Second Comforter. Said he:

> There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other

> effect than pure intelligence....
> The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses....
> Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions - Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.(1)5

In emphasizing that spiritual maturity is necessary for one to receive the personal visitation of Christ, Joseph Smith was largely speaking out of the background of his own experience. He, like the ancient prophets, was one who had been foreordained to fill a mission of great importance in life; he was one of the great and noble spirits whom God chose to be his rulers.(1)6 And, like his predecessors in the prophetic line, the power of God was manifested in abundance through his ministrations.

To experience spiritual manifestations such as Joseph Smith and other prophets before him received, sanctified men must be quickened by the powers of God at the time of the given experience. A revelation explained, "No man has seen God at any time in the flesh, except quickened by the Spirit of God."(1)7 Moses, for example, was enveloped in the power and glory of God when he talked with that divine Personage, and later testified, "Now mine own eyes have beheld God; but not my natural, but my spiritual eyes, for my natural eyes could not have beheld; for I should have withered and died in his presence, but his glory was upon me; and I beheld his face, for I was transfigured before him."(1)8 While in the presence of God on another occasion, Moses absorbed the heavenly element in such degrees than "the skin of his face shone" with the glory of God, and he found it necessary to veil his face that he might speak to the Israelites.(1)9 Enoch, Abraham, and the brother of Jared had similar experiences.(2)0 The most widely known and accepted incident of this kind occurred to Jesus on the has since been called the Mount of TRansfiguration. Of it the Now Testament record:

> And after six days Jesus taketh with him Peter, and James and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus.(2)1

> The visions and revelations given to Joseph Smith were also accompanied

by an overshadowing power and glory visible to those present - not merely a change of facial expression resulting from a given mood or altitude of mind, but a thrilling, intelligent power both felt and seen by others. Orson Pratt testified that he saw the Prophet's "countenance light up as the inspiration of the Holy Ghost rested upon him dictating the great."(2)2

1. Doctrine and Covenants 67:11-12.
2. Times and Seasons, August, 1844. Statement made in April, 1844.
3. History of the Church, VI, pp. 50-52
4. History of the Church, II, p. 8.
5. Doctrine and Covenants 84:26-27.
6. 3 Nephi 27:19-21.
7. Doctrine and Covenants 84:19-24, 33; Hebrews 7:11-12.
8. Helaman 3:35.
9 Doctrine and covenants 20:31.
10. Alma 13:7-16.
11. Journal History, October 25, 1831. See also Far West Record, p. 16, under same date.
12.Moroni 8:25-26.
13.

History of the Church, V, p. 392. The Prophet said on another occasion: Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven... and puts in our possession the glories of the celestial world.... Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, Etc.-Ibid., pp. 388-389.

14.

Ibid., p. 391. When a person develops to this point through the gospel. there are but two final alternatives before him. He might commit the unpardonable sin which would make of him a Son of Perdition. The Prophet explained: "According to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and powers of the Priesthood."-Ibid., VI, p. 253. (Italics by the writer.) But if the individual continues, after being sealed by the power of the priesthood, without committing the unpardonable sin, he will enter into his exaltation in the celestial kingdom. Should he, after being thus sealed, commit serious transgressions short of the unpardonable sin, the demands of eternal justice will be required at his hands, for the atonement of Christ will no longer cover his sins, but after making the necessary payment himself, he may then enter into his exaltation. The Prophet explained:

"The unpardonable sin [as it applies to individuals who are thus sealed] is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus." - Ibid., V. pp. 391-392.
For another statement on this matter, see Doctrine and Covenants 132:26-27. In the writer's opinion, the sealing power here referred to are only bestowed in conjunction with what the Latter-day Saints commonly term the "Second Anointing." A study of the historical context in which the Prophet recorded the above revelation and of statements he made on the subject during that period tends to support this conclusion. 15. History of the Church, III, pp. 380-381. (Italics by the writer.)
16. See Abraham 3:22-24.
17. Doctrine and Covenants 67:11-12.
18. Moses 1:2, 9-11,31. (Italics by the writer.)
19. Exodus 34:29-30; 2 Corinthians 3:7-13.
20. See Moses 6:25-36; 7:3-4; Abraham 3:11-12; Ether 3.
21. Mark 9:2-4; Luke 9:28-31.
22. J. D., VII, p. 176.

"IS IT WORTH IT?"
ELDER M. RUSSELL BALLARD
FIRESIDE ADDRESS GIVEN AT BYU
September 2, 1979
Pages 153-159

Elder M. Russell Ballard, Junior, of the First Quorum of Seventy of the Church of Jesus Christ of Latter-day Saints exemplified the ability to be successful in business ventures and at the same time to handle well all spiritual assignments. He has excelled in the automotive and real estate areas, is the owner of Ballard and Company, and was a principal developer of the Valley Music Hall.

As a young man, Elder Ballard served in the British Mission where he was a counselor to the mission president. He has also been a bishop's counselor, a bishop twice, and a stake high councilor in two stakes. He was serving as a president of the Canada Toronto Mission when he was called to the First Quorum of Seventy in April of 1976.

He is married to Barbara Bowen. They are the parents of two sons and five daughters.

This fireside address was given in the Marriott Center at Brigham Young University on September 2, 1979.

My brothers and sisters, I am honored to be here tonight. I would seek an interest in your faith and prayers that what I say might be meaningful and might touch your hearts and cause you to want to be better tomorrow than you have ever been before. It is an awesome responsibility-I think that all of you can sense that-for anyone to take the time of this large audience of wonderful young Latter-day Saints. I assume this assignment with fear and trembling, seeking that the will of the Lord may be done.

I received the BYU football schedule with an invitation to attend the football games, but was disappointed to find that my travel schedule prevents me from attending any of the games this fall. Still, I thought I would share with you the Ballard family's involvement in BYU athletics.

My father, who is in his eighty-third year, was assigned here during World War I as an Army officer. While he was in Provo and assigned to this campus, he

felt that Brigham Young University should have a football team. He secured permission from the university officials to organize a team but was informed that no funds were available to buy uniforms or other necessary equipment. My father, being the enterprising young man that he was-and still is-went about raising money through the communities of Utah county and was successful in raising enough money to buy the first uniforms for the first football team at BYU. He still takes great pleasure in talking about that involvement with this great University. I hope that we have a successful season this year-playing in better uniforms.

We have had an interesting experience in our family during the last few days. One of our married children and her husband decided to but a home, and they spent a long time looking everywhere in the valley for a home that they could afford and that would meet their needs. I watched their search with interest. When they came to me for counsel and we went out and looked at the home that they had chosen, I had but one comment to my son-in-law. I would like to have that comment become my theme tonight. I asked him, "Is it worth it?"

How many times in life do you and I have to ask the question: "Is it worth it?"? I suppose that many of you have purchased auto mobiles or stereo sets or televisions or something else that you felt was very important. I would guess that as you struggled with the question of whether or not to part with your hard-earned dollar you wrestled in your mind with the question, "Is it worth it?"

Every day we wrestle with this same question, my dear brothers and sisters. I understand that fifty percent of you are on this campus for the first time, beginning your college career at Brigham Young University. You will in the throes of academic classwork beginning next week, and some of you are in for some surprises. Some of you are going to find that school at Brigham Young University is a little different from high school. You are going to find that the expectations are higher. You are probable going to find that the opportunities for learning are greater and wider and broader than you ever dreamed possible. I believe I can predict with safety that many times you will go back to your apartment with that question in your mind: "Is it worth It?"

What are your goals as you enter this great University? Will you pay the price for excellence? Are you willing to become the very best in the field you choose? Have you missionaries who are here from the Missionary Training Center made the commitment in your hearts and in your minds that you are going to be the very best missionaries that you are capable of being? Are some of you students or missionaries just walking through this experience-putting in the time, so to speak? Or have you gotten right down to the heart and core of the purpose of being a student here or being in training at the Missionary Training Center? I would hope that every one of us is wise enough to realize that we can be excellent, that we can reach the top, that we can be the very best if we are willing to pay the price. we must be willing to establish in our minds this fact: In order to be great in whatever we attempt to do in life, we have to decide in advance that it is all worth it.

Have you set your priorities? are they solidly and clearly defined in your minds? Were they clear when your got up this morning, and will they be clear tomorrow morning and each morning while you are on this campus? each morning as you are serving in the mission field, is it clear in your mind what your first priority is? Are your priorities established clearly in relationship to the scriptures? What I would like to convey to you is that we are the sons and daughters of god. We have a great destiny, a great challenge, and a great work to do. Our number one priority could well be: Am I doing and living and acting each day as a candidate for the highest degree of glory in the celestial kingdom? If I asked you to raise your hand if you are interested in entering the highest degree of the celestial kingdom, I would be very surprised if every person's hand did not go up. I think that this is our

ultimate long-range goal and our number one priority. I believe that as we think about this, and as we understand a few of the insights that the Lord has given us in the scriptures, we can easily come to the conclusion: Yes, it is worth it.

If you have brought your scriptures with you, you might like to join me in reading a few verses that demonstrate what I have just said. I invite you to turn to the seventy-sixth section of the doctrine and covenants, the fiftieth verse. I will read several verses of scripture, skipping through the section in the interest of time; but I would encourage each of you to read these instructions carefully as you try to answer in your mind the question, "Is it worth It?" Beginning with verses fifty and fifty-one:

> And again we bear record-for we saw and heard and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just-
> They are they who received the testimony of Jesus and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given.
>
> I will pause here for jus a moment. I would guess that most of you were baptized into the Church when you turned eight years of age. I was; and as I read that scripture and contemplate the kind of decision I made I conclude that I really did not make much of a decision on that day. My mother and father, to whom I am grateful, felt that I should be baptized. I can remember my interview with the bishop when I was eight, and I can remember the coaching from my mother before the interview. I remember her telling me, "Now, the bishop is going to ask you why you want to be baptized,"-and I listened to her with great interest to hear what answer I should give the bishop. She also told me that I would be asked about receiving the Holy Ghost and being confirmed; she taught me why that was important. I went to my interview and passed it with flying colors for an eight-year-old; all of the questions were exactly as my mother had said they would b, and I gave all the right answers. But I really did not make much of a decision.

Many of you are converts to the Church and have had to ponder the question of whether or not you would be baptized-whether or not you would receive this sacred ordinance of the holy priesthood. But all of us, converts or not, have to deal with verse fifty-two every single day, if not every minute, of our lives. The Lord said: "That by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power."

"That by keeping the commandments..." We are faced at this moment with the question, "Is it worth it?" Is it worth keeping all of the commandments? Is it worth being morally clean? Is it worth living the Word of Wisdom? Is it worth being honest-honest in our business and in our dealings here on the campus in classes and test? Is it worth paying tithes and fast offerings? Is it worth serving faithfully wherever we are called?

Each moment of each day we are faced with the decision-making based on the evaluation system that we have developed through training in our homes and the training of the Church. The guidelines are clear, and our vision should be riveted on the long-range goal of qualifying to inherit the highest degree of glory in the glory int he celestial kingdom.

I do not believe for a minute that simply wanting the great and glorious blessings will bring it to you, unless you are willing to repent were necessary and keep the commandments. I wish that somehow, by some gift, I could reach into your hearts and minds and build a sensitivity and love the Lord. I would unite the force of the spirit within you with his spirit, so

that you could rivet your eyes on that great goal and be willing to pay the price and keep the commandments.
Verse fifty-three: "And who overcome by faith, and are sealed buy the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." Just a word about that: it is possible to fool your bishop, your mother and your father, your stake president-and even your mission president, you elders and sisters. But you cannot fool the Holy Ghost.
Oftentimes when we had a question-and-answer session in my mission, and invariably during such sessions in the missions that I have toured since becoming a General Authority, this question is asked" "Brother Ballard, what must we do to have our calling and election made sure?"
The answer seems relatively simple-perhaps too simple for some of us-but as I have studied that question I feel safe in answering it by saying, "Live your life in such a way that the Holy Spirit, or the Holy Ghost, can testify to the Father on your behalf that you have in very deed been just and true in keeping all of the commandments." You and I cannot fool the Holy Ghost. It is not wisdom to try that. It is safety just to strive to keep the commandments every day by riveting our goal in our minds.
Is it worth the commitment that is necessary? Let me read to you verse fifty-five: "They are they into whose hands the Father has given all things." I want to explain that because I am not sure that it has completely penetrated your mind yet, and it must in order for you to keep in focus the question I am placing before you tonight: Is it worth it? This means those who keep all of the commandments, those who are just and true in the eyes of the Holy Ghost and on whose behalf the Holy Ghost can testify before the father,-"they are they into whose hands the Father has given all things." Ponder for a moment the meaning of the statement that all our father has will be given you and me if we will keep all the commandments.
When I ponder that our Heavenly father, through his great and glorious and exalted understanding and mastery of the holy priesthood, organized this world on which we live with the assistance of his beloved Son, Jesus Christ: when I contemplate that matter unorganized was organized into a world upon which you and I could dwell; when I contemplate that by the power of almighty God daylight was separated from darkness and the land from the sea, and the fishes where placed in the sea and the fowls in the air; when I contemplate the creation process-reread i in the book of Genesis-and realize that the Father promises to all his sons and daughters who are willing to pay the price of keeping all his commandments that he will give unto them all he has, I feel that it is indeed worth the price.
Verse fifty-eight describes further those who learn to be obedient, to master themselves, to set priorities, and not to lose sight of the long-range priority in the process of life: "Wherefore, as it is written, they are Gods, even the sons of God." Oh, my brothers and sisters, if you could only contemplate and really understand, while you are here at this great University at your young age, what that means! And then, if you could just place that priority properly in your life and live up to it, you would never have any difficulty making the right decisions. You would always have tucked in the back of your mind this concept: "It is worth it. I am not going to compromise; I am not going to shortcut; I am going to go all the way, because it is worth it."
Verse sixty-two: "These shall dwell in the presence of God and his Christ forever and ever." Is that where you wan to go? Is that where you want to be?
May I take a moment and share with you the feeling of Melvin J. Ballard, my grandfather and an apostle of the Lord? His recorded testimony is one of the great witnesses of this generation. He stood in the presence of the Savior of this world and was embraced by him and blessed by him, and he recorded in his testimony before the Quorum of the Twelve and the First Presidency in the

temple on January 9, 1919, "Oh: if I could live worthy, though it would require four-score years, so that in the end when I have finished I could go into His presence and receive the feeling that I then had in His presence, I would give everything that I am and ever hop to be!" (Melvin R. Ballard, Melvin J. Ballard... Crusader for Righteousness [Salt Lake City; Bookcraft, 1966], p. 66.) That is where we are talking about trying to go. We are trying to qualify for that blessing and that honor.

> [Verse seventy:] These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical...
> [Verse ninety-two:] And thus we saw the glory of the celestial, which excels in all things-where God, even the Father, reigns upon his throne forever and ever....
> [Then we have these powerful words in verses ninety-five and ninety-six-let them penetrate:] And he makes them equal in power, and in might, and in dominion. And the glory of the celestial one, even as the glory of the sun is one.
>
> My brothers and sisters, that is a lofty goal and a great objective; but it is a promised objective, and real objective obtainable by you and me if we are willing to pay the price.

Could you turn quickly to the eighty-fourth section of the doctrine and Covenants, the thirty third through thirty-eight verses? This, you young men all know, is the oath and covenant of the holy priesthood. There are some words here, though, that I would like you to hear to fortify what the Lord taught earlier in the seventy-sixth section.

> For whoso is faithful unto the obtaining these two priesthoods of which I have spoken [listen carefully to the next few words because I think that this is the key], and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
> They become the sons of Moses and of Aaron and the seed of Abraham, the church and kingdom, and the elect of God.
> And also all they who receive this priesthood receive me, saith the Lord; For he that receiveth me receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.
>
> Is it worth it? is it worth giving all the attention and all the energy that we can to the building of this great Kingdom here upon the earth? I say yes, it is.

Now, you missionaries and returned missionaries, let me talk to you for a minute or two about one of the keys that I think is important in keeping the highest degree of the celestial kingdom foremost in our objectives. It will also help keep in our minds the thought, "It is worth it; I am not going to weaken; I am going to go forward; I am going to make it-because that's the promise of the Father to me, his child."

You and I must learn, as we walk through this life, how to become powerful spiritually. The spirit that dwells within this tabernacle of flesh and bone is the literal offspring of our eternal heavenly parents. We know that; we have all talked about it in Sunday School and priesthood meeting. Because of that spiritual side of our existence, we have a spark of divinity within us; for we trace our common parentage back to our heavenly parents, thus making us all brothers and sisters. we all understand that concept, I am sure. But our great struggle in life (and I must tell you that I have had my struggles and continue to have them, and I believe that everyone else does too-I would be concerned for someone who did not) is to learn this principle of obedience and reliance upon the spirit at this University every bit as much as we build

our academic side, or our temporal or physical side. The spirit has to be powerful and magnified in order to qualify for these great blessings. Section eighty-eight of the Doctrine and Covenants gives us helpful insight on the subject in verses fifteen through twenty-two:

> And the spirit and the body are the soul of man.
> And the resurrection form the dead is the redemption of the soul.
> And the redemption of the soul is through him that quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.
> Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;
> For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the father;
> That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.
> And they who are not sanctified thought eh law which I have given unto you, even the law of Christ [or the commandments], must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.
> For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

I do not know whether I can totally bring into focus what this means to me, but let me try.

I think that we should be trying to live the celestial law today. Is there any use in waiting until we are dead to try to live the celestial law? What difference should there be in the way we behave today and the way we will behave when the body and the spirit are separated-is there going to be a difference?

Grandfather Ballard taught with great power and I have enjoyed studying his sermons. I believe that he spoke with great insight as an apostle and a prophet. He said that when we die we will not even know that we are dead until we try to do something that requires a body and find that we cannot do it when the body and the spirit have been separated. Then, He said, would come our full realization of and great appreciation for the ministry and the atoning sacrifice of the Christ. Then we would all look forward in great anticipation to the day of resurrection, when the body and the spirit could be reunited once again, never to be parted.

If you have a bad habit, do you think death is going to change it? Do you think that habit will simply dissolve in some miraculous way and will no longer be with you? I believe that the Lord impresses upon you and me the need to repent and live the law, keep the commandments, and keep our lives aligned to the celestial goal; because it is when we are here in mortality that the body and the spirit can learn together.

For example, when a man who smokes dies and his body is placed six feet into the ground, is there any reason for us to believe that when his body comes back up out of the ground it will no longer have the desires that it had when it was laid down? I do not think so. I think that the body will rise in the resurrection with the same desires and that the body and the spirit together must work out this matter of eternal salvation. This is why you and I must be believing enough and willing enough while we are here on this earth to strive with all our power to keep the commandments. "Is it worth it?" We need to ask ourselves; and I hope that I have made the point clear that it certainly is worth it.

To receive all that our Father has to give unto his sons and his daughters-by any reasonable standard of thinking, my brothers and sisters, we would have to

come away from this meeting tonight saying, "Yes, certainly it's worth it." "But," you might say, "It's hard, Brother Ballard. There are so many things out there that I have to conquer." Heavenly Father knows that; he knows that it is difficult. But he is getting to know you and me. I used to tell my missionaries-and I will tell you great young men and women the same-that I do not think there will be a time in your life when the Lord will get better acquainted with you than he will on your mission. do not tamper with mission rules; do not tamper with the commandments. Just do it because it is right, because that is what the handbook says, because that is what your mission president counsels you to do. Why? Because there is safety in it. They will not counsel you to do anything that will not help exalt you and prepare you to become celestial.

The importance of such obedience comes home hard to me when President Benson telephoned with an assignment to speak at a funeral service for a missionary who had lost his life in the mission field. do you have any feeling, brothers and sisters, for what it is like to speak at a service for a missionary who was serving well and lost his life on his mission-who was called home, in effect, to continue to another mission? I was impressed to tel that family that he had been transferred to a greater work, a higher work; but can you sense the feeling that goes through a General Authority's mind in that position? Oh, how grateful I was that I could call the mission president and ask him this brief question: What kind of and elder was he?

"Outstanding," the president said. "He could have been an assistant. He could have had any assignment in our mission. Brother Ballard, I just didn't have any finer missionary than this young man."

What a thrill it was to know that that missionary was living the celestial law on his mission. I am sure that he did not expect to be called home. I am sure that he did not expect that accident to occur. But it happened. He was alive and well in the morning and gone in the afternoon. Gone where? Back to the presence of our Father in Heaven.

Do you think that it was important that he was living the celestial law to the best of his ability? Will you ponder and determine as you walk through this experience at Brigham Young University or on your mission that you are going to live as close to that celestial law as you know how? Determine that you will strive to keep the commandments and strive to build the power of your spirit. Oh, that every one of us might have the power and the feeling of the great prophet Nephi! I love these words in the second chapter of 1 Nephi, the sixteenth verse:

> And it came to pass that I, Nephi, being exceeding young [I believe that he was younger than most of you], nevertheless being large in stature, and also having [the key words; listen:] great desires to know of the mysteries of God,...

Do you have to desire, a great desire to know of the mysteries of God? do you desire it enough to pay the price? Nephi did.

> Wherefore I did cry unto the Lord; [he said,] and behold he did visit me [When I read those words, chills run up and down my spine], and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.
>
> [Adam, Nephi, Alma remember the words of their fathers.... this is who the should remember the words of their fathers and mothers. We must make it so. Dave J.]

Oh, the power there is in having a desire to know with all your heart the things of God! Do not permit your quest to become a doctor, lawyer,

scientist, educator, salesman, or marketing executive overshadow your quest for a testimony of the divine mission of Jesus Christ, the divine mission of Joseph Smith, the truthfulness of the Book of Mormon, and the knowledge that we are led by a prophet of God, even Spencer W. Kimball. Oh, that that assurance would burn in our hearts! Oh, that we would have the desire burning in our hearts, with all of the power we are capable of mustering, to know the mysteries of God! That the spirit might be educated and prepared for that great day of promise when we will go back into the presence of our Heavenly Father!

May I close my remarks, with a few great words form our prophet, and may I say to you that we desperately need every single one of you young people prepared-spiritually prepared and with all question out of your mind as to whether or not it is worth it. we need you fully resolved and solidly entrenched, certain that it is worth the goal, worth the quest, and worth the effort; because here is your job, and it is going to be a bigger job for you, I think, than it is for us. The job was given to you and me by President Kimball last April as he closed that great general conference:

> Now, my brothers and sisters, it seems clear to me-indeed this impression weighs upon me-that the Church is at a point in its growth and maturity when we are at last ready to move forward in a major way. But the basic decisions needed for us to move forward [listen carefully] as a people must be made by the individual members of the Church....
>
> We have paused on some plateaus long enough. Let us resume our journey forward and upward. Let us quietly put an end to our reluctance to reach out to others, whether in our own families, wards, or neighborhoods. We have been diverted at times from fundamentals on which we must now focus in order to move forward as a person and as a people. [Spencer W. Kimball, "Let Us Move Forward and Upward," Ensign, May 1979, p. 82.]

Oh, brothers and sisters, it is worth it! May God bless each one of you that in your individual lives you will find peace in your hearts and your minds. If there is transgression holding you back, seek out your bishop and get your life righted to the celestial path, and then commit yourself to that course if you have not already done so. Commit tonight as you write your goals: "I am going to do my part. I am going to be ready when the brethern need me, whether it is to be a Sunday School teacher or president of the stake or a General Authority. I will be ready because it is worth it."

I leave my witness and testimony that Jesus is the Christ. He lives; this is his church. How blessed we are to know that! We are on the road back into his holy presence. I testify that, if we will listen to the voice of the prophets and the apostles and strive to keep the commandments, all the blessings of eternity will in very fact become ours. May the Lord bless us to that end. May his peace be in your lives and in your activities on this campus this coming year. Having a great year, have a lot of fun, and in it all find yourself spiritually-find the real, deep roots of your own spirituality. May they be fed and nourished as never before, I pray humbly int eh sacred and beloved name of Jesus Christ. Amen.

MAKING OUR CALLING AND ELECTION SURE

Elder Bruce R. McConkie

March 25, 1969

Speeches of the Year - BYU

What I shall do if I am properly guided by the Spirit--and I devoutly

hope and pray that such may be the case both for me and for all of you--is express some views and summarize some concepts relative to the doctrine of making our calling and election sure. This may sound like a hard and difficult subject. It is one which is not fully known or understood by everyone, but easily understood doctrine. There is nothing complex or mysterious about it. Rather it is a doctrine we should understand; one out of which determinations should grow to do the things that assure us of peace and satisfaction in this life and eternal rewards in the realms ahead.

Peter's Summation of the Doctrine

And so now, if I may be properly guided by the Spirit and your hearts also may be enlightened I shall take the first chapter of the second epistle of Peter as a text and try to bring before you some of the basic and fundamental concepts involved in this glorious doctrine. It happens to be a doctrine to which the Prophet Joseph Smith made frequent reference, particularly during the latter years of his ministry. And so I read:

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us...

These words thus are addressed to the saints. They are addressed to the people who understand and know the doctrines of salvation.

...through the righteousness of God and our Savior Jesus Christ Grace and peace by multiplied unto you through the knowledge of God, and of Jesus our Lord...

So we are starting out on the promise that this doctrine is based on a true and correct concept of God and his laws and of the saving power that is in Christ.

According as his (that is Christ's) divine power hath given unto us all things that pertain unto life and godliness...

That is, Christ has given us the way to gain life, meaning eternal life, to gain the attributes of godliness , to gain all things, to be exalted, to be like God.

... through the knowledge of him that hath called us to glory and virtue:... We are called to something. We will try and determine what our calling is in order to specify what it means to make that calling absolute and sure.

Whereby are given unto us exceeding great and precious promises:...

These are the promises of glory and exaltation of having eternal life, of being like God our Father.

...that by these ye might be partakers of the divine nature,...

If someone is a partaker of the divine nature, he becomes like God. He receives, inherits, and possesses the characters and perfections and attributes that Deity has. He has the same nature that God has.

...having escaped the corruption that is in the world through lust....

We have forsaken the world, we have come into the kingdom of God, we have been called to spiritual things, to forsake carnality, to inherit glory and honor,

we now have the aim and the goal to make that calling, that is, ours sure--to get the full blessings and benefits which flow from it.

And beside this, giving all diligence (and this is addressed to members of the Church), add to your faith virtue, and to virtue knowledge,
And to knowledge temperance, and to temperance patience, and to patience godliness,
And to godliness brotherly kindness, and to brotherly kindness charity.

So a number of the attributes of godliness are noted, and we are exhorted to obtain them.

For if these things be in you...

That is, after you join the Church, if you pursue a course that causes you to acquire the attributes of godliness--those listed and related ones--to acquire them in measurable degree.

...If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ....

And, of course, it is life eternal to know God and Christ.

But he that lacketh these things is blind....

We may think we have great insight, that we know a very great deal, that our intellectual standing gives us power to comprehend eternal truths. But what Peter is saying here is that people are blind, even in the Church, unless they have acquired the attributes of godliness. And so, the more of these perfected attributes we possess, the more accurate and proper our views will be on spiritual things and the less blindness will exist in our lives.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (Purged, of course, through baptism.)
Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall:
For so (that is, in doing these things) and entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ....

Now and abundant entrance has obvious reference to exaltation in the highest heaven of the celestial world.

The Testimony of Peter

Peter, having thus summarized and outlined the doctrine of making our calling and election sure, now gives his testimony and witness as to what occurred on the Mount of Transfiguration--how Christ was transfigured before them, now the voice of God was heard, and he rejoices in the privilege that had there come to him along with James and John. And having said that God's voice came from heaven and that they heard it when they were with Christ in the holy mount, he says this:

We have also (now this is something in addition to standing on the mount and hearing the voice of God and seeing the Lord Jesus transfigured before them)--we have also a more sure word of prophecy (and it is this more sure

word that is the great thing, it is greater than the great spiritual experience they had with Christ and God on the mount). (2 Peter 1:1-11.)

The Prophet's Interpretation

Now, the Prophet, by the spirit of inspiration, gave this interpretation of Peter's statement:

The more sure word of prophecy means a man's knowing that his is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. (D&C 131:5.)

Some Foundation Doctrine

Well, let us now consider some very basic and fundamental things, let us lay the cornerstones and build the foundation on which this great doctrine rests. To begin with, there is a God in heaven who is infinite and eternal, and everlasting, glorified, exalted Being. He has a tabernacle of flesh and bones. He is a resurrected and holy and perfected man, and we are his offspring. We are his spirit children. He lives in the family unit. We are members of his family. We lived in this premortal life with him for an infinite period of time. We were on probation. We were being schooled and tested and examined. We were given the laws and the circumstances so that we could progress and advance. What he them did for us was to ordain a plan of salvation. The plan originated with the Father, it is God's gospel--Christ became its chief advocate and supporter, but God ordained the plan.

The Plan of Salvation

Now, this plan was to enable his spirit children to grow from their primeval spirit state to a state of glory and dignity and exaltation so that they would be like him--like the Father. The name of the kind of life that God the Father lives is eternal Life. This name describes wholly and completely the nature and kind of life he possesses: his life includes having power and dominion, might and glory and omnipotence, and also it includes living in the family relationship. In God's instance, we were among his spirit offspring.

Well, this plan was ordained. This system was given to us, and for an infinite period of time, we advanced and progressed and did things that enabled us to go along the course leading to exaltation and dominion and godhood. The whole system and philosophy of true and revealed religion consists in progressing toward exaltation.

In this prior life, this premortal existence, this preexistence, we developed various capacities and talents. Some developed them in one field and some in another. The most important of all fields was the field of spirituality--the ability, the talent, the capacity to recognize truth. Those segregated out from among the whole hosts of men, the hosts of all the spirit offspring of God, who had the greatest spiritual talents got themselves in a state and a condition where they were foreordained to receive certain blessings when in due course they came down into mortality.

We are quite well aware that Joseph Smith and Jeremiah and the apostles and prophets, the wise, the great, and the good were foreordained to particular ministries. But that really is a very insignificant or partial part of the doctrine of foreordination. The great and glorious thing about foreordination

is that the whole House of Israel was foreordained, the millions upon millions--comparatively few compared to the total preexistent host--but millions of people were foreordained to get certain blessings in this life.

It is our habit and it is our custom to talk about foreordination, it is not a difficult concept for us to understand. But in the day of Peter and Paul and these ancient brethren, they were faced with a little different social circumstance and a little different educational climate, and so, although they did talk about foreordination to some extent, primarily they talked about being called and elected. They talked about callings and elections--about elections, that came, that made people members of the House of Israel.

Called to Eternal life

For instance, without reading the revelations to find them, let us just summarize. Paul taught and said that people **in this life** were called to be holy, without spot and blameless. He said that people **in this life** were called and elected to be the sons of God by adoption--to be adopted into the family of God the Father. He said **that people were called and elected in this life to be joint-hers with Christ, receiving, possessing, and inheriting equally with him.** He said that people were called to glory and dignity and honor and reward, and, in summation, what he taught was that people were called to eternal life.

From our knowledge gained from the ancient records and from what has been revealed in our day, we are well aware that if someone has been called to be pure and clean and spotless, to be holy and without blame, and necessity he has been called and elected to be baptized, because baptism is the gate to purity and perfection. If someone is called to be a son of God and a joint-heir with Christ and to have eternal life, he has been called to receive the blessings of the priesthood. He has been called to enter into the order of celestial marriage. So, people are in effect foreordained, or in other words, they are called and elected to join the Church, to get the blessings of baptism, and the blessings of marriage, and the blessings of conformity to all of the laws and ordinances of the gospel. This then is what is meant by being called and elected. I suppose everyone in our congregation today has been called and elected, that is, the door has been opened and the blessings of eternal life are available on certain conditions.

Conditional Promises

Now, Peter talks about making our calling and election sure, and all in the world that means is that we pursue the appointed course to the point that we get a guarantee that we will receive the things to which we have been called--that we will inherit the promised foreordained blessings. And so, what is involved is three things; one is baptism, two is celestial marriage, and three is then so living that in fact our calling and election does become sure.

Baptism

What happens when we are baptized? Baptism is the gate to eternal life. Baptism puts us on a path leading to eternal life, or leading, in other words to the glory and might and dominion, the exaltation that God our Father possesses. Celestial marriage does in essence the same thing. Celestial marriage also puts us on the path leading to exaltation and glory in the eternal worlds. And so, to have our calling and election made sure means that we get baptized and get on the straight and narrow path that leads to eternal

life, and that we then traverse the length of the path and go upward and onward, through righteousness and devotion, through acquiring, as our text passage said, the attributes of godliness.

The thing about baptism is this: In it we get a conditional promise of eternal life. We get the promise:

Son, thou shalt have eternal life, if you will now keep my commandments.

Celestial Marriage

In principle and in essence the same thing applies to celestial marriage. We enter into that order of the priesthood, which is a patriarchal order, and the door is again opened to eternal life-- the door to the highest heaven within the celestial world, that being the only place where the family unit continues. And so, we get married in the temple, we become husband and wife for eternity, we are married by the sealing power that Elijah the prophet restored, and again, we have the promise given of eternal life. We are assured again of exaltation, but it is given in terms and in essence as it was with baptism. The Lord says to us in effect:

Son, thou shalt be exalted, if you now keep the terms and conditions of this everlasting covenant of marriage.

We get conditional promises in baptism. We get conditional promises in celestial marriage.

Making Conditional Promises Absolute

Now, what Peter announces is that there is such a thing as making these conditional promises absolute. Obviously any person who gains exaltation, in the ultimate and int he end, has made his calling and election sure. So in one manner of speaking, no one will ever gain exaltation, no one will ever have the family unit continue in eternity unless his calling and his election has been made sure, or in other words, unless he has gained the promise that he shall inherit eternal life.

But, on the other hand, when we talk about this, what we ordinarily mean is that for some individuals who pursue a course of righteousness and devotion, the day of judgement is in effect advanced so that sometime along the line, as they are pursuing the course leading to exaltation, the Lord says to them "Son, thou shalt be exalted." And at that time, they then have their calling and election made sure; they have for all practical purposes worked out their salvation; they have the assurance of eternal life in the kingdom of God.

Pursue a Steadfast Course

Thus, making one's calling and election sure grows out of baptism for one thing, and it grows out of celestial marriage for another. There is no such thing as gaining exaltation and eternal life except in and through the continuation of the family unit in eternity. Since making one's calling and election sure grows out of celestial marriage, the Lord took occasion to reveal the doctrine relative to it in connection with the revelation on marriage. If we enter in at this gate of marriage and then pursue a steadfast course, we gain eternal life. Making our calling and election sure is thus a matter of being married in the temple and of keeping the terms and conditions

of the new and everlasting covenant of marriage. After entering in at the gate of celestial marriage, if we keep the commandments, then at some subsequent time, after great devotion and righteousness, after the Lord has proved us at all hazards, then he says:

> ...Ye shall come forth in the first resurrection... and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--(D&C 132:19).
>
> In other words God, by revelation, tells us that our calling and election is made sure, that we are sealed up unto eternal life. Of such the revelation Says:
>
> ... They shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be (and this next now is a definition of what is involved in exaltation, or in other words in eternal life, and in consist of two things:) a fullness (that is one thing--the fullness of the glory of the Father;) and (and this is the second thing) a continuation of the seeds forever and ever.
> Then shall they be gods. (D&C 132:19-20.)
> That is, they have eternal life, they have exaltation, and exaltation consists in being like God our Father. The whole purpose of our creation is to progress from our first spirit estate to the final glorious dominion and exaltation that God our Father has so that we become like him. This is what life is about. Some of us get a patriarchal blessings which say, "You shall fill the full measure of your creation." If we fill the full measure of our creation, we go on along this course of progression and advancement until we gain eternal life in the kingdom of God.

Now, may I read this statement from the Prophet:

> After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proven him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure. (TPJS, p. 150.)

The Pattern of the Prophet Joseph Smith

One illustration of this, of a person making his calling and election sure, is the Prophet Joseph Smith. For us in our day and dispensation, he as a follower of Christ has marked the way and set the pattern of what we ought to do. To him the Lord said:

> For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D&C 132:49.)

Thus, Joseph Smith had his calling and election made sure. For him the

day of judgement was advanced to a point in this life where he, having been proved and tried in all hazards, was accounted worthy. He had done the things that qualified him to go on to eternal life in the kingdom of God.

Within Our Spiritual Potential

This, then, without amplifying, without saying more, is the doctrine that is involved. It is a true doctrine; it a sound doctrine. What does it mean to us? It is not something that is beyond us; it is something that is beyond us; it is not outside the realm of our capabilities. The Lord would not offer baptism to a people and say, "be baptized and you can be saved in my kingdom," unless He knew that the people had it within their power to enter into baptism and do the things that will result in the promised salvation. And Lord would not offer to a people celestial marriage and say to them, "Now enter this order of matrimony and keep the covenant and you will have eternal life," unless he knew that the people had the talent and the spiritual capacity and ability to gain the promised reward. And the same thing applies to making our calling and election made sure. The Lord wouldn't say to us, "Make your calling and election sure," unless he knew it was within our spiritual potential--unless we had the capacity and ability to press forward in steadfastness and devotion until that desired eventuality occurred.

Now, I am suggesting that this is within the realm of possibility and probability, for the members of the Church today. Many in this dispensation have obtained such a status. This ought to cause us to make a firm and unshakenable determination to gain the blessings and benefits of baptism; to gain the blessings and benefits of celestial marriage; and in each instance those blessings accrue on condition that we keep the covenants that we make in connection with those holy ordinances. And then we ought to press forward with a steadfastness in Christ, keeping the commandments and living by every word that proceedeth forth from the mouth of God, so that our calling and election shall be made sure. In one manner of speaking, this is the most glorious doctrine that there is in the Chruch. It is the doctrine that assures people of eternal reward in the kingdom of God. By the grace and glory and goodness of a merciful Father, he has restored in this, our day, the knowledge, the doctrine, the keys, the priesthood, the powers--everything that is needed to seal men up unto eternal life. Our objective, our goal, our aim, our determination in this life is to press forward with that steadfastness and devotion which will give us complete peace and satisfaction and joy in this life and assure us of eternal life in the world to come.

> ...He who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D&C 59:23.)

In the name of Jesus Christ. Amen.

MORMON DOCTRINE
BY
BRUCE R. MCCONKIE

SECOND EDITION
BOOKCRAFT
SALT LAKE CITY, UTAH

1966

PAGES 109-110
CALLING AND ELECTION SURE

Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, making their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.)

Joseph Smith taught: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, **Son, thou shalt be exalted.** When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter." To receive the other Comforter is to have Christ appear to him and to see the visions of eternity. (Teachings, pp. 149-151.)

Thus, as the Prophet also said, "The more sure word of prophecy means a man's knowing that his is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D. & C. 131:5.) Those so favored of the Lord are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. That is, their exaltation is assured; their calling and election is made sure, because they have obeyed the fulness of God's laws and have overcome the world. Though such persons "shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter in to their exaltation." (D. & C. 132:26.)

The Lord says to them: "Ye shall come forth in the first resurrection; . . . and shall inherit thrones, kingdome, principalities, and powers, dominions, all hights and depths." (D. & C. 132:19.) The Prophet, for one, had this seal placed upon him. That is, he knew "by revelation and the spirit of prophecy, through the power of the Holy Priesthood," that he would attain godhood in the world to come. To him Deity said: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D. & C. 132:49.)

It should be clearly understood that these high blessings are not part of celestial marriage. "Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties." (Doctrines of Salvation, vol. 2, pp. 46-47.)

Citations in
Bruce R. McConkie, Mormon Doctrine (2nd rev. ed)
on Making your Calling and Election Sure
and Related Subjects

Adultery, pp. 24–25.

Atonement of Christ, p. 65.

Born Again, p. 101.

Calling and Election Sure, pp. 109–110.

Celestial Marriage, pp. 117–118.

Church of Enoch, p. 136.

Church of the Firstborn, p. 139–140.

Covenants, p. 167.

Daughters of God. pp. 179–180.

Election of Grace, p. 216–217.

Elect Lady, p. 217.

Elect of God, pp. 217–218.

Elias, pp. 219–210.

Elijah, pp. 223–224.

Endowments, p. 227.

Eternal Lives, p. 238.

Godhood, p. 321.

Gospel, p. 333.

Holy Spirit of Promise, p. 362.

Kings, p. 425.

Melchizedek Priesthood, pp. 476–482.

One Hundred and Forty-Four Thousand, p. 546.

Priests, p. 599.

Queens, p. 613.

Redemption, pp. 623–624.

Revelation, p. 645.

Sealed in Forehead, p. 683

Second Comforter, p. 687.

Gospel Mysteries

Servants of God, p. 705.

Sin unto Death, p. 737.

Sons of God, p. 745.

Thrones, p. 794.

Unpardonable Sin, pp. 816-817.

Woman, p. 844.

The
Promised Messiah
The first coming of Christ
by
Bruce R. McConkie
Deseret Book Company
Salt Lake City, Utah
1981

Those Whose Calling and Election Is Sure May See the Lord

It is the privilege of all those who have made their calling and election sure to see God; to talk with him face to face; to commune with him on a personal basis from time to time. These are the ones upon whom the Lord sends the Second Comforter. Their inheritance of exaltation and eternal life is assured, and so it becomes with them here and now in this life as it will be with all exalted being in the life to come. They become the friends of God and converse with him on a friendly basis as one man speaks to another.

It is not our present purpose to discuss what it means to have one's calling and election made sure nor to recite the things that must be done so to obtain. A full discussion of these matters is found in my Doctrinal New Testament Commentary, volume 3, pages 323 to 355. For our present needs we shall simply quote this one sentence found on pages 330 and 331: "To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is 'set down' with his 'Father in his throne.' (Rev. 3:21.)"

In one of his greatest doctrinal expositions, the Prophet Joseph Smith equated the making of one's calling and election sure, spoken of by Peter, with "the sealing power spoken of by Paul." He said that those who were sealed up unto eternal life were the ones of whom Jeremiah spoke when he said that the Lord "will make a new covenant with the house of Israel, and with the house of Judah." In the day the house of Israel, and with the house of Judah." In the day of this new covenant the Lord promised: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Then comes the glorious promise that those who receive the covenant and keep its terms and conditions shall see the Lord. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all man, from the least of them unto the

greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) Having referred to this promise, the Prophet Joseph Smith asked: "How is this to be done?" How will it not be necessary for men to continue to teach one another the doctrines of the kingdom? The Prophet answers: "It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation." Building on that foundation, he then proceeds to give forth his discourse on the Two Comforters. He tells how converted persons receive the Holy Ghost, are born again, become new creatures, and, if they are of gentile lineage, how they are adopted into the house of Israel. "The other comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized fro the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling an his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints....

"Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him fact to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions - Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the Firstborn." (Teachings, pp. 149-51.)

There are, of course, those whose callings and election have been made sure who have never exercised the faith nor exhibited the righteousness which would enable them to commune with the Lord on the promised basis. There are even those who neither believe nor know that it is possible to see the Lord in this day, and they therefore are without the personal incentive that would urge them onward in the pursuit of this consummation so devoutly desired by those with spiritual insight.

DOCTRINAL NEW TESTAMENT COMMENTARY
VOLUME III
COLOSSIANS - REVELATION

BY
BRUCE R. MCCONKIE
BOOKCRAFT INC
SALT LAKE CITY, UTAH
1973

PAGES 323-355

The Second Epistle General of Peter

In his Second Epistle, the Chief Apostle discusses three doctrines of transcendent import:

Gospel Mysteries

1. Making our calling and election sure;
. . .Peter knew the doctrines of his Lord and had a blunt, rugged, emphatic way of presenting them that is marvelous to behold.

Nowhere else in ancient writ do we find the door so frankly opened to a knowledge of the course men must pursue to have their calling and election made sure; . . . .

"MAKE YOUR CALLING AND ELECTION SURE"

II PETER 1:1-19

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ:
2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our lord,
3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I will not be negligent to put you always in remembrance of these things, through ye know them, and be established in the present truth.
13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.
15 Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.
16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
17 For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased.
18 And this voice which came from heaven we heard, when we were with him in the holy mount.
19 We have also a more sure word of prophecy; whereunto ye do well that ye take head, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

I.V. II PETER 1:19.

19 We have **therefore** a more sure **knowledge** of the word of prophecy, **to which word of prophecy** ye do well that ye take heed, as unto a light **which** shineth in a dark place, until the day-dawn, and the day-star arise in your hearts;

"MAKING YOUR CALLING AND ELECTION SURE"

Among those who have received the gospel, and who are seeking diligently to live its laws and gain eternal life, there is an instinctive and determined desire to make their calling and election sure. Because they have tasted the good things of God and sipped from the fountain of eternal truth, they now seek the divine presence, where they shall know all things, have all power, all might, and all dominion, and in fact be like Him who is the great Prototype of all saved beings - God our Heavenly and Eternal Father. (D. & C. 132:20.) This is the end objective, the chief goal of all the faithful, and there is nothing greater in all eternity, "for there is no gift greater than the gift of salvation." (D. & C. 6:13.)

It is little wonder then that the Prophet Joseph Smith, particularly during the latter and crowing years of his mortal ministry, repeatedly exhorted the saints to press forward with that steadfastness in Christ which would enable them to make their calling and election sure. "I am going on in my progression for eternal life," he said of himself; and then in fervent pleading to all the saints, he exclaimed: "Oh! I beseech you to go forward, go forward and make your calling and your election sure." (Teachings, p. 366.)

As a prelude to analyzing Peter's words on this subject-and they rank in spiritual grandeur and insight with those himself-as a prelude to this analysis, let us define and outline what is involved in having one's calling and election made sure, taking cautious heed the while to anchor each thought and concept to the revealed word and prophetic utterances.

Of necessity we must define some words and phrases in most pointed terms. Unless we know what they mean, in their scriptural contexts, we cannot comprehend what the Holy Spirit was teaching by the mouths of the prophets as he inspired those preachers o righteousness to use them. And since there is so much misunderstanding and misinformation where these glorious concepts are concerned, it will not be amiss to approach the subject in an organized and intelligent manner, building our house of understanding, brick upon brick, precept upon precept. The fact is that the doctrinal concepts in this field are fully set forth in the revelations, and all that is needed is to put the whole subject together in one well built structure, so that it becomes clear how each separate part fits into the one united whole. One brick or one window by itself does not show forth what the whole house is like; but each part fitly framed together with its fellow parts soon becomes a marvelous mansion which is gratifying to behold.

What is meant by calling? And who are the called of God

To be called is to be a member of the Church and kingdom of God on earth; it is to be numbered with the saints; it is to accept the gospel and receive the everlasting covenant; it is to have part and lot in the earthly Zion: it is to be born again, to be a son or a daughter of the Lord Jesus Christ; to have membership in the household of faith; it is to be on the path leading to eternal life and to have the hope of eternal glory; it is to have a conditional promise of eternal life; it is to be an inheritor of all of the blessings of the gospel, provided there is continued obedience to the laws and ordinances thereof.

Within this over-all framework, there are individual calls to positions of trust and responsibility, but these are simply assignments to labor on the

Lord's errand, in particular places, for a time and a season. The call itself is to the gospel cause; it is not reserved for apostles and prophets or for the great and mighty in Israel; it is for all the members of the kingdom. The call originates with God, is available because of his grace and goodness, and is offered to various peoples and nations according to his will and on his divine timetable. from the day of Jacob to the coming of Christ the house of Israel was the called and chosen people of the Lord. During the day of his mortal ministry our Lord limited the call to the lost sheep of the house of Israel. (Matt. 10:5-7.) After his resurrection he commanded his ministers to make the call available to all men. (Mark 16:15-16.) But only those who actually receive the gospel, who make the everlasting covenant, who cleave unto the truth and strive to live in harmony with the revealed word, only these are numbered among those whom the scriptures name as the called of the Lord.

Thus we find hosts of statements in holy writ telling who is called and what they have and may yet receive as a result thereof. For instance: On the day of Pentecost itself, as he began the ministry which would take the gospel from the house of Israel to the ends of the earth, Peter announced that the repentant, baptized converts "shall receive the gift of the Holy Ghost. For," said he, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Later the chief apostle told members of the Church that they had been "called...out of darkness" into the "marvelous light" of the gospel (1 Pet. 2:9); that they were "called" to suffer in the cause of righteousness, that thereby they "should inherit a blessing" (1 Pet. 2:21; 3:9); that their call came from God, by his grace, through "Christ Jesus," and was a call unto "eternal glory." (1 Pet. 5:10.) And accordingly Peter exhorted the saints to be holy "as he which hath called you is holy." (1 Pet. 1:15.)

Our friend Paul proclaims the same principles. He speaks of members of the Church a s "the called of Jesus Christ," as those who are "called to the saints" (Rom. 1:6-7; 1 Cor. 1:2; he says they are "called...into the grace of Christ" (Gal. 1:6); "called unto liberty" (Gal. 5:13); "called...to peace" (1 cor. 7:15, 17); "called" to "holiness" (1 Thess. 4:7; Heb. 3:1); :called: to the Lord's "kingdom and glory" (1 Thess. 2:12); and that all these calls come by "grace." (Gal. 1:15.)

Like Peter he teaches that the saints are called to "eternal life: (1 Tim. 6:12), called to "the promise of eternal inheritance" (Heb. 9:15), but he explains also that the Lord's calls are the result of foreordination and grow out of faithfulness in pre-existence. (2 Tim. 1:8-9.) "God hath from the beginning," that is, form before the foundations of the world, "chosen you [his saints] to salvation through sanctification of the Spirit of belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:13-14.) That is, the saints were foreordained in the councils of eternity to believe the truth, to be sanctified, and to save their should; and then in this life they are called to that gospel whereby these eternal promises can be fulfilled.

In another glorious passage, Paul says: "We know that all things work together for good to them that love god, to them who are the called according to his purpose." That is, the Lord's hand governs and controls in the lives of those whom he, in his infinite foreknowledge, hath called to be his people. and then: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethern,: which is to say that god in his infinite wisdom foreordained the noble and great spirits in pre-existence to become like Christ, to gain glory, power and might like unto the Son of God, so that the son becomes the firstborn, as it were, among many exalted sons. And then in glorious conclusion: "Moreover whom he did predestinate [foreordain], them he also called: and whom he called, them he also justified: and whom he justified, them he also

glorified." (Rom. 8:28-30.) Thus " the noble and great ones," who were chosen before they were born (Abra. 3:22-23), who were foreordained to have exaltation, are the ones whom God hath called in this life to be glorified through the gospel in due course.

With such a glorious hope before them, surely the saints should be encouraged to gain the promised rewards, and so Paul joins Peter in using the doctrine of calling as an occasion for exhortation. Let all the saints so "work" as to be "worthy of this calling," he says, in that day when the Lord "shall come to be glorified in his saints", (2 Thess. 1:10-11), and even of such a great one as himself he says: "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philip. 3:14.)

In modern revelation the Lord confirms the doctrine of his ancient apostles, speaks of our "calling and election in the church" (D. & C. 53:1; 41:2.) Since men are foreordained to gain exaltation, and since no man can be exalted without the priesthood, it is almost self-evident that worthy brethren were foreordained to receive the priesthood. And so we find Alma teaching that those who hold the Melchizedek Priesthood in this life were "called and prepared from the foundation of the world according to the foreknowledge of God." (Alma 13:1-12.) And Joseph Smith said, "Every man who has a calling to minister to the inhabitants of the world," and this includes all who hold the Melchizedek Priesthood, "was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council." (Teachings, p. 365.)

Now what is meant by making a calling sure?

All blessings promised in connection with the callings of God are conditional; they are offered to men provided they obey the laws upon which their receipt is predicated. (D. & C. 130:20-21.) "For all who will have a blessing at my hands," the Lord says, "shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D. & C. 132:5.)

It follows, then, that when the law has been lived to the full, the promised blessing is guaranteed. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) Accordingly, when a man lives the law that qualifies him for eternal life, the Lord is bound by his own law to confer that greatest of all gifts upon him. And if by a long course of trial and obedience, while yet in this life, a man proves to the Lord that he was and will abide in the truth, the Lord accepts the exhibited devotion and issues his decree that the promised blessings shall be received. The calling, which up to that time was provisional, is then made sure. The receipt of the promised blessings are no longer conditional; they are guaranteed. Announcement is made that every gospel blessing shall be inherited.

What is meant by election? Who are the elect of God? To what have they been elected? And Why?

Election is akin to a synonymous with calling, and in a general sense the elect comprise the whole house of Israel. (Isa. 45:4; 65:9.) Jesus and Paul and Peter speak of the elect as the saints, as the faithful believers, as those who love the Lord and are seeking righteousness. (Matt. 24:22; Mark 13:20; Luke 18:7; Col. 3:12; 2 Tim. 2:10; Titus 1:1.) And the Lord in our day has promised to gather and save his elect. (D. & C. 29:7; 33:6; 35:20.) Paul speaks of the elect along with the called, setting forth that they are foreordained to be like Christ, that their conduct here is justified, and that they shall be glorified hereafter. (Rom. 8:28-30.) Peter specifies their high status is "according to the foreknowledge of God the Father: (1 Pet.

1:2), and Isaiah assures us that great blessings shall flow to them during the Millennial Era. (Isa. 65:22.)
But in the most express and proper usage of terms, "The elect of God comprise a very select group, an inner circle of faithful members of the Church.... They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come.
"As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, 'They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.'" (Mormon Doctrine, 2nd ed., p. 217.) See commentary II, pp. 267–269, 271–278, 283–285.

What is meant by making an election sure?

It is with election as with calling: the chosen of the Lord are offered all of the blessings of the gospel on condition of obedience of the Lord's laws; and they, having been tried and tested and found worthy in all things, eventually have a seal placed on their election which guarantees the receipt of the promised blessing.

What is meant by having one's calling and election made sure?

To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is "set down" with his "Father in his throne." (Rev. 3:21.)

What is the relationship between baptism and having one's calling and election made sure?

Baptism is the beginning of personal righteousness; it opens the door to celestial exaltation; it puts us on the path leading to eternal life. As Nephi expressed it, when we enter "the gate" of "repentance and baptism" and receive "a remission" of our sins "by fire and by the Holy Ghost," we are then on the " straight and narrow path which leads to eternal life."
Nephi then asks if we have thereby done all that is necessary to gain that glorious reward, and answers with an emphatic, No! "Ye must press forward with a steadfastness in Christ," he says, "having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2Ne. 31:17–21.)
That is to say, after baptism, after being called out of darkness into the light of the gospel; after having been numbered with the elect of god, we must receive the guarantees to which we have been called, and the assurances that appertain to our election, and which are given on a conditional basis only in baptism. We must have our calling and election made sure, and this high achievement grows out of and is the crowning reward of baptism.

What is the relationship between celestial marriage and having one's calling and election made sure?

In the same sense that baptism opens the door and starts repentant persons

traveling on the path leading to eternal life, so also does celestial marriage. This holy order of matrimony also opens a door leading to celestial exaltation. "In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D. & C. 131:1-4.)

As everyone who has been married in the temple knows, those so united - by the power and authority of the holy priesthood and by virtue of the sealing power restored by Elijah - are promised an inheritance of glory, honor, power, and dominion in the kingdom of God. But, as with baptism, all the promises are conditional; they are specifically and pointedly stated as being contingent upon the subsequent faithfulness of the participating parties. If they keep the commandments after celestial marriage, their union continues in the life to come; if they do not conform to the standards of personal righteousness involved, their marriage is not of force when they die and they revert to their separate and single status.

Unfortunately some are confused on this point because of a misunderstanding of some of the truths revealed in the revelation on marriage. Because no person can gain exaltation or eternal life alone; because exaltation includes the continuation of the family unit in eternity; because the whole thrust of revealed religion is to perfect and center everything in the family; and because having one's calling and election made sure is the receipt of a guarantee of eternal life - it was the most natural thing in the world for the Lord to reveal both the doctrine of eternal marriage and the doctrine of being sealed up unto eternal life (meaning having one's calling and election made sure) in one and the same revelation. In effect one grows out of the other. The one is a conditional promise of eternal life; the other is an unconditional promise.

Thus in Section 132, verse 19 begins by talking of celestial marriage in these words: "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood," but then proceeds to consider the matter of having their callings and elections made sure by saying: "and it shall be said unto them [meaning that in addition to the marriage sealing, it shall be said unto them] - Ye shall come forth in the first resurrection;...and shall inherit thrones, kingdoms, principalities, and powers, dominions, nd heights nd depths - then...they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever."

That is to say, after celestial marriage; after entering into sacred covenants in the house of the Lord; after receiving the conditional promise of the continuation of the family unit in eternity; after receiving power to gain kingdoms and thrones - we must so live as to receive the guarantees to which we have thus been called, and the assurances that appertain to our election, and which are given on a conditional basis only in celestial marriage. as with baptism, so with celestial marriage; after the glorious promise of eternal life that is part of each of these covenants, we must press forward in righteousness until our calling and election is made sure; and this high achievement grows out of and is the crowing reward of celestial marriage.

What is the relationship between holding the holy Melchizedek Priesthood and having one's calling and election made sure?

The Melchizedek Priesthood is conferred with an oath and a covenant - a covenant on man's part that he will receive the priesthood and magnify his

calling therein, and an oath on God's part that man shall, as a consequence, be "made like unto the son of God, abiding a priest continually." (Inspired Version, Heb. 7:3; D. & C. 84:33-44.) See Heb. &:1-3; 7:18-22. In other words, those who magnify their callings shall gain eternal life. But one cannot keep a covenant before it is made; a calling in the priesthood cannot be magnified until it is received. The covenant is the contract which sets forth the terms and conditions by obedience to which eternal life may be won; the obedience comes after the call; and when it is whole and complete, the worthy son has his calling and election made sure, and he inherits the promised reward.

Is having one's calling and election made sure the same as being sealed by the Holy Spirit of Promise?

The Holy Ghost is the Holy Spirit; he is the Holy Spirit promised the saints at baptism, or in other words the Holy Spirit of Promise, this exalted name-title signifying that the promised receipt of the Holy Spirit, as on the day of Pentecost, is the greatest gift man can receive in mortality.
The gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead based on faithfulness; it is bestowed with a promise that we shall receive revelation and be sanctified if we are true and faithful and so live as to qualify for the companionship of that Holy Spirit who will not dwell in an unclean temple. (1 Cor. 3:16-17; 6:19; Mosiah 2:37; Hela. 4:24.) The receipt of the promise is conditional! If after we receive the promise, we then keep the commandment, we gain the companionship of this member of the Godhead, and not otherwise.
One of the functions assigned and delegated to the Holy spirit is to seal, and the following expressions are identical in thought content:
To be sealed by the Holy Spirit of Promise;
To be justified by the Spirit;
To be approved by the Lord; and
To be ratified by the Holy Ghost.
Accordingly, any act which is sealed by the Holy Spirit of Promise is one which is justified by the Spirit, one which is approved by the Lord, one which is ratified by the Holy Ghost. One of Paul's great concerns was that the saints in his day should be justified by faith, through grace, because of the shedding of the blood of Christ. (Commentary II, pp. 224-249.) In other words, he sought to perfect the lives of those souls put into his care and custody so that, as a result of good works, all their acts would have divine approval and be sealed by the Holy Spirit of Promise.
As revealed to Joseph Smith, the Lord's law in this respect is: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have and end when men are dead." (D. & C. 132:7.)
By way of illustration, this means that baptism, partaking of the sacrament, administering to the sick, marriage, and every covenant that man ever makes with the Lord - plus all other "contracts, bonds, obligations, oaths, vows, performances, associations, or expectations" - must be preformed in righteousness by and for people who are worthy to receive whatever blessing is involved, otherwise whatever is done has no binding and sealing effect in

eternity.
Since "the Comforter knoweth all things" (D. & C. 42:17), it follows that it is not possible "to lie to the Holy Ghost" and thereby gain an unearned or undeserved blessing, as Ananias and Sapphira found out to their sorrow. (Acts 5:1-11.) And so this provision that all things must be sealed by the Holy Spirit of promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead" (D. & C. 132:7), is the Lord;s system for dealing with absolute impartiality with all men, and for giving all men exactly what they merit, neither adding to nor diminishing from. See Commentary II, pp. 493-495.
When the Holy Spirit of Promise places his ratifying seal upon a baptism, or a marriage, or any covenant, except that of having one's calling and election made sure, the seal is a conditional approval or ratification; it is binding in eternity only in the event of subsequent obedience to the terms and conditions of whatever covenant is involved.
But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure - because there are no more conditions to be met by the obedient person - this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowing sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise. and of this usage of terms, a usage which is wholly misunderstood unless the whole concept of the sealing power of the Spirit is understood, the scriptures and other prophetic utterances bear repeated witness.
Thus Joseph Smith says that when Peter "exhorts us to make our calling and election sure," it is the same thing as "the sealing power spoken of by Paul in other places." (Teachings,;. 149.) The illustrative quotation from Paul which the Prophet then quotes is: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," that we may be sealed up unto the day of redemption. (Eph. 1:13-14.) That is, the calling and election of Ephesian saints and been made sure because they were sealed by the Holy Spirit of Promise.
Those who gain exaltation in the celestial kingdom are described in the Vision of the degrees of glory in these words: "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given - That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; An who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." D. & C. 76:51-53.) That is, they first believed the gospel, received all the conditional promises of eternal life, including the gift of the Holy Ghost, and then having "overcome by faith," having kept the commandments, having proved themselves worthy, they finally had their calling and election made sure.
"This principle" - that of having ones calling and election made sure and of being sealed with that Holy Spirit of Promise - "ought (in its proper place) to be taught," the Prophet said, "for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, know ye the Lord; for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to

be done by this sealing power, and the other Comforter spoken of , which will be manifest by revelation." (Teachings, p. 149.)
The scriptural passage alluded to by the Prophet in this statement is from Jeremiah and is as follows: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to unto the greatest of them, saith the Lord: for i will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) Complete realization of the blessings here promised is Millennial, and the knowledge of God spoken of shall be manifest by the receipt of the Second comforter, as the Prophet then proceeds to state, and as we shall now consider.

Is having one's calling and election made sure the same as receiving the Second Comforter?

It is the privilege of those who have their calling and election made sure, meaning those who are sealed up unto eternal life, meaning those who are "sealed with that holy Spirit of promise" (Eph. 1:13), to receive the Second Comforter.
"there are two Comforters spoken of," says the Prophet in one of his most profound and enlightening discourses. "One of these is the Holy Ghost, the same as given on the day of Pentecost, and that all saints receive after faith, repentance, and baptism. The first Comforter or Holy Ghost has no other effect that pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, thought it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, that upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence. "The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. after a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of god, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses." (Teachings, p. 149-150.) The Prophet then quotes verses 16, 17, 18, 21, 23, and asks that they be noted in particular.
In a revelation to certain selected saints in this dispensation, the Lord said that the alms of their prayers were "recorded in the book of the names of the

sanctified, even them of the celestial world" (D. & C. 88:2), which is to say that they were among those who had " overcome by faith," and were "sealed by the Holy Spirit of promise, which the father sheds forth upon all those who are just and true." (D. & C. 76:53.)

"Wherefore," the Lord said to them, "I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." (D. & C. 88:3-5.)

These saints, like the Ephesian Brethren before them, had been called and chosen "before the foundation of the world" that they "should be holy and without blame" before the Lord, through baptism and obedience (Eph. 1:4-7), which is the sole course by which men can sanctify their souls (3 Ne. 27:19-20), thereby qualifying to have their names recorded "in the book of the names of the sanctified." (D. & C. 88:2.) They had then earned the right by faith and devotion to have the seal of divine acceptance placed on the conditional promises which they had theretofore made. They now had the sure "promise...of eternal life" (D. & C. 88:4), which eternal life is the name of the kind of life which God our Heavenly and Eternal Father lives, and they were prepared to receive the Second Comforter.

As set forth by the Lord Jesus himself to the ancient Twelve, in one of his most loving and gracious sermons, the doctrine of the Second comforter, noting particularly the verses quoted by the Prophet, is this:

Verse 16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." That is in their case they are going to receive a Comforter in addition to the Holy Ghost already promised, and this Comforter will abide with them forever, for they shall have membership in the Church of the Firstborn in celestial exaltation.

Verse 17: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." All that is said in this verse, if taken out of context, could apply to the Holy Ghost, whom the world cannot receive, and who figuratively dwells in the hearts of the righteous, for the title, "Spirit of truth," applies to this Spirit member of the Godhead. (John 16:13.)

But as spoken by Jesus, as recorded by the Beloved John, and as interpreted by the Prophet Joseph Smith, the verse has application to Jesus Himself. "I am the Spirit of truth,: is his latter-day declaration (D. & C. 93:26), which is but another of the many instances in which the same name-title applies to more that one member of the Godhead. Thus the Lord Jesus is telling his ancient apostles that he will dwell in them in the figurative sense stated three sentences later in the same sermon: "I am in the Father, and ye in me, and I in you." (Verse 20.)

Verse 18: "I will not leave you comfortless: I will come to you." I will come! The Lord Jesus Christ himself will do it! He will appear to them and be with them! And what an eternal comfort it will be, in days and years to come, to see the face of their Beloved Lord! And verses 19 and 20 then reaffirm that when the world no longer sees him, yet because he continues to live in glorious immortality, his beloved disciples shall continue to see him - "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." **Verse 21**: "he that hath my commandments, and keepeth them, he it is that liveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again the Master Teacher affirms that because of love and obedience he personally will hereafter manifest himself to his disciples. And then, one of the Twelve, hearing the words but not comprehending the deep spiritual truths they convey,

asks Jesus: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (Verse 22.)

Verse 23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Can this be possible that the Father and the son, as resurrected, glorified persons, will come to and make their abode with those who love and serve God with all their hearts? (D. & C. 93:1.) such seems almost beyond comprehension, but so gracious and infinite is God's grace that such is verily the case, and so wo find the Prophet, writing by the spirit of prophecy and revelation: "John 14:23 - The appearing of the Father and the Son, in that verse is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)

Having thus set forth the doctrine that he and his father will manifest themselves to those who are sealed up unto eternal life - and for that matter, why should they not come to such persons, since all who gain eternal life shall dwell in their presence and be like them? - having so taught, Jesus says: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost" - the First Comforter, the initial Comforter, the one "that all saints receive after faith, repentance, and baptism," the one that "has no other effect than pure intelligence" (Teachings, p. 149) - this Comforter, "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (Verses 25 and 26.)

After quoting the names verses from the 14th chapter of John, the Prophet continues his won inspired analysis: "Now what is this other Comforter?" he asks. "It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him or appear unto him form time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of Kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions - Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Chruch of the Firstborn." (Teachings, pp. 150-151.)

Speaking in November, 1831, to those whose calling and election would in due course be made sure, and whose "privilege" it would then be to receive the Second Comforter, the Lord said: "verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears,and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me." (D. & C. 67:10-14.)

What if those whose calling and election has been made sure thereafter commit grievous sins? Suppose they backslide and walk in the ways of wickedness? Or fight the truth and rebel against God - what then?

That all men commit sin, before and after baptism, and for that matter, before and after their calling and election is made sure, is self-evident. There has been only one Sinless One - the Lord Jesus who was God's own Son.

Thus in the revelation announcing the sitting up of the restored church in this day, the Lord says: "there is a possibility that man may fall from grace and depart from the living god; Therefore let the church take heed and pray always, lest they fall into temptation; Yea, and even let those who are sanctified take heed also." (D. & C. 20:32-34.)

The prophets and apostles from Adam and Enoch down, and all men, whether

cleansed and sanctified from sin or not, are yet subject to and do in fact commit sin. This is the case even after men have seen the visions of eternity and been sealed by the Holy Spirit of Promise which makes their calling and election sure. Since these chosen ones have the sure promise of eternal life, and since "no unclean thing can enter into" the Father's "kingdom" (3 Ne. 27:19), "or dwell in his presence" (Moses 6:57), what of sins committed after being sealed up into eternal life?

Obviously the laws of repentance still apply, and the more enlightened a person is, the more he seeks the gift of repentance, and the harder he strives to free himself form sin as often as he falls short to the divine will and becomes subject in any degree to the Master of Sin who is Lucifer. It follows that the sins of the godfearing and righteous are continually remitted because they repent and seek the Lord anew every day and every hour.

And as a matter of fact, the added blessing of having one's calling and election made sure is itself and encouragement to avoid sin and a hedge against its further commission. By that long course of obedience and trial which enabled them to gain so great a blessing the sanctified saints have charted a course and developed a pattern of living which avoids sin and encourages righteousness. Thus the Lord said: "I give unto you Hyrum smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D. & C. 124:124.)

But suppose such persons become disaffected and the spirit of repentance leaves them - which is a seldom and almost unheard of eventuality - still, what them? The answer is - and the revelations and teachings of the Prophet Joseph Smith so recite! - they must then pay the penalty of their own sins, for the blood of Christ will not cleanse them. Or if they commit murder or adultery, they lose their promised inheritance because these sins are exempt from the sealing promises. Or if they commit the unpardonable sin, they become sons of perdition.

As we have already seen, making one's calling and election sure comes after and grows out of celestial marriage. Eternal life does not and cannot exist for a man or a woman alone, because in its very nature it consists of the continuation of the family unit in eternity. Thus the revelation on marriage speaks both of celestial marriage (in which the conditional promises of eternal life are given) and of making one's calling and election sure (in which the unconditional promise of eternal life are given) in one and the same sentence - which sentence also says that those who commit sins (except "Murder whereby to shed innocent blood") after being sealed up unto eternal life shall still gain exaltation. This is the language: "Then" - that i, after their calling and election has been made sure - "shall it be written in the Lamb's Book of Life. that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are our of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever. Then shall they be gods," because they have eternal life. (D. & C. 132:19-20.)

Then the revelation speaks of that obedience out of which eternal life grows, and still speaking both of celestial marriage and of making one's calling and election sure: "Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment" - that is, if they are both married and have their calling and election made sure - "And he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of

blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation: but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." (D. & C. 132:26.)

This matter of being destroyed in the flesh and delivered over to the buffetings of Satan until the day of redemption is the doctrine of blood atonement, whereunder those here involved are not cleansed by the blood of Christ, but must pay the penalty for their own sins. This principle can only operate in a day, as that of Moses, when there is no separation of Church and state and when the Church has power to take life. Of conditions in our day. and as to how this law applies to us, President Joseph Fielding Smith says: "We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way." (Doctrines of Salvation, vol. 2, p. 97.)

As to the shedding of innocent blood, within the meaning of this revelation, the Lord says: "The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord." (D. & C. 132:27.) That is, the innocent blood is that of Christ; and those who commit blasphemy against the Holy Ghost, which is the unpardonable sin (Matt. 12:31-32), thereby "crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:6.) They are, in other words, people who would have crucified Christ, having the while a perfect knowledge that he was the Son of God.

Following the pattern set by the Lord of speaking both of celestial marriage and of being sealed up unto eternal life in the same context, Joseph Smith said: "Putting my hand on the knee of william Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the priesthood unto eternal life, having taken the step necessary for that purpose. Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus." (History of the Church, vol. 5, pp. 391-392.)

Perhaps this matter of being "visited with judgment in the flesh" - whatever it may be in an individual case - is the Lord's way of handling things when it is not possible for a person to be "destroyed in the flesh." (D. & C. 132:26.) In this connection, also - and having in mind that the sealing power was given by Elijah to Peter, James, and John on the Mount of Transfiguration (Teachings, p. 158), and again to Joseph Smith and Oliver Cowdery in the Kirtland Temple (D. & C. 110:13-16) - we should note these words of the Prophet: "This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of Lord, or revelation of Jesus Christ."

(Teachings, p. 338.) As to the fact that the sealing power cannot seal a man up so as to keep him from being a son of perdition, if that is the course he chooses to follow, the Prophet says: "The doctrine that the Presbyterians and Methodists have quarreled so much about - once in grace, always in grace, or falling away from grace, I will say a word about. They are both wrong. Truth takes a road between them both, for while the Presbyterians says: 'Once in grace, you cannot fall;' the Methodist says: 'You can have grace today, fall from it tomorrow, next day have grace again; and so follow on, changing continually.' But the doctrine of the scriptures and the spirit of Elijah would show them both false, and take a road between them both; for, according to the scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the priesthood." (Teachings, pp. 338-339.) Thus, even though a man's calling and election has been made sure, if he then commits blasphemy against the Holy Ghost, he becomes a son of perdition, because when he was sealed up unto eternal life it was with a reservation. the sealing was not to apply in the case of the unpardonable sin.
As to the fact that the sealing power cannot seal a man up unto eternal life if he thereafter commits murder and thereby sheds innocent blood (not in this case the blood of Christ, but the blood of any person slain unlawfully and with malice) the Prophet says: "A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell. "Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage." (Teachings, p. 339.) Thus, even though a man's calling and election has been made sure, if he then commits murder, all of the promises are of no effect, and he goes to a telestial kingdom (Rev. 21:*; D. & C. 76:103), because when he was sealed up unto eternal life, it was with a reservation. The sealing was not to apply in the case of murder.
And as to the fact that the sealing power cannot seal a man up unto eternal life if he thereafter commits adultery, the Prophet says: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom." (History of the Church, vol. 6, p. 81.) Thus, even though a man's calling and election has been sure, if he then commits adultery, all of the promises are of no effect, and he goes to a telestial kingdom, because when he was sealed up unto eternal life, it was with a reservation. The sealing was not to apply in the case of subsequent adultery. In other cases, through repentance, there is forgiveness for this sin which is second only to murder in the category of personal sins. (1 Cor. 6:9-11; 3 Ne. 30; d. & c. 42:24-26.)

Who has had their calling and election made sure and how can they be identified?

In the providence of the Lord, there is no question that many of the saints of all ages and dispensations have attained this high status, a fact which can be known in individual cases by applying the principles above set forth to the individual situation.
In this present discussion we have named Isaiah, Ezekiel, John the revelator, Paul, William Clayton and "many others" of the Prophet's day, the Ephesian Saints, and "all the saints who held communion with the general assembly and

Church of the Firstborn." (Teachings, p. 151.)
For our day, the Prophet Joseph Smith is the classical example of one who was sealed up unto eternal life, Of him the revelation states: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D. & C. 132:49.) Obviously if it applies to Isaiah and Ezekiel, it applies also to Jeremiah, Samuel, Moses, Joshua and all of the prophets; if it applies to Joseph Smith and william Clayton and "many others" in the Prophet's day, certainly a great many of the later worthies of this dispensation are also included; and if a sizeable number of the Ephesian Saints were so classified, then surely the same applies to like groups of the saints in Rome, Corinth, Galatia, Philippi, Colosse, Thessalonica, and in all the places where the Meridian Saints were congregated, If Paul and John are part of the group, so also are Peter, james, Titus, Jude, Matthew, the other apostles, and many of the preachers of righteousness of the ancient day.
And can there be any question that the same was true among the Nephites? And Jaredites? That it included all of the City of Zion and those who were thereafter caught up to heaven to dwell with Enoch and his translated brethren? And if this glorious principle has always operated in days of past, is it beyond reason that it is still sealing blessings upon the heads of the Latter-day Saints? Verily, such is the case now - a situation which we anticipate shall be increasingly so as the Millennium approaches, during which period the sealing power and all its attendant blessings will abound on every side.
As with all the blessings of the gospel, the glorious reality of having one's calling and election made sure is within the power of the faithful saints to obtain, including both men and women.

How many of the saints have or shall make their calling and election sure?
There is no more an answer to this question that there was to the query put to Jesus: "Lord, are there few that be saved?" to which he answered: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23-24), by which he meant to teach that though the total saved will be many they are few as compared to the masses of men. And so it is among the saints with reference to being sealed up unto eternal life: though many shall so obtain, they will be few compared to the total population of the Church.
It is in this sense that Jesus used the enigmatic expression, "Many are called, but few are chosen." (Matt. 22:14.) Called to what? Chosen for what? Called into the Church, called to the holy priesthood, called to receive all the blessings of the gospel, including the crowing blessings of eternal life. Chosen to inherit the blessings offered through the gospel and the priesthood; chosen for eternal life and exaltation. Called to the Church, but chosen to be sealed up unto eternal life and to have one's calling and election made sure.
"How many will be able to abide a celestial law, and go through and receive their exaltation," the Prophet said, "I am unable to say, as many are called, but few are chosen." (Teachings, p. 331.)
And from the Lord himself we have these words: "There are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.
... If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D. & C. 95:5-6, 12.) Also: "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be

sanctified." (105:35-36.)
And, finally, as to reason why so few of the saints shall be saved, we have this great and inspired utterance of the Prophet: "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson - That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen." (D. & C. 121:35-40.)
And now to return to Peter's pleading that the saints make their calling and election sure.
1-19. "There are three grand secrets lying in this chapter," the Prophet said, "which no man can dig out, unless by the light of revelation, and which unlock the whole chapter, as the things that are written are only hints of things which exist in the prophets mind, which are not written concerning eternal glory. I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven." (Teachings, p. 304.) And it is these teachings of Joseph Smith which we have essayed to put forth in the foregoing discussion.
These are the three secrets: "1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure: 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom." (Teachings p. 306.)
1. **Like precious faith with us]** Peter is writing to those who believe as he and the other apostles believe. The doctrines he is about to present are beyond the comprehension of uninspired men; they can only be understood by the power of the Spirit which the saints receive at baptism.
2-10. The Prophet taught: "It is not wisdom that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it....Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ." (Teachings, p. 297.)
Also: "contend earnestly for the like precious faith with the Apostle Peter, 'and add to your faith virtue,' knowledge, temperance, patience, godliness, brotherly kindness, charity; 'for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Another point, after having all these qualifications, he lays this injunction upon the people 'to make your calling and election sure.' He is emphatic upon this subject - after adding all this virtue, knowledge, etc., 'Make your calling and election sure.' What is the secret - the starting point? 'According as his divine power hath given unto us all things that pertain unto life and godliness.' How did he obtain all things? Through the knowledge of him who hath called him. There could not anything be given, pertaining to life an godliness, withou8t knowledge. Woe! woe! woe to

Christendom! - especially the divines and priests if this be true.
"Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this." (Teachings, p. 305.)
3. All things that pertain unto life and godliness] The true saints have every doctrine, law, key, and power needed to gain eternal life and become like God.
Called us to glory and virtue] Called us to that eternal life which none but the clean can inherit, for "no unclean thing can enter into his kingdom." (3 Ne. 27:19.)
4. Exceeding great and precious promises] Promises of eternal life, which is "the greatest of all the gifts of God." (D. & C. 14:7.)
Partakers of the divine nature] Become as God is, enjoying to the full every characteristic, perfection, and attribute which he possesses and which dwell in him independently.
5-19. Joseph Smith said: "Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of god; yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy that to hear the voice of God saying, this is my beloved Son.
"Now for the secret and grand key. Though they might here the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint-heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.
"Compare this principle once with Christendom at the present day, and were are they, with all their boasted religion, piety and sacredness while at the same time they are crying out against prophets, apostles, angels, revelations, prophesying and visions, etc. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it." (Teachings, pp. 298-299.)
5-7. The attributes of godliness here listed are the ones which qualify the Lord's ministers for effective service on his errand, and all his saints for eternal life in his kingdom. Salvation must be won, and to go where God is, we must be like him; and to be like him we must possess the character, perfections, and attributes which he possesses. "And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:5-6.)
5. Faith] See Commentary I, pp. 523-525; Mormon doctrine, 2nd ed., pp. 261-267.
Virtue] Moral excellence and rectitude in every field, including personal chastity. To his saints the lord decrees: "Ye must practice virtue and

holiness before me continually." (D. & C. 46:33.)
Knowledge] An understanding of and familiarity with gospel truth; a clear perception of eternal truth; enlightenment and learning about God and his laws. Thus, "A man is saved no faster than he gets knowledge" (Teachings, p.217), of God and his laws; and "It is impossible for a man to be saved in ignorance" (D. & C. 131:6), of Jesus Christ and the saving principles of the gospel. Accordingly, "the word of knowledge" (1 Cor. 12:8) is one of the gifts of the Spirit.
6. Temperance] See Commentary ii, pp. 482-484.
Patience] See Jas. 5:7-11.
Godliness] See 2 Tim. 2:14-26.
7. Brotherly kindness] "In their pursuit of godly graces the saints are exhorted, 'And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.' (Eph. 4:32; D. & C. 4:6; 121:42.) Kindness embraces an interest in another's welfare and a disposition to be helpful. The kind are tender, gracious, benevolent, well-disposed, and exhibit sympathy and humanness toward their fellow men." (Mormon doctrine, 2nd ed., pp. 413-414.)
Charity] See Commentary II, pp. 377-380.
8. None can comprehend the knowledge of God, of Christ, and of the gospel unless he himself possesses the attributes of godliness, for the knowledge of spiritual things comes only by revelation, and until a person gains godly attributes he cannot receive the Spirit from whom revelations comes.
9. Purged from his old sins] By baptism and the receipt of the gift of the Holy Ghost.
10. Those who keep the commandments shall be saved; they cannot fall; and every saint who walks continually in paths of truth and righteousness shall have his calling and election made sure.
11. Those saints who keep the commandments shall gain an inheritance in the highest heaven in the celestial kingdom.
13. I am in the tabernacle] 14. Shortly I must put off this tabernacle] Peter here recounts his experience with James and John on the Mount of Transfiguration when those chosen three were eyewitnesses of our Lord's transfiguration and when they heard the voice of the Father, and then says there is something even greater than this. "And what could be more sure? When he was transfigured on the mount, what could be more sure to them?" the Prophet asks. (Teachings, p. 303.) The answer is to gain the personal revelation that one is sealed up unto eternal life.
19. "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D. & C. 131:5.) "The anointing and sealing is to be called, elected and made sure." (Teachings, p. 323.) "Let us suppose a case," the Prophet says. "Suppose the great God who dwells in heaven should reveal himself to Father Cutler here, by the opening heavens, and tell him, I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven; you have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of
elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.... Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it." (Teachings, p. 338.)
Until the day dawn, and the day star arise in your hearts] Until the Second Coming of the Lord; until the Millennial day dawns; until the day when "the

root and the offspring of David" who is "the bright and morning star" (Rev. 22:16) shall rein personally on earth and be the companion, confidant, and friend of those whose calling and election is sure and who are thus called forth as "kings and priests" to live and "reign on earth" (Rev. 5:10) with him a thousand years.

The Millennial Messiah
The Second Coming of the Son of Man
Bruce R. McConkie
Deseret Book Company
Salt Lake City, Utah
The Day of the Second Comforter

There is a divine outpouring of heavenly grace and power that exceeds anything else known to men or angels. There is a Spirit-conferred gift that is greater than anything else of which the human mind can conceive. There is a spiritual endowment so wondrous and great, so beyond comprehension and understanding, so divine and godlike in its nature, that it cannot be described in words. It can only be felt by the power of the Spirit. Those only who are the peers of the prophets and who mingle with seers on equal terms; those only who like Isaiah and Ezekiel and John and Paul have laid their all on the altar and have risen above every carnal desire; those only who are in harmony with the Lord and his Spirit and who keep his commandments as they are kept by the angels of God in heaven - they alone can receive this gift. It is called the Second comforter.

Our blessed Lord - alone with the Twelve in the upper room a few hours before he went to Gethsemane, were great gouts of blood would drop from every pore as he bore the sins of all men; and a few hours before, on the cross of Calvary, he would cry, "It is finished," and permit his spirit to leave the body - our blessed Lord gave his beloved friends this promise: "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." Christ after his death will come to them. They will see him, and he will comfort them. Yea, they will both see him and feel the nail marks in his hands and in his feet and thrust their hands into his riven side. He will eat before them, and their sorrow will be turned into joy. And because of his glorious rising from the Arimathean's tomb, they too shall conquer death and break the shackles of the grave.

"At that day ye shall know that I am in my Father, and ye in me, and I in you." They will be one with him as he is one with his Father. "He tat hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him." The promise is not theirs alone - the Twelve are but the pattern; all that they receive will come also to every faithful person who abides the law that entitles him to receive the same gifts and blessings. Jesus, after his death and resurrection, will manifest himself to all who have faith enough to rend the veil and see their Lord.

Jesus was then asked: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" His reply: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:18-23.) Not only will the Lord Jesus appear to the faithful, but he, in his goodness and grace, will also manifest the Father. Mortal man will see the Father and the Son. And that there will be no doubt as to the meaning of our Lord's words, it is written in our revelations: "John 14:23-The appearing of the Father and the Son, in that verse, is a personal appearance: and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D&C 130:3.)

There are, of course, two Comforters. The Holy Ghost is the Comforter offered the saints in connection with baptism. He is a revelator and a sanctifier; he is the Holy Spirit. The gift of the Holy Ghost is the right to the constant companionship of this member of the Godhead based on faithfulness. "Now what is this other Comforter?" the Prophet Joseph Smith asked. He answer: "It is no more nor less that the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions - Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn." (Teachings, pp. 150-51.)

Those who receive the Second Comforter shall see the Lord. He will attend them, appear to them from time to time, and teach them face to face. It was so with the ancient Twelve after Jesus arose from the dead; it will be so with all who attain like spiritual heights, for God is no respecter of persons. Obedience to the same laws always brings the same blessings. Thus the divine word acclaims: "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

Those who receive the Second Comforter see the visions of eternity and have a perfect knowledge of the mysteries of the kingdom. " And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old," saith the Lord, "and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. and their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will - yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." (D&C 76:7-10.) Among those who received the Second comforter are the three Nephites, whom we have been using as a pattern and type of what men will be like in the millennium. These three American apostles "were caught up into heaven, and saw and heard unspeakable things. And it was forbidden them that they should utter; neither was it given unto them power that they could utter the things which they saw an heard: and whether they were in the body of out of the body, they could not tell; for it did seem unto them like a transfiguration of them, that they were changed from this body of flesh into an immortal state, that they could behold the things of God." (3 Ne. 28:13-15.)

Now, having in mind these concepts about the Second Comforter, and knowing that all those who so obtain have their callings and elections made sure, let us catch the vision, if we can, of one of the great prophetic utterances of Jeremiah. "Behold, the days come, saith the Lord" - and we shall soon show that the days involved are millennial - "that I will make a new covenant with the house of Israel, and with the house of Judah." Hear it and mark it well: it will be a new covenant, and new and an everlasting covenant; it will be the fulness of the everlasting gospel, not in name only, but in fact and in deed, in active operation in the lives of men. It will be "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they bake, although I was an husband unto them, saith the Lord." When the Lord brought

Israel out of Egypt he offered them the fulness of the gospel. Moses held the Melchizedek Priesthood, and his people could have lived the higher gospel law had they chosen to do so. But they broke not only the gospel covenant but also the Mosaic or lesser covenant, at least in large measure.

"But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." There will be a day when latter-day Israel will serve the Lord with all their hearts and make themselves worthy of the fulness of his glory. "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.)

Joseph Smith tells us that Jeremiah's prophecy will be fulfilled during the Millennium. The Prophet speaks of making one's calling and election sure and of the sealing power whereby "we may be sealed up unto the day of redemption." Then he says: "This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest." These are the very words of Jeremiah's prophecy; nd they will find their complete fulfillment among those "who remain," those who abide the day, those who gain and inheritance on the new earth when it receives its paradisiacal glory again. "How is this to be done?" the Prophet asks. How shall men come to know the Lord and understand all the hidden mysteries of his Kingdom without a teacher? His answer: "It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation." (Teachings, p. 149.)

Men will know God in the millennial day because they see him. He will teach them face to face. They will know the mysteries of his kingdom because they are caught up to the third heaven, as was Paul. They will receive the Second Comforter. The millennial day is the day of the Second Comforter, and whereas but few have been blessed with this divine association in times past, great hosts will be so blessed in times to come.

What, then, will be the nature of worship during the Millennium? It will be pure and perfect, and through it men will become inheritors of eternal life. And in this connection, be it known that it is the privilege of the saints today to separate themselves from the world and to receive millennial blessings in their lives. and any person who today abides the laws that will be kept during the Millennium will receive, here and now, the spirit and blessings of the Millennium in his life, even though he is surrounded by a world of sin and evil. And so we say, in the language of Joseph Smith as he finished the record of the vision of the three degrees of glory: "Great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; To whom he grants this privilege of seeing and knowing for themselves; That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion forever and ever. Amen." (D&C 76:114-119.)

THE DOCTRINE OF MAKING YOUR CALLING AND ELECTION SURE
(Lesson Notes)

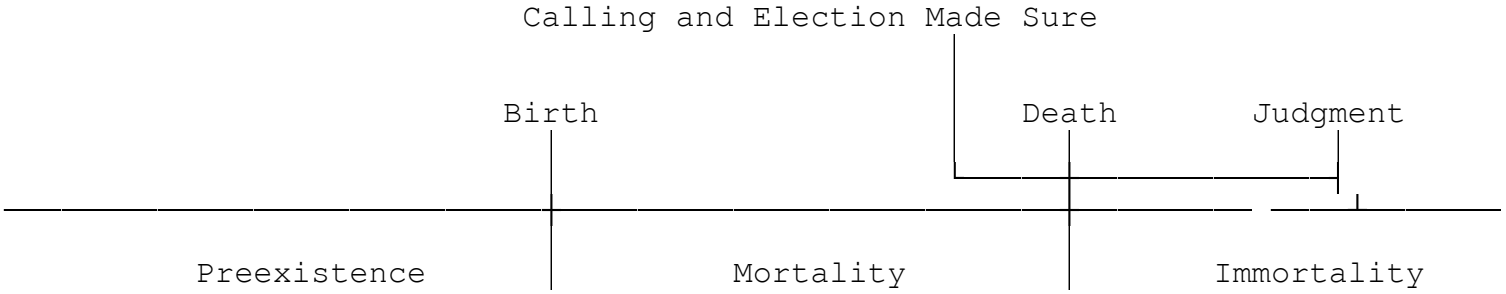
Lisle G Brown
December 6, 1987

Scriptural reference

> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall:
> For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:10-11.)

Definition

> "To have one's calling and election made sure is to be [1] sealed up unto eternal life; [2] it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; [3] it is to receive the assurance of godhood; [4] its is, in effect, to have the day of judgment advanced, so that an inheritance of all glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is 'set down' with his 'Father in his throne.'" (Bruce R. McConkie, Doctrinal New Testament Commentary, 3:331.)



Two Ways to Make Your Calling and Election Sure

> By obtaining the more sure word of prophecy, through personal revelation and hearing the voice of God declare that you are sealed up to eternal life.
>
> Through the power of the priesthood, by receiving the fulness of the ordinances of the priesthood wherein the Prophet of God (or his designated representative) seals you up to eternal life with the Holy Spirit of Promise.
>
> The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of

prophecy, though the power of the priesthood. (D&C 131:5.)

The More Sure Word of Prophecy

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart. (2 Peter 1:19.)

"There are three grand keys to unlock the whole [first] chapter [of 2 Peter]. First, what is [the] knowledge of God. Second, what is it to make your calling and election sure. Third and last is how to make our calling and election sure. Ans[wer], it is to obtain a promise from God for myself that I have eternal life, that is the more sure word of prophecy." (WJS, 209.)

"Now, there is some grand secret here [in first chapter of 2 Peter], and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And through they heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy. . . . Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this is no evidence that their calling and election was made sure, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God." (TPJS, 208.)

"After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, and then it will be his privilege to receive the other Comforter, which he Lord hath promised the Saints. . . ." (TPJS, 150.)

"[What then is] making your calling and election sure. [It is to hear] the voice Jesus saying, My beloved thou shalt have eternal life. Brethren never cease struggling until you have this evidence. Take heed both before and after obtaining this more sure word of prophecy." (WJS, 208.)

Examples of the More Sure Word of Prophecy

Enos (Enos 5, 27.)

Alma (Mosiah 26:20.)

Nephite Twelve (3 Nephi 28:1-3.)

Moroni (Ether 12:37.)

Paul (2 Timothy 4:6-8.)

Joseph Smith (D&C 132:49.)

Being Sealed up to Eternal Life by the Power of the Priesthood:

In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of Promise
Which is the ernest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption. (Ephesians 1:13-14.)

Joseph Smith holds the sealing keys of the priesthood, he is the one "who is anointed both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power." (D&C 132:9.)

Hyrum Smith receives sealing blessings of the priesthood, "even the Holy Spirit of Promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation may come upon you." (D&C 124:124.)

". . . Joseph Smith used many times the phrase 'Holy Spirit of promise' [in] reference to the concept of 'making your calling and election sure' or 'being sealed up to eternal life.' Thus, when the Holy Spirit (who was the one appointed by the Father to give final sanctioning authority to all priesthood blessings) receives authori-zation from Jesus Christ to unmistakably 'seal' the promise of eternal life on a worthy individual, he is placing the seals of the highest gospel ordinances in his office as Holy Spirit of Promise. The Prophet [Joseph Smith] expressed this concept in his poetic rendition of D&C 76 (vs. 53):

For these overcome, by their faith and their works, Being tried in their life-time, as purified gold, And seal'd by the [Holy] Spirit of promise, to life [eternal]By men called of God, as was Aaron of old. (Times and Seasons, 4 [Feb. 1843]: 84.) (WJS, 26.)

". . .the servants of God are sealed in their foreheads which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure." (TPJS, 231.)

"The anointing and sealing is to be called, elected and made sure." (TPJS, 323.) President Spencer W. Kimball modified this statement as follows: "The anointing and sealing is to be called, elected, and the election made sure." (Ensign [May 1978]: 48.)

The ordinances of the Priesthood lead to being sealed up to eternal life.

And this greater priesthood administereth the gospel and holdeth the keys of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest in the flesh;

For without this no man can see the face of God and live, even the Father, and live. (D&C 84:19-22.)

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all spiritual blessings of the church ---

To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and the Church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D&C 107:18-19.)

Baptism: Cleanse us from our own sins; take upon us the name of Jesus Christ; become his sons and daughters. (Romans 5:1-2; Titus 3:5; 2 Nephi 31:17; D&C 19:31; 20:30; 39:6; 68: 27; 76:52.)

Confirmation: Receive the Holy Ghost; membership in the Church of Jesus Christ. (Alma 13:11-12; Moroni 6:4; D&C 20:41; 33:15; 39:6; 84:34; 103:17.)

Melchizedek Priesthood ordination: Man becomes a servant of the Lord -- threefold responsibility: missionary work; perfect the Saints; and redeem the dead. (Ezekiel 3:17-21; Romans 6:22; D&C 11:30; 43:25; 84:31-39; 93:46.)

Washing: Man to become clean from the blood and sins of this generation; woman pronounced clean every whit as long as she remains faithful. (Ezekiel 3:17-12; D&C 124:37, 39.)

Anointing: Man to become a king and a priest unto the Most High God; woman to become a queen and priestess to her husband. (Acts 10:38; 1 John 2:20, 27; D&C 76:56-57.)

Garment and New Name: Men and women receive the Garment of the Holy Priesthood and a new name. (Genesis 3:21; 2 Corinthians 4:10; Galatians 6:17; Ephesians 6:16; Revelations 2:17; D&C 27:17; 130:10-11.)

Endowment: To receive instructions, enter into certain covenants; clothed in the robes of the priesthood; obtain the keys of the priesthood; participate in the true order of prayer; learn how to approach God and be recognized. (Mark 11:25; Ephesians 6:13-18; 1 Timothy 2:-9; D&C 27:15-18; 38:32; 43:16; 105:11-12; 124:34,95,9 7.)

Sealing in Marriage: Woman sealed to a man; man establishes his claim to a wife; man receives the keys of his kingdom; couple charged to multiply and replenish the earth; both promised the first resurrection, but only if faithful. (Genesis 2:24; 1 Corinthians 11:11; Hebrews 13:4; D&C 131:1-4; 132:19-120, 26-27.)

Washing of Feet: Man cleansed from the blood and sins of this generation and pronounced clean every whit. (Ezekiel 3:17-21; John 13:4-10; Acts 20:25-27; 2 Nephi 9:44; Jacob 1:19; D&C 88:138-141.)

Second Anointing: Man ordained a king and a priest and woman a queen and a priestess; both receive the fulness of the priesthood; both sealed up to eternal life with the Holy Spirit of Promise; become a son or daughter of God; entrance into the Church of the First Born. (2 Peter 1:10; 1 John 2:20, 25-27; Revelations 1:6; 5:10; D&C 76:56-57; 124:28, 124; 132:19-20.)

Washing and Anointing for Burial: Wife establishes her claim on her husband; prepares him for burial. The couple are now one flesh and heirs together of the grace of eternal life. (Genesis 2:24; Luke 7:36-39; John 12:1-7; Ephesians 5:31; 1 Peter 3;7.)

The More Sure Word of Prophecy and the ordinances of the priesthood.

Although a man may obtain the More Sure Word of Prophecy, he stills need to receive all of the ordinances of the priesthood, in order to receive the fulness of the priesthood and to establish his kingdom in the eternities.

Example of a man receiving not only the More Sure Word of Prophecy, but also being sealed up to eternal life by the power of the priesthood and the seal of the Holy Spirit of Promise --- Heber C. Kimball:

Revelation to Heber C. Kimball, dated 6 April 1839: ". . . thy name is written in heaven, no more to be blotted out." That is, Elder Kimball was assured eternal life in the Celestial kingdom, receiving the More Sure Word of Prophecy. (O.F. Whitney, Life of Heber C. Kimball, p. 241.)

Heber C. Kimball washed, anointed and endowed on 4 May 1842. (History of the Church, 5:1-2.)

Heber C. Kimball and Vilate Kimball were sealed as husband and wife in Spring of 1842. (Whitney, Kimball, p. 325.)

Heber C. Kimball and Vilate Kimball received the fulness of the priesthood ordinances on 20 January 1844. (Wilford Woodruff Journal, 20 Jan. 1844, CA.)

Vilate Kimball washed and anointed feet Heber C. Kimball on 1 April 1844. (Heber C. Kimball Journal, 1 April 1844, CA.)

Conclusion

"I know it is possible for men to so live that they may hear his

voice and know his words and to receive 'the Holy Spirit of Promise' while here in mortality is possible. ". . . I. . . exhort you to go on and continue to call upon God until (by the more sure word of prophecy) you make your calling and election sure for yourselves." (Marion G. Romney, Improvement Era, [December 1965]: 1116.)

"I should think that all faithful Later-day saints would want that more sure word of prophecy, that they are sealed in the heavens and had the promise of eternal life in the kingdom of God. . . . And I bear further witness that such person who, having come this far, will follow the Prophet's admonition to 'continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God,' may obtain the more sure word of prophecy. That the Lord will bless all of us priesthood bearers that we will so understand these great truths, that in the end we shall, by making our calling and election sure, enjoy the full light of Christ, I humbly pray." (Marion G. Romney, Ensign, [May 1977]: 45.)

"Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise [of eternal life] until you obtain it." (TPJS, 299.)

Doctrines of Salvation
Sermons and Writings of
JOSEPH FIELDING SMITH

Compiled by
BRUCE R. MCCONKIE
VOLUME II
BOOKCRAFT
Salt lake City, Utah

MAKING OUR CALLING AND ELECTION SURE.

Those who press forward in righteousness, living by every word of revealed truth, have power to make their calling and election sure. they receive the more sure word of prophecy and knowing by revelation and the authority of the priesthood that they are sealed up unto eternal life. They are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. But the mere fact of being married fro time and eternity in the temple, standing alone, does not give them this guarantee. blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties. [Also, read D&C 131:5-6; 132:7,18-19,26.] Peter tells how the saints may make their calling and election sure in these words: "Grace and peace be multiplied unto you through the knowledge of god, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. "And beside this, giving all diligence, add to you faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.
"For if these things be in you, and abound, they make you that ye shall

neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ....
"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (Smith, op. cit., pp. 149-151, 298, 305; 2 Pet. 1:2-19; eph. 1:13-14; John 14:12-27; d. & c. 88:4; 124:124; 130:3; 131:5; 132:19-27, 49; 3 Ne 28:10.)

HISTORY OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS.
PERIOD I.
History of Joseph Smith, the Prophet.
by HIMSELF
VOLUME V.
1960

CHAPTER XX.

Salvation Through Knowledge
p. 388-389

It is not wisdom that we should have all knowledge at once presented before us; but that we should have al little at a time; then we can comprehend it. President Smith then read the 2nd Epistle of Peter, 1st chapter, 16th to the last verses, and dwelt upon the 19th verse with some remarks.

Add to your faith Knowledge, &c. The principle of knowledge is the principle of salvation. **This principle can be comprehended by the faithful and diligent: <u>and every one that does not obtain knowledge sufficient to be saved will be condemed.</u>** [Calling and Election sure. Priesthood or Christ, Holy Ghost, Father and self.....] The principle of salvation is given us through the knowledge of Jesus Christ.
Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet **<u>in this world</u>, and then are we saved**, of Jesus, who was to reign until He had put **all enemies under His feet, and the last enemy was <u>death</u>.**
[Overcome the world: Dream of David O'Mckay's, knowledge through second annointing and Holy Ghost. Why is this necessary in this world, because we can't have victory over death, we can't be resurrected to a glory, this is why it has to be done in this earth. Nothing is sealed in heaven, Even when the Father took Mary the Mother of Jesus his Son to wive he descended to be sealed on earth, because there is no sealing or giving in marriage in heaven...]
Perhaps there are principles here that few men have thought of. <u>No person can have this salvation except through a tabernacle.</u>
Now, in this world, mankind are naturally selfish, ambitious and striving to excell one above another; yet some are willing to build up others as well as themselves. So in the other world there are a varity of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment. So the devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy--any person that he can find that will yield to him, he will bind him,

and take possession of the body and reign there, glorying in it mightily, not caring that he had got merely a stolen body; and by-and-by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The devil steals a tabernacle because he has not one of his own: but if he steals one, he is always liable to be turned out of doors. Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, &c., yet he exhorts them to make their **calling and election sure.** And though they had heard and audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have **a more sure word of prophecy**, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have **a more sure word of prophecy** than to hear the voice of God saying, This is my beloved Son, &c. Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their **election and calling was made sure**, that they had a part with Christ, and were joint heirs with Him. They then would want that **more sure word of prophecy**, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour and trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Calling and Election to be Made Sure
p. 402-403

Contend earnestly for the like precious faith and the Apostle Peter, "and add to your faith virtue," knowledge, temperance, patience, godliness, brotherly kindness, charity; "for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Another point, after having all these qualifications, he lays this injunction upon the people "to make your **calling and election sure.**" He is emphatic upon this subject--after adding all this virtue knowledge, &c., "Make your **calling and election sure.**" What is the secret--the starting point? "According as His divine power hath given unto us all things that pertain unto life and godliness." How did he obtain all things? Through the knowledge of Him who hath called him. there could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!--especially the divines and priests if this be true. Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. **[Dave: you need all the ordinances to be saved, you need to have your second anointing to be able to be resurrected and triumph over death, and this is a fulness of the priesthood, otherwise you have to lie in your grave until you get this because there is nothing sealed in heaven.....]** A knowledge of the priesthood alone will do this..... [A fulness of the priesthood, a knowledge of hearing the than you shall come forth in the morning of the first or next resurrection clothed in.....] The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have received no bodies, or kept not their first estate, like the devil. The punishment of the devil was that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.

The design of the great God in sending us into this world, and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present. We have no **claim** in our eternal compact, in relation to eternal things, unless our **actions** and **contracts** and all things tend to this end. [D&C 132:7, 18, 19, 26] **But after all this, you have got to make your calling and election sure.** If this injunction would lie largely on to whom it was spoken, how much more those of the present generation!
1st key: Knowledge is the power of salvation. [Priesthood ordinances ie baptism by water, endowments, anointings, sealings????, the priesthood???] 2nd key: Make your calling and election sure. [Holy Ghost and Priesthood. see Abraham facsimile] 3rd key: It is one thing to be on the mount and hear the excellent voice. &c., &c., and another to hear the voice declare to you, You have a part and lot in that kingdom. [Let him enter, by the Father, Son, Holy Ghost and self, is speeded up and advanced, "You have a part and lot in that kingdom." See Abraham Facsimile.]

VOLUME VI.

Life Eternal
A Series of Four Lectures
By
Lynn A. McKinlay
*****
Delivered to
THE YOUNG PEOPLE'S TEMPLE GROUP
of the
South Davis Stake
Deseret Book Company
Salt Lake City, Utah
1975
Pages 147-151

CALLING AND ELECTION MADE SURE

Another doctrine that has to do with the Fulness of the priesthood is that, by faithful obedience in daily living, after having received the laws and ordinances of the Priesthood by promise first in the temple, we are given instruction, agreeable to holy writ and modern prophets, that it is possible for us in this world to make our calling and election sure. We shouldn't suppose that in some vague inexplainable way that that will all be taken care of in the next world, and that we don't need to be concerned about it now. Consistent with the plan of eternal life as explained thoroughly by the Prophet Joseph Smith, the attaining of the magnificent objective should be the magnetic goal of every true Latter-day Saint, as the crowning achievement of his mortal life. He should fasten his mind upon it and nurture the hope of it within his bosom, as the most powerful motivating force of his whole soul.

Included in a discourse given by the prophet Joseph Smith, on may 12, 1844, (Documentary History of the Church, vol.6, pp. 363-7) are these striking statements:

> "The Savior has the words of eternal life. Nothing else can profit us... I advise all to go on to perfection, and search deeper and deeper into

the mysteries of Godliness."

Then he immediately explains himself by giving the proper direction to tat search:

"A man can do nothing for himself unless God direct him in the right way; and the priesthood is revealed for that purpose... Oh! I beseech you to go forward, go forward and make your calling and election sure."

Second Peter 1: 10 reads: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:"
And in verse 19 he adds:
"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Joseph Smith's commenting on this first Chapter of II Peter says: (Joseph Smith's Teachings, pp. 298-301)

"Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, 'whereunto ye do well that ye take heed as unto a light shining in a dark place.' Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son?
"Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ and were joint heirs with Him. They then would want that more sure word of prophecy that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them it was an anchor sure and steadfast. Through the thunders might roll, and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble, and tribulation. Then knowledge through our Lord and savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven."

The Prophet adds, (p. 301, Teachings),

"The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy priesthood. It is impossible for a man to be saved in ignorance." [See also D&C 131:5-6.]

Accompanying a man's knowledge that his calling and election are made sure is a special and sacred privilege, as indicated again by the Prophet Joseph (pp. 150-151, Teachings):

"When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th Chapter, from the 12th to the 27th verse.- Now what is this other Comforter? It is no more or

less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God and this is the state and place the ancient Saints arrived at when they had such glorious visions-Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn."

The knowledge that a man's calling and election had been made sure, to come by the more sure word of prophecy, then, was to be by revelation and the spirit of prophecy through the power of the Holy Priesthood, according to the words of Prophet Joseph Smith. Who but God possesses power sufficient to search completely a human soul? Who but the Prophet, endowed with the power of God and filled with the spirit of revelation and prophecy and holding all the keys of the Holy Priesthood, could discern the worthy and bestow such a mighty blessing? Yet the faithful Saints are promised this when they have been thoroughly proven, and have shown conclusively that they are "determined to serve Him at all hazards." (Teachings, p. 150) But until they have purified themselves, have perfect love and are sealed up to eternal life, they may fall. We live by the power inherent in the ordinances, within the limits of our repentance and faith, in hope only, until we have the final assurance that we are wholly cleansed and acceptable before Him. and if we should struggle and sacrifice and labor our whole lives through the still not be called by revelation and the spirit of prophecy in this world, we should now weary, or faint or lose hope until our final breath, for God will surely recognize and accept every righteous effort on our part. And each noble thought or word or deed that bears witness of the Savior will bring us closer to that eventual goal, which can be realized by us beyond the veil, with the necessary ordinances performed for us in a holy place prepared.

View of Conditions in the Present Dispensation

And now, let us take a quick look at the immediate situation in the dispensation of the fulness of Times. We, as young temple workers, have come so far along the way that we have now received by covenant the ordinances and keys of the Fulness of the Priesthood by promise, and that promise sealed upon us by authority, that through a life of continued diligence and faithfulness in God's Kingdom here on earth, we will one day be sealed up as actual kings and priests, queens and priestesses in the household of God, to inherit our exaltation-the highest blessings of the Celestial Kingdom-throughout all eternity, as indicated int eh Doctrine and Covenants 76:53-56. These sacred blessings are the things the Lord has said He has kept hid from the world, from the foundation of the world.

CALLING AND ELECTION

by

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Graduate Religion 542

Gospel Mysteries

Dr. Russell Rich
Summer School
July 15, 1968

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MAKING ONE'S CALLING AND ELECTION SURE

I. Objective of this Paper

In my opinion, the group of revelations found in the Doctrine and Covenants contains some of the most important information that has ever been revealed throughout the history of the world. In one of the shorter sections of the Doctrine and Covenants, section 131, there are two verses containing only forty-three words, that I feel carry a wealth of meaning; two verses that all too few people understand and appreciate; two verses that have a message of vital importance to every Latter-day Saint. These verses are verses five and six of Section 131 and read as follows"

> The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance.(1)

> The objective of this paper is to analyze, research, and bring together materials which will aid in the understanding and meaning of the above verses in the hope that with an increase of understanding and appreciation, the reader will have as one of his goals in life the desire to receive the more sure word of prophecy.

II. Importance of This Scripture

Dr. Sidney B. Sperry, of the religion faculty of the Brigham Young University, in his book, Doctrine and Covenants Compendium, says the following:

> In verses 5 and 6 [of section 131] the prophet reveals some things so important the EVERY LATTER-DAY SAINT should take them to heart.(2)

> Dr. Sperry then quotes verses 5 and 6 of the 131st section of the Doctrine and Covenants:

> The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance.

Dr. Sperry then goes on to Say:

> A proper understanding of this scripture will go far to convince one that it is ONE OF THE GREATEST PASSAGES IN ALL OF HOLY WRIT. Nor will it be hard to understand why the prophet thought Peter's writings to be the most sublime of all the ancient Apostles.(3)
>
> After discussing the principal found in the above quoted verses, Dr. Sperry concludes by saying:
>
> The prophet urged our people to understand the "Sure word of prophecy" and obtain it. Unfortunately, today most of us do not pay the spiritual price necessary to obtain the absolute assurance that we are sealed up unto eternal life. We are the losers, and we have no one to blame but ourselves.(4)
>
> Just what do these verses mean? Is there a way to "know" you are "sealed up unto eternal life?" Is it possible for a person to "know", even before death, that he will become exalted and become even as God? Do the Latter-day Saints have a teaching which is, in some respects, similar to many Christian denominations in which a person may reach a "saved" condition? Or is this Christian Doctrine a perversion of a correct principle? I feel that the answers to these questions is an emphatic "Yes." In my opinion, not only is it possible to know one is sealed up unto eternal life, but it is the duty and obligation (and should be the goal) of every Latter-day Saint.

III.<u>A Doctrine that Should be Taught</u>

I am of the opinion that this doctrine should be taught to the members of the Church much more than it is. I feel that many Church members believe that if they have been in the waters of baptism, been confirmed, and [receive their] temple ordiances that that's about all there is to [salvation] as long as they don't commit any great sin and still remain active in the Church. I feel that all too few members of the Church have any definite spiritual goals or objectives, such as becoming sanctified, or being sealed up unto eternal life. In face, how many members of the Church know anything about such doctrines? I feel that being "sealed up" should be the goal of every Latter-day Saint.

The Prophet Joseph Smith felt that the doctrine of election, or being sealed up unto eternal life, should be taught. He said:

> The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.
>
> The prophet then continues:
>
> This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord: for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other

> Comforter spoken of, which will be manifest by revelation. (Italics Added)(5)
>
> This statement by the prophet gives us three very important principles:

1.The doctrine of being "sealed up unto eternal life" should be taught, in its proper place.

2.The "least saint" within the Church can enjoy the same blessings and know "all things" as much as the Twelve Apostles, or General Authorities, or even the President and Prophet of teh Church as fast as he gains knowledge and prepares himself for these blessings.
3.That one being sealed up unto eternal life, or making ones calling and elections sure, gives this person, according to the will of the Lord, the right and priciledge of receiving the second comforter, which we will discuss later on.

Apparently, this promise of being sealed up is still with the saints today as well as in olden time, for I have read a patriarchal blessing in which a person was promised his "calling and election" would be made sure.

IV.<u>Many Exhortations to Make One's Calling and Elections Sure</u>

It seems that in the dispensation of the Meridian of Time, as well as in our own dispensation, the Church leaders have constantly encouraged and exhorted the saints to reach a point in their perfection that they could come to the knowledge that they were sealed up unto eternal life.
We have already quoted the Prophet Joseph Smith, as well as Paul the Apostle, ehorting the saints to be sealed up unto eternal life. May I quote now Peter of old as he encouraged the saints to make their calling and election sure. This particular sermon by Peter seems to be the basis of most all sermons given in our dispensation.

[Dave:Here we see Peter who next to Christ will judge all the twelve tribes and other twelve apostles of nephites who is the President and holds the keys of the Miderian of time, and also Joseph Smith who holds the Keys of the fulness of the dispensation of time two these two great prophets all others will report to.... Both enfatically said that we Saints should make our calling and election sure as soon as we were able from the Prophets and twelve to the least Saint. This must mean something...]

After reading the saints of the blessings they enjoy he then encoruages them in the following way:

> 5. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;
> 6. And to knowledge temperance; and to temperance patience; ant to patience godliness;
> 7. And to godliness brotherly kindness; and to brotherly kindness charity.
> 8. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
> 9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was pruged from his old sins.

10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, **ye shall never fall**:... (Italics added)

[Dave: One question was asked to President Harold be Lee can one see the Savior without having this anointing (Second). Then answer is definetly, Joseph Smith did-God is no respecter of persons.... See if Abraham did... Samuel the Lamenite talked with the Lord in his youth. Paul saw the Lord on the road to tarses before he joined the true Church of Jesus Christ, Alma the Younger, The King of the Lamenites. Etc. Etc. What does this mean and how do the two link together. I did....]

Peter, continuing, made mention of teh fact that He had heard the voice of God while on the Mount of Transfiguration:

17. ...when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
18. And this voice which came from heaven we heard, when we were with him on the holy mount.
19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed,... (Italics added)(6)

TEACHINGS

OF THE

PROPHET JOSEPH SMITH

COMPILED BY

JOSEPH FIELDING SMITH

The Second Comforter

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other comforter, which the Lord hath promised the Saints, as is recorded int he testimony of St. John, in the 14th Chapter, from the 12th to the 27th verses.

Note the 16, 17, 18, 21, 23, verses:

"16. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;
"17. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth within you, and shall be in you.

"18. I will not leave you comfortless; I will come to you.
"21. He that hath my commandments, and keepeth them he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
"23. If a man love me, he will keep my words: and my Father will love him, and will come unto him, and make our abode with him."

Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter: that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions-Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born. (TPJS P. 150-151.)

Calling and Election

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to here the voice of God saying, This is my beloved Son.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes below, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge though the Lord an Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they, with all their boasted religion, piety and sacredness while at the same time they are crying out against prophets, apostles, angels, revelations, prophesying and visions, etc. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, etc. (TPJS P. 228-299.)

Calling and Election to be made Sure

contend earnestly for the like precious faith with the Apostle Peter, "and add

to your faith virtue," knowledge, temperance, patience, godliness, brotherly kindness, charity; "for if these things ge in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Another point, after having all these qualifications, he lays this injunction upon the people "to make your calling and election sure." He is emphatic upon this subject-after adding all this virtue, knowledge, etc., "Make your calling and election sure." What is the secret-the starting point? "According as His Divine power hath given unto us all things that pertain unto life and godliness." How did he obtain all things? Through the knowledge of Him who hath called him. There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!-especially the divines and priests if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this. (TPJS P. 305.)

CALLING AND ELECTION MADE SURE-TWO SEALS-MORE SURE WORD OF PROPHECY

The "sealing power" had reference to the early Mormon practice of "electing" certain members of the Church to be candidates to the celestial kingdom by the power of the priesthood. Beqinning in 1831, High Priest were given the authority to seal up individuals that were identified to them by revelation (D&C 68:12, and Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844 Donald Q. Cannon and Lyndon W. Cook, eds, [Salt Lake City: Deseret Book Company, 1983], pp. 20-21: "Br. Joseph Smith Jr. said that the order of the Highpriesthood is that they have power given them to seal up the Saints unto eternal life. And said it was the privilege of every Elder present to be ordained to the Highpriesthood"). This practice was discontinued sometine in 1835 not resumed until the Nauvoo period, and then only by express permission and direction of the Prophet. The Mormon doctrine of election differend form that of other religious groups in that the Saints believed that a person could fall from grace (by sin) after achieving grace (D&C 20:32) even though he might have been elected or "sealed" up unto eternal life. Such wilful sin would result in being delivered over to the buffetings of Satan.

Note that the use of the word "seal" as it relates to the anointings mentioned above meant that the promises or ordiances were being bound by the holy priesthood, not that these brethren were being sealed up unto eternal lifs. (Kirtland Elders' Quorum Record, 19 March 1836, footnotes.)

|v22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
(NewT:2 Corinthians 1:22)

|v13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
|v14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
(NewT:Ephesians 1:13-14)

Gospel Mysteries

|v30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
(NewT:Ephesians 4:30)

|v11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
(NewT:Hebrews 8:11)

|v34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.
(OldT:Jeremiah 31:34)

MORMON DOCTRINE
BY
BRUCE R. MCCONKIE

SECOND EDITION
BOOKCRAFT
SALT LAKE CITY, UTAH

1966
PAGES 109-110

CALLING AND ELECTION SURE

Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, making their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.)
Joseph Smith taught: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, **Son, thou shalt be exalted.** When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter." To receive the other Comforter is to have Christ appear to him and to see the visions of eternity. (Teachings, pp. 149-151.)
Thus, as the Prophet also said, "The more sure word of prophecy means a man's knowing that his is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D. & C. 131:5.) Those so favored of the Lord are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. That is, their exaltation is assured; their calling and election is

made sure, because they have obeyed the fulness of God's laws and have overcome the world. Though such persons "shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter in to their exaltation." (D. & C. 132:26.)

The Lord says to them: "Ye shall come forth in the first resurrection; . . . and shall inherit thrones, kingdome, principalities, and powers, dominions, all hights and depths." (D. & C. 132:19.) The Prophet, for one, had this seal placed upon him. That is, he knew "by revelation and the spirit of prophecy, through the power of the Holy Priesthood," that he would attain godhood in the world to come. To him Deity said: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D. & C. 132:49.)

It should be clearly understood that these high blessings are not part of celestial marriage. "Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties." (Doctrines of Salvation, vol. 2, pp. 46-47.)

DOCTRINAL NEW TESTAMENT COMMENTARY
VOLUME III
COLOSSIANS - REVELATION

BY
BRUCE R. MCCONKIE

BOOKCRAFT INC
SALT LAKE CITY, UTAH
1973
PAGES 323-355

The Second Epistle General of Peter

In his Second Epistle, the Chief Apostle discusses three doctrines of transcendent import:

1. Making our calling and election sure;

. . .Peter knew the doctrines of his Lord and had a blunt, rugged, emphatic way of presenting them that is marvelous to behold.

Nowhere else in ancient writ do we find the door so frankly opened to a knowledge of the course men must pursue to have their calling and election made sure; . . . .

"MAKE YOUR CALLING AND ELECTION SURE"

II PETER 1:1-19

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
6 And to knowledge temperance; and to temperance patience; and to patience godliness;
7 And to godliness brotherly kindness; and to brotherly kindness charity.
8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.
13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.
15 Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance.
16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
17 For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved son, in whom I am well pleased.
18 And this voice which came from heaven we heard, when we were with him in the holy mount.
19 We have also a more sure word of prophecy; whereunto ye do well that ye take head, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
I.V. II PETER 1:19.

19 We have **therefore** a more sure **knowledge** of the word of prophecy, **to which word of prophecy** ye do well that ye take heed, as unto a light **which** shineth in a dark place, until the day-dawn, and the day-star arise in your hearts;

"MAKING YOUR CALLING AND ELECTION SURE"

Among those who have received the gospel, and who are seeking diligently to live its laws and gain eternal life, there is an instinctive and determined desire to make their calling and election sure. Because they have tasted the good things of God and sipped from the fountain of eternal truth, they now seek the divine presence, where they shall know all things, have all power, all might, and all dominion, and in fact be like Him who is the great Prototype of all saved beings - God our Heavenly and Eternal Father. (D. & C. 132:20.) This is the end objective, the chief goal of all the faithful, and there is nothing greater in all eternity, "for there is no gift greater than the gift of salvation." (D. & C. 6:13.)
It is little wonder then that the Prophet Joseph Smith, particularly during the latter and crowing years of his mortal ministry, repeatedly exhorted the saints to press forward with that steadfastness in Christ which would enable them to make their calling and election sure. "I am going on in my

progression for eternal life," he said of himself; and then in fervent pleading to all the saints, he exclaimed: "Oh! I beseech you to go forward, go forward and make your calling and your election sure." (Teachings, p. 366.)
As a prelude to analyzing Peter's words on this subject-and they rank in spiritual grandeur and insight with those himself-as a prelude to this analysis, let us define and outline what is involved in having one's calling and election made sure, taking cautious heed the while to anchor each thought and concept to the revealed word and prophetic utterances.
Of necessity we must define some words and phrases in most pointed terms. Unless we know what they mean, in their scriptural contexts, we cannot comprehend what the Holy Spirit was teaching by the mouths of the prophets as he inspired those preachers o righteousness to use them. And since there is so much misunderstanding and misinformation where these glorious concepts are concerned, it will not be amiss to approach the subject in an organized and intelligent manner, building our house of understanding, brick upon brick, precept upon precept. The fact is that the doctrinal concepts in this field are fully set forth in the revelations, and all that is needed is to put the whole subject together in one well built structure, so that it becomes clear how each separate part fits into the one united whole. One brick or one window by itself does not show forth what the whole house is like; but each part fitly framed together with its fellow parts soon becomes a marvelous mansion which is gratifying to behold.

What is meant by calling? And who are the called of God

To be called is to be a member of the Church and kingdom of God on earth; it is to be numbered with the saints; it is to accept the gospel and receive the everlasting covenant; it is to have part and lot in the earthly Zion: it is to be born again, to be a son or a daughter of the Lord Jesus Christ; to have membership in the household of faith; it is to be on the path leading to eternal life and to have the hope of eternal glory; it is to have a conditional promise of eternal life; it is to be an inheritor of all of the blessings of the gospel, provided there is continued obedience to the laws and ordinances thereof.
Within this over-all framework, there are individual calls to positions of trust and responsibility, but these are simply assignments to labor on the Lord's errand, in particular places, for a time and a season. The call itself is to the gospel cause; it is not reserved for apostles and prophets or for the great and mighty in Israel; it is for all the members of the kingdom.
The call originates with God, is available because of his grace and goodness, and is offered to various peoples and nations according to his will and on his divine timetable. from the day of Jacob to the coming of Christ the house of Israel was the called and chosen people of the Lord. During the day of his mortal ministry our Lord limited the call to the lost sheep of the house of Israel. (Matt. 10:5-7.) After his resurrection he commanded his ministers to make the call available to all men. (Mark 16:15-16.) But only those who actually receive the gospel, who make the everlasting covenant, who cleave unto the truth and strive to live in harmony with the revealed word, only these are numbered among those whom the scriptures name as the called of the Lord.
Thus we find hosts of statements in holy writ telling who is called and what they have and may yet receive as a result thereof. For instance: On the day of Pentecost itself, as he began the ministry which would take the gospel from the house of Israel to the ends of the earth, Peter announced that the repentant, baptized converts "shall receive the gift of the Holy Ghost. For," said he, "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."
Later the chief apostle told members of the Church that they had been "called...out of darkness" into the "marvelous light" of the gospel (1 Pet. 2:9); that they were "called" to suffer in the cause of righteousness, that

thereby they "should inherit a blessing" (1 Pet. 2:21; 3:9); that their call came from God, by his grace, through "Christ Jesus," and was a call unto "eternal glory." (1 Pet. 5:10.) And accordingly Peter exhorted the saints to be holy "as he which hath called you is holy." (1 Pet. 1:15.)

Our friend Paul proclaims the same principles. He speaks of members of the Church a s "the called of Jesus Christ," as those who are "called to the saints" (Rom. 1:6-7; 1 Cor. 1:2; he says they are "called...into the grace of Christ" (Gal. 1:6); "called unto liberty" (Gal. 5:13); "called...to peace" (1 cor. 7:15, 17); "called" to "holiness" (1 Thess. 4:7; Heb. 3:1); :called: to the Lord's "kingdom and glory" (1 Thess. 2:12); and that all these calls come by "grace." (Gal. 1:15.)

Like Peter he teaches that the saints are called to "eternal life: (1 Tim. 6:12), called to "the promise of eternal inheritance" (Heb. 9:15), but he explains also that the Lord's calls are the result of foreordination and grow out of faithfulness in pre-existence. (2 Tim. 1:8-9.) "God hath from the beginning," that is, form before the foundations of the world, "chosen you [his saints] to salvation through sanctification of the Spirit of belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (2 Thess. 2:13-14.) That is, the saints were foreordained in the councils of eternity to believe the truth, to be sanctified, and to save their should; and then in this life they are called to that gospel whereby these eternal promises can be fulfilled.

In another glorious passage, Paul says: "We know that all things work together for good to them that love god, to them who are the called according to his purpose." That is, the Lord's hand governs and controls in the lives of those whom he, in his infinite foreknowledge, hath called to be his people. and then: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethern,: which is to say that god in his infinite wisdom foreordained the noble and great spirits in pre-existence to become like Christ, to gain glory, power and might like unto the Son of God, so that the son becomes the firstborn, as it were, among many exalted sons. And then in glorious conclusion: "Moreover whom he did predestinate [foreordain], them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:28-30.) Thus " the noble and great ones," who were chosen before they were born (Abra. 3:22-23), who were foreordained to have exaltation, are the ones whom God hath called in this life to be glorified through the gospel in due course.

With such a glorious hope before them, surely the saints should be encouraged to gain the promised rewards, and so Paul joins Peter in using the doctrine of calling as an occasion for exhortation. Let all the saints so "work" as to be "worthy of this calling," he says, in that day when the Lord "shall come to be glorified in his saints", (2 Thess. 1:10-11), and even of such a great one as himself he says: "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philip. 3:14.)

In modern revelation the Lord confirms the doctrine of his ancient apostles, speaks of our "calling and election in the church" (D. & C. 53:1; 41:2.) Since men are foreordained to gain exaltation, and since no man can be exalted without the priesthood, it is almost self-evident that worthy brethren were foreordained to receive the priesthood. And so we find Alma teaching that those who hold the Melchizedek Priesthood in this life were "called and prepared from the foundation of the world according to the foreknowledge of God." (Alma 13:1-12.) And Joseph Smith said, "Every man who has a calling to minister to the inhabitants of the world," and this includes all who hold the Melchizedek Priesthood, "was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose that I was ordained to this very office in that Grand Council." (Teachings, p. 365.)

Now what is meant by making a calling sure?

All blessings promised in connection with the callings of God are conditional; they are offered to men provided they obey the laws upon which their receipt is predicated. (D. & C. 130:20-21.) "For all who will have a blessing at my hands," the Lord says, "shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world." (D. & C. 132:5.)
It follows, then, that when the law has been lived to the full, the promised blessing is guaranteed. "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) Accordingly, when a man lives the law that qualifies him for eternal life, the Lord is bound by his own law to confer that greatest of all gifts upon him. And if by a long course of trial and obedience, while yet in this life, a man proves to the Lord that he was and will abide in the truth, the Lord accepts the exhibited devotion and issues his decree that the promised blessings shall be received. The calling, which up to that time was provisional, is then made sure. The receipt of the promised blessings are no longer conditional; they are guaranteed. Announcement is made that every gospel blessing shall be inherited.

What is meant by election? Who are the elect of God? To what have they been elected? And Why?

Election is akin to a synonymous with calling, and in a general sense the elect comprise the whole house of Israel. (Isa. 45:4; 65:9.) Jesus and Paul and Peter speak of the elect as the saints, as the faithful believers, as those who love the Lord and are seeking righteousness. (Matt. 24:22; Mark 13:20; Luke 18:7; Col. 3:12; 2 Tim. 2:10; Titus 1:1.) And the Lord in our day has promised to gather and save his elect. (D. & C. 29:7; 33:6; 35:20.) Paul speaks of the elect along with the called, setting forth that they are foreordained to be like Christ, that their conduct here is justified, and that they shall be glorified hereafter. (Rom. 8:28-30.) Peter specifies their high status is "according to the foreknowledge of God the Father: (1 Pet. 1:2), and Isaiah assures us that great blessings shall flow to them during the Millennial Era. (Isa. 65:22.)
But in the most express and proper usage of terms, "The elect of God comprise a very select group, an inner circle of faithful members of the Church.... They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. "As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, 'They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.'" (Mormon Doctrine, 2nd ed., p. 217.) See commentary II, pp. 267-269, 271-278, 283-285.

What is meant by making an election sure?

It is with election as with calling: the chosen of the Lord are offered all of the blessings of the gospel on condition of obedience of the Lord's laws; and they, having been tried and tested and found worthy in all things, eventually have a seal placed on their election which guarantees the receipt of the promised blessing.

What is meant by having one's calling and election made sure?

To have one's calling and election made sure is to be sealed up unto eternal life; it is to have the unconditional guarantee of exaltation in the highest heaven of the celestial world; it is to receive the assurance of godhood; it is, in effect, to have the day of judgment advanced, so that an inheritance of all the glory and honor of the Father's kingdom is assured prior to the day when the faithful actually enter into the divine presence to sit with Christ in his throne, even as he is "set down" with his "Father in his throne." (Rev. 3:21.)

What is the relationship between baptism and having one's calling and election made sure?

Baptism is the beginning of personal righteousness; it opens the door to celestial exaltation; it puts us on the path leading to eternal life. As Nephi expressed it, when we enter "the gate" of "repentance and baptism" and receive "a remission" of our sins "by fire and by the Holy Ghost," we are then on the " straight and narrow path which leads to eternal life."
Nephi then asks if we have thereby done all that is necessary to gain that glorious reward, and answers with an emphatic, No! "Ye must press forward with a steadfastness in Christ," he says, "having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2Ne. 31:17-21.)
That is to say, after baptism, after being called out of darkness into the light of the gospel; after having been numbered with the elect of god, we must receive the guarantees to which we have been called, and the assurances that appertain to our election, and which are given on a conditional basis only in baptism. We must have our calling and election made sure, and this high achievement grows out of and is the crowning reward of baptism.

What is the relationship between celestial marriage and having one's calling and election made sure?

In the same sense that baptism opens the door and starts repentant persons traveling on the path leading to eternal life, so also does celestial marriage. This holy order of matrimony also opens a door leading to celestial exaltation. "In the celestial glory there are three heavens or degrees; And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom; he cannot have an increase." (D. & C. 131:1-4.)
As everyone who has been married in the temple knows, those so united - by the power and authority of the holy priesthood and by virtue of the sealing power restored by Elijah - are promised an inheritance of glory, honor, power, and dominion in the kingdom of God. But, as with baptism, all the promises are conditional; they are specifically and pointedly stated as being contingent upon the subsequent faithfulness of the participating parties. If they keep the commandments after celestial marriage, their union continues in the life to come; if they do not conform to the standards of personal righteousness involved, their marriage is not of force when they die and they revert to their separate and single status.
Unfortunately some are confused on this point because of a misunderstanding of some of the truths revealed in the revelation on marriage. Because no person can gain exaltation or eternal life alone; because exaltation includes the continuation of the family unit in eternity; because the whole thrust of revealed religion is to perfect and center everything in the family; and because having one's calling and election made sure is the receipt of a guarantee of eternal life - it was the most natural thing in the world for the

Lord to reveal both the doctrine of eternal marriage and the doctrine of being sealed up unto eternal life (meaning having one's calling and election made sure) in one and the same revelation. In effect one grows out of the other. The one is a conditional promise of eternal life; the other is an unconditional promise.

Thus in Section 132, verse 19 begins by talking of celestial marriage in these words: "If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood," but then proceeds to consider the matter of having their callings and elections made sure by saying: "and it shall be said unto them [meaning that in addition to the marriage sealing, it shall be said unto them] - Ye shall come forth in the first resurrection;...and shall inherit thrones, kingdoms, principalities, and powers, dominions, nd heights nd depths - then...they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever."

That is to say, after celestial marriage; after entering into sacred covenants in the house of the Lord; after receiving the conditional promise of the continuation of the family unit in eternity; after receiving power to gain kingdoms and thrones - we must so live as to receive the guarantees to which we have thus been called, and the assurances that appertain to our election, and which are given on a conditional basis only in celestial marriage. as with baptism, so with celestial marriage; after the glorious promise of eternal life that is part of each of these covenants, we must press forward in righteousness until our calling and election is made sure; and this high achievement grows out of and is the crowing reward of celestial marriage.

What is the relationship between holding the holy Melchizedek Priesthood and having one's calling and election made sure?

The Melchizedek Priesthood is conferred with an oath and a covenant - a covenant on man's part that he will receive the priesthood and magnify his calling therein, and an oath on God's part that man shall, as a consequence, be "made like unto the son of God, abiding a priest continually." (Inspired Version, Heb. 7:3; D. & C. 84:33-44.) See Heb. &:1-3; 7:18-22. In other words, those who magnify their callings shall gain eternal life. But one cannot keep a covenant before it is made; a calling in the priesthood cannot be magnified until it is received. The covenant is the contract which sets forth the terms and conditions by obedience to which eternal life may be won; the obedience comes after the call; and when it is whole and complete, the worthy son has his calling and election made sure, and he inherits the promised reward.

Is having one's calling and election made sure the same as being sealed by the Holy Spirit of Promise?

The Holy Ghost is the Holy Spirit; he is the Holy Spirit promised the saints at baptism, or in other words the Holy Spirit of Promise, this exalted name-title signifying that the promised receipt of the Holy Spirit, as on the day of Pentecost, is the greatest gift man can receive in mortality.

The gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead based on faithfulness; it is bestowed with a promise that we shall receive revelation and be sanctified if we are true and faithful and so live as to qualify for the companionship of that Holy Spirit who will not dwell in an unclean temple. (1 Cor. 3:16-17; 6:19; Mosiah 2:37; Hela. 4:24.) The receipt of the promise is conditional! If after we receive the

promise, we then keep the commandment, we gain the companionship of this member of the Godhead, and not otherwise.

One of the functions assigned and delegated to the Holy spirit is to seal, and the following expressions are identical in thought content:

To be sealed by the Holy Spirit of Promise;
To be justified by the Spirit;
To be approved by the Lord; and
To be ratified by the Holy Ghost.

Accordingly, any act which is sealed by the Holy Spirit of Promise is one which is justified by the Spirit, one which is approved by the Lord, one which is ratified by the Holy Ghost. One of Paul's great concerns was that the saints in his day should be justified by faith, through grace, because of the shedding of the blood of Christ. (Commentary II, pp. 224-249.) In other words, he sought to perfect the lives of those souls put into his care and custody so that, as a result of good works, all their acts would have divine approval and be sealed by the Holy Spirit of Promise.

As revealed to Joseph Smith, the Lord's law in this respect is: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have and end when men are dead." (D. & C. 132:7.)

By way of illustration, this means that baptism, partaking of the sacrament, administering to the sick, marriage, and every covenant that man ever makes with the Lord - plus all other "contracts, bonds, obligations, oaths, vows, performances, associations, or expectations" - must be preformed in righteousness by and for people who are worthy to receive whatever blessing is involved, otherwise whatever is done has no binding and sealing effect in eternity.

Since "the Comforter knoweth all things" (D. & C. 42:17), it follows that it is not possible "to lie to the Holy Ghost" and thereby gain an unearned or undeserved blessing, as Ananias and Sapphira found out to their sorrow. (Acts 5:1-11.) And so this provision that all things must be sealed by the Holy Spirit of promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead" (D. & C. 132:7), is the Lord;s system for dealing with absolute impartiality with all men, and for giving all men exactly what they merit, neither adding to nor diminishing from. See Commentary II, pp. 493-495.

When the Holy Spirit of Promise places his ratifying seal upon a baptism, or a marriage, or any covenant, except that of having one's calling and election made sure, the seal is a conditional approval or ratification; it is binding in eternity only in the event of subsequent obedience to the terms and conditions of whatever covenant is involved.

But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure - because there are no more conditions to be met by the obedient person - this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowing sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise. and of this usage of terms, a usage which is wholly misunderstood

unless the whole concept of the sealing power of the Spirit is understood, the scriptures and other prophetic utterances bear repeated witness.
Thus Joseph Smith says that when Peter "exhorts us to make our calling and election sure," it is the same thing as "the sealing power spoken of by Paul in other places." (Teachings,;. 149.) The illustrative quotation from Paul which the Prophet then quotes is: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," that we may be sealed up unto the day of redemption. (Eph. 1:13-14.) That is, the calling and election of Ephesian saints and been made sure because they were sealed by the Holy Spirit of Promise.
Those who gain exaltation in the celestial kingdom are described in the Vision of the degrees of glory in these words: "They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given - That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; An who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true." D. & C. 76:51-53.) That is, they first believed the gospel, received all the conditional promises of eternal life, including the gift of the Holy Ghost, and then having "overcome by faith," having kept the commandments, having proved themselves worthy, they finally had their calling and election made sure.
"This principle" - that of having ones calling and election made sure and of being sealed with that Holy Spirit of Promise - "ought (in its proper place) to be taught," the Prophet said, "for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, know ye the Lord; for all shall know him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of , which will be manifest by revelation." (Teachings, p. 149.)
The scriptural passage alluded to by the Prophet in this statement is from Jeremiah and is as follows: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to unto the greatest of them, saith the Lord: for i will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34.) Complete realization of the blessings here promised is Millennial, and the knowledge of God spoken of shall be manifest by the receipt of the Second comforter, as the Prophet then proceeds to state, and as we shall now consider.

Is having one's calling and election made sure the same as receiving the Second Comforter?

It is the privilege of those who have their calling and election made sure, meaning those who are sealed up unto eternal life, meaning those who are

"sealed with that holy Spirit of promise" (Eph. 1:13), to receive the Second Comforter.

"there are two Comforters spoken of," says the Prophet in one of his most profound and enlightening discourses. "One of these is the Holy Ghost, the same as given on the day of Pentecost, and that all saints receive after faith, repentance, and baptism. The first Comforter or Holy Ghost has no other effect that pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, thought it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, that upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. after a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of god, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses." (Teachings, p. 149-150.) The Prophet then quotes verses 16, 17, 18, 21, 23, and asks that they be noted in particular.

In a revelation to certain selected saints in this dispensation, the Lord said that the alms of their prayers were "recorded in the book of the names of the sanctified, even them of the celestial world" (D. & C. 88:2), which is to say that they were among those who had " overcome by faith," and were "sealed by the Holy Spirit of promise, which the father sheds forth upon all those who are just and true." (D. & C. 76:53.)

"Wherefore," the Lord said to them, "I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." (D. & C. 88:3-5.)

These saints, like the Ephesian Brethren before them, had been called and chosen "before the foundation of the world" that they "should be holy and without blame" before the Lord, through baptism and obedience (Eph. 1:4-7), which is the sole course by which men can sanctify their souls (3 Ne. 27:19-20), thereby qualifying to have their names recorded "in the book of the names of the sanctified." (D. & C. 88:2.) They had then earned the right by faith and devotion to have the seal of divine acceptance placed on the conditional promises which they had theretofore made. They now had the sure "promise...of eternal life" (D. & C. 88:4), which eternal life is the name of the kind of life which God our Heavenly and Eternal Father lives, and they were prepared to receive the Second Comforter.

As set forth by the Lord Jesus himself to the ancient Twelve, in one of his most loving and gracious sermons, the doctrine of the Second comforter, noting

particularly the verses quoted by the Prophet, is this:
Verse 16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." That is in their case they are going to receive a Comforter in addition to the Holy Ghost already promised, and this Comforter will abide with them forever, for they shall have membership in the Church of the Firstborn in celestial exaltation.
Verse 17: "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." All that is said in this verse, if taken out of context, could apply to the Holy Ghost, whom the world cannot receive, and who figuratively dwells in the hearts of the righteous, for the title, "Spirit of truth," applies to this Spirit member of the Godhead. (John 16:13.)
But as spoken by Jesus, as recorded by the Beloved John, and as interpreted by the Prophet Joseph Smith, the verse has application to Jesus Himself. "I am the Spirit of truth,: is his latter-day declaration (D. & C. 93:26), which is but another of the many instances in which the same name-title applies to more that one member of the Godhead. Thus the Lord Jesus is telling his ancient apostles that he will dwell in them in the figurative sense stated three sentences later in the same sermon: "I am in the Father, and ye in me, and I in you." (Verse 20.)
Verse 18: "I will not leave you comfortless: I will come to you." I will come! The Lord Jesus Christ himself will do it! He will appear to them and be with them! And what an eternal comfort it will be, in days and years to come, to see the face of their Beloved Lord! And verses 19 and 20 then reaffirm that when the world no longer sees him, yet because he continues to live in glorious immortality, his beloved disciples shall continue to see him - "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."
Verse 21: "he that hath my commandments, and keepeth them, he it is that liveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Again the Master Teacher affirms that because of love and obedience he personally will hereafter manifest himself to his disciples. And then, one of the Twelve, hearing the words but not comprehending the deep spiritual truths they convey, asks Jesus: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" (Verse 22.)
Verse 23: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Can this be possible that the Father and the son, as resurrected, glorified persons, will come to and make their abode with those who love and serve God with all their hearts? (D. & C. 93:1.) such seems almost beyond comprehension, but so gracious and infinite is God's grace that such is verily the case, and so wo find the Prophet, writing by the spirit of prophecy and revelation: "John 14:23 - The appearing of the Father and the Son, in that verse is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)
Having thus set forth the doctrine that he and his father will manifest themselves to those who are sealed up unto eternal life - and for that matter, why should they not come to such persons, since all who gain eternal life shall dwell in their presence and be like them? - having so taught, Jesus says: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost" - the First Comforter, the initial Comforter, the one "that all saints receive after faith, repentance, and baptism," the one that "has no other effect than pure intelligence" (Teachings, p. 149) - this Comforter, "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance,

whatsoever I have said unto you." (Verses 25 and 26.)
After quoting the names verses from the 14th chapter of John, the Prophet continues his won inspired analysis: "Now what is this other Comforter?" he asks. "It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him or appear unto him form time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of Kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions - Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Chruch of the Firstborn." (Teachings, pp. 150-151.)
Speaking in November, 1831, to those whose calling and election would in due course be made sure, and whose "privilege" it would then be to receive the Second Comforter, the Lord said: "verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears,and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me." (D. & C. 67:10-14.)

What if those whose calling and election has been made sure thereafter commit grievous sins? Suppose they backslide and walk in the ways of wickedness? Or fight the truth and rebel against God - what then?
That all men commit sin, before and after baptism, and for that matter, before and after their calling and election is made sure, is self-evident. There has been only one Sinless One - the Lord Jesus who was God's own Son.

Thus in the revelation announcing the sitting up of the restored church in this day, the Lord says: "there is a possibility that man may fall from grace and depart from the living god; Therefore let the church take heed and pray always, lest they fall into temptation; Yea, and even let those who are sanctified take heed also." (D. & C. 20:32-34.)
The prophets and apostles from Adam and Enoch down, and all men, whether cleansed and sanctified from sin or not, are yet subject to and do in fact commit sin. This is the case even after men have seen the visions of eternity and been sealed by the Holy Spirit of Promise which makes their calling and election sure. Since these chosen ones have the sure promise of eternal life, and since "no unclean thing can enter into" the Father's "kingdom" (3 Ne. 27:19), "or dwell in his presence" (Moses 6:57), what of sins committed after being sealed up into eternal life?
Obviously the laws of repentance still apply, and the more enlightened a person is, the more he seeks the gift of repentance, and the harder he strives to free himself form sin as often as he falls short to the divine will and becomes subject in any degree to the Master of Sin who is Lucifer. It follows that the sins of the godfearing and righteous are continually remitted because they repent and seek the Lord anew every day and every hour.
And as a matter of fact, the added blessing of having one's calling and election made sure is itself and encouragement to avoid sin and a hedge against its further commission. By that long course of obedience and trial which enabled them to gain so great a blessing the sanctified saints have charted a course and developed a pattern of living which avoids sin and encourages righteousness. Thus the Lord said: "I give unto you Hyrum smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D. & C. 124:124.)

But suppose such persons become disaffected and the spirit of repentance leaves them - which is a seldom and almost unheard of eventuality - still, what them? The answer is - and the revelations and teachings of the Prophet Joseph Smith so recite! - they must then pay the penalty of their own sins, for the blood of Christ will not cleanse them. Or if they commit murder or adultery, they lose their promised inheritance because these sins are exempt from the sealing promises. Or if they commit the unpardonable sin, they become sons of perdition.

As we have already seen, making one's calling and election sure comes after and grows out of celestial marriage. Eternal life does not and cannot exist for a man or a woman alone, because in its very nature it consists of the continuation of the family unit in eternity. Thus the revelation on marriage speaks both of celestial marriage (in which the conditional promises of eternal life are given) and of making one's calling and election sure (in which the unconditional promise of eternal life are given) in one and the same sentence - which sentence also says that those who commit sins (except "Murder whereby to shed innocent blood") after being sealed up unto eternal life shall still gain exaltation. This is the language: "Then" - that i, after their calling and election has been made sure - "shall it be written in the Lamb's Book of Life. that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are our of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever. Then shall they be gods," because they have eternal life. (D. & C. 132:19-20.)

Then the revelation speaks of that obedience out of which eternal life grows, and still speaking both of celestial marriage and of making one's calling and election sure: "Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment" - that is, if they are both married and have their calling and election made sure - "And he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation: but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God." (D. & C. 132:26.)

This matter of being destroyed in the flesh and delivered over to the buffetings of Satan until the day of redemption is the doctrine of blood atonement, whereunder those here involved are not cleansed by the blood of Christ, but must pay the penalty for their own sins. This principle can only operate in a day, as that of Moses, when there is no separation of Church and state and when the Church has power to take life. Of conditions in our day. and as to how this law applies to us, President Joseph Fielding Smith says: "We cannot destroy men in the flesh, because we do not control the lives of men and do not have power to pass sentences upon them which involve capital punishment. In the days when there was a theocracy on the earth, then this decree was enforced. What the Lord will do in lieu of this, because we cannot destroy in the flesh, I am unable to say, but it will have to be made up in some other way." (Doctrines of Salvation, vol. 2, p. 97.)

As to the shedding of innocent blood, within the meaning of this revelation, the Lord says: "The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that

abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord." (D. & C. 132:27.) That is, the innocent blood is that of Christ; and those who commit blasphemy against the Holy Ghost, which is the unpardonable sin (Matt. 12:31-32), thereby "crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:6.) They are, in other words, people who would have crucified Christ, having the while a perfect knowledge that he was the Son of God.

Following the pattern set by the Lord of speaking both of celestial marriage and of being sealed up unto eternal life in the same context, Joseph Smith said: "Putting my hand on the knee of william Clayton, I said: Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the priesthood unto eternal life, having taken the step necessary for that purpose. Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus." (History of the Church, vol. 5, pp. 391-392.)

Perhaps this matter of being "visited with judgment in the flesh" - whatever it may be in an individual case - is the Lord's way of handling things when it is not possible for a person to be "destroyed in the flesh." (D. & C. 132:26.) In this connection, also - and having in mind that the sealing power was given by Elijah to Peter, James, and John on the Mount of Transfiguration (Teachings, p. 158), and again to Joseph Smith and Oliver Cowdery in the Kirtland Temple (D. & C. 110:13-16) - we should note these words of the Prophet: "This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of Lord, or revelation of Jesus Christ." (Teachings, p. 338.)

As to the fact that the sealing power cannot seal a man up so as to keep him from being a son of perdition, if that is the course he chooses to follow, the Prophet says: "The doctrine that the Presbyterians and Methodists have quarreled so much about - once in grace, always in grace, or falling away from grace, I will say a word about. They are both wrong. Truth takes a road between them both, for while the Presbyterians says: 'Once in grace, you cannot fall;' the Methodist says: 'You can have grace today, fall from it tomorrow, next day have grace again; and so follow on, changing continually.' But the doctrine of the scriptures and the spirit of Elijah would show them both false, and take a road between them both; for, according to the scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the priesthood." (Teachings, pp. 338-339.) Thus, even though a man's calling and election has been made sure, if he then commits blasphemy against the Holy Ghost, he becomes a son of perdition, because when he was sealed up unto eternal life it was with a reservation. the sealing was not to apply in the case of the unpardonable sin.

As to the fact that the sealing power cannot seal a man up unto eternal life if he thereafter commits murder and thereby sheds innocent blood (not in this

case the blood of Christ, but the blood of any person slain unlawfully and with malice) the Prophet says: "A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God carefully with tears, for the murder of uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell. "Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage." (Teachings, p. 339.) Thus, even though a man's calling and election has been made sure, if he then commits murder, all of the promises are of no effect, and he goes to a telestial kingdom (Rev. 21:*; D. & C. 76:103), because when he was sealed up unto eternal life, it was with a reservation. The sealing was not to apply in the case of murder.

And as to the fact that the sealing power cannot seal a man up unto eternal life if he thereafter commits adultery, the Prophet says: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom." (History of the Church, vol. 6, p. 81.) Thus, even though a man's calling and election has been sure, if he then commits adultery, all of the promises are of no effect, and he goes to a telestial kingdom, because when he was sealed up unto eternal life, it was with a reservation. The sealing was not to apply in the case of subsequent adultery. In other cases, through repentance, there is forgiveness for this sin which is second only to murder in the category of personal sins. (1 Cor. 6:9-11; 3 Ne. 30; d. & c. 42:24-26.)

Who has had their calling and election made sure and how can they be identified?

In the providence of the Lord, there is no question that many of the saints of all ages and dispensations have attained this high status, a fact which can be known in individual cases by applying the principles above set forth to the individual situation.

In this present discussion we have named Isaiah, Ezekiel, John the revelator, Paul, William Clayton and "many others" of the Prophet's day, the Ephesian Saints, and "all the saints who held communion with the general assembly and Church of the Firstborn." (Teachings, p. 151.)

For our day, the Prophet Joseph Smith is the classical example of one who was sealed up unto eternal life, Of him the revelation states: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D. & C. 132:49.) Obviously if it applies to Isaiah and Ezekiel, it applies also to Jeremiah, Samuel, Moses, Joshua and all of the prophets; if it applies to Joseph Smith and william Clayton and "many others" in the Prophet's day, certainly a great many of the later worthies of this dispensation are also included; and if a sizeable number of the Ephesian Saints were so classified, then surely the same applies to like groups of the saints in Rome, Corinth, Galatia, Philippi, Colosse, Thessalonica, and in all the places where the Meridian Saints were congregated, If Paul and John are part of the group, so also are Peter, james, Titus, Jude, Matthew, the other apostles, and many of the preachers of righteousness of the ancient day.

And can there be any question that the same was true among the Nephites? And Jaredites? That it included all of the City of Zion and those who were thereafter caught up to heaven to dwell with Enoch and his translated brethren? And if this glorious principle has always operated in days of past, is it beyond reason that it is still sealing blessings upon the heads of the Latter-day Saints? Verily, such is the case now - a situation which we

anticipate shall be increasingly so as the Millennium approaches, during which period the sealing power and all its attendant blessings will abound on every side.
As with all the blessings of the gospel, the glorious reality of having one's calling and election made sure is within the power of the faithful saints to obtain, including both men and women.

How many of the saints have or shall make their calling and election sure?

There is no more an answer to this question that there was to the query put to Jesus: "Lord, are there few that be saved?" to which he answered: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23-24), by which he meant to teach that though the total saved will be many they are few as compared to the masses of men. And so it is among the saints with reference to being sealed up unto eternal life: though many shall so obtain, they will be few compared to the total population of the Church.
It is in this sense that Jesus used the enigmatic expression, "Many are called, but few are chosen." (Matt. 22:14.) Called to what? Chosen for what? Called into the Church, called to the holy priesthood, called to receive all the blessings of the gospel, including the crowing blessings of eternal life. Chosen to inherit the blessings offered through the gospel and the priesthood; chosen for eternal life and exaltation. Called to the Church, but chosen to be sealed up unto eternal life and to have one's calling and election made sure.
"How many will be able to abide a celestial law, and go through and receive their exaltation," the Prophet said, "I am unable to say, as many are called, but few are chosen." (Teachings, p. 331.)
And from the Lord himself we have these words: "There are many who have been ordained among you, whom I have called but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day.
... If you keep not my commandments, the love of the Father shall not continue with you, therefore you shall walk in darkness." (D. & C. 95:5-6, 12.) Also: "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified." (105:35-36.) And, finally, as to reason why so few of the saints shall be saved, we have this great and inspired utterance of the Prophet: "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson - That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen." (D. & C. 121:35-40.)
And now to return to Peter's pleading that the saints make their calling and election sure.

1-19. "There are three grand secrets lying in this chapter," the Prophet said, "which no man can dig out, unless by the light of revelation, and which unlock the whole chapter, as the things that are written are only hints of things which exist in the prophets mind, which are not written concerning eternal glory. I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven." (Teachings, p. 304.) And it is these teachings of Joseph Smith which we have essayed to put forth in the foregoing discussion.
These are the three secrets: "1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure: 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom." (Teachings p. 306.)
1. **Like precious faith with us]** Peter is writing to those who believe as he and the other apostles believe. The doctrines he is about to present are beyond the comprehension of uninspired men; they can only be understood by the power of the Spirit which the saints receive at baptism.
2-10. The Prophet taught: "It is not wisdom that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it....Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ." (Teachings, p. 297.)
Also: "contend earnestly for the like precious faith with the Apostle Peter, 'and add to your faith virtue,' knowledge, temperance, patience, godliness, brotherly kindness, charity; 'for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Another point, after having all these qualifications, he lays this injunction upon the people 'to make your calling and election sure.' He is emphatic upon this subject - after adding all this virtue, knowledge, etc., 'Make your calling and election sure.' What is the secret - the starting point? 'According as his divine power hath given unto us all things that pertain unto life and godliness.' How did he obtain all things? Through the knowledge of him who hath called him. There could not anything be given, pertaining to life an godliness, withou8t knowledge. Woe! woe! woe to Christendom! - especially the divines and priests if this be true.
"Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this." (Teachings, p. 305.)
3. All things that pertain unto life and godliness] The true saints have every doctrine, law, key, and power needed to gain eternal life and become like God.
Called us to glory and virtue] Called us to that eternal life which none but the clean can inherit, for "no unclean thing can enter into his kingdom." (3 Ne. 27:19.)
4. Exceeding great and precious promises] Promises of eternal life, which is "the greatest of all the gifts of God." (D. & C. 14:7.)
Partakers of the divine nature] Become as God is, enjoying to the full every characteristic, perfection, and attribute which he possesses and which dwell in him independently.
5-19. Joseph Smith said: "Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of god; yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a

light shining in a dark place. Now, wherein could they have a more sure word of prophecy that to hear the voice of God saying, this is my beloved Son. "Now for the secret and grand key. Though they might here the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint-heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven. "Compare this principle once with Christendom at the present day, and were are they, with all their boasted religion, piety and sacredness while at the same time they are crying out against prophets, apostles, angels, revelations, prophesying and visions, etc. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it." (Teachings, pp. 298-299.)

5-7. The attributes of godliness here listed are the ones which qualify the Lord's ministers for effective service on his errand, and all his saints for eternal life in his kingdom. Salvation must be won, and to go where God is, we must be like him; and to be like him we must possess the character, perfections, and attributes which he possesses. "And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (D. & C. 4:5-6.)

5. Faith] See Commentary I, pp. 523-525; Mormon doctrine, 2nd ed., pp. 261-267.

Virtue] Moral excellence and rectitude in every field, including personal chastity. To his saints the lord decrees: "Ye must practice virtue and holiness before me continually." (D. & C. 46:33.)

Knowledge] An understanding of and familiarity with gospel truth; a clear perception of eternal truth; enlightenment and learning about God and his laws. Thus, "A man is saved no faster than he gets knowledge" (Teachings, p.217), of God and his laws; and "It is impossible for a man to be saved in ignorance" (D. & C. 131:6), of Jesus Christ and the saving principles of the gospel. Accordingly, "the word of knowledge" (1 Cor. 12:8) is one of the gifts of the Spirit.

6. Temperance] See Commentary ii, pp. 482-484.

Patience] See Jas. 5:7-11.

Godliness] See 2 Tim. 2:14-26.

7. Brotherly kindness] "In their pursuit of godly graces the saints are exhorted, 'And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.' (Eph. 4:32; D. & C. 4:6; 121:42.) Kindness embraces an interest in another's welfare and a disposition to be helpful. The kind are tender, gracious, benevolent, well-disposed, and exhibit sympathy and humanness toward their fellow men." (Mormon doctrine, 2nd ed., pp. 413-414.)

Charity] See Commentary II, pp. 377-380.

8. None can comprehend the knowledge of God, of Christ, and of the gospel unless he himself possesses the attributes of godliness, for the knowledge of

spiritual things comes only by revelation, and until a person gains godly attributes he cannot receive the Spirit from whom revelations comes.
9. Purged from his old sins] By baptism and the receipt of the gift of the Holy Ghost.
10. Those who keep the commandments shall be saved; they cannot fall; and every saint who walks continually in paths of truth and righteousness shall have his calling and election made sure.
11. Those saints who keep the commandments shall gain an inheritance in the highest heaven in the celestial kingdom.
13. I am in the tabernacle] 14. Shortly I must put off this tabernacle] Peter here recounts his experience with James and John on the Mount of Transfiguration when those chosen three were eyewitnesses of our Lord's transfiguration and when they heard the voice of the Father, and then says there is something even greater than this. "And what could be more sure? When he was transfigured on the mount, what could be more sure to them?" the Prophet asks. (Teachings, p. 303.) The answer is to gain the personal revelation that one is sealed up unto eternal life.
19. "The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D. & C. 131:5.) "The anointing and sealing is to be called, elected and made sure." (Teachings, p. 323.) "Let us suppose a case," the Prophet says. "Suppose the great God who dwells in heaven should reveal himself to Father Cutler here, by the opening heavens, and tell him, I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven; you have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of
elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, etc.... Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it." (Teachings, p. 338.)
Until the day dawn, and the day star arise in your hearts] Until the Second Coming of the Lord; until the Millennial day dawns; until the day when "the root and the offspring of David" who is "the bright and morning star" (Rev. 22:16) shall rein personally on earth and be the companion, confidant, and friend of those whose calling and election is sure and who are thus called forth as "kings and priests" to live and "reign on earth" (Rev. 5:10) with him a thousand years.

Calling And Election
Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, making their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.)
Joseph Smith taught: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and

living by every word of God, and the Lord will soon say unto him, **Son, thou shalt be exalted.** When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter." To receive the other Comforter is to have Christ appear to him and to see the visions of eternity. (Teachings, pp. 149-151.)
Thus, as the Prophet also said, "The more sure word of prophecy means a man's knowing that his is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D. & C. 131:5.) Those so favored of the Lord are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. That is, their exaltation is assured; their calling and election is made sure, because they have obeyed the fulness of God's laws and have overcome the world. Though such persons "shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter in to their exaltation." (D. & C. 132:26.)
The Lord says to them: "Ye shall come forth in the first resurrection; . . . and shall inherit thrones, kingdome, principalities, and powers, dominions, all hights and depths." (D. & C. 132:19.) The Prophet, for one, had this seal placed upon him. That is, he knew "by revelation and the spirit of prophecy, through the power of the Holy Priesthood," that he would attain godhood in the world to come. To him Deity said: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D. & C. 132:49.)
It should be clearly understood that these high blessings are not part of celestial marriage. "Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties." (Doctrines of Salvation, vol. 2, pp. 46-47.) (Mormon Doctrine, p 109-110)

Children of the covenant
According to the terms of the covenant which God made with Abraham, all of the literal seed of that great prophet are entitled to receive the gospel, the priesthood, and **all the ordiances** [even the crowning ordinaces] of salvation and exaltation. (Abra. 2:9-11; D. & C. 86:8-11.) When any of those descendants do receive all of these things, "They become the sons of Moses and of Aaron and the seed of Abraham, adn the church and kingdom, and the **elect** of God." (D. & C. 84:34.) [1. This means they are called and elected through priesthood ordiances, 2. They then need to make this calling and election sure with the seal of the Holy Ghost.....] They are then children of the covenant, that is, they are inheritors of the **fulness of the blessings appertaining to the new and everlasting covenant which is the gospel.** [This means that they receive all the fulness of the priesthood and have received all even the ordince, anointing, election, sealing of kings and queens, priests and priestesses and have the crowning blessings of the new and everlasting covenant of marriage sealed upon them.] "Ye are the children fo the covenant" (3 Ne. 20:24-27), our Lord told the Nephites among whom he ministered, a distinction which the faithful saints of this dispensation also enjoy. (Mormon Doctrine, p. 126.)

Church of Enoch
Their callings and elections were made sure, and they were all **assured** of

membership in the Church of the Firstborn and of an inheritance of exaltation in the eternal worlds. Those so favored were, of course, with Christ in his resurrection. (D. & C. 133:54-56.)

Election

The elect are chosen even "before the foundation of the world,: yet no one is unconditionally elected to eternal life. Each must, for himself, harken to the gospel and receive its ordiances and covenants from the hands of the servants of the Lord in order to obtain salvation. If one is elected but does not serve, his election could be said to have been in vain, as Paul expressed in 2 Cor. 6:1.

...Those who are faithful and diligent in the gospel in mortality receive an even more desirable election in this life, and become the elect of God. These receive the promise of a fulness of God's glory in eternity (D&C 84:33-41). The concept held by many that God unconditionally elected some to be saved and some to be damned without any effort, action, or choice on their part is not correct, for the scriptures teach that it is only by faith and obedience that one's calling and election is made sure (2 Pet. 1; D&C 131:5). (Bible Dictionary, p. 662-663).

Election of Grace ...if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Chruch. (D. & C. 53:1.)

Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) (Mormon Doctrine p. 217).

Elect Lady

An **elect lady** is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes **[1]** temple endowments, **[2]** celestial marriage, and **[3]** the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, and heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the preisthood and thereby receive all that the Father hath. (D. & C. 84:38.)

In the early days of this dispensation Emma Smith, the Prophet's wife, was in such complete harmony with the Lord's porgram that he forgave her of her sins and addressed her as an elect lady. (D. & C. 25:1-3; History of the Chruch, vol. 4, p. 552.) John the Beloved used a similar salutation to certain chosen women in his day. (2 John 1, 13.) Just as it is possible for the very elect to be deceived, and to fall from grace through disobedience, so an elect lady, by failing to endure to the end, can lose her chosen status. (Mormon Doctrine, p. 217).

[Emma, Fanny, apostles, buffitings of saintan.....]

Elect of God

The **elect of God** comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come.

As far as a male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify

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their callings and are sanctified by the Spirit. In this way, "They become the sons of Moses and of Aaron and the seed of Abraham, and the chruch and kingdom, **and the elect of God.**" [Temple Endowment] They keep "the oath and covenant which belongeth to the priesthood," and are rewarded with the **fulness of the Father's kingdom**. (D. & C. 84:33-41) [New and everlasting Covenant of marriage].
To gain this elect status they must **[1]** be endowed in the temple of the Lord (D. & C. 95:8), **[2]** enter that "order of the priesthood" named "the new and everlasting covenant of marriage" (D. & C. 131:1-4), and [3] overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn. (D. & C. 76:50-70, 94-96.) The elect of God are the chosen of God; and he has said: "There are many who have been ordained among you, whom I have called but few of them are chosen." (D. & C. 95:5; 121:34-40.)
This is the day in which the Lord is gathering his elect, those who hear his voice and harden not their hearts (D. & C. 29:7), from the four quarters of the earth (D. & C. 33:6), so that if they continue to abide in his word, they shall have an eventual salvation in his presence. This is the day of which the Lord spoke: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine **elect** shall long enjoy the work of their hands" (Isa. 65:22), for the earth and the fulness thereof shall then be theirs. (Mormon Doctrine, p. 217-218).

Elijah the Prophet
His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood;** and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)
"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**
2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood f. and of the kingdom of God on the earth
g. and to receive

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h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood]**, [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage**, and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

July 30, 1989
Explained to my dear sweet bride the principle of calling and election made sure.
1. We are called to join the church and keep all the commandments.
2. We are elected together, jointly, when we receive the preisthood and the New and everlasting covenant of marriage
3. We then press forward in faithfulness until we become king and queen, priest and priestess and calling and election is sealed upon us or made sure by the priesthood.
4. As in all higher priesthood ordiances of the gospel the Crowning one in Celestial marriage is held jointly by the bride and bridegroom together neither trully hold it separatle it is a joint sealing as with all the sealings in the New and ever lasting covenant of Celestial Marriage...
These are the priesthood ordiances or Christ puting his priesthood seal apon us and presenting us to the Father. And then the Holy Ghost putting his ratifing Seal (the holy seal of promise upon the priesthood sealing that it is in force.)

Holy Spirit of Promise
The **Holy Spirit of Promise** is the Holy Spirit **promised** the saints, or in otherwords the Holy Ghost. This name-title is used in connection with the sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve the righteous **acts of men** so that those **acts** will be **binding on earth and in heaven**. "All covenants, contracts bonds, obligations, oaths vows, performances, connections, associations, or expectations must be

sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D. & C. 132:7.) To seal is to **ratify**, to **justify**, or to **approve**. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; [How can something be ratified or approved if it has not already occurred... It can't. It first has to be preformed by the priesthood-thus the words "by him who is anointed" then ratifing seal that its right and correct by the Holy Ghost is put on the Priesthood ordiance and sealing.]is is one which is aproved by the Lord; and the person who has taken the obligation upon himself **is justified by the Spirit** in the thing he has done. The **ratifying seal of approval** is put upon **an act** only if those **entering the contract** are worthy as a result of personal righteousness to receive the the divine approbation. [Approbation means approval] They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are **just** and **true**." (D. & C. 76:53.) If they are not just and true and worthy the **ratifing seal is withheld.**

When any **ordiance or contract** [Something entered into by the authority of the Priesthood or Name of Christ] is **sealed by the Spirit**, **it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing [by the Priesthood (Christ) and the Holy Spirit].** (Doctrines of Salvation, vol. 1, p. 55; vol. 2, pp 94-99.) Seals are palced on contracts through righteousness.

The operation and power of the Holy Spirit of Promise is best illustrated by teh ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordiance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person whold not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If therafter he vecame worthy through repentance and obedience, the seal would then be put in force. Somilarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attendin the performance, yet the seal may be broken by subsequent sin.

These principles also apply to every other ordiance and performance int he Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of teh Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.

Even if a person progresses to the state of near-perfection in which his calling and election is made sure, in which he is "sealed up unto eternal life" (D. & C. 131: 5; 132:18-26), in which he receives "the promise...of eternal life" (D. & C. 88:3-4), in which he is "sealed up unto the day of redemption" (D. & C. 124:124; Eph. 1:13)--yet with it all, these great promises are secured only if the "performances" are sealed by the Holy Spirit of Promise. (Mormon Doctrine, p. 361-362.)

A good illistration of this is a double signiture checking system.
The check represents the ordiance or act.
The two persons singing the Check are [1] Christ (or his priesthood representitives) and [2] The Holy Ghost.
The Bank represents heaven.
The Casier represents the Father.

A person, you or me, performs some act whereby we to receive the blessings of heaven from the bank. We get the Preisthood brethren who holds the keys to fill out the check with all the limits of the ordiance and sign it. He sings

it and puts his seal or name upon it and give it to us. If we took it to the bank the Cashier who represents the Father bounce the check and would say you cannot receive the blessings of the Kingdom because you don't have the ratifing seal of the other signiture.
When you receive both signitures then the Cashier, the Father will say you may enter into the kingdom, he cashes the check and gives you the promised reward.

If the holy Ghost puts his seal upon you and your spouce and says you have received and accepted your calling and elections and they have been made sure, and you have a part in the kingdom of heaven. You have only one signiture on the check or the ordiance and the Father will bounce it until you receive the priesthood performance or sealing making your calling and election sure.

How does one know if they are sealed by the Holy Spirit of Promise: "I will tell you in your mind and in your heart, by the Holy Ghost which shall come upon you and which shall dwell in hour heart," And then the Lord how all things will be known unto us "Now, behold, this is the spirit of revelation." (D&C 8:2-3.)

Justification What is the law of justification? It is simply this: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" (D. & C. 132:7), in which men must abide to be saved and exalted, must be entered into and performed in righteousness so that the Holy Spirit can **justify** the canidate for salvation **in what has been done.** (1 Ne. 16:2; Jac. 2:13-14; Alma 41:15; D. & C. 98: 132:1, 62.) **An act that is justified by the Spirit is one that is sealed by the Holy Spirit of Promise, or in other words, ratified and approved by the Holy Ghost.** This law of justification is the provision the Lord has placed in the gospel to assure that no unrighteous performance will be binding on earth and in heaven, and that no person will add to his position or glory in the hereafter by gaining an unearned blessing. (Mormon Doctrine, p. 408.)

Keys of Salvation
The President of the Church of Jesus Christ of Latter-day Saints holds the keys of salvation for all men now living because he is the only one by whose authorization the sealing power of the priesthood **can be used to seal men up to salvation and exaltation in the kingdom of God. (D. & C. 132:7.)** (Mormon Doctrine, p. 132:7.)

Whenever the fulness of the gospel is on the earth, the Lord has agents to whom he gives power to bind on earth and seal eternally in the heavens. (Matt. 16:19; 18:18; Hela. 10:3-10; D. & C. 132:46-49.) This **sealing power**, restored in this dispensation by Elijah the Prophet (D. & C. 2: 1-3; 110:13-16), is the means whereby **"All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" attain "efficacy, virtue, or force in and after the resurrection from the dead."** (D. & C. 132:7.)
All things that **are not sealed by this power have an end when men are dead.** Unless baptism has **this seal**, it will not admit a person to the celestial kingdom; unless an eternal marriage covenant is **sealed by this authority**, it will not take the participating parties to an exaltation in the **highest heaven within the celestial world.**
All things gain enduring force and validity because of the sealing power. So comprehensive is this power that it embraces ordiances performed for the

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living and the dead, seals the children on earth up to their fathers who went before, and forms the enduring patriarchal chain that will exist eternally among exalted beings. (Doctrines of Salvation, vol. 2, pp. 115-128.) (Mormon Doctrine, p. 684.)

Jesus Discourses on the Two Comforters

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:
(1) The gift and constant companionship of the Holy Ghost;

[a] the comfort and peace which it is the function of the Holy Spirit to bestow;

[b] the revelation and th sanctifying power which alone will **prepare men for the companionship of gods and angels here after;**

(2) Personal visitations from the Second Comforter, **the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and**
(3) **God the Father**--mark it well Phillip!--**shall**

[a] visit man in person,

[b] take up his abode with him, as it were, and

[c] reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, adn baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.
"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has **faith in Christ**, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at

all hazards, then the man will find his **calling and his election made sure**, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27the verses. Note the 16, 17, 18, 21, 23 verses....
"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the **saints <u>who held communion with the general assembly and Church of the First Born</u>.**" (Teachings, pp. 149-151.) (DNTC 1, p. 735-736.)

Ephesians 1:13-14
In whom ye also trusted, after that ye heard the word of truth, the gospel of yur salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The **Holy Spirit of Promise** is the Holy Spirit **promised** the saints, or in otherwords the Holy Ghost. This name-title is used in connection with the <u>sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve the righteous **acts of men** so that those **acts** will be **binding on earth and in heaven**</u>. "All covenants, contracts bonds, obligations, oaths vows, performances, connections, associations, or expectations must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D. & C. 132:7.) To seal is to **ratify**, to **justify**, or to **approve**. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; [How can something be ratified or approved if it has not already occurred... It can't. It first has to be preformed by the priesthood-thus the words "by him who is anointed" then ratifing seal that its right and correct by the Holy Ghost is put on the Priesthood ordiance and sealing.]is is one which is aproved by the Lord; and the person who <u>has taken the obligation upon himself</u> **is justified by the Spirit** <u>in the thing he has done</u>. The **ratifying seal of approval** is put upon **<u>an act</u>** only if those **<u>entering the contract</u>** are worthy <u>as a result of personal righteousness to receive the the divine approbation</u>. [Approbation means approval] They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are **just** and **true**." (D. & C. 76:53.) If they are not just and true and worthy the **ratifing seal is withheld.**
When any **<u>ordiance or contract</u>** [Something entered into by the authority of the Priesthood or Name of Christ] is **sealed by the Spirit**, **<u>it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing [by the Priesthood (Christ) and the Holy Spirit].</u>** (Doctrines of Salvation, vol. 1, p. 55; vol. 2, pp 94-99.) Seals are palced on contracts through righteousness.
The operation and power of the Holy Spirit of Promise is best illustrated by

teh ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordiance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person whold not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If therafter he vecame worthy through repentance and obedience, the seal would then be put in force. Somilarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attendin the performance, yet the seal may be broken by subsequent sin.
These principles also apply to every other ordiance and performance int he Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of teh Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.
Even if a person progresses to the state of near-perfection in which his calling and election is made sure, in which he is "sealed up unto eternal life" (D. & C. 131: 5; 132:18-26), in which he receives "the promise...of eternal life" (D. & C. 88:3-4), in which he is "sealed up unto the day of redemption" (D. & C. 124:124; Eph. 1:13)--yet with it all, these great promises are secured only if the "performances" are sealed by the Holy Spirit of Promise. (Mormon Doctrine, p. 361-362.)

Joseph Smith said that the particular seal placed upon these Ephesians Saints **was that their calling and elections had been made sure.** (Teachings, pp. 149-151.) Theirs was the same promise and assurance given certain worthy persons in this dispensation to whom the Lord said: "Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." (D.& C. 88:3-5)

Earnest of our inheritance Earnest is something of value given to bind a bargain. Here God himself, by giving the ratifying seal of the Spirit, is **guaranteeing** campliance with his own covenant and promise, the promise of an inheritance of eternal life.

The redemption of the purchased possession
Christ has pruchased his saints, that is, those who are his have been "bought with a price" (1 Cor. 6:20), the price being his own "precious blood." (1 Pet. 1:19.) Now, these Ephesian Saints, building upon the foundation of our Loud's atoning sacrifice, **having made their callings and elections sure**; they have, in effect, **worked out their salvation**; they have pruchased, by good works, an everlasting inheritance with him who purchased them with his blood. (D. & C. 132:26.) (DNTC 2, p. 493-495.)

Colossians 3:1-4
If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
Set your affection on things above, not on things on the earth.
For ye are dead, and your life is hid with Christ in God.
When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

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Your life is hid with Christ in God
'Your calling and election has been made sure; you have been **sealed up unto eternal life;** the Lord has said unto you, "Son thou shalt be exalted" [did the Lord say this to Joseph Smith before or after his second annointing][good point- he said it to me before]; you have received the more sure word of prophecy.'
On May 16, 1843, Joseph Smith gave the following interpretation of Paul's phrase: "Putting my hand,: the Prophet said, "on the knee of William Clayton, I said: **'Your life is hid with Christ in God**, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are **sealed** up by the power of the priesthood unto eternal life, haven taken the step necessary for that purpose. (History of the Chruch, vol. 5, p 391.) (DNTC 3, p 34-35.)

Here we see:
1. We are sealed up by the priesthood as was Clayton
2. We are sealed up by the words of the Father by the power of the Holy Ghost as was Joseph Smith and this can come one before the other..... But must have both - it is like a two signiture check...
3. Sealed up by and act from the priesthood
4. Sealed up by the power of the Holy Ghost....

We which have believed do enter into rest
"True saints enter into the rest of the Lord while in this life and by abiding in the truth, they continue in tht blessed state until they rest with the Lord in heaven. (Moro. 7:3; D. & C. 84:17-25; Matt. 11:28-30; Heb. 3:7-19; 4:1-11.) The rest of the Lord, where mortals are concerned, is to gain a perfect knowledge of the divinity of the great latter-day work. 'It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not distrubed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive." It is "rest from the religious turmoil of the world; from the cry that is going forth, here and there--lo, here is Christ; lo, there is Christ." (Gospel Doctrine, 5th ed., pp. 58, 121-126.) The rest of the Lord, in eternity, is to inherit eternal life, to gain the fulness of the Lord's glory. (D. & C. 84:24.)" (Mormon Doctrine, 2nd ed., p. 633.) (DNTC 3, p. 151.)

Hebrews 6:10-20
He sware by himself] "By himself have I sworn, saith the Lord," was the language used by Deity in giving the promise of eternal life "unto Abraham." (Gen 22:15-16.) That is, God swore with an oath in his won name that Abraham would be saved, which divine assertation **absolutely guaranteed the eventuality. Abraham's calling and election was thus made sure.**
14. The Lord's oath to Abraham was: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.... **And in thy seed shall all the nations of the earth be blessed."** (Gen. 22:17-18.) By way of interpretation, the Lord said to Joseph Smith: "Abraham received promises concerning his seed, and of the fruit of his loins--from whose loins ye are, namely, my servant Joseph--which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world whould they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number

them." (D. & C. 132:30.)
15. He obtained the promise] Abraham's seed, the house of Israel, the children of the prophets, those who are natural inheritors of the promises made to Abraham. (3 Ne. 20:25-26.) These heirs have the "right" to the priesthood. Speaking of this the Lord said to Abraham concerning his seed: "Igive unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of th Gospel, which are the blessings of salvation, even of life eternal." (Abra. 2:11.)

The elect lady
"An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes [1] **temple endowments**, [2] **celestial marriage**, and [3] the **fulness of the sealing power**. She is one who has been **elected and chosen** faithfulness as a daughter of God **in this life**, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive **all that the Father hath**. (D. & C. 84:38.) (DNTC 3, p. 410.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

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As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)
A perfect description of exalted beings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life.** See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads.**
And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever.**

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

The "fulness of the gospel" refers to all of the laws and commandments of God. The Lord said that the scriptures were given for "the salvation of mine own elect; for they will hear my voice, and shall see me...." (D & C 35:20-21)

> The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the time of god on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, and have not been anointed an ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown or rather, to be rulers in the celestial

kingdom. (Mill. Star 9:23-24)

Brigham H. Roberts

"Make your calling and election sure. This is more important than plural marriage or any other principle of the Gospel--make your calling and election sure! See to it that you KNOW the Savior while in this life. You must know Jesus Christ, perorally, while in this probation."

FILE NAME:EARTH.DOC

THE CREATION. FALL & REDEMPTION OF THE EARTH

Compiled by Richard Ware

1. The earth was organized near the throne of God and fell from there and took up its present orbit around the sun. (5.9,12)

2. This earth was baptized with water (flood), and at the second coming will receive its baptism of fire and the Holy Ghost. Then throughout the Millennium it will be endowed with Terrestrial glory. Finally it will die and resurrect and become a celestial orb. (4)

3. This earth has the potential of becoming exalted to one of the highest kingdoms ever exalted in the eternities. (6)

4. This earth was created out of the fragments of other planets.

5. Several fragments have left this earth over the period of mortal time. These fragments will return to the earth in the reverse order of which they left. (1.2,3,7,8.10.11.12.13)

THE CREATION. FALL & REDEMPTION OF THE EARTH

1. Journal of Samuel Holister Rogers. p. 8; BYU Archives; 1840

The winter following [1840] I attended a public meeting held in Vincent Knight's house. at which the Prophet Joseph Smith gave the following instructions:
When this world was first made it was a tremendous big thing. The Lord concluded it was too big. We read in the Scriptures that in the days of Peleg the earth was divided. so the Lord divided the earth. When the ten tribes of the children of Israel went into the north country he divided it again, so the earth has been divided and subdivided. We also read in the scriptures that the earth shall reel to and fro like a drunken man. What shall cause this earth to reel to and fro like a drunken man? We read that the stars shall fall to the

earth like a fig falling from a fig tree. When these stars return to the place where they were taken from. it will cause the earth to reel to and fro. Not that the planets will come squarely against each other in such a case both planets would be broken to pieces; but in their rolling motion they will come together where they were taken from, which will cause the earth to reel to and fro.

2. Millennial Star No 10 Vol 1:258; Feb 1841; Questions by Elder Joseph Fielding answered by Elder Parley P. Pratt.

Question: How can the stars fall from heaven to earth when they (as far as we know) are much larger than the earth?

Answer. We are nowhere given to understand that all the stars will fall or even many of them; but only "as a fig tree casteth her untimely figs when she is shaken with a mighty wind." The stars which will fall to the earth, are fragments which have been broken off from the earth from time to time, in the mighty convulsions of nature. Some in the days of Enoch, some perhaps in the days of Peleg, some with the ten tribes, and some at the crucifixion of the Messiah. These all must be restored again at the "times of restitution of all things." This will restore the ten tribes of Israel; and also bring again Zion, even Enoch's city. It will bring back the tree of life which is in the midst of the paradise of God: that you and I may partake of it. (See Revelations 2:7) When these fragments (some of which are vastly larger than the present earth) are brought back and joined to this earth, it will cause a convulsion of all nature: the graves of the saints will be opened and they will rise from the dead; while the mountains will flow down, the valleys rise, the sea retire to its own place, the islands and continents will be removed, and the earth be rolled together as a scroll. The earth will be many times larger than it is now. "If I have told you of earthly things and ye believe not: what would you think if you were to be told of heavenly things?"

3. Journal of Wandle Mace. 1809-1890; Typescript. p. 48-50; May 2. 1842.

I took my skiff and crossed the river to Nauvoo. to attend meeting, Joseph addressed the congregation, and as if for my special benefit, touched upon this subject which opened a new field for reflection to me. His subject was, the "restitution of all things spoken of by all the holy prophets since the world began", quoting the 21st verse of the third chapter of Acts of the apostles. In the course of his remarks he spoke of the earth being divided at various times. He said "When Enoch and his city was taken away, a portion of the earth was taken and would again be restored. Also in the days of Peleg, the earth was divided, see Genesis lOth chapter, 25th verse." He then referred to the 'ten tribes', saying "You know a long time ago in the days of Salmanezer, king of Assyria when the ten tribes were taken away, and never been heard of since." He said the earth will be restored as at the beginning, and the last taken away will be the first to return, for the last shall be first, and the first shall be last in all things." He illustrated the return by saying "some of you brethren have been coming up the river on a steamboat, and while seated at the table, the steamboat ran against a snag which upset the table and scattered the dishes; so it will be when these portions of earth return. It will make the earth reel to and fro like a drunken man" quoting the 24th chapter of Isaiah 20th verse. When speaking of the return of the ten tribes, he said "the mountains of ice shall flow down at their presence," and a highway shall be cast up in the midst of the great deep.
These remarks satisfied me, it was no longer necessary to hunt the place on

this earth where the ten tribes were so long hidden, for the earth was divided and taken away, and it will be the first to return, as it was the last taken away.
"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land."
"And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. See appendix. Doctrine & Covenants.
I will introduce a poem upon this subject, by sister E. R. Snow, as it was published in the Millennial Star 1852. Entitled An Address To The Earth

Thou, earth, was once a glorious sphere of noble magnitude,
And didst with majesty appear, among the worlds of God.
But thy dimensions have been torn asunder, piece by piece,
And each dismembered fragment born abroad to distant space.
When Enoch could no longer stay amid corruption here,
Part of thyself was born away to form another sphere.
That portion where the city stood He gained by right approved;
And nearer to the Throne of God His planet upward moved.

And when the Lord saw fit to hide the "ten lost tribes" away,
Thou, earth, was severed to provide the orb on which they stay. And thus, from time to time thy size has been diminished, till
Thou seem'st the law of sacrifice created to fulfill.

The curse of God on man was place: that curse thou didst partake,
And thou hast been by turns disgraced and honored for his sake. The vilest wretches hell will claim now breathe thy atmosphere, The Noblest spirits heaven can name have been embodied here.

Jesus the Lord thy surface graced; he fell a sacrifice;
And now within thy cold embrace the martyred Joseph lies.
When Satan's hosts are overcome, the martyred princely race,
Will claim thee their celestial home thy royal dwelling place.

A "restitution" yet must come, that will to them restore,
By the grand law of worlds, thy sum of matter heretofore.
And thou, 0 earth. will leave the track thou hast been doomed to trace
The Gods with shouts will bring thee back to fill thy native place.

4. J.D. 1:332; not dated, but abt 1854; Orson Pratt

Righteousness will abide upon its [the earth] face, during a thousand years, and the Saviour will bless it with his personal presence: after which the end soon comes, and the earth itself will die, and its elements be dissolved through the agency of a fire. This death, or dissolution of the earth is a penalty of the original sin....But all mankind are made alive from the first death through the resurrection, so that the earth will again be renewed, its elements will again be collected, they will be recombined and reorganized as when it first issued from the womb of chaos.

5. Journal of Charles L. Walker; Typescript, p. 19, BYU Library; July 13, 1862

Sun., July 13 ... in the p.m. Br. Brigham spoke...said that when this world was first made it was in a close proximity to God. When man sinned it was hurled millions of miles away from its first position and that was why it was

called the Fall. Spoke of the goodness of God in providing Salvation for all the human race that had not sinned against the Holy Ghost.

6. J.D. 10:175; Brigham Young; May 24, 1863

I suppose this is one of the lowest kingdoms that ever the Lord Almighty created and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities. In proportion as it has been reduced so it will be exalted, with that portion of its inhabitants who in their humiliation have cleaved to righteousness and acknowledged God in all things.

7. The Life and Labors of Wilford Woodruff, by Matthias F. Cowley, p. 448; September, 1867.

The leaders on their return from Provo made a visit to Logan. Here, President Young is quoted as saying that the ten tribes of Israel are on a portion of the earth, -- a portion separated from the main land. This view is also expressed in one of the sacrificial hymns written by Eliza R. Snow:

And when the Lord saw fit to hide
The ten lost tribes away,
Thou, earth, was severed to provide
The orb on which they stay.

8. Journal of Wilford Woodruff; March 30, 1873; CHO/Ms/f/115

30. President Young said Joseph the Prophet told me that the garden of Eden was in Jackson Co., Missouri, and when Adam was driven out of the garden of Eden he went about 40 miles to the place which we named Adam-Ondi-Ahman, and there built an alter of stone and offered sacrifice. That alter remains to this day. I saw it as Adam left it, as did many others, and through all the revolutions of the world that alter had not been disturbed. Joseph also said that when the city of Enoch fled and was translated it was where the gulf of Mexico now is, it left that gulf a body of water.

9. J.D. 17:143; Brigham Young; July 19, 1874; 14th Ward Assembly Room; Funeral services of Elder Thomas Williams.

This earth is our home, it was framed expressly for the habitation of those who are faithful to God, and who prove themselves worthy to inherit the earth when the Lord shall have sanctified, purified and glorified it and brought it back into his presence, from which it fell far into space. Ask the astronomer how far we are from the nearest of those heavenly bodies that are called the fixed stars. Can he count the miles? It would be a task for him to tell us the distance. When the earth was framed and brought into existence and man was placed upon it. it was near the throne of our Father in heaven. And when man fell -- though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned -but when man fell, the earth fell into space, and took up its abode in this planetary system, and the sun became our light. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.

10. The Daily Tribune; August 17, 1877; Friday Morning [This paper is currently called the Salt Lake Tribune.]

MORMON GEOLOGY

How the School Superintendent Deals with World Making.

John Taylor, the ruffianly apostle and newly elected Territorial school superintendent, has been trying his 'aprentice hand' at lecturing on geology, or rather, upon worlds and world making. According to Brother Taylor, the generally accepted theory about the formation of this world is wrong; the geologic periods are all humbug, as the fossiliferous remains found on the earth do not, properly considered, belong to it. He says the fossil remains of extinct animals and vegetables, do not belong to our planet. Originally the universe was made up of little worlds, which became violently agitated and flew to pieces. In the general wreck God conceived the notion of patching up a new footstool from the detached pieces of the defunct worlds, which he had hurled back into chaos by a thundering storm of his divine wrath. This world is much larger than any of those little fellows who were used to swing around the circle and play hide-and go-seek through space. It is made up, at least, our new apostolic Territorial superintendent says so, of the ends and sides and small fragments of those broken worlds tumbled together promiscuously by our Great Creator. The remains of the mastodon belonged to some other world originally, and not to our planet; the pterodactyl to another world; the dinotherium to yet another, and so on to the end of the list.
We understand this apostolic school superintendent intends to direct the affairs of the Territorial schools by inspiration--on a high spiritual basis; adopt the Book of Mormon and other Church works as text books, and generally make the course of instruction at the public schools as much of a spiritual nature as possible. Now, we like John's practical notions of geology, because they are so essential to qualify the young Saints for future usefulness. Light matters like common schools and an English education are not of so much consequence.

11. History of the Organization of the Seventies, p. 12; 1878
Joseph Young, President of First Council of Seventy

Joseph Smith said, on another occasion, in the hearing of some of the saints still surviving, that the City of Enoch would again take its place in the identical spot from which it had been detached, now forming that chasm of the earth, filled with water, called the Gulf of Mexico.

12. Journal of Charles L. Walker; Monday, October 18, 1880; Typescript, p. 35

Mon., Oct. 18, 1880. . .Bro. Everett said that he heard Joseph say that the earth had been divided and parts taken away but the time would come when all would be restored and the earth again would revolve in its original orbit next to Kolob and would be second in size to it.

13. Journal of Charles L. Walker, 1881

Feb 11. Some remarks were made by sister Green stating that she heard Eliza

Snow speak of the 9 1/2 lost tribes being on an orb and would eventually come back to their former place and we should know when they came by certain signs &c. &c.

Sun., Mar 6, 1881. At night we went to meeting. Bro. Jacob Gates spoke. . . said he heard Joseph Smith say when he was at Bishop Partridges house in Far West Missouri, concerning the lost ten tribes, they are hid from us by land and air, said bishop Partridge, I guess they are by land and water in a doubting manner as if Joseph did not know what he was talking about. Yes, said Joseph, by land and air they are hid from us in such a manner and at such an angle that the astronomers cannot get their telescopes to bear on them from this earth.

Thurs, Mar 10, 1881. At night paid sister Eliza R. Snow a short visit and had some conversation with her on the dividing of the earth. She told me that she heard the prophet say that when the ten tribes were taken away the Lord cut the earth in two, Joseph striking his left hand in the center with the edge of his right to illustrate the idea and that they (the ten tribes) were on an orb or planet by themselves and when they return with the portion of this earth that was taken away with them the coming together of these 1 bodies or orbs would cause a shock and make the "earth reel to and fro like a drunken man." She also stated that he said the earth was now 90 times smaller now than when first created or organized.

14. The Contributor, Vol 10:265; Brigham H. Roberts; 1889

The Prophet Joseph Smith is credited with having said that our planet was made up of the fragments of a planet which previously existed; some mighty convulsions disrupted that creation and made it desolate. Both its animal and vegetable life forms were destroyed. And when those convulsions ceased, and the rent earth was again consolidated, and it became desirable to replenish it, the work was begun by making a mist to rise that it might descend in gentle rain upon the barren earth, that it might again be fruitful. Then came one of the sons of God to the earth---Adam. A garden was planted in Eden and the man placed in it.

15. A Compendium of the Doctrines of the Gospel. p. 271; by Franklin D. Richards & James A. Little; 1925 ed.

The world and the earth are not synonymous terms. The world is the human family. This earth was organized or formed out of other planets which were broken up and remodeled and made into one on which we live. The elements are eternal....In the translation "without form and void," it should read "empty and desolate." The word created should be "formed or organized." (Joseph Smith)

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A COMPILATION OF QUOTATIONS ON
TEMPLE ORDINANCES AND PRIESTHOOD
VESTMENTS, THROUGH 1983.
Compiled by Richard A. Ware, 1985

Gospel Mysteries

1. History of the Church, Vol. 2:112, Joseph Smith, Monday, June 23, 1834.

A council of High Priests assembled in fulfillment of the revelation given the day previous, and the following individuals were called and chosen, as they were made manifest unto me by the voice of the Spirit and revelation, to receive their endowments:

Edward Partridge	Simeon Carter
William W. Phelps	Newel Knight
Isaac Morley	Parley P. Pratt
John Corrill	Christian Whitmer
John Whitmer	Solomon Hancock
David Whitmer	Thomas B. Marsh
Algernon Sidney Gilbert	Lyman Wight
Peter Whitmer, Jun.	

2. History of the Church, Vol. 2:197, Oliver Cowdery, Sunday, February 15, 1835.

He (O. Cowdery) then read again, from the revelation, what the Lord said unto the Twelve. Brethren, you have had your duty presented in this revelation. You have been ordained to this holy Priesthood, you have received it from those who have the power and authority from an angel....

Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hand upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days? * * *

Remember, you are not to go to other nations till you receive your endowments. Tarry at Kirtland until you are endowed with power from on high. You need a fountain of wisdom, knowledge and intelligence such as you never had. Relative to the endowment, I make a remark or two, that there may be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence, and that power, which characterized the ancient saints, and now characterizes the inhabitants of the upper world.

3. History of the Church, Vol. 2:218, Joseph Smith, March 1835.

The school in Kirtland closed the last week in March, to give the Elders an opportunity to go forth and proclaim the Gospel, preparatory to the endowment.

4. History of the Church, Vol. 2:307-310, Joseph Smith, Thurs-

day, November 12, 1835.

This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks as follows---

The Prophet's Remarks to the Twelve

....I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be....The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of feet. It was never intended for any but official members. It is calculated to unite out hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here.

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such...

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned....But let me tell you that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell...

5. Oliver Cowdery Journal holograph at CHD. The first 22 pages of book N6328R-LC, the rest of which is in the Nauvoo High Council Minutes, 1839- 1840. Cowdery's Journal covers the period Jan 1, 1836 - Mar 27, 1836; pp. 4-5; Jan 16, 1836.

pp. 4-5 (Jan 16, 1836): the Postscript, "met in the evening with bro. Joseph Smith, Jr. at his house, in company with bro. John Corrill, and after pure water was prepared, called upon the Lord (p. 5) and proceeded to wash each other's

bodies, and bathe the same with whiskey, perfumed with cinnamon. This we did that we might be clean before the Lord for the Sabbath, confessing our sins and covenanting to be faithful to God. While performing this washing unto the Lord with solemnity, our minds were filled with many reflections upon the propriety of the same, and how the priests anciently used to wash always before ministering before the Lord. As we had nearly finished this purification, bro. Martin Harris came in and was also washed."

6. Oliver Cowdery Journal; holograph at CHD. The first 22 pages of book N6328R-LC, the rest of which is in the Nauvoo High Council Minutes, 1839- 1840. Cowdery's Journal covers the period Jan 1, 1836 - Mar 27, 1836; p. 7; Jan 21, 1836.

--p. 7 (Jan 21, 1836): This morning, at 15 minutes past nine my little daughter is 5 months old. O Lord, I thank thee that thou hast thus been merciful and spared my only child. At about three o'clock p.m. I assembled in our office garret, having all things prepared for the occasion, with presidents Joseph Smith, Jr. F. G. Williams, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer and elder John Corrill, and washed our bodies with pure water before the Lord, preparatory to the anointing with the holy oil. After we were washed, our bodies were perfumed with a sweet smelling oderous wash. At evening the presidents of the church, with the two bishops and their counsellors, and elder Warren Parrish, met in the president's room, the high councils of Kirtland and Zion in their rooms. Those named in the first room were annointed with the same kind of oil and in the man[ner?] that were Moses and Aaron, and those who stood before the Lord in ancient days, and those in the other room with anointing oil prepared for them. The glorious scene is too great to be described in this book, therefore, I only say, that the heavens were opened to many, and great and
marvelous things were shown.

7. Edward Partridge Journal; Meetings - Kirtland 1836; d.1423/ f.159; typescript, pp. 2-3; 21-22 Jan 1836.

21st. Having previously washed once or twice, the presidency with Bishop Whitney and his counsel, myself & my counsellors
met for the purpose of being annointed with Holy oil. Meeting was opened by Prest. Joseph Smith, Jun., in behalf of the Presidency, Bishop Whitney in behalf of himself and counsellors, and myself in behalf of myself & counsellors. Then the presidency proceeded to sanctify the oil. Br. Joseph Smith, Jun., first
anointed his father, pronouncing blessings upon him; then all the presidents beginning at the oldest rubbed their hand over his head & face, which had been annointed. Then Br. J. prayed to the Lord to accept of the anointing and all the Presidency with right hand uplifted to Heaven said Amen. Father Smith then proceeded to take the lead and pour on the oil; then Br. J. followed and then in rotation as before described, prophesying, &c., on one anothers heads. After the presidents, Bishop Whitney & his counsel were annointed after the same manner, then myself and counsel, then Br. Parrish as scribe for the presidency. After this Hyrum Smith annointed Father John Smith who annointed

the rest of the High Council of Kirtland. Br. David Whitmer annointed Br. Simeon Carter, who annointed the High Council from Zion. Hymns were sung & a number saw visions & others were blessed with the outpouring of the Holy Ghost, and we shouted Hosanna to the Most High. The meeting was dismissed (p. 3) Br. J. S. Jun, conferring the benedictions of Heaven upon us.

The 22d. The forenoon was taken up in telling the visions of the preceding evening. We met in the evening for the purpose of anointing the traveling High Council, and the 7 Presidents of the 70. The Presidents of the Church anointed Br. Carlos Smith as President of the High Priests in Kirtland. Prest. J. S. Jun., requested Prest. Sidney Rigdon to ask the Lord to accept the performances of the evening, and instructed us, when he was done, to shout Hosannah, Blessed be the name of the Most High God. These things were performed; the shout & speaking in unknown tongues lasted 10 or 15 minutes. During the evening, more especially at the time of shouting, a number saw visions as they disclosed unto us.

8. History of the Church, Vol. 2:385; Joseph Smith; Sunday, January 24, 1836.

In the evening met the Presidency in the chamber over the printing room, and counseled on the subject of endowment, and the preparation for the solemn assembly, which is to be called when the house of the Lord is finished.

9. Edward Partridge Journal; Meetings - Kirtland 1836; d.1423/- f.159; typescript; 26 Jan - 6 Feb 1836.

The 26th. Mr. J. Seixas, our Hebrew teacher, met with us for the first time. After about 4 or 5 days he divided the class. I was taken into the first class.

The Priests, Teachers, and Deacons met 2 or 3 evenings, about the last of Jan., for the purpose of being anointed.

Bishop Whitney and counsel and myself and my counsel met and anointed them. After the anointing was over, each man asked the Lord to bless them and seal upon them the blessings that had been pronounced upon their heads by the Bishops and their counsellors. Bishop Whitney then asked the Lord to seal the blessings that had been pronounced upon the heads of his brethren. After he was through we shouted Hosanna 3 times, to God and the Lamb, Amen, Amen, and Amen.

The 6th. Evening all the quorms met, and had all the blessings sealed by the Presidency of the Church; at the close of the ceremony we all shouted, agreeably to the above described order.

10. Oliver Cowdery Journal; holograph at CHD. The first 22 pages of book N6328R-LC, the rest of which is in the Nauvoo High Council Minutes, 1839- 1840. Cowdery's Journal covers the period Jan 1, 1836 - Mar 27, 1836.

--p. 12 (Feb 6, 1836): In the evening met with the presidency any (sic?) quorums in the Lord's house, when their anointing blessings were sealed by uplifted hands and praises to God. Many saw visions, many prophesied, and many spake in tongues. Closed a little before 12 o'clock.

--pp. 21-22 (Mar 27, 1836): Sunday the 27th attended on the dedication of the Lord's house. For the particulars of this great event see my account written by myself and printed in the March No. of the Messenger and Advocate, signed C. In the evening I met with the officers of the church in the Lord's house. The Spirit poured out--I saw the glory of God, like a great cloud, come down and rest upon the house, and fill the same like a mighty rushing wind. I also saw [p. 22] cloven tongues, like as of fire rest upon many. (for there were 316 present,) while they spake with other tongues and prophesied.

11. Edward Partridge Journal; Meetings - Kirtland 1836; d.1423/ f.159; typescript; 27 - 31 March 1836.

Sunday the 27th. Met and dedicated the House of the Lord. Prest. Rigdon preached in the forenoon. Prest. J. Smith, Jun., made many remarks and delivered the dedication prayer. Meet at 8 morn & dismissed 1/4 past 4 afternoon. Met again in the evening, that is, the Authorities of the Church. Many spoke in tongues; some saw visions, &c. Doct. F. G. Williams saw an angel or rather the Savior, during the forenoon service.

Tuesday the 29th. The 9 presidents, the two Bishops and their counsel met in the afternoon in the House of the Lord. We cleansed our hands and faces and feet, after which we had our feet washed in the name of the Lord; this took till dusk. We then partook of bread and wine, a feast. We prophesied and spoke in tongues & shouted Hosannas. The meeting lasted till daylight.

Wednesday all the officers of the Church met at 9 o'clock in the Lord's House, the Priests, Teachers & Deacons in one corner, the vails having been let down, and the other officers occupied the rest of the lower room. The washing of feet was performed by noon, then they began to prophecy and speak in tongues adding shouts of Hosannas to God and the Lamb with Amen and Amen. This continued till dark, when they partook of a feast of bread and wine. The meeting was kept up till morning, the shouts were omitted during the night.

Thursday 31st. We met from 8 to 9 to accommodate those who could not get in at the Sunday dedication. The house was about filled and similar ceremonies performed that were performed on Sunday. This meeting rather surpassed the Sunday meeting, both in length & goodness. Wednesday the 6th we had a prayer meeting from 9 to 4.

12. Stephen Post's Journal; BYU/Film/298/#126; 27 March 1836. Typed as in original without the use of [sic]. The "/" indicates where the entry line ended and the next line begins in the original source.

March 27 and 1836 / This day was appointed to be a day /

Gospel Mysteries

when the house of the Lord built / by the Church of the Latter day Saints / was to be dedicated unto the Lord / of the whole earth: there was also / a contribution; each individual as / they came into the house of the Lord / donated as they could in order to de[-] / fray the expense of the building as the / committee had incurred much expense a- / bove what had before been contributed. / the doors were opened at 8 and to be closed / at 9 A.M. however they were closed be- / fore 9 on account of the house being / full many retired to, and filled the sch- / ool room, under the printing office which / holds 400 or 450 and many went home. / The congregation came to order and president / Sidney Rigdon commenced the services of the / day by reading the 96 Psalm and then the 24 / Ps. Then a song of praise then a prayer by / President S. Rigdon then another song of / praise and next a discourse from S. Rigdon / from Matthew VIII 18-19-20 particularly the / 20 verse; after the sermon the several / quorums voted and arose as they were call- / ed upon to declare that they acknowledge / Joseph Smith Jun. as a prophet, seer, and rev- / alator to Israel. there was a song of praise / and a short intermission the order of the house / was for the people to keep their seats; as / this day was appointed as a fast day unto / the Lord from morning until evening. / and. a song of praise Joseph Smith Jun. / first president of the church of Latter day / saints; took the lead and called upon the / several quorums separately to acknowl- / edge each other in their several capacities / There was present the following, and they / voted in the following order, to acknowledge / the prophet, first the Presidency 2nd the 12 apostles 3rd the / High Council, 4th the Bishopric including / the Bishop of Zion and his counsellors / 5th the Zion Council on the right of the / Bishopric 6 the 7 presidents of the 70's / on the left of the Bishopric, 7th the / Presidency and council of High Priests, 8th / the President and council of Elders 9th / the whole congregation when the Bish- / oprick voted the whole Bishoprick was / included viz Bishop of Kirtland of Zion Presidents of the / Priests teachers and Deacons with their coun / cils, President Joseph Smith Jun. Offered / up a dedication prayer unto the Lord / President Sidney Rigdon offered a short / prayer and then led the way, followed by / the whole congregation acknowledging / the Lord to be King, this is the sample / of the shout with uplifted hands unto / the most high, by the Lord anointed / Hosanna! Hosanna! Hosanna to / God and the Lamb Amen! amen. and / Amen. this was done three times. / making 9 hosannas and 9 amens / they next partook of the sacrament and then / were dismissed after some testimony / during the partaking by the congregation / of the bread and wine in remembrance / of our Lord and Savior Jesus Christ, Joseph / Smith Jun. testified of the Angel of / the Lord's appearing unto him to call him / to the work of the Lord, and also of being / ordained under the hands of the Angel of / of the covenant. President Hyrum Smith / and President O. Cowdery, testified of the / truth of the work which was made kno- / wn to them by the power of God. Car- / los Smith President of the High priests / testified of the truth of the book. / President F. G. Williams arose and testified / that in the A.M. an angel of God came / into the window (at the back of the pulpit) / while P. t. Rigdon was at prayer and took his / seat between him and Father Joseph Smith Sr. / and remained there during the prayer. / The ordained members of the church were / requested to meet in the Lords house this / evening to receive instruction previous to / their going forth to proclaim the gospel / the congregation were now dismissed / This eve assembled in the house of the / Lord Joseph Smith jun. read the 6 / chap. 11 Chron. and showed us the order of / dedicating a house to God anciently: this / evening was designed as a continuation / of our pentecost, Angels of God came / into the room, cloven tongues rested / upon come of the Servants of the Lord / like unto fire and

they spake with / tongues and prophesied. / Last Saturday I received my patriar / chal blessing under the hands of / Joseph Smith Sen. Patriarch and / Evangellist I write this monday / march. 28 the roads are bare but there / is plenty of snow in the woods, and / considerable yet in the fields people / are preparing for sugar making as they / have not yet tapped any where yet as / I have heard. the air is smoky today / it was ascertained and told to us last eve / that there was 1000 persons in the house / of the Lord yesterday and they contributed / as they went in $960. I will ment / ion here that two of the Apostles Brigham / Young and David Patten sang each / a song of Zion in tongues and each spake / in tongues and Elder Patten interpreted / brother Youngs tongue which he spake / During Last week there was / 11 baptized in Kirtland. / there was about 316 ordained mem- / bers met in the house of the Lord / Sunday eve and we received instruction / from Joseph Smith Jr relative to our / preaching and to our endowment this / eve the spirit of the Lord rested on / the congregation many spake in tongues / many prophesied, Angels were in our / midst, and ministered unto some, Cloven / tongues like unto fire rested upon / those who spake in tongues and prophesied / when they ceased to speak the tongues / ascended.

Wen. 30. This day between the hours / of 8 and 9 the ordained members met in / the house of the Lord to attend to the / last ordinance of the endowment viz: / the ordinance of the washing of feet / this ordinance is administered to none / but those who are clean from the blood / of the generation in which they live. / I did not expect much to receive the or- / dinance as I had not labored much / in the vineyard, but I had en- deavour- / ed to do as well as I could. however when / we came together the word of the Lord / was that we all should receive the / ordinance. O the goodness and condescen- / sion of God. The washing was commen- / sed by the presidents who first washed / the 12 and the 7 presidents of the seventies / the 12 and 7 then commenced washing / until the whole were washed. The or- / der of the house was that we tarry / until tomorrow morning in the house / of the Lord and not go out only in ca- / ses of necessity, after the washing the / Brethren commenced prophesy- ing for the / spirit of prophecy was poured out up- / on the congregation: the house was di- / vided into 4 parts by the curtains and they / prophesied, spake and sang in tongues in / each room. we fasted until even when / we partook of bread and wine in commem- / oration of the marriage supper of the / Lamb. now having attended through / the endowment I could form an idea / of the endowment anciently for Gods / ordinances change not.

13. Journal of Jeremiah Willey; CHO/d.1422/ f.159/Copy 1; pp. 10-12; 1836.

I spent the night in the temple in prayer and fasting; the spirit of the Lord rested upon us, April 6 the presidency of the Church, the Twelve Apostles, and other quorums met in solemn assembly and sealed upon us our washings, anointings and blessings - with a loud shout of Hosannah to God and the Lamb, the Spirit of the Lord rested upon us after spending three hours in the upper room, the quorums rejoined to the lower court. The Veils were lowered and the ordinance of washing of feet was administered. After this ordinance the veils of the temple were pulled up and the prophet addressed the Elders for three hours. Clothed with the power and spirit of God he unbosomed his

feelings in the House of his friends and gave much instruction. He urged upon us the absolute necessity of giving strict heed to his teachings and counsel and the revelations of the Lord to the Church and us in all things, that Zion and her stakes may be redeemed and established no more to be thrown down. He said that the kings of the earth would yet come to behold the glory of Zion and that great and glorious blessings would be bestowed upon the Saints in the Last Days. Hyrum Smith bore testimony and was followed by Oliver Cowdery, who exhorted the Elders to keep within the bounds of their knowledge and let the mystery of the kingdom alone, for the Gentiles had not a knowledge even of the first principles of the Gospel. He said it is far better to preach what the people would call the small of the kingdom than to enter into the visions of Isaiah, Ezekiel and John. The Twelve broke bread, which was distributed to the multitude who eat and were filled. Thanks were returned and the meeting closed. The house was again filled at Candle Light. Pres. Joseph Smith requested the Elders to speak their feelings freely and sing, exhort and pray as the spirit would give utterance. The meeting continued during the whole night. Many of the gifts were poured out upon the people; at Break of Day we were dismissed. I also spent the night of the Y in the Temple with several of the Elders in prayer and praise. Before the Lord the Holy Ghost rested upon us and the spirit of prophecy was given and many things were shown by the Holy Spirit.

14. Journal of Wilford Woodruff; Tuesday, April 4, 1837.

Met at the house of Elder Hales at one o'clock in the afternoon, in the company of twenty-three Elders for the purpose of attending to the ordinance of washing. President Joseph Young, who was one of the number, opened the meeting by prayer and we then proceeded with the ordinance. Myself and Elder G. Meeks were the first washed under the hands of President Joseph Young, and we then assisted him in washing our brethren, the Elders. Much of the Holy Spirit rested upon us.

At early candle light we again met together in the quorum of Seventies at the upper part of the Lord's House to receive our anointing. The quorums of the Priests, Teachers, and Deacons occupied one apartment, the Elders another and the Seventies a third; each quorum met for their anointings.

Three of the Presidents met with the Seventies, namely, Joseph Young, Hazen Aldrich and Zebedee Coltrin. After the meeting was opened by prayer those who were to be anointed were suitably addressed, and then the Presidency proceeded to the ordinance by first consecrating the oil. The person then presented for the anointing took a seat and the Presidency laid their hands upon his head and pronounced such blessings upon him as the testimony of Jesus directed. We had truly a glorious season in this solemn ordinance of the House of God. There were fifteen anointed in our quorum. President Coltrin anointed me and pronounced upon my head great blessings which were sealed upon my head in the name of Jesus Christ and responded to by a loud Amen from all present. The meeting closed about 10 o'clock p.m.

15. History of the Church, Vol 5:1-2; Wednesday, 4 May 1842; with footnote at the end of the entry by B. H. Roberts.

Wednesday, 4.--I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newell K. Whitney and George Miller, and President [p. 2] Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded; and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.

Footnote: This is the Prophet's account of the introduction of the Endowment ceremonies in this dispensation, and is the foundation of the sacred ritual of the temples. There has been some controversies as to the time when these ceremonies were introduced into the Church. A sect styling itself the "Re-organized Church," even goes so far as to claim that these ceremonies were not introduced into the Church by the Prophet Joseph Smith at all, but on the contrary claim that they had their origin with Brigham Young and the Apostles who followed him in the migration from Nauvoo to Great Salt Lake Valley in Utah. The evidence, however, against such claims, is overwhelming. First, the statement of the Prophet in the text above. Second, a previous allusion to the same thing in his remarks at Nauvoo, on the 6th of January, 1842. (See History of the Church, Vol. IV p. 492) Third, the same ceremonies are referred to in the Revelation of Jan. 19, 1841, in which washings, anointings, conversations, statutes, judgments, etc., are explicitly referred to. (History of the Church, Vol. IV, p. 277.) In addition to this evi- [p. 3] dence also Ebenezer Robinson, associate editor of the Times and Seasons when that periodical was founded by Don Carlos Smith and himself, and who at the death of Don Carlos Smith, 1841, became editor-in-chief of that periodical, and so continued until the 15th of March, 1842--declares that such ceremonies as are alluded to in the

text were inaugurated by special action of the Prophet as early as 1843. Mr. Robinson subsequently left the Church, but when in 1890, the aforesaid self- styled "Re-organized Church" persisted in claiming that Joseph Smith the Prophet did not inaugurate these Temple ceremonies, he published an article in the magazine he was then conducting, called the Return, in which he bears emphatic testimony to the effect above stated, namely, that all these ceremonies were introduced into the Church by the Prophet Joseph Smith at least as early as 1843. (See The Return, Vol. II, No. 4, p. 252.)

16. Manuscript History of Brigham Young, p. 116; 4 May 1842.

May 4.--I met with Joseph, Hyrum, Heber, Willard, Bishops Whitney and Miller, and Gen. James Adams, in Joseph's private office, where Joseph taught the ancient order of things for the first time in these last days, and received my washings, anointings and endowments.

17. Plural Marriage as Taught by the Prophet Joseph Smith, by Helen Mar Whitney; published 1882; p. 14; c. 4 May 1842.

I have in my possession a daily journal, writen by my father, of events which transpired in Nauvoo in 1842, 1843 and 1844, from which I extract the following:

`Strange Events'

"In June 1842, I was invited [initiated] into the ancient order--was washed and anointed, sealed and ordained a Priest, etc., in company with nine others, viz: Joseph Smith, Hyrum Smith, William Law, William Marks, Judge Adams, Brigham Young, Willard Richards, George Miller and N. K. Whitney.

"January, 1844, my wife, Vilate and many females were received into the Holy order and were washed and anointed by Emma Smith."

18. Letter from Heber C. Kimball to Parley P. Pratt, dated 17 June 1842; Church Historical Department; c. 4 May 1842. [Typed without sic.]

Nauvoo, June the 17 1842 to Mr Parly P. Pratt
Manchester
Or Liverpool

Dear Brother and Sister Pratt Sister Ollive not forgoten by me. no I remember old friends. all though I have not written to you fore some time, it has been on the acount of much buisness. I am well my family are tolarble fare. it is a time of helth in the City of Nauvoo. the Emegration is great here.. they are coming in here from most Evry State in the union this

place has grone half. since I got home the Temple is getting on well. all seam to be interested in the concern. thare is a great menny Brick buildings going up this season. thare is 7 or 8 Brick yards in this place, some have burnt three kills this season. and men Stand Ready to take Evry brick as soon as they are cool. Brother Joseph feels as well as I Ever see him. one reason is he has got a Small company that he feels safe in thare hands. and that is not all he can open his bosom to and feel him Self safe I wish you was here so as to feel and hear fore your Self. we have received some pressious things through the Prophet on the preasthood that would caus your Soul to rejoice I can not give them to you on paper fore they are not to be riten. So you must come and get them fore your Self.-- We have organised a Lodge here. of Masons. since we obtained a Charter. that was in March since that thare has near two hundred been made masons Br Joseph and Sidny was the first that was Received in to the Lodg. all of the twelve have become members Except Orson P. he Hangs back. he will wake up soon, thare is a similarity of preast Hood in masonary. Bro Joseph Ses Masonary was taken from preasthood but has become degenrated. but menny things are perfect.. we have a prosession on the 24 of June. which is cold by Masons St Johns day in this country. I think I think it will result in good. the Lord is with us and we are prosperd. Concidering all things. Money is scarce but provi-sions plenty and cheap. the Saints that come from England-- have all got in to busness, and the grater part of them have got places, those that have means to by with, by Lots. those that have not go and take up lots on a disputed tract of land that lays in the limets of the city it cost nothing. fore them. proberbly they will not be troubled fore sevrel years they go on to the Island whare they get thare timber to build with and burn. this land lays on the bank of the River. and stone plenty by picking up. so what more can they ask but at the same time thare is menny that finds folt and are ready to denigh the Lord and turn braters to thare Brethrn Som have found folt becaus we had not Housses fore them to go in when they got here Some becaus we did not make more of them and invite them Home. and provide for them we would be glad if they could know we have as much as we can do to live our selvs we are thronged all the day Long we would Esteam it a pleasure to retire from the Sean. and rest our warry Souls fore a time but this will not do, we must fite Dear Br I can tell you our battle will be chort, and others will have to front the battle my dear wife send much love to you and wife, you have my best wishes. you have my prairs. there is much Excitement in this county on the acount of our Election. we have nominated our own of Officers. and no doubt we Shal Elect them this maks the Devle made and I am glad So amen. I am as Ever

/s/ Heber C. Kimball

19. Charles Walker, "Diary"; Church Historical Department; under date given; also BYU Special Collections; Mor/M270.1/W151/Vol. 2; p. 444 of typescript; 26 July 1872; c. 4 May 1842.

Brigham Young speaking at the 14th Ward Meeting in Salt Lake City, 26 July 1872:

Gospel Mysteries

(BY) Showed that the old members of the Church were fast passing away, that lived when the Prophet Joseph was alive Said that he was the only one alive out of seven that the prophet revealed the Endowments and sealing to viz Hyrum Smith Heber C. Kimball Bishop Whitney, Willard Richards and himself; the others I do not recollect. [B. Young mentions there were only 7 who received the endowment on May 4, 1842 instead of the correct number of 9, because he wanted to forever delete the names of Wm Law and Wm Marks from the records of the Church since they were apostates and caused persecution to come upon the saints.]

20. Willard Richards' personal diary does not have any entry for 4 May 1842. There was no diary kept by Willard Richards for the Prophet at this time.

21. Heber C. Kimball "Diary," "Book 91"; Church Historical Department; no date of entry; c. 4 May 1842.

Strange Events

June 1842 I was aniciated into the ancient order was washed annointed and Sealled and ordained a Preast and So forth. in company with nine others. viz. Joseph Smith Hiram Smith. Wm Law Wm Marks Judge Adams. Brigham Young Willard Richards, George Miller N K Whitney

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January 1844 my wife Vilate and menny feemales was received in to the Holy order, and was washed and inointed by Emma

22. Heber C. Kimball Journal; Extract of H. C. Kimball discourse in the Nauvoo Temple; Church Historical Department; Under date of 21 December 1845; also published by Helen Mar Whitney in "Scenes in Nauvoo, and Incidents from H. C. Kimball's Journal," Woman's Exponent; c. 4 May 1842.

About 4 years ago next May nine persons were admitted into the Holy Order 5 are now living -- B. Young -- W. Richards George Miller -- N. K. Whitney & H. C. Kimball two are dead, and two are worse than dead [i.e. Wm Law & Wm Marks].

23. H. W. Miller, ed. "De Tal Palo Tal Astilla," Annual Publications--The Historical Society of Southern California, X, (1917): pp. 120-121. Letter to "Dear Brother" June 26, 1855. See also 1 July 1855 letter; c. 4 May 1842.

Many of the Apostles and Elders having returned from England, Joseph washed and anointed as Kings and Priests to God, and over to House of Israel, the following named persons, as he said he was commanded of God, viz: James Adams (of Spring-

field), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newel K. Whitney, Hyrum Smith, and myself; conferred on us Patriarchal Priesthood. This took place on the 5th and 6th of May, 1842.

24. History of the Church, Vol 5:2-3; 5 May 1842.

Thursday, 5.--General Adams started for Springfield, [p. 3] and the remainder of the council of yesterday continued their meeting at the same place, and myself and Brother Hyrum received in turn from the others, the same that I had communicated to them the day previous.

25. Manuscript History of Brigham Young, p. 116; 5 May 1842.

--5--I attended Council as yesterday, and we administered to brother Joseph the same ordinances.

26. History of the Church, Vol 5:409; 26 May 1843.

Friday, 26.--At five p.m. I met in counsel in the upper room, with my brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments and also instructions in the priesthood on the new and everlasting covenant, &c.

27. Manuscript History of Brigham Young; p. 129; 26 May 1843.

--26--Met with the Prophet Joseph, the Patriarch Hyrum, brothers Kimball and Richards, Judge Adams, and Bishop N. K. Whitney, receiving our endowments and instructions in the Priesthood. The Prophet Joseph administered to us the first ordinances of endowment, and gave us instructions on the Priesthood and the new and everlasting covenant.

28. Joseph Smith "Diary"; Church Archives; 26 May 1843.

Friday May 26th 1843 5.P.M. . I and Hiram and Judge Adams & Bishop Whitney B. Young, H.C. Kimball, W. Richards & Wm Law, in council in upper room, receiving instructions on the priesthood, the new and everlasting covenant, &c. adjourned to Sunday P.M.5.

29. Manuscript History of the Church, Book D1, p. 1561; c. 26 May 1843.

...and gave them their endowments and also instructions in the Priesthood....

30. No reference in Brigham Young journal for 26 May 1843. Nothing in Willard Richard's journal relevant.

31. History of the Church, Vol 5:412; Sunday, 28 May 1843.

Sunday, 28.--Cold, rainy day.
At five p.m. I met with brother Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Newel K. Whitney, and James Adams, in the upper room to attend to ordinances and counseling. Prayed that James Adams might be delivered from his enemies, and that Orrin P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House.

32. Manuscript History of Brigham Young, p. 129; 28 May 1843.

--28 (Sunday)--I met with brothers Joseph, Hyrum, Heber, Willard, Bishop Whitney and Judge Adams when we administered to brother Joseph the same ordinances of Endowment, and of the holy priesthood which he administered unto us.

33. Joseph Smith "Diary"; Church Archives, Ms/d/155/Bx1/fd6; 28 May 1843.

Sunday May 28. Clouds & rain.-- cold. -- 5 P.M. - adjourned council met in the upper Room. attend to ordinances and councilled and prayed that James Adams might be delivered from his enemies & O.P. Rockwell & the twelve be pospered [sic] in collecting means to build the Nauvoo House Joseph-- . & J. Adams [shorthand] &c adjourned to 9 o clock Monday morning.

34. Brigham Young Journal; 28 May 1843.

Sunday 28 at home and at Br Joseph Smith in councel with Brs. J. Smith H Smith H.C. Kimball N.K. Whitney Judge Adams and W. Richards.

35. Willard Richards Journal; 28-29 May 1843.

At Josephs -- upper Room looking after Lawrence estate,--Quorum [of] 12. 29 [May 1843] O.447. Lawrence Estate * * *

36. History of the Church, Vol 5:412-3; 29 May 1843.

Monday, 29.**At nine a.m., I met in council with brother Hyrum, Brigham Young, Heber C. Kimball, [p. 413] Willard Richards, Newel K. Whitney, and James Adams.
Singing, and prayer by Elder Brigham Young. Conversation, instruction and teaching concerning the things of God. Had a pleasant interview.

37. Manuscript History of Brigham Young, p. 129; 29 May 1843.

--29--Met at 9 a.m. with the same brethren, when Joseph

instructed us further in principles pertaining to the holy priesthood.

38. Joseph Smith "Diary"; Church Archives, Ms/d/155/Bx1/fd6; 29 May 1843.

Monday May 29th 1843 9 A.M. met pursuant to adjournment. Joseph Hyrum, Brigham, Willard, & Sis Thompson, [shorthand] & Heber & Newel K. present also Joseph. & James Adams. singing & prayer by Elder Brigham Young -- Conversation & instruction & teaching concerning the things of God, had a pleasant interview

39. There is no 29 May 1843 Brigham Young entry. He starts on a mission to the East 5 July 1843.

40. Journal of William Clayton; Friday, 20 October 1843.

Friday 20th [October 1843]. At B.F. Johnsons . . . Evening J[oseph]. gave us much instruction, showing the advantages of the E[verlasting]. C[ovenant]. He said there was two seals in the Priesthood. The first was that which was placed upon a man and woman when they made the covenant [Celestial Marriage] & the other was the seal which alloted to them their particular mansion [Second Anointing]---After his discourse B.F. Johnson & his wife were united in an everlasting covenant.

41. Statement by Bathsheba W. Smith; quoted in Temples of the Most High, by N. B. Lundwall; 1952 edition, p. 286; c. end of 1843-beginning of 1844.

I was a resident of Nauvoo, State of Illinois, from 1840 to 1846, I was married to George A. Smith July 25, 1841, Elder Don Carlos Smith performing the ceremony. Near the close of the year 1843, or in the beginning of the year 1844, I received the ordinance of anointing in a room in Sis. Emma Smith's house in Nauvoo, and the same day, in company with my husband, I received my endowment in the upper room over the Prophet Joseph Smith's Store. The endowments were given under the direction of the Prophet Joseph Smith, who afterwards gave us lectures or instructions in regard to the endowment ceremonies. There has been no change, to my certain knowledge, in these ceremonies. They are the same today as they were then. A short time after I received my anointing, I was sealed to my husband, George A. Smith for time and eternity, by Pres. Brigham Young, in the latter's house, according to the plan taught, to my knowledge, by the Prophet Joseph Smith. When I was married in 1841, I was married for time, and not for eternity.

42. Teachings of the Prophet Joseph Smith, pp. 362-363; April 8, 1844.

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders

of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. These [sic] must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings and receive all the keys and powers of the Priesthood, the same as for himself.

43. Journal of Heber C. Kimball; May 1844.

In May 1844 my wife Vilate and many females were received into the holy order and were washed and anointed by Emma.

44. George Laub Journal; BYU Special Collections; 31 December 1844.

At the dedication of the Seventies Hall in Nauvoo, 31 December 1844, Elder Heber C. Kimball urged the saints to "preserve our president and his wife [viz. Brigham Young and Mary Ann Young] for we must receive our Endumen [Endowments] through them. But it must be done in order Every one at his time as it comes through the channel begining [sic] at the head & be patient and wait till the[ir] time and turn comes"

45. George A. Smith "Journal"; Church Historical Department; Sunday, 26 January 1845.

Held Council in the evening. Elder John E. Page was present.

46. <u>History of the Church</u>, Vol 7:365; 26 January 1845.

Evening I attended prayer meeting.

47. Heber C. Kimball "Journal"; 26 January 1845.

January the 26. I preach / ed in the musick Hall in / the Evning the Holly Preat / hood meet over Elder / Parley P Pratt Store Elder / Page Received his admittan / ce in the holy order.

48. Brigham Young "Journal"; 26 January 1845.

Sunday 26 / I was sick in the morning went to the high Priest corum they agread to finish the upper part of temple next summer then I went to the temple store had a meeting in the high Quorum

49. Amasa M. Lyman "Journal"; 26 January 1845.

. . . in the evening meet in the Quorum.

50. Willard Richard's "Journal",26 January 1845, nothing relevant.

51. High Priests Quorum Mtg; Misc Minutes Collection; CHO, Ms/d/4358/folder 8/1845; 26 January 1845. [Brigham Young encouraging the High Priests not to go ahead and build a hall but]: . . . go and finish off the upper story of the Temple [then] you will have a place in which you can receive your washings and anointings and endowments. . . .There are certain branches of the endowment that must be done in an upper room.

52. Perrigrine Sessions Diary; Church Archives; 3 February 1845. [Typed without sic.]

I would remark that on the eighteenth of January that my brother in law Winsor P. Lyon and my cosen Enock B. Tripp were baptized under the hand of brother Heber C. Kimball one of the Twelve this give the connection a time of rejoicing to see them Obey the truth on the twentieth after receiving my indewments in the house of the Lord with Lucina my wife I commenced work in the Temple and I will here say that the Spirit of the Lord was poured out upon those that were atending to the Ordinances of the holy priesthood about this time a man by the name of Strang came into the City and Clamed to bee the head and leader of the chuch saying that he was called and Ordained by the Prophet Joseph to that Office this made conciderable of a stir

53. Millennial Star, Vol 5:104; Orson Hyde; March 1845.

Before I went east on the 4th of April, we were in council with Brother Joseph almost every day for weeks. Says Brother Joseph, in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten, and give you your endowment before the temple is finished." He conducted us through every ordinance of the holy priesthood, and when he had gone through with all the ordinances he rejoiced very much, and says, "now if they kill me you have got all the keys, and all the ordinances, and you can confer them upon others, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now,"

says he, "on your shoulders will rest the responsibility of leading this people, for the Lord is going to let me rest a while." Now why did he say to the Twelve "on your shoulders will this responsibility rest," why did he not mention Brother Hyrum? The spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was here all the time, but he did not attend our councils.

54. Millennial Star, Vol. 5:109; Wilford Woodruff; March 1845.

Has the Prophet Joseph found Elder Rigdon in his councils, when he organized the quorum of the Twelve a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and the pattern of heavenly things, and thus addressing the Twelve, exclaimed: "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." I say, has this been the case with Elder Rigdon in any wise?

55. Millennial Star, Vol. 6:9-10, Appendix; P. P. Pratt, editor; Written in New York; April 6, 1845.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him---"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honors, priesthood, scepter, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple.

56. History of the Church, Vol. 7:417-418; Brigham Young speaking; Saturday, May 24, 1845.

A large number of the saints assembled to witness the laying of the capstone on the south-east corner of the Temple.

At six o'clock and eight minutes a.m. Brother Wm. Player commenced spreading the mortar, perfect silence prevailing; the stone being lifted to its place. I stepped on the same and fitted it precisely to its position with the large beetle, at twenty-two past six a.m. the capstone was pronounced set. . . I said: The last stone is now laid upon the Temple and I pray the Almighty in the name of Jesus to defend us in this place and sustain us until the Temple is finished and we have all got our endowments.

57. History of the Church, Vol 7:481; 9 October 1845.

There seems to be no disposition abroad but to massacre the whole body of this people, and nothing but the power of God can save us from the cruel ravages of the bloodthirsty mob.

We concluded to plead with our heavenly Father to preserve his people, and the lives of his servants that the saints may finish the Temple and receive their endowments.

58. Nothing in George A. Smith "Journal"; 9 October 1845. Nothing in the Willard Richards "Journal"; 9 October 1845.

59. Heber C. Kimball "Journal"; T. Bullock's handwriting; 9 October 1845.

in the morning met for prayer / * * * in the evening the usual company met for prayers the [next page] following things were prayed for the prosperity of the Elders / in the United States, & the brethren in the South Pacific / Islands & the brethren in the West among the Red men of / the Forrest, that our enemies may be frustrated in all their / designs, that confusion and disorder, and treachery / might enter into their ranks, that the sick of this people / might be healed, union prevail, and that all of his / servants be saved from their enemies & that they should / not have power serve their vexa-tious writs, that the / Temple & Font may be finished and dedicated & consecrated / to the most high God, that his servants & handmaids may obtain their ordinances & sealing powers of the Priesthood, / and the way opened for his saints to go to the West &c

60. Nauvoo Temple [Historical Documents]; "Nov. 30, 1845 Meeting of the Twelve and others. Dedication of Upper Room of Temple. Some Journalizing [by Apostle John Taylor]."; Church Archives; CR/342/1/fd4; 30 November 1845. [Notation: ^<. . .> represents inserted text.]

On Sunday the 30th. of November 1845 I met with the

brethren of ^<the> Quorum, not only of the Twelve but others who had received an endowment during the life-time of Joseph Smith, in the upper room of the Temple for the purpose of dedicating it preparatory to receiving or giving the endowments. The large Room for giving the endowments in is 100 one hundred ^<ninety> feet long and eighty ^<28> feet wide--it was well fitted up and carpeted all over. The brethren had sent in their carpets from all part [sic] the day before. There were also twelve rooms six on each side for that were well fitted up carpeted and furnished for the purposes of the priesthood those rooms were all of a size & were fourteen feet by fourteen feet five inches. The Room on the south East corner was the one occupied by President Brigham Young-the next room next west Br. Heber C. Kimball & President Young ^<together H. C. Kimball & Willard Richards. Willard Richards is Historian which necessarily throws him into that position> the first one being intended partly for an office The third room from the East corner was occupied by Orson Hyde & Parley P. Pratt the fourth by ^<John E. Page> John Taylor &/ George A. Smith & Amasa Lyman-The fifth room by Joseph Young the President of the whole seventies & his council. The sixth room is for a preparation rooms to wash & annoint preparatory to the annointing. All of these rooms were on the south side of the building. [p. 2]

The first room on the north east corner was appropriated to Bishop Whitney & ^<Miller> his coun their Council being intended for the bishopric. the second for the President of the Stake, & the High Priesthood & their Quorum. A number of those were present at the dedication who had heretofore received their endowment. The fifth room was appropriated for the president of the Elders & his Council. the sixth for a preparation Room

The order of the rooms so far as the two east corners is concerned is according to the order of the priesthood in buildings & Temples. It is the order that the first ^<or south East> corner stone ^<viz the south east> that be laid in a Temple should be laid by the president of the ^<whole> Church if present or (see revelation)---

The following persons were present

Brigham Young--	Isaac Morley--
Heber C. Kimball--	Alpheus Cutler--
Orson Hyde--	Reynolds Cahoon--
Parley P. Pratt--	W W Phelps--
Willard Richards--	Wm Clayton--
John Taylor--	Cornelius ^<P> Lot--
George A. Smith--	Orson Spencer--
Amasa Lyman--	Joseph Young--
Newel K. Whitney--	Lucian Woodworth--
George Miller--	Levi Richards--
John Smith--	Joseph Kingsbury--

61. History of the Church, Vol. 7:537; Brigham Young; Tuesday, December 2, 1845.

I spent the day in the Temple making preparations for the endowments.

Spent an hour in prayer.

62. History of the Church, Vol. 7:538; Brigham Young; Thursday, December 4, 1845.

I was engaged with several of the Twelve fitting up the Temple preparatory to administering the ordinances of endowment.

Evening, the council met for prayer in the Temple.

63. History of the Church, Vol. 7:538; Brigham Young; Monday, December 8, 1845.

I have been actively engaged in the Temple since the painters finished, fitting up the apartments and preparing the rooms for administering endowments.

64. History of the Church, Vol. 7:539; Brigham Young; Wednesday, December 10, 1845.

Nine a.m., I went to the Temple, weather fine, but cold.

I fitted up the curtains on the east windows, Brother Heber C. Kimball and wife, Sisters Parley P. Pratt and N. K. Whitney assisted me.

At 3:45 p.m., we completed the arrangements of the east room, preparatory to giving endowments.

Four-twenty-five (4:25) p.m., Elder Heber C. Kimball and I commenced administering the ordinances of endowment (Dec. 10, 1845)

Nine-thirty p.m., we assembled for prayers, Amasa Lyman was mouth.

We continued officiating in the Temple during the night until three- thirty a.m. of the 11th.

The following were administered to:

Willard Richards;
Heber C. Kimball and his wife, Vilate;
George A. Smith and Bathsheba W.;
Orson Hyde and Nancy Marinda;
John Smith and Clarissa;
Newel K. Whitney and Elizabeth Ann;
Brigham Young and Mary Ann;
William W. Phelps and Sally;
Parley P. Pratt and Mary Ann;
Amasa Lyman and Mariah Louisa;
George Miller and Mary Catharine;
John Taylor and Leonora;
Lucien Woodworth and Phebe;
John E. Page and Mary;
Joseph C. Kingsbury;
Mary Smith, widow of Hyrum;
Agnes Smith, widow of Don Carlos.

65. History of the Church, Vol. 7:543; Brigham Young; Thursday, December 11, 1845.

Elder Heber C. Kimball and I went to Joseph Kingsbury's and ate breakfast and returned to the Temple. I officiated in the Temple with the brethren of the Twelve. We administered the ordinances of endowment to:

Isaac Morley and his wife, Lucy;

Orson Spencer and Catharine C.;
Joseph Young;
Alpheus Cutler and Lois;
Reynolds Cahoon and Thirza;
William Clayton and Ruth;
Cornelius Lott and Permelia;
Mother Lucy Smith and Mercy R. Thompson.
At eight a.m., we assembled for prayer, Elder John E. Page was mouth.

66. History of the Church, Vol. 7:544; Brigham Young; Friday, December 12, 1845.

In company with my brethren of the Twelve I officiated in the Temple until midnight.
Orson Pratt and his wife, Sarah Marinda, the First Presidency of the Seventy and their wives and others numbering in all twenty-eight males and twenty-seven females received the ordinances of endowment.

67. History of the Church, Vol. 7:544-545; Brigham Young; Saturday, December 13, 1845.

We continued officiating in the Temple; twenty-five males and twenty females were administered unto.
I drafted rules for the preservation of order in the House of the Lord.

68. History of the Church, Vol. 7:545; Brigham Young; Sunday, December 14, 1845.

The Twelve and others with our wives met in the attic story of the Temple.
After prayer and singing, Elders Isaac Morley and Charles C. Rich administered, and we partook of the sacrament.
I introduced the subject of establishing rules for the preservation of order in the House of the Lord which were agreed to and ordered to be printed. * * *
There is too much covetousness in the church, and too much disposition amongst the brethren to seek after power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph (Smith) left the people in the dark on many subjects of importance and they still remain in the dark. We have got to rid such principles from our hearts.
I referred to the manner in which the corner stones of this Temple were laid as published in the Times and Seasons and said that the perfect order would have been for the presidency of the stake to lay the first or southeast corner; the high council the second or southwest corner; the bishops the northeast corner; but the high priests laid the southwest corner, though they had no right to do it.
I spoke of the brethren making objections to persons being permitted to receive the ordinances, and added, that when objections were made I should feel bound to determine whether

the person making the objections was a responsible person, and if he is not, I should do as I pleased about listening to the objections; but if he was a responsible person I should listen to them.

To constitute a man responsible he must have the power and ability not only to save himself but to save others; but there are those who are not capable of saving themselves and will have to be saved by others.

When a man objects to another receiving the ordinances he becomes responsible to answer to God for that man's salvation; and who can tell but if he received the ordinances he would be saved, but if we refuse to give him the means he cannot be saved and we are responsible for it.

There is no law to prevent any man from obtaining all the blessings of the priesthood if he will walk according to the commandments, pay his tithes and seek after salvation, but he may deprive himself of them.

After much profitable instruction we united in prayer, Orson Hyde being mouth.

Meeting adjourned for one week.

69. History of the Church, Vol. 7:547-548; Brigham Young; Monday to Saturday, December 15-20, 1845.

Monday, 15---the ordinances of endowment were administered to sixty- four brethren and sisters.

The Twelve and others officiated.

Tuesday, 16---Sixty-nine brethren and sisters received their endowments.

Wednesday, 17---We continued our labors in the Temple, administered the ordinances of endowment to sixty-nine brethren and sisters.

Thursday, 18---Sixty-six persons were administered to in the Temple.

In consequence of the great pressure of business during the past week, it had been decided to devote Saturday to the purpose of washing robes and garments used, but there being a general desire in the minds of all those officiating in the ordinances that the work should not cease; it was determined that the clothes should be washed during the night.

Friday, 19---Ninety-eight persons received ordinances.

Saturday, 20---Ninety-five persons received their ordinances.

70. Harrison Burgess Journal; CHO; Ms/d/893; Monday, 22 Dec 1845. Mon the 22 I was called upon by Pres Joseph Young to go to the Temple and assist in the work of Endowment with a request that I would help him clear through until the work was done; which I did.

71. History of the Church, Vol. 7:549-555; Brigham Young; Monday to Saturday, December 22-27, 1845.

Monday, 22,---I stayed in the Temple last night and early this morning gave direction for the arrangements of the day, assisted by George Miller [Footnote: Brother Miller was

president of the high priests.] as the day was set apart more especially for the high priests.

One hundred and six persons received ordinances.

Tuesday, 23,---Eighty-seven persons received the ordinances.

Wednesday, 24---All the Twelve have been absent from the Temple the greater part of this day except Orson Pratt. One hundred twenty-two persons received the ordinances.

At 11:20, Elder Heber C. Kimball and I returned to the Temple and remained all night.

Thursday, 25---Six p.m., the high council met for prayer in room No. 4; the high priests met in room No. 8.

One hundred seven persons received their ordinances. The business of the day closed at twenty minutes past ten o'clock, and notice was given that no more washings and anointings would be attended to at present. Brother Kimball and I, with some few others, remained in the Temple all night.

Friday, 26---Elders Heber C. Kimball, Orson Pratt and I were present in the Temple this morning and a few of those who had been officiating: I called them together in the east room about 11:30 a.m., and told them there would be no business done today and that they were all dismissed except the two Brothers Hanson, and three brethren for officers.

I said we shall have no more anointing at present, and if the brethren do not get anything more than they have already received, they have got all they have worked for in building this house; and if there is any more to be received it is because the Lord is merciful and gracious.

The high council and high priests will meet together once a day as usual for prayer.

Two hundred sixty-eight high priests were reported to have received their endowments.

I further remarked, that when we begin again we should pay no respect to quorums. Every man that comes in, is washed and anointed by good men and it makes no difference. Every man that gets his endowments, whether he is a high priest or seventy may go into any part of the world and build up the kingdom if he has the keys. We have been ordained to the Melchizedek priesthood which is the highest order of the priesthood, and it has many branches or appendages.

I said, my feelings were to rest a few days and let the Temple rest, and when we commenced work again I would make a selection of hands who will remain and officiate daily. No persons will be allowed to come in unless they are invited, and I shall feel insulted if they remain here. I felt it impressed upon me to rest a few days and make these regulations, and as our oil is done we cannot do much anyway.

Saturday, 27---Orson Pratt was the only one of the Twelve present in the temple.

72. History of the Church, Vol. 7:564-567; Brigham Young; Monday to Saturday, 5-10 January, 1846.

Monday, 5---8:45 a.m., commenced washing and anointing (i.e. in the Temple). Seventeen bottles of oil were consecrated.

One hundred four persons received their endowments.

Tuesday, 6---Seventeen bottles of oil were consecrated.

Ninety persons received ordinances.

Wednesday, 7---This morning there was an immense crowd at

the reception room waiting for admission.
One hundred twenty-one persons received ordinances.
This afternoon, the new altar was used for the first time, and four individuals and their wives were sealed. The altar is about two and one- half feet high and two and one-half feet long and about one foot wide, rising from a platform about 8 or 9 inches high and extending out on all sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides of the upright part or body of the altar are covered with white linen.
The Twelve and presiding bishops with their wives were present at the dedication of the altar this afternoon.
Thursday, 8---Eighty-one persons received ordinances.
Friday, 9---One hundred and five persons received ordinances in the Temple. I attended to ordinances at the altar.
Saturday, 10---One hundred and eighteen received ordinances.

73. Journal of John Spiers; CHO; Ms/d/1725; 12 January 1846.

On the 12th of January 1846 I received the first degree of my endowment under the hand of the Presidency of the Seventies, was washed anointed with oil ordained to be a King and Priest unto God, in his own due time and introduced through the signs and orders of the Priesthood.

74. History of the Church, Vol. 7:567-569; Brigham Young; Monday to Saturday, 12-17 January 1846.

Monday, 12---One hundred and forty-three persons received their endowments in the Temple. I officiated at the altar. Such has been the anxiety manifested by the saints to receive the ordinances of the Temple, and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week.
Tuesday, 13---A council was held in the Temple. The captains of fifties and tens made reports of the number in their respective companies, who were prepared to start west immediately, should the persecutions of our enemies compel us to do so.
Friday, 16---A company of about forty saints including a portion of Elder Woodruff's family, consisting of his wife, Phebe, and two children, left Liverpool. . . for New Orleans.
Saturday, 17---Thirty-six persons received ordinances in the Temple.

75. History of the Church, Vol. 7:570-576; Brigham Young; Monday to Saturday, 19-24 January 1846.

Monday, 19---I administered at the altar all day with the exception of thirty minutes in which I took some refreshments.
Tuesday, 20---One hundred and ninety-five persons received ordinances in the Temple.
Public prejudice being so strong against us, and the

excitement becoming alarming we determined to continue the administration of the ordinances of endowment night and day.

Wednesday, 21---Two hundred and eight persons received ordinances.

Thursday, 22---One hundred and ninety-eight persons received ordinances in the Temple.

Friday, 23---One hundred and twenty-eight persons received ordinances in the Temple.

Saturday, 24---One hundred and fifty-one persons received ordinances in the Temple. I attended a general meeting of the official members of the church held in the second story of the Temple, for the purpose of arranging the business affairs of the church prior to our exit from this place.

We intend to finish the Temple and the Nauvoo House, as far as putting on the roof and putting in the windows are concerned.

76. History of the Church, Vol. 7:576-578; Brigham Young; Sunday to Saturday, 25-31 January 1846.

Sunday, 25---I attended to ordinances in the Temple.

Monday, 26---Nine a.m., I went to the Temple and commenced the ordinances in the different departments which were set apart for the purpose; the washing and anointing was suspended until tomorrow.

Tuesday, 27---One hundred and twenty-six persons received ordinances.

Elders Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Amasa Lyman, and I officiated in the higher ordinances.

I officiated at the altar until 10 p.m. and remained in the Temple all night.

Wednesday, 28---One hundred and seventy-two persons received ordinance in the Temple.

Thursday, 29---I continued giving endowments in the Temple in connection with my brethren of the Twelve and others. One hundred and thirty- three persons received ordinances.

Friday, 30---One hundred and seventy-two persons received the ordinances of endowment.

Nine a.m., the (wind) vane was put upon the tower of the Temple.

Saturday, 31---Two hundred and thirty-three persons received ordinances.

77. History of the Church, Vol. 7:578-581; Brigham Young; Sunday to Saturday, 1-7 February 1846.

Sunday, 1---Public meeting in the second story of the Temple.

Monday, 2---Two hundred and thirty-four persons received ordinances.

Ten a.m., the Twelve, Trustees and a few others met in council, to ascertain the feelings of the brethren that were expecting to start westward. We agreed that it was imperatively necessary to start as soon as possible.

. . . after returning to the office made inquiries of the Lord as to our circumstances and the circumstances of the saints and received satisfactory answers. Retired about 1 a.m.

Tuesday, 3---Notwithstanding that I had announced that we

would not attend to the administration of the ordinances, the House of the Lord was thronged all day, the anxiety being so great to receive, as if the brethren would have us stay here and continue the endowments until our way would be hedged up, and our enemies would intercept us. But I informed the Brethren that this was not wise, and that we should build more Temples, and have further opportunities to receive the blessings of the Lord, as soon as the saints were prepared to receive them. Looking upon the multitude and knowing their anxiety, as they were thirsting and hungering for the word, we continued at work diligently in the House of the Lord.

Two hundred and ninety-five persons received ordinances.

Wednesday, 4---I continued loading up my wagons, preparatory to starting west.

Friday, 6---Five hundred and twelve persons received the first ordinances of endowment in the Temple.

Saturday, 7---According to G. A. Smith's Journal upwards of six hundred received the ordinances (i.e. of the Temple): One hundred and twenty-six of which were reported in the Seventies Record.

78. Manuscript History of Brigham Young; Book 4, Ms p. 107; Brigham Young speaking; July 21, 1849.

Addison Pratt received his endowments on Ensign Hill on the 21st, the place being consecrated for the purpose. Myself and Elders Isaac Morley, P. P. Pratt, L. Snow, E. Snow, D. D. Rich, F. D. Richards, Levi W. Hancock, Henry Harriman, and J. M. Grant being present. Pres. H. C. Kimball, Bp. N. K. Whitney and Elder John Taylor came after the ordinances were attended to. Elder C. C. Rich, and P. Pratt were blessed by all, Pres. Kimball being mouth.

79. Hosea Stout "Journal"; BYU Special Collections; 26 February 1851.

* * * In the Evening met several brethren in a prayer meeting at the upper room in Council House. The endowment is commenced there & this was a meeting after the order of the Priesthood.

80. Journal of Discourses, Vol. 3:269; Heber C. Kimball; Salt Lake City; March 23, 1852; as quoted in Temples of the Most High, "When Endowments Prove a Curse", p. 387-388.

The most of those present have received their endowments, their washings and anointings and have made covenants to their God and their brethren, before witness, that they would be faithful, that they would be true, that they would listen to all the counsels of the Lord's servants, and cease to do evil. All who have done this have been pronounced clean, and will they then go and pollute themselves with the wicked? I am sorry to say that a few are unwise enough to do so.

Both men and women have also covenanted that they will have no unlawful intercourse with each other. After all this, do any

of you make a practice of speaking evil one of another, of cheating one another, of lying and deceiving? Yes, some who are under the covenants just named actually indulge in those evil practices, and I say to all such that if they do not repent of their follies and sins, their washings and anointings will prove a curse instead of a blessing, and will expedite their condemnation.

If a man sins to that degree that he is cut off from the Church, he forfeits the blessings promised on condition of keeping his covenants. When a man loses his membership in this Church, he also loses his Priesthood, and of course the blessings of his endowments. Do not flatter yourself that you can retain the blessings of the Gospel, and at the same time pursue a wicked course, for you cannot do it.

81. Journal History; November 8, 1852.

Monday, Nov 8. The day was dull in G. S. L. City. Pres. Heber C. Kimball, Willard Richards, Thos. Bullock, Wm. C. Staines, James Ure, James W. Cummings, Samuel L. Sprague, Wm. W. Phelps, each with a wife met in the Temple room. The brethren annointed each other. The wives were annointed by Sister Whitney and Snow; afterwards all partook of cakes and wine. Some spoke in tongues, etc.

82. Journal of Discourses, Vol. 2:31-32; President Brigham Young; Delivered on the South-East Corner Stone of the Temple at Great Salt Lake City, after the First Presidency and the Patriarch had laid the Stone; April 6, 1853.

And those first Elders who helped to build it [the Kirtland Temple], received a portion of their first endowments, or we might say more clearly, some of the first, or introductory, or initiatory ordinances, preparatory to an endowment.

The preparatory ordinances there administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fulness; yet many, through the instigation of the devil, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built.

Let me give you the definition in brief. Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Who has received and understands such an endowment, in this assembly? You need not answer. Your voices would be few and far between, yet the keys to these endowments are among you, and thousands have received them, so that the devil, with all his aids, need not suppose he can again destroy the Holy Priesthood from the earth, by killing a few, for he cannot do it. God has

set his hand, for the last time, to redeem His people, the honest in heart, and Lucifer cannot hinder him.

Before these endowments could be given at Kirtland, the Saints had to flee before mobocracy. . . .

At Nauvoo, Joseph dedicated another Temple, the third on record [the other two being Kirtland and Far West]. He knew what was wanting, for he had previously given most of the prominent individuals then before him their endowment. He needed no revelation, then, of a thing he had long experienced, any more than those now do, who have experienced the same things. It is only where experience fails, that revelation is needed.

But what of the Temple in Nauvoo? . . . many received a small portion of their endowment, but we know of no one who received it in its fulness.

83. Journal of Wilford Woodruff; September 17, 1854.

President Young preached this afternoon & spoke upon the Law of Consecration & had an interesting conversation in our Prayer Circle. The subject of Elder Orson Pratt publishing The Seer & the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony. It was sacred & one of the last ceremonies attended to in the Endowments & ought not to have been given to the world.

84. Remarks by President H. C. Kimball; CHO, Ms/d/627/Box 3; Tabernacle; Sunday Morning, Feb. 4, 1855.

If [I] want to court a man's daughter it is my duty first to ask the father's consent, when I get his permission I have to come and court her.

Well I will make a few remarks to the brethren in the priesthood upon the subject. For there is no greater responsibility than those out of the kingdom, they have to get the consent of parents and the woman, but have first to get leave from the man who holds the keys of the priesthood then of the father and mother before you can take a young woman to wife. If a woman comes to you and makes a proposal, say I have no authority to accept of your proposition but I will go and ask the person who hol[d]s the keys first and then I can tell you what I will do. And when a woman in this Church marries a man out of it, a woman that has received her endowments she violates her covenant. Do you know that? I want to to [sic] tell you of it. Although I had no idea of speaking upon these subjects but I am very glad that I have, are not you? (Congregation respond-ed yes.)

85. Journal of Discourses 2:315; Brigham Young; the Tabernacle, Great Salt Lake City; July 8, 1855. [Compare with D&C 129.]

Then go on and build the Temples of the Lord, that you may receive the endowments in store for you, and possess the keys of the eternal Priesthood, that you may receive every word, sign, and token, and be made acquainted with the laws of angels, and

of the kingdom of our Father and our God, and know how to pass from one degree to another, and enter fully into the joy of your Lord.

86. Journal of Discourses 3:332; Brigham Young; the Bowery, Great Salt Lake City; June 8, 1856. [See also Ezra 10:19; Genesis 48:13-14; Isaiah 41:10, 13; Acts 7:55-56; Romans 8:34; Heb. 1:1-3.]

A great many of you have had your endowments, and you know what a vote with uplifted hands means. It is a sign which you make in token of your covenant with God and with one another, and it is for you to perform your vows. When you raise your hands to heaven and let them fall and then pass on with your covenants unfulfilled, you will be cursed.

87. Wilford Woodruff "Journal"; Church Archives; 2 October 1856.

I met with Presidents B. Young, H. C. Kimball & J. M. Grant at the House of the Lord at 6 O'clock P.M. for the purpose of Dedicating the Baptismal Font which has of Late been built on the east side of the House of the Lord there was also present besides the Presidency W Woodruff E Hunter Joseph Young D. H. Wells A Carrington L. W. Hardy J. C. Little & Gilbert Clements.

We went to the Font & knelt down around it & dedicated it unto God President B. Young called upon President Heber C Kimball to be mouth in the dedication Prayer. . . After the Font was dedicated President Brigham Young went down into the Font & Baptized Presidents Heber C. Kimball & J. M. Grant & he laid his hands upon them & confirmed them members in the Church of Jesus Christ of Latter Day Saints & blessed them in the name of the Lord He blessed Heber C. Kimball & Heber C. Kimball was mouth in blessing J. M. Grant

President Young said unto Heber C. KImball Brother Heber Chase In the name of Jesus Christ I lay my hands upon your head and I confirm you to be a member in the Church of Jesus Christ of Latter Day Saints & I seal upon you the gift of the Holy Ghost & Eternal life and I ordain & seal upon your head to be a prophet, Seer & Revelator in the Church & Kingdom of God on the Earth that was ever sealed upon the head of any man & I seal these blessings upon you in the name of Jesus Christ Amen. . . President Brigham Young then Baptized me & all the Presidency laid hands upon me & J. M Grant was mouth in confirming me & said. . . President B. Young then baptized Bishop Edward Hunter & confirmed him he was mouth & said. . .

President Young then baptized the following persons, Joseph Young D. H. Wells, A. Carrington L. W. Hardy, J. C. Little & Gilbert Clements & was mouth in confirming them all except D. H. Wells. H. C. Kimball spoke upon his head. this made 10 persons which President Brigham Young Baptized & confirmed.

Heber C. Kimball then baptized President Brigham Young & confirmed him & said (J. M. grant also laid on hands) Brother Brigham Young we lay our hands upon your head & Confirm you to be a member in the Church of Jesus Christ of Latter day Saints & we seal upon your head the Holy Priesthood with all the Keys

powers & blessings appertaining thereunto even to be a prophet seer & revelator in the Church & Kingdom of God & over the House of Israel & we seal upon your head all the blessings all the blessing which were sealed upon you by the Prophet Joseph & we say unto you that you shall have power over your enemies & you shall not be slain by them but you shall live to see them overthrown & to see the Saints come off victorious over there enemies & I seal these blessing upon you in the name of Jesus Christ Amen. . .

88. Journal of Discourses, Vol 4:149; Wilford Woodruff; Salt Lake City; December 21, 1856; as quoted in Temples of the Most High, "Those Who Slew the Prophet Joseph Had Their Endowments"; p. 389.

I remember what Joseph said a short time before he was slain in one of the last sermons I ever heard him preach. Said he: "Men are here today who are seeking my blood, and they are those who have held the Priesthood and have received their washings and anointings; men who have received their endowments." I saw the faces of those men at that time, and they had a hand in slaying the Prophet. There are men who now possess the same spirit and the same desire.

89. Journal of Discourses, Vol 4:192-3; Wilford Woodruff; Salt Lake City; January 25, 1857; as quoted in Temples of the Most High, "God Received His Endowments Millions of Years Ago"; p. 386.

Some of the people have looked upon the law of tithing as a kind of tax and burden laid upon them, but who is it for? Our tithing, our labor, and all that we do in the Kingdom of God, who is it all for? The tithing is not to exalt the Lord, or to feed or clothe Him. He has had His endowments long ago; it is thousands and millions of years since He received His blessings, and if He had not received them, we could not give them to Him, for He is far in advance of us. I want the brethren to understand this one thing, that our tithing, our labor, our works are not for the exaltation of the Almighty, but they are for us.

90. Journal of Discourses, Vol 4:231-2; Wilford Woodruff; Salt Lake City; February 22, 1857; as quoted in Temples of the Most High, "Ten Tribes to Receive Endowments Through Those Present"; p. 389-390.

Again, here are the ten tribes of Israel. We know nothing about them only what the Lord has said by His Prophets. There are Prophets among them, and by and by they will come along, and they will smite the rocks, and the mountains of ice will flow down at their presence, and a highway will be cast up before them, and they will come to Zion, receive their endowments, and be crowned under the hands of the children of Ephraim, and there are persons before me in this assembly today who will assist to give them their endowments. They will receive their blessings and endowments, from under the children of Ephraim, who are the first fruits of the Kingdom of God in this dispensation, and the men will have to be ordained and receive their Priesthood and

endowments in the land of Zion, according to the revelations of God.

91. Journal of Wilford Woodruff; Church Historical Department; Ms/f/115; June 14, 1857. Typed as in original.

I attended the prayer circle The presidency & W.W. G.A.S. A Lyman & C C Rich of the Twelve were present there was much conversation upon various subjects President Young said I shall not seal the people as I have done Old Father Allred brough[t] three young girls 12 & 13 years old I would not seal them to them him They would not be equally yoked together. The devil can get as many recommends as he can back many get their endowments who are not worthy to & this is the way devils are made there will be some needed in the next world. J.C. Little & L.W. Hardy was sent out to obtain cattle to help pay a Church Debt in a few days they returned Little from the North & Hardy from the South there was cattle gotten so the presidency paid fifteen thousand Dollars debts with them The subject of Wm Smith was brought up it was said that Joseph Smith Prophes-ied that he would become a good man when he became an old man The brethren thought that he said if he ever did become good it would be when he was an old man President Young then said "whether Joseph said it or not I will say in the name of the Lord that if Wm Smith lives until He is 65 or 70 years old He will become a good humble man he will do the best he can he will have to answer for his sins" write this Brother Woodruff & put in into the Church History" When a man give[s] way to the power of the Devil he finds it hard to recover himself again.

92. Journal of Discourses, Vol 4:372-3; Brigham Young; Salt Lake City; June 28, 1857; as quoted in Temples of the Most High, "Giving Endowments to Some Proves Their Overthrow"; p. 388-389.

Giving endowments to a great many proves their overthrow through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber takes the lead in giving endowments, and you may ask, "Why do you give such folks their endowments?" To qualify them to be devils, if they wish to be. The plan of salvation is calculated to make devils as well as Saints; for by and by we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and become an heir to His kingdom. We want to complete the education of a number of such fellows; they are running to the States, to California, and elsewhere, and are trying to reveal this, that, and the other; but I defy any one of them to give any idea of what is taught them in their endowments, except a garbled mass of trash. God takes that knowledge from their minds.

93. Journal of Wilford Woodruff; Brigham Young speaking; August, 1857.

Many get their endowments who are not worthy to, & this is

the way devils are made. There will be some needed in the next world.

94. Journal of Discourses 6:63; Heber C. Kimball; the Tabernacle, Great Salt Lake City; Sunday morning, November 22, 1857.

I do not believe that we can emerge right into the presence of God, although we may see him, not in the flesh, but we can in the Spirit, if He touches the eyes of our understanding; but we cannot see him with these bodies of flesh. Joseph always told us that we would have to pass by sentinels that are placed between us and our Father and God. Then, of course, we are conducted along from this probation to other probations, or from one dispensation to another, by those who conducted those dispensations.

95. Journal of Wilford Woodruff; November 26, 1857.

In company with G A Smith I called upon President Brigham Young and asked counsel about publishing the endowments or an outline of it telling the time when the Twelve received their 2d Anointing and about the organization of the Council of 50. He gave his consent for us to publish an account of it so that the Saints might understand it.

96. Journal of Discourses 6:154-155; Orson Hyde; the Tabernacle, Great Salt Lake City; January 3, 1858. [Note the reference to the apostolic right to forgive sins, as mentioned in John 20:23.]

Well, brethren and sisters, let it be our happy lot and our ambition so to live before our God and our superiors that have gone before us, that they may take pleasure in saying to us. `Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things.' I tell you, Joseph holds the keys, and none of us can get into the celestial kingdom without passing by him. We have not got rid of him, but he stands there as the sentinel, holding the keys of the kingdom of God; and there are many of them beside him. I tell you, if we get past those who have mingled with us, and know us best, and have a right to know us best, probably we can pass all other sentinels as far as it is necessary, or as far as we may desire. But I tell you, the pinch will be with those that have mingled with us, stood next to us, weighed our spirits, tried us, and proven us: there will be a pinch, in my view, to get past them. The others, perhaps, will say, If brother Joseph is satisfied with you, you may pass. If it is all right with him, it is all right with me.

97. Journal History; Mss History of B. Young, p. 1085; Heber C. Kimball speaking; November 13, 1858.

We do not expect that for several days to come all the Saints will be Masons, but the principle is for every man to

hold each other sacred, it is so with many of us, but it should be the case with us all, especially towards our President. The endowments are necessary to place men under obligations to God. The covenants you make in the house of the Lord were made with the Father, Son and the Holy Ghost, hence do you not see that we are only witnesses in all the endowments. I merely speak of this to remind you of your sacred obligations. We have the true Masonry. The Mason of the day is received from the apostasy which took place in the days of Solomon and David. They know now and then a thing that is correct but we know the real thing but how many comprehend it and see the propriety of being true to each other.

98. Journal of Discourses 10:172; Brigham Young; the Tabernacle, Great Salt Lake City; May 24, 1863.

Those who are counted worthy to dwell with the Father and the Son have previously received an education fitting for that society; they have been made fully acquainted with every password, token and sign which has enabled them to pass by the porters through the doors into the celestial kingdom.

99. Journal of Discourses, Vol 10:240-41; Heber C. Kimball; the Bowery, Great Salt Lake City; July 19, 1863; as quoted in Temples of the Most High, "Jesus Gave His Disciples Their Endowments"; p. 386-387.

Let the Saints reflect upon these matters which I am laying before them. Think of your holy endowments and what you have been anointed to become, and reflect upon the blessings which have been placed upon you for they are the same in part that were placed upon Jesus; he was the one that inducted his Apostles into these ordinances; it was he who set up the kingdom of which we are subjects. This is the kingdom of which all the Prophets spake, and to which Daniel alluded when he said: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." It is a blessing to have the privilege of entering into the Kingdom of God and partaking of the privileges and blessings that are bestowed upon its members.

100. Brigham Young Letter; February 17, 1864.

There is no sealing done outside the endowment house in this city.

101. Journal of Discourses, Vol 10:309; also Discourses of Brigham Young, p. 396; June 11, 1864.

Most of you, my brethren, are Elders, Seventies, or High Priests; perhaps there is not a Priest or Teacher present. The reason of this is that when we give the brethren their endowments, we are obliged to confer upon them the Melchizedek Priesthood; but I expect to see the day, when we shall be so situated that we can say to a company of brethren, You can go and receive the ordinances pertaining to the Aaronic order of Priesthood, and then you can go into the world and preach the Gospel, or do something that will prove whether you will honor that Priesthood before you receive more. Now we pass them through the ordinances of both Priesthoods in one day, but this is not as it should be and would, if we had a temple wherein to administer these ordinances. But this is all right at present; we should not be satisfied in any other way, and consequently we do according to the circumstances we are placed in.

102. Journal of Wilford Woodruff; Brigham Young speaking; July 13, 1865.

Get your endowments before you get married so that your sons may be heirs to the priesthood - "a right to the priesthood and heirship."

103. Journal of Wilford Woodruff; December 26, 1866.

President Young said that when persons came to get their endowments should be clean and pure. A man should not touch a woman for 10 days before getting their endowments and the Twelve while travelling should hold meetings with the male members at priesthood meetings & teach these, but they have to be handled in wisdom or evil will grow out of it.

104. Journal History; January 31, 1868; also History of Brigham Young 1868:131.

The school of the prophets met in the 14th Ward School House. Pres. Brigham Young, Heber C. Kimball and Daniel H. Wells and the Twelve Apostles and others were present. Pres. Brigham Young and counselors spoke; also Hiram B. Clawson, Bp. Edwin D. Woolley, Daniel Evans and Erastus Snow. Prests. Young, Kimball and Wells spoke on the impropriety of the youth of Zion marrying instead of getting sealed. He also spoke of cleanliness of person, before going to get their endowments; a woman should not go for a week after her menses were upon her, a man should not have intercourse with his wife for several days, but should be clean in body and exercised in spirit previous thereto; his clothing should be changed once or twice before going there.

105. Journal of Discourses 12:163; Brigham Young; the Old

Tabernacle, Salt Lake City; February 16, 1868.

It is absolutely necessary that the Saints should receive the further ordinances of the house of God before this short existence shall come to a close, that they may be prepared and fully able to pass all the sentinels leading into the celestial kingdom and into the presence.

106. Journal of Discourses, Vol 16:186-187; President Brigham Young; Franklin, Cache County; Thursday evening, September 4, 1873.

There are many of the ordinances of the house of God that must be performed in a Temple that is erected expressly for the purpose. There are other ordinances that we can administer without a Temple. You know that there are some which you have received--baptism, the laying on of hands, the gifts of the Holy Ghost, such as the speaking in and interpretation of tongues, prophesying, healing, discerning of spirits, etc., and many blessings bestowed upon the people, we have the privilege of receiving without a Temple. There are other blessings that will not be received, and ordinances that will not be performed according to the law that the Lord has revealed, without their being done in a Temple prepared for that purpose. We can, at the present time, go into the Endowment House and be baptized for the dead, receive our washings and anointing, etc., for there we have a font that has been erected dedicated expressly for baptizing people for the remission of sins, for their health and for their dead friends; in this the Saints have the privilege of being baptized for their friends. We also have the privilege of sealing women to men, without a Temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, but not men to men, without a Temple. When the ordinances are carried out in the Temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. This will have to be done, because of the chain of the Priesthood being broken upon the earth. The Priesthood has left the people, but in the first place the people left the Priesthood.

107. Jans Christian Anderson Weibye Daybooks; CHO; Daybook #3, pp. 159-160; December 31, 1874. J. C. A. Weibye born Sept 26, 1824; died Feb 28, 1893. [Typed as in the original without use of sic.]

Copy of a Letter from J. F. Steck in St. George to James Wareham here in Manti.
St.George Dec. 31st 1874.

Pr. G.A. Smith had asked Brother Brigham Young, why he was in such a hurry to see the Temple in St. George completed. Prs. B. Young answered, "What will you do if I die before the Temple is completed, the candle is nearly burnt out, and can not last

much longer; therefore I want to see this Temple completed before I die, that I can give the Keys to others."

Last Sunday George A. Smith was preaching about the persecutions that the Church had undergone in the past, and he said "if the Gentiles oppress us much more, & drive us from here, we will send 10 or 15,000 Elders through the States [p. 160] and we will take the Government from them whether they like it or not, So help me God." a loud and deep Amen! arose from the assembled congregation.

108. "Journal of Henry W. Bigler"; Utah Historical Quarterly, Vol 4:143; October 30, 1876.

October 30th. 1876. Endowments ceased in the Endowment House. President Young said, "If the people wish to receive their endowments and sealings they must go to Saint George and receive them in a Temple."

109. "St. George Temple. Account of Building and Dedication 1873-1877"; Church Archives; Restricted Document; CR/343/19/Vol 1(?); 27608 (vault); January 1, 1877.

Remarks by President Brigham Young At the Temple, St. George, January 1, 1877.

"I cannot consent in my feelings to retire from this house without exercising my strength, the strength of my lungs, stomach and speaking organs, in speaking to this people. I hardly dare say what is in my heart to say to this people. Perhaps it would not be prudent, but I will say a few encouraging things to the Latter Day Saints, that is they ought to be encouraging. We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam. that is, to have a Temple completed, wherein all the ordinances of the House of God, can be bestowed upon His people. Brethren and Sisters, do you understand this! it seems that a great many of the people knew nothing about it. It is true that Solomon built a Temple for the purpose of giving Endowments, but from what we can learn of the history of that time, they gave very few, if any Endowments, and one of the High Priests was murdered by wicked and corrupt men, who had already begun to Apostatize, because he would not reveal those things Appertaining to the Priesthood, that were forbidden him to reveal until he came to the proper place. I will not say, but what Enoch had Temples and officiated therein, but we have no account of it. We knew that he raised up a people so pure and holy that they were not permitted to remain with the wicked inhabitants of the earth, but were taken to another place. We as Latter Day Saints have been laboring for over forty years, and the revelations given us in the first, were to establish the Kingdom, by gathering the Saints, building Temples, and organizing the people as the family of heaven here on the earth, We reared up a Temple in Kirtland, but we had no basement in it, nor a font, nor preparation to give Endowments for the living or the dead. It was left by the saints before it was completed. they going to Missouri; Joseph located the site for the Temple Block, in Jackson County Missouri, and pointed out the southeast corner of

the Temple in the year 1831. also laid the corner stone for a Temple in Far West, Caldwell County, Missouri. These Temples were not built. We built one in Nauvoo, I could pick out several before me now, that were there when it was built, and knew just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned, but the Saints did not enjoy it. Now we have a Temple which will be finished in a few days, and of which there is enough completed to commence work therein, which has not been done since the days of Adam, that we have any knowledge of. Now those that can see the Spiritual Atmosphere, can see that many of the Saints are still glued to this earth, and lusting and longing after the things of this world, in which there is no profit. It is true we should look after the things of this world and devote all to the building up of the Kingdom of God. According to the present feelings of many of our brethren, they would arrogate to themselves this world and all that pertains to it, and cease not day nor night to see that it was devoted to the building up of the Kingdom of the devil. and if they had the power, they would build a rail-road to carry it to Hell and establish themselves there! Where are the eyes and hearts of this people? Where is their interest in their own Salvation and that of their fore-- fathers? We enjoy privileges that are enjoyed by no one else on the face of the earth. suppose we were awake to this thing, namely the salvation of the human family, this house would be crowded - as we hope it will be - from Monday Morning until Saturday night. This house was built here in this place purposely, where it is warm and pleasant in the winter time, and comfortable to work, also for the Lamanites and all those coming from the South and other places to receive their Endowments and other blessings. What do you suppose the fathers would say if they could speak from the dead! Would they not say, We have lain here thousands of Years, here in this prison house, waiting for this dispensation to come. Here we are bound and fettered in the Association of those who are filthy" What would they whisper in our ears? Why! if they had the power the very thunders of heaven would be in our ears, if we could but realize the importance of the work we are engaged in. All the Angels of heaven are looking at this little handful of people, and stimulating them to the Salvation of the human family, so also are the devils in hell looking at this people too. and trying to overthrow us, and the people are still shaking hands with the servants of the devil. instead of sanctifying themselves and calling upon the Lord and doing the work which he has commanded us. and put into our hands to do. When I think upon this subject, I want the tongues of Seven thunders to wake up the people. Can the fathers be saved without us? No. Can we be saved without them? No. and if we do not wake up and cease to long after the things of this earth, we will find that we as individuals will go down to hell, although the Lord will preserve a people unto Himself.

"Now we are ready to give Endowments. Do you have any feelings for those who have died without having the Gospel? The Spirit was awakened in the people in the North. When we gave the word that we should do no more work in the Endowment House, they came to us crying and pleading to be baptized for their dead. What else could they do? They can come here and do the

work for their dead. and put these poor prisoners on the ground where they will be free. Do we realize this? As long as we tarry here, we are subject to the world. But now go to, like men and women, and say, we will embrace the truth and enter into the covenants of God, and carry them out. Then the bonds are broken and the hearts of the people are united in the Father. Perhaps, brethren and sisters, you will not get my meaning, but now go to work and let these holes in the ground alone, and let the Gentiles alone, who would destroy us if they had the power. You are running after them, and some of our brethren are putting their wives and daughters into their society, and will go to the devil with them too, if they do not look out. I would not have a dollar on the earth if I had to get it there. It has been the Kingdom of God with me. What I have, I have got in this Kingdom. Well, now, some of the Elders are running after these holes in the ground, and I see men before me in this house, that have no right to be here, they are as corrupt in their hearts as they can be, and we take them by the hand and call them brother. You will go to hell [unreadable] [if you do not ?] repent. You may think this is plain talk, it is not as plain as you will find by and by. If you should ever go to the Gates of heaven, Jesus will say he never knew you, while you have been saying your prayers and going to your Meetings and are as corrupt in your hearts as men can be. You had better stop now and repent of your sins, and sin no more while there is yet time. and before the doors are Closed against you. I want to wake you up, and if I had the power to lift the Vail from your eyes, and let you see things as they are, you would be astonished. Not but what there are a great majority of the people as good as they know how to be. Now I will say, bless the people, that they may do better, but show some of the Elders of Israel according to their present conduct, a dollar on one side, and Eternal life on the other, and I fear they would choose the dollar.

"We are now prepared to attend to Baptizing and giving Endowments, and shall appoint Tuesdays and Wednesdays for baptisms, and Thursdays and Fridays for Endowments and Sealings, as a standing appointment for the present,

"God bless you. Amen.

"I do not know whether the people are satisfied with the services of the dedication of the Temple or not. We should be satisfied, but I do not mean to and never expect to be satisfied until the devil is whipped and driven from off the face of the Earth."

The Choir sang the Hymn, "Glorious things of thee are Spoken," and the Assembly was dismissed by prayer by Elder B. Young Jr.

The People passed out at the east door.

110. "St. George Temple. Building and dedication services, 1877--1927."; Church Archives; Restricted Document; CR/343/19/ Vol. 2; January 1, 1877. In a dedicatory prayer used in the St. George Temple is the following beautiful invocation:

We thank thee, O Lord, that (p.2) Thy people who Thou hast led to this distant land and whom Thou hast preserved by Thine own right arm, have been permitted to establish themselves in the home which Thou hast given them, and that, through Thy

continued blessings, they have been enabled to gather together the materials of which this building is composed; to put together and erect the same, even a Temple, which we dedicate and now consecrate to Thee, that it may be Holy unto Thee the Lord our God, for Sacred and Holy purposes, and that the blessing, even Life forevermore may be commanded here from Heaven, even from Thy presence and may flow through the Ordinances which appertain unto Thy Holy Place unto us Thy children.

111. Church Archives; CR 343/19 (vault) contains book with information about building, dedication and beginning of temple work. A dedication was conducted January 1, 1877 in the sealing room w/ Brigham Young, Wilford Woodruff, Erastus Snow, and Brigham Young Jr. present. At the occasion Erastus Snow, Brigham Young Jr. and Wilford Woodruff gave dedicatory prayers and Brigham Young spoke--all recorded in this book and in journal of Wilford Woodruff. From the Temple Book (Apparently this was prepared by Wilford Woodruff himself using his diary as one source. It closes "Salt Lake City March 26, 1883 signed. Wilford Woodruff." Prepared by him and copied into the St. George book.); 1 January 1877.

<1> pp. 23-24 from WW's dedicatory prayer: "that Thou wilt lay Thy hand upon Thy servant Brigham unto the renewal of his body and the healing of all his infirmities, and the lengthening out of his days and years. Yea, Oh! Lord, may he live to behold the inhabitants of Zion united and enter into the holy order of God. And keep the Celestial Law. that they may be justified before Thee. May he live to behold Zion redeemed, and successfully fight the devils, visible or in-visible, that make war upon They [sic] Saints. May he live to behold other Temples built.... that Thy Servant Brigham may stand in the flesh to behold the nation which now occupies the Land upon which Thou Oh! Lord, hast said the Zion of God should stand in the latter-days, that Nation, who has shed the blood of Prophets and Saints, which cries unto God, day and night for vengeance [sic]..., that he may live to see that Na[t]ion, if they will not repent and serve God, broken in pieces like a potters vessel, and swept from off the face of the earth, as with a leson [sic] of destriction [sic] as were the Jaredites and Nephites, that the land of Zion, may cease to groan under the wickedness, and abominations...." [p. 27] "bless all the organizations of the Church and Kingdom. May Thy people accomplish the work unto which they are ordained; build up the Zion of God and prepare the earth for the coming of the Son of Man. Bless the Female Relief Societies throughout the land of Zion. May they fully accomplish the object of their organization by thy servant Joseph, may they influence the daughters of Zion to deeds of virtue, holiness, righteousness and truth, may the blessings of Sarah, Huldah, Hannah, Anna and Mary, the ancient Prophetesses and holy women rest upon them."

<2> pp. 33-34 from Erastus Snow's dedicatory prayer:
"Bless especially they [sic] servant Brigham Young, whom Thou has given us for a leader and President over all thy people. by whose hand Thou didst lead them into this land, and plant their feet in the tops of the mountains, inspired him to

build this house unto Thee with all the Apartments and appointments thereoff. [sic] Comfort him in his old age, heal up his body, relieve him of aches and pains, fill him with the revelation of thy Spirit to speak they [sic] word unto thy people. and that he may be able to order all things in this Thine House, and among thy people as thou wilt. Bless also his wives and children and all that Thou hast given him."

<3> pp. 38 from Brigham Young Jr's prayer:

"Bless thine aged Servant Brigham Young, with strength to labor in this building, as seemeth good unto Thee righteous Father."

112. Journal of Discourses 18:303; Brigham Young; at the Temple, St. George; January 1, 1877. According to Masonic tradition, Hiram Abiff was murdered in the Jerusalem Temple because he would not reveal the Master's password. However, perhaps President Young was referring to Zachariah, for which see Matthew 23:35; Luke 11:51 and 2 Chronicles 24:20. It is true that Solomon built a Temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few if any endowments, and one of the high priests was murdered by wicked and corrupt men, who had already begun to apostatize, because he would not reveal those things appertaining to the Priesthood that were forbidden him to reveal until he came to the proper place.

113. Church Archives; CR 343/19 (vault) contains book with information about building, dedication and beginning of temple work. From the Temple Book (Apparently this prepared by Wilford Woodruff himself using his diary as one source. It closes "Salt Lake City March 26, 1883 signed. Wilford Woodruff." Prepared by him and copied into the St. George book.); 9 January 1877.

"I Wilford Woodruff, bear testimony, that Prest. B. Young, told me to go to work and prepare the Temple for giving Endowments and I had made the preparations according to his acceptance. And on the 9th of Jan. 1877 we repaired to the Temple, and for the first time the Ordinance of baptism for the dead was performed in the Temple of St. George. Wilford Woodruff went into the font, by the direction of Prest. Brigham Young, and administered the ordinance of baptism for the first 141 persons. and confirmed the first person. Prest. Young laying on hands at the same time.

114. Church Archives; CR 343/19 (vault) contains book with information about building, dedication and beginning of temple work. From the Temple Book (Apparently this prepared by Wilford Woodruff himself using his diary as one source. It closes "Salt Lake City March 26, 1883 signed. Wilford Woodruff." Prepared by him and copied into the St. George book.); January 1877.

pp. 10-11 indicate that in addition to the men mentioned as having been selected by BY and others added by WW for temple

work, there were fourteen women "called by Prest. B. Young" in January 1877.

115. Letter Press Book # 4; BYU Special Collections; Mss 188, L. John Nuttall Papers, Container #4; p. 290; c. January 1877.

MEMORANDA
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In January 1877, shortly after the lower portion of the St. George Temple was dedicated, President Brigham Young, in following up in the Endowments written, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions to have the same put in writing. Shortly afterwards he explained what the Lecture at the Veil should portray, and for this purpose appointed a day when he would personally deliver the Lecture at the Veil. Elders J. D. T. McAllister and L. John Nuttall prepared writing material, and as the President spoke they took down his words. Elder Nuttall put the same into form and the writing was submitted to President Young on the same evening at his office in residence at St. George. He there made such changes as he deemed proper, and when he finally passed upon it said: This is the Lecture at the Veil to be observed in the Temple.

A copy of the Lecture is kept at the St. George Temple, in which President Young refers to Adam in his creation &c.

/s/ L. John Nuttall

For Presidents W. Woodruff
Geo. Q. Cannon
Jos. F. Smith.

June 3, 1892
Salt Lake City,

116. Diary of L. John Nuttall; Brigham Young speaking; 7 February 1877.

When we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo, we had only one room to work in with the exception of a little side room or office where we were washed and anointed, had our garments placed upon us and received our New Name. After he had performed these ceremonies, he gave the key words, signs, tokens and penalties. Then after this we went into the large room over the store in Nauvoo. Joseph divided up the room the best that he could, hung up the veil, marked it, gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties with the key words pertaining to those signs. After we had got through, Brother Joseph turned to me and said: `Brother Brigham this is not arranged right, but we have done the best we could under the circumstances in which we are placed, and I wish you to take this matter in hand and organize and systematize all these ceremonies with the signs, tokens, penalties and key words.' I did so and each time I got something more; so that when we went through the Temple at Nauvoo, I understood and knew how to place them there.

117. Letter from Brigham Young to Abraham Washburn;CHO; Ms/f/219/reel 22/p. March 9th 1877.

St. George, Utah
March 9th 1877

To
Abraham Washburn,
Monroe, Sevier Co.

Dear Brother, In reply to your questions: as you and your wife received your Endowments before being sealed as husband and wife there is no need of the children being sealed to you.

As to the New Name when you and your wife get to the Temple and to the proper place you can get it from your wife, but not till then.

Your Brother in the Gospel.
Brigham Young

118. Jans Christian Anderson Weibye Daybooks; CHO, Daybook #5, p. 60; July 9, 1877. Typed as in the original without use of [sic]. J.C.A. Weibye born Sept 26, 1824; died Feb 28, 1893.

Prs. E. Snow said, when we can get time, we will give Endowment for Each Priesthood separate, and after a while when Temples is built we will give Endowment to each according to what Priesthood they hold; they we will give men the Endowment of the Aronic Priesthood and nothing else.

119. Journal of Discourses, Vol 19:229-230; Wilford Woodruff; New Tabernacle, Salt Lake City, Utah; Sunday afternoon, September 16, 1877.

I will say here, before closing, that two weeks before I left St. George, the spirits of the dead were gathered around me, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God." These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives. I straightway went into the baptismal font and called upon Brother MacAllister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others; I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them. * * *

I have felt to rejoice exceedingly in this work of redeeming the dead. I do not wonder at President Young saying he felt moved upon to call upon the Latter-day Saints to hurry up the building of these Temples. He felt the importance of the work; but now he has gone, it rests with us to continue it, and God will bless our labors and we will have joy therein. This is a preparation necessary for the second advent of the Savior; and when we shall have built the Temples now contemplated, we will then begin to see the necessity of building others, for in proportion to the diligence of our labors in this direction, will we comprehend the extent of the work to be done, and the present is only a beginning. When the Savior comes, a thousand years will be devoted to this work of redemption; and Temples will appear all over this land of Joseph,---North and South America---and also in Europe and elsewhere; and all the descendants of Shem, Ham, and Japheth who received not the Gospel in the flesh, must be officiated for in the Temples of God, before the Savior can present the kingdom to the Father, saying, "It is finished."

120. John Taylor Letter Book; Church Historian's Office; Nov. 7, 1877.

SLC
Ut. Terr.

to: Geo. Q. Cannon, MC Nov. 7, 1877
Washington, D.C.

My Dear Nephew

. . . We have it in our mind, so soon as the addition to the Temple is roofed in, which will not be long, to place an alter therein and have sealings performed. As the need of a place where marriages can be legally performed according to the Holy order of the Priesthood, somewhere nearer to our Northern settlements than the St. George Temple is every day pressing itself more forcibly upon our notice. We realize that the avenues to lawful marriages should not be diminished amongst the Saints, but that it should be encouraged by every consistent means within our power, at the same time I am in my own feelings, very much opposed to these promiscuous marriages for time that are being celebrated here, there and everywhere by the Bishops and others. . . .

John Taylor

121. John Taylor Letter; November 15, 1877.

SEALINGS OUT OF THE TEMPLE
November 15, 1877

To all Stake Presidents

- Young people marry for time

- Deemed salutary to have the Priesthood discountenance wherever practicable the marriages of Latter-day Saints in any place not especially dedicated and set apart for the ordinances of the House of the Lord.

- To aid in the accomplishment of this object, it was unanimously resolved by the Council of the Apostles to re-open

the Endowment House in this city for the performance of certain ordinances.

1. Sealing those married for time. 2. Sealing the living who could not go to St. George because of inconvenience.

3. To give endowments to those not having received.

4. Giving endowments to the aged, sick or infirm - if Bishops thought they would not live until the Salt Lake, Manti or Logan temples were completed and opened.

Must have recommend. (Had to be re-baptized to receive these blessings.)

122. Journal of Discourses, Vol. 19:250; Elder Charles C. Rich; at Quarterly Conference; Paris, Bear Lake, Idaho; February 10, 1878. [Referring to the revelation in D&C 130:10-11.]

It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the [R]evelations of St. John, that the Saints are to receive a white stone, `and in the stone a new name, which no man knoweth save him that receiveth it.' Joseph tells us that this new name is a key-word, which can only be obtained through the endowments. This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we shall be very thankful.

123. Journal of Discourses, Vol 19:299; Elder Wilford Woodruff; Saturday morning, April 6, 1878.

And I wish all Israel to understand that when we impart of our substance to build Temples that we do not do it to benefit the Lord at all, he had his endowments a long time before we were born, and also passed through his probation. We are his children, he wishes to exalt us back to his presence, and he knows very well we are obliged to walk in the same path and receive the same ordinances in order to inherit the same glory that surrounds him.

124. Meeting of Workers at St. George Temple; John D. T. McAllister, President, M. F. Farnsworth, Recorder; 10 A.M. 31 Aug 1880.

Prest J. D. T. McAllister expressed his pleasure to meet with us, and to be one, with us in our desires to go forward and Minister before the Lord in Sacred things, in His Stead upon the Earth. We are called to do this work before the Lord, act for him just as much as any man that was ever called. Aaron was not called any more of God, than we have been who labor in this House. I am glad of the unity, that we can live together and work together. . . * * * We will work towards perfecting ourselves and be guarded in our acts and Sayings, that God will accept of us and our labors. Those having charge of the Rooms will please to See that there is no loud talking or laughter in

their rooms, avoid making a noise and Jar with the pipes in using the water &c. With regard to new Names. give easy names to be understood: Scripture names or names not in the Scripture, there are many good names of those who have lived upon the earth which are easy to understand, don't give any fanciful names, be Sure they get the New Name and that they understand it. Avoid all you can having a noise with the Steam or Engine during prayer: Every person called to work in this house Should Notice the time and be in their Seats at prayer time. Brethren notice the prayer Roll and try and be here when your time comes for prayer, even if you have to be excused afterwards: Door Keepers See that there is no loud talking or laughter at the door. During the time of the Endowments, there Should be no knitting or Sewing in any of the rooms, no loud talking or noise, Workers who are called to take parts, commit them [to memory] So as not to have to read them but have your book with you So you can refer if necessary.

125. Journal of Discourses, Vol 22:209; President Wilford Woodruff; Delivered in the Salt Lake Assembly Hall; Semi-Annual Conference of the Salt Lake Stake of Zion; Sunday Afternoon, January 9, 1881.

We are building temples to the name of the Lord. What are we building them for? That we may enter in and redeem our dead. The Lord has had his endowments a great many years ago. He has ascended to his thrones, principalities and powers in the eternities. We are his children.

126. Deseret News Weekly, p. 546; President Wilford Woodruff; September 28, 1881.

"(God) has had his endowments a great many years ago. He has ascended to his thrones, principalities and powers in the eternities. We are his children. . . . We are here to fill a probation and receive an education."

127. St. George Stake Historical Record; CHO, Number 97707; 20 November 1881.

Pres. Erastus Snow arose and read Par 12, 13, 14, & 15 of Section 128 of the D. & C. He said the general features of the St. George Temple are in conformity to those of the Kirtland Temple which was dedicated in April 1836.

That temple may be said to have been built to show forth the order of the priesthood, Aaronic and Melchizedek--the priesthood there received the ordinance of the washing of feet and the anointing of the head with oil. This was confirmed to those holding the priesthood. There was no baptismal font in the temple at Kirtland for that ordinance had not been revealed to the people.

By the time the Nauvoo Temple was being built the doctrine of the baptism for the dead was revealed and one of the first thing[s] attended to there was the preparation of the font for

the Baptism of the Dead. It was revealed here in St. George to the prophet Brigham Young that there should be variations made in the temples to be built. This was given unto the Prophet Brigham in answer to his question, "Oh Lord show unto thy servants if we shall build all temples after the same pattern?" The answer came. "Do you all build your houses after the same pattern? Do you after increasing your families build after the same pattern used when your family is small? So shall the growth of the knowledge of the principles of the Gospel among my people cause diversity in the pattern of Temples."

128. History of the St. George Temple, Its Cost & Dedication and the Labor Thereon.; Church Archives, CR 343/19 (vault); March 26, 1883.

The corner stones were laid on the 10" day of March, 1873, and labor was continued thereon until/ Jan 1", 1877, when it was dedicated to God. (See W. Woodruff's Journal of Jan 1", 1877, which contains the dedicatory prayers of W. Woodruff, Erastus Snow, and B. Young Jr., also the speech of President Young.). I, Wilford Woodruff, bear testimony, that Prest. B. Young told me to go to work and prepare the Temple for giving Endowments, and I had made the preparations according to his acceptance; and on the 9" of Jan., 1877, we repaired to the Temple and for the first time the ordinance of baptism for the dead was performed in the Temple of St. George. Wilford Woodruff went into the font by the direction of Prest. Brigham Young and administered the ordinance of baptism for the first 140 persons, and confirmed the first person, // Prest. Young laying on hands at the same time. John L. Smith administered the ordinance of baptism for the next 83 persons, making 223 baptisms and confirmations during that day. Wilford Woodruff Confirmed one 1. J. D. T. McAllister confirmed 64, A. H. Raleigh 15, H. W. Bigler 123, and Erastus Snow 20. Susie Amelia Young Dunford was the first baptized and confirmed by W. Woodruff.

Prest. Brigham Young requested me to take charge of the Temple, which I did. He also requested me to write all the ordinances of the Church from the first baptism and confirmation through every ordinance of the Church. Geo. Q. Cannon assisted some in this writing, and when I had finished it to the satisfaction of the President, he said to me, "Now you have before you an ensample to carry on the endowments in all the temples until the coming of the Son of Man."

On the 8" of April, 1877, W. Woodruff was appointed in the public assembly to take charge of the Temple and preside over it, and in private conversation with the President, he said he wanted me to take the whole charge of the Temple and attend to all affairs connected with the endowments, sealings &c. I told him I was not able to go to the altar and do all the sealings as I had injured myself at that labor in the Salt Lake Endowment House. Prest. Young told me to go to work and ordain some men to help me to do the sealing. He told me to set apart J.D.T. McAllister and David H. Cannon for that purpose and, if I needed more, to set them apart. I set apart Br. McAllister to that work April 14", 1877. I set apart David H. Cannon for the same purpose on the 27th of April. I also set apart James G. Bleak

to officiate at the altar some time afterward (I do not recollect the date). (2d March 1881.)

Prest. Young gave me power and authority to give second anointings and seal women to men as I might be led by the Spirit of God. I parted with Prest. Young for the last time in the flesh at 9:30 A.M. on April 16", 1877, when he started for Salt Lake City. Brigham Young Jr., was very sick at the time.

When I left St. George, I placed the presidency of the Temple in the hands of John David Thompson McAllister, who was to preside over it in my absence.

This is the testimony which I Wilford Woodruff bear to all whom it may concern. Salt lake City, March 26, 1883.

/s/ Wilford Woodruff.

[The following is in red ink and in the hand of John D. T. McAllister:]

Length of Building 141ft8in
Width " " 93 " 4 "
Height from grade of Gr g 84 feet to top of Parapet.
Tower 31 feet Square, and 175 feet to top of Vane from the ground
The first Main room above the basement is 99 feet by 78 feet
Ceiling is elliptical and the center of the Ceiling is 27 feet high.
The Font room is 35 feet by 40 feet
Number of inside Doors 92. Outside doors 8
Round windows 50. Long windows 58. Extra long 8.

Cost to 31st Decr	1879	$420,941.94
do " "	1882	457,443.90
" " "	1883	470,394.31

The year 1875 was the largest expenditure "123,433.64

/s/ JDT Mc A.

129. "The Higher Ordinances." Deseret News Semi-Weekly, 15 February 1884, p. 2. No doubt, Scovil's letter was dated February instead of January.

Springville, Jany. 2nd, 1884. [sic]

Editor Deseret News:

I noticed an article in the Deseret News of January 25th, 1884, in relation to Church Doctrines. I can testify that on the 3rd day of May, 1842, Joseph Smith the Prophet called upon five or six, viz: Shadrack [sic] Roundy, Noah Rogers, Dimick B. Huntington, Daniel Cairns [sic], and myself (I am not certain but that Hosea Stout was there also) to meet with him (the Prophet) in his business office (the upper part of his brick store). He told us that the object he had was for us to go to work and fit up that room preparatory to giving endowments to a few Elders that he might give unto them all the keys of power pertaining to the Aronic [sic] and Melchisedec [sic] Priest-hoods.

We therefore went to work making the necessary preparations, and everything was arranged representing the interior of a temple as much as the circumstances would permit, he being with us dictating everything. He gave us many items that were very interesting to us, which sank with deep weight upon my mind, especially after the temple was finished at Nauvoo, and I

had received the ordinances in which I was among the first, as I had been called upon to work in the Temple as one of the hands during the winter. Some weeks previous to the dedication he told us that we should have the privilege of receiving the whole of the ordinances in due time. The history of Joseph Smith speaks for itself. But I can and do testify that I know of a surety that room was fitted up by his order which we finished in the forenoon of the said 4th of May, 1842. And he gave us to understand that he intended to have everything done by him that was in his power while he remained with us. He said his work was nearly done and he should roll the burden of the kingdom upon the shoulders of the Twelve. I am the only one living that I know of, who helped to fit up that room, except Hosea Stout, [who] was there.

I am, most respectfully, your brother in the Covenant.

/s/ Lucius N. Scovil.

157. Memorandum Entry; President George F. Richards; Salt Lake Temple President; June 7, 1922. The excerpt below is from a 16 page compilation of entries by George F. Richards, President of the Salt Lake Temple. Andy Ehat received the 16 page compilation from the descendants of the family. This typescript is an exact copy of the one which appears in the 16 page compilation.

A MEMORANDUM OF SOME OF THE EVENTS AND OF SOME OF THE THINGS ACCOMPLISHED IN AND ABOUT THE SALT LAKE TEMPLE DURING THE PERIOD OF MY ADMINISTRATION AS PRESIDENT ... FROM MARCH 14, 1921 to APRIL 30, 1937.

..... G E O R G E F . R I C H A R D S .....

- -

June 7, 1922- REGARDING THE ROBES OF THE HOLY PRIESTHOOD IN THE ENDOWMENTS

CEREMONY: Taken from the minutes of a meeting at the office of the First Presidency. Presidents Grant, Penrose and Ivins being present. I represented having discussed with associates in the temple the advisability of instituting a change in the procedure of placing the Endowment Robes on the individuals receiving endowments the present method being to first place the robe on the right shoulder, subsequently change it to the left shoulder, and later again back to the right shoulder. The proposed change would be to place the robe first on the Left shoulder, and retain it there until after the Second Token of the Aaronic Priesthood has been given, then to change it to the Right shoulder, in conformity with the giving of the Tokens of the Melchizedek Priesthood, thus obviating one of the changes heretofore made, and more effectively indicating transition from the lower to the higher orders of the Priesthood.

After considering carefully the proposed change, the Presidency decided unanimously that from that time on the Robe should first be placed on the Left shoulder, and be changed to the Right shoulder at the time the Endowment candidates are going to enter the Terrestrial World room. The necessary changes in the text, to conform with this decision, are to be

made in the new books of rules, etc. that are to be issued to the Temple Presidents.
(Announced to Temple workers in meeting held 14 Aug. 1922)

158. George F. Richards Journal; CHO/MS/f/600/#4; Wednesday, 30 August 1922.

From printed booklet, "Instructions to Temple Workers," by Geo. F. Richards, President, Salt Lake Temple, Approved by the First Presidency, 26 October, 1922.
"Brethren and sisters who have been set apart as regular temple workers may have access, while in the temple, to the books containing the ceremonies, but neither the books nor a transcript there from should be taken away from the Temple."

Thursday, 31 August 1922
. . . Attended the regular weekly Council of the Twelve and Presidency where the Temple ordinances and rulings were considered as a final consideration and the books were put into the hands of Bro. D.M. McAllister to be written up for all the temples. This is a great relief to me. I have been engaged on this work for months.

159. George F. Richards Journal; CHO/MS/f/600/#4; President, Salt Lake Temple, "Instructions to Temple Workers"; October 26, 1922.

Cleanliness is next to Godliness and in the House of the Lord that principle must be strictly observed. This applies alike to both person and apparel.
Workers may wear their shoes into the Temple but they should be kept polished and clean from dust and mud. In the ante-room to the Annex will be found materials which may be used for this purpose when necessary.
Those who come to the Temple for ordinance work should remove their shoes from their feet before entering the Temple.
A checking room has been provided where, without charge, shoes, wraps, and valuables should be checked to avoid losses through mistake or otherwise.
People coming to the Temple to witness sealings should be ushered into the reception room next to the sealing room where they may be comfortable while waiting. They should not enter the celestial room, except where it becomes necessary in order to sign their names as witnesses.
Persons going through for Endowments may wear white house-slippers instead of moccasins when desired, but where this is done, the slippers should be kept clean the same as the other part of the Temple clothing. Where moccasins are used, white house-slippers may be used over the moccasins if desired. * * *
Hats must not be worn in the Temple. Men should remove their hats before entering the Annex. We would be pleased if the sisters would observe the same rule.

160. George F. Richards Journal; CHO/MS/f/600/#4; Saturday, 14

April 1923.

I spent 1-1/2 hours with the Presidency where I read to them the ceremonies connected with the giving of the 1st and 2nd lectures of the Aaronic Priesthood as I had written them after hearing them repeated and after I had revised them. I asked if all the ceremonies could not be written, revised and approved and go into the Presidents' Book held only by the Temple Presidents. The Presidency were all present and thought favorably of by these. The matter is to be submitted to the Council of the First Presidency, the Twelve & Patriarch. This would give us a standard to go by that these ceremonies might be kept uniform.

The subject of the garment was again brought up and considered and certain changes thought favorably of. The permisibility [sic] of dispensing with the collar, using buttons instead of strings, using the closed crotch and flop, and for the women wearing elbow sleaves [sic] and leg length legs just below the knee.

I spent about seven hours at the temple--President E. J. Wood was given a full set of Temple books to take home with him to Cardston for the Temple. [illegible] change.

Monday, 16 April 1923

I spent at the temple writing what has heretofore been unwritten ceremonies of the temple. My son George assisted me all the afternoon.

Tuesday, 17 April 1923

I spent at the Temple busy at my desk and meeting callers, answering questions. Pres Jos F. Smith & Albert M. Cavis, my assistants read and approved the form of ceremonies which I have been preparing. Thursday, 19 April 1923

I was the speaker at the temple this morning, prayed at the altar in Council--Our Council meeting lasted from 10 am. to about 4 p.m. I read in the council meeting which is known as the unwritten ordinances of the temple prepared by me and it was decided to have copies made and one each entered inside the Presidents' Book of each Temple.

Friday, 20 April 1923

. . . I spent some time with the Presidency and Bishopric considering improvements to be made at the temple. It was left in the hands of the Bishopric & Presidency of the Temple.

I had the unwritten ordinances of the Endowments typed today by Bro. Jos. Anderson under the direction of Duncan M. McAllister. This is done by the authority of the First Presidency. A copy is to be kept in the Presidents' Book at each temple.

Saturday, 12 July 1924

. . . When pouring over the Temple Ceremonies alone and with a committee appointed to consider them with me I usually mention [in this journal] that I have been working at my desk or in the Temple, yet in time great changes have evolved which as a whole may not be mentioned by me in my journal. Of that character of work I can say that since I became the President of

the Salt Lake Temple we have re-written those temple ceremonies and ordinances which have been heretofore written, first at the time of the Dedication of the St. George Temple, and have put them into leather back covers as loose leaves and provided each Temple President with a copy. Later those ceremonies known as unwritten ceremonies i.e. the covenants and the instructions given in forming the circle and at the veil, were written and copies furnished on loose leaf sheets for the Presidents of Temples Book. A list of 83 rules and decisions have been written also for the guidance of Temple Presidents supplanting all former rules not in full harmony. Each of the Temple Presidents has been supplied with copies, or rather, they were included in the Books when they first sent out to the Temple Presidents.

The Temple Committee have gone over the ceremonies of the Endowments with a view to more perfectly put them in proper form and we are still working on them and I am in hope that in due time these will be considered by the Presidency and as far as is right the suggestions will be approved and the ceremonies be re-written having all the written ceremonies appear in their most perfected form and regular order in the Presidents' Books and in the past books. I am delighted with what has been done thus far and am hopeful that the future will see the other changes made which are very much needed. As these things originated on my recommendations and I have had more to do with them than any body else. I feel that I have had [an] important part in the splendid accomplishment which the saints generally know not of. I have felt that since I have been called to preside here in the Temple that if I should live and labor here acceptably to the Lord, He would use me as an instrument in advancing the work in these lives and I believe he has thus blessed me, and used me. The First Presidency could not be expected to be in touch with all the details of Temple work & with the needed changes only as these things are brought to their attention and who should do this if not the Apostle in charge of the Salt Lake & Leading Temple of the church. The first committee appointed on this work consisted of in order of seniority, Geo. F. Richards, David O. McKay, Jos. Fielding Smith, Stephen L. Richards and John A. Widtsoe. Since David O. McKay is away, in Europe, Bro. James E. Talmage has been appointed a member of that committee.

Pres. A. W. Ivins has been appointed to go over the work with the Committee before it is presented to the Presidency. To date we have had two sittings with Pres. Ivins.

A small sheepskin binding book is kept in my desk which shows progress of the work at the Salt Lake Temple since I became President. This book gives valuable information but is not as complete as I could wish.

Thursday, 9 December 1926

Attended temple meeting at 8:15 am. and the Weekly Council meeting at 10:00 am. the latter continued until about 5 P.M. We had under consideration a revision of the Temple ordinances. The question of Retribution took considerable time. I had battery put in charge.

Thursday, 16 December 1926

Gospel Mysteries

Attended to my regular duties at the Temple as usual- Attended a meeting of the Twelve from 9 to 10 o'clock and a meeting of the Presidency and Twelve from 10:am. to about 3:PM. This was a very important meeting. At this meeting the Report of the Committee of Apostles on Temple Ordinances was accepted with a few minor changes. This necessitates the printing of the Ceremonies for all the Temples. It is helpful to have these ready for the beginning of the New Year.

Tuesday, 25 January 1927

I went to the Temple as usual. Pres. Grant called me over to his office and the First Presidency then decided several important points pertaining to the Temple ordinances making a finish of the work which has been under consideration of a committee of five of the Twelve for several years. These points today decided will be reported to the Council for their approval next Thursday.

Thursday, 27 January 1927

. . . At the Council meeting the last of the committees' recommendations concerning the endowment ceremonies was approved. There remains to have them written for all the temples.

Tuesday, 15 February 1927 February 15, 1927

Pres. St. George Temple
St. George, Utah

Dear Brother:

We have the Temple ordinances written into the books for the Presidents of Temples and are preparing the Part books and will get them to you in the near future, or at conference time.

At request of President Grant we have already adopted some of the changes decided upon, and it will be in order for you to do the same.

In sealing for the dead, whether one or both be dead, omit the kissing. Omit from the prayer in the circle all references to avenging the blood of the Prophets.

Omit from the ordinance and lecture all reference to retribution. This last change can be made with a day's notice to those taking parts that contain such reference.

This letter is written with the approval of the Presidency.

Sincerely your brother
/s/ Geo. F. Richards

161. Historical Department--Confidential Research Files, 1950--1974; Church Archives Vault; Restricted Document; CR/100/14/#2/V.10: p.70; David O. McKay, 17 Jan. 1955 Pesega, Samoa. Microfilm reel 15, in Archives section.

I think I heard your spokesman say something about a temple, or was I mistaken? Well, when I see what you have accomplished since I was here thirty-four years ago, I am pretty sure that sometime in the near future somewhere in the South Seas, convenient to you, there may be a temple. And this much too, I will tell you, on this sacred occasion, the time has

arrived in the history of the Church when temples will be taken to the people so that faithful members of the Church may receive all the blessings of the Church and remain in their own environment to complete family lives, to be associated with those whom they love and without sacrificing their life's savings to go to the House of the Lord and receive all the blessings that any other member of the Church may have.

162. Continuing the Quest, by Hugh B. Brown, p. 38; 1961 ed.

Now we meet in the temple that the activities of the seminar may be sealed by the Holy Spirit so that we more effectively carry on our work. Here we will not only lay aside the clothing of the street, but the thoughts of the street, and will try not only to clothe our bodies in clean white linen but our minds in purity of thought.

163. Temple Ceremonies -- Notes; Compiled by Lauritz G. Petersen; 17 February 1971.

Lectures given in the Nauvoo Temple were not given as part of the ceremony. After members had received their endowments, they were called together into an assembly room and lectures were given there. This may or may not have been the same day of receiving the endowment.

The endowment record kept by the First Council of Seventy deals only with those who have received their washings and anointings. The record gives the new name, the present name of the members, together with date and place of birth. In some instances there were ordinations to the Melchizedek Priesthood performed and they too are recorded. The Seventy did not record the other part of the endowment.

The record gives who were assigned to perform the washing and anointing. As mentioned above, the name of the person being washed is given, with his birthdate, the priesthood he held, his wife's name and her birthdate, time session began, to the minute, and the time session ended.

Time spent washing and anointing male 15 persons, one hour and 10 minutes.

Time spent washing and anointing female 12 persons, one hour and 50 minutes.

Another group spent 45 minutes washing and anointing 17 male, and one hour and 20 minutes with 24 female.

*Complete endowment, washing and anointing and endowment, 6 hours, 30 minutes. Time spent differs with the number of those doing the washing and anointing. For the male department, they had 2 washing and 3 anointing. Another interesting item is that members were called to come for their endowments. Also the men, Peter, presiding at the veils called the names of those present, when to come to the veil. This agrees with the sermon given the 28th of December 1845 in the temple.

*Everyone started with the washing and the anointing and went straight through to the complete endowment. There was no break for lunch.

The lectures gave a much better explanation of the meaning and use of the new name, etc.

An item of interest is that there were no garments given in the Kirtland Temple during the washing and anointings. Garments are not mentioned until in Nauvoo.

164. "Temples--The Gates to Heaven"; Elder Marion G. Romney, Council of the Twelve; the Ensign, pp. 12-16; March, 1971.

Pondering upon the subject of temples and the means there in provided to enable us to ascend into heaven brings to mind the lesson of Jacob's dream. You will recall that in the twenty-eighth chapter of Genesis there is an account of his return to the land of his father to seek a wife from among his own people. When Jacob traveled from Beersheba toward Haran, he had a dream in which he saw himself on the earth at the foot of a ladder that reached to heaven where the Lord stood above it. He beheld angels ascending and descending thereon, and Jacob realized that the covenants he made with the Lord there were the rungs on the ladder that he himself would have to climb in order to obtain the promised blessings--blessings that would entitle him to enter heaven and associate with the Lord.

Because he had met the Lord and entered into covenants with him there, Jacob considered the site so sacred that he named the place Bethel, a contraction of Beth-Elohim, which means literally "the house of the Lord." He said of it: "...this is none other but the house of God, and this is the gate of heaven." (Gen 28:17)

165. "House of Glory"; address by Truman G. Madsen, Ten Stake Fireside, p. 7; March 5, 1972. This statement was made by Pres. McKay at a meeting in Los Angeles to encourage contributions towards the L.A. Temple.

Brothers and sisters, I believe there are few, even temple workers, who comprehend the full meaning and power of the temple endowment. Seen for what it is, it is the step-by-step ascent into the eternal Presence. If our young people could but glimpse it, it would be the most powerful spiritual motivation of their lives.

166. October Conference, 1972; Spencer W. Kimball; the Ensign, p. 34; December 1972.

Joseph Smith bestowed upon the Twelve apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances.

167. Doctrinal New Testament Commentary, Vol 1:248-249; First Edition; Elder Bruce R. McConkie; 1973.

After people are converted and have the gift of the Holy Ghost to enlighten their minds it is time enough for them to learn the deeper things pertaining to exaltation in the eternal worlds. The sacred teachings revealed in temple ordinances, for

instance, are mysteries reserved for selected and faithful members of the kingdom who have attained sufficient stability and background to understand them.

168. Doctrinal New Testament Commentary, Vol 1:400; First Edition; Elder Bruce R. McConkie; 1973.

It appears that Peter, James, and John received their own endowments while on the mountain. (Doctrines of Salvation, Vol 2:165) Peter says that while there, they "received from God the Father honour and glory," seemingly bearing out this conclusion. It also appears that it was while on the mount that they received the more sure word of prophecy, it then being revealed to them that they were sealed up unto eternal life. (2 Peter 1:16-19; D&C 131:5)

169. Huntsville, AL Stake Conference; Elder Vaughn J. Feather-stone quoted by J. Boyd Eskridge; 24 April 1982.

I promise you that all who faithfully attend to temple work will be blessed beyond measure. Your families will draw closer to the Lord, unseen Angels will watch over your loved ones when Satanic forces tempt them, the veil will be thin, and great spiritual experiences will distill upon this people.

170. Alabama Mission Zone Conference; Elder Vaughn J. Feather-stone; 4 May 1982.

I promise you that if you are faithful in your temple work that there will be angels there to protect you and your children in your time of need.

130. Compiled by Alan H. Gerber; Film/298/#101/V. 39; pp. 85-86; c. May 17, 1884.

"When did full Temple rites commence in Utah, especially in Salt Lake City?

"The first sealing ordinance was performed in the home of Franklin D. Richards, he having two wives sealed to him at that time. The date was the 13th of October, 1849. (Saturday by H. K.) The Endowment House was opened on the 20th of February 1851. Endowments for the living, baptism for the dead, sealings for the living and sealings for the dead couples were performed in the Endowment House. ENDOWMENTS FOR THE DEAD were not performed until in the St George Temple in 1877. President Brigham Young was in St George and took part in the introduction of the ordinances there. President Wilford Woodruff was made President of the Temple.

"Sealings for the living were done in the Nauvoo Temple as well as in the Endowment House; but Endowments for the dead were not done until the St. George Temple. There were a few children sealed to their parents in the Endowment House, but not many."

Another item of interest is mentioned by Joseph F. Smith

(His. Record 194). After the opening of the St. George Temple, the Endowment House in Salt Lake City was closed for ordinances. But after the death of President Young, when it was found necessary to again open it, I was placed in charge thereof, which position I filled until the summer of 1884, when the house was again closed." (This second closing presumably occurred after the dedication of the Logan Temple, May 17, 1884).

131. Journal of Discourses, Vol 25:183; President John Taylor; delivered at the dedication of the Temple, in the Tabernacle, Logan, Cache County; Sunday afternoon, May 18, 1884.

Joseph Smith, before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was know as the brick-store--which many of you who lived in Nauvoo will recollect--where to a chosen few he administered those ordinances that we now have today associated with Endowments, so that if anything should happen to him--which he evidently contemplated--he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given to him by the manifestations of the power of God.

132. Letter from John Taylor to Elder Wm H. Folson; April 8th 1886.

April 8th 1886

Elder Wm H. Folsom,
Supt. Manti Temple,
Dear Brother:

We are in receipt of your letters of the 5th and 6th inst. and have persued with interest the condition of the work on the Temple.

Respecting the painting and other ornamentations of the Temple at St. George and Logan my recollection is not sufficiently distinct, it having been some tine since I saw them, to make any particular suggestions to you upon the subject. However, it is important that Brother Weggeland be impressed to so arrange the painting in the Garden that the Tree of Life will be convenient for the purpose for which it is used, and that the whole scenery be arranged so that the person at the Altar in giving his lecture can make convenient reference to the various objects. Complaint has been made respecting these points at Logan and before painting the Garden at Manti some one of experience who is familiar with the work and the giving of lectures in the Garden should be consulted as to the proper position for everything to be placed in with reference to the Altar and the Cherubim &c.

We have no objection to the employment of Bros Weggeland and Morris. Enclosed please find a permit for you to go to the Temple at Logan.

By applying to Bother James Jack he will give you an order for 2000 bushels of wheat on Bp's Agent George Farnsworth--for $500.00 on the Provo Factory--$500.00 on Z. C. M. I. and $1000.00 on Washington Factory on Manti Temple account.

With kind regards,
Your Brother,

133. Compilation by Alan H. Gerber; CHO, Film/298/#101/v. 39 p. 77-78; c. June 8, 1887.

In 1887, shortly before the death of President John Taylor, Wilford Woodruff, then the President of the Quorum of Twelve and next in seniority in the Priesthood calling, received a communication from Elder Samuel Roskelly, who was at the time in charge of the temple at Logan. From the inquiry of Elder Roskelly it seems some doubts had arisen as to the propriety of certain temple ordinances, and changes were suggested. "You say," said President Woodruff, in his reply "`We are told here,' so and so concerning Sealings and Adoptions. Who is it has told you these things and given these instructions? I don't think it can be President Taylor, for neither he, nor I, have ever received such teachings from either Joseph Smith or Brigham Young. But I have been taught right the reverse by President Young." Then on the unchangeableness of these ordinances, President Woodruff, in this letter to Elder Roskelly, dated St. George, Utah, June 8, 1887, said:

"Your letter of the 1st reached me last night. * * *

"Now, concerning endowments, in all its phases. My own views are these--that we ought to follow out, as far as we can, the pattern laid down by our leaders. I consider that if there ever was any man who thoroughly understood the principle of the Endowments it was Brigham Young. He has been with Joseph Smith from the beginning of the Endowments to the end, and he understood it if any man did. And before his death he required me to write in a Book every ordinance of the Church and Kingdom of God from the first to the last, beginning with baptism, to the last ordinance performed, through every department of the endowments. I was several weeks doing this writting, [sic] and President Young corrected it all, until he got through. Then he said to me, `Now, there you have a pattern of all the ordinances or endowments for every temple we shall build, until the coming of the Son of Man.'

"Now, if I ever have anything to do or say, in any Temple on the earth concerning the Endowment, I would say: Follow the pattern laid down by our leaders. Follow the pattern that President Young has set us, and not deviate from it one iota. And if we do that, we may have a hundred Temples at work, and all the work and ceremonies will be alike in every temple. While on the other hand, if every man who is called to preside over a temple has his own way, and introduces his own form of ceremonies, our Temple work would be as diverse as the sectarian world, and God would not approbate it.

"Brother Roskelly, I have given endowments in Salt Lake City for twenty years, and I received my endowment under the hand of the Prophet Joseph Smith. I directed the fixing up of the Temple at St. George for giving Endowments, under the direction of President Young; since the rules are written for our guidance in All future time, I feel very strenuous that in our giving Endowments we should all work alike, and not deviate from the written word."

134. Journal of Abraham H. Cannon; Friday, December 6, 1889.

In speaking of the recent examination before Judge Anderson, Father said that he understood when he had his endowment in Nauvoo that he took an oath against the murderers of the Prophet Joseph as well as other prophets, and if he had ever met any of those who had taken a hand in that massacre he would undoubtedly have attempted to avenge the blood of the martyrs. The Prophet charged Stephen Markham to avenge his blood should he be slain; after the Prophet's death, Bro. Markham attempted to tell this to an assembly of Saints, but Willard Richards pulled him down from the stand, as he feared the effect on the enraged people. Bro. Joseph F. Smith was traveling some years ago near Carthage, when he met a man who said he had arrived just five minutes too late to see the Smiths killed. Instantly a dark cloud seemed to overshadow Bro. Smith and he asked how this man looked upon the deed. Bro. Smith was oppressed by a most horrible feeling as he waited for a reply. After a brief pause the man answered, "Just as I have always looked upon it--that it was a d----d cold-blooded murder." The cloud immediately lifted from Bro. Smith and he found that he had his open pocket knife grasped in his hand in his pocket, and he believes that had this man given his approval to that murder of the prophets, he would have immediately struck him to the heart.

135. Letter from President Wilford Woodruff to Elder John Henry Smith, one of the Twelve Apostles; September 21, 1891.

Office of
THE FIRST PRESIDENCY
of the
CHURCH OF JESUS CHRIST
of
LATTER DAY SAINTS

P. O. Box B SALT LAKE CITY, UTAH. Sept. 21st 1891.

ELDER JOHN HENRY SMITH,
One of the Twelve Apostles.

Dear Brother:

The condition of many of the saints in Arizona in connection with their marriages has been brought to the attention of the First Presidency. We understand that there are many couples in that Territory who are prevented by poverty and other circumstances from going to the Temple to have their sealings, and that many of the children are being born out of the covenant because of this.

We feel to take some action upon this, as it is a great deprivation for Latter-day Saints to not have the privilege of marrying and bearing children in the covenant. In view of this, we have decided to authorize you, as one of the Apostles to dedicate rooms which are now used for prayer according to the holy order, and in those rooms solemnize marriages such as are properly recommended, and which are of the class referred to--that is, marriages of those who are unable, through poverty or some other serious impediment, to go to the Temple of the

Lord to be sealed for time and for eternity. The authority is hereby conferred upon you during this present visit to Arizona to attend to cases of this kind, and perform the sealing ordinances for time and for eternity. In doing this, we desire you to be very careful and make a proper record of all such sealings, that every case may be reported here; and in order that this may be done, we furnish you a book in which you will have entry made of all these sealings.

Praying the Lord to bless you upon this mission and in the exercise of this authority,

I remain your brother,

/s/ Wilford Woodruff

136. BYU Special Collections; Mss 188, L. John Nuttall Papers; Container #4, Letter Press Book #4, p. 285. The insertions (^) were added to the press copy in L. John Nuttall's Letter press book from where this is taken. October 7, 1891.

At a meeting of the First Presidency, Twelve Apostles, Presiding Bishops, First Presidents of Seventies, Presidents of Stakes and Bishops, held at the 18th Ward Chapel, Salt Lake City, October 7, 1891. President Wilford Woodruff related the following:-

"Over fifty years ago, while in Boston, he (^I) dreamed that the Saints migrated to the Rocky Mountains, built a Temple and dedicated it; that at the dedicatory services Elders were set apart to go among the Gentile nations to bind the law and seal the testimony. That when after our arrival here, the question was discussed, as to what material should be used in the Temple building, some suggesting brick and others adobe, he (^I) made the remark that it never would be built of anything else than cut Granite. This, so far has come to pass as he (^I) saw it. Just before the death of Prest. Taylor, too, he (^I) dreamed that the Temple was finished; and he (^I) saw the grounds around filled with the Priesthood; and while wondering why the people did not go into the Temple, Prest. Young came up and he (^I, Prest. Woodruff.) asked why the brethren did not enter the building; with that Prest. Young took from his pocket the keys and handed them to him (^me) (Prest. Woodruff) telling him (^me) to open the Temple and let the people in. In thinking the matter over the following morning, he (^I) wondered why it was that Prest. Young handed the keys to him (^me), seeing that Prest. Taylor was alive and that they were not given to him. The following night, he (^I) received the same manifestation; and addressing himself (^myself) to Prest. Taylor, he (^I) asked him, why he did not come in (to the Temple); he answered that he could not walk. In the morning, Prest. Woodruff said, he (^I) felt that Prest. Taylor would not live to see the Temple finished. A short time before Prest. Taylor's death, Prest. Woodruff said he (^I) received a letter from Prest. Cannon informing him (^me) of the illness of Prest. Taylor; it also stated that Prest. Taylor's legs were swollen." As to this Prest. Woodruff remarked, it was of little consequence whether he lived or not to witness the completion of the Temple; those were things wholly in the hands of the Lord.

137. Abraham H. Cannon "Journal"; BYU Special Collections; Vol. V, p. 87. 7 October 1891.

--Pres. Woodruff told of manifestations he had received 50 years ago concerning the temple. Before the material for its construction had been selected, he knew it was to be constructed of cut granite. Before Pres Taylor's death he dreamed for two nights in succession that he received the keys to the Temple from Pres. Young, and at its dedication he beheld a large number of elders called and sent forth into the world to bind up the law and seal the testimony to the Gentiles.

138. Abraham H. Cannon "Journal"; BYU Special Collections; Vol. XVI, pp. 54-5. 1 March 1892.

In the evening I took Sarah with me to President Woodruff's farm to celebrate his birthday, and to be present at the dedication of his new house. * * *

Pres. Woodruff made some remarks at the close. * * * He hoped to live to dedicate the Temple in this city, for he dreamed on two occasions that he would be given the keys for this edifice by Presidents Young and Taylor who had preceded him. He believed that he would live to accomplish this labor.

139. Diary of Lorenzo Brown; Mor/m270.1/B8142, p. 410; October 16, 1892.

Took Breakfast at the House & drove to through Leeds to Harrisburg to dinner then to St George before night Stopped at Edwards About town chatting & handshaking Everyone knows me Many of the younger faces have grown out of my knowledge I have been away for nine years but all seem pleased to see me & make me welcome and all invite me to come back & live

For a few days looking around town then commenced work in the Temple Wife has found a list of names to work for & I am assisting her I find the ceremonies the same as ever & am informed that the ceremonies as revised & corrected are used in Logan & Manti have not been altered one whit but word for word & the same will be used in the Salt Lake

140. "Temple Manifestations," by Joseph Heinerman, p. 119; April 8, 1893.

April 8, 1893 Sunday. Received special permits for myself and my sons...to attend all the temple services.... Pres. Wilford Woodruff said...of seeing a vision of thousands of the Lamanites enter the temple by the door in the west end of the temple and would do as much ordinance work in an hour as the other brethren could do in a day." (Journal of Jesse Nathaniel Smith, p. 393.)

141. Historical Department. Confidential Research Files, 1950--1974; CR/100/14/#2/Volume 8:16,17; Church Archives Vault. From a xerox of the original letter. A copy of this letter may be found in: First Presidency. Letterpress Copybooks, 1877-1949. Jan. 1894--Nov. 1894; CR/1/20/# 23; Volume 28, pp. 633-634. Church Archives. August 31, 1894.

Office of
THE FIRST PRESIDENCY
of the
CHURCH OF JESUS CHRIST
of
LATTER DAY SAINTS

P. O. Box B SALT LAKE CITY, UTAH.
August 31, 1894.

Elder Lorenzo Snow,
Prest. Salt Lake Temple.
Dear Brother:-

As a result of the conference of the brethren engaged as ordinance workers in the several Temples, held at Salt Lake Temple, some time ago, the following slight corrections have been adopted by us, which you will please note:

In the creation on the fifth day a grammatical error occurs. The word "their" is used instead of "its"; the word their, therefore, is changes [sic] to its. In the lecture the words "next room" are used in the Terrestrial room when that same room is referred to; the words "the next" therefore have been changed to "this", as the appropriate form.

In the placing of the girdle, it should be placed on the outside of the apron strings.

In the ceremonies at the veil, the practice has been to use the words, "this man Adam," while in the Logan Temple the words, "this man, representing Adam", are used. It was decided to drop the words, "this man representing," and say "Adam, &c."

The word "christian," referred to in the lecture, in connection with name, is dropped and the word "given" is substituted.

The words "and some have to go away on business," which occur at the end of the lecture, were expunged.

The words, "new name," were substituted for the pronoun "it," to avoid ambiguity, where it reads in the lecture, "You must (p. 2) remember "it", that is, your new name.

The people, when being put under covenant, should signify their assent by bowing and saying, "yes".

It was left optional with the Temple President to use persons as witnesses who were receiving endowments or to use workers as such.

The words "that my tongue be torn from its roots in my mouth," were substituted for "from the roof of my mouth."

In giving the sign and token of the Aaronic priesthood that Salt Lake Temple use the word, "index", meaning the fore-finger. It was decided to use the words, "˜fore finger," instead of "index finger," the latter being more easily understood.

It has been the practice to mark the shirt, but we think this unnecessary as it is not strictly a part of the Temple clothing. The marking of the garment should be done in the

washing room and not at the veil; and the greatest care should be taken to see that no person is permitted to leave that room wearing an unmarked garment.

In the Salt Lake Temple the practice in the Garden is for the couple at the altar to remain kneeling while the covenant relating to the first token of the Aaronic Priesthood is being administered, while the practice in the other Temples is for the couple to arise. The reason given by the Salt Lake Temple for not arising is that the couple would have to descend three steps, and as a matter of convenience they were permitted to remain on their knees. It was decided that the couples should rise.

Your Brethren,
/s/ Wilford Woodruff
/s/ Geo. Q. Cannon
/s/ Jos. F. Smith

142. Wilford Woodruff: His Life and Labors; p. 562, 582, 584. Also Conference Report, April 7, 1898, p. 29.

p. 562 Vision just before John Taylor's death was on March 12, 1887. 4 months and 15 days before Taylor's death.

p. 582 Is just an incidental comment on the above vision before Taylor's death.

p. 584 Has an extract purporting to be from the last entry of Woodruff's Journal for 1893. But the journal does not have the last sentence of the page in it: "Nearly fifty years ago while in the City of Boston I had a dream vision of going to the Rocky Mountains to build a Temple there and to dedicate it to the Lord."

CR Wilford Woodruff address where he refers to being "ordained to dedicate this Salt Lake Temple fifty years before it was dedicated."

143. Conference Report, p. 90; 10 April 1898. Wilford Woodruff in his last discourse to the Church in General Conference, in the very last paragraph sought to impress the importance of the work of the Temple upon the Latter-day Saints:

Every father and mother has a great responsibility resting upon them, to redeem their dead. Do not neglect it. You will have sorrow if you do. Any man will who neglects the redemption of his dead that he has power to officiate for here. When you get to the other side of the veil, if you have entered into these Temples and redeemed you[r] progenitors by the ordinances of the House of God, you will hold the keys of their redemption from eternity to eternity. Do not neglect this!"

144. Salt Lake Temple. Sisters Meeting Minutes, p. 67; Church Archives, Restricted Document; CR/306/66/fd 1; 16 June 1899.

Sister B[athsheba] W. Smith...said that it was in the lodge room over the store [where]...there were two rooms over the store [below]. In one room they had a sheet hung up as a vail [sic], and the first endowments were given there.... Joseph

gave me permission to stand by the vail [sic] and listen to the ceremony, which I did.... Joseph said that Masonry was taken from the priesthood. Our brethren used to belong to these societies, but since the priesthood had been more fully established the brethren have withdrawn from these societies.

145. Church Archives; CR 343/19 (vault) contains book with information about building, dedication and beginning of temple work. From the Temple Book (Apparently this prepared by Wilford Woodruff himself using his diary as one source. It closes "Salt Lake City March 26, 1883 signed. Wilford Woodruff." Prepared by him and copied into the St. George book.); 9 May 1902.

From First Presidency to temple president David H. Cannon, 9 May 1902,
in answer to a series of questions propunded [sic] by him to them. Re: must a person administering the Second Anointings in the Temple be clothes [sic] in his Priestly apparel when administering same? Ans:
President Young considered that it was absolutely necessary "before the completion of our Temples," but that when done in the Temple this was optional and no longer required. "after the completion of the Temples this was changed under the direction of President Young himself."

146. Temple Ordinances Book B, Outside of Temple; 25 July 1889 - 8 June 1903. Sealings in Marriage, (single wives), from 25 July 1889 - 8 June 1903
Places:
Arizona - Mesa, Thatcher, Bowie, St. John, Snowflake, Pinetop, Lehi, Springville, St. David, Woodruff.
Canada - Magrath, Sterling, Cardston.
Colorado - Manasseh, Sanford, Pueblo.
Mexico - Del Norte, Cave Valley (Chihuahua), Dublan, Juarez, Los Palomas, Dias, Cuernavaca, Casa Grandes.
On the Pacific Ocean - Anthon H. Lund
Texas - El Paso
Utah - Kaysville, A. B. Benzon's house - Salt Lake City by Adolph Madsen.
By Whom:
By General Authorities and Stake Presidents
John Henry Smith, Geo. Q. Cannon, Joseph F. Smith, Geo. Teasdale, Brigham Young, David K. Udall (Stake President), F. M. Lyman, Thos. F. Rousche, John W. Taylor, Anthon H. Lund, Rodger Clause, Heber J. Grant, Alex F. Macdonald (Stake President, Mexico).
(1873 - Daniel H. Wells - sealing outside of temple)

147. Deseret Evening News (23 June 1903); found in Journal History, pp. 3- 5; 12 June 1903.

Friday June 12, 1903

Gospel Mysteries

Weber Stake Reunion:
Joseph F. Smith speaking:

Aunt Bathsheba, widow of George A. Smith, who is with us today, is the last living witness, so far as I know, who received her endowments while Joseph Smith was living. Here is Aunt Bathsheba, who received her endowments in Nauvoo as they are now given in the Temples. She is a living witness and if necessary she will tell us that she received her endowments in Nauvoo as they are now given in the Temples. She is a living witness and if necessary she will tell us that she received these privileges under the direction of Joseph Smith. Opponents say that Brigham Young established the endowments and also plural marriage, out here is a witness who knows better. Brigham Young only sought to carry out the instruction he received from Joseph Smith, and Joseph Smith as he received it from God. So far as the principle of plural marriage is concerned, we are not teaching it, nor practising [sic] it. * * * Joseph Smith revealed plural marriage and the endowments, and here is a living witness to those facts. So am I, for I received it of those who received it from Joseph Smith. * * *

Aunt Bathsheba Smith was called upon and spoke briefly as follows: President Smith has told you the truth. I know that the endowments are given now the same as they were given by Joseph Smith the Prophet. He was present with us and lectured and talked with us after we had received our first ordinances, and I have met him many times at councils which were held and he told us many things and explained them to us, showed us how to pray, and how to detect them when true or false angels come to us, and many other true things he taught us, and he instituted the endowments through the Lord, and it was not Brigham Young or any one else. I know he was a true Prophet of God and this knowledge could not be stronger if angels were to come and talk to me. I know he never taught a thing that was wrong, and if we obey him we will receive celestial glory and without we will not. I bear this testimony and it is true, for I worked in the Nauvoo Temple and in the Endowment House and in the Salt Lake Temple. This is the first day I have left the Temple to go anywhere since Sister Zina's death. I was at the first meeting when the Relief Society was organized in Nauvoo and I enjoyed the teaching of the Prophet and tried to profit by it and to teach my sisters. Brother Smith, I guess this will do?.

President Smith: "Did Brigham Young reveal plural marriage?"

Sister Smith "He did not. God revealed it through the Prophet Joseph Smith. I have tried to be one with my husband and I was just as happy with him as any woman could be, for I loved him dearly and I knew why he practised [sic] the principle of plural marriage. He knew it was a principle of exaltation, and I wished him to receive as great an exaltation as any one, and I expected to share it with him. If I lived my life over again, I do not know that I could better it, though I have more experience now.

Sister Smith then related a dream she had concerning her husband and also some remarks made by the Prophet Joseph when she was a young girl. Continuing she said, "God bless us all and keep us in the line of our duty, that we may live our lives in earnest and receive the glory and exaltation we seek, Amen."

148. Joseph F. Smith Letterbook; October 27, 1903.

Parents endowed at Nauvoo. Sealing done in Brigham Young's office. Valid if record made.

149. Journal of Thomas A. Clawson; 1904-1906 Bk, p. 17; April 5, 1904. (Brother Clawson was ordained a high priest and made a high councilor in the Salt Lake Stake on March 12, 1900. Then, on April 1, 1904, he was set apart as a high councilor in the newly organized "Ensign Stake". He attended many prayer circles in which members of the Twelve Apostles were present--see entry for April 25, 1901.)

At Priesthood leadership meeting, the remarks of Joseph F. Smith, "In regards to recommends to the Temple, the bishops should only give them to saints to receive their first endowments and they should exercise more care and caution in giving same, as some unworthy persons have been admitted to the Temple and even some who were not members of the Church.

150. Joseph F. Smith's Letter Book; October 22, 1904.

October 22, 1904 - Raymond, Canada - To Elder John W. Taylor copy to Apostle George W. Teasdale in Mexico dated October 26, 1901
Pres. Woodruff & Snow
Authorized some of the Apostles and perhaps others to perform sealings for time and eternity.
Why? - inconvenience and expense of a journey to a temple.
On this date 1904 - 1st Pres. and Apostles withdraw authority - and leave the keys thereof in the hands of him who holds the keys thereof.
Can perform civil marriages
Joseph F. Smith
John R. Winder
Anthon H. Lund

151. Joseph F. Smith's Letter Book; April 21, 1905.

Sealings no where except 1st Pres. in the temple.

152. Joseph F. Smith's Letter Book; August 17, 1905.

General advice to couples sealed out of temple is to be re-sealed over the alter of the temple - but - first sealing is effectual. If convenient - ought to be done.

153. Journal of Anthony Woodard Ivins; October 9, 1905.

Monday Oct. 9/05 Special Priesthood Meeting Opening exercises.... Pres. Smith. A Bishops Court is not an open

court.... Patriarchs are extravagant in their promises to the people. Keep within legitimate bounds and be careful that promises made are dictated by the Lord. Do not quench the spirit of the Lord & do not neglect to impress upon the mind of the recipient that the fulfulmant [sic] of the promises depends upon their own faithfulness. Recommends to the temple should not be given by Bishops except they and their Counselors know that he is a worthy man. Suicides or murders should not receive temple ordinances.

154. Joseph F. Smith's Letter Book; April 1906.

Secret orders - if a member of not to get temple endowments.

155. Joseph F. Smith's Letter Book; August 24, 1906.

Man sealed out of the temple lawful and valid.
But "the order of the Priesthood requires that its ordinances shall be performed in a temple -- whenever the circumstances of the people are such that they can erect a temple!!

156. George F. Richards Journal; CHO/MS/f/600/#4.

Thursday, 7 April 1921
I attended and spoke at the 8 am. temple meeting. Attended regular council meeting from 10 am. to about 5 P.M. except the adjournment to lunch and while I was marrying a number of couples and sealing some couples. At our council meeting it was decided that the old form of ordaining be used in the Temple and elsewhere. It was also decided that we disorganize the temple choir at once. A decision was also made that the Twelve Disciples held the apostleship i.e. we so believe.
Friday, 8 April 1921
Attended the temple meeting as usual and after the meeting Elder Jos. F. Smith and I met with the temple choir members, thanked them for their faithful services of the past and released them with our blessing. Congregational singing will be engaged in exclusively. Bro [illegible] will continue to lead without [illegible] after this month and Sister Davis will continue to be the organist. By instructions from the First Presidency given yesterday while in Council meeting. I instructed the brethren of the temple to eliminate from the ceremony of ordination ("We confer upon you the holy Melchesidek [sic] Priesthood") insisted by order of Pres. Jos. F. Smith. The old form is to be made uniform.

Tuesday, 12 April 1921
We led our first temple without a choir this morning. Am working with Bro. D M McAllister on records trying to get uniformity of ordinances, decisions & with a view to having the Presidency pass on our suggestions and have them go out to all the temples.

Saturday, 10 December 1921
I went to the temple and worked at my desk until about 4

P.M. I have been for some time correlating rules and decisions by appointment of the First Presidency to be considered and approved for guidelines of all temple presidents.

Tuesday, 27 December 1921

. . . I went to my office and to the temple and did some work on compilations of decisions & rulings and have them ready to submit to Bro. McAllister for inspection before presenting to the Committee & then to the Presidency. They comprise 25 pages foolscap size pages.

Wednesday, 28 December 1921

I turned papers over to D.M. McAllister to go over decisions proposed by me for use in all the temples---

Saturday, 3 June 1922

I took 7:20 car for my work at the temple. This day I went before the Presidency and presented to them an important change in the endowment ceremony by which the robes should be placed on the left shoulder first and then changed to the right shoulder once only before entering the Terrestrial room; also that Aaronic and Melchizedek be used instead of lower order of the Melchizedek and higher order of the Aaronic. I am to come back with a definite recommend of the Presidency of the Temple. This or my own suggestion. Other members not accessible today.

Wednesday, 7 June 1922

I attended to my duties as usual at the Temple. I had 33 marriages solemnized. I filled an appointment made with the Presidency other brethren being present as follows: Jos. Fielding Smith, Albert W. Davis, Duncan M. McAllister, Willard Young, Israel Call & Patriarch Hyrum G. Smith.

I presented the suggestions of a change in the order of robing and in the wording of the ordinances and lecture which were by vote approved. This order is to place the robe on the left shoulder at that point in the Telestial room when formerly it was placed on the right shoulder, and change on to the right shoulder at that point in the ceremony in the Telestial room where at present it is changed on to the left shoulder--There will be no other changing of the robes. The ceremonies and Lecture will be changed to conform. Full explanation will be given in Temple Historical Record. This will clarify some matters which at present are obscure and will shorten the services.

FILE NAME:ENDOWAPO.DOC

APOCRYPHAL QUOTATIONS CONCERNING ASPECTS OF THE TEMPLE ORDINANCES

"Endowment" means "gift," and in temple work refers to the gift of God to those who covenant to obey His laws. It is learned orally and, because of its sanctity, is transmitted only in special places (Temples). George Sarton, in

his The History of Science and the New Humanism (p. 189) has written, "If there be SANCTITY it will flourish best in SECRECY; nobody should ever know of it, except perhaps much later." The world makes light of that which is written, and hence the most sacred items have always been concealed. Judaism lays claim to oral traditions passed down from Moses and only later committed to writing. Islam has the same from Mohammed. In early Christianity, the Gnostics also had an oral tradition, given only to the initiated.

The Fathers of the Primative Church; Herbert A. Musurillo. [For information on Basilides, see quote 200, below. Marcion founded the Marcionites, who continued to practice baptism for the dead into the 4th century A.D., after the Catholic Church had forbidden it. Today, only the Latter-day Saints and the Copts of Egypt and Ethiopia continue this practice.]

About the middle of the second century, during the reign of Hadrian, the great Gnostic teachers flourished in Egypt, Syria, Pontus, and Rome. The more important writers were Basilides, Marcion, Valentinus, and Bardaisan, and their name is taken from the "secret doctrine" which they claimed to have directly from the Lord as an esoteric key to the Scriptures and tradition of the Church at large.

Contra Celsum, Origen. [Origen, a Christian bishop of the second century, in his Contra Celsum ("Against Celsus," refuting an attack of Christianity by a Greek physician-philosopher, Celsus, author of The True Discourse), alludes to secret Christian practices in his day (similar citations may be found in Hugh Nibley's Since Cumorah)]

Book I, Chapter I:
The first point which Celsus brings forward, in his desire to throw discredit upon Christianity, is that the Christians entered into secret associations with each other contrary to law, saying, that "of associations, some are public, and that these are in accordance with the laws; others, again, secret, and maintained in violation of the laws."

Book I, Chapter III: After this, Celsus proceeding to speak of the Christians teaching and practicing their favorite doctrines in secret, and saying that they do this to some purpose, seeing they escape the penalty of death which is eminent, he compares their dangers with those which were encountered by such men as Socrates for the sake of philosophy: and here he might have mentioned Pythagoras as well, and other philosophers. [Pythagoras, it is known, conducted a secret order, for only the initiate.]

Book I, Chapter XV:
It is said, moreover, that Hermippus has recorded in his first book, On Lawgivers, that it was from the Jewish people that Pythagoras derived the philosophy which he introduced among the Greeks.

Book I, Chapter VII:
Moreover, since he frequently calls the Christian doctrine a secret system [of belief], we must confute him on this point also, since almost the entire world is better acquainted with what the Christians teach than with the favorite opinions of philosophers. For who is ignorant of the statement that Jesus was born of a virgin, and that he was crucified, and that His resurrection is an article of faith among many, and that a general judgment is announced to come, in which the wicked are to be punished according to their

deserts, and the righteous to be duly rewarded? And yet the mystery of the resurrection, not being understood, is made a subject of ridicule among unbelievers. In these circumstances, to speak of the Christian doctrine as a SECRET SYSTEM is altogether absurd. BUT that there should be CERTAIN DOCTRINES, not made known to the multitude, which are [revealed] after the exoteric ones have been taught, IS NOT A PECULIARITY OF CHRISTIANITY ALONE, but also of philosophic systems, in which certain truths are exoteric and others esoteric. Some of the hearers of Pythagoras were content with his ipse dixit; while others were taught in secret those doctrines which were not deemed fit to be communicated to profane and insufficiently prepared ears. Moreover, all the mysteries that are celebrated everywhere throughout Greece and barbarous countries, although held in secret, have no discredit thrown upon them, so that it is in vain that he endeavors to calumniate the secret doctrines of Christianity, seeing he does not correctly understand its nature.

Book I, Chapter IX:
For in the Christian system also it will be found that there is, not to speak at all arrogantly, at least as much of investigation into articles of belief, and of explanation of dark saying, occurred in the prophetical writings, and of the parables in the Gospels, and of countless other things, which either were narrated or enacted with a symbolic signification, [as is the case with other systems].

Apocryphal New Testament; Montague Rhodes James. [Quoting Clement of Alexandria in STROM. v.10.63, purportedly coming from the Septuagint of Isaiah 24:16]

My secret (mystery) for me and for the sons of mine house.

Apocryphal New Testament; Montague Rhodes James; p. 36.
CLEMENTINE HOMILIES, xix.20. For we remember our Lord and Teacher, how he charged us saying, Ye shall keep my secrets (mysteries) for me and for the sons of mine HOUSE.

Acts of Thomas 136.

Thou, then, if verily thou believest in him, shalt be made worthy of his mysteries; and he will magnify and enrich thee, and make thee to be an heir of his kingdom."

THE NEW NAME

Book of Enoch 69:13-15.

And this is the task of (the angel) Kasbeel, the chief of the oath which he showed to the only ones when he dwelt high above in glory, and its name is Biqa. This (angel) requested Michael to show him the HIDDEN NAME, that he might ENUNCIATE IT IN THE OATH, so that those might quake before that name and oath who revealed all that was in secret to the children of men. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akae in the hand of Michael."

NOTE: The Jews refuse to pronounce the name YHWH - translated in our Bible as "Jehovah" - believing it to be too sacred. It is held that only the High

Priest used to pronounce the name, and then only in the Holy of Holies on the Day of Atonement. One story has it that Jesus overheard the High Priest and used the name to perform miracles, including levitation. According to the Book of Enoch and to Jewish legend, angels and men may rise to heaven upon pronouncing the sacred name.

Similitude 9:140-142.

Whosoever therefore bear these names (Faith, Continuance, Power, Patience, Simplicity, Innocence, Chastity, Cheerfulness, Truth, Understanding, Concord, and Charity), and the names of the Son of God, shall enter into the kingdom of God.

Apocalypse of Paul 12.

And I looked into the height and beheld other angels whose faces shone like the sun, and their loins were girt with golden girdles, holding palms in their hands, and the sign of God, clad in raiment whereon was written the name of the Son of God, full of all gentleness and mercy.

NATURE OF THE ENDOWMENT

Book of Enoch 71:1-3.

And it came to pass after this that my spirit was translated and it ascended into the heavens: and I saw the holy sons of God. They were stepping on flames of fire: their Garments were white (and their raiment), and their faces shone like snow. And I saw two streams of fire, and the light of that fire shone like hyacinth, and I fell on my face before the Lord of spirits. And the angel Michael (One of the archangels) SEIZED ME BY MY RIGHT HAND, AND LIFTED ME UP AND LED ME FORTH INTO ALL THE SECRETS, AND HE SHOWED ME ALL THE SECRETS OF RIGHTEOUSNESS.

The Apocryphal New Testament; Montague Rhodes James; p. 13, on the "Gospel or Traditions of Matthias"

Hippolytus tells us that the heretics Basilides and Isidorus (his son) asserted that Matthias had spoken unto them certain SECRET WORDS, WHICH HE HAD LEARNED FROM THE SAVIOUR, being taught by him apart.

Acts of Thomas 47.

Jesu, the hidden mystery that hath been revealed unto us, thou art he that hast shown unto us many mysteries; thou that didst call me apart from all my fellows and spakest unto me three (one, Syr.) words wherewith I am inflamed, and am not able to speak them unto others...

Acts of Thomas 10.

Thou Lord art he that revealeth hidden mysteries and maketh manifest words that are secret.

Heresy XXXVI.13; Epiphanius; quoting from the Gospel of Philip.

The Lord revealed unto me WHAT THE SOUL MUST SAY AS IT GOETH UP INTO HEAVEN, AND HOW IT MUST ANSWER EACH OF THE POWERS ABOVE.

Koran, Surah II:37.

Then Adam received from his Lord WORDS OF REVELATION, and He relented toward him.

Ode of Solomon 4:7-9.

For who is there that shall put on grace, and be hurt? For thy SEAL is known: and thy creatures know it: and thy (heavenly) hosts possess: and the elect archangels are clad with it. Thou hast given us thy FELLOWSHIP: It was not that thou wast in need of us: but that we are in need of thee.

SANCTITY OF THE ENDOWMENT

Book of Enoch 65:11.

And these--they have no place of repentance for ever, because they have shown them WHAT WAS HIDDEN, and they are damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.

Testament of Judah 2:29. [From apocryphal writings, we find that Judah, son of Jacob (Israel), twice broke his vow of secrecy, as a result of drunkenness. The first was in connection with his adultery with his own daughter-in-law, Tamar, whom he believed to be a harlot (Genesis 38: 13-26). When she was found to be pregnant, Judah was about to punish her when she presented to him certain of his belongings that he had left with the "harlot," and he recognized them. But she apparently gave him yet another sign:]

And when I called her, I heard also the SECRET WORDS which I spoke when lying with her in my drunkenness: and I could not slay her, because IT WAS FROM THE LORD.

Testament of Judah 3:28.

Moreover, wine revealeth the MYSTERIES OF GOD and man, even as I revealed the commandments of God and the mysteries of Jacob my father to the Canaanitish woman Bathshua, which GOD BADE ME NOT TO REVEAL.

Ode of Solomon 8:11.

Keep my secret, ye who are kept by it.

COVENANTS & THE TRUE ORDER OF PRAYER

Gospel Mysteries

Legends of the Jews, I:67; Lewis Ginzberg.

Woman covers her hair in token of Eve's having brought sin into the world.

Epistle of Barnabas 10:7-11.

And again he saith in another prophet: He that does these things; shall be like a tree, planted by the currents of water, which shall give its fruit in its season. [Quotation from Psalms 1.] Its leaf also shall not wither, and whatsoever he doeth it shall prosper. As for the wicked it is not so with them; but they are as the dust which the wind scattereth away from the face of the earth. Therefore the ungodly shall not stand in the judgment, neither the sinners in the council of the righteous. For the Lord knoweth the way of the righteous and the way of the ungodly shall perish. Consider how he has joined both the cross and the water together. For thus he said: Blessed are they who put their trust in the cross, descend into the water; for they shall have their reward in due time; then saith he, will I give it to them.

Epistle of Barnabas 11:1-6.

In like manner he determines concerning the cross in another prophet, saying: "And when shall these things be fulfilled? [Quoting Exodus 5:4] The Lord answers: When the true that has fallen shall rise, and when blood shall drip down from the tree." Here you have again mention made, both of the cross, and of him that was to be crucified upon it. And yet farther he saith by Moses; [Quoting Exodus, Chap. 17.] (when Israel was fighting with, and beaten by, a strange people; to the end that God might put them in mind how that for their sins they were delivered unto death), yea, the holy spirit put it into the heart of Moses, to represent both the sign of the cross, and of him that was to suffer: that so they might know that if they did not believe in him, they should be overcome for ever. Moses therefore piled up armour upon armour in the middle of a rising ground, and standing up high above all of them, stretched forth his arms, and Israel again conquered. But no sooner did he let down his hands, but they were again slain. And why so?--To the end they might know, that except they trust in him they cannot be saved. And in another prophet, he saith, I have stretched out my hands all the day long to a people disobedient, and speaking against my righteous way. [Quoting Isa. 65:2.]

Ode of Solomon 27.

I stretched out my hands and sanctified my Lord; for the extension of my hands is His sign; and my expansion is the upright tree (or cross).

Ode of Solomon 28:7.

And he showed me His sign: forth and given me to drink, and from that life is the spirit within me, and it cannot die, for it lives.

Ode of Solomon 29:6-7.

For I believed in the Lord's Messiah: and it appeared to me that He is

the Lord; and He showed him His sign; and He led me by His light, and gave me the rod of His power.

Ode of Solomon 42:1-3.

I stretched out my hands and approached my Lord: for the stretching of my hands is His sign: My expansion is the outspread tree which was set up on the way of the Righteous One.

NOTE also the shape of the Menorah or 7-branched candlestick of Judaism, the original of which was in the Tabernacle and the Temple. It represents the Tree of Life in the Garden of Eden - on a mount, as Moses stood on a mound - and its branches are the 7 dispensation leaders or archangels. See Exod. 25:31-40; Zech. 4:2, 10; Rev. 1:12-13.

1 Esdras 9:47-48.

So Esdras blessed the Lord God most High, the God of hosts, Almighty. And the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

SCRIPTURAL QUOTATIONS CONCERNING ASPECTS OF THE TEMPLE ORDINANCES

Psalms 25:10-14.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. For thy name's sake, O Lord, pardon mine iniquity; for it is great. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the Lord is with them; and he will shew them his covenant.

Proverbs 3:32-35.

For the froward is an abomination to the Lord; but His secret is with the righteous. The curse of the Lord is in the house of the wicked; but he blesseth the Habitation of the Just. Surely he scorneth the scorners; but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.

WASHING AND ANOINTING

Ezekiel 36:25.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Isaiah 1:16.

Wash you, make you clean. . .

Jeremiah 4:14.

O Jerusalem, wash thine heart from wickedness.

Leviticus 16:3-4.

Thus shall Aaron come into the holy place... He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are Holy Garments; therefore shall he wash his flesh in water, and so put them on.

THE NEW NAME

Revelation 2:17.

He that hath an ear, let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Luke 10:20.

Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Genesis 17:5.

Neither shall thy name be any more called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Genesis 32:28-29.

And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

Judges 13:18.

And the angel of the Lord said unto him, Why asketh thou thus after my NAME, seeing it is SECRET?

Revelation 3:12; see also Revelation 14:1 and 22:4.

Him that overcometh will I make a pillar in the TEMPLE of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from God: and I will write upon him my NEW NAME.

NATURE OF THE ENDOWMENT

John 17:8.

For I have given them the WORDS which thou gavest me; and they have received them, and HAVE KNOWN SURELY THAT I CAME OUT FROM THEE, and they have believed that thou didst send me.

COVENANTS & THE TRUE ORDER OF PRAYER

Psalms 54:2; see also Psalms 4:1; 5:1-2; 17:1; 19:14; 28:1-2; 39:12; 55:1; 64:1; 80:1; 86:1; 88:1-2; 102:1; 143:1, and others, including Deuteronomy 32:1 and 2 Kings 19:16. [These contain the two common elements, the Hebrew words peh - `mouth' - and 'el - `God.']

Hear my prayer, O God; give ear to the words of my mouth.

I Corinthians 11:4-7, 13-15.

Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man... Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

1 Kings 8:54; see also 2 Chron. 6:13. [This refers to the dedication of the Temple in Jerusalem.]

And it was so, that when Solomon had made an end of praying and all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven.

Nehemiah 8:6.

And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground.

1 Timothy 2:8.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

Job 11:13.

If thou prepare thine heart and stretch out thine hands toward Him.

Daniel 12:7.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand into heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half. . .

Revelation 10:5-6.

And the angel which I saw standing upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and all the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

Genesis 14:22-23.

And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich.

Psalms 134:12; Read also Matthew 27:3-5, comparing it with Acts 1:18 and Moses 5:29.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the Sanctuary, and bless the Lord.

Psalms 48:9.

We have thought of thy loving kindness, O God, in the midst of Thy Temple.

FILE NAME:END_SYMB.DOC

ENDOWMENT SYMBOLS IN FACSIMILE #2

1. Joseph Smith As A Translator, p. 164; by R. C. Webb; c. 1936 by Heber J. Grant, Trustee-In-Trust for The Church of Jesus Christ of Latter-day Saints.

Hieroglyphic ideograms for "power" (wsr), "life" (ankh) and "stability" (tchad), combined in the symbolic scepter held by the central figure in most Hypocephali.

2. Notes On Ancient Temple Worship, pp. 2-3; Unp Mss abt 1980; Eugene Seaich.

[The numbers in ( ) refer to Nibley's "Egyptian Endowment" book.]

5-Several ancient texts describe in detail this last stage of the Egyptian Endowment (233). The mummy wrappings of the dead, for example, appear to have served as a burial garment which enfolded the deceased in a sort of life-giving "embrace" (238-40). The Pharaoh, on the other hand, was received during the Royal Coronation into the presence of God by an actual embrace through a veil which hid him from the candidate (242-50). This mysterious covering allowed the priest who enacted the role of God to stretch forth his hand to receive the Pharaoh with a ritual hand-clasp (249-50). During the embrace itself, the hand of the "deity" was placed along the neck or back of the candidate, executing "magnetic passes" along the spine, so as to impart the fluid of life and divine power into the body.
6-There was also an exchange of questions and answers, testing the initiate's worthiness to be received into the divine company (250-51). Spoken words included a request "to receive the embrace of the Glorious One", who replied: "Life belongs to thee, thou hast strength on earth. Mayest thou be exalted in thy posterity" (252). Then, three most sacred symbols were bestowed upon the candidate: the Ankh, Djed and Was tokens.
The Ankh ("Life") was a navel-binding, preserved throughout life with the newly born's placenta as a kind of amulet. It represented the gift of life and health, even beyond the grave (252).
The Djed was a spinal column of Osiris, representing strength in the bones, and eternal endurance (252-53).
The Was was a sceptre, denoting dominion, lordship and rule, especially divine rule.
All three signs together have been translated as "All Life, all Endurance, all Power", i.e. divine dominion and rebirth, enabling the candidate to pass eventually from this world into the next (253).

3. The Message of the Joseph Smith Papyri, pp. 250-253; ed. 1975; Hugh Nibley.

When the king enters the sanctuary for the first time,...he knocks three times on the door with his white mace [&] enters...
During the embrace, the "outstretched hand" of the embracer is placed "along the neck or back of the other party"....the hand is "executing magnetic passes the length of the neck and back, "with the idea of imparting "the fluid of life (sa ankh) and divine power". "The god who gave the sa (fluid) to the king took him in his arms and made his open hand pass along the neck and back of the Pharaoh".
...it must be a sort of "fluid of life" or "magnetic fluid" which the god imparted when he passed his hand over the back of the initiate; only by that act was it possible "to make of a man, a dead person, or a god, a living being endowed with the breath of life and with Sa (the fluid of life)," i.e., to impart physical and spiritual imperishability....the fluid itself being identified with spirit, light, and Ka. What is imparted in the embrace of Shu is thus both the breath and the fluid of life. It was "solar fluid...the life-power itself." (p. 250)
The ritual embrace does not take place in silence...they exchange short sentences. The words spoken are most commonly designated in the reliefs by three enigmatic symbols: the ankh, the djed-column, and the was-scepter, showing "the three virtues of the creative sun: life, durability, and power"....the word for ritual embrace was regularly followed by these three symbols in a set formula. (pp. 250-51)
Though sometimes appearing in combination with other things the three symbols, ankh, dd, and was, are the normal combination in this context. They express, according to Brunner, "all Life, all Endurance and all Power, and taken

together represent the total fullness of divine gifts" thought to describe the Pharaoh in earlier times....The situation is depicted in a number of reliefs showing Ptah as the Most-High God, sitting or standing within a shrine but facing an open door, showing that in these Osiris-shrines the god really stands behind a partition; he is shown completely covered by the long white "Sokar"covering, from which, however, his hands protrude, holding the symbols of ankh, dd, and was....The words are not written out but are represented by the three symbols, which in this context may well have a special significance. First there is the ankh or life-sign, the best-known Egyptian symbol. The sa-symbol, which Moret identified with the giving of the "vital fluid," always implies a gift of life, and is in fact usually accompanied by the ankh-symbol. Moret... suggests that it is perhaps a knot in a sash, with ends hanging down, like the "blood-of-Isis" symbol which it closely resembles. A. Wiedemann decided that the "blood-of-Isis" symbol was, in fact, a derivation from the older ankh sign, both signifying simply "life." ...As soon as an Egyptian baby was born, the gods presented him first of all with the sign of "life" (the ankh) and "divine protection" (the sa), the former representing a knotted bellyband, the latter a bound-up mat.... this ankh-symbol was inseparable from a person throughout his lifetime and was always worn as an amulet. It was attached to or over the navel of both male and female babies as the sign of life. This would suggest that the mysterious ankh, by all accounts a knotted cord, was the navel-string.
The Djed-symbol of durability was commonly believed to represent the backbone of Osiris, yet it is so closely associated with the ankh- and "blood of Isis" amulets as to be identified with them as just another form of the ankh....As early as Pyr. 585 we read: "Horus has folded his arms around you, so that his bones expand (with life); Horus recognizes his Father in you," were the embrace puts life [marrow] in the bones.
The sign [Was] denotes "dominion, lordship..."the sign of the Power-Charisma of the King"--his divine power. Gardiner suggested this long ago when he wrote of the was-symbol that it seems probable that it signifies 'divine power,' and I propose the translation 'dominion.'...
Moret suggested that the was-scepter represented lightning transmitting life from heaven to earth while demonstrating that "the 'power' of Pharaoh is manifest in the light of the lightning-flash". (pp. 252-53)

4. Pearl of Great Price, Book of Abraham, Facsimile #2

Fig #8. Contains writings that cannot be revealed unto the world; but is to be had in the Holy Temple of God. [Notice the three drawings immediately to the left of the "8".]

Fig. #7. Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood. [Notice the V & L plus the second sign.]

FILE NAME: END_SUPP.NT

Partial Transcript of Nauvoo Endowment, microfilm serial no. 183,371 (old no. 25163, pt 1) in the Genealogical Library, Salt Lake City, Utah. The spine of the volume has the following notation:

ENDOWMENTS 10 DEC. 1845
TO
7 FEB. 1846
SUPPLEMENTARY RECORD

Gospel Mysteries

NAUVOO TEMPLE

- -

[letter tipped in]:

- -

Salt Lake Temple Records Office
June, 1924

This record is compiled from memorandums found with the Nauvoo Temple record books, and it is evident that the lists refer to Endowments given in that Temple, as most of the names thereon are the same as are entered in the Endowment Record. It is not known why these names were not included in that record; they are duly recorded herein, by instruction of the Presiding Authorities of the Temple.

This constitutes a Record that is supplementary to the Nauvoo Endowment Record.

[s] Duncan McAllister, Recorder

List of Ordinance Workers, pages 194-200

Note: It is probable that nearly every all of the women's names in this record are their <u>married</u> names.

Individuals who first received their endowments: page 66.

- -

Note: Endowments given as early as 1842, see pgs 66-7

" Endowments given Dec 10, 1845 see page 25 et seg

" Names of Ordinance Workers and Assistants in the Nauvoo Temple see page 194 et seg

" Lima Branch Baptism for the Dead, 1840 see page 84-5

-- A --

<u>12 Dec 1845</u>
Allred, James
Allred, Elizabeth Warren
Angel, Truman
Angel, Polly Johnson

<u>13 Dec 1845</u>
Averett, Elijah
Averett, Cherrizade Grimes

<u>17 Dec 1845</u>
Abbott, Lewis
Abbott, Ann March

<u>19 Dec. 1845</u>
Abbott, Marcia (m'd Henry G.

Gospel Mysteries

Sherman)

20 Dec. 1845
Allen, Charles
Allen, Eliza Tibbits
Arnold, Isaiah (or Josiah)
Arnold, Eliz'th or Betsy Bliss
Allred, Reuben W.
Allred, Lucy Ann Butler

22 Dec 1845
Averett, Helen M.

23 Dec. 1845
Andrus, Adeline Brook (m'd
Ezra G. Benson)

24 Dec 1845
Angell, Phebe
Aber, Benjamin

25 Dec 1845
Alvord, Sally S.
Allen, Joseph Steward
Allen, Lucy Diantha Morley
Allen, Hannah

31 Dec 1845
Andrews, Abigial

1 Jan 1845
Anderson, Jacob
Andrewson, Serene Atherton, Mary

7 Feb 1846
Alger, Clarissa (m'd Francis G. Whitney)
Abel, David
Abel, Ann
Almond (Alleman), John
Almond (Alleman), Christiana Stentz
Anders (or Andrus) Mary Jane
Allen, William
Allen, Elizabteh
Allen, Sarah B.
Allen, Ezra B.
Aldrich, James H.
Alcos, Isabel
Andrews, Chester
Andrews, Mary
Archer, Maximine

-- B --

11 Dec 1845
Bernhisel, John M

13 Dec 1845

Gospel Mysteries

Bent, Samuel
Bent, Lettice Hawkins
Burdick, Thomas
Burdick, Anna Higley
Bilings, Titus
Billings, Diantha Morley

15 Dec 1845
Benson, Ezra T
Benson, Pamelia Andrus
Butler, Huldah
Baker, Jesse
Baker, Sarah Hawkes

16 Dec 1845
Blevan, Jane
Burton, Elizabeth

17 Dec 1845
Beckelhymer, Jonathan
Beckelhymer, Susannah Kinsey
Bigler, Susannah (m'd Ge. A. Smith) Browitt, Martha
Basley, Edmund
Basley, Ann
Benbow, John
Benbow, Jane Holmes
Barney, Lillis

18 Dec 1845
Burnham, John
Butler, Osmond
Bennett, Marinda (m'd Rueben Miller)
Baldwin, Caleb
Baldwin, Nancy Kingsbury

19 Dec 1845
Bowker, Martha (to B. Young)

20 Dec 1845
Benson, William Benjamin

22 Dec 1845
Bolton, Curtis
Bolton, Rebecca Bunker
Burkett, George
Burkett, Sarah
Beebe, Usaac
Beebe, Phebe
Buck, John
Buck, Keziah (to Samuel M. Price)
Burk, Charles A.
Burk, Abi Salina
Bean, Nancy (to J. B. Decker)
Brown, James
Brown, Ester Jones

23 Dec 1845
Brown, Benjamin
Brown, Sarah Mumford
Barker, Mary Ann (to Benjamin Brown)
Brotherton, Elizabteh (to Parley P. Pratt)
Bates, Ormus E.
Bates, Phebe
Bates, Nelson
Bates, Amanda
Bowmaster, Anna Barbara
Brimhall, Ann C. Z. (to William Hawk?)
24 Dec 1845 Burton, Samuel
Burton, Hannah
Blackmna, Stephen
Blackman, Deborah
Burgess, Eliza D. (to Brigham Young)

25 Dec 1845
Bigler, Jaocb G
Bigler, Amy Lovett Chase
Beck, Laura
Burton, Sarah
Behunin, Isaac
Behunin, Elmira Tyler
Bushman, Martin
Bushman, Elizabeth
Brewer, Margaret

29 Dec 1845
Beman (Smith), Louisa (to B. Young)

30 Dec 1845
Bristol, Eliphalet
Bristol, Rena
Bishop, Adelia Ann
Ballantyne, Richard
Ballantyne, Jane (to J Taylor)

Ballantyne, Annie
Ballantyne, Anne
Brown, Albert
Brown, Sarah
Botsford, Sarah C

1 Jan 1846
Bingham, Erastus
Bingham, Lucinda Gates

2 Jan 1846
Buzzard, Philip
Buzzard, Eliza
Bacock, Mary Ann
Bidwell, Elizabth

Blood, Elizabth
Blood, Elizabth S.

5 Jan 1846
Bourne, John
Boyce, Josiah
Belknap, Adeline (see Knight)
Burnham, Mary Ann (to Jos. Young)

? Jan 1846
Bishop, Thomas
Bell, James
Baldwin, Asher (see Feb 7)

? Feb 1846
Baldwin, Brinton

7 Feb 1846
Brown, Janette
Blanchard, Margaret
Bigler. Sarah
Bradbury, Elizabth
Bayler, Susanna or Betsy (to Simeon Andrews)
Blaisdel, Margaret
Blaisdell, Janette
Bradley, George
Bradley, Betsey Kroll
Baston, Andrew
Baston, Emma Turner
Brafitt, George
Brafitt, Ann
Babit (Babbitt) Elizabth
Bullard, Daniel
Bullard, Elizabeth
Baldwin, Asher
Baldwin, Jane
Barker, Elizabteh (to J. M. Bermhisel)
Bishop, Lucia Ann
Ben[n]ion, John
Bennion, Esther Wainwright
Brander, Leah
Bellows, Judith
Burton, Julia Ann
Boyd, Robert
Blanchard, Asaph
Billington, Joseph
Billington, Martha Brown
Brandon, Gilbert
Bullock, James
Bulk, Celia D.
Barney, Walter
Barney, Lucian
Bickmore, Gilbert
Bickmore, Eliza Ann (to Elijah Allen)
Barley, Henry

Bagley, Martha A. Bullock, Benjamin K.
Blackman, Newel W.

? Dec 1845
Brothers, Joshua

? Jan 1845
Burgess, Harrison (End. 15 Dec 1845, see index in End Recd, also Genl Record, p. 3 - Dup See other index)
Burgess, Sophia
Butler, Lois
Barlow, Israel (see also Nauvoo End, p. 3)
Birdana, Charles

? Feb 1846
Barrop, Holda H
Bond, Mariah

-- C --

11 Dec 1845
Cutler, Alpheus
Cutler, Lois
Cahoon, Reynolds
Cahoon, Thereza or Tirzah Stiles
Clayton, William
Clayton, Ruth

12 Dec 1845
Crosby, William
Crosby, Sarah or Sally Harmon

13 Dec 1845
Cutler, William Lathrop
Carrington, Albert
Carrington, Rhoda Maria Woods
Chase, Isaac
Chase, Phebe Ogden
Cobb, Augusta

15 Dec 1845
Carter, Simeon
Carter, Lydia
Carn, Daniel
Carn, Margaret Cutler, Thaddeus
Chase, Stephen
Chase, Orryana Rowe
Chase, Isaac
Chase, Tirzah
Chase, Abigail Eliza (to Lathrop Cutler)

Chase, Charlotte (to H.C. Kimball)
Chase, Diana or Diora (to B. Young)

16 Dec 1846
Coolidge, Joseph Welllington
Coolidge, Elizabeth
Cahoon, Nancy M.

18 Dec 1845
Chamberlain, Solomon
Curtis, Nahum
Curtis, Delia Ryan

19 Dec 1845
Cleveland, Sarah
Clapp, Margaret Ann

20 Dec 1845
Clark, Beulah
Crosby, Maria (Marial)
Clawson, Catherine

22 Dec 1845
Carter, Dominicus
Carter, Mary Durphee
Call, Anson
Coltrain, John
Coltrain, Leah
Coltrain, Zebedee
Coltrain, Mary Mott
Coltrain, Graham
Coltrain, Hannah or Harriet Heckman
Covert, William Spencer
Covert, Mary
Cheney, Aaron
Cheney, Mehitabel Wells
Call, Cyril
Call, Sally Tiffany

23 Dec 1845
Clark, Gardner
Clark, Delecta Farrer Clark, Hulda
Clark, Raymond
Clark, Louisa Gill
Carter, Harriet Amelia (to W. H. Lee)
Carter, Daniel
Covey, Benjamin
Cole, Diana

24 Dec 1845
Calkins, Luman H.
Calkins, Mehitabel Russell
Coray, Howard
Coray, Martha Jane Knoulton

Coulson, George
Coulson, Nancy
Chapman, Nancy

25 Dec 1845
Cole, Barnet
Cole, Phebe Walter
Cox, Frederick Walter
Cox, Emeline Whiting
Calkins, Israel, Senr.
Calkins, Hannah
Culter, Calrinda
Carrico, Thomas
Carrico, Betsy Baker
Clift, Sarah Ellen Allen
(to T. Turley)
Calkins, Israel, Junr.
Calkins, Lavina
Chase, John D.

29 Dec 1845
Cook, Harriet (to B. Young)
Cutler, Emily Trask (to H.
C. Kimball)
Cutler, Clarrisa or Crissy
(to H.C. Kimball)
Cutler, Louisa Elizabeth
Clement, Nancy

31 Dec 1845
Clothier, Ira
Clothier, Amy Martha
Sweet (See Sweet)
Coons, Lebbins Thaddeus
Coons, Mary Ann Williamson
Cutler, Henrietta C.

1 Jan 1846 Curtis, Enos
Curtis, Ruth Franklin
Clark, Timothy B
Conklin, Polly

2 Jan 1846
Corey, Elizabeth
Clark, Harriet (to Wm.
Hutchinson)

3 Jan 1846
Cheney, Elizah

5 Jan 1845
Cooley, John W.
Conover, Peter
Conover, Eveline Golding
Crosier, Ruth L.

? Jan 1845
Carter, Charles

Charlesworth, Thomas
Crompton, John
Campbell, Jared
Cutler, Franklin
Cahoon, Andrew
Carlin, John
Chesley, Eliza [crossed out in
original]
Chadwick, James N.
Canfield, David
Canfield, John
Cheney, Elam
Cheney, Anna Compton

? Feb 1846
Curtis, Joseph
Curtis, Sally Ann Steed

2 Feb 1846
Cairns, Willson
Cairns, Elizabeth

7 Feb 1846
Chesley, Eliza
Chandler, Polly
Crompton, Betsy
Cochran, Marieta
Callahan, Lucinda
Carter, Richard
Carter, Hannah
Coffin, William B. Coffin, Abigail
Campbell, Martha N.
Curtis, Ezra H.
Curtis, Ursala
Clark, Thomas
Clark, Charlotte Gaily
Curtis, Lyman
Curtis, Charlotte Alvord
Campbell, Archibald
Clyman, Conrad
Clyman, Elizabeth
Call, Melissa
Childs, Amanda S.
Chapin, Rebecca Webster
Cole, Holda
Colmer, Calista R.
Conley, Eve
Clark, Samuel G.
Curtis, George
Conley, Solomon Wilson
Coles, Owen
Childs, Alfred
Cotham, Thomas
Carter, Margaret
Cameron. William
Cameron, Jane Granger
Castro, Matthew
Clark, Mary

Clark, Nancy
Cole, John
Cole, Charlotte Jenkins
Coleman, George
Coleman, Mary Reeves
Crosby, John Knowles
Cooper, Stephen
Curtis, Foster
Chelley, John
Condie, Jeptha

? Dec 1845
Crosby, Caroline
Cahoon, Sister A. F.

? Jan 1846
Cahoon, William F.
Chase, Clarissa (to B. Young)
Clements, Debroah Ann
Carrington, Sister R. M.
Crompton, Martha Havens

-- D -- 13 Dec 1845

Dibble, Philo
Dibble, Hannah Ann

15 Dec 1845
Dykes, George P.
Dykes, Dorcas Keeling

18 Dec 1845
Durfee, Jabez

20 Dec 1845
Dunn, Simeon
Dunn, Margaret Snyder
Durfey, Cynthia
Durfey, Alzina

22 Dec 1845
Duzette, Edward P.
Duzette, Eliza Ann
Deam, Henry
Deam, Elizabeth Cowen
Dounton, John M.
Dounton, Mary

23 Dec 1845
Durfee, Elizabeth

24 Dec 1845
Decker, Isaac
Davis, William
Davis, Sarah McKee
Durfee, Perry
Durfee, Jane
Drury, Joel

Drury, Tirzah Winter
Duncan, James

25 Dec 1845
Demill, Freeborn
Demill, Anna Knight
Draper, Wiliam, Senr.
Draper, Lydia Lathrop

1 Jan 1846
Dryer, Mary

5 Jan 1846
Dustin, Bechias
Dolten, John

3 Feb 1846
Dayton, Sophia

6 Feb 1846
Dana, Huldah

7 Feb 1846
Dew, Thomas
Dew, Rebecca Sprague
Davis, Nathan
Doty, Richard
Doty, Margaret
Dodge, Augustus
Draper, Zeurua or Zemira
Duff, Francis
Duff, Mary
Davis, Salsbury B.
Duff, Ruth
Draper, Amy
Durfee, john
Durfee, Sarah Ann
Dunham, Ann
Davis, Sophia
Davis, Sally
Drummit, Margaret
Davis, Asa
Davis, Hylan
Dyer, John W.
Dow, Lucy P.
Daniels, Noble

15? Dec 1845
Dykes, George P.

6? Feb 1846
DeForest, Mary

-- E --

17 Dec 1845
Elliot, Ann Eliza

Gospel Mysteries

18 Dec 1845
Earl, Wilber or William J.
Earl, Harriet Bard

19 Dec 1845
Everett, Addison
Everett, Orpha M.

20 Dec 1845
Ensign, Samuel
Ensign, Mary Everet Jordan

5 Jan 1846
Eager, Lewis

2 Feb 1846
Elmore, Elijah
Elmore, Mary

7 Feb 1846
Eaton, Eunice P.
Ellsworth, David
Ellsworth, Catherine
Ellsworth, Benjamin
Ellsworth, Ann Clawson
Engus, Wiliam
Ellsworth, German
Ellsworth, Speedy

? Jan 1846
Earls, Wilber J.

? Feb 1846
Eliott, Bradford White
Everett, Sarah J.

-- F --

12 Dec 1845
Felshaw, William
Felshaw, Mary Harriet Gilbert
Fielding, Joseph
Fielding, Hannah Greenwood
Foster, Lucien
Foster, Ann Maria Still

15 Dec 1845
Fullmer, David
Fullmer, Rhoda Ann Marvin
Fullmer, Peter
Fullmer, Susannah Cerfers
Fullmer, John S.
Fullmer, Mary Ann Price
Farr, Winslow
Farr, Olive Hovey Freeman

16 Dec 1845
Farr, Lorin
Farr, Nancy Bailey Chase 17 Dec 1845
Fordham, Elijah
Fordham, Anna Bibbins Chaffel
Fidoe, John
Fidoe, Lydia Pillin

20 Dec 1845
Fuller, Ovanda (to Samuel
Gully)

22 Dec 1845
Foutz, Jacob
Foutz, Margaret Mann
Fisher, Edmund
Fisher, Cornelius
Fowler, Samuel

23 Dec 1845
Fleming, Josiah Wolcott
Fleming, Nancy Bigler
Fory, Peter Joseph
Fausett, William
Fausett, Matilda
Fausett, Rebecca

24 dec 1845
Fletcher, Joseph
Fletcher, Armilla
Fanagan, Lucy Ann
Fairchild, Prudence
Fairchild, Betsy

25 Dec 1845
Fox, Charlotte

29 Dec 1845
Farr, Diantha

30 Dec 1845
Farr, Aaron
Farr, Persis Atherton

5 Jan 1845
Frost, McCaslin

? Jan 1846
Farrer, Thomas

2 Feb 1846
Fairbanks, Henry

3 Feb 1846 Fox, Mary

7 Feb 1846
Fairbanks, Joseph
Fairbanks, Polly

Ford, William
Ford, Hannah
Farrer, James
Fife, James
Fife, Margaret Mathison
Ford, Elzadie E.
Folett, Catherine van Dyke
 (husband Jonathan Follett)
Folett, Triphenia
Folett, William Talman

? Jan 1846
Farnham, Mary Jane
Felt, Eliza Ann

? Feb 1846
Frost, Burr
Frost, Mary E. Potter

-- G --

13 Dec 1845
Grant, George Davidson
Grant, Elizabeth Wilson

15 Dec 1845
Grover, Thomas
Grover, Caroline E. Nickerson

17 Dec 1845
Gates, Thomas, Senr.
Goddard, Stephen H.

18 Dec 1845
Gheen, Esther Ann Pierce
Gheen, Ann Alice (to H.C.
 Kimball)
Gheen, Amanda S. Trumble (to
 H.C. KImball)

19 Dec 1845
Green, Harvey
Green, Jane Ann
Graves, Phebe

20 Dec 1845 Gully, Samuel
Graves, Eliza Ann (To C.C.
 Rich)
Goldsmith, Gilbert
Goldsmith, Abigail

22 Dec 1845
Garner, Willima
Garner, Sarah Workman
Gifford, Levi
Gifford, Deborah Wing
Green, Evan M.

Green, Susan Kent
Gibbons, Sarah

24 Dec 1845
Groves, Elisha Hurd
Groves, Lucy Lemons or
Simmons

25 Dec 1845
Gallaher, William Culbertson
Gallaher, Elizabeth Orton

30 Dec 1845
Granger, Lydia

31 Dec 1845
Gee, Sarah W.
Grinnel, Hannah

2 Jan 1846
Gribble, Maria

5 Jan 1846
Gibbons, Andrew Smith
Gibbons, Rizbah

12? Jan 1846
Green, Ephraim
Griffith, Michael

2 Feb 1846
Glans, Erick

7 Feb 1846
Glazier, Shepherd
Glazier, Rosetta
Griffin, Abigail
Gailey, John
Green, Edward
Green, Susanna Gailey, Ann
Gott, Robert L.
Gott, Sarah
Gardner, Lorana
Guyman, Mary Ann
Gardner, Daniel W.
Garner, John
Gaylord, John
Gaylord, Lucinda
Guyman, James
Gillern, Daniel

-- H --

10 Dec 1845
Hyde, Orson
Hyde, Nancy Marinda

12 Dec 1845
Harris, George Washington
Harris, Lucinda Pendleton
Smith
Huntington, William
Huntington, Lydia Clisby
Partridge

13 Dec 1845
Haws, Peter
Haws, Charlotte
Hanson, Hans Christian
Hanson, Peter O.

15 Dec 1845
Hunter, Jesse D.
Hunter, Kissiah or Keziah
Brown
Hunter, Edward
Hunter, Ann Stenley
Herrinton, John
Herrinton, Martha

16 Dec 1845
Higbee, Isaac
Higbee, Charlotte Woods Carter
Hubbard, Cynthia
Hubbard, Sarah E.
Hubbard, Noah

17 Dec 1845
Heath, Samuel
Heath, Jane Haynes Hills, Isabella

18 Dec 1845
Hulet, Charles
Hulet, Margaret
Hulet, Sylvester

19 Dec 1845
Haight, Caleb

20 Dec 1845
Holman, Joshua
Holman, Rebecca Whitcomb
Holman, Rebecca G. (to B.
Young)
Holman, Pamela G.
Humbleton, Chelmitia
Heywood, Joseph Leland
Heywood, Serepta M.
Huntington, William Dresser
Huntington, Caroline Clark
Henderson, Mary

22 Dec 1845
Hale, Jonathan H.
Hale, Olive Boynton

23 Dec 1845
Henerson, Samuel
Henderson, Elizabeth Harris
Higbee, John S.
Higbee, Sarah Ann Voorhees
Hill (or Johnson), Julia

24 Dec 1845
Hyde, Heman
Hyde, Polly Wyman Galton
Hyde, Eunice
Hills, Gustavus
Hills, Elizabth Ann Mansfield
Houston, Isaac
Houston, Theodosia Keys
Houston, Jane Maria
Hufman, Henry B.
Hufman, Silvina
Hall, Benjamin K.
Haws, Abigail
Haws, Lowly Ann
Hartshorn, Fanny

25 Dec 1845
Haven, John Haven, Judith Temple
Hoyt, Beulah

30 Dec 1845
Hendricks, James
Hendricks, Elizabeth Bramwell

31 Dec 1845
Hamblin, Adeline (To L. P.
Littlefield)
Hales, Stephen
Hales, Mary Ann

1 Jan 1846
Hill, Isaac
Hill, Eliza Wright
Holman, James Sawyer (md 24
Mar. 1835 Naomi Rovina Le
Baron; sealed 11 Oct 1869)

5 Jan 1846
Hopheim or Hoffman, Jacob
Hoyt, Henry
Hoyt, Irene P.
Heigins or Higgins, Nelson
[Heigins], Julia Ann Hoyt
Hampton, Sarah
Heap, Alice
Haines, Nancy Ann
Horns, Angeline Hetchkins (to
A. P. Rockwood)

22? Jan 1846

Gospel Mysteries

Hutchins, Lyman S.
Hatch, Abrham
Hill, Thomas
Hanks, Ephraim Knowlton
Henderson, Simeon
Hardman, John
Holden, John

2 Feb 1846
Hebard, Eliza

6 Feb 1846
Hess, Rebecca
Hill, Ann
Holbrook, Anna

7 Feb 1846
Haywood, Mary
Hooper, Elizabth Treep Haskill, Sarah
Huffaker, Elizabeth Melvin
Hubbard, Aseneth
Harmon, Nehemiah
Harmon, Amelia
Hicks, George P.
Hicks, Martha
Herron, James
Herron, Catherine
Holden, Edwin
Holden, Angeline R. Bliss
Hooks, Prudence
Hitchcock, John
Hitchcock, Nancy
Holden, Sarah
Hoskes, Warner
Hunt, John A.
Hils, Mary E.
Hammer, Nancy, bn 1806
Hammer, Nancy, bn 1829
Hitchcock, Abigail L.
Hougas, Julia
Haugas, Isabel
Hogna, George
Hogan, Margaret
Hills, Henry
Hoton, Ruben
Hoton, Elizabeth
Harrington, Thomas
Harrington, Margaret
Hill, Joseph
Hudson, Mariah
Hamer, John
Hannah, Elizabeth
Holden, Naham
Houghas, Julian
Houghas, Goodman
Harris, Dennison Lott
Hendrickson, Abraham

? Dec 1845
Herriman, Henry

? Jan 1846
Huntington, William
Holbrook, Chandler
Holbrook, Eunice Dunning
Huntington, Caroline

? Feb 1846
Hutchinson, Elizabeth
Hitchen, Elizabeth C.

-- J --

12 Dec 1845
Jacobs, Norton
Jacobs, Emily Neaton
Johnson, Aaron
Johnson, Polly Zerviah Kelsey

17 Dec 1845
Jackman, Levi
Jackman, Angelina Myers

18 Dec 1845
Johnson, Benjamin Franklin
Johnsn, Melissa Bloomfield
LeBaron

19 Dec 1845
Johnson, Sarah Mariah (to
Aaron Johnson)

20 Dec 1845
Jones, Anna Stout

22 Dec 1845
Jones, Aseneth

23 Dec 1845
Johnson, Lucretia Marilla
Jones or Newton, Miranda

24 Dec 1845
Johnson, Joseph W.
Johnson, Elizabteh Knight
Judd, Arzah
Judd, Lois

25 Dec 1845
Johnson, Margaret

31 Dec 1845
Johnson, Lucina
Johnson, Loel H.
Johnson, Susan

1 Jan 1846

Gospel Mysteries

Judah, Lydia

5 Jan 1846
Jones, Eliza E.
? Jan 1846
Jennings, Brother N. H.
7 Feb 1846
Johnston, Amity
Jamison, Nancy Ann
Jacobs, Hirma C.
Jacobs, Caroline
Johnson, Jesse
Johnston, William D.
Johnston, George
Johnston, Mariah Jane
Johnston, Heber
Johnston, Sally
Johnson, Nelson R.
Johnson, Lavinna

? Dec 1845
Judd, Sister J.

? Jan 1846
Jack, John.

-- K --

10 Dec 1845
Kimball, Heber Chase
Kimball, Vilate Murray
Kingsbury, Joseph Corrodon

13 Dec 1845
Knight, Newel
Knight, Lydia Goldsmith
Knight, Joseph
Knight, Phebe Crosby

17 Dec 1845
Kay, William
Kay, Mary Ann Walters

19 Dec 1845
Knight, Martrha McBride

22 Dec 1845
Kington, thomas
Kington, Margaret Pisel
Kent, Nancy

24 Dec 1845
Kelting, Joseph Andrew
Kelting, Elizabeth Ann Martin
Knowlton, Sidney Algernon Knowlton, Harriet Burnham
Killon, John
Killon, Sally

1 Jan 1846
Kimball, Hazen
Kimball, Derinda Clark
Kimball, James Shepherd
Kimball, Ruth Burnham
Kellogg, Ezekiel
Kellogg, Naomi Harris

5 Jan 1846
Kelsey, Easton
Kelsey, Abigail

9 Jan 1846
Kent, Daniel
Knight, Adeline (md to Gilbert
 Belknap; see Belknap)

28? Jan 1846
Kerr, Joseph
Keller, Alvah

7 Feb 1846
Knapp, Sarah Ann
King, Rufus
King, Elizabeth Fidelia
King, Sabrina
Krace, Emily
King, Rebecca E.
King, George E.
King, Thomas J.
Kingsley, Henry
Kelly, Ruth

-- L --

10 Dec 1845
Lyman, Amason
Lyman, Maria Loisa Tanner

11 Dec 1845
Lott, Cornelius Peter
Lott, Permelkia Darrow

13 Dec 1845
Lytle, John
Lytle, Christiana
Lytle, Andrew Lytle, Hannah Hall

16 Dec 1845
Ludington, Elam
Ludington, Mary Eliza Clark
Lyons, Sylvia

17 Dec 1845
Lyman, Asa
Lyman, Sarah R.

Lewis, Tarleton
Lewis, Melinda Gimblin

18 dec 1845
Lyman, George
Lyman, Rosina

19 Dec 1845
Longstroth, Stephen

20 dec 1845
Luce, Stephen
Luce, Mary Ann Wheeler

22 Dec 1845
Lamb, Abel
Lamb, Almira Merritt
Lewis, Catherine

23 Dec 1845
Lamoreaux, John
Lamoreaux, Catherine
Lamoreaux, Andrew Lorey

24 Dec 1845
Lowry, John
Lowry, Mary Wilson
Litz, Stephen
Litz, Fanny

25 Dec 1845
Lelan, Sophia
Luce, Malatiah
Loveless, Sarah E.

30 Dec 1845
Littlewood, Martin

31 Dec 1845
Leonard, Lyman
Leonard, Abigail
2 Jan 1846 Littlefield, Olive
Lemmon, Lousia

5 Jan 1846
Langley, Martha

? Jan 1846
Lucy, Abraham
Lancey, William
Long, Henry

6 Feb 1845
Lance, Samuel

7 Feb 1845
Lathrop, Julius
Lathraop, Ruth Ann E.

Lindsay, Jane
Langden, Elenore
Lish, Pharazina C.
Littly, Christiana
Lambert, Adelia
Lemon, Cleopatra
Lurus, Elizabeth
Lytle, Hugh
Lytle, Christiana
Lish, William
Lavens, William J.
Lavens, Polly
Leonard, Elizah
Luras, Charles
Lemons, Marcus H.
Loveless, James
Lamb, Harriet

? Dec 1845
Lepion, Sister J.

? Jan 1845
Lamoreaux, Brother L.

? Feb 1845
Land, Sophia
Lance, Sophia (to H. Dayton)

-- M --

10 Dec 1845
Miller, George
Miller, Mary Catherine Fry 11 Dec 1845
Morley, Lucy Gunn

12 Dec 1845
Miller, William
Niller, Phebe Scott
Mills, John
Mills, Elizabeth Hall

15 Dec 1845
Miller, Reuben
Miller, Rhoda Ann Letts
Murdock, John

16 Dec 1845
Matthews, Elizabeth A.
Moore, Dorcas A. (to J. C. Kingsbury)
Moore, Elizabth M. (to N. K. Whitney)
Markham, Stephen
Markham, Hannah Hogaboom

17 Dec 1845

Gospel Mysteries

Moon, Margaret (to Wm Clayton)
Moss, William
Moss, Elizabeth Cottom

18 Dec 1845
McRae, Alexander
Malin, Elijah
Malin, Catherine Esson
Malin, Eliza Ann (to J. S. Gleason)

19 Dec 1845
Mooon, Lydia
Mace, Wandall
Mace, Margaret Merkler

20 Dec 1845
Major, William Warner
MCarthur, Duncan
Major, Sarah
McArthur, Susan

22 Dec 1845
McGill, Sarah
Mackley, John
Mackley, Betsy
McLellan, Hugh
McLellan, Polly Miles, Mary K.
Morre, Sarah

23 Dec 1845
McClary, William
McClary, Sophronia
Miller, Henry
Miller, Emira Pond
Manham, William
Manham, Jane

24 Dec 1845
Mount, Joseph
Mout, Elizabeth Bassack
Millet, Artemis (Artimas)
Millet, Almira
Munjar, William
Munjar, Mary

25 Dec 1845
Mecham, Joushua
Mechum, Pamela
Miller, Joshua Lewis
Miller, Elizabeth Ann
Mecham, Joseph
Mecham, Hannah L. Tyler
Muir, William S.
Muir, Jane Stewart Robb

29 Dec 1845
Martin, Belinda

Gospel Mysteries

30 Dec 1845
Murray, William Ellia
Murray, Mary Spring

2 Jan 1846
McBride, Elizabeth
Meginnis, Sarah
Maginn, Hannah or Anna (to
W. S. Huntington)

3 Jan 1846
Moeser, Frederick H.

? Jan 1846
Murray, Brother A. P.
McDonald, Wiliam
Macauley, David
Miller, Eleazer
27 Dec 1846
Miller, John 2 Feb 1846
Manghan, Peter
Mary Ann Wisbon

7 Feb 1846
Morse, Mary Vail (to L.
Jackman)
McCauslin, Younger
Mitchell, John
McRae, Eunice
Mecham, Joseph
Mecham, Malinda
Matson, Mrs. Ann
Moss, David
Morrism Tabitha
Mayberry, John
Mecham, Samuel
Mecham, Sarah
McMillan, James
MvMillan, Elizabeth
Moore, Lorenzo
Moore, Mary
Moore, Andrew J.
Miles, Belinda
McAlister, Margaret
McClenahan, Lucy Ann
Mace, John
Mace, Emily
Mott, Israel
McGary, Charles
McGary, Charolette Elizabeth
Miller, Martin
Miller, Mary
Millgate, William
Millgate, Hannah
Mehring, Elizah
McAuley, John
McClenahan, Robert

Morrison, John
Morrison, Sarah
Mellows, John
Mellows, Judith
Mooney, Wiliam
Mooney, Eliza A.
Myers, Brother G. W.
McMerry, Joseph
McMerry, James

? Dec 1845
Miller, Rosanna

? Jan 1846 Mosher, Ruth
Miller, Marilla J.

-- N --

15 Dec 1845
Nickerson, Freeman
Nickerson, Huldah House
Noble, Joseph Bates
Noble, Mary Sara Beman

17 Dec 1845
Newman, Elizah
Newman, Losana

22 Dec 1845
Newberry, James
Newberry, Elizabeth Haskins
Newberry, Eliza Ann

30 Dec 1845
Noon, Sarah P.

5 Jan 1846
Neibaur, Ellen

? Jan 1846
Nickerson, Uriel

7 Feb 1846
Nelson, Edmund
Nelson, Jane Taylor
Nelson, Helen
Nelson, Esra
Nay, John
Nay, Thirza Angelina
Nelson, Price W.
Newman, Jonathan
Newman, Elizabeth
Niles, Isaac C.
Nixon, William
Nelson, Thomas
Nelson, Mary

Nowel, Nancy

? Feb 1846
Nickerson, Levi Still
Nickerson, Mary Ann Lyman
(Nyman)

-- O --

22 Dec 1845
Omstead, Harvey
Omstead, Anna

? Jan 1846
Owen, Selah

7 Feb 1846
Oman, Hannah
Oreutt, Caroline
Owens, Robert
Owens, Catherine Ann Williams
Ockey, Edward
Okey, Eliza Brewer

-- P --

10 Dec 1845
Phelps, Sally Waterman
Pratt, Parley P.
Pratt, Mary Ann Frost Smith
Pagem John E.
Page, Mary

12 Dec 1845
Pratt, Orson
Pratt, Sarah Marinda Bates
Packard, Noah
Packard, Sophia Bundy
Player, William Warner
Player, Zillah Sanders

16 Dec 1845
Phelps, Morris
Phelps, Sarah Thompson
Pack, Phylon
Pitkin, George White
Pitkin, Abigail
Pitkin, Laura
Pitkin, Amanda
Parker, John D.

17 Dec 1845
Perry Asahel
Perry, Polly
Peck, Ezekiel
Peck, Electa Buck
Price, Mary Ann (to O. Hyde) Peck, Martha

Patten, Charles Wetherly
Patten, Peggy Campbell
Pendleton, Calvin C.
Pendleton, Sally Ann Seavy
Petty, Albert
Petty, Catherine

18 Dec 1845
Parks, William
Parks, Millesant
Pew, Mary
Pierce, Robert
Pierce, Hannah
Puerce, Mary H.
Price, Jane Shelton
Pettigrew, David
Pettigrew, Elizabeth

19 Dec 1845
Pea, John
Pea, Elizabeth Kinighton
Pea, Jane F.

20 Dec 1845
Phelps, Polly
Phelps, Paulina Eliza (to A. M. Lyman)
Phelps, Mary Ann (to C. C. Rich)
Peck, Sarah Jane
Palmer, Abrham
Pace, Lucinda G.
Pace, Margaret
Palmer, Patience Deliliah
Prichard, Sarah Ann
Pratt, Charity D.
Pratt, William D.
Pratt, Wealthy
Patten, John
Patten, Hannah
Perkins, William
Perkins, Jemima

23 Dec 1845
Patten, Archibald
Patten, Abigail

24 Dec 1845
Peck, Martin Horton
Peck, Mary Thorn
25 Dec 1845 Parker, Harriet
Perry, Stephen
Perry, Roby Edmunds

29 Dec 1845
Partridge, Emily Dow (to Joseph Smith & B. Young)

31 Dec 1845
Perry, Isaac

1 Jan 1946
Page, Hannah
Porter, Sanford
Porter, Nancy
Porter, Chauncy
Porter, Amy

? Jam 1836
Player, William J.
Parsons, Ebenzer
Parrish, Charles E.
Patton, George
Phippin, Worthington
Phippin, Freeman

3 Feb 1845
Prier, Elizabeth

6 Feb 1846
Pope, Wiliam

7 Feb 1846
Pierce, Alonzo
Pierce, Esther
Payne, Richard B.
Payne, Luvena
Pettigrew, James P.
Porter, Sanford, Junr.
Parrish, Joel
Pratt, Ellen S.
Potter, Rhoda
Picket, Elizabth
Pollack, Celia B.
Pullin, Francis
Perry, Ruel
Pendleton, Hobbart
Peterson, Thomas
Peterson, Mary
Pollack, Samuel
Pickles, Elizabeth
Philips, Lewis Peck, Joseph

? Feb 1846
Pierce, Ruth L.

Pratt, Addison, endowed 21 July 1849 on Ensign Peak [Information added later to record]

-- R --

12 Dec 1845
Rich, Charles C.
Rich, Sarah D. Pea
Rolfe, Samuel

Gospel Mysteries

Rolfe, Elizabeth
Romney, Miles
Romney, Elizabeth Gaskill

13 Dec 1845
Richards, Franklin D.
Richards, Jane Snyder
Rockwood, Ellen

15 Dec 1845
Richards, Phineas
Richards, Wealthy V. Dewey

16 Dec 1845
Roundy, Sophia Almedia F.

17 Dec 1845
Rogers, Chandler
Rogers, Amanda Hollister

19 Dec 1845
Redfield, David
Riding, Margaret

20 Dec1845
Reese, Enoch
Randall, Elvira
Reese, Hannah
Repshire, Daniel Maytrope
Reese, Ruth Amelia (to H. C.
Kimball)

22 Dec 1845
Rice, Ira
Rice, Sarah A. Rising, Louisa C.

23 Dec 1845
Rigby, Edmund
Rigby, Susannah

24 Dec 1845
Rawlins, James
Rawlins, Jane Sharp

25 Dec 1845
Roundy, Shadrach
Roundy, Betsy Quimby
Roundy, Samantha (to J. S.
Parker)
Robinson, Joseph L.
Robinson, Maria Wood

30 Dec 1845
Richardson, Thomas
Richardson, Mary

31 Dec 1845
Royle, Martha

Gospel Mysteries

1 Jan 1846
Rich, Joseph
Rich, Nancy O'neal

2 Jan 1846
Rowberry, Eliza

5 Jan 1846
Rogers, Davis W,
Reiser, George C.
Reiser, Christiana
Rockwell, Sarah

7 Feb 1846
Robinson, Elizabeth
Robinson, Selina
Robinson, Rachel
Reeves, Matilda
Raymond, Alonzo
Raymond, Clarissa or Clarinda
Cutler
Reed, Abigail
Riggs, John
Riggs, Jane Kelter Bullock
Richards, Silas
Richards, Elizabeth
McClenanhan Richards, Henry
Raymon, Catherine
Raymond, Charles
Robbins, Frances
Rank, Joseph

? Feb 1846
Richards, Mary
Rainey, Margaret M
Repshire, Hannah
Repshire, Roxanna
Reed, Laura

-- S --

10 Dec 1845
Smith, George A.
Smith, Bathsheba Wilson
Bigler
Smith, John
Smith, Clarissa Lyman
Smith, Mary Fielding (to Hyrum
Smith)
Smith, Angews M. Coolbrith (to
G. A. Smith)

11 Dec 1845
Spencer, Orson
Spencer, Catherine Curtis
Smith, Lucy

12 Dec 1845
Snow, William
Snow, Lydia Adams
Snow, Willard
Snow, Malvina Harvey
Snow, Erastus
Snow, Artemisia Beman
Sherwood, Henry G.
Sherwwod, Jane McManagel

13 Dec 1845
Spencer, Daniel
Spencer, Mary
Scovil, Lucuis N.
Socvil, Lucy Snow

15 Dec 1845
Smith, Asahel
Smith, Elizabeth Schellenger
Smith, Elias Smith, Lucy Brown

16 Dec 1845
Sessions, David
Sessions, Patty (to John Parry)
Snow, Eliza R.

17 Dec 1845
Sherman, Almon Worthy
Sherman, Lois Huntington Cutler

18 Dec 1845
Sanger, William D.
Sanger, Mary Miles
Sanger, Loisa Miller (to Hyrum Smith)
Smoot, Abraham O.
Smoot, Margaret T. McMeans
Stoddard, Lyman
Stoddard, Ruth Wright
Stiles, John
Stiles, Persis Cole
Sanders, Ellia Mendenhall
Sanders, Rachel Brown Roberts

19 Dec 1845
Snow, Lorenzo
Stone, Robert
Stone, Julia Treby

20 Dec 1845
Shurtliff, Cynthia
Smith, Warren
Smith, Amanda
Spencer, Hiram
Spencer, Emily Thompson

Smith, Willard
Smith, Melissa (to S. Mott)
Smith, Alvira Levona (to
W. S. Hendricks)
Squire, Harriet A. (to L.
Snow)

22 Dec 1845
Snow, Gardner
Snow, Sarah Hastings
Snow, James O. or C.
Snow, Eliza Ann Carter
Stillman, Dexter
Stillmam, Barbara Sloan, James
Sloan, Mary Magill
Stewart, Levi
Stewart, Melinda Howard
Spink, Marilla
Smith, Mary
Sherman, Aseneth

24 Dec 1845
Stevens, Roswell
Stevens, Sybil
Sweat, John
Sweat, Polly

25 Dec 1845
Smith, Isabella
Stanton, Daniel
Stanton, Clarissa

29 Dec 1845
Smith, Lucy (to G. A. Smith)
Starks, Zilpha (to G. A.
Smith)

30 Dec 1845
Smith, Ann
Smith, Sarah
Stone, Julia E.
Stephenson, Catherine

31 Dec 1845
Stringham, William
Snow, Frances G.

1 Jan 1846
Spiers, Mary (to A. J.]
Pendleton)
Smith, Louisa C.
Sagers, Harrison H. W. William
Henry Harrison [Crossed in original]
Sager, Olive Amanada Wheaton

2 Jan 1846
Smithies, Nancy

3 Jan 1846
Swimely, Joseph

5 Jan 1846
Stoker, Jacob
Stoker, Jacob Savage, Jehiel
Savage, Catherine

? Jan 1846
Sessions, John
Seesion, William B.
Smith, Joseph, 2nd.
Standing, James

2 Feb 1846
Smith, Rebecca
Shaw, Elizabeth

3 Feb 1846
Sheal, Syria

7 Feb 1846
Spencer, Amelia
Sutton, Rhoda
Spalding, Lorenzo
Stoker, Almira
Snyder, Paulina
Snyder, Henry
Smith, Samuel
Smith, Maria
Skinner, Horace Billings
Skinner, Elenor Seece
Strong, Osias
Strong, Mahala (to S. C. Payne)
Sanford, Henry
Sanford, Nancy M.
Stoker, William
Scobie, Juan
Smith, Phebe
Springer, Annas
Spear, Abigial W.
Snelson, Mary
Smith, Mary
Springer, George W.
Smith, David
Sigler, John
Strong, William

? Feb 1846
Spencer, Catherine C. [wife Orson Spencer?]
Sims, William

-- T --

10 Dec 1845
Taylor, John

Gospel Mysteries

Taylor, Lenora A. Cannon

11 Dec 1845
Thompson, Mercy R. Fielding
(to John Taylor)

16 Dec 1845
Taylor, James
Taylor, Agnes

17 Dec 1845
Terril, Elizer Goodrich

18 Dec 1845
Travis, Thomas
Travis, Mary Derbyshire

20 Dec 1845
Thomas, Daniel Stillwell
Thomas, Martha Paine Jones
Taylor, Elizabeth
Turley, Theodore
Turley, Frances Kimberly
Turley, Frances Amelia (to
C. Daniels)
Turley, Mary Ann (to B.
Young)
Turley, Priscilla (to A.
M. Lyman)

22 Dec 1845
Tupper, Hannah (to T. Grover)
Tippits, Alvah
Tippits, Caroline Beard

23 Dec 1845
Tanner, John
Tanner, Eliza Bostwick
Thompson, Polly (to B.
Brown)

24 Dec 1845
Thompson, Charles
Thomposn, Catherine Ann
Hancock
Telford, John
Telford, Jane

25 Dec 1845
Taylor, Nathaniel Taylor, Surviah
Terry, Parshall

30 Dec 1845
Taylor, Jonathan
Taylor, Martha

1 Jan 1846
Tippets, Persis

5 jan 1846
Tibbets, Eli

? Jan 1846
Tracy, Lorenzo
Truman, Jacob M.
Thompson, Ezra

7 feb 1846
Thompson, Amanada
Topham, Jane
Topham, William
Topham, Sarah
Terry, William reynolds
Terry, Mary Allen Phillips
Thurstin, Lodicia
Tuttle, Sabra
Thornton, Mahitable (to N. C. Hollings)
Taylor, Mary
Thurston, Thore
Tuttle, John Henry
Thornton, Horace
Tayolr, Benjamin
Treat, Brother F. W.
Tuttle, Luther

? Feb 1846
Tufts, Almira
Teeples, Elivra
Taylor, Jane (husband Edmund Nelson)

-- U --

18 Dec 1845
Utley, Mary Amanada (to John Taylor)

-- V --

19 Dec 1845
Vanorder, Julia Ann

21 Dec 1845
Van Leuven, Frederick
Van Leuven, Lydia Draper

7 Feb 1846
Van Wagoner, Halmagh J.
Van Wagoner, Harriet A. (probbaly same as Ann Van Wagoner, sealed to Henry Nebeker, 5 Nov 1864)
Voorhes, Elisha

Voorhes, Nancy

-- W --

10 Dec 1845
Whitney, Newel K.
Whitney, Elizabeth Ann Smith
Woodworth, Lucian
Woodworth, Phebe Watrous

12 Dec 1845
Weeks, William
Weeks, Caroline Matilda Allen

13 Dec 1845
Whitney, Samuel

15 Dec 1845
Wilson, Lewis
Wilson, Nancy Waggoner
Williams, Samuel
Williams, Ruth Bishop

16 Dec 1845
Whitney, Clark Lyman
Whitney, Rhoda AnnBallard

17 Dec 1845
Whitehead, James
Whitehead, Jane Marshall
Whitesides, Electa

18 Dec 1845
Waterman, Emeline
Winchester, Nacy Chase Weiler, Jacob
Weiler, Maria Malin
Winchester, Nancy Maria (to
Joseph Amith and H. C.
kimball)
Whitesides, Margaret P.

19 Dec 1845
Wallwork, Alice Hurst
Witte, Sarah Jane
Wilson, Henry Hardy

20 Dec 1845
Whitlock, Andrew
Walton, Hannah

22 Dec 1845
Wooley, Edwin D.
Wolley, Mary Wickersham
Watt, George Darling
Watt, Mary Greason
Woolsey, Rachel

23 dec 1845
Wood, Mary (to P. P. Pratt)
White, Minerva (to E. Snow)
White, Achsah
Wilson, Bushrod W.
Wilson, Catherine Anderson
White, Rebecca

24 Dec 1845
Wood, Minerva
Whitemarsh, Emily
Wilkie, Catherine

25 Dec 1845
Williams, Elijah
Williams, Mary
Williams, Araminta
Wooberry, Jeremiah
Woodberry, Elizabeth Bartlett
Williams, Sally

29 Dec 1845
Walker, Lucy (to Joseph Smith
and H. C. Kimball)

30 Dec 1845
Woods, Andrew
Woods, Jane Smith
Weston, Cynthia Williams, Alexander
Williams, Isabella Gill
Whiting, George
Whiting, Nancy

31 Dec 1845
Whipple, Edison
Whipple, Lavina Gass
Whipple, Basmath
Wright, Jonathan Collins

1 Jan 1846
Webster, Dwight
Webster, Eunice

2 Jan 1846
Whiteside, Isaiah
Whiteside, Margaret
Woodbury, William H.
Woodbury, Clarissa

5 Jan 1846
Webb, Edward Niles

? Jan 1846
Whitney, Orson K.
Wade, Moses
Wriston, John Price

2 Feb 1846

Gospel Mysteries

Wood, David
Wood, Catherine

7 Feb 1846
Williams, Charles
Winget, Catherine
Warner, Deliliah
White, Eliza (to S. F. Driggs)
Waterman, John O.
Waterman, Jane
Winkles, Thomas
Winkles, Mary Palmer
Wait, Jane
Webb, Balinda Jane
Webb, James Wesley
W4eston, Dorothy
Winn, Christiana
Welsh, Eliza
Wich, Mary Ann
Wilkinson, Mary
Wickel, Mary
Welch, John Weston, Peter John
Winn, John
Woodbury, John S.
Wardel, George
Wardel, Fanny
Wickel, John
Woodland, James H.
Whitaker, Louisa
Whitlock, Sally R.
Wilcox, Martha

? Jan 1846
Wheeler, Alvira

-- Y --

10 Dec 1845
Young, Brigham
Young, Mary Ann Angell

13 Dec 1845
Young, Phineas H.
Young, Lorenzo

18 Dec 1845
Young, Alphonzo
Young, Nancy Robinson
Yearsley, David H.
Yearsley, Mary Ann Hoops

22 Dec 1845
Yocom, William
Yocom, Susannah

7 Feb 1846
Yarbrough, Milla

Young, Ann
Young, James

-- Z --

18 Dec 1845
Zundall, Jacob
Zundall, Sarah

23 Dec 1845
Zundall, John
Zundall, Christina

7 Feb 1846
Zimmer, Anna

It has been ascertained, from various sources, that the following named [persons] received their Endowments on, or about, the dates noted; some of them had that ordinance repeated in their behalf several times afterward, possibly for the purpose of further instruction therein:

Adams, James	? 1843
Allen, Caroline Matilda [name inserted in list at a later dated]	
Bernhisel, John	? 1843
Cutler, Alpheus	? 1843
Cutler, Mrs. Lois	? 1843
Cahoon, Reynolds	? 1843
Cahoon, Mrs. Thirza	? 1843
Fielding, Joseph	? 1843
Hyde, Orson	2 Dec 1843
Hyde, Mrs. Marinda Hyde	? 1843
Kimball, Heber C.	2 Dec 1843
Kimball, Mrs Vilate	? 1843
Kingsbury, Jospeh	? 1843
Law, William	26 May 1842
Lott, Cornelius P.	9 Dec 1843
Lott, Mrs. Permilla	? 1843
Lyman, Amasa	? 1843
Miller, George	4 May 1842
Miller, Mrs. Mary	? 1843
Marks, William	22 Oct 1843
Marks, Mrs. Mary	? 1843
Morley, Isaac	23 Dec 1843
Morely, Mrs. Lucy	? 1843
Pratt, Parley P.	2 Dec 1843
Pratt, Mrs. Mary Ann	? 1843
Phelps, William W.	9 Dec 1843
Phelps, Mrs. Sally	? 1843

Palmer, Mary [name inserted in list at a later dated]

Richards, Willard	4 May 1842
Richards, Levi	9 Dec 1843
Smith, Joseph	5 may 1842
Smith, Hyrum	5 May 1842
Smith, Mrs. Mary 3 Oct 1843 Smith, George A.	2 Dec 1843
Smith, Mrs. Bathsheba	? 1843
Spencer, Orson	2 Dec 1843
Spencer, Mrs. Catherine	? 1843
Smith, Samuel H.	17 Dec 1843
Smith, John	26 Feb 1843
Smith, Mrs. Clarissa	? 1843
Smith, Mrs. Agnes	? 1843
Smith, Jospeh, Sr.	? 1843
Smith, Mrs. Lucy	? 1843
Taylor, John	? 1843
Tayolr, Mrs. Lenora	? 1843
Thompson, Mercy F.	? 1843
Whitney, Newel K.	4 may 1843
Whitney, Eliz't Ann	? 1843
Woodruff, Wilford	2 Dec 1843
Woodruff, Mrs. Phebe	? 1843
Young, Brigham	4 May 1842
Young, Mrs. Mary Ann	? 1843
Young, Joseph	? 1843

[Note: the information on the page is not totally accurate and should not be relied upon.]

[Pages 84-85 contained tipped in typewritten pages with list of baptisms for the dead performed at Lima Branch, Illinois. The dates are Oct. 29, Nov. 7, 14, 1840. Each of the three lists contain the name of the deceased, the agent or proxy, the administrators and the recording clerk.]

The following named brethren and sisters were Ordinance Workers, or assistants, in the Nauvoo Temple, in various capacities and at various times, probably beginning on the dates noted:

Allred, Isaac	12 Jan
Alexander, Randolph	12 Jan
Angel, Phebe	22 Jan
Allen, Lucinda	22 Jan
Andrus, Milo	22 Jan
Alexander, Myiza	28 Jan
Abbott, Abigal	6 Feb
Billings, Diantha	11 Dec
Brother, Joshua	18 Dec
Blevin, Jane	20 Dec
Benson, Ezra T.	24 Dec
Burgess, Harrison	5 Jan

Brown, James 5 Jan
Butler, Lois 5 Jan
Barlow, Elizabeth 7 Jan
Burgess, Sophia W. 9 Jan
Barney, Edson 12 Jan
Barlow, Israel 12 Jan
Benson, Parmelia 17 Jan
Barlow, Elizabeth 21 Jan
Barney, Lillis 22 Jan
Brown, Hester A. E. 23 Jan
Birdana, Charles 23 Jan
Brown, Alfred 27 Jan
Bird, Charles 27 Jan
Barney, Royal 30 Jan
Barney, Sarah B. 31 Jan
Barrow, Alonzo 6 Feb
Babit, Laron 6 Feb
Barrop, Holda H. 7 Feb

Clapp, Benjamin L. 15 Dec
Cutler, Louisa 16 Dec
Crosby, Caroline 16 Dec
Crosby, William 20 Dec
Carter, Sister L. 23 Dec
Cahoon, Thirza 30 Dec
Cahoon, Sister A. F. 30 Dec
Chase, Phebe 5 Jan
Clapp, Mary 7 Jan
Cobb, Augusta 9 Jan
Carter, Dominicus 10 Jan
Cutler, Emily T. 20 jan
Coolidge, Elizabth 21 Jan
Coray, Martha J. 21 jan
Chapman, Welcome 21 jan Cahoon, William F. 21 Jan
Chase, Clarissa 22 Jan
Cahooon, Nancy M. 22 Jan
Clark, Louisa 23 Jan
Chase, Darwin 29 Jan
Chapman, Susan C. 29 Jan
Clements, Deborah Ann 31 Jan
Carrington, Rachel 31 Jan
Crosby, Jonnathan 2 Feb
Clark, William D. 3 Feb
Clark, Louisa 3 Feb
Clark, Bulah Ann 6 Feb
Carpenter, Mary 6 Feb
Coltrin, Mary 6 Feb
Coltrin, Zebedee 6 Feb
Chidester, John W. 7 Feb
Crompton, Martha Haven 7 Feb

Durphee, Elizabeth 24 Dec
Dykes, George P. 30 Dec
Dayton, Hiram 8 Jan
Davis, Sarah 22 Jan
Dunn, Simeon 23 Jan
Dayton, Permelia 3 Feb
Derby, Rahamah 3 Feb

Dana, Margaret 6 Feb
Daily, Almira 6 Feb
DeForest, Mary 6 Feb

Earls, Wilber J. 10 Jan
Eldridge, Cynthia Ann 28 Jan
Eldridge, John 29 Jan
Elliot, Bradford W. 31 Jan
Edwards, Elisha 2 Feb
Edwards, mary E. 2 Feb
Everett, Sarah J. 3 Feb

Fordham, Ann B. 16 Dec
Farr, Olive F. 2 Jan
Farnham, Mary Jane 30 Jan
Felt, Eliza Ann 30 Jan
Frost, Mary E. 2 Feb
Frost, Burr 2 Feb
Fosdick, Maria 6 Feb
Felshaw, Mary M. 3 Feb

Grant, Jedeiah M. 15 Dec Granger,
Lydia 2 Jan
Gates, Jacob 5 Jan
Gates, Mary 12 Jan
Green, Jane Ann 21 Jan
Goddard, Stephen 21 Jan
Goddard, Zeruah 27 Jan
Green, Susan 31 Jan
Gee, Bro. Lysander 2 Feb
Gurley, Zenos H. 3 Feb
Grant, George D. 3 Feb
Grant, Mary 6 Feb

Hyde, Orson 10 Dec
Hyde, Nancy M. 10 Dec
Herriman, Henry 15 Dec
Harmon, Jesse P. 19 Dec
Haws, Peter 22 Dec
Hancock, Levi W. 24 Dec
Huntington, William 2 Jan
Hyde, Wiliam 5 Jan
Harriman, Clarissa 5 Jan
Hancock, Clarissa 6 Jan
Hovey, Joseph G. 12 Jan
Harmon, Sophronia M. 17 Jan
Horn, Mary I. 23 Jan
Holbrook, Chandler 24 Jan
Holbrook, Eunice 24 Jan
Holbrook, Joseph 24 Jan
Horn, Joseph 27 Jan
Hambleton, Madison D. 29 Jan
Huntington, Caroline 29 Jan
Haven, Martha 29 Jan
Hamilton, Chelmitia 30 Jan
Hutchinson, Constantine 31 Jan
Horr, Sarah 31 Jan
Hatfield, Lucy 6 Feb

Hutchinsion, Eliz'th
 Caroline 6 Feb
Huitt, Wilkison 7 Feb
Hunt, Daniel D. 7 Feb
Hitcken, Eliabeth C. 7 Feb

Judd, Sister J. 16 Dec
Johnson, Polly Z. 19 Dec
Jack, John 3 Jan
Johnson, Marilla 21 Jan
Jacobs, Dana 2 Feb
Jacobs, Zelpha 2 Feb
Johnson, Sarah M. 7 Feb
Jones, Anna 7 Feb

Kimball, Heber C. 10 Dec Kimball, Vilate 10 Dec
Kelting, Bro. J. A. 2 Feb
Kay, Ellen 2 Feb
Kay, John 2 Feb
Kimball, William 2 Feb
Kimball, Sarah M. 3 Feb
King, Susan Ann 6 Feb
Keeler, Philander C. 6 Feb

Lee, John D. 24 Dec
Lott, Permelia 24 Dec
Lyman, Louisa 10 Jan
Lamoreaux, Bro. L. 20 Jan
Land, Sophia 3 Feb
LeBaron, Alonzo 3 Feb
Lance, Sophia 3 Feb

Miler, Rosana 16 Dec
Miller, Mary C 16 Dec
McRae, Alexander 19 Dec
Mosher, Ruth 8 Jan
Miller, George 9 Jan
Morley, Isaac 17 Jan
Miller, Marilla 21 Jan
Moore, Samuel 21 Jan
Moore, Andrew 30 Jan
Merrill, Albert 2 Feb
Mitchell, Benjamin F. 2 Feb
Merrill, Margaret Ann 2 Feb
Mitchell, Lovina 2 Feb
Mulliner, Samuel 3 Feb
Mulliner, Catherine 3 Feb
Martin, Julia P. 3 Feb
Mead, Jemima C. 6 Feb
Mead, Cyrus A. 6 Feb

Noble, Mary A. 6 Jan
Nickerson, Mary Ann 6 Feb
Nickerson, Levi 7 Feb

Owens, Horace 6 Feb

Pratt, Parley P. 10 Dec

Phelps, William W. 10 Dec
Pratt, Mary Ann 10 Dec
Paige, John E. 15 Dec
Pratt, Orson 15 Dec
Pack, John 24 Dec
Phelps, Sarah 25 Dec
Pack, Julia 25 Dec
Pitt, William 3 Jan
Pea, Jane T. 21 Jan Parker, Mary H. 30 Jan
Patten, Peggy 6 Feb
Payne, Samuel S. 7 Feb
Pratt, Louisa 7 Feb
Pierce, Ruth L. 7 Feb
Palmer, Abraham 7 Feb

Rockwood, Nancy H. 11 Dec
Rodgers, Amanda 25 Dec
Rich, Sarah D. 30 Dec
Richards, Franklin D. 3 Jan
Rich, Charles C. 17 Jan
Rogers, Noah 20 Jan
Rockwood, Ellen A. 22 Jan
Richards, Jane 22 Jan
Rogers, Eda 28 Jan
Richards, Samuel W. 28 Jan
Rainey, David P. 30 Jan
Richards, Mary H. 30 Jan
Rainey, Margaret M. 3 Feb
Repshor, Hannah 6 Feb
Repshor, Roxanna 6 Feb
Robbins, Lewis 6 Feb
Robinson, Pamelia M. 6 Feb
Reiser, George C. 7 Feb
Reed, Laura 7 Feb
Redfield, Brother D.H. 7 Feb
Repshire, Brother D.M. 7 Feb

Smith, George A. 10 Dec
Smith, John 10 Dec
Smith, Bathsheba W. 10 Dec
Smith, Clarissa 10 Ded
Spencer, Brother O. 10 Dec
Sherwood, Sister 16 Dec
Sessions, Patty 19 Dec
Spencer, Catherine C. 20 Dec
Smoot, Abraham O. 22 Dec
Snow, William 22 Dec
Sims, William 23 Dec
Smoot, Margaret S. 23 Dec
Smith, Artemisa 23 Dec
Smith, Sister M.C. 23 Dec
Stone, Julia 30 Dec
Smith, Sarah 31 Dec
Snow, Malvina 12 Jan
Shepherd, Ransom 12 Jan
Snoq, Willard 17 Jan
Shurtliff, Luman A. 21 Jan

Sessions, Peregrine 22 Jan
Smith, Agnes 22 Jan
Sessions, Lucina 28 Jan Sanders, Moses M. 29 Jan
Shumway, Julia Ann 2 Feb
Smith, Mary B. Wandell 3 Feb
Sanderson, Mary I. 6 Feb

Taylor, John 10 Dec
Taylor, Lenora 11 Dec
Thompson, Mercy R. 19 Dec
Taylor, Anges 27 Jan
Tufts, Alimra 31 Jan
Teeples, Elvira 31 Jan
Townsend, James 2 Feb
Townsend, Susan 2 Feb

Whitney, Newel K. 10 Dec
Whitney, Elizabeth Ann 10 Dec
Webb, Brother C.G. 19 Dec
Winchester, Nancy 20 Dec
Webb, Eliza Ann 7 Jan
Woodworth, Phebe 17 Jan
Whitesides, Electa 22 Jan
Wood, Hannah 22 Jan
Whitesides, Alexander 29 Jan
Wheeler, Alvira 31 Jan
Walker, Donetta 6 Feb
Wandell, Brother C.W. 6 Feb
West, Jospeh 7 Feb

Young, Brigham 10 Dec
Young, Jane A. 10 Dec
Young, Joseph 10 Dec
Young, Phineas 10 Dec
Young, Mary Ann 10 Dec

FILE:#6 BEATITUDES–FULL TEMPLE ENDOWMENT

I. V. Matt. 5:10.
This promise is to be understood literally Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter. (Ether 3:19–20, 26; D. & C. 67:10–14; Teachings, pp. 9, 149–151.) "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 93:1.) (DNTC 1, p. 216.)

Hebrews 12:14
Follow peace with all men, and holiness, without which no man shall see the Lors:

Jesus said: "Blessed are the prue in heart: for they shall see God" (Matt. 5:8), **meaning that every person who perfects his life shall see God, here and now, while he yet dwells in the flesh**, and that if he continues in

grace, he shall also see and dwell with him everlastingly in the realms of immortal glory.
As revealed to Joseph Smith, the divine law enabling man to see Deity is couched in thes words: "Verily, thus saith the Lord: It shall come to pass that **every soul** who

[1] forsaketh his sins and

[2] cometh unto me, and

[3] calleth on my name, and

[4] obeyeth my voice [holy Ghost] [Greggs Disortation], and

[5] keepeth my commandments, [equalls]

[result]
[1] shall see may face and [act]

[2] know that I am [by the power of the Holy Ghost ye may know truth of all things] [seal of knowledge, comfirmation, surity, by the Holy Ghost." (D. & C. 93:1) [D&C 132:19-24]
Through Joseph Smith the Lord also said to all those who hold his holy priesthood: "It is [1] **your privilege**, and [2] **a promise I give unto you** that have been ordained unto this ministry, that inasmuch as
[1] you strip yourselves from jealousies and fears, and
[2] humble yourselves before me, for ye are not suffeciently humble,
[the result]
[1] the veil shall be rent and
[2] you shall see me and [act]
[3] know that I am [know by the Holy Ghost-seal of holy Ghost]-not with the carnal neither the natural mind [the emperical sences], but with the spiritual [the power of the Holy Ghost]. For no man has seen God at any time in the flesh, excetp quichened by the **Spirit of God.**" (D. & C. 67:10-11.) And the revelation on priesthood says that without "the power of godliness," which is righteousness, "no man can see the face of God, even the Father, adn live." (D. & C. 84:21-22) [I think this means righteousness and the ordiances of God-we can not be in God's and Christ's presence and live as the Father lives with eternal lives....]
The Prophet also taught: "It is the **priviledge** of **every** Elder to speak of the things of God; and could we all come together with one heart oand one mind in perfect faith the **veil might as well be rent today as next week, or any other time**, and if we will but cleanse ourselves and covenant befoer God, to serve him, it is our privilege to have an assurance that God will protect us at all times." (Teachings, p. 9.) (DNTC 3, p. 227.)

> Therefore, care not for the body, neither the life of the body; but care for the soul, and for life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life." (D. & C. 101:37-38)

FILE NAME:ENDOW.DOC

SITES IN NAUVOO WHERE TEMPLE ORDINANCE
WORK WAS PERFORMED BEFORE THE NAUVOO TEMPLE
(During the Lifetime of Joseph Smith)
by Andrew F. Ehat

Location	Date	Temple Work Performed
Joseph Smith's Store	4 May 1842	Endowment
	27 Jun 1842	Prayer Circle
	28 Sep 1842	Endowment
	5 Nov 1843	Endowment
	31 Dec 1843	Prayer Circle/Sac Mtg
	20 Jan 1844	Fulness of Priesthood
Joseph Smith's "Old House" or "Old Homestead"	26 Jun 1842	Prayer Circle
	12 Nov 1843	Fulness of Priesthood
	19 Nov 1843	Prayer Circle/Sac Mtg
The "Mansion House"	27 Aug 1843	Prayer Circle
	28 Sep 1843	Fulness of Priesthood
	29 Oct 1843	Endowment/Prayer Circle for Women
Brigham Young's Home	22 Jan 1844	Prayer Circle
	25 Jan 1844	Fulness of Priesthood

SITES IN NAUVOO WHERE TEMPLE ORDINANCE
WORK WAS PERFORMED BEFORE THE NAUVOO TEMPLE
(After the Martyrdom of Joseph Smith)
by Andrew F. Ehat

Location	Date	Temple Work Performed
Brigham Young's Home	1 Aug 1844	Prayer Circle (PC)
	15 Aug 1844	Fulness of Priesthood
	24 Jan 1845	Washing/Anointing/PC
Hyrum Smith's Home	14 Sep 1844	Prayer Circle
Heber C. Kimball's Home	1 Oct 1844	Prayer Circle
Parley P. Pratt's Store	12 Jan 1845	Fulness of Priesthood
The "Trustee's Office"	26 Jan 1845	Endowment
Willard Richards Home	21 Jan 1845	Prayer Circle
	4 Nov 1845	Prayer Circle
Joseph B. Noble's Home	20 Mar 1845	Prayer Circle
John Smith's Home	17 Apr 1845	Fulness of Priesthood
John Taylor's Home	5 Oct 1845	Prayer Circle

FILE NAME:CITYENOC.DOC

A COMPILATION OF QUOTATIONS ON THE CITY OF ENOCH

1. History of the Organization of the Seventies, pp. 11-12; by Joseph Young. 1842.

Ten years subsequently, at Nauvoo, while naming historical incidents of antiquity, he [Joseph Smith] alluded to the Church, or Zion of Enoch, and discoursed some time upon the nature of its organization, order and progress. He spoke with a view of correcting the teachings of some of the elders who had maintained the doctrine that the people of that church had passed through the ordeals necessary to consummate the work of complete immortality, and that they would be prepared to enter into the presence of the Father and the Son. This idea the Prophet took up, and revealed it in a different light---in what may be styled a divine philosophy. He declared of the Church of Enoch "that they did not die; that they had not then gone through their last changes and greatest refinement; and that they had, nevertheless, triumphed over death. That the people, and the city, and the foundations of the earth on which it stood, had partaken of so much of the immortal elements, bestowed upon them by God through the teachings of Enoch, that it became philosophically impossible for them to remain any longer upon the earth; consequently, Enoch and his people, with the city which they occupied, and the foundations on which it stood, with a large piece of earth, immediately connected with the foundations and the city, had assumed an aerial position within the limits of our solar system; and this is consequence of their faith."
He further said, "that inasmuch as they did not pass through all the refinement which was necessary, as the Lord lives, they would return to the earth, when they and the city would pass through the same fiery ordeals that yet await the earth; when it shall be transformed into a sea of glass, mingled with fire, and their preparations for a celestial abode of the glorified Saints shall be perfected.
[Footnote:] Joseph Smith said, on another occasion, in the hearing of some of the saints still surviving, that the City of Enoch would again take its place in the identical spot from which it had been detached, now forming that chasm of the earth, filled with water, called the Gulf of Mexico.

2. J.D. 8:107; Discourse by President Heber C. Kimball, delivered in the Tabernacle, Great Salt Lake City, July 1, 1860. Entitled: "Practical Religion".
Every man that has received the Priesthood, whether an Apostle, Prophet, High Priest, Elder, Bishop, Priest, or Teacher,---all should live as one man--be of one heart and one mind. In regard to those things we have heard with regard to living and practising our religion, that we may be able to build up Zion and establish the New Jerusalem: Unless we are very diligent, we shall be very far behind the times when the New Jerusalem comes down from heaven, adorned as a bride for her husband. Now, I believe that Enoch went away from here on a piece of earth, but I do not believe that he remained idle all the time: they have been improving and cultivating the earth---they have been multiplying and increasing the inhabitants where they live. So it is with the lost tribes of Israel: they are not asleep. God speaks to them through their Prophets, and they are learning to be obedient and to be subject to the law of God.

3. Journal of Wilford Woodruff; March 30, 1873; Ms/f/115/CHD; Spelling as in original.

At Evening Prayer Circle: Presidnt Yog said Joseph the Prophet told me that the garden of Eden was in Jackson Co Missouri, & when Adam was driven out of the garden of Eden He went about 40 Miles to the Place which we Named Adam Ondi Ahman. & there built an Alter of Stone & offered Sacrifise, that Alter remains to this day I saw it as Adam left it, as did many others, & through all the revolutions of the world that Alter had not been disturbed. Joseph also said that when the City of Enoch fled & was translated it was where the gulf of Mexico now is, it left that gulf a body of water.

4. J.D. 16:50; Discourse by Orson Pratt; May 18, 1873.

We come down to the days of the building of the Tower of Babel, soon after the flood. About the time of Abraham the Tower of Babel was built. The people being of one language, gathered together to build a tower to reach, as they supposed, the crystalized heavens. They thought that the City of Enoch was caught up a little ways from the earth, and that the city was within the first sphere above the earth; and that if they could get a tower high enough, they might get to heaven, where the City of Enoch and the inhabitants thereof were located. They went to work and built a tower. They had this tradition, that there had been a translation of people from the earth, and they were anxious to become acquainted with them; but the Lord saw that they were one, and that they all had one language, and that nothing would be restrained from them which they imagined to do; and, as a curse, he sent a variety of tongues---took from them their own mother-tongue. The language of Adam was all forgotten in a moment; and independently of taking away from them the knowledge of their own tongue, he gave them a multitude of other tongues, so that they could not understand one another.

5. Elias, by Orson F. Whitney, p. 136; Published 1885.

According to the Bible, the people who built the Tower of Babel did so that its top might "reach unto heaven" (Gen 11:14). Joseph Smith is said to have declared that the "heaven" they had in view was the city of Enoch, then suspended within the sight of the earth. Endeavoring to get to heaven by "another way" the builders of Babel were comparable to thieves and robbers. Tradition asserts that the city of Enoch stood where the Gulf of Mexico now is.

FILE NAME:FASTMTGS.DOC

The Young Woman's Journal, Vol 8:239
December 28, 1896; by Oliver B. Huntington
Springville, Utah

FAST DAYS IN KIRTLAND TEMPLE

Fast days in that temple were very enjoyable occasions and were looked forward to with a kind of hallowed anticipation...

The first Thursday of every month was fast day, and on those days labor

was laid aside with us the same as on Sunday.

Joseph Smith, Senior--the Father of the Prophet, Joseph, nearly always had charge of and presided over the fast meetings.

The first floor or audience room was used for Sunday meetings and other meetings of a general nature. The room was so arranged that it could be divided into two, three or four rooms by letting down curtains from the ceiling -- thick canvas curtains or veils, as the Lord called them in His instructions to Joseph, the Prophet, in directing him how to build the house.

On fast days in the Temple, and I know of none held anywhere else in Kirtland, if the room was well filled, Father Smith, as we familiarly called him, would cause the curtains to be let down and divide the room into two, three or four rooms as he thought proper. When so divided, he appointed some brother to take charge of each room, and he would very quietly go from one room to another during the meetings, which were not always held strictly to two hours or even three hours.

The opening of all fast meetings took place before lowering the veil, and he frequently offered the opening prayer himself, asking for blessings on that individual occasion such as he thought the people needed, or as the spirit of the Lord prompted him to pray for; and on some occasions the prayer was marvelously answered before the close of the meeting -- notably so on one occasion when he prayed that the Lord would pour out His Spirit as He did at the Day of Pentecost of old; that his spirit should fill the house as with a rushing mighty wind.

The old Patriarch was gray, very tall and dignified, as we might imagine the "Ancient of Days," and he presided in a manner that would command the admiration of statesmen.

Liberty was generally given for anyone to bear testimony to the goodness of God to themselves or others -- to speak in tongues -- to sing in tongues pray or prophesy as the Spirit should lead the Saints to do. When anyone spoke or sang in tongues the President invited anyone to give the interpretation that had it; or he would ask someone to give the interpretation, whom he knew had the gift of interpretation.

When anyone prayed, they kneeled and sometimes all kneeled one kneeled frequently and prayed instead of rising and speaking.

On one occasion Father Smith required all to kneel and all to pray aloud at the same time, and I think it was on this day that his prayer was so marvelously answered. After the reason of prayer was ended and quiet prevailed, a roar went through the house like the roar of a great fire. Father Smith started up and spoke aloud, "What's that -- is the house on fire?"

Someone answered by asking, "Did you not pray, Father Smith, that the Spirit of God might fill the house as on the Day of Pentecost?"

"Yes, yes," replied the Patriarch with two or three gentle nods of the head. Such were our fast meetings sixty years ago.

FILE NAME:PRIN_JS.DOC

Gospel Mysteries

PRINCIPLES OF FORGIVENESS & KINDNESS

by
The Prophet Joseph Smith
From
Teachings of the Prophet Joseph Smith

1. December, 1833; pp. 31-32; H.C. 1:443-444; 448-451.

The man who willeth to do well, we should extol his virtues and speak not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place of regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and these my sentiments.

We know not what we shall be called to pass through before Zion is delivered and established; therefore, we have great need to live near to God, and always be in strict obedience to all His commandments, that we may have a conscience void of offense toward God and man.

2. December, 1833; p. 43; H.C. 1:467-469.

Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "it is a day of warning, and not a day of many words."

3. February 12, 1834; p. 69; H.C. 2:25-26.

At a council of the High Priests and Elders, at my house in Kirtland, I remarked . . . no man is capable of judging a matter, in council, unless his own heart is pure; and that we frequently are so filled with prejudice, or have a beam in our own eye, that we are not capable of passing right decisions.

4. December 16, 1838; p. 129; H.C. 3:226-233.

Be honest one with another, for it seems that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned.

5. March 25, 1839; pp. 137-148; Epistle to all Saints.
And again, outward appearance is not always a criterion by which to judge our fellow man; but the lips betray the haughty and overbearing imaginations of the heart; by his words and his deeds let him be judged. Flattery is also a deadly poison. (137)

And if there are any among you who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and are under sore trials and temptations, they cannot be benefited by the intercession of the Holy Spirit, which maketh intercession for us day and

night with groanings that cannot be uttered.
We ought at all times to be very careful that such highmindedness shall never have place in our hearts; but condescend to men of low estate, and with all long-suffering bear the infirmities of the weak. (141)

There is a love from God that should be exercised toward those of our faith, who walk uprightly, which is peculiar to itself, but it is without prejudice; it also gives scope to the mind, which enables us to conduct ourselves with greater liberality towards all that are not of our faith, than what they exercise towards one another. These principles approximate nearer to the mind of God, because it is like God, or Godlike. (147)

6. July 2, 1839; pp. 155–156; H.C. 3:383–392.

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us.
Again, let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble, and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother.

When the Twelve or any other witnesses . . . preach in the power . . . of the Spirit of God, and the people . . . say, 'That man has preached a powerful discourse, a great sermon,' then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and the Holy Ghost that they have power thus to speak. What art thou, 0 man, but dust?
Let every word be seasoned with grace. . . . Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open, and frank in all your intercourse with mankind.

0 ye Twelve! and all Saints! . . . see to it, that you do not betray heaven; that you do not betray Jesus Christ; that you do not betray the brethren. . . .

I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives.

7. October 19, 1840; pp. 174–179; H.C. 4:226–232.

To the Traveling High Council and Elders of the Church . . . in Great Britain:

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race.

Let the Saints remember that great things depend on their individual exertion, and . . . let every selfish feeling be not only buried, but annihilated; and

let love to God and man predominate, and reign triumphant, in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past and future, and come behind in no gift, waiting for the coming of the Lord Jesus Christ.

. . . it behooves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst; and then, by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred; vice will hide its deformed head, and we shall stand approved in the sight of Heaven, and be acknowledged the sons of God.
Let us realize that we are not to live to ourselves, but to God; by so doing the greatest blessings will rest upon us both in time and in eternity.

8. November 7, 1841; pp. 193–194; H.C. 4:445–446.
I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours---for charity covereth a multitude of sins. What many people call sin is not sin; I do many things to break down superstition, and I will break it down."

9. December 19, 1841; pp. 194–195; H.C. 4:478–479.

Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord?

10. April 28, 1842; pp. 223–228; H.C. 4:602–607; Remarks to the Relief Society.

He [Joseph Smith] spoke of the disposition of many men to consider the lower offices in the Church dishonorable, and to look with jealous eyes upon the standing of others who are called to preside over them; that it was the folly

and nonsense of the human heart for a person to be aspiring to other stations than those to which they are appointed of God for them to occupy; that it was better for individuals to magnify their respective calling, and wait patiently till God shall say to them, "come up higher."

He [Joseph Smith] then commenced reading the 13th chapter [of Corinthians] . . . and said, don't be limited in your views with regard to your neighbor's virtue, but beware of self-righteousness, and be limited in the estimate of your own virtues, and not think yourselves more righteous than others; you must enlarge your souls towards each other, if you would do like Jesus, and carry your fellow creatures to Abraham's bosom . . . . and we must bear with each other's failings . . . . you must be long-suffering, and bear with the faults and errors of mankind.

How precious are the souls of men! The female part of the community are apt to be contracted in their views. You must not be contracted, but you must be liberal in your feelings.

11. June 9, 1842; pp. 240-241; H.C. 5:23-25; Minutes of the Relief Society.

Said he [Joseph Smith] was going to preach mercy; Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us? We must be merciful to one another, and overlook small things.

Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, 0 what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

All the religious world is boasting of righteousness; it is the doctrine of the devil to retard the human mind, and hinder our progress, by filling us with self-righteousness. The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders, and cast their sins behind our backs. My talk is intended for all this society, if you would have God have mercy on you, have mercy on one another.

We are full of selfishness; the devil flatters us that we are very righteous, when we are feeding on the faults of others. * * * How oft have wise men and women sought to dictate Brother Joseph by saying, "0, if I were Brother Joseph I would do this and that;" but if they were in Brother Joseph's shoes they would find that men or women could not be compelled into the kingdom of God, but must be dealt with in long-suffering, and at last we shall save them. The way to keep all the Saints together, till God shall bring such characters to justice. There should be no license for sin, but mercy should go hand in hand with reproof.

12. August 27, 1842; p. 257; H.C. 5:134-136.

Our heavenly Father is more liberal in His views, and boundless in His mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of His punishments, and more ready to detect every false way, than we are apt to

suppose Him to be.

13. August 31, 1842; pp. 258-259; H.C. 5:139-141.

Although I do wrong, I do not the wrongs that I am charged with doing; the wrong that I do is through the frailty of human nature, like other men. No man lives without fault. Do you think that even Jesus, if He were here, would be without fault in your eyes? His enemies said all manner of evil against Him--they all watched for iniquity in Him.

The servants of the Lord are required to guard against those things that are calculated to do the most evil. The little foxes spoil the vines---little evils do the most injury to the Church. . . . if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues and the least harm will be done.

14. October 29, 1842; p. 268; H.C. 5:181.

I showed them [some of the elders of the church] that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they get angry, and thus the devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities.

15. July 23, 1843; p. 316; H.C. 5:516-518.

It is a time-honored adage that love begets love. Let us pour forth love--show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters and we shall receive it after many days, increased to a hundredfold. * * *
I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet and peaceable spirit.

16. 1843---Proverbs of Joseph Smith; p. 317; Mss, Historical Dept.

There is one thing under the sun which I have learned and that is that the righteousness of man is sin because it exacteth over much; nevertheless, the righteousness of God is just, because it exacteth nothing at all, but sendeth the rain on the just and the unjust, seed time and harvest, for all of which man is ungrateful.

FILE NAME: FULNESS

The fulness of Christ / The fullness of Priesthood
The fullness of the Father

v11 And he gave some, apostles; and some, prophets: and some, evangelists: and some, pastors and teachers;
v12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;
v13 Till we, **in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;**
v14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;
(JST NewT:Ephesians 4:11-14)

v29 And I am sure that, when I come unto you, I shall come in the **fullness** of the blessing of the gospel of Christ.
(NewT:Romans 15:29)

Gospel Mysteries

v20 And we beheld the glory of the Son, on the right hand of the Father, and received of his **fulness;**
(D&C: Section 76:20)
v56 They are they who **are priests and kings**, who have received of his **fulness**, and **of his glory;**
(D&C Section 76:56)

v94 They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his **fulness** and of his grace;
(D&C: Section 76:94)
v16 And I, John, bear record that he received a **fulness** of the glory of the Father;
(D&C: Section 93:16)

v19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name **[Christ]**, and in due time receive of his **fulness.**
(D&C: Section 93:19)

v20 For if you keep my commandments you shall receive of his **fulness**, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.
(D&C: Section 93:26)
v15 And that they may grow up in thee, and receive a **fulness** of the Holy Ghost, and be organized according to the laws, and be prepared to obtain every needful thing;
(D&C: Section 109:15)
|v25 For there is a time appointed for every man, according as his works shall be.
|v26 God shall **give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost**, that has not been revealed since the world was until now;
|v27 Which our **forefathers have <u>awaited with anxious expectation to be revealed in the last times</u>, which their minds were pointed to by the angels, as held in reserve for the <u>fulness of their glory</u>**;
|v28 A time to come in the which **nothing shall be withheld, whether there be one God or many gods, they shall be manifest.**
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
|v30 And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars--
|v31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times--
|v32 According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, **when <u>every man</u> shall enter into his eternal presence and into his immortal rest.**
(D&C: Section 121:25-32)

v28 For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the **fullness of the priesthood.**
(D&C: section 124:28)

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordinances of the temple** they receive **the fulness of the priesthood and are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Rev. 1:6; 5:10.)
(McConkie, Mormon Doctrine, 2nd ed., p. 425.)
v4 And this shall be our covenant--that we will walk in **all** the **ordinances of the Lord.**
(D&C: Section 136:4)

|v7 And verily I say unto you, that the conditions of this law are these: **All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity,** and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), **are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.**
(D&C: Section 132:7)

|v30 He that **asketh** in the Spirit asketh according to the will of God; wherefore it is **done even as he asketh.**
(D&C: Section 46:30)

|v98 Until **all shall know me**, who remain, even from the **least unto** the **greatest**, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:
(D&C: Section 84:98)

That we may be sealed up unto the day of redemption, this principle ought. (in its proper place) to be taught, for God hath not revealed any thing to Joseph, but what he will make known unto the Twelve & even the least Saint may know all things as fast as he is able to – bear them. for the day must come when no man need say to his neighbor know ye the Lord for all shall know him (who Remain) from the **least** to the **greatest,** How is this to be done? It is to be done by the **sealing power** & the other comforter spoken of which will be manifest by revelation.
(WJS: p. 4)

|v31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
|v32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
|v33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.
|v34 **And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me,** from the **least** of them **unto the greatest** of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.

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(OldT:Jeremiah 31:31-34)

|v10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
|v11 **And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the <u>least to the greatest.</u>**
(NewT:Hebrews 8:10-11)

|v7 Dear Brethren:
|v8 As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire **to <u>extend</u> to every worthy member of the Church <u>all</u> of the privileges and blessings which the gospel affords.**
(D&C: Official Declar 2:7-8)

|c7|v0 The **Melchizedek Priesthood brings <u>exaltation</u>** and administers the gospel--It is received with an oath and covenant--Superiority of the Melchizedek over the Aaronic Priesthood--Salvation comes through the intercession of Christ.
(NewT:Hebrews 7:Heading)

. . . . The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (D&C 124:33, 34), and commanded that a temple be built at Nauvoo as a place to "restore again that which was lost unto you, or which he hath taken away, **even the fulness of the priesthood**" (D&C 124:28). Sacred ordinances could then be performed for "therein are the keys of the holy priesthood ordained" (D&C 124:34).
. . . . Men and woman have complementary, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But, in the woman's part, she is not just equal to man, she is superior! She can do that which he can never do, not in all eternity can he do it. There are complementing rewards which are hers and hers alone. And, blessings bestowed impartially upon man and woman alike include: baptism; the gift of the Holy Ghost; the testimony of Jesus; personal revelation; the ministry of angels; the responsibility to teach, to testify, to exhort, to edify, and to comfort; the faith to be healed, and many other spiritual gifts, all under a uniform standard of worthiness.
And, the <u>highest ordinances</u> in the house of the Lord they receive together and <u>equally, or not at all</u>.
. . . . I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.
Without her, <u>I could not have the highest and most enduring blessings of this "priesthood after the holiest order of God"</u> (D&C 84:18), this "holy priesthood after the order of the son of God" (D&C 107:3). For, in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it." (D&C 131:1-4.) I know that the son of God is our Redeemer. Reverently I give thanks to God the Father for the comsumate blessing: a sweetheart, wife, companion, friend, a help-meet, a woman! In the name of Jesus Christ, amen.
(A Tribute to Women; Priesthood Restoration Fireside; Elder Boyd K. Packer; May 7, 1989.)

|v5 Behold, I will send you Elijah the prophet before the coming of the great

and dreadful day of the LORD:
|v6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.
(OldT:Malachi 4:5-6)

. . . .the Prophet here clarifies that the Patriarchal Priesthood was not the same as the crowing ordinances of the fulness of the Melchizedek Priesthood. **Elias** returned the **authority of promising innumerable posterity, but Elijah restored the authority of the fulness of the priesthood (D&C 110:12-16).**
(WJS: p. 303 n 21.)
If a man gets a **fulness of the priesthood** of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping **all the commandments and obeying all the ordinances** of the house of the Lord.
(Teachings, p. 308.)
Wilford Woodruff Journal
A large assembly of Saints met at the Temple & were addressed by President Joseph Smith...God gathers together the people in the last days to build unto the Lord an house to prepare them for the Ordinances & endowment washings & anointings &c. one of the ordinances of the house of the Lord is Baptism for the dead, God decreed before the foundation of the world that that ordinance should be administered in a house prepared for that purpose. If a man gets the **fullness of God** he was to get [it] in the same way that Jesus Christ obtained it & that was by keeping **all the ordinances of the house of the Lord.**
(WJS: p. 213.)

...the following [is] a statement of Brigham Young in the Nauvoo Temple which includes the Prophet's teachings on the **highest ordinances of the Temple:**

Those who come in here and have received their washing & anointing will [later] be ordained Kings & Priests, **and will then have received the fulness of the Priesthood,** all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth (Heber C. Kimball Journal kept by William Clayton, 26 December 1845, Church Archives).
(WJS: p. 286 n 25.)
Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchizedek **even the last law or a fulness of the law of priesthood which constituted him a king and priest** after the order of Melchizedek or an endless life...
(WJS: p. 246.)
Meeting of Presidency, Apostles & Church Officers.
Monday 8, Apr. 1901. Prest. Snow said that persons who are recommended for second anointings should be those who have made an exceptional record, that they are persons who will never apostatize. Prest. of Stakes assume a great responsibility when they recommend persons for second anointings.
Bro. Jos. F. Smith said **no man receives a fulness of the Melchizedek Priesthood till he has received his second anointings.** Men recommended for this sacred ordinance should be men of God whose faith and integrity are unquestioned.
(Anothony W. Ivins, Journal, for 8 April 1901, original in Utah State Historical Society, Salt Lake City, Utah.)

Meeting of the twelve Apostles in Philadelphia.
The quorum of the Twelve Apostles in Philadelphia held a meeting in Canaanite Church. **About three hundred Saints were present.** Meeting was opened by Jedediah M. Grant, and President Brigham Young addressed the congregation at

considerable length. He said that a man or woman may ask of God, and get a witness and testimony from god concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the church , as a member of the Church had the fullness of the Melchisedec Priesthood, he did not know it. **For any person to have the fulness of that priesthood, he must be a king and priest.** A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and preist long befor he receives his kingdom. In the evening Elder Orson Pratt preached, and was followed by Elder George A. Smith. (Above from Wilford Woodruff's Journal.)

(History of the Church: v. 5:527.)

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in the ordinances, and the offering of sacrifices. **Those holding the <u>fulness of the Melchizedek Priesthood</u> are kings and priests of the Most High God, holding the keys of power and blessings.** In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.
Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, **Now I have <u>a</u> priesthood.**

(Teachings: p. 322-323.)

The Sending of Elijah

What shall I talk about to-day? I know what Brother Cahoon wants me to speak about. He wants me to speak about the coming of Elijah in the last days. I can see it in his eye. I will speak upon that subject then.
The Bible says, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."
Now, the word turn here should be translated bind, or seal. But what is the object of this important mission? or how is it to be fulfilled: The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.
But how are the to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and **going forth and receiving <u>all the ordinances</u>, baptisms, confirmations, washings, anointings, ordinations <u>and sealing powers upon their heads</u>**, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. and I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make **use of the <u>seals</u> while they are on earth.**

(Teachings: p. 330.)

All Ordinances Necessary

The question is frequently asked, **"Can we not be saved without going through with <u>all those ordinances</u>?"** I would answer, No, not **the fulness of salvation.** Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is **exalted to the highest mansion has to abide a celestial law**, and the **whole law too.**
But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to

understand.
(Teachings: p. 331.)

For the Living and the Dead
Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. **Elijah! what would you do if you were here? Would you confine your work to the living alone?** No: I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers. **I wish you to understand this subject, for it is important: and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection;** and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.
(Teachings: p. 338.)

There is no exaltation in the kingdom of God without **the fulness of the priesthood....**Every man who is faithful and will receive these [temple] ordinances and blessings obtains a fulness of the priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion."
(Joseph Fielding Smith, 1955, Doctrines of Salvation, 3:132.)
The Lord Almighty...will continue to preserve...until I have fully accomplished my mission in this life, and so firmly established the dispensation of the **fullness of the priesthood** in the last days, that all the powers of earth and hell can never prevail against it.
(Joseph Smith, Jr., 1842, History of the Church, 5:139-140.)
Every man that gets his endowment...[has been] ordained to the Melchizedek Priesthood, which is the highest order of Priesthood....those who have come in here and have received their washing & anointing **will be ordained Kings & priests, and will then have received the fulness of the Priesthood,** all that can be given on earth, for Brother Joseph said he had given us all that could be given to man on the earth.
(Brigham Young, 1845, Heber C. Kimball, Journal, 26 Dec. 1845.)
Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordinances of the temple** they receive **the fulness of the priesthood and are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Rev. 1:6; 5:10.)
(McConkie, Mormon Doctrine, 2nd ed., p. 425.)

If a man gets **a fullness of the priesthood** of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping **all the commandments and obeying all the ordiances of the house of the Lord.** (Teachings, p. 308.)

"...the following [is a] statement of Brigham Young in the Nauvoo Temple which includes the Prophet's teachings on the highest ordiances of the Temple:" (TWOJS, p. 286.)
Those who come in here and have reveived their washing & anointing will [later] be ordained Kings & Priests, and will then have received **the fullness of the Priesthood, all that can be given on earth.** For Brother Joseph said he had given us all that could be given to man on the earth (Heber C. Kimball Journal kept by William Clayton, 26 December 1845, Church Archives). (TWOJS,

p. 286.) [I believe Ehat added the word later].

Franklin D. Richards "Scriptural Items"

Joseph said The reason why the Jews were scattered and their House left unto them Desolate was because they refused to be gathered that **the fulness of the Priesthood** might be revealed among them which never can be done but by the gathering of the People (TWOJS, p. 215) [This is why we have gathered all our progenitors into one place, the spirit world, and are gathering them by gathering their records and doing their work for them that they ultimatly may receive **the fulness of the Priesthood**].

James Burgess Notebook

...Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or **a fulness of the** law or **priesthood which constituted him a king and priest after the order of Melchesideck or an endless life** (TWOJS, p. 246).

What was the power of Melchisedick twas not P. of Aaron &c. a **king & a priest to the most high God.** a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people administering endless lives to the sons and daughters of Adam **kingly powers. of anointing.**(1)0--Abram says Melchisedek.-- away I have a priesthood.--
Salvavation could not come to the world without the mediation of Jesus Christ. how shall god come to the rescue of this generation. he shall send Elijah law revealed to Moses in Horeb--never was revealed to the C. of Israel and he shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers.(1)1--anointing & sealing--called elected and made sure(1)2 without father &c.(1)3 a priesthood which holds the priesthood by right from the Eternal Gods.--and not be descent from father and mother(1)4( )
2nd Priesthood, patriarchal authority finish that temple and god will fill it with power. (TWOJS, p. 244-245).

Abrahams Patriarchal power which is the greatest yet experienced in this church(2)1
3d That of Melchisedec who had still greater power even power of an endless life of which was aour Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of **King & Priest**(2)2 to God to open the windows of Heaven and pour out the peace & Law of endless Life to man(2)3 & No man can attain to the Joint heirship(2)4 with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec(2)5 Joseph also said that the Holy Ghost(2)6 is now in a state of Probation which if he should preform in righteousness he may pass through the same or a similar course of things that the Son has. (TWOJS, p. 245.)

...Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this prtriarch Abraham gave a tenth part of all his spoils and then receive a blessing under the hands of Melchesideck(2)9 even the last law or **a fulness of the** law or **priesthood**(3)0 which constituted him a **king and priest** after the order of Melchisidech or an endless life (TWOJS, p. 246.)

9. At no time before in the history of the Church had the Prophet talked so

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freely in public of **ordinances** whereby men were **ordained kings and priests**. These ordiances were not introduced in Kirtland because Elijah had not come to confer **the fulness of the priesthood** upon the Prophet before he administered the Kirtland Temple ordiances. Obviously the Prophet could only administer temple ordiances as he then understood them. (TWOJS, p. 302.)

10. The **"kingly powers"** of **the fulness of the priesthood** would be conferred by an **"anointing."** (TWOJS, p. 302.)

12. "Now he which stablisheth us with you in Christ, and hath **anointed** us, is God; who hath **also sealed us**, and given the **earnest of the Spirit** in our hearts" (2 Corinthians 1:21-22).
...Apparently it is one thing to receive the **anointing and sealing blessings of the priesthood** and another thing form them to be called, elected, and made sure. [One is sealed by the Priesthood and another seal is by the Holy Ghost.] (TWOJS, p. 302.) [There are two parts to every 1. annointing and 2. sealing. One example would the anointing and sealing of sick. Explain greggs and our experience....]

14. That is, **the fulness of the priesthood** comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God" (JST Genesis 14:28). See also JST Hebrews 7:3. (TWOJS, p. 303.)

21. The Prophet here teaches that though Abraham had not yet received **the fulness of the priesthood**, he had received from the Lord the promise of an innumerable posterity both for this world and in the world to come (D&C 132:28-31). Joseph Smith, however, clarifies that Abraham's endowment (Abraham Facsimile Number 2, figures 3 and 7) was greater than that which his descendants Aaron and Levi would be allowed; and thus "Abraham's" Patriarchal Priesthood (the ordiances of the endowment and patriarchal marriage for time and eternity) comprehended the Aaronic portion of the endowment.
Additionally, the Prophet here clarifies that the Patrarchal Priesthood was not the same as the **crowning ordinances** of **the fulness of the Melchizedek Priesthood**. Elias returned the authority of promising innumerable posterity, but Elijah restored the authority of **the fulness of the priesthood** (D&C 110:12-16).
Aside from this theological commentary, it is important to point out that the Prophet's teachings fit perfectly within a historical context. Joseph Smith administered the first ordiances of the Patriarchal Priesthood on 4 May 1842 when he gave bothe the Aaronic and Melchizedek portions of the endowment to nine men in his store in Nauvoo (see History of the Church, 5:1-2, or Teachings, p. 137; and H. W. Mills, "De Tal Palo Tal Astilla," Annual Publications--Historical Society of Southern California 10 [Los Angeles: McBride Printing Company, 1917]:120-21). By a year later, most of the nine received the ordiances of marriage for time and eternity. In particular, the Prophet and his wife, Emma, and James and Harriet Adams were sealed on 28 May 1843 (Joseph Smith Diary, Church Archives). Similarly, Hyrum Smith and his wife, Mary Fielding, Brigham Young and his wife, a Mary Ann, and Willard Richard and his wife, Jennetta, were all sealed the next day. But the **higher ordiances that confer the fulness of the priesthood** had not as yet been administered. However one month and a day after this 27 August 1843 discourse, Joseph and Emma received the **anointing** and **ordination** **"of the highest and holiest order of the priesthood"** (Joseph Smith Diary, 28 September 1843, Church Archives). Hence by 27 August 1843, "Abrahams patriarchal power...[was] the greatest yet experienced in [the] church." [Here we see that women are also anointed and ordained to this "highest and holiest order of the priesthood" (Joseph Smith Diary, 28 September 1843, Church archives)].

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...Brigham Yound demonstrates that the Prophet made clear to those who had received the **endowment and patriarchal marriage ordiances**, that they had not as yet received **the fulness of the priesthood**. On 6 August 1843, Brigham Young said, "If any in the church [have] **the fulness of the Melchizedek Priesthood** [I do] not know it. For any person to have **the fulness of that priesthood, he must be a king and priest**." Since he had received, with eight others, an **anointing** in 1842 **promising him he would, if faithful, eventuall receive another anointing actually ordaining him a king and a priest**, Brigham Young therefore added, "A person may be **anointed a king and a priest** long before he receives his kingdom (History of the Chruch, 5:527,...). Based on his understanding from Joseph the Prophet, Brigham Young said of this third order of priesthood blessings, "Those who...come in here [the Nauvoo Temple] and have received their **washings & anointing** will...be **ordained Kings & Priests**, and will then have received **the fulness of the Priesthood, all that can be given on earth**" (Heber C. Kimball Journal, kept by william Clayton, 26 December 1845, Church Archives...). **This is the theological and historical context for the Prophet's comments on the three orders of the temple blessings outlined in this extremely important discourse**. [summarize the three temple blessings 1. 2. 3. expand...] (TWOJS, p. 303-304.)

22. As high and important to the Church as the office of prophet, apostle and patriarch are, neverthe less, these highest ecclesiastical ordiantions do not confer the authority of Elijah, the **sealing power of the priesthood, or the power of a king and priest.** As President Joseph Fielding Smith expressed it best in our own century,

> I do not care what office you hold in the Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--but you cannot receive **the fullness of the priesthood and the fulness of eternal reward unless you receive the ordiances of the house of the lord**... Then [the door is] open so you can obtain **all the blessings which any man can gain**.... You can have ["the fullness of the Lord's blessings"] **sealed** upon your as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, you then **all that any man can get**. **There is no exaltation in the kingdom of God without the fulness of the priesthood**" (Joseph Fielding Smith, first address to the Priesthood as President of the Church, 4 April 1970, The Improvement Era 73 [June 1970]: 65-66). (TWOJS, p. 304-305).
>
> 29. [All acts within the priesthood must be sealed by the priesthood, which is Christ, and a ratifing seal by the Holy Ghost] ...Abraham recieved the "**anointing** and **sealing**" (the priesthood **ordination of king and priest**) under the hands of Melchizedek (Genesis 14:17-24 and JST Genesis 14:25-40), but the "election sure"--the absolute assurance of power in the priesthood--came directly from God only after Abraham indicated his willingness to sactrifice Isaac (Genesis 22:1-14). (TWOJS, p. 305.) [Again here we see that:
>
> 1. a person is called, elected, and this calling and election is made sure by priesthood ordiance, anointing, sealing, confirmation etc. Then
>
> 2. These callings, elections, ordinations, anointings, sealings, confirmations and etc. are ratified by the Holy Ghost....]
>
> 30. One of the major milestones, if not the major milestone, of the

Latter-day work was to be the restoration of **the fulness of the priesthood** (D&C 124:28). The Prophet's "mission... [was to] firmly [establish] the dispensation of **the fulness of the priesthood** in the last days, that all the powers of earth and hell [could] never prevail against it" (History of the church, 5:140, or Teachings, p. 258). What was this **fulness of the priesthood**? The most concise but inclusive definition of the authority of **the fulness of the priesthood** was given by Joseph Smith in his 10 March 1844 discourse when he said, "Now for Elijah; the spirit, power and calling of Elijah is that ye have power to hold the keys of revelations, ordinances, oracles, powers and endowments of **the fulness of the Melchizedek Priesthood** and of the Kingdom of God **on the Earth** and to receive, obtain and perform all belonging to the kingdom of God...[to] have power to seal on ear and in heaven." However, the Prophet had not as yet administered the ordiances that made men **kings and priests**. Brighan Young said three weeks before this discourse that no one yet in the Church had **the fulness of the Melchizedek Priesthood**, "For any person to have **the fulness of that priesthood, he must be a king and priest**" (History of the Chruch 5:527,...) These ordiances were instituted on 28 Sept 1843 and in the next five months were conferred on twenty men **and their wives,**....) (TWOJS p. 305-306.)

38. This is the only known record of when, according to Joseph Smith the Savior received **the fulness of the priesthood**. Wilford Woodruff's report of the Prophet's 11 June 1843 discourse recorded a significant comment by Joseph Smith regarding this subject" "If a man gets **the fulness of God ["priesthood"** as in the published version], he has to ge [it] in the same way that Jesus Christ obtained it, by keeping **all the ordiances of the house of the Lord**".... (TWOJS, p. 307.)

All ordinances of the temple that are done for the living, including marriage for time and eternity and **the fulness of the priesthood**, can also be done for the dead (see james E. Talmage, The house of the Lord [Salt Lake City: Deseret Book Company, 1968], pp. 163 and 211, and B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints--Century 1 6 vols. [Provo, Utah: Brigham Young University Press, 1965] 6:495). (TWOJS, p. 385-386.)

Doctrine Election.--sealing of the servants of God on the top of thier heads.(7) ...doctrine of Election to Abraham was in the relation to the Lord. a man wishes to be embraced in the covenant of Abraham. A man Judge Higby--in world of spirits. is sealed unto the throne, & doctrine of Election sealing the father & children together.(8) (TWOJS, p. 239.)

7. At this time Joseph Smith was not willing to discuss the temple ordiances of conferral of **the fulness of the priesthood**, of marriage for time and eternity, or of sealing children to parents; nevertheless, he indicated that the conferral of **the fulness of the priesthood** was a "**sealing...on top of the head**" of which the phrase "**sealed in their forheads**" was symbolic. Furthermore, Joseph Smith here taught that it was through **the ordiance of conferral of the fulness of the priesthood** that men could be qualified to be a part of the special missionary force of the last days which would number 144,000 high priests (D&C 77:8-11, 14). When Cornelius p Lott and his wife received **these ordinances** on 4 February 1844, the Prophet indicated that "the selection of [the] persons to perform that number **had already commenced**." He had already conferred these blessings on at least 17 men (History of the Church, 6:196 and Wilford Woodruff Journal, under date given). (WOJS, p. 297.)
8. According to the teachings that the Prophet gave in private (but which

he only hinted at in this discourse), to be heir to Abraham's promise that he would head an innumberable posterity, each individual and his children must be sealed for time and eternity. If this sealing was performed, he taught, the covenant relationship would then continue throughout eternity. The Prophet taught, moreover, that such a patriarchal priesthood **of kings and priests would have to be established by sealing children and parents back through abraham to adam in order to fulfill the mission of Elijah (Malachi 4:5-6). When this was accomplished, the order within the highest degree of the Celestial Kingdom would then be eternally set.** Probably no clearer statement of Joseph's theology regarding this concept can be found than what is given in an editoral by Orson Hyde. (The following diagram began the editoral after which came the text.)

p i c t u r e

The above diagram shows the order and unity of the kingdom of God The eternal Father sits at the head, **crowned King of kings and Lord of lords**. Wherever the other lines meet, there sits a **king and a priest unto God**, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (**Jesus among the rest**), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, and infinite varity to suit all grades of merit and ability. The **chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms**. These have received their **washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just.** Such as have not received **the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown.** Many are called but

[With this also show the Pedigree of Adam, and what Bruce R. McConkie says about who begat Adam, Sealed back to God himself as our Father and Grand Father and Great GrandFather, Also JD Entry that says such...]

Joseph washed and anointed [us] as Kings and Priests to God, and over the HOuse of Israel,...[because] he was commanded of God, [to do so]... and [thereby] conferred on us Patriarchal Priesthood.( )(George Miller to James J. Strang, 26 June 1855, cited in H. W. Mills, "De Tal Palo Tal Astilla, "Annual Publications--Historical Society of Southern California 10 (Los Angeles: Mcbride Printing Company, 1917): 120-21.)

Of the four participants who left testimonies of the occasion, Willard

Richard's April 1845 expansion of the Prophet's journal entry for 4 May 1842 represents the best statement on the significance of the ordinances performed that day.

> 4 Wednesday may 4-I spent the day in the upper part of the Store (IE.) in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or lodge rome (IE) where the Masonic fraternity met occasionally for want of a better place), in council with Gen James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, & Geo. Miller, ...& Prests Brigham Young Heber C. Kimball & Willard Richards, instructing them in the principles and order of the priesthood, attending to Washings & Anointings, endowments, and the communications of keys, pertaining to the Aaronic Priesthood, and so on **to the highest order of the Melchisedec Priesthood**, setting forth the order pertaining to the Ancient of days & all those plans & principles **by which any one is enabled to secure the fulness of those blessings which has been prepared for the church of the firstborn**, and come up and abide in the presence of God in the [last two words blotted out] Eloheim in the eternal worlds. In this council was instituted the Ancient order of things for the first time in these last days. And the communications I madt to ... [this] Council where of things spiritual, and to be received only by the spiritual minded: and **there was nothing made known to these men but will be made known to all Saints, of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints:** therefore let the Saints be diligent in building the temple and all houses which they have been or shall hereafter be commanded of god to build, and wait their time with patience, in all meekness and faith, & perserverance unto the end. knowing assuredly that all thes things referred to in this council are always governed by the principles of Revelation. (Draft sheet of the "Manuscript History of the Church." in th hand of Willare Richards, 4 May 1842, Historian's Office Church Records Group, Church Archives.)

On 4 and 5 May 1842, for the first time in the history of the Church, the key principles of the Ancient or Patriarchal order of the priesthood were conferred. According to Richards's summary, four essential concepts regarding man's relationship to God were conveyed by these ordinances: (1) The participants received washings and anointings wherein they were promised that if they continued true and faithful they would by another anointing be ordained kings and priests unto God (Revelation !: 5-6, 5:10); for the anointing they received that day was only "preparatory to further blessings;" (Wilford Woodruff, Journal, 2 December 1843, Wilford Woodruff Collection, chruch Archives.) (2) They received the "keys of the priesthood," viz., signs, tokens, penalties and key words; some pertained to the Aaronic Priesthood, others pertained to the Melchizedek Priesthood; however, the keys given were all of the keys given in the order to the Ancient of Days (Adam) or Patriarchal Priesthood; (3) Though this priesthood order did not confer **the fulness of the priesthood**, it "pertained to the highest order" in that it presented all the "planns and principles" that would "enable" **anyone** "to secure" **in this life or before the resurrection the fulness of the priesthood**; and , (4) The principles taught that day were to enable to participants eventually to pass through the

veil into the presence of the Gods. (Joseph Smith's Introduction of Temple ordiances & the 1844 Mormon Succession Question" M.A. Thesis, BYU, 1982, p. 28-30.)

8 April 1901:
Bro. Jos. F. Smith said--No man receives a **fulness of the Melchizedek Priesthood** till he has received his **second anointings.** (Anthony W. Ivins "Journal", Utah State Historical Society Archives, under date given.)

Minutes of the Female Relief Society's Meeting--Remarks of the Prophet.

My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of teh Saints, **until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fulness of the priesthood in the last days**, that all the powers of earth and hell can never prevail against it. (H. C., Vol. 5:139-140.)

Meeting of the Twelve Apostles in Philadelphia.
...For any person to have **the fulness of that priesthood, he must be a king and priest**. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be **anointed king and priest long before he receives his kingdom**. (H. C., Vol. 5:527.)

Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.
Who receiv'd and believ'd, and repented likewise,
And then were baptis'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its laws.
Being buried in water as Jesus had been,
And Keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.
For these overcome, by their faith and their works,
Being tried in their life-time, as pruified gold,
And seal'd by the spirit of promise, to life,
By men called of God, as was Aaron of old.
They are they, of the church of the first born of God.--
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Savior, as priests, and as kings.
They're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light;
As written:They're Gods; even the sons of the Lord.
So **all things are theirs**; yes, **of life**, or of death;
Yes, **Whether things now**, or to come, **all are theirs**,
And they are the Savior's and he is the Lord's,
Having overcome all, as eternity's heirs.
'Twas wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yes, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth--
For when he comes down in the splendor of hev'n,
All these he'll bring with him, to riegn on the earth.
These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
When the blessings and gifts of the spirit abound.
These are they that have come to the heavenly place;
To the numberless courses of angels above;
To the city of God; e'en the holiest of all,
And the home of teh blessed, the fountain of Love:
To the Church of old Enoch, and of the first born:
And gen'ral assembly of ancient renown'd.
Whose names are all kept in the archives of heav'n,
As chosen and faithful, and fit to be crown'd.
These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all. (Times and Seasons, Vol. 4:84-85, Joseph Smith)

Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (Teachings, p. 322.)

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent hem away. **Abraham rejoiced, saying, Now I have a priesthood.** (Teachings, p. 322-323.)

The anointing and sealing is to be called, elected and made sure. (Teachings, p. 323.)

The question is frequently asked, "Can we not be saved without going through with all those ordinances?" I would answer, **No, not the fulness of salvation.** (Teachings 331.)

...what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the **power of Elijah is sufficient to make our calling and election sure**; (Teachings, p. 338.)

The spirit of Elias if first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, **and making all things ready; then Messiah comes to His Temple [the world], which is last of all.** (Teachings 340.)

Here, then is eternal life--to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priest to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the ressurection of the dead, and are able to dwell in everlastion burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with

you or me. (Teachings, p. 346-347.)

...They shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of **a God**, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do: Why; I do the things I say my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; **and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom and it will exalt him in glory. He will then take a higher exaltation, and I will take his place thereby become exalted myself**. [Hydes picture] So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath been said. When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here, that they would cry "treason" and put me to death. So I will goto the old Bible and turn commentator today. (Teachings, p. 347-348.)

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neigher should the natural heart conceive the great glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:--the eternal life. ...Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,--and among the Gods and angels that have attended to execute the laws and decree of one universe after another, from eternity to eternity, from the beginning till now; and, to increase the curisity of having this present world pass away with a great noise, when there is no place found for it; and of having organized a new heaven and a new earth, wherin dwelleth "righteousness;" and as **our fathers cannot be perfect without us, nor we without them;** [Speaking all the way back to Adam and from Adam to God and his Father] and st the man is not without the woman neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!--Who Knows? (Joseph's Speckled Bird., Times and Seasons 6:917-918) [picture of Orson Hydes, God and His Father]

Addressed by Orson Pratt:

...Mrs. Caroline Smith, deceased wife of Elder William Smith, of the quourm of the Twelve.

...In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation was placed in the garden of Eden, begining goverened by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

...The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. **No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend action as proxy for them afterwards, and receiving it for them.** What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subject to govern, and possessing the ability ever to increase their authority and glory, and extend their dominions.
[Picture...]
Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked [Made a king and Priest long before given kingdom, but must be made a king and priest on this earth or have someone do it for us.] 'I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the righteous Judg shall give me at the day,a nd not only me, but to all those who love his appearing.'
Our beloved sister, whose remains are now before us, has fallen asleep with the assurance of a glorious resurrection, ans she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honor. She passed through the Missouri presecutions, with her companion, and was ever faithful and true to the cause of God. ...her spirit was called back to the World of spirits, to await that period when she shall be called forth from her grave **by the power of the priesthood**, to join again with her companion and friends in a state of immortality, to be crowned with celestial honors in the kindom of our God." (Funeral of Mrs. Caroline Smith., addressed by Orson Pratt, Times and Seasons, 6:918-920.)

Some may think that the erection of the Temple more particularly devolves upon brother Brigham, brother Heber, brother Daniel, the Twelve, adn a few of the Seventies, High Priests, and Bishops; and when it is finished they may imagine that they will receive their blessings therein; but that work is designed to be genersl. There must needs be a universal exertion, not **only by leading offical members of this Church, but every member, male and female, for the Temple is not for us alone; it is also for our sons, and daughters, and succeeding generations.** They will receive blessings in it, and therefore it concdrns them as well as us. If I obtain **all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh.** Then, if **my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity.** Those blessings are for **every righteous man;**

and the blessings that are conferred upon faithful men and women <u>in the holy anointings and sealings</u> will rest upon their posterity after them for ever and for ever, through their faithfulness; and theri is no end to it. (President Heber C. Kimball, JD Vol. 5:18)

The Church of the Firstborn

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D. C. 22:1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the **"Church of the Firstborn."** Into his hands "the Father has given all things." He will be a priest and a king, receiving of the Father's fulness and of his glory. [D&C 76:50-90, says you must be a priest and king in order to be a member of the church of the firstborn, also D&C 76 says you will come forth in the resurrection as such must be ordained king and priest...] Is this worth having? It cannot be obtained without some effort. It connot be obtained without kinwledge of the things of God. We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." [D&C 131] In ignorance of what? the philosophies of the world? No! In ignorance of the Gospel truth--**<u>saving principles and ordinances by which salvation comes!</u>** <u>These must not only be understood</u>**, <u>but they must be lifed!</u>** Knowledge thereto will! And then will come the fulness of knowledge, bringing with it wisdom, power and dominion. **<u>And the fulness of these blessings can only be obtained in the temple of the Lord!</u>** (The Way to Perfection, Joseph Fielding Smith, p. 208-209.)

|v32 For behold, this life is the time for men to prepare to meet God [The fulness of the priesthood, kings and priests, not by proxie.....]; yea, behold the day of this life is the day for men to perform their labors. [Ordiances, baptisims, washings, anointings, marriage and the fulness of the priesthood all that can be given to men on earth...]
|v33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity [Ordiances, baptisims, washings, anointings, marriage and the fulness of the priesthood all that can be given to men on earth...], behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.
|v34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. [Your are caught in prison, and as orson hyde says in a privious article you must be made a king and priest on this earth or someone must do it for you at their own leasure and whim and pleasure.]
|v35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. [So the devil has us and we cannot overcome death his last great hold on us until these

ordinances are performed for us.]
|v36 And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.
(BofM:Alma 34:32-36)

The preparatory ordiances there [the Kirtland Temple] administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similtude of the ordiances of the House of the Lord **in their fulness**; **yet many through the instigation of the devil**, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built.
Let me give you the definition in brief. Your endowment is, to **receive all those ordiances** in the House of the Lord, **which are necessary for you,** after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, **and gain you eternal exaltation** in spite of earth and hell. [How can one gain his eternal exaltation unless he is a king and a priest and has the fulness of the Priesthood like our Fathers Abraham, Isaac and Jacob.....] (JD V. 2:31, Brigham Young.)

Previous to his death, the Prophet Joseph manifested **great anxiety to see the temple completed**, as most of you who were with the Church during his day, well know. "Hurry up the work, brethren," he used to say, "let us finish the temple [the Nauvoo Temple]; the Lord has a great endowment in store for you, and **I am axious that the brethren should have their endowments and receive the fullness of the priesthood."** He urged the Saints forward continually, preaching unto them the importance of completing that buildin, so that **therein the ordiances of life and salvation might be administered to the whole people**, especially to the quorums of th holy Priesthood; "then," said he, "the **Kingdom will be established,** and I do not cake what shall become of me." [What Kingdom, Why, a Kingdom of Kings and Priests as the prophets have testified through all generations so that when the Saviour comes he shall be a King of Kings, Priest of Priests, Lord of Lords and God of Gods....]

Prior to the completion of the Temple, he took the Twelve and certain other men, who were chosen, and bestowed upon them **a holy anointing, similar to that which was received on the day of Pentecost by the Twelve**, **who had been told to tarry at Jerusalem**. This endowment was bestowed upon the chosen few whom Joseph anointed and ordained [kings and priests], giving unto them the keys of the holy Priesthood, the power and authority which he himself held, **to build up the kingdom of God in the earth and accomplesh the great purposes of our Heavenly Father** [This is my work and my Glory to bring to pass the immortality and eternal life of man...bestowing on them all that he has as our Father making us Kings and priests equall with him and Joing heirs with his son....]; **and it was by virtue of this authority, on the death of Joseph, that President Young, as President of the quourm of the Twelve, presided over the Chruch.**
[Sidney never was ordained and anointed a king and priest see TWOJS p.]

(JD V. 13:49, George Q. Cannon.)

My beloved brethren: My feelings are to bless those, both young and old, who are magnifying their callings in the priesthood, and to **ask the Lord to pour out upon them the good things of his Spirit in this live and assure them the riches of eternity in the life to come**.
With all my heart I say to those who are keeping the commandments, who are serving faithfully in the Church, and who are working for the good and berrerment of mankind generally, with all my heart I say: the Lord bless you; and you may rest assured that if you continue in the paths of truth and righteousness, he will welcome you into his eternal kingdom and give yu an inheritance with the prophets and saitns of all ages.
What a glorious thing it is to know that the Lord has **offered to each of us the fulness of the priesthood,** and has pormised us that if we will receive this priesthood and magnify our callings, we **shall gain an everlasting inheritance with him in his kingdom!**
This priesthood which we have received is the power and authority of God delegated to man on earth to act in all things for the salvation fo men. It has come to us in this day through the ministry of heavenly messengers sent to Joseph Smith and Oliver Cowdery.
When Moroni came to Joseph Smith in September 1823, he quoted to him these words which the Lord had given to Malachi: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the lord." (D&C 2:1) [This is interesting, the whole and compleate mission of Joseph Smith and the restoration of the Authority and the Church of Jesus Christ was the Capstone of the Temple Elijah to prepare us for the Messiah....]
To prepare the way for the coming of Elijah and the restoration of the sealing power, because of which men may receive **the fullness of the priesthood**, John the Baptist came in May of 1829 and conferred upon Joseph and Oliver the Aaronic Priesthood. A short time later Peter, James, and John came and gave them the Melchizedek Priesthood.
Then on April 3, 1836, in the Kirtland Temple, Elijah the prophet returned and bestowed upon them the sealing power, the power to use the priesthood to bind on earth and seal in heaven.
Then in 1841 the Lord revealed to the Prophet that **"the fullness of the priesthood" was available to men only in the temple, in "a house" built to his name.** (See D&C 124.) And in 1843 the Prophet said: **"If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordiances of the house of the Lord."** (Documentary History of the Church, Vol. 5, p. 244.)
Let me put this in a little different way. **I dont care what office you hold in the Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--but you cannot receive the fullness of the priesthood and the fulness of eternal reward unless you receive the ordiances of the house of the Lord; and when you receive these ordiances, the door is then open so that you can obtain all the blessings which man can gain**.
Do not think because **someone has a higher office in the Church than you have that you are barred from receiving the fulness of the Lord's blessings**. You can have them **sealed upon you** as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, **you then have all that any man can get.**
There is no exaltation in the kingdom of God without the fulness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted.
The covenant on man's part is that he will magnify his calling in the

priesthood, and that he will live by every word that proceedeth forth from the mough of God, and that he will keep the commandments.
The covenant on the Lord's part is that if man does as he promises, **then all that the Father hath shall be given unto him**; and this is sucy a solemn and important promise **that the Lord swears with an oath that it shall come to pass**.
Those of you who hold the Aaronic Priesthood have not yet received this oath and covenant which belongs to the Higher Priesthood, but you do have great blessings that come later.
If you serve faithfully as a deacon, as a teacher, and as a priest, you gain the experience and acquire the abilities and capacityies which enable you to receive the Melchizedek Priesthood and to magnify your calling in it.
The Aaronic Priesthood holds the keys of the ministering of angels, and of preaching the gospel of repentance, and of performing baptism for the remission of sins. These are very great blessings and are necessary to prepare the way for the even greater blessings of the house of the Lord, those blessings out of which exaltation comes.
I think we all know that the blessings of the preisthood are not confined to men alone. **These blessings are also poured out upon our wives and daughters and upon all the faithful women of te Church. These good sisters can prepare themselves, by keeping the commandments and by serving in the Church, for the blessings of the house of the Lord. The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons, for neither is the man without the woman nor the woman without the man in the LOrd**. (President Joseph Fielding Smith, Era, June 1970, p. 65-66.)

FILE NAME:TOSCANO.LGB

FULLNESS OF THE PRIESTHOOD: INHERITANCE, APPOINTMENT, INVESTITURE ANOINTING, OATH AND COVENANT

by

Paul James Toscano

Transcription of a paper delivered at
the IX Sunstone Theological Symposium,
Salt Lake City, Utah, August 26-29, 1987

Transcription by Lisle G Brown
Huntington, West Virginia, June 1989

INTRODUCTION

[Our presenter today is] Paul Toscano. When I was thinking what to say, I think, there are three words that one could use to describe Paul -- what he does. He's an attorney, a writer and a theologian. He's a practicing attorney specializing in bankruptcy here in Salt Lake City. He received all his degrees from B.Y.U. His master degree was in English literature and he received his J.D. from the J. Reuben Clark Law School. As a writer, he has published, including a book called, Gospel Letters to a Mormon Missionary. He has also

co-authored and co-produced three documentary films. I am sure many of you have read his article in B.Y.U. Studies and other periodicals. And the third thing, Paul Toscano is theologian, and that's why we are have come here today.

Maybe one of the nicest things about Paul is that he is married to Margaret Toscano (Laughter), and they have four lovely daughters: Angela, Elizabeth, Mary and priceless little Sarah. But if I could choose three word to describe Paul, it would be a "disciple of Christ".

FULLNESS OF THE PRIESTHOOD: INHERITANCE, APPOINTMENT, INVESTITURE ANOINTING, OATH AND COVENANT

by

Paul James Toscano

Just by way of preliminary response to the introduction, what does a bankruptcy lawyer have to say about the Gospel? Well in response to that, I will say to you this enigmatic statement, that I see that the law of bankruptcy is to the law of contract, what Christianity is to Judaism. And although I had always wished that God would appoint me to the work of the salvation of souls, I have had to satisfy myself with the redemption of people's realty. (Laughter)

With respect to my having received all my degrees at B.Y.U., I have to apologize for this, but I can assure you that I have traveled widely in Provo. (Laughter)

As a writer I am surprised that my book, which has been relegated to the relative outer darkness of the devotional shelf at the bookstore has suddenly been renominated as part of a movement of neo-orthodoxy. Perhaps someone will now read the book. I can only hope that they don't dislike it.

And as for being a theologian, I don't know if I am a theologian in any philosophical or classical sense, but if it means that you love God, then I'd like to say that I do that.

What I am going to say is that a lot of people -- I don't know who you are -- what I am going to say is quite a bit different from the tone we took this morning in a session that was full of rollicking good humor and I wish to say at the outset of this paper that -- ah, the things I have to say in this paper are somewhat stark in some cases and seemingly somewhat harsh. They are not meant to be offensive, and they are certainly meant to be supportive. I've entitled the paper, "The Fullness of the Priesthood." I have, however, added a subtitle, which you don't have, "Inheritance, Appointment, Investiture, Anointing, and Oath and Covenant", for reasons that shall become apparent in a moment.

My purpose in giving this paper is to contradict certain ideas about priesthood that are popularly held by many Mormons, but that are in my view destructive of faith, hope, charity and spirituality, and that tend to block out the inspiration necessary to induce people to repent, to forgive and to do unto others as they would be done by.

I wish to contradict, for example, the idea that the priesthood is God's gift to worthy males as contradistinction to motherhood as God's gift to worthy females; and that priesthood authorizes males to preside over and control spiritual and ecclesiastical affairs, while motherhood authorizes females to serve and nurture; and that priesthood is within the exclusive gift of the hierarchy of the Church; and that the priesthood and its keys are bestowed only by the laying on of hands and are exercisably only in the context of predetermined Church offices or dignities; and the priesthood

functioning and acknowledged by the Church is the highest expression of divine authority.

I wish to contradict these ideas because I do not believe that they emanate from Jesus Christ. I cannot accept the fact that they come from the same God who descended into mortality and assumed the aspect, weaknesses and transgressions of his people, who allowed himself to be ridiculed, reviled, rejected and crucified, who reserved for himself a private, rather than a public victory over his enemies, who entrusted the witness of this triumph over death and hell, first, to a small group of powerless and believing women, and then to a small group of powerless and initially unbelieving men.

I cannot believe that the author of the gospel of humility, forgiveness, spiritual equality, interpersonal maturity, mutual interdependence, and love could also be the author of doctrines that exclude believing women; prefer men, believing or unbelieving; and reenforce attitudes of elitism, self-righteousness and moral superiority. Doctrines that are responsible in large measure for the systematic profanation, and bureaucratization of the Church organization, which has for the last sixty years at least relied upon these and other teachings to justify its growing appetite for centralized corporate control; that has resulted in the lessening of local ecclesiastical autonomy, vitality, flexibility and spiritual responsiveness, and also to justify its fetish for a favorable public image and worldly admiration; that has resulted in a trivialization of doctrine, and the spiritual bankruptcy of its rank and file members, who are admonished to content themselves with empty husks and sentimental pulp.

In this paper it will not be my approach to present to you documentary historical evidence from the Nineteenth and early Twentieth Centuries in an attempt to rebut one by one these counterproductive ideas about priesthood. Rather, I will re-examine some of the foundational stories and revelations of our religion, and through them present to you a view of priesthood that I hope will stand in opposition to these popularly, but deadly notions. This has been my approach on a number occasions, and usually I feel constrained to justify it because it is not especially scientific or historical.

But recently I read a statement that was highly commendatory of this approach. It appeared in Peggy Fletcher's interview of Martin Marty in the March 1987 issue of Sunstone on page 48. Marty said

> My hunch is that the kind of dissidents who might serve for revitalization of Mormonism would be those who know the tradition, selectively take it seriously, and then throw it up in the face of the present. The one who can say, 'Look, you have denied the intentions of the founders,' will have a point. That's probably the role of a dissident in Mormonism; working to keep alive some sense of the inchoateness of ferment and experiment that was present in the earlier years of the Mormon movement.

This is what I will try to do. To engage in what is perhaps the last remaining effective form of dissent in the Church. To retrieve and reexamine the old foundational myths and reassert them as the standard and measure of what we ought to belief, say and do in the Church. Not in a dogmatic way, but as an alternative to the party line in the hope that these old stories will serve as a rebuke to our narrow-mindedness, to our denigration of women, to our relentless preoccupation with male leadership and dominance, to our blind and baseless belief that we can somehow advance to spiritual maturity, while clinging to our adolescent attitudes of sex and sex roles, and while nourishing our predilection for legalistic Christianity and an oppressive ecclesiastical regime.

Good ideas can sometimes be a good influence, a breath of fresh air in a stale room. Not always, of course, but perhaps by revisiting the foundational stories of our faith we can find in them a therapy for the spiritual

disorders, that if not corrected must inevitably lead to the death of all that is good in Mormonism.

As an initial general observation, and let me say that the word "fullness of the priesthood" constitutes a term of art that is used in Mormonism and also in Catholicism, it refers to the full compliment of divine gifts, powers, ordinances, authorities and prerogatives that God has promised to morals on earth. The fullness of the priesthood was defined for Mormons by the Prophet Joseph Smith in a discourse on Elias, Elijah and Messiah:

Now for Elijah. The spirit, power and calling of Elijah is, that he has power to hold the keys of revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven (TPJS, p 337).

I am not going to dwell much on the nature of this priesthood, which I have done in other places. Instead what I wish to suggest, today, is according to our foundational stories, the various components of the fullness of the priesthood, that is its various keys, powers and authorities and spiritual gifts have been transmitted by God to mortals in different ways. And it is by reflecting on these different mechanism of transmittal that I intend to develop a view of priesthood that I hope will be less simplistic, less authoritarian, and less paternalistic than the popular Mormon view.

The scriptures in my view set for five principle mechanism of priesthood transmittal. They are first by inheritance, second by appointment, third by investiture, fourth by anointing and fifth by oath and covenant from God. All of these mechanisms are mentioned or alluded to in the foundational stories of the chosen seed. The stories of Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel, as set forth in the Book of Genesis. That strange book, so full of familiar tales, which when one actually reads them turn out to be full of unfamiliar details, that sometime gives us pause and discomfort.

Priesthood by Inheritance:

Let me review these stories with the purpose of highlighting in them how the priesthood was transmitted from parent to child as an inheritance. We all recall the story of Abraham and Sarah, more or less, how at age ninety Abram was visited by God. How God made a covenant with him. How God changed his name to Abraham. How He made him a father of many nations and gave him Canaan as an everlasting inheritance. But, what is a little jarring when we actually read the story is that God made a distinct and separate covenant with Sarai as well. God changed her name to Sarah, to signify that she would become, no only a "mother of nations; but that kings should come of her." (Gen. 17:16.)

The first, and perhaps most important question raised by this story relates to God's covenant. What was the content, nature and purpose of the promise or covenant that God made with Abraham and Sarah? While the answer to this is implicit in the stories of the Old and New Testaments, it was made explicit by Joseph Smith in his version of these foundational stories as they appear in the Pearl of Great Price, and in the Inspired Translation of Genesis 14, where we are told that God promised the priesthood to Enoch and his posterity, and that

> everyone being ordained after this order and calling should have power, by faith, to break mountains, to divide seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God. (JST Gen. 14:30-31)

Melchizedek, as a descendant of Enoch, later obtained this priesthood and

received power over nature:

> Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched fire. And thus, having been approved of God, he was ordained an high priest after the order God made with Enoch, it being after the order of the Son of God. (JST Gen. 14:26-27.)

Abraham, too, having "sought for the blessings of the fathers, and the right whereunto [he] should be ordained to administer the same . . . and to be a father of many nations, a prince of peace . . . become a rightful heir, a High Priest, holding the right belonging to the fathers." (Abr. 1:2.)

But the point I wish to emphasize here is that these Mormon texts, when read together with the King James Bible Version imply that Sarah too obtained the priesthood, for her name was changed to mean princess, princess of peace, and she is called a mother of many nations, a title equivalent to Abraham's.

We do not pick up the involvement of Sarah, Rebekah and Rachel with the priesthood, because I think we are inclined to read these stories with a patriarchal prejudice inherent in our religious training, but even with this bias, we usually become aware in these old stories of certain angularities, certain curious statements, or odd juxtapositions of ideas which we are likely to pass over in as irrelevant, peculiarities or perhaps errors in the text. If we were to pause on these portions, perhaps certain questions would present themselves to us. For example, why if Abraham was the descendant of Enoch would not any of his sons have been able to inherit the right of priesthood? In other words, to become the chosen seed. Why did the child have to be Sarah's child as well? Abraham himself suggested as much when he asked God why the covenant could not be established with Ishmael, "Oh, that Ishmael might be before thee?" (Gen. 17:18). Why not?

The answer is that Ishmael, though Abraham's son, was not Sarah's son. God had not made his covenant with Abraham alone; he had also made a covenant with Sarah on an equal footing with him. The chosen seed of those who were to inherit the right of priesthood was to be her seed as well as his. But the story suggests something more revolutionary than this.

It suggests that in the culture of Abraham and Sarah the right to the priesthood was not passed on through the father, but through the mother. I believe that this hypothesis explains to some extent why the Book of Genesis seems overstocked with stories of courtship and marriage, and is so preoccupied with reassuring us that Isaac and Jacob particularly married the right women. The evidence, I think, is sufficient to justify this hypothesis.

I wish first to examine the evidence that exists in the stories of Sarah and her suitors: Pharaoh the King of Egypt, Abimelech the King of Gerar, and Yahweh the King of Heaven.

In the twelfth chapter of Genesis we are told how Abraham and Sarah journeyed to Egypt, where Abraham tells the emissaries of the Pharaoh's court that Sarah is his sister. This is only a half truth; Sarah was really his half-sister, as well as his wife. This strange detail, that Abraham and Sarah had different mothers but the same father, is important. It evidences that their native culture was a matrilineal one, where children of the same father, but different mothers, could marry. But what meaning could this have in light of the stories of Sarah's and her royal suitors, who pursued her as a great price, even when she was old?

I think the answer lies in understanding the rituals of the sacred marriage, the hieros gamos. During this period in this local it was not uncommon for a king to seek a ritual marriage with a priestess in order to imitate the divine union of the god and the goddess. Such a marriage was looked upon as a sacred ordinance that could guarantee peace, fertility and prosperity to the kingdom. Both Pharaoh's and Abimelech's interest in Sarah, considering her maturity, are plausible in terms of this custom. Both Pharaoh

and Abimelech are presented in the story as being Sarah's suitors, not because of her beauty, even is age could not whither her, nor custom stale her infinite variety, but to establish that kings sought Sarah for the priestly inheritance she could confer on her posterity, and this echoes certain statements made in our own texts about Egyptus, the daughter of Ham, being thought to have the power through inheritance to pass on the priestly right to the descendants of Ham, who claimed the priesthood as part of their royal office in Egypt. Sarah's only successful royal suitor is Yahweh himself. Traditionally it is understood that Yahweh performed a miracle, that allowed Abraham to beget a child on the barren Sarah. But the story strongly implies that Yahweh visited and had intercourse with Sarah in order to produce Isaac, the chosen seed who was then presented to Abraham as his adopted son in fulfillment of God's promise. I know that this is extremely shocking, but that is what the text seems to say.

In Genesis 18:14 God makes Abraham this promise, "I will return unto thee, according to the time of life, and Sarah shall have a son." Why did God have to return at the time of life? Can He not do miracles without being present? Genesis 21:1 says that returned and visited Sarah. I have been informed that the word "visited" here is translated from a Hebrew word that serves as a euphemism for the sex act. But even if this were not so, it is strange that the story represents the Lord as the one to visit Sarah. One would have expected Abraham to have made this visit, "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son." (Gen. 21:1-2.) Had this been written about any character than Yahweh, its implications would have been less troubling to admit. Here we have the same pattern that is asserted in the New Testament with the birth of Jesus Christ.

These three stories suggest that Sarah was the priestess, whose marriage to the king would bring about the hieros gamos, the sacred marriages that rejuvenates the kingdom. She is sought after by earthly kings for this reason. She is united with the heavenly King for this reason. The story implies that Yahweh, as her divine Consort, descends to her, marries her, begets of her the child of promise, the chosen seed in order to guarantee to his kingdom on earth peace, prosperity and fertility and spiritual blessing. In light of this interpretation Isaac becomes a hero, but not a divine being, for the story does not say of Isaac that he was conceived by the power of God; Sarah the mortal is not transfigured as was Mary. In this story God comes to the mortal princess, the mortal is not brought to the God. And Abraham appears to be given a new relationship with God through his sacrifice in agreeing to the marriage. Abraham becomes the adoptive father of the chosen seed, which becomes his posterity through the covenant which all three have entered into.

My point in bringing this thing up, this admittedly strange, unusual, perhaps even offensive interpretation, is that the stories of Sarah and her suitors suggest that she, and not Abraham, was the vessel through which the rights of the priesthood were transmitted. This is further substantiated by the portrayal in the story of Abraham's concern that Isaac marry a woman of his and Sarah's family.

The story is that Abraham sends his servant Eleazar back to his and Sarah's ancestral home. Abraham's brother is Nahor. Nahor married Milcha and they had a son Bethuel. That makes Bethuel, Abraham's nephew. Bethuel's daughter is Rebekah. One of the peculiar details about this story is that Rebekah is announced, not merely as the daughter of Bethuel, but as the daughter of "Bethuel, the son of Milcha, the wife of Nahor" (Gen. 24:15). The story is concerned that we be aware of Rebekah's lineage through her mother. This is evidence, I believe, that the story was originally not patrilocal and patrilineal, but matrilocal and matrilineal. The implication is that Rebekah's inheritance is to be transmitted to her from her grandmother. There is more. After Rebekah meets and converses with Abraham's servant for the first time,

the story says, "The damsel ran and told them of her mother's house these things" (Gen. 24:28). In a matrilocal culture, one's house is the house of one's mother, not one's father. Moreover, the negotiations for the marriage of Rebekah and Isaac are carried on with Rebekah's brother, not her father. This is so, even though her father is mentioned as joining in the negotiations in a secondary way. In a matrilineal society the brother would hold to this more favored position, because he would be an heir of his mother, even though he might not be able to pass on the inheritance, unless he married an heiress. Also, after Rebekah accepts the marriage proposal, Abraham favors with gifts, not Rebekah's father, but her mother and brother.

Finally there is the evidence of Abraham's concerned that Rebekah agree to leave home, to live with Isaac. This would not be of concern in a patrilocal culture, where that would be expected, but only in a matrilocal culture where the norm would be for the man to leave his home and live in the house of the bride's mother. Moreover, when Rebekah arrives in Canaan she sets up residence in Sarah's tent, suggesting that she is being ensconced in the deceased Sarah's place as her rightful heir.

All this evidence is fortified in the story of Esau and Jacob. Rebekah, like Sarah before her, is concerned about the right wife for her sons, both of whom are rightful heirs to the priesthood. But in this story to Rebekah's displeasure Esau marries into the wrong family. While Jacob in keeping with Rebekah's wishes returns to the ancestral home and marries two of his mother's nieces.

Then we are told the peculiar story of Rachel and her family idols. Rachel considers these idols her inheritance, and sits on them, so that the father cannot find them. She takes them with her when she departs for Canaan with Leah and Jacob. Argument has been made by various scholars that this story signifies that Rachel, as the youngest daughter, and not Leah was the rightful heiress of the priestly inheritance. It has also been suggested by some scholars that these idols were not worshiped, but were rather holy objects, like the Urim and Thummin used for divination.

I have presented all this as evidence of the fact that the right to the priesthood, considered an essential prerequisite to the receipt and exercise of priestly authority, was passed on in matrilineal succession, possibly by rite of ultimogeniture and that it was the inheritance of the youngest female and that Sarah, Rebekah and Rachel were heiresses of this right. This evidence further suggests that those who were ordained to the priesthood of God had first to acquire the rights to this priesthood from their mothers, as vessels of this priestly authority.

Later in the time of Moses a patrilineal priesthood right was conferred on the House of Levi and the sons of Aaron. But the existence of such a patrilineal right was not necessarily exclusive. It could have existed side by side with the more ancient matrilineal right. With the advent of Christianity the emphasis on lineal priesthood rights was eclipsed or supplanted. The exclusivity of Hebrew claim to the priesthood was swept away. Gentiles were given access to God's priesthood or gospel covenant through Jesus Christ, the messenger of the covenant, who was proclaimed a light, not only to Israel, but to the Gentiles. Paul write in his letter to the Galatians, whose authority has not been seriously questioned by scholars,

> Tell me, ye that desire to be under the law, do ye not hear the law? For its is written, that Abraham had two sons, the one by a bondmaid, and the other by a freewoman, but he [Ishmael] who was of the bondwoman was born after the flesh; but he [Isaac] born of the freewoman was by promise (Gal. 4:21–23)
>
> Now we as [Christians], as Isaac was, are the children of promise [that is, children of the covenant]. But as then he that was born after the flesh [that is, the Jews] persecute him that was born after the Spirit

[that is, the Christians] (Gal. 4:28-29).

Modern Mormon scriptures acknowledges that priesthood rights are lineal. D&C 86 states,

> Therefore, thus saith the Lord unto you with whom the priesthood hath continued through the lineage of your fathers -- For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God -- Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things as spoken by the mouths of all the holy prophets since the world began. (D&C 86:8-10).

The reference here is to a patrilineal priesthood.

Nothing is said in the Doctrine and Covenants of a matrilineal priesthood, except perhaps allegorically, In Section 113:7 which contains an answer to the question about the meaning of the passage in Isaiah that says, "Put on thy strength, O Zion" (Isa. 52:2). According to that passage "'To put on thy strength' is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that part which she had lost" (D&C 113:7). But, though allegorical the feminine pronouns do suggest that the rights of the priesthood, or at least certain rights of the priesthood, could have been transmitted, or may have had something to do with transmittal in matrilineal, rather than patrilineal succession.

Priesthood by Appointment

The inheritance of priesthood rights was a prerequisite to further priestly dignities whose transmittal was by appointment, blessing or ordination. This is made explicit in the story of the birthright conflict between Rebekah's twins, Esau and Jacob. As they grew, Isaac favored his elder son, while Rebekah favored her younger. The story implies by this portrayal that the family was divided on the succession issue. Was it patrilineal and primogeniturative and, therefore, did it point to Esau, or was it matrilineal and ultimogeniturative and, therefore, point to Jacob?

In this story God seems to have confirmed the matrilineal concept. The story makes it clear that Rebekah and Jacob stole nothing; they were claiming their due. For example, we are told that while her sons were yet in utero, Rebekah was told by God that the younger would rule over the elder. Then we are told that Esau sold his birthright to Jacob for a pot of lentil soup. Then comes the story of how Jacob dresses in skins to trick the blind Isaac into believing that he is blessing his hairy son Esau, when it is in fact Jacob in disguise. But after Isaac learns that he has been tricked, he has no cursing for Rebekah or Jacob. In fact, he acknowledges the hand of God in the affair, comforts his son Esau and reconfirms Jacob's appointment.

The point of this, is that Rebekah, although quite certain of her position on succession of the priesthood rights, does not deny, disparage or denigrate Isaac's right to confer the priesthood by blessing upon one of her sons. In fact, this blessing or ordination is so important that Rebekah is willing to deceive her husband and put herself and her younger son at odds with Esau in order to assure that Jacob gets this blessing. For her the inheritance alone was not sufficient.

Thus, Jacob received a blessing or ordination very similar to what was given to his father Isaac by his grandfather Abraham, and to his grandfather Abraham by Melchizedek which some traditions identify with Shem, the son of Noah. In Joseph Smith's version of Genesis there exists a passage that implies that the blessing given to Abraham, Isaac and Jacob was, in fact, an ordination to the priestly order, "And now he [Melchizedek] lifted his voice and blessed Abram, being the high priest . . . and gave to him riches, honors and lands for an everlasting inheritance" (JST Gen. 14:37,40). Abraham, as an

heir of the priesthood, was blessed to the priestly order. This view was expressed by Joseph Smith, "Abraham says to Melchizedek, I believe all thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a priesthood" (TPJS, pp. 322-323).

In the Pearl of Great Price this same story is told. Abraham who was an heir, became a rightful heir by virtue of his ordination by Melchizedek. But what is usually overlooked in these stories is the fact that Rebekah, too, is presented as the recipient of such a blessing or ordination. In Genesis 24:60 the story states, "And they [that is, the mother and the brother of Rebekah] blessed Rebekah and said unto her, . . . be though the mother of thousands of millions, and let thy seed possess the gate of those which hate them" (Gen. 24:60). This is virtually the same language used in the story to set forth God's blessing to Sarah. However, there is little other evidence of the ordination of women in the old stories.

The modern evidence is also slim, but there is some.

[End of Side One]

In this context the designation appears to be without priestly significance. But later in the 1840's, when the Relief Society was organized, Joseph Smith read the Elect Lady revelation and stated that Emma was called the Elect Lady because she was elected to preside. Joseph stated that Emma had been ordained at the time D&C 25 had been given back in July 1830. On this occasion John Taylor ordained Emma's counselors in the Relief Society. Later Church Leaders have denied that these ordinations had priesthood significance. They are now considered to have been mere settings apart to callings in the Relief Society.

Nevertheless, there is something about the priesthood that perhaps may shed some light on ordinations why ordinations may have not been extended to women in the Church on a generally basis. It appears from the foundational stories that the priesthood restored by Peter, James and John was only a provisional priesthood, sufficient to administer the basic gospel ordinances, to organize and maintain the Church, and to build the temple, where according to Joseph Smith Elijah was to come and restore the fullness of the priesthood to Church members. In October 1840 Joseph Smith stated, "Elijah was the last prophet that held the keys of the Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of the Priesthood, in order that all of the ordinances may be attended to in righteousness" (TPJS, p. 172). In June 1843 Joseph Smith stated, that to obtain the fullness of the priesthood, one had to get it the same way "Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord" (TPJS, p. 308).

The evidence of the ordination of women to the priesthood is scanty, but there is enough, I think, to establish at least a very weak precedent for the transmittal of priesthood authority to women by appointment, blessing or ordination. But more importantly, that it appears from the statements of Joseph Smith that ordination to the priesthood was only a provisional measure anyway and it was intended the priesthood be conferred upon men and women by way of the temple endowment. Joseph Smith meant for the endowment and the fullness of the keys of the priesthood to be conferred upon and exercised by men and women alike.

Priesthood by Investiture:

The idea that certain priesthood prerogatives are transmitted by investiture, that is by enrobing in priestly clothing, is suggested in the foundational stories. In Genesis 3:21 God makes a coat of skins for Adam and Eve. In the temple ceremony initiates are told that these garments are the garments of the holy priesthood and confer special powers on those who are ceremonially clothed in them as part of the being endowed.

In Genesis 9:28 there is the story of Ham and how he is punished for seeing his father's nakedness, which Shem and Japeth cover with a garment.

Joseph Smith explained that the garment was the garment of the priesthood and that Ham had tried to obtain this and its attendant priestly prerogatives by force and that Shem and Japeth had restored it to their father.

In the story of Esau and Jacob, Rebekah's trick involved the clothing of Jacob in skins, so that he would appear to the blind Isaac to be the elder Esau. I wonder if this story, like the Noah and Ham story, is not a parable about the priestly garment? Perhaps Jacob obtained the garment and its attendant priestly rights, and Isaac is portrayed as confirming or ratifying the transmittal of these rights.

At any rate, nothing more is mentioned about a garment until Genesis 37:3. Jacob loved his son Joseph more than all his other children and gave him a coat, or made him a coat of many colors. Nibley has written that this coat was not, in fact, a coat of many colors, but an ornamented coat, a replica of the ancient priesthood garment. Assuming this were so, then the passage would signify that Jacob had conferred upon his favorite son Joseph certain priesthood blessings by this act of investiture.

However, I have found no reference in the stories to a woman's, other than Eve, having received the garment of the priesthood. However, the temple ceremony as an oral representation of the Mormon version of the foundational stories of Adam and Eve presents clear evidence that the garment of the priesthood with its attendant priestly rights and blessings is as much for women as for men. In fact, the language of the temple ceremony attaches enormous significance to the garment and the other priestly robes. For as temple initiates are told that with the robe on the right shoulder the invested initiate, man or woman, can "officiate in all of the ordinances of the Melchizedek Priesthood." The endowment occasionally treats men differently from women, but not in this instance. If the statement is to have any significance for males, it must have the same significance for females.

Priesthood by Anointing:

Anointing, like investiture, is a mechanism of priesthood transmittal that appears throughout the Old and New Testaments, but not directly in the Genesis stories, where the word "anointing" is not used. However, in Genesis 28:18, we are told that Jacob dreamed of a ladder on which the angels of God ascended and descended, and that in this same dream God appear to him and promised to be with him always. When Jacob awoke he was afraid;

> How dreadful is this place! this is none other than the house of God; this is the very gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set to up for a pillar, and poured oil upon the top of it" (Gen. 28:17-18).

Later in Genesis 35:14, after God again appeared to Jacob he again "set up a pillar of stone . . . and poured a drink offering thereon, and he poured oil thereon." This latter statement implies that the anointings were in the nature of libations and not ordinations. Yet, in both instances the pouring of oil is associated with a theophany, a covenant from God, and the outpouring upon Jacob of a divine blessing.

However, in the other books of the Old Testament anointings appear prominently, as a means of consecrating objects, such as the tabernacle and its furniture, shields, as well as prophets, priests and kings. Oil becomes so important in this regard that it is made a crime to compound it. The effect produced by the anointing is to render the anointed one sacrosanct. In Psalms the anointing becomes metaphor for the bestowal of divine favor. It signifies the outpouring of God's Holy Spirit.

However, there is no mention, that I have found, in these stories of the anointing of women. Nevertheless, the temple ceremony, which as I said, must be seen in Mormonism as another version of the foundational story of Adam and Eve, the anointing is prominent, not only in the initiatory ordinances, but as

stated in the ceremony as one of the crowning blessings promised the initiates, the final anointing to the status of kings and priests and queens and priestesses.

Again, Mormon ritual practice establishes the propriety of anointing women to the status of queens and priestesses, the language of the ritual states that the women are anointed queens and priestesses to their husbands, while men are anointed kings and priests to God. One interpretation of this difference in language is that women are being reduced to a second class priesthood, while men are made subordinate to God, women are being made subordinate to men. There is another interpretation. When the woman is anointed a queen and priestess, she is receiving the blessings of Sarah and of Eve. She becomes a priestess after that order. As I have suggested previously such a priestess is a candidate for the hieros gamos, the sacred marriage with God. That is why in the temple the women are veiled, not because they are inferior, but because as priestesses they represent the Goddess whose identity is veiled and whose face is hidden, but who is adorned as the bride of the Heavenly King. When in the temple a woman is anointed to be a queen and priestess to her husband, she is the substitute for the Goddess and is being married to her earthly husband, thereby connecting him with the Divine, but she is also being anointed to a queen and priestess to her heavenly Husband. Like Eve, Sarah, Rebekah and Rachel, the woman is the bride of God, and the man is the groom of the Goddess. The temple ceremony is not primarily a means to establish relationships among mortals, but a means to prepare and initiate mortals into a new relationship with the Deity.

Priesthood by Oath and Covenant:

The transmittal of the priesthood by an oath and covenant is common in the Genesis account. God promises the priesthood to an individual and seals it with an oath, which God swears by himself, since there is nothing greater that he can swear by. This pattern was followed with Abraham, Isaac and Jacob. The writer of the New Testament Book of Hebrews explains that

> when God made promise to Abraham, because he [God] could swear by no greater, he swore by himself, saying, Surely blessing I will bless and multiplying I will multiply thee. And so after [Abraham] had patiently endured, he obtained the promise. [Now] men, verily, swear by the greater, and an oath for confirmation is the end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, the oath [and covenant] . . . in which it was impossible for God to lie, that we might have a strong consolation, who have fled for refuge to lay hold upon the hopes set before us (Heb. 6:13-18).

Abraham who had apparently endured his trials, received from God the priesthood by an oath and covenant, because God, wishing to show Abraham that his promise was immutable was willing to confirm it by an oath, made upon his own divine name.

The connection between the priesthood and an oath and covenant is familiar to Mormons, but the popular concept of this is all muddled. We are taught that it is the priesthood candidate who makes the oath and covenant, not God. This mistake, I think, stems from Mormon obsession with legalism, with earning salvation, with keeping all the commandments. In this works-oriented light the oath and covenant is not a mechanism of priesthood transmitted, but yet another mechanism of control. It is reduced to a personal commitment to do good works in return for which God will give back everything he has, but the oath and covenant has nothing to do with bargaining for the blessings of heaven on a quid pro quo basis.

The oath and covenant is the basis of a gift, not a contract. God

promises to give as a free gift all that he has, the fullness of the priesthood, including all of its blessings, keys and gifts, including the gift of the sacred marriage, and because he is willing to show that he will not renege on this gift, he invokes upon himself, in his own name, since there is no one greater to enforce the oath, that he would die rather than to break this promise. And, of course, he did die for that very reason.

The oath and covenant is given to confirm upon an individual all that the Father has. D&C 76, speaking of those individuals in the highest glories, states they are priests "after the order of Melchizedek" and that "the Father hath given [them] all things")D&C 76:55,57). This gift of all things is conferred by an oath and covenant according the D&C 84.

That women were intended to be included in this category of priests who obtain all things is clear from D&C 132, where we are told that those who attain the highest glory are both men and women who obtain the fullness of the priesthood. These individuals, male and female, shall be gods because all things are subject to them. These are the inhabitants of the earth who are begotten sons and daughters unto God. I think Joseph Smith had this concept in mind in 1842 when he told the Relief Society of Nauvoo that "the Society should move according to the ancient Priesthood, hence there should be a select society, separate from all the evils of the world, choice, virtuous and holy" (WJS, p. 110). And then Joseph Smith said, that "he was going to make of this society a kingdom of priests as in Enoch's day---as in Paul's day" (WJS, p. 110). The reference to Enoch is instructive, for it was Enoch who received the priesthood by an oath and covenant from God. The evidence then indicates the oath and covenant of the priesthood is intended for men and women alike.

The Fullness of the Priesthood:

The fullness of the priesthood is then the aggregate of all the gifts, prerogatives and authorities of the priesthood that can be transmitted in these various ways: by inheritance, whether by lineage or adoption; by appointment or ordination; by investiture; by anointing; and finally by an oath and covenant by God himself. The fullness of the priesthood is not an end in itself, but a preparation for the sacred marriage by which the king and priest and queen and priestess are united with the Godhead and receive the indwelling of the powers of heaven, the power of God over the elements.

The scriptures are shot through with stories of the miraculous: Abraham viewing the heavens through the Urim and Thummin; Sarah miraculously conceiving Isaac; Rebekah being told by God of the inheritance of Esau and Jacob; Jacob using supernatural, means to increase his herds; Joseph interpreting the dreams of Pharaoh; and Moses yielding divine power to counter the Egyptian priests and lead the Israelites out of bondage. These miracles are shadows of a greater miracle, one along side of which all these others pale in comparison, and that is the miracle of making the unholy holy, the profane sacred, the sinful righteous, the dead alive, the human divine. It is nothing less than the miracle of the transformation of women and men into Goddesses and Gods.

The Priesthood and the Church Today:

These foundational stories depict strange people in strange places, doing and saying strange things, but it is clear that they are mature men and women, struggling in the world to do the will of God. The problem with the Church today is that in its modern pronouncements it promulgates a view of the world that is decidedly not mature. It expects people to conform to a picture of perfection that is juvenile, lifeless and flat. It is as if we were expected always to look and act as we might just at the moment when we are sitting for a family photograph at an Olin Mills studio. The stresses many women feel in the Church do not actually stem from a premeditated program of female disparagement or persecution, but from the larger problem in our Church of

arrested personal development. These stresses are also felt by many men, who for one reason or another do not hold or cannot draw satisfaction from positions of authority in the Church's power structure. These stresses are generated in large measure by the Church bureaucracy's eagle scout mentality, in which all categories are clear, crisp, certain, but woefully inadequate, and spiritually depersonalizing.

The world population is large, and there will always be enough such mentalities who will find the Church's modern, simplistic formula appealing and refreshing. But, as these individuals develop in faith, and as they address themselves to the deeper values set forth in the foundational stories and revelations of Mormonism, they will mature beyond this reductionist view and that is when the Church will have difficulty understanding them, accepting them, appreciating them, loving them, and perhaps even keeping them. Most troubling of all, I think, is the fact that the institutional Church by failing to encourage people to be integrated individuals and by requiring them to conform to its narrow categories of perfection, it refuses to deal with the very real, emotional and intellectual and even sexual crises of its people, crises which often tend to be ignored as nonexistent, or denounced as the products of rebellion, sin or apostasy. While despising the complex problems of adults, corporate Mormonism focuses upon the most simplistic of problems of the young. Admonitions, for example, to maintain pre-marital virginity sometimes reach hysterical levels. But no one addresses such mature sins as failure to achieve intimacy, community, independence, fidelity, or deepening spirituality.

Though we are enthralled with the idea of personal perfection, we are still so comfortable with our own mediocrity that we call it excellence and then recommend it to others as a way of life. We seem to prize pleasantries and superficialities and thrive on shallow platitudes. We believe life can be lived by aphorism like those sprouted by Plautus. We vacillate between panegyric and invective. On the one hand we are told we are special, peculiar, a chosen people, but on the other hand, we are treated as incorrigibles, and threatened with the loss of our blessings, or self-respect, and even our salvation and exaltation, if we do not subscribe to the party line of Church programs. It is as if we are being called to conform, not to the image of God, but to the paste board images projected by corrupted and failed imagination.

The Church does not take much responsibility for the malaise of its members. Nearly always the problems are said to stem from those among the rank and file who are unfaithful and disobedient. This state of affairs is as unacceptable now, as it was two thousand years ago, when it called forth the ringing words of Jesus:

> Woe unto you, . . . hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . ye devour widows' houses, and for pretense make long prayer. . . . ye compass sea and land to make a proselyte, and when he is made, ye make him two fold more a child of hell than yourselves. . . . ye blind guides. . . . [ye] have omitted the weightier matters of the law, judgment, mercy and faith . . . ye strain at a gnat and swallow a camel. . . . ye make clean the outside of the cup and of the platter, but within . . . are full of extortion and excess. . . . ye are like unto whitened sepulchers, which indeed appear beautiful outward, but are full of dead men's bones and of all uncleanness. . . . ye [are] a generation of vipers, how can ye escape the damnation of hell? (Matt. 23:13-33).

We have perhaps lived to see the fulfillment of the dire prophesy of Isaiah, "I will give children to be their princes and babes shall rule over them, and the people shall be oppressed everyone by another" (Isa. 3:4-5).

In these conditions how can our view of the feminine be anything but

childish, trivial and profane. Our attributes and views about women, about their right to the priesthood, about their participation in the priesthood and about the value of their priestly contribution do not partake of the spiritual maturity of our foundational stories and revelations, but are instead contaminated with present arrested adolescence, inadequate religious world-view, which seeks to be the pride and fetish of the modern Church.

Much of the Church priesthood fraternity appears to suffer from a pathological form of spiritual homosexuality, harboring a thinly disguised misogyny, preferring the spiritual companionship of its own sex, refusing to acknowledge its own religious impotence in the face of the spiritual problems and the spiritual power of women. These attitudes and ideas have exposed the whole Church to a condition which is the spiritual equivalent of AIDS. Our life powers are ebbing. Our immune system is collapsing. We are exposed to all the diseases of the modern epoch. We have become self-absorbed, self-righteous, self-congratulatory, self-serving, self-pitying, self-worshipping, self-deceived, and self-destructive.

For us healthy and mature spiritual progress appears to be a thing of the past. We seem enable to respond, except perhaps to cling ever more fiercely to our old placeboes. The Church cannot regain its wellbeing until Mormons are allowed and encouraged to individuate; that is, to mature to full personhood. And I do not believe there can be any more great spiritual outpourings for the Church until men and women both are allowed to function in an unfettered way, as joint heirs, joint holders and joint ministers of the fullness of the priesthood. I believe this can still happen, but I must candidly say that I am haunted by pessimism, by the fear that it is already too late. I pray to God that I am wrong, and that Mormonism is not dying from within. (Applause)

QUESTION AND ANSWER PERIOD

Moderator: Thank you, Paul. We have a few minutes that Paul could entertain questions. You notice in your program there is not response or comments from anybody. So, if anyone has a question, feel free---

Question: In any of your texts does it give of the oath and covenant of the priesthood for men or women?

Toscano: Well, no. Because I believe that the oath and covenant was referred to by -- ah, very early, at the time I think the apostles were first ordained in 1835, where it talked about -- earlier than that in the scriptures, but I think that the oath and covenant is words said by God to the candidate, and that he makes a promise to them. And I have never read any words that would -- ah, that are purported to be the words that God would say, except perhaps, 'Well done, thou good and faithful servant,' or 'Enter ye into thy rest,' or, you know, there are a lot of ways, I suppose, that Jesus could make, or God could make the oath and covenant.

Question: I'm wondering if the question you raised that says -- if you ever looked deeply at the foundational stories as roots of Fundamentalism -- a very parallel thing, because it has been my experience that there is a very strong parallel there with the priesthood. . . [inaudible]. . .separating it from perhaps the things that happened since that time -- the things followed. There seems such a parallel and a such a tie in with the things of which you've been speaking, that I wonder if you'd like to talk

about that point?

Toscano: Well, the short answer is that I have very little sympathy with the Fundamentalist off-shoots of the Church. I sympathize with them on a personal basis, but theologically I don't see that it is the same thing. In my view it's as if you cut off the tail of the dog, and the tail tries to go over and grow a new dog. I just don't think this is possible. I think that it cannot come through schism. It must come through the restoration of health to the body of Christ by repentance, by a change in our views within the organization, within the structure. I don't see that the idea that going off to the wilderness and trying to start up something new is an answer to the problem, because all that will do is perpetuate a different form of the problem.

Question: Well, just as I was saying the foundational. . .[inaudible]. . . I concur with the things you just said---

Toscano: Well---

Question: I was saying there can be no organization without. . .[inaudible].

Toscano: Well, then I would agree with that view. Yes?

Question: [Inaudible]. . .[do you] think Jesus Christ would have been the First Born and only Son of God in the flesh.?

Toscano: No, I don't. It's more complicated than that. I assert that Isaac was -- and, of course, this little insight is certainly unnecessary to the analysis on women and the priesthood. It is a little tidbit which I threw in. But, I -- what I'm trying to do -- ah, the reason I threw it in, is not because it is a little tidbit, but because it reenforces the idea of the sacred marriage, and the idea that God is not really trifling with us. And I think -- but I don't think He was the only -- Jesus is the Only Begotten Son of God, because he was conceived by the power of God and he was God before. But, I don't think that there is a contradiction, just a semantical -- I mean, I think, what we're bumping up against to is a term of art, which appears in the scriptures -- it's very ancient, perhaps from before Isaac when it might have been used differently. Yes, John?

Question: Paul, you've mentioned the Church several times, and I would like to know exactly what do you mean by that?

Toscano: I mean the members of the Church. I do not necessarily mean what we all hope I mean. (Laughter) But it includes everybody. From the highest to the least ordained. It means that we have all of us found some kind of satisfaction in the present power structure, which we are unwilling to give up. More and more people don't find satisfaction in that, and therefore, there may be some day a change, but the fact, is that change will have to be

initiated finally by God. But, I don't -- I mean the leaders. I mean the bureaucracy, the civil service, so to speak. I mean the local leadership. I mean the rank and file.

Question: [Inaudible]

Toscano: Well, I think this is really -- no, I'm not -- I speak in hyperbolic language. I draw, I draw -- and you realize this and this is a metaphor. This is a trophe. It's a way of speaking, because it expresses how we feel. It also draws attention to situations which people who are blind to them unless you paint them in stark and vivid colors. It is not meant to be an indictment. I do not believe the Brethren are malicious. I do not believe they are acting out of some kind of desire to hurt people. I believe it is an institutional or part of the institution, a problem. We are truncated in our growth and I said what I did in a strong way, because I am only speaking to a few people, and I doubt if it will really -- I have doubt about my ability to be the agent or participant in any kind of change. And so in a sense out of my own frustration I may -- I resort to hyperbola, and then I did then quote Jesus, who did set a precedent for that usage.

Question: I admit, perhaps, people still might have a question, because people like to know that they are not being oppressed.

Toscano: Yes, there is that possibility. (Laughter) You've asked a lot of questions,and I've given a lot of tentative answers, and I'm through, I've had it. If you have other questions, I'll be here for a few minutes, but I suggest that you question that attitude of questioning. (Laughter)

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FILE NAME:FULNESS.SEC

Juvenile Instructor, Vol 15:111
Article entitled: "Temples"
Daniel Tyler
15 May 1880

In my last [article in this series of articles on the temple] I showed you how particular the Lord was about having everything [ordinance-wise performed in a temple] recorded and witnessed. This strictness is not confined to those two items, but the Lord has always been very particular to have things done "according to the pattern" He has given. In a revelation given on the 19th of January, 1841, He says:

> For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood.

Perhaps some of my young readers may enquire if Joseph Smith previous to the giving of this revelation was not an Apostle, which is the highest grade

of priesthood in the Church, as well as Prophet, Seer and Revelator, and if there were not a quorum of Twelve Apostles, a Patriarch and a quorum of Seventies as well as Elders, Priests, Teachers and Deacons.
Yes, my young friends, all these authorities were in the Church; yea, more, they had received endowments in the Kirtland Temple, where cloven tongues as of fire sat upon many, and they spoke with the power of God, and saw many marvelous things, brief mention of which has heretofore been made. While Joseph Smith was an Apostle he was also the chief of the Apostles, and presided over the Apostles and over the whole Church, as is stated in the Doctrine and Covenants, sec. cvii., par. 91-92. The question then arises, What is meant by the fullness of the priesthood?
It does not mean any special office above that of Apostles, but that there were powers belonging to the different grades of priesthood which had not been conferred. They had no temple, no baptismal font, no administration for the dead, no endowments, no place to "reveal ordinances which had been hid from before the world was." As a faint illustration, I will speak of the patriarchal priesthood, and say that every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children, and without such blessing is not a recognized patriarch. This doctrine may be new to some of you, but whether or not, it is true.
But all faithful patriarchs have not the fullness of that priesthood. By virtue of a patriarchal blessing the patriarch thus created receives power to renew unto his posterity the rights conferred upon him; but he cannot confer patriarchal blessings outside his own lineage or rather beyond his immediate descendants; while those especially ordained to bless the people may bless all kindreds of the earth, and the Patriarch to the Church is recognized as the Patriarch of all Patriarchs.
In like manner men may be ordained to other grades of priesthood without obtaining a fullness thereof. The Lord informed the prophet that the temples were the places to receive "the fullness of the priesthood." He said: "for a baptismal font there is not upon the earth, that my Saints may be baptized for those who are dead; for this ordinance belongeth to my house," (a temple) "and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."
These additional powers include all of the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things-"the fullness of the holy priesthood" to be restored.

FILE NAME: KINGS

Blessings of the Fulness of the Priesthood
As seen by the Prophet Isaiah

|c49|v0 Messiah shall be a light to the Gentiles and shall free the **prisoners**--Israel shall be gathered with power in the last days--**Kings** shall be their **nursing fathers**--Compare 1 Nephi 21.

Gospel Mysteries

|v1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

We are all foreordained and known unto the Lord, and we shall all recognize that the Lord has called us all from the womb, and made mention of our name.

We were foreordained from the very beginning to receive a fullness of the Priesthood, which is a fullness of the father. Our names are mentioned: Ordinance of Naming and blessing of infants and temple blessings....

|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

|v3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

We all take upon ourselves to be the Lords servants, pointing to the mortal ministry of Jesus Christ as did John the Baptist and all the holy prophets and righteous fathers before him, for the blessings of the Father through the Son. And like all the Prophets and righteous fathers since the Saviors mortal ministry, we as servants and Elias point to the Son's Second coming. Where he shall come in glory. And we prepare the Saints not only with baptism, and the Holy Ghost, but the fulness of all the Priesthood blessings found in the holy temple, that when he comes we shall be like him. And when he shows the Father unto us we shall be like him too.

|v3 And said unto me, Thou art my servant, **O Israel**, **in whom I will be glorified.**

How is the Lord glorified? He told Moses, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of man**.

Who is the Lord talking to, in whom he will be glorified?
His servant Israel [the children of Israel]. Through the posterity of Abraham, Isaac and Jacob... The Lord will give these people immortality and eternal life as he gave Abraham and Sarah and promised to all their posterity.

In Doctrine and Covenants section 132 verse 37 the Lord brings further light of what he means by being **glorified and bring to pass the immortality and eternal life of his children**,
"**Abraham** received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; **as Isaac and also Jacob did** none other things than that which they were commanded; and because they did none other things than that which they were commanded, **they have entered into their exaltation**, **according to the promises**, **and sit upon thrones**, **and are not angels but are gods**."

|v4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

As long as every Prophet, Elias, or Father, Mother, Brother or Sister knows that there is one more soul to be saved, one more soul to receive all the

blessings of the Priesthood and the fulness of the Father. There Labor is in vain. For what Father or Mother having received there Exaltation like Abraham and sees his children or grandchildren truly has a fulness of joy. No one for all their children and grandchildren and great-grandchildren to the latest generation are engraven on their hands and they know them and are doing everything in there power to help them receive the Fulness of the Priesthood which is a fulness of the fathers even the greatest father of us all, God our heavenly Father.

Was this not Christ mission, to bring us back unto the fulness of The Father. Thus each Prophet, Elias, Father and Mother takes the same image as Christ and Abraham, Adam and Elohim, to bring to pass the immortality and eternal lives of their children.... We can never have a fulness of Joy until every last child or brother or sister has the opportunity to live the life that the Fathers and Mothers live.

|v5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob [the house of Israel] again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

|v6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to **restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

What is the **light** that the Lord promised Isaiah should be to raise up [all] the tribes of Jacob, and to restore the preserved of Israel:

The Lord also promised that Isaiah would give the same **light to the Gentiles,** that Isaiah would be **the Salvation to the end of the earth.**
Isaiah is told that he would give some special **light** to raise up the tribes of [Israel] to a new elevation, a new height, a zenith. He was then told that he would give this same light to the Gentiles. The Lord then explains that this light would be the Capstone of salvation to the end of the earth.
In other words the light that Isaiah is about to share with us will be very great, the capstone of the blessings of the Father the Capstone of Salvation and exaltation to the children of Fathers, Adam, Noah, Abraham, Isaac, Jacob or all the tribes of Israel and that these great blessings of the Fathers even of God the Eternal would be given to the Gentiles as well for a great purpose.

The Lord finally tell Isaiah that this Light is so important that he shall be the Lord's salvation to the end of the Earth.

What does this mean? We know that the Lord Glory is, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of [my children]."**

Isaiah is going to shed light to help all the Fathers children receive the Capstone blessings of the Priesthood to raise up the tribes of Israel and the Gentiles to receive the fulness of the Priesthood and the fulness of the Father....

|v7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is

faithful, and the Holy One of Israel, and he shall choose thee.

The LORD has chosen us because we are his children and he wants his children, to be awakened to the truth and receive all the blessings which he has to offer, that we may be like him. For what parent having children doesn't want them to grow up and be like them possessing all that they have and are.... These are the blessings of eternity.

|v8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;
We have the promises of the Fathers, of Adam, Noah, Abraham, Isaac and Jacob. And the now the Lord, through Isaiah is telling us that we should again receive and inherit the great promises of the Fathers which have become desolate. Of which the Lord said,"In an acceptable time (1) **have I heard thee**, and **in a day of salvation have** (2) **I helped thee**: and (3) **I will preserve thee**, and (4) **give thee for a covenant of the people**, (5) to **establish the earth**, (6) **to cause to inherit the desolate heritages;** because we are his children.

We now know why we are to receive the fullness of the blessings of the Priesthood, a fullness of our anointings, a the fulness of the Fathers even God the Eternal Father and Jesus Christ whom he hath sent.

And when we have received a fullness of the blessings of the Lord, then what does the He expect us to do with them...

Christ himself gives us the answer. He said:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
For I have given you an example, that ye should do as I have done to you.
Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
If ye know these things, happy are ye if ye do them.
(John 13:13-17).

Now there are many who have received the key-stone blessings and ordinances of the Fathers, but as Isaiah is about there are not many who have received the Capstone blessings and ordinances of the Fullness of the Priesthood, which is a Fulness of the blessings of the Fathers, even God Our Eternal Father and Jesus Christ whom he hath sent.

And why do we receive these Capstone blessings. 1. So that We ourselves can receive the fulness of the blessings of the Fathers and Mothers and 2. So...

|v9 That thou mayest say to the **prisoners** [those in spirit prison], Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be **in all high places** [all the blessings and ordinances found in the House of our Eternal Father and Fathers Adam, Noah, Abraham, Isaac and Jacob, and even our immediate Fathers and Mothers].

|v10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Here the Lord is telling us the simple truth, that we will no longer be prisoners, that we will no longer hunger or thirst, for he will guide us by the springs of water.

We are his children and he has promised that he will give us all he blessings, all of them to the point that we hunger and thirst no longer for ourselves, because we have the fullness of blessings powers, thrones and principalities as our fathers Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob and our immediate Fathers and we will **"have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods."** For the Lord tells us that he will guide us by the springs of water. And what is our springs of water, it is none other than the fullness of the priesthood, living the same lives that of our Fathers and Mothers, Even our true Spring of Living Water who is God our Eternal Father.

|v11 And I will make all my mountains a way, and my highways shall be exalted.

The Lord has prophesied that the highways where with we shall be exalted will be found in the mountains or in other wards where the Lord has established the Keys of his holy Priesthood, which is the order of the Priesthood after the Order of Melchizedek, which is after the Order of the Son of God, which is after the Order of God our Father our Spring.

|v12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

|v13 **Sing, O heavens; and be joyful, O earth;** and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Here we see the unnumbered multitudes found in heaven and earth who are in prison are to receive a blessings at the Hand of the Priesthood, the fulness of the Priesthood of God our Father in the Mountains: For it is here that the LORD Will comfort his people [his Children] and will have mercy upon his afflicted [who many of his children have not had the opportunity to receive of his fulness but are in prisons having only receive portions of light, but need all light even the Capstone light of the Fulness of the Father and of the Son and of the Holy Ghost even the fulness of the Priesthood to enter the same blessings as Abraham, Isaac, Jacob and the Fathers even God the Eternal Father and Jesus Christ whom he has sent.

|v14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

And because these blessings have become desolate and there are many prisoners the people cry and Zion, [those who have received the Key-stone blessings] say the LORD hath forsaken us and forgotten me and I am left here in this prison and there is none to bring me to salvation and exaltation.....
But the Lord having no fulness of joy, without his faithful children told Isaiah that he would teach us the greater light and bring even the Lord his Salvation unto the end of the earth [those things telestial and terrestrial], and bring us to the light of the celestial, the fulness of the Priesthood for all the worthy children of the Fathers and God the Eternal Father.

For said he,

|v15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.
|v16 Behold, I have graven thee upon the palms of my hands; thy walls are

continually before me.

We are the Lords children and it greaves him when we are stopped from progressing to him. But he has not forgotten us but will bless us with a fulness of his great blessings. For our prayers are before him always.

|v17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

We shall be clothed and cloth those who are in prison with the fulness of the Priesthood. For we are the bride of the bridegroom and if the bridegroom is to receive the fulness of the blessings of the Priesthood or the Father, he must receive them with the bride, for they must receive them together or not at all. Therefore these blessings must be extended to all the faithful for the bridegroom cannot come in glory without the bride.

Therefore let the prisoners go free. Let the bride of the Lord clothe herself with the ornament of the fulness of the Priesthood and all the blessings found in the House of our Heavenly Father, by the hands of his holy Servants.

|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

The un-numbered hosts who have gathered in prison are already to many. The time is far spent and there is little remaining, "even now this prison is to narrow (crowded) by reason of the inhabitants. And because we don't let our dead go free but keep adding to them we have swallowed them up in this great prison and are far, far away from our fathers whom we must surly set free. That the bride may come with the bridegroom. Where the Lord shall be a King of kings and a Lord of lords-a God of gods.

|v20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Now we children of the Fathers, according to the Light which Isaiah hath shown us are saying we don't want to go to the prison which is already to strait or crowded, bless us with the blessings of the Fathers, the blessings of Abraham, Isaac and Jacob and let us break down the prison door of our Father that we might be saved with them and be the true bride at the Bridegrooms Second coming with all the ornaments of the Fulness of the Priesthood lacking nothing.

|v21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

|v22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

We have the responsibility to bring the key-stone blessings to our dead and living who haven't received these blessings, but Isaiah is about to shed a greater light even the Capstone blessings of the Fulness of the Priesthood.

|v23 And **kings** shall be thy **nursing fathers**, and **their queens** thy **nursing mothers**: **they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.**

Here is the further light, Kings shall be thy nursing fathers, and their queens thy nursing mothers. We shall be called up and Anointed Kings and our wives Queens unto their husbands and we shall nurse these captive [do the work for our dead by proxy and bestowing the fulness of the priesthood upon them, making them kings and queens, priests and priestesses unto the Most High God.]

We also learn, by looking at another angle found in Nephi, that Nephi recorded these things for his posterity-his children and his children's children. Not only will our dead bow down to us with their faces toward the earth, and lick up the dust of thy feet. But we fathers will, as Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Lehi, and Nephi bestow these blessings of the Fathers upon our children. Teaching our children to know the Lord as Adam taught Seth and Seth taught Enos all the way to Noah, and as Abraham taught Isaac and Isaac taught Jacob to know the Lord. For do not our children do what we do and say what we say, thus licking up the dust of our feet that they shalt know through the Fathers that the Lord is God. For none will be ashamed that wait upon the Lord for in that day all shall know him from the least (the children) unto the greatest (the fathers) and no man shall need to teach his brother to know the Lord for all shall know him. Because they shall be like him and shall Be King and priests and Queens and Priestesses and shall walk forth out of the prison and be a kingdom of priests and Priestesses a kingdom of Anointed a kingdom of kings and queens to the most high God and Jesus Christ whom he hath sent.....

Also in the Doctrine and Covenants the Lord says,

|v25 For there is a time appointed for every man, according as his works shall be.
|v26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;
|v27 Which our **forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;**
|v28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
(D&C: Section 121:25-29)

|v24 Shall the prey be taken from the mighty, or the lawful captive delivered?
|v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

The Fathers have received a promise, that all their righteous children shall

not be held captive any longer but shall receive the fulness of all the Keystone and Capstone blessings just as they have received them that they might be one with the Father even as the Son is one with the Father.

|v26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. (OldT:Isaiah 49:Heading-26)

|c21|v0 Messiah shall be a light to the Gentiles and shall free the prisoners--Israel shall be gathered with power in the last days--Kings shall be their nursing fathers--Compare Isaiah 49.

|v1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.
|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;
|v3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.
|v4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

|v5 And now, saith the Lord--that formed me from the womb that I should be his servant, to bring Jacob again to him--though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.
|v6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.
|v7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.
|v8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;
|v9 That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.
|v10 They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.
|v11 And I will make all my mountains a way, and my highways shall be exalted.
|v12 And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

|v13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted. |v14 But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me--but he will show that he hath not.

|v15 For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.
|v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.
|v17 Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.
|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.
|v20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.
|v21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?
|v22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
|v23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.
|v24 For shall the prey be taken from the mighty, or the lawful captives delivered?
|v25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.
|v26 And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.
(BofM:1 Nephi 21:Heading-26)

|c6|v0 Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah.

|v1 The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:
|v2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.
|v3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

|v4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.
|v5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

|v6 And now these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
|v7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

|v8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.
|v9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.
|v10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.
|v11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.
|v12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.
|v13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.
|v14 And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.
|v15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodshed, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.
|v16 For shall the prey be taken from the mighty, or the lawful captive delivered?
|v17 But thus saith the Lord: Even the captives of the mighty shall be taken

away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--
|v18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. (BofM:2 Nephi 6:Heading-18)

|c10|v0 Jews shall crucify their God--They shall be scattered until they begin to believe in him--America shall be a land of liberty where no king shall rule--Be reconciled to God and gain salvation through his grace.

|v1 And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.
|v2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.
|v3 Wherefore, as I said unto you, it must needs be expedient that Christ--for in the last night the angel spake unto me that this should be his name--should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him--for thus it behooveth our God, and there is none other nation on earth that would crucify their God. |v4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.
|v5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.
|v6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

|v7 But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.
|v8 And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.
|v9 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?
|v10 But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.
|v11 And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.
|v12 And I will fortify this land against all other nations.
|v13 And he that fighteth against Zion shall perish, saith God.
|v14 For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.
|v15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.
|v16 Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond

and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.
|v17 For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh--
|v18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.
|v19 Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.
|v20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.
|v21 But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.
|v22 For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.
|v23 Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life.
|v24 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.
|v25 Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.
(BofM:2 Nephi 10:Heading-25)

FILE:#21 FULNESS OF THE PRIESTHOOD- IN COMMON WITH WIFE- BRIDE/BRIDEGROOM

The fulness of Christ / The fullness of Priesthood
The fullness of the Father

v11 And he gave some, apostles; and some, prophets: and some, evangelists: and some, pastors and teachers;
v12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;
v13 Till we, **in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;**
v14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Gospel Mysteries

(JST NewT:Ephesians 4:11-14)

v29 And I am sure that, when I come unto you, I shall come in the **fullness** of the blessing of the gospel of Christ.
(NewT:Romans 15:29)

v20 And we beheld the glory of the Son, on the right hand of the Father, and received of his **fulness;**
(D&C: Section 76:20)
v56 They are they who **are priests and kings**, who have received of his **fulness**, and **of his glory;**
(D&C Section 76:56)

v94 They who dwell in his presence are the church of the Firstborn; and they see as they are seen, and know as they are known, having received of his **fulness** and of his grace;
(D&C: Section 76:94)
v16 And I, John, bear record that he received a **fulness** of the glory of the Father;
(D&C: Section 93:16)

v19 I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name **[Christ]**, and in due time receive of his **fulness.**
(D&C: Section 93:19)

v20 For if you keep my commandments you shall receive of his **fulness**, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.
(D&C: Section 93:26)
v15 And that they may grow up in thee, and receive a **fulness** of the Holy Ghost, and be organized according to the laws, and be prepared to obtain every needful thing; **(D&C: Section 109:15)**
|v25 For there is a time appointed for every man, according as his works shall be.
|v26 God shall **give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost**, that has not been revealed since the world was until now;
|v27 Which our **forefathers have <u>awaited with anxious expectation to be revealed in the last times</u>, which their minds were pointed to by the angels, as held in reserve for the <u>fulness of their glory</u>;**
|v28 A time to come in the which **nothing shall be withheld, whether there be one God or many gods, they shall be manifest.**
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
|v30 And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars--
|v31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times--
|v32 According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, **when <u>every man</u> shall enter into his eternal presence and into his immortal rest.**
(D&C: Section 121:25-32)

v28 For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the **fullness of the priesthood.**
(D&C: section 124:28)

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordinances of the temple** they receive **the fulness of the priesthood and are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Rev. 1:6; 5:10.)
(McConkie, Mormon Doctrine, 2nd ed., p. 425.)
v4 And this shall be our covenant--that we will walk in **all** the **ordinances of the Lord.**
(D&C: Section 136:4)

|v7 And verily I say unto you, that the conditions of this law are these: **All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity**, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), **are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.**
(D&C: Section 132:7)

|v30 He that **asketh** in the Spirit asketh according to the will of God; wherefore it is **done even as he asketh.**
(D&C: Section 46:30)

|v98 Until **all shall know me**, who remain, even from the **least unto** the **greatest**, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:
(D&C: Section 84:98)

That we may be sealed up unto the day of redemption, this principle ought. (in its proper place) to be taught, for God hath not revealed any thing to Joseph, but what he will make known unto the Twelve & even the least Saint may know all things as fast as he is able to - bear them. for the day must come when no man need say to his neighbor know ye the Lord for all shall know him (who Remain) from the **least** to the **greatest**, How is this to be done? It is to be done by the **sealing power** & the other comforter spoken of which will be manifest by revelation.
(WJS: p. 4)

|v31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:
|v32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:
|v33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and

write it in their hearts; and will be their God, and they shall be my people.
|v34 **And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me,** from the **least** of them **unto the greatest** of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.
(OldT:Jeremiah 31:31-34)

|v10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
|v11 **And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the <u>least to the greatest.</u> (NewT:Hebrews 8:10-11)**

|v7 Dear Brethren:
|v8 As we have witnessed the expansion of the work of the Lord over the earth, we have been grateful that people of many nations have responded to the message of the restored gospel, and have joined the Church in ever-increasing numbers. This, in turn, has inspired us with a desire **to <u>extend</u> to every worthy member of the Church <u>all</u> of the privileges and blessings which the gospel affords.**
(D&C: Official Declar 2:7-8)

|c7|v0 The **Melchizedek Priesthood brings <u>exaltation</u>** and administers the gospel--It is received with an oath and covenant--Superiority of the Melchizedek over the Aaronic Priesthood--Salvation comes through the intercession of Christ.
(NewT:Hebrews 7:Heading)

. . . . The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (D&C 124:33, 34), and commanded that a temple be built at Nauvoo as a place to "restore again that which was lost unto you, or which he hath taken away, **even the fulness of the priesthood"** (D&C 124:28). Sacred ordinances could then be performed for "therein are the keys of the holy priesthood ordained" (D&C 124:34).
. . . . Men and woman have complementary, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But, in the woman's part, she is not just equal to man, she is superior! She can do that which he can never do, not in all eternity can he do it. There are complementing rewards which are hers and hers alone. And, blessings bestowed impartially upon man and woman alike include: baptism; the gift of the Holy Ghost; the testimony of Jesus; personal revelation; the ministry of angels; the responsibility to teach, to testify, to exhort, to edify, and to comfort; the faith to be healed, and many other spiritual gifts, all under a uniform standard of worthiness.
And, the <u>highest ordinances</u> in the house of the Lord they receive together and <u>equally, or not at all</u>.
. . . . I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.
Without her, <u>I could not have the highest and most enduring blessings of this "priesthood after the holiest order of God"</u> (D&C 84:18), this "holy priesthood after the order of the son of God" (D&C 107:3). For, in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it." (D&C 131:1-4.)
I know that the son of God is our Redeemer. Reverently I give thanks to God the Father for the comsumate blessing: a sweetheart, wife, companion, friend,

a help-meet, a woman! In the name of Jesus Christ, amen.
(A Tribute to Women; Priesthood Restoration Fireside; Elder Boyd K. Packer; May 7, 1989.)
|v5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
|v6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.
(OldT:Malachi 4:5-6)

. . . .the Prophet here clarifies that the Patriarchal Priesthood was not the same as the crowing ordinances of the fulness of the Melchizedek Priesthood. **Elias** returned the **authority of promising innumerable posterity, but Elijah restored the authority of the fulness of the priesthood (D&C 110:12-16).**
(WJS: p. 303 n 21.)
If a man gets a **fulness of the priesthood** of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping **all the commandments and obeying all the ordinances** of the house of the Lord.
(Teachings, p. 308.)
Wilford Woodruff Journal
A large assembly of Saints met at the Temple & were addressed by President Joseph Smith...God gathers together the people in the last days to build unto the Lord an house to prepare them for the Ordinances & endowment washings & anointings &c. one of the ordinances of the house of the Lord is Baptism for the dead, God decreed before the foundation of the world that that ordinance should be administered in a house prepared for that purpose. If a man gets the **fullness of God** he was to get [it] in the same way that Jesus Christ obtained it & that was by keeping **all the ordinances of the house of the Lord.**
(WJS: p. 213.)

...the following [is] a statement of Brigham Young in the Nauvoo Temple which includes the Prophet's teachings on the **highest ordinances of the Temple:**

Those who come in here and have received their washing & anointing will [later] be ordained Kings & Priests, **and will then have received the fulness of the Priesthood,** all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth (Heber C. Kimball Journal kept by William Clayton, 26 December 1845, Church Archives).
(WJS: p. 286 n 25.)
Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchizedek **even the last law or a fulness of the law of priesthood which constituted him a king and priest** after the order of Melchizedek or an endless life...
(WJS: p. 246.)
Meeting of Presidency, Apostles & Church Officers. Monday 8, Apr. 1901. Prest. Snow said that persons who are recommended for second anointings should be those who have made an exceptional record, that they are persons who will never apostatize. Prest. of Stakes assume a great responsibility when they recommend persons for second anointings.
Bro. Jos. F. Smith said **no man receives a fulness of the Melchizedek Priesthood till he has received his second anointings.** Men recommended for this sacred ordinance should be men of God whose faith and integrity are unquestioned.
(Anothony W. Ivins, Journal, for 8 April 1901, original in Utah State Historical Society, Salt Lake City, Utah.)

Meeting of the twelve Apostles in Philadelphia.
The quorum of the Twelve Apostles in Philadelphia held a meeting in Canaanite Church. **About three hundred Saints were present.** Meeting was opened by Jedediah M. Grant, and President Brigham Young addressed the congregation at considerable length. He said that a man or woman may ask of God, and get a witness and testimony from god concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the church , as a member of the Church had the fullness of the Melchisedec Priesthood, he did not know it. **For any person to have the fulness of that priesthood, he must be a king and priest.** A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and preist long befor he receives his kingdom. In the evening Elder Orson Pratt preached, and was followed by Elder George A. Smith. (Above from Wilford Woodruff's Journal.)
(History of the Church: v. 5:527.)

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in the ordinances, and the offering of sacrifices. **Those holding the <u>fulness of the Melchizedek Priesthood</u> are kings and priests of the Most High God, holding the keys of power and blessings.** In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.
Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, **Now I have <u>a</u> priesthood.**
(Teachings: p. 322-323.)

The Sending of Elijah
What shall I talk about to-day? I know what Brother Cahoon wants me to speak about. He wants me to speak about the coming of Elijah in the last days. I can see it in his eye. I will speak upon that subject then.
The Bible says, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Now, the word turn here should be translated bind, or seal. But what is the object of this important mission? or how is it to be fulfilled: The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.
But how are the to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and **going forth and receiving <u>all the ordinances</u>, baptisms, confirmations, washings, anointings, ordinations <u>and sealing powers upon their heads</u>**, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. and I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make **use of the <u>seals</u> while they are on earth.**
(Teachings: p. 330.)

All Ordinances Necessary
The question is frequently asked, **"Can we not be saved without going through with <u>all those ordinances</u>?"** I would answer, No, not **the fulness of salvation.** Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is **exalted to the highest mansion has to abide a celestial law**, and the **whole law too.**

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

(Teachings: p. 331.)

For the Living and the Dead

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. **Elijah! what would you do if you were here? Would you confine your work to the living alone?** No: I would refer you to the Scriptures, where the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important: and if you will receive it, this is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.

(Teachings: p. 338.)

There is no exaltation in the kingdom of God without **the fulness of the priesthood....**Every man who is faithful and will receive these [temple] ordinances and blessings obtains a fulness of the priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion."

(Joseph Fielding Smith, 1955, Doctrines of Salvation, 3:132.)

The Lord Almighty...will continue to preserve...until I have fully accomplished my mission in this life, and so firmly established the dispensation of the **fullness of the priesthood** in the last days, that all the powers of earth and hell can never prevail against it.

(Joseph Smith, Jr., 1842, History of the Church, 5:139-140.)

Every man that gets his endowment...[has been] ordained to the Melchizedek Priesthood, which is the highest order of Priesthood....those who have come in here and have received their washing & anointing **will be ordained Kings & priests, and will then have received the fulness of the Priesthood,** all that can be given on earth, for Brother Joseph said he had given us all that could be given to man on the earth.

(Brigham Young, 1845, Heber C. Kimball, Journal, 26 Dec. 1845.)

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordinances of the temple** they receive **the fulness of the priesthood and are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Rev. 1:6; 5:10.)

(McConkie, Mormon Doctrine, 2nd ed., p. 425.)

If a man gets **a fullness of the priesthood** of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping **all the commandments and obeying all the ordiances of the house of the Lord.** (Teachings, p. 308.)

"...the following [is a] statement of Brigham Young in the Nauvoo Temple which includes the Prophet's teachings on the highest ordiances of the Temple:" (TWOJS, p. 286.)

Those who come in here and have reveived their washing & anointing will

[later] be ordained Kings & Priests, and will then have received **the fullness of the Priesthood, all that can be given on earth.** For Brother Joseph said he had given us all that could be given to man on the earth (Heber C. Kimball Journal kept by William Clayton, 26 December 1845, Church Archives). (TWOJS, p. 286.) [I believe Ehat added the word later].

Franklin D. Richards "Scriptural Items"

Joseph said The reason why the Jews were scattered and their House left unto them Desolate was because they refused to be gathered that **the fulness of the Priesthood** might be revealed among them which never can be done but by the gathering of the People (TWOJS, p. 215) [This is why we have gathered all our progenitors into one place, the spirit world, and are gathering them by gathering their records and doing their work for them that they ultimatly may receive **the fulness of the Priesthood**].

James Burgess Notebook

...Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or **a fulness of the** law or **priesthood which constituted him a king and priest after the order of Melchesideck or an endless life** (TWOJS, p. 246).

What was the power of Melchisedick twas not P. of Aaron &c. a **king & a priest to the most high God.** a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people administering endless lives to the sons and daughters of Adam **kingly powers. of anointing.**(1)0--Abram says Melchisedek.-- away I have a priesthood.--
Salvavation could not come to the world without the mediation of Jesus Christ. how shall god come to the rescue of this generation. he shall send Elijah law revealed to Moses in Horeb--never was revealed to the C. of Israel and he shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers.(1)1--anointing & sealing--called elected and made sure(1)2 without father &c.(1)3 a priesthood which holds the priesthood by right from the Eternal Gods.--and not be descent from father and mother(1)4( )
2nd Priesthood, patriarchal authority finish that temple and god will fill it with power. (TWOJS, p. 244-245).

Abrahams Patriarchal power which is the greatest yet experienced in this church(2)1
3d That of Melchisedec who had still greater power even power of an endless life of which was aour Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of **King & Priest**(2)2 to God to open the windows of Heaven and pour out the peace & Law of endless Life to man(2)3 & No man can attain to the Joint heirship(2)4 with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec(2)5 Joseph also said that the Holy Ghost(2)6 is now in a state of Probation which if he should preform in righteousness he may pass through the same or a similar course of things that the Son has. (TWOJS, p. 245.)

...Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this prtriarch Abraham gave a tenth part of all his spoils and then receive a blessing under the hands of Melchesideck(2)9 even the last law or **a fulness of the** law or

Gospel Mysteries

priesthood(3)0 which constituted him a **king and priest** after the order of Melchisidech or an endless life (TWOJS, p. 246.)

9. At no time before in the history of the Church had the Prophet talked so freely in public of **ordinances** whereby men were **ordained kings and priests**. These ordiances were not introduced in Kirtland because Elijah had not come to confer **the fulness of the priesthood** upon the Prophet before he administered the Kirtland Temple ordiances. Obviously the Prophet could only administer temple ordiances as he then understood them. (TWOJS, p. 302.)

10. The **"kingly powers"** of **the fulness of the priesthood** would be conferred by an **"anointing."** (TWOJS, p. 302.)

12. "Now he which stablisheth us with you in Christ, and hath **anointed** us, is God; who hath **also sealed us**, and given the **earnest of the Spirit** in our hearts" (2 Corinthians 1:21-22).
...Apparently it is one thing to receive the **anointing and sealing blessings of the priesthood** and another thing form them to be called, elected, and made sure. [One is sealed by the Priesthood and another seal is by the Holy Ghost.] (TWOJS, p. 302.) [There are two parts to every 1. annointing and 2. sealing. One example would the anointing and sealing of sick. Explain greggs and our experience....]

14. That is, **the fulness of the priesthood** comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God" (JST Genesis 14:28). See also JST Hebrews 7:3. (TWOJS, p. 303.)

21. The Prophet here teaches that though Abraham had not yet received **the fulness of the priesthood**, he had received from the Lord the promise of an innumerable posterity both for this world and in the world to come (D&C 132:28-31). Joseph Smith, however, clarifies that Abraham's endowment (Abraham Facsimile Number 2, figures 3 and 7) was greater than that which his descendants Aaron and Levi would be allowed; and thus "Abraham's" Patriarchal Priesthood (the ordiances of the endowment and patriarchal marriage for time and eternity) comprehended the Aaronic portion of the endowment.
Additionally, the Prophet here clarifies that the Patrarchal Priesthood was not the same as the **crowning ordinances** of **the fulness of the Melchizedek Priesthood**. Elias returned the authority of promising innumerable posterity, but Elijah restored the authority of **the fulness of the priesthood** (D&C 110:12-16).
Aside from this theological commentary, it is important to point out that the Prophet's teachings fit perfectly within a historical context. Joseph Smith administered the first ordiances of the Patriarchal Priesthood on 4 May 1842 when he gave bothe the Aaronic and Melchizedek portions of the endowment to nine men in his store in Nauvoo (see History of the Church, 5:1-2, or Teachings, p. 137; and H. W. Mills, "De Tal Palo Tal Astilla," Annual Publications--Historical Society of Southern California 10 [Los Angeles: McBride Printing Company, 1917]:120-21). By a year later, most of the nine received the ordiances of marriage for time and eternity. In particular, the Prophet and his wife, Emma, and James and Harriet Adams were sealed on 28 May 1843 (Joseph Smith Diary, Church Archives). Similarly, Hyrum Smith and his wife, Mary Fielding, Brigham Young and his wife, a Mary Ann, and Willard Richard and his wife, Jennetta, were all sealed the next day. But the **higher ordiances that confer the fulness of the priesthood** had not as yet been administered. However one month and a day after this 27 August 1843 discourse, Joseph and Emma received the **anointing** and **ordination** **"of the highest and holiest order of the priesthood"** (Joseph Smith Diary, 28 September

1843, Church Archives). Hence by 27 August 1843, "Abrahams patriarchal power...[was] the greatest yet experienced in [the] church." [Here we see that women are also anointed and ordained to this "highest and holiest order of the priesthood" (Joseph Smith Diary, 28 September 1843, Church archives)].

...Brigham Yound demonstrates that the Prophet made clear to those who had received the **endowment and patriarchal marriage ordiances**, that they had not as yet received **the fulness of the priesthood**. On 6 August 1843, Brigham Young said, "If any in the church [have] **the fulness of the Melchizedek Priesthood** [I do] not know it. For any person to have **the fulness of that priesthood, he must be a king and priest**." Since he had received, with eight others, an **anointing** in 1842 **promising him he would, if faithful, eventuall receive another anointing actually ordaining him a king and a priest**, Brigham Young therefore added, "A person may be **anointed a king and a priest** long before he receives his kingdom (History of the Chruch, 5:527,...). Based on his understanding from Joseph the Prophet, Brigham Young said of this third order of priesthood blessings, "Those who...come in here [the Nauvoo Temple] and have received their **washings & anointing** will...be **ordained Kings & Priests**, and will then have received **the fulness of the Priesthood, all that can be given on earth**" (Heber C. Kimball Journal, kept by william Clayton, 26 December 1845, Church Archives...). **This is the theological and historical context for the Prophet's comments on the three orders of the temple blessings outlined in this extremely important discourse**. [summarize the three temple blessings 1. 2. 3. expand...] (TWOJS, p. 303-304.)

22. As high and important to the Church as the office of prophet, apostle and patriarch are, neverthe less, these highest ecclesiastical ordiantions do not confer the authority of Elijah, the **sealing power of the priesthood, or the power of a king and priest.** As President Joseph Fielding Smith expressed it best in our own century,

> I do not care what office you hold in the Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--but you cannot receive **the fullness of the priesthood and the fulness of eternal reward unless you receive the ordiances of the house of the lord**... Then [the door is] open so you can obtain **all the blessings which any man can gain**.... You can have ["the fullness of the Lord's blessings"] **sealed** upon your as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, you then **all that any man can get**. **There is no exaltation in the kingdom of God without the fulness of the priesthood**" (Joseph Fielding Smith, first address to the Priesthood as President of the Church, 4 April 1970, The Improvement Era 73 [June 1970]: 65-66). (TWOJS, p. 304-305).
>
> 29. [All acts within the priesthood must be sealed by the priesthood, which is Christ, and a ratifing seal by the Holy Ghost] ...Abraham recieved the "**anointing** and **sealing**" (the priesthood **ordination of king and priest**) under the hands of Melchizedek (Genesis 14:17-24 and JST Genesis 14:25-40), but the "election sure"--the absolute assurance of power in the priesthood--came directly from God only after Abraham indicated his willingness to sactrifice Isaac (Genesis 22:1-14). (TWOJS, p. 305.) [Again here we see that:

1. a person is called, elected, and this calling and election is made sure by priesthood ordiance, anointing, sealing, confirmation etc. Then

2. These callings, elections, ordinations, anointings, sealings, confirmations and etc. are ratified by the Holy Ghost....]

30. One of the major milestones, if not the major milestone, of the Latter-day work was to be the restoration of **the fulness of the priesthood** (D&C 124:28). The Prophet's "mission... [was to] firmly [establish] the dispensation of **the fulness of the priesthood** in the last days, that all the powers of earth and hell [could] never prevail against it" (History of the church, 5:140, or Teachings, p. 258). What was this **fulness of the priesthood**? The most concise but inclusive definition of the authority of **the fulness of the priesthood** was given by Joseph Smith in his 10 March 1844 discourse when he said, "Now for Elijah; the spirit, power and calling of Elijah is that ye have power to hold the keys of revelations, ordinances, oracles, powers and endowments of **the fulness of the Melchizedek Priesthood** and of the Kingdom of God **on the Earth** and to receive, obtain and perform all belonging to the kingdom of God...[to] have power to seal on ear and in heaven." However, the Prophet had not as yet administered the ordiances that made men **kings and priests**. Brighan Young said three weeks before this discourse that no one yet in the Church had **the fulness of the Melchizedek Priesthood**, "For any person to have **the fulness of that priesthood, he must be a king and priest**" (History of the Chruch 5:527,...) These ordiances were instituted on 28 Sept 1843 and in the next five months were conferred on twenty men **and their wives,** ....) (TWOJS p. 305-306.)

38. This is the only known record of when, according to Joseph Smith the Savior received **the fulness of the priesthood**. Wilford Woodruff's report of the Prophet's 11 June 1843 discourse recorded a significant comment by Joseph Smith regarding this subject" "If a man gets **the fulness of God ["priesthood"** as in the published version], he has to ge [it] in the same way that Jesus Christ obtained it, by keeping **all the ordiances of the house of the Lord**".... (TWOJS, p. 307.)

All ordinances of the temple that are done for the living, including marriage for time and eternity and **the fulness of the priesthood**, can also be done for the dead (see james E. Talmage, The house of the Lord [Salt Lake City: Deseret Book Company, 1968], pp. 163 and 211, and B. H. Roberts, A Comprehensive History of The Church of Jesus Christ of Latter-day Saints--Century 1 6 vols. [Provo, Utah: Brigham Young University Press, 1965] 6:495). (TWOJS, p. 385-386.)

Doctrine Election.--sealing of the servants of God on the top of thier heads.(7) ...doctrine of Election to Abraham was in the relation to the Lord. a man wishes to be embraced in the covenant of Abraham. A man Judge Higby--in world of spirits. is sealed unto the throne, & doctrine of Election sealing the father & children together.(8) (TWOJS, p. 239.)

7. At this time Joseph Smith was not willing to discuss the temple ordiances of conferral of **the fulness of the priesthood**, of marriage for time and eternity, or of sealing children to parents; nevertheless, he indicated that the conferral of **the fulness of the priesthood** was a "**sealing...on top of the head**" of which the phrase "**sealed in their forheads**" was symbolic. Furthermore, Joseph Smith here taught that it was through **the ordiance of conferral of the fulness of the priesthood** that men could be qualified to be a part of the special missionary force of the last days which would number 144,000 high priests (D&C 77:8-11, 14). When Cornelius p Lott and his wife received **these ordinances** on 4 February 1844, the Prophet indicated that "the selection of [the] persons to perform that number **had already commenced**." He had already conferred these blessings on at least 17 men (History of the Church, 6:196 and Wilford Woodruff Journal, under date given). (WOJS, p. 297.)
8. According to the teachings that the Prophet gave in private (but which he

only hinted at in this discourse), to be heir to Abraham's promise that he would head an innumberable posterity, each individual and his children must be sealed for time and eternity. If this sealing was performed, he taught, the covenant relationship would then continue throughout eternity. The Prophet taught, moreover, that such a patriarchal priesthood **of kings and priests would have to be established by sealing children and parents back through abraham to adam in order to fulfill the mission of Elijah (Malachi 4:5-6). When this was accomplished, the order within the highest degree of the Celestial Kingdom would then be eternally set.** Probably no clearer statement of Joseph's theology regarding this concept can be found than what is given in an editoral by Orson Hyde. (The following diagram began the editoral after which came the text.)

p i c t u r e

The above diagram shows the order and unity of the kingdom of God The eternal Father sits at the head, **crowned King of kings and Lord of lords**. Wherever the other lines meet, there sits a **king and a priest unto God**, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it. The most eminent and distinguished prophets who have laid down their lives for their testimony (**Jesus among the rest**), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, and infinite varity to suit all grades of merit and ability. The **chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms**. These have received their **washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just.** Such as have not received **the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown.** Many are called but

[With this also show the Pedigree of Adam, and what Bruce R. McConkie says about who begat Adam, Sealed back to God himself as our Father and Grand Father and Great GrandFather, Also JD Entry that says such...]

Joseph washed and anointed [us] as Kings and Priests to God, and over the HOuse of Israel,...[because] he was commanded of God, [to do so]... and [thereby] conferred on us Patriarchal Priesthood.( )(George Miller to James J. Strang, 26 June 1855, cited in H. W. Mills, "De Tal Palo Tal Astilla, "Annual Publications--Historical Society of Southern California 10 (Los Angeles: Mcbride Printing Company, 1917): 120-21.)

Of the four participants who left testimonies of the occasion, Willard Richard's April 1845 expansion of the Prophet's journal entry for 4 May 1842 represents the best statement on the significance of the ordinances performed that day.

4 Wednesday may 4-I spent the day in the upper part of the Store (IE.) in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or lodge rome (IE) where the Masonic fraternity met occasionally for want of a better place), in council with Gen James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, & Geo. Miller, ...& Prests Brigham Young Heber C. Kimball & Willard Richards, instructing them in the principles and order of the priesthood, attending to Washings & Anointings, endowments, and the communications of keys, pertaining to the Aaronic Priesthood, and so on **to the highest order of the Melchisedec Priesthood**, setting forth the order pertaining to the Ancient of days & all those plans & principles **by which any one is enabled to secure the fulness of those blessings which has been prepared for the church of the firstborn**, and come up and abide in the presence of God in the [last two words blotted out] Eloheim in the eternal worlds. In this council was instituted the Ancient order of things for the first time in these last days. And the communications I madt to ... [this] Council where of things spiritual, and to be received only by the spiritual minded: and **there was nothing made known to these men but will be made known to all Saints, of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints:** therefore let the Saints be diligent in building the temple and all houses which they have been or shall hereafter be commanded of god to build, and wait their time with patience, in all meekness and faith, & perserverance unto the end. knowing assuredly that all thes things referred to in this council are always governed by the principles of Revelation. (Draft sheet of the "Manuscript History of the Church." in th hand of Willare Richards, 4 May 1842, Historian's Office Church Records Group, Church Archives.)

On 4 and 5 May 1842, for the first time in the history of the Church, the key principles of the Ancient or Patriarchal order of the priesthood were conferred. According to Richards's summary, four essential concepts regarding man's relationship to God were conveyed by these ordinances: (1) The participants received washings and anointings wherein they were promised that if they continued true and faithful they would by another anointing be ordained kings and priests unto God (Revelation !: 5-6, 5:10); for the anointing they received that day was only "preparatory to further blessings;" (Wilford Woodruff, Journal, 2 December 1843, Wilford Woodruff Collection, chruch Archives.) (2) They received the "keys of the priesthood," viz., signs, tokens, penalties and key words; some pertained to the Aaronic Priesthood, others pertained to the Melchizedek Priesthood; however, the keys given were all of the keys given in the order to the Ancient of Days (Adam) or Patriarchal Priesthood; (3) Though this priesthood order did not confer **the fulness of the priesthood**, it "pertained to the highest order" in that it presented all the "planns and principles" that would "enable" **anyone** "to secure" **in this life or before the resurrection the fulness of the priesthood**; and , (4) The principles taught that day were to enable to participants eventually to pass through the veil into the presence of the Gods. (Joseph Smith's Introduction of Temple ordiances & the 1844 Mormon Succession Question" M.A. Thesis, BYU, 1982, p. 28-30.)

8 April 1901:
Bro. Jos. F. Smith said--No man receives a **fulness of the Melchizedek Priesthood** till he has received his **second anointings.** (Anthony W. Ivins "Journal", Utah State Historical Society Archives, under date given.)

Minutes of the Female Relief Society's Meeting--Remarks of the Prophet.

Gospel Mysteries

My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of teh Saints, **until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fulness of the priesthood in the last days**, that all the powers of earth and hell can never prevail against it. (H. C., Vol. 5:139-140.)

Meeting of the Twelve Apostles in Philadelphia.
...For any person to have **the fulness of that priesthood, he must be a king and priest**. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be **anointed king and priest long before he receives his kingdom**. (H. C., Vol. 5:527.)

Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.
Who receiv'd and believ'd, and repented likewise,
And then were baptis'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honored the kingdom by keeping its laws.
Being buried in water as Jesus had been,
And Keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.
For these overcome, by their faith and their works,
Being tried in their life-time, as pruified gold,
And seal'd by the spirit of promise, to life,
By men called of God, as was Aaron of old.
They are they, of the church of the first born of God.--
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Savior, as priests, and as kings.
They're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light;
As written:They're Gods; even the sons of the Lord.
So **all things are theirs**; yes, **of life**, or of death;
Yes, **Whether things now**, or to come, **all are theirs**,
And they are the Savior's and he is the Lord's, Having overcome all, as eternity's heirs.
'Twas wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.
Yes, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth--
For when he comes down in the splendor of hev'n,
All these he'll bring with him, to riegn on the earth.
These are they that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These are they that come up to Mount Zion, in life,
When the blessings and gifts of the spirit abound.
These are they that have come to the heavenly place;
To the numberless courses of angels above;

To the city of God; e'en the holiest of all,
And the home of teh blessed, the fountain of Love:
To the Church of old Enoch, and of the first born:
And gen'ral assembly of ancient renown'd.
Whose names are all kept in the archives of heav'n,
As chosen and faithful, and fit to be crown'd.
These are they that are perfect through Jesus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all. (Times and Seasons, Vol. 4:84-85, Joseph Smith)

Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (Teachings, p. 322.)
Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent hem away. **Abraham rejoiced, saying, Now I have a priesthood.** (Teachings, p. 322-323.)

The anointing and sealing is to be called, elected and made sure. (Teachings, p. 323.)

The question is frequently asked, "Can we not be saved without going through with all those ordinances?" I would answer, **No, not the fulness of salvation.** (Teachings 331.)

...what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the **power of Elijah is sufficient to make our calling and election sure;** (Teachings, p. 338.)

The spirit of Elias if first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, **and making all things ready; then Messiah comes to His Temple [the world], which is last of all.** (Teachings 340.)

Here, then is eternal life--to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priest to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the ressurection of the dead, and are able to dwell in everlastion burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming his name, is not trifling with you or me. (Teachings, p. 346-347.)

...They shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of **a God**, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus do: Why; I do the things I say my Father do when worlds came rolling into existence. My Father worked out his kingdom with fear and trembling, and I must do the same; **and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom and it will exalt him in glory. He will then take a higher**

exaltation, and I will take his place thereby become exalted myself. [Hydes picture] So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputation, and you thus learn some of the first principles of the Gospel, about which so much hath been said.
When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. I suppose I am not allowed to go into an investigation of anything that is not contained in the Bible. If I do, I think there are so many over-wise men here, that they would cry "treason" and put me to death. So I will goto the old Bible and turn commentator today. (Teachings, p. 347-348.)

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neigher should the natural heart conceive the great glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates:--the eternal life.
...Perhaps this subject may excite the curiosity of some: as it will lead the mind back among the worlds that have been organized and passed away,--and among the Gods and angels that have attended to execute the laws and decree of one universe after another, from eternity to eternity, from the beginning till now; and, to increase the curisity of having this present world pass away with a great noise, when there is no place found for it; and of having organized a new heaven and a new earth, wherin dwelleth "righteousness;" and as **our fathers cannot be perfect without us, nor we without them;** [Speaking all the way back to Adam and from Adam to God and his Father] and st the man is not without the woman neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions!--Who Knows? (Joseph's Speckled Bird., Times and Seasons 6:917-918)
[picture of Orson Hydes, God and His Father]

Addressed by Orson Pratt:

...Mrs. Caroline Smith, deceased wife of Elder William Smith, of the quourm of the Twelve.

...In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation was placed in the garden of Eden, begining goverened by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

...The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the

Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. **No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend action as proxy for them afterwards, and receiving it for them.** What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subject to govern, and possessing the ability ever to increase their authority and glory, and extend their dominions. [Picture...]
Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked [Made a king and Priest long before given kingdom, but must be made a king and priest on this earth or have someone do it for us.] 'I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the righteous Judg shall give me at the day,a nd not only me, but to all those who love his appearing.'
Our beloved sister, whose remains are now before us, has fallen asleep with the assurance of a glorious resurrection, ans she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honor. She passed through the Missouri presecutions, with her companion, and was ever faithful and true to the cause of God. ...her spirit was called back to the World of spirits, to await that period when she shall be called forth from her grave **by the power of the priesthood**, to join again with her companion and friends in a state of immortality, to be crowned with celestial honors in the kindom of our God." (Funeral of Mrs. Caroline Smith., addressed by Orson Pratt, Times and Seasons, 6:918-920.)

Some may think that the erection of the Temple more particularly devolves upon brother Brigham, brother Heber, brother Daniel, the Twelve, adn a few of the Seventies, High Priests, and Bishops; and when it is finished they may imagine that they will receive their blessings therein; but that work is designed to be genersl. There must needs be a universal exertion, not **only by leading offical members of this Church, but every member, male and female, for the Temple is not for us alone; it is also for our sons, and daughters, and succeeding generations.** They will receive blessings in it, and therefore it concdrns them as well as us.
If I obtain **all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh.** Then, if **my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity.**
Those blessings are for **every righteous man; and the blessings that are conferred upon faithful men and women in the holy anointings and sealings will rest upon their posterity after them for ever and for ever, through their faithfulness; and theri is no end to it.** (President Heber C. Kimball, JD Vol. 5:18)

The Church of the Firstborn

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D. C. 22:1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the

"Church of the Firstborn." Into his hands "the Father has given all things." He will be a priest and a king, receiving of the Father's fulness and of his glory. [D&C 76:50-90, says you must be a priest and king in order to be a member of the church of the firstborn, also D&C 76 says you will come forth in the resurrection as such must be ordained king and priest...] Is this worth having? It cannot be obtained without some effort. It connot be obtained without kinwledge of the things of God. We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." [D&C 131] In ignorance of what? the philosophies of the world? No! In ignorance of the Gospel truth--**saving principles and ordinances by which salvation comes!** These must not only be understood**, but they must be lifed!** Knowledge thereto will! And then will come the fulness of knowledge, bringing with it wisdom, power and dominion. **And the fulness of these blessings can only be obtained in the temple of the Lord!** (The Way to Perfection, Joseph Fielding Smith, p. 208-209.)

|v32 For behold, this life is the time for men to prepare to meet God [The fulness of the priesthood, kings and priests, not by proxie.....]; yea, behold the day of this life is the day for men to perform their labors. [Ordiances, baptisims, washings, anointings, marriage and the fulness of the priesthood all that can be given to men on earth...]
|v33 And now, as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity [Ordiances, baptisims, washings, anointings, marriage and the fulness of the priesthood all that can be given to men on earth...], behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.
|v34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world. [Your are caught in prison, and as orson hyde says in a privious article you must be made a king and priest on this earth or someone must do it for you at their own leasure and whim and pleasure.]
|v35 For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. [So the devil has us and we cannot overcome death his last great hold on us until these ordinances are performed for us.]
|v36 And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb. (BofM:Alma 34:32-36)

The preparatory ordiances there [the Kirtland Temple] administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similtude of the ordiances of the House of the Lord **in their fulness**; **yet many through the instigation of the devil**, thought they had received all, and knew as much as God; they have apostatized, and gone to hell. But be assured, brethren, there are but few, very few of the Elders of Israel, now on earth, who know the meaning of the word endowment. To know, they must experience; and to experience, a Temple must be built.
Let me give you the definition in brief. Your endowment is, to **receive all**

those ordiances in the House of the Lord, **which are necessary for you,** after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, **and gain you eternal exaltation** in spite of earth and hell. [How can one gain his eternal exaltation unless he is a king and a priest and has the fulness of the Priesthood like our Fathers Abraham, Isaac and Jacob.....] (JD V. 2:31, Brigham Young.)

Previous to his death, the Prophet Joseph manifested **great anxiety to see the temple completed**, as most of you who were with the Church during his day, well know. "Hurry up the work, brethren," he used to say, "let us finish the temple [the Nauvoo Temple]; the Lord has a great endowment in store for you, and **I am axious that the brethren should have their endowments and receive the fullness of the priesthood."** He urged the Saints forward continually, preaching unto them the importance of completing that buildin, so that **therein the ordiances of life and salvation might be administered to the whole people**, especially to the quorums of th holy Priesthood; "then," said he, "the **Kingdom will be established,** and I do not cake what shall become of me." [What Kingdom, Why, a Kingdom of Kings and Priests as the prophets have testified through all generations so that when the Saviour comes he shall be a King of Kings, Priest of Priests, Lord of Lords and God of Gods....]

Prior to the completion of the Temple, he took the Twelve and certain other men, who were chosen, and bestowed upon them **a holy anointing, similar to that which was received on the day of Pentecost by the Twelve, who had been told to tarry at Jerusalem.** This endowment was bestowed upon the chosen few whom Joseph anointed and ordained [kings and priests], giving unto them the keys of the holy Priesthood, the power and authority which he himself held, **to build up the kingdom of God in the earth and accomplesh the great purposes of our Heavenly Father** [This is my work and my Glory to bring to pass the immortality and eternal life of man...bestowing on them all that he has as our Father making us Kings and priests equall with him and Joing heirs with his son....]; **and it was by virtue of this authority, on the death of Joseph, that President Young, as President of the quourm of the Twelve, presided over the Chruch.** [Sidney never was ordained and anointed a king and priest see TWOJS p.] (JD V. 13:49, George Q. Cannon.)

My beloved brethren: My feelings are to bless those, both young and old, who are magnifying their callings in the priesthood, and to **ask the Lord to pour out upon them the good things of his Spirit in this live and assure them the riches of eternity in the life to come**.
With all my heart I say to those who are keeping the commandments, who are serving faithfully in the Church, and who are working for the good and berrerment of mankind generally, with all my heart I say: the Lord bless you; and you may rest assured that if you continue in the paths of truth and righteousness, he will welcome you into his eternal kingdom and give yu an inheritance with the prophets and saitns of all ages.
What a glorious thing it is to know that the Lord has **offered to each of us the fulness of the priesthood,** and has pormised us that if we will receive this priesthood and magnify our callings, we **shall gain an everlasting inheritance with him in his kingdom!**
This priesthood which we have received is the power and authority of God delegated to man on earth to act in all things for the salvation fo men. It has come to us in this day through the ministry of heavenly messengers sent to Joseph Smith and Oliver Cowdery.
When Moroni came to Joseph Smith in September 1823, he quoted to him these

words which the Lord had given to Malachi: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the lord." (D&C 2:1) [This is interesting, the whole and compleate mission of Joseph Smith and the restoration of the Authority and the Church of Jesus Christ was the Capstone of the Temple Elijah to prepare us for the Messiah....]

To prepare the way for the coming of Elijah and the restoration of the sealing power, because of which men may receive **the fullness of the priesthood**, John the Baptist came in May of 1829 and conferred upon Joseph and Oliver the Aaronic Priesthood. A short time later Peter, James, and John came and gave them the Melchizedek Priesthood.

Then on April 3, 1836, in the Kirtland Temple, Elijah the prophet returned and bestowed upon them the sealing power, the power to use the priesthood to bind on earth and seal in heaven.

Then in 1841 the Lord revealed to the Prophet that **"the fullness of the priesthood" was available to men only in the temple, in "a house" built to his name.** (See D&C 124.) And in 1843 the Prophet said: **"If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordiances of the house of the Lord."** (Documentary History of the Church, Vol. 5, p. 244.) Let me put this in a little different way. **I dont care what office you hold in the Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--but you cannot receive the fullness of the priesthood and the fulness of eternal reward unless you receive the ordiances of the house of the Lord; and when you receive these ordiances, the door is then open so that you can obtain all the blessings which man can gain.**

Do not think because **someone has a higher office in the Church than you have that you are barred from receiving the fulness of the Lord's blessings.** You can have them **sealed upon you** as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, **you then have all that any man can get.**

There is no exaltation in the kingdom of God without the fulness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted.

The covenant on man's part is that he will magnify his calling in the priesthood, and that he will live by every word that proceedeth forth from the mough of God, and that he will keep the commandments.

The covenant on the Lord's part is that if man does as he promises, **then all that the Father hath shall be given unto him;** and this is sucy a solemn and important promise **that the Lord swears with an oath that it shall come to pass.**

Those of you who hold the Aaronic Priesthood have not yet received this oath and covenant which belongs to the Higher Priesthood, but you do have great blessings that come later.

If you serve faithfully as a deacon, as a teacher, and as a priest, you gain the experience and acquire the abilities and capacityies which enable you to receive the Melchizedek Priesthood and to magnify your calling in it.

The Aaronic Priesthood holds the keys of the ministering of angels, and of preaching the gospel of repentance, and of performing baptism for the remission of sins. These are very great blessings and are necessary to prepare the way for the even greater blessings of the house of the Lord, those blessings out of which exaltation comes.

I think we all know that the blessings of the preisthood are not confined to men alone. **These blessings are also poured out upon our wives and daughters and upon all the faithful women of te Church. These good sisters can prepare themselves, by keeping the commandments and by serving in the Church, for the blessings of the house of the Lord. The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons, for neither is**

the man without the woman nor the woman without the man in the LOrd.
(President Joseph Fielding Smith, Era, June 1970, p. 65-66.)

Elijah the Prophet
His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood**; and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)
"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah**." (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**
2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
g. and to receive
h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:

Gospel Mysteries

" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood]**, [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage**, and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]
Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible....
"Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who reigns in celestial glory is a **god** to his **dominions**." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

If one has all the seals of Elijah then he has the power of Elijah as well..... expand
Also show the temple endowment in the life of Abraham and Sarah, names changed

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they saw God we are to converse with God as Abraham Isaac and Jacob.... This is the sealing blessing on this live that is contained in the New and Everlasting Covenant of Marriage... (See. D&C 132:22-24).

Gospel
The **fulness of the gospel** consists in those laws, doctrines, ordinances, powers, and authorities needed to enable men to gain the fulness of salvation. Those who have the gospel fulness do not necessarily enjoy the fulness of gospel knowledge or understanding all of the doctrines of the plan of salvation. **But they do have the fulness of the priesthood and sealing power by which men can be sealed up unto eternal life**. [This occures as part of the New and everlasting Covenant of Celestial Marriage D&C 131, 132.] **The fulness of the gospel grows out of the fulness of the sealing power and not out of the fulness of the gospel knowledge**. (Mormon Doctrine, p. 333.)

Kings
[Linked As a part of the following ordiances]
Calling and Election made sure, celestial Marriage, Endowments, Exaltation, Melchizedek Priesthood Priestesses, Priests, Queens.
Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordiances of the temple they receive the fulness of the priesthood** and are **ordained kings and priests.** Those so attaining **shall have** [This is unconditional, man and wifes calling and election has been made sure] exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Mormon Doctrine, p. 425.)

Lamb of God
In honor of the Lamb, a great choir of **100,000,000 [men] voices** of the **redeemed** shall sing this new song (Rev. 5:9-13):
[**In order for there to be 100 Million men voices singing this song, who had been made kings and priests their would have to be at least another 100 million queens and priestesses who held jointly these blessings.]**

Thou wast slain,
And **hast redeemed us to God** by thy blood
Out of every kindred, and tongue, and people, and nation;
And **hast made us unto our God kings and priests:**
And we shall reign on the earth....
Worthy is the Lamb that was slain
To receive power, and riches, and wisdom,
And strength, and honour, and glory, and blessings....
Blessing, and honour, and glory, and power,
Be unto him that sitteth upon the throne,
And unto the Lamb for ever and ever.
(Mormon Doctrine, p. 430.)

The greatest blessings are reserved for those who obtain **"the fulness of the priesthood,"** meaning the fulness of the blessings of the priesthood. **These**

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blessings are found only in the temples of God. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. "**Washings, anointings, endowments, and the communications of keys**," the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.) "Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole.**" (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)

If righteous men have power through the gospel and its **crowning ordiance of celestial marriage** to become **kings and priests** to rule in exaltation forever, it follows that the women by their side **(without whom they cannot attain exaltation)** will be **queens and priestesses**. (Rev. 1:6; 5:10) **Exaltation grows out of the eternal union of a man and his wife. Of those whose marriage endures in eternity,** the Lord says **"Then shall they be gods"** (D. & C. 132:20); that is , each of them, the man and the woman, will be a god. As such they will rule over their dominions forever. [Explain the word Elohim.] (Mormon Doctrine, p.613.)

Restoration of the Gospel
It is only throught the ordiances of his holy house that the Lord deigns to "**restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood.**" (D. & C. 124:28; 127:8; 128:17.) [This would be a good place to talk about the fulness and the Priesthood and show that the Lord restored this so that we would receive the full blessings.] (Mormon Doctrine, p. 637.)

144000
Temple sealers-seal of the father in foreheads - why? Who sealded Adam & Eve the Father...thus sealers stand in the stead of the father. Sit in the temple day and night.

What are the blessings of Abraham, Issac, and Jacob... Sarah was with Abraham when Melchezidek made him a King and Priest-Joint blessing.

The following are blessings grow out of the "New and Everlasting Covenant of Marriage":

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1. Husband and wife sealed for Time and all Eternity.
2. Sealing of Children to parents.
3. Children heirs to all the blessings of the Priesthood.
4. Kings & Priests Queens and Priestess
5. Sealing exaltation upon you unconditionally.

144,000: 12,000 from each tribe: represents from every nation toungue and people-Abrahams seed to bless all the nations of the earth. Represents every nation, Color and race... Twelve Gates around the temple... Twelve oxen in fount.
Blessings effective when received-according to faithfulness
1. seal of marriage
2. seal of posterity-BIC
3. Kingdoms...ect...
4. sealed until loosed...

All blessings grow out of, and culminate in the new and everylasting Covenant of Marriage. D&C 132:7:

Every blessing of the fulness of the Priesthood which resides within the boundries of the New and Everlasting Covenant of Celestial marriage must be preformed on earth or by proxie if we are to be saved and exalted.

New and Everlasting covenant of Marriage containes the sealing of Calling and election made sure....

Just as Christ is the Bridgroom and said in my Fathers Kingdom are many Kingdoms I go to prepare a kingdom for you.....to the bride or the Chrurch. So each Husband, King and Priest says to their wife and posterity.... I go to prepare a kingdom for you.....This is similitude of this earth life.... The Husband preparing the home....Adam prepared a earth or kingdom first for his wife and posterity and then eve was brought...So the Husband is taken to the Father first-prepares a kingdom then he brings his wife and posterity to that kingdom....Bruce R. McConkie spoke on this subject....Comentary DNTC...

In my Fathers Kingdom are <u>many</u> Kingdoms-I go to prepare a kingdom for you.

William Clayton sealed up-not conditional Calling and Election made sure-Wasn't made King and priest yet-received this blessing again....

The Lord teaches through repratition.
Second Anointing Needed befoer resurection or second coming-Pronounced Clean every whit....Song of the harvest not omiting the washing of feet-No clean thing can enter my presencr-Washing of the Apostles feet can't enter my kingdom.. If Christ is coming in his kingdom of Glory we can't possible enter without having this ordiance-Priesthood and Ratification of HG.

Christs crusifiction visited spirit world to bring faithful saints with him.

Second coming again vist 3 1/2 days while 2 prophets lay dead in streat prepare them .... Unnumbered multitude.

Holy women
The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their sides.

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Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**

Whose daughters ye are]

Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.)

A Tribute to Women
by
Boyd K. Packer

This talk was delivered at the Priesthood commemoration Fireside broadcast by satellite from Temple Square on 7 May 1989. (July 1989, Ensign, p. 72-75.)

It is with reverence that I speak of the restoration of the priesthood. We commemorate the restoration, not the creation of it. The priesthood existed before the Lord appeared with others in the Kirtland Temple and restored the keys of the sealing authority. (See D&C 110:11-16.)

It did not begin when Peter, James, and John conferred the Melchizedek Priesthood and the keys of the kingdom upon Joseph Smith and Oliver Cowdery. (See D&C 27:12-13.) Nor when John the Baptist ordained them to the Aaronic Priesthood and gave them the keys to the ministering of angels. (See D&C 13.)

It was formed before Peter, James, and John received keys on the Mount of Transfiguration. It existed before Moses received it under the hands of his father-in-law, Jethro (See D&C 84:6), and before Abraham sought his "appointment unto the Priesthood according to the appointment of God unto the fathers" and paid tithes to Melchizedek. (See Abr. 1:3-4; JST Gen. 14:25-40.)

It was present before Enoch, even before Adam.

The prophet Joseph Smith revealed that the priesthood "existed with God from eternity, and will to eternity, without beginning of days or end of years" and that Adam obtained it "in the Creation before the world was formed." (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co. 1938, p. 157.)

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The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (see D&C 124:33-34), **and commanded that a temple be built at Nauvoo as a place to "restore again that <u>which was lost unto you</u>, or which he hath taken away, even <u>the fulness of the priesthood</u>"** (D&C 124:34.)

The scriptures reveal much about the priesthood, but they are not a handbook with references all gathered together in one place. They are scattered through the scriptures and were revealed at different times and in different places. Revelation continues: consider the recent announcement on the Seventy.

One must prospect through and dig into the scriptures like a miner searching for precious metal. Scattered here and there are nuggets, some pure, and some alloyed with other doctrines. Occasionally one strikes a rich vein which will yield all that you are willing to earn, for the scriptures do not explain not interpret themselves.

If I were to draw a prospector's map showing where I have found treasures on the priesthood, these are among the places I would mark: the old Testament contains many choice nuggets, including references to Melchizedek, King of Salem (now known as Jerusalem). There is much to be mined in the New Testament; the sixth chapter of Hebrews is a rich vein of doctrine on the priesthood.

In the Book of Mormon, the thirteenth chapter of Alma contains many treasures. No doubt the counsel was given in a priesthood meeting because Alma used the salutation "my brethren" more than once. He speaks of the priesthood being after "the order of [the Son of God]." (Alma 13:2.) He describes it as a "holy calling." (Alma 13:2, 4, 6.) He says of Melchizedek, "There were many before him, and also there were many afterwards, but none were greater." (Alma 13:19.)

Alma described the priesthood as "being prepared from eternity to all eternity...without beginning or end." (Alma 13:7-8.) It is a "holy calling. prepared from the foundation of the world for such as would not harden their hearts." (Alma 13:5.)

The Doctrine and Covenants holds veins of the richest and purest kind; sections 20, 76, 84, 107, 121, and 124 and examples.

In section 84 there is a genealogy which traces the priesthood back to Adam. (See D&C 84:6-17.) Another in section 107 (vs. 40-57) was included in instruction to the Twelve.

The Pearl of Great Price reveals how Adam received the priesthood. (See Moses 6:67.)

The priesthood, once defined as the authority given to man to act in the name of God, is not ours to remodel or change or modify or abridge. It is ours to honor and magnify.

From the beginning the priesthood has been conferred only upon the men. It is always described in the scriptures as coming through the lineage of the fathers. (See D&C 84:6, 14-16; 107:40-41; Abr. 1:3-4.)

While fathers and sons bear the burden of the priesthood, it was declared in the very beginning that it was not good for man to be alone. A companion, or "helpmeet," was given him. The word meet means equal. Man and woman, together, were constituted a fountain of life. While neither can generate life without the other, the mystery of life unfolds when these two become one. From the very beginning the power to beget life was unlawful to express except there be a marriage between the man and the woman. Marriage is a covenant of lifelong fidelity and devotion which, by ordiance, may last for eternity.

The whole physical universe is organized in order that man and woman might fulfill the full measure of their creation. It is a perfect system where delicate balances and counter-balances govern the physical, the emotional, an the spiritual in mankind.

The Lord revealed that the purpose of it all is "to bring to pass the

immortality and eternal life of man." (Moses 1:39.) Ordinances and covenants were ordained to protect this power to generate life. When laws are obeyed, happiness follows, for "man are, that they might have joy." (2 Ne. 2:25.) Ever and always there is the destroyer waiting to disturb and disrupt, to scatter abrasive into this marvelous system. His purpose is to rupture those circuits which interconnect the physical, the emotional, and the spiritual, or to cross-connect them in ways that never where intended. His purpose is to pollute that sacred fountain of life and to generate, if he can, unnatural affections. (See 2 Tim. 3:2-3.)

The process by which life is conceived belongs only to those who have been legally and lawfully married. It was meant from the beginning to be veiled in total privacy. It was never to be degraded in idle conversation or to be the subject of unworthy humor. It was never to be exposed to public view, detailed in novels, illustrated in books, or acted out upon the stage or in films. It is never to involve children. And it is never to be perverted, never to be sold, never to be bought for money.

The compelling need which draws a husband back to his wife is always to be expressed in tenderness and love. It is through this process that a wife may give her husband, and a husband his wife, a gift which can be received in no other way--the gift of children.

The separate natures of man and woman were designed by the Father of us all to fulfill the purposes of the gospel plan.

Never can tow of the same gender fulfill the commandment to multiply and replenish the earth. No two man or any number added to them, no matter how much priesthood they may think they possess, can do it. **Only a woman can bestow upon man that supernal title of father.**

She in turn becomes a mother. Can anyone dispute that her part is different from and more demanding than his? The mother must endure limitations while nature performs the miracle of creation.

Through her sacrifice, once again another spirit clothed in a mortal body crosses that frail footpath of life to experience mortality and the testing required in the plan of salvation.

The well-being of the mother, the child, the family, the Church, indeed of all humanity depends upon protecting that process. The obligations of motherhood are never-ending. The addition of such duties as those which attend ordination to the priesthood would constitute an intrusion into, an interruption to, perhaps the avoidance of, that crucial contribution which only a mother can provide.

The limitation of priesthood responsibilities to men is a tribute to the incomparable place of women in the plan of salvation.

The prophet who said that "no success [in any field of endeavor] can compensate for failure in the home" (David O. McKay) did not exempt callings in the Church.

Men and women have <u>complementary</u>, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But in the woman's part, she is not just equal to man; she is superior! She can do that which he can never do; not in all eternity can he do it. There are complementing rewards which are hers and hers alone.

And blessings bestowed impartially upon man and woman alike include:

--Baptism;
--The gift of the Holy Ghost;
--The testimony of Jesus;
--Personal revelation;
--The ministry of angels;
--The responsibility to teach, to testify, to exhort, to edify and to comfort;
--The faith to be healed;
--And many other spiritual gifts.

All under a uniform standard for worthiness.

And **the highest ordinances in the House of the Lord they receive together and equally or not at all!**

It should not disturb either man or women that some responsibilities are bestowed upon one and not the other. Duties of the priesthood are delegated to men and are patriarchal, which means "of the father." From the very beginning this has been so. The scriptures plainly state that they were "confirmed to be handed down from father to son.... This order was instituted in the days of Adam." (D&C 107:40-41.)

Many in the world now press for a melding of the identities of man and woman, claiming that the virtue of equality requires a homogenization of all relationships. Following an absolutely hopeless quest, some seek for an enduring physical and spiritual relationship with one of the same gender. That wicked deception has unleashed a pestilence which now threatens the whole of humanity. There can be no fulfillment there. To find fulfillment, they must--and praise be to God, they can--find it where it has been from the beginning.

Some in the Church, following that trend in the world, have written doctrinal treatises trying to show that the scriptures provide for an exchange in the identities and responsibilities of men and women. They express concern that the leaders of the Church do not respond to their recommendations.

Lest they bring sorrow upon themselves and their loved ones, I call to their attention a caution in section 121, beginning with verse 16, part of which I will quote.

"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mines eyes, and which I commanded them.... They shall be severed from the ordinances of mine house.... They shall not have right to the priesthood, nor their posterity after them from generation to generation." (D&C 121:16, 19, 21.)

"They themselves shall be despised by those that flattered them." (D&C 121:20.)

A similar caution applies to every man and boy who holds the priesthood. Have we not been told that "the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness: and that "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned"? (D&C 121:36, 41.)

Ought not those virtues by which the priesthood must govern apply first and always to our wives and children, to our families?

Jacob rebuked the brethren of his day, saying, "ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you." (Jacob 2:35.)

It was not meat that the woman alone accommodate herself to the priesthood duties of her husband or her sons. She is of course to sustain and support and encourage them.

Holders of the priesthood, in turn, must accommodate themselves to the needs and responsibilities of the wife and mother. Her physical and emotional and intellectual and cultural well-being and her spiritual development must stand first among his priesthood duties.

There is no task, however menial, connected with the care of babies, the nurturing of children, or with the maintenance of the home that is not his equal obligation. The tasks which come with parenthood, which many consider to be below other tasks, ar simply above them.

Sister Packer and I have seven sons and three daughters. And that, I have often been heard to say, is about equal value. They, in turn, have given us daughters and sons-in-law, and grandchildren. When our sons were growing up,

they enjoyed a very broad tolerance from their father toward their mischief and mistakes. But there was no tolerance for even the slightest disrespect toward their mother.
And the question our daughters-in-law have matured, **I have ordained each in turn to the priesthood. Somehow that seems the lesser part. I have but ordained them. She has born them, then trained and nurtured them.**
They are not my children and my grandchildren. They are our children and grandchildren. They all share in the blessings of the priesthood.
I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.
Without her, I could not have the highest and most enduring blessings of this "priesthood...after the holiest order of God" (D&C 84:18), this "Holy Priesthood, after the Order of the Son of God" (D&C 107:3). For, "in order to **the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it."** (D&C 131:104.)
I know that the Son of God is our Redeemer. Reverently I give thanks to God the Father for the consummate blessing: a sweetheart, wife, companion, friend, a helpmeet, a woman! In the name of Jesus Christ, amen. (July Ensign, 1989, p. 72-75.)

Christ is the King of Kings (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the Eternal King hold dominion over mere earthly kings. Rather, **those who gain exaltation are ordained kings and queens, priests and priestesses,** in which positions they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1:6; 5:10.) Christ as the chief of all exalted beings continued to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of saints forever (Rev. 15:3.) (Mormon Doctrine, Page 424.)

KINGS.

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, **until through the fullness of the ordinances of the temple** the receive **the fullness of the priesthood** and **are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. Rev. 1:6; 5:10.) (Mormon Doctrine, Page 425.)

The Apostle Orson Hyde describes the course these elect must follow to become Gods:

> The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the time of god on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, and have not been anointed an ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown or rather, to be rulers in the celestial kingdom. (Mill. Star 9:23-24)

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fulness of the Priesthood comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

> ...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

> And again, speaking of Hebrews 7:

> Paul is here treating of three different priesthoods, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)

> The Prophet Joseph stated that, "those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

> That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power & authority of Melchisedec. (**Words of Joseph Smith**, p. 245)
> In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340),

for--

> ... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** **For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

> In conclusion then, the Prophet stated that "the spirit of Elias is first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the King of Kings-the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and privileges:

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people**, administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)

> All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those

who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)

The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)

The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fulness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: **"every man might speak in the name of God that Lord, even the Savior of the world."** (D. & C. 1:20) The prophet Jeremiah prophesied:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them**, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)

The Lord stated further:

...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent**, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Gospel Mysteries

Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

Brigham Young added:

> For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

THE FULLNESS OF THE PRIESTHOOD

Questions and Answers

The following is to better understand what the Fullness Melchizedek Priesthood as is referred to by the Lord in D&C 124:28.

The following revelation was given to Joseph Smith in 1841 to build a temple in Nauvoo so that the Lord could restore the fullness of the Priesthood to his children. He said:

|v28 For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, **even the fullness of the priesthood.**
(D&C: Section 124:28)

At this time, the Lord had already restored the Aaronic Priesthood, through John the Baptist, and Melchizedek priesthood, through Peter, James and John, with Moses, Elias and the Savior restoring keys at the Kirtland temple, with all its ecclesiastical offices of apostles, prophets, pasters, and teachers, evangelists and etc. So what was the fullness of the priesthood, and why was it so important for the Lord to restore it.

Now let us begin to understand this great crowning part of the Melchizedek priesthood by unlocking the answers through the great insight and words of our latter-day leaders and prophets.

The Lord says in Matthew 7:7, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you", therefore, it seems appropriate to use a simple question and answer method to draw answers from the words and writings of latter-day leaders and prophets to proceed to understand this great priesthood.

Question: What is the Fullness of the Melchizedek Priesthood?

Joseph Smith answers: The order of Melchizedek or fullness of the priesthood is the "last law or the fullness of law or priesthood which constitutes [a man] a king and priest" (WJS, pp. 245-246).

Question: What is the relationship of the fullness of the priesthood and the Melchizedek Priesthood?

Joseph Smith answers: "Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys and powers of blessings" (TPJS, p. 322).

Question: How does a man become a king and a priest?

Brigham Young answers: In the temple "the administrator...anoint[s] the man a King and Priest" (Wilford Woodruff Journal, Dec. 26, 1866, Church Archives.)

Question: What does it mean to be a king and a priest?

John Taylor answers: Through the temple anointing we become "kings and priests -- priests to administer in the holy ordinances pertaining to the endowments and exaltations; and kings, under Christ, who is the King of Kings, and Lord of Lords, to rule and reign, according to the eternal laws of justice and equity, those who are this redeemed and exalted." (John Taylor, The Mediation and Atonement, Salt Lake City: Desert News Co., 1882, p. 159.

Question: What priesthood authority is associated with being a king and priest?

Brigham Young answers: "Men will be ordained kings and priests, and will then have received the fullness of the priesthood" (Heber C. Kimball Journal, Dec. 26, 1845. Church Archives.) and " for any person to have the fullness of the priesthood, he must be a king and a priest". (Elden J. Watson, Manuscript History of Brigham Young, 1801-1844. Salt Lake City: Smith Secretarial Service, 1968, p. 143.)

Question: The scriptures state that a man must be married in order to inherit the highest degree in the Celestial Kingdom; therefore, must a man be married to be a king and priest?

James E. Talmage answers: "There are certain of the higher ordinances [of the temple] to which an unmarried woman cannot be admitted, but the rule is equally in force as to the bachelor" (House of the Lord, p. 79.)

Question: What are these higher ordinances?

Joseph Smith answers: "That a man must enter into an everlasting covenant with his wife in this world or he will have no claim on her in the next" (WJS, p. 233).

Question: If the New and Everlasting Covenant of Marriage is one of the ordinances reserved for a man and woman; are there others?

Joseph F. Smith answers: There is a "second blessing" which is "not administered to single individuals of either sex, but to men and their wives." (Letter to Thomas E. Bassett, Jan. 5, 1902, Church Archives.)

Question: What is the second blessing?

Brigham Young answers: "Those who come here [into the temple] and receive their [initiatory] washings and anointings will [later] be ordained Kings and Priests, and will then have received the fullness of the Priesthood, all that can be given on the earth." (Heber C. Kimball Journal, Dec. 26, 1845, Church Archives.) To this can be added a revelation given to Joseph Smith that men "receive a fullness by reason of the anointing." (Unpublished revelation, dated July 17, 1831, Church Archives.)

Question: If men receive the fullness of the priesthood in an anointing what do their wives receive?

Presiding Patriarch John Smith answers: Those sisters who are true and faithful "priesthood in its fullness shall be conferred upon [them]". (Patriarchal Blessing, Mehitable Duty, Dec. 27, 1845.)

Question: If a man becomes a king and priest in the anointing of the fullness of the priesthood, what does a woman become?

Bruce R. McConkie answers: "If righteous men have power through the gospel and its crowning ordinance of celestial marriage to become kings and priests to rule in exaltation forever, it follows that women by their side (without whom they cannot attain exaltation) will be queens and priestesses". (Bruce R. McConkie, Mormon Doctrine, Salt Lake City: Bookcraft, 2nd ed, 1966), p. 613.)

Question: In what capacity can kings and priests officiate in the fullness of the priesthood?

Joseph Smith answers: "[The fullness of the priesthood] is a perfect law of theocracy and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam" (TPJS, P. 555).

Question: What does it mean to administer endless lives?

Orson Pratt answers: "Gods works are without beginning and without end; they are one eternal round. What kind of works are they? They are to make creations; and people them with living beings; and place them in a condition to probe themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain and sorrow and distress; and to bring them into the presence of God; that they may become kings and priests for other creations that shall be made; and that shall be governed and ruled over by those possessing the proper authority" (JD, 1:291).

Question: Is the fullness of the priesthood only reserved for the prophets of God?

Joseph Fielding Smith answers: "I do not care what <u>office</u> you hold in this Church -- you may be an apostle, you may be a patriarch, a high priest, or anything else -- you cannot receive a fullness of the priesthood unless you go to the temple of the Lord and receive these ordinances.... No man can get the fullness of the priesthood outside the temple of the Lord.... To obtain the fullness of the priesthood does not mean that you must become the President of the Church. Every man who is faithful and will receive these ordinances and blessings obtains a fullness of the priesthood.... The Lord has made it possible for every man [and I might add, woman] to receive the fullness of the priesthood through the ordinances of the temple of the Lord" (DS, 3:133).

FILE NAME:GATHZION.SEC

THE CONCEPT OF GATHERING TO ZION FOR THE FULNESS OF THE PRIESTHOOD

Richard A. Ware

Gospel Mysteries

22 October 1981

The concept of the gathering of the saints to Zion is a subject that is closely intertwined with whether or not a person receives the highest blessings of the temple: the fulness of the priesthood.

In several statements made by the First Presidency between 1902 and 1922, it was very apparent that the fulness of the priesthood, with few exceptions, was only administered to those who had united with the body of the Church.

In 1902 President Joseph F. Smith recorded in his letterbook that the fulness of the priesthood ordinances are given "to those who have gathered to Zion."1 In 1905 the First Presidency of the Church, composed of Joseph F. Smith, John R. Winder and Anthon H. Lund, stated that the fulness ordinances "are administered only to people who have gathered with the body of the Church."2 Additional statements made by the First Presidency are as follows:

14 March 1907

And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil.3

22 May 1908

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil.4

22 May 1908

We have just informed President Stole that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to.5

16 February 1909

The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so.6

18 March 1922

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these

higher blessings, but who through death were deprived of them, should receive them by proxy.

Apparently the concept of "gathering to Zion" or gathering "with the Church" never did mean "gathering to Utah", because several individuals were given the fulness of the priesthood who lived outside of Utah.8 Rather it meant "gathering to the stakes of Zion." wherever they might be found.
In the early days of the Church there were very few stakes in existence, and those who lived in the mission fields of the Church were not considered to be a part of "Zion" unless the branch or ward was a part of a stake. Therefore all the saints who desired to receive their full temple blessings had to gather to a stake of Zion.
During the time of the Prophet Joseph Smith, the stakes of Zion were located in Kirtland, Missouri and Nauvoo. When the saints moved west and settled in the Utah Basin, the Salt Lake stake was organized to which all the saints were to gather. Later, President Brigham Young organized new settlements from upper Idaho, through Utah, and south to Mesa, Arizona. Each of these settlements became a stake, and any individual who gathered to one of these stakes fulfilled the rule that he must gather to Zion in order to be worthy to receive the full temple blessings.
Eventually the stakes of the Church spread out into other states and to other continents so that today stakes are located around the world, and members of the Church are strongly counseled everywhere to not gather to Utah, but rather to gather to the stakes within their own lands.9 If they are faithful and meet all the requirements necessary, they can receive the fulness ordinances without moving to Utah.
With this concept in mind, it becomes easier to understand what Joseph Smith was saying in his discourse on the gathering of the saints, when he addressed a large assembly of saints at the Temple stand on June 11, 1843:

This subject [Matt 23:37] was presented to me since I came to the stand. What was the object of the gathering the Jews, or the people of God in any age of the world? * * *
The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. * * *
It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. * * *
It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. * * *
If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. * * *
All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. * * *
Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews---to receive the ordinances, the blessings, and glories that God has in store for His Saints.10

Then, six months before the Prophet was martyred, he urged the saints to gather so that they could be sealed and saved:

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.
I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth. . .and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure. . . .11

Joseph Smith was concerned that the saints gather to Nauvoo so that they could receive the fulness of the temple blessings before the destroying angel was sent forth. Many of the saints did gather to Nauvoo, and hundreds of the faithful saints received the fulness of the priesthood blessings for themselves, and thus they were able to "secure their salvation."
Since the days of Nauvoo there have been tens of thousands who have received the fulness of the priesthood blessings. With stakes being located world-wide now, it is easier to fulfill the requirement to gather to Zion.

FOOTNOTE REFERENCES

1. Letterbook of Pres. Joseph F. Smith, 1902. Historians Office. 2. Ltr written to Pres. S. L. Chipman, American Fork, 16 June 1905.
3. Ltr written to Pres. L. Anderson, Manti, 14 March 1907.
4. Ltr written to Pres. 0. H. Stohl, Brigham City, 22 May 1908. 5. Ltr written to Pres. W. Budge, Logan Temple, 22 May 1908.
6. Ltr written to Pres. I. Smith, Logan, 16 February 1909.
7. Ltr written to Pres. J. B. Keeler, Provo, 18 March 1922.
8. Many were recommended from Idaho and Arizona stakes as well as Utah stakes.
9. The Ensign/May 1977, pp. 115-118. A reprint of a sermon given by Elder Bruce R. McConkie 27 Feb 1977 in Lima, Peru. Pres Kimball had it reprinted in the Ensign.
10. TPJS, pp. 307-312.
11. TPJS, pp. 330-331.

PERSONAL NOTE

For many years I had read statements by the Prophet Joseph and others regarding the importance of the scattering and gathering of Israel, but had only thought of the gathering as being important in terms of giving them the gospel message. Later, during the latter 70's I began reading several statements by the First Presidency concerning the relationship of the gathering and the fulness of the priesthood. Still, I did not understand how it all related to each other. Finally, one evening I took time to re-read the statements by the First Presidency on this subject (which are herein quoted) to see if I could understand the subject any better. Not having anything come to me I retired to my bed for the night. My entire being was filled with the desire to know the meaning of it all as I knelt to say my personal prayers. Suddenly, before I could even utter the feelings of my soul I saw before me the concepts of the scattering and the gathering, and I saw how all the different pieces of these concepts fit together in perfect beauty, and I saw all the quotations that I had been reading over the years and what they really meant in terms of this subject. It filled my entire soul with joy to see and understand it. I jumped up immediately and went to my desk and described

everything I saw in my mind's eye on paper so that I would not forget it. I then retired to bed very grateful for the Lord's blessings. The next morning I wrote the paper as is herein given. This paper is the substance of what I saw. (This note was written May 15, 1984.)

FILE NAME:GAD_ROB.DOC

GADIANTON ROBBERS

1. J.D. 4:133; December 4, 1856; Salt Lake Tabernacle; Pres. Brigham Young.

Brother [Jedediah] Grant's body which lies here is useless, is good for nothing until it is resurrected, and merely needs a place in which to rest; his spirit has not fled beyond the sun. There are millions and millions of spirits in these valleys, both good and evil. We are surrounded with more evil spirits than good ones, because more wicked than good men have died here; for instance, thousands and thousands of wicked Lamanites have laid their bodies in these valleys. The spirits of the just and the unjust are here.

2. J.D. 11:84; February 19, 1865, Sunday; Centerville, Utah; Heber C. Kimball.

The atmosphere of many parts of these mountains is doubtless the abode of the spirits of Gadianton robbers, whose spirits are as wicked as hell, and who would kill Jesus Christ if they had the power.

3. J.D. 12:128; December 29, 1867; Salt Lake Tabernacle; Pres. Brigham Young.

The spirits of the ancient Gadiantons are around us. You may see battlefield after battlefield, scattered over this American continent where the wicked have slain the wicked.

4. Temples of the Most High, p. 81; 1962 ed., 13th printing; Heber Jarvis.

Upon one occasion President Brigham Young was in the Tabernacle at St. George and was speaking on the spirit world. He stated that it was not far from us and if the veil could be taken from our eyes there wouldn't be either a man, woman or child who would dare go out of "this tabernacle as the spirits of the Gadianton robbers were so thick out there. This is where they lived, in these mountains", said he.

FILE NAME:GARMENT.FP

Authoritative Statements on the Garment

``Priesthood leaders should refrain from giving unauthorized instructions and opinions concerning the wearing of the garment.''

Gospel Mysteries

(The Church of Jesus Christ of Latter-day Saints, Instructions for Priesthood Leaders on Temple and Family History Work, 1990)

1. Joseph F. Smith, ``Fashion and the Violation of Covenants and Duty,'' Improvement Era, 9 (August, 1906): 813.

The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions, they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grievous sin.

2. First Presidency to Stake Presidents and Temple Presidents, June 12, 1923.

For some time past the First Presidency and Council of Twelve have had under consideration the propriety of permitting certain modification in the temple garment, with the following result:

After careful and prayerful consideration it was unanimously decided that the following modifications may be permitted, and a garment of the following style be worn by those Church members who wish to adopt it, namely:

(1) Sleeve to elbow.
(2) Leg just below knee.
(3) Buttons instead of strings.
(4) Collar eliminated
(5) Crotch closed.

It may be observed that no fixed pattern of Temple garment has ever been given, and that the present style of garment differs very materially from that in use in the early history of the Church, at which time a garment without collar and with buttons was frequently used.

It is the mind of the First Presidency and the Council of Twelve that this modified garment may be used by those who desire to adopt it, without violating any covenant they make in the House of the Lord, and with a clear conscience, so long as they keep the covenants which they have made and remember that the garment is the emblem of the Holy Priesthood designed by the Lord as a covering for the body, and that it should be carefully preserved from mutilation and unnecessary exposure, and be properly marked.

It should be clearly understood that this modified garment does not supercede the approved garment now in use, that either of these patterns may be worn, as Church members prefer, without being considered unorthodox, and those using either will not be out of harmony with the order of the Church.

In order that there may be uniformity in temple work, and that the expedition in the administration of the ordinances of the House of the Lord may not be impeded, we recommend that people doing temple work, whether it be ordinance work for the dead or first endowments for the living, wear the approved garment now in use. If persons appear at the temple with the modified style, however, they should not be refused admittance, provided they come properly recommended. Bishops, in giving recommends to the temple should call attention to this recommendation.

Will you advise the Bishops of your Stake of these changes, being careful to give the matter no unnecessary publicity.

This letter is not to pass from your hands, nor are copies to be furnished to any other person.

* * * *

NOTE: We send you this copy of a letter addressed to Stake Presidents for your personal information, and to be used by you in connection with the instructions contained in it.

3. First Presidency to Stake Presidents and Bishops, 30 October 1942.

Primarily the wearing of the garment is an individual responsibility. It is associated with sacred obligations entered into by the wearer with the Lord in the temple; consequently, the conscience of the wearer must guide when circumstances seem to justify a modification of these obligations. The sacredness of the garment should ever be present and uppermost in the wearer's mind.

One way to protect this sacredness is not to expose it to the view of scoffers, and where conditions arise making such exposure unavoidable, it would seem best reverently to lay aside the garment and then put it on again when such conditions pass. The First Presidency has felt that this policy might be followed by soldiers during their enlistment.

4. First Presidency to Stake Presidents and Bishops, October 2, 1950. [This letter was re-issued on August 31, 1964 and on March 17, 1969.]

In order that there may be no misunderstanding on the part of you brethren and young men who have received their endowments who may be called to serve in the military forces, we hereby confirm the observations heretofore given regarding the wearing of the temple garment.

1. The covenants taken in the temple incident and attached to the wearing of garments contemplate that they will be worn at all times. No exception to these covenants is found anywhere in the ceremonies. These covenants run between the one making them and the Lord. These covenants so made take on the nature of commandments of the Lord.

2. In the early days of the Church the Lord announced that where men prevented his Saints from carrying out the commandments he had given them, the Lord would relieve the Saints from rendering obedience to the commandment, and would visit the iniquity and transgression involved in such disobedience upon the heads of those who ``hindered'' his work. The Lord said this rule was given for the consolation of the Saints ``who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression.'' (D&C 124:49 ff.)

3. Where the military regulations are of a character that ``hinders'', that is, makes impossible the wearing of the regulation garments, either in training on the drill grounds or in combat zones, effort should be made to wear underclothing that will approach as near as may be the normal garment.

Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and resewed upon the underwear returned.

The wearing of the normal garment should be resumed at the earliest possible moment.

4. Every effort should be made to protect the garments from the gaze and raillery of scoffers. This may cause considerable inconvenience at times, but tact, discretion, and wisdom can do much to alleviate this inconvenience. If the scoffing became unbearable and the wearer should decide that the Lord would consider he was really ``hindered'' by the scoffers from wearing the garments, and if he should therefore lay them aside, then the wearer should resume the wearing of the normal garment at the earliest possible moment.

A certain amount of curiosity and light comment may be frequently expected, wherever, for one cause or another, the garments are brought into view, but this is not the ``hindering'' of which the Lord spoke as excusing obedience.

The blessings flowing from the observance of covenants are sufficiently great to recompense for all mere inconveniences.

The wearing of the garment is the subject of direct covenant between the Lord and the covenant maker, who must determine to what extent he will keep his covenants. To break our covenants is to lose the protection and blessings promised from obedience thereto.

5. Presiding Bishopric to Bishops and Stake Presidents; August 23, 1955.

The First Presidency have suggested that we communicate with you on the subject of this letter.

It is being observed that some Latter-day Saint men and women, some of whom are presiding officers and teachers in both stake and ward positions, are removing their temple garments to wear abbreviated clothing in varying degrees when working around their homes, when traveling by auto, or camping out-of-doors. In some instances, brethren who have been through the temple are removing their shirts while mowing the lawns or performing other out-door responsibilities, thus exposing the upper garment to full view.

Such removal of the temple garment, or exposure to more or less public view, is <u>not</u> in keeping with its significance or its sacred purpose.

It is suggested you use your influence in encouraging Latter-day Saints to <u>avoid</u> these practices. It may be advisable to read this letter before the various meetings of your ward officers and teachers. If our leaders set the proper example, it will be helpful in correcting such practices where they exist and in guarding against their development in the future.

6. A. Hamer Reiser, personal secretary to the First Presidency, to Mrs. Joseph W. Lund, August 2, 1957.

Your letter of July 23, 1957, addressed to President McKay, I am asked to acknowledge for him.

I am instructed to say that people who have a right to wear the garments are at complete liberty to wear the old style garment all the time both in and out of the temple.

Care should be taken not to expose the garment to the ridicule of unbelievers.

May the Lord continue to bless you.

7. First Presidency to Stake Presidents and Bishops, August 31, 1964.

The calling of men into military training renders it desirable to reaffirm certain observations heretofore made in the matter of wearing the temple garment.

1. The covenants taken in the temple incident and attached to the wearing of garments contemplate that they will be worn at all times. No exception to these covenants is found anywhere in the ceremonies. These covenants run between the one making them and the Lord. These covenants so made take on the nature of commandments of the Lord.

2. In the early days of the Church the Lord announced that where men prevented his Saints from carrying out the commandments he had given them, the Lord would relieve the Saints from rendering obedience to the commandment, and would visit the iniquity and transgression involved in such disobedience upon the heads of those who ``hindered'' his work. The Lord said this rule was given for the consolation of the Saints ``who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression.'' (D&C 124:49 ff.)

3. Where the military regulations are of a character that ``hinders'', that is, makes impossible the wearing of the regulation garments, either in training on the drill grounds or in combat zones, effort should be made to wear underclothing that will approach as near as may be the normal garment.

Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and resewed upon the underwear returned.

The wearing of the normal garment should be resumed at the earliest possible moment.

4. Every effort should be made to protect the garments from the gaze and raillery of scoffers. This may cause considerable inconvenience at times, but tact, discretion, and wisdom can do much to alleviate this inconvenience. If the scoffing became unbearable and the wearer should decide that the Lord would consider he was really ``hindered'' by the scoffers from wearing the garments, and if he should therefore lay them aside, then the wearer should resume the wearing of the normal garment at the earliest possible moment.

A certain amount of curiosity and light comment may be frequently expected, wherever, for one cause or another, the garments are brought into view, but this is not the ``hindering'' of which the Lord spoke as excusing obedience.

The blessings flowing from the observance of covenants are sufficiently great to recompense for all mere inconveniences.

The wearing of the garment is the subject of direct covenant between the Lord and the covenant maker, who must determine to what extent he will keep his covenants. To break our covenants is to lose the protection and blessings promised from obedience thereto.

8. First Presidency to Temple Presidents, June 10, 1965.

This will advise you that approval has been granted for limited modification in the design of the garment used in the temple to allow for better fit and greater wearing comfort.

The approved modified design for <u>women</u> has a button front rather than string ties, a brassiere top patterned after the brassiere top of garments used for day-time wear, a helanca stretch insert in the back at the waist, and widened overlapping back panels with a helanca stretch piece at the top of

each panel and a button to assure panels remaining closed. All other features of the garment, including the collar, long legs, and long sleeves, remain the same as heretofore.

The approved modified design of the garment for men has a button front, closed crotch, helanca stretch insert piece in the back at the waist, widened overlapping back panels with a helanca stretch piece at the top of each panel and a button to assure panels remaining closed. All other features of the men's garment also, including the collar, long legs and long sleeves, remain the same as heretofore.

Both the button-front and the string-tie-front designs for men and women are approved for temple wear; either design may be used. You will note that the basic specifications for the garment remain unaltered.

It is recommended that orders for the button-front design be submitted to the Beehive Clothing Mills only as a part of a regular order for the replacement of existing stocks. This will allow the Mills time to produce a sufficient number of the button-front garments to meet the demands, and at the same time it will allow the temple to accommodate persons who have a preference for the string-tie design.

9. ``Disposal of Worn Garments,'' Priesthood Bulletin, 2 (Sept-Oct 1966): 5.

The First Presidency urge that bishops instruct members discarding worn temple garments that any identifying symbols which might be related to the temple should be removed. The material may then be destroyed or used in the home. Garments should not be discarded where they will be picked or used by others.

10. First Presidency to Stake President and Bishops, August 30, 1967.

It has been called to our attention that occasionally young women come to the temple to receive their endowments or to do ordinance work for the dead wearing slacks or mini-skirts. We suggest that when interviewing sisters applying for temple recommends you kindly remind them of the sanctity of the temple and the propriety of being modestly dressed when they enter the House of the Lord.

11. ``Responsibilities of Bishops and Branch Presidents for Servicemen,'' Priesthood Bulletin, 3 (Sept.-Oct., 1967).

When a serviceman has been endowed he should be allowed to read the letter from the First Presidency dated August 31, 1964 relative to wearing the garments. The serviceman should be allowed to interpret the letter for himself. In this connection, the General Authorities have authorized the dyeing of the garment green in areas where military regulations require this such as in Vietnam.

12. First Presidency to Temple Presidents, 22 May 1968.

It has come to our attention that in some of the temples instruction has been given to those going through to receive their endowments prior to entering into the marriage covenant that they must not remove the temple

garment during the time of sexual relations.

We have authorized no such instruction or advice. We feel that this is a matter of such intimate nature that it must be left with the persons concerned. We therefore ask that you govern yourselves accordingly.

13. First Presidency Stake Presidents, Bishops and Mission Presidents, March 17, 1969.

We reiterate the instruction given in our letter of August 10, 1967 that sisters should be advised against wearing slacks or mini-skirts when going to the temple to receive their endowments or to do ordinance work for the dead.

There are also those of our brethren who sometimes go to the temple without a necktie or jacket and who otherwise are not properly groomed.

Temple patrons should bear in mind that they are visiting the house of the Lord and that they should wear clothing suitable for the occasion, such as they would wear when attending a sacrament meeting on Sunday.

We suggest that when interviewing brethren and sisters for recommends you kindly remind them of the sanctity of the temple and the propriety of being modestly dressed and properly groomed when they prepare to enter the temples of the Lord.

14. First Presidency to Stake Presidents, Bishops, and Mission Presidents, March 17, 1969.

In order that there may be no misunderstanding on the part of you brethren and young men who have received their endowments who may be called to serve in the military forces, we hereby confirm the observations heretofore given regarding the wearing of the temple garment.

1. The covenants taken in the temple incident and attached to the wearing of garments contemplate that they will be worn at all times. No exception to these covenants is found anywhere in the ceremonies. These covenants run between the one making them and the Lord. These covenants so made take on the nature of commandments of the Lord.

2. In the early days of the Church the Lord announced that where men prevented his Saints from carrying out the commandments he had given them, the Lord would relieve the Saints from rendering obedience to the commandment, and would visit the iniquity and transgression involved in such disobedience upon the heads of those who ``hindered'' his work. The Lord said this rule was given for the consolation of the Saints ``who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression.'' (D&C 124:49 ff.)

3. Where the military regulations are of a character that ``hinders'', that is, makes impossible the wearing of the regulation garments, either in training on the drill grounds or in combat zones, effort should be made to wear underclothing that will approach as near as may be the normal garment.

Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and resewed upon the underwear returned.

The wearing of the normal garment should be resumed at the earliest possible moment.

4. Every effort should be made to protect the garments from the gaze and raillery of scoffers. This may cause considerable inconvenience at times, but tact, discretion, and wisdom can do much to alleviate this inconvenience. If the scoffing became unbearable and the wearer should decide that the Lord would consider he was really ``hindered'' by the scoffers from wearing the garments, and if he should therefore lay them aside, then the wearer should resume the wearing of the normal garment at the earliest possible moment.

A certain amount of curiosity and light comment may be frequently expected, wherever, for one cause or another, the garments are brought into view, but this is not the ``hindering'' of which the Lord spoke as excusing obedience.

The blessings flowing from the observance of covenants are sufficiently great to recompense for all mere inconveniences.

The wearing of the garment is the subject of direct covenant between the Lord and the covenant maker, who must determine to what extent he will keep his covenants. To break our covenants is to lose the protection and blessings promised from obedience thereto.

15. Priesthood Bulletin, 5, (March 1969).

Brethren who have taken upon themselves the covenants of the temple and who are asked to perform baptisms for the living should not assume, because their clothes will get wet or for any other reason, that they should not wear garments under their white baptismal clothing. Regular garments are to be worn by everyone who has received his temple endowments, while performing baptisms.

16. First Presidency to Stake Presidents, Bishops and Mission Presidents of Missions, May 21, 1969.

We reaffirm certain observations heretofore made with reference to the wearing of the temple garment by men in military service.

1. It should be definitely understood that all who have gone through the temple should wear and protect their garments as guardedly and sacredly as possible under all conditions. The covenants entered into in the temple contemplate that the garment will be worn at all times. These covenants run between the one making them and the Lord.

Primarily, therefore, the wearing of the garment is an individual responsibility. Consequently, the conscience of the wearer must guide when circumstances seem to justify any modification of these sacred and binding obligations.

2. The sacredness of the garment should be ever present and uppermost in the wearer's mind. One way to protect this sacredness is to avoid exposing the garment to the view of scoffers. When conditions arise making such exposure unavoidable, it may be best to lay aside the garment reverently and then put it on again as soon as conditions permit.

Every wearer should bear in mind, however, that there may be considerable inconvenience attached to wearing the garment when one is not associating wholly with Latter-day Saints, but that such inconvenience is by itself neither reason nor justification for laying the garment aside. Tact, discretion, and wisdom can do much to alleviate this inconvenience. The constant reminder which the wearing of the garment brings of obligations assumed in the temple is one of the greatest protections against sin.

3. In some areas and under some conditions military regulations require

the wearing of two-piece underwear. The general observations set forth above should govern in these cases. If there are other circumstances on which the individual may wish counsel, he should feel free to write directly to the First Presidency.

4. When military regulations deprive the wearer of the privilege of the garment, such deprivation will in nowise affect the individual's religious status, living or dead, provided, of course, that his worthiness to wear the garment remains unchanged. Should an individual in military service be deprived of the right and privilege to wear the garment, because of military regulations or circumstances over which he has no control, it will be his privilege, right, and duty to wear it again as soon as circumstances permit.

5. In war zones military regulations sometimes require that all underwear be dyed an approved green color. Under these circumstances our men in military service should feel free to comply with the regulation.

6. Military authorities have warned that certain synthetic fibers, if worn next to the skin, may create serious hazards for airmen and others who in case of accident or other conditions may be exposed to fire. They have indicated that cotton is a much safer fabric to be worn for those so exposed. Our brethren should bear this in mind in securing garments.

We have been informed that there may be coming on the market in the near future fireproof fabrics which may be available to use for garment manufacture. If such developments occur, we shall advise you.

We remind our brethren that the blessings flowing from the observance of covenants are sufficiently great to recompense for any inconvenience. To break our covenants is to forfeit the protection and blessings promised from obedience thereto.

17. First Presidency letter to Stake Presidents, Bishops and Mission Presidents, June 16, 1969.

Under date of March 17, 1969 we issued a circular letter concerning the wearing of garments by men in military service. The enclosed letter [May 21, 1969] will supersede this and all other previous instructions on this subject.

We ask that you immediately return to us and not copy for circulation or other purposes our letter of March 17.

We ask that you handle the enclosed letter on the confidential basis which the subject matter deserves.

18. First Presidency letter to Stake and Mission Presidents, March 9, 1971.

Authorized Pattern Garments are an item of temple clothing. Certain regulations with regard to individuals making temple clothing as set forth in the leaflet, ``Instructions for Making Temple Clothing - Clothing the Dead,'' apply equally to individuals making garments. We call to your attention the following regulations as applied to garments:

1. Individuals who have received their endowments who desire to make garments for themselves or a family member may do so.

2. Individuals, as such, are not authorized to make garments for sale.

3. The practice of a group of sisters meeting together to make garments is not approved. Should a sister need help in making garments, it would be given through the stake Relief Society president in the privacy of a home.

4. Because of the sacred character of garments, Relief Society Presidents should not permit Relief Society members to sew garments during a Relief Society meeting or a Relief Society gathering; nor should they sponsor or in any way participate in organizing sewing classes for making garments.

5. The Church does not issue patterns for garments, nor does it issue

instructions for making them; neither does it issue to individuals the Approved Pattern label.

Any sister choosing to make garments for herself or family, using as a pattern a pair of garments bearing the Authorized Pattern label which she may have on hand, is reminded that the garment bearing the Authorized Pattern label is made according to specifications set by The First Presidency. There should be no modification in the design of a garment as approved by The First Presidency.

19. First Presidency letter to President Boyd F. Schenk, February 16, 1972.

We enclose herewith copy of a letter addressed to President Joseph F. Smith from John J. Nolen, who given his address as 1318 Mary Drive, Edwardsville, Illinois. We also enclose carbon copy of our acknowledgment of his letter through our secretary, Elder Joseph Anderson. We are sending the letter to you so that you can counsel with this man.

For your information we may say that some years ago the First Presidency and the brethren of the Twelve authorized certain modifications in the style of the temple garment. These modifications consisted of the following changes: (1) collar eliminated, (2) closed crotch, (3) buttons instead of strings, (4) legs to knee, and (5) short sleeves.

It is the mind of the First Presidency and the Council of the Twelve that this modified garment may be used by those who desire to adopt it without violating any covenant they make in the House of the Lord and with a clear conscience, so long as they keep the covenants which they have made. This modified garment does not supersede the old style garment. Either of these patterns may be worn, as Church members prefer, and those using either will not be out of harmony with the order of the Church.

However, in order that there may be uniformity in temple work and that expedition in the administration of the ordinances of the House of the Lord may not be impeded, the brethren have recommended that people doing temple work wear the old style garment.

20. ``Wearing of Temple Garments by Unendowed Persons,'' Priesthood Bulletin, 9 (December 1973): 1.

In several instances reported recently, members have commenced to wear temple garments before being endowed. To help prevent this unauthorized practice, the First Presidency has issued the following instructions:

Those who go to the temple for the first time should purchase beforehand part of the temple clothing referred to as the temple garment, of a nonceremonial pattern, bearing the ``approved pattern'' label so that it can be worn upon leaving the temple. This garment should not be worn until after a member has completed the endowment in the temple.

21. First Presidency to President Richard H. Cracroft, May 7, 1974.

This is a reply to your letter of May 2, 1974, concerning the problem which Sister Helvi Temesevi has in wearing the temple garment due to her physical disability.

For your information we may say that individual saints are free to make such alterations in the garment as may be dictated by unusual physical

handicaps or disabilities. Where there is a problem such as the one being experienced by Sister Temesevi, we have taken the position that such modification as may be necessary to accommodate the wearing of the garment to the special physical disability or handicap is permissible.

22. First Presidency Letter to Temple Presidents, November 10, 1975.

In the future, while involved in temple ordinances, patrons will have the option of wearing either the ``approved style'' garment (short sleeve and knee length) or the garment with the long sleeve and long leg.

Patrons receiving their initiatory ordinances may be clothed in their own ``approved style'' garment.

It is suggested that temple presidents not purchase any more of the long-sleeve, long-leg garments for rental purposes.

This may be announced to all temple workers and posted on the bulletin boards in the locker rooms. Notice is going forward to Stake, Mission, and District Presidents suggesting that they notify Bishops, Branch Presidents and other priesthood leaders. No other announcement or publicity is desired.

23. General Handbook of Instructions, (1976), p. 46.

One who has received his temple endowment should wear regulation garments under his outer clothing while performing baptisms.

24. General Handbook of Instructions, (1976), pp. 63-64.

Garments manufactured by an agency of the Church, bearing the authorized label, meet the proper specifications. Should it not be possible to secure such garments, then another one-piece style of underwear which conforms to the approved pattern and is properly marked may be worn. . . .

Individuals having received the endowment and having worn the garment then subsequently discontinued wearing it may, after they have fully repented, resume wearing it without going to the temple for authorization, provided they have not been excommunicated from the Church. Excommunicated persons may resume wearing the garment only after a restoration of their former blessings by a member of the First Presidency or Council of the Twelve. . . .

Patrons should wear clean, fresh garments when they go to the temple to participate in ordinance work.

When garments are too worn for use, they may be completely burned or the marks of the priesthood should be removed from them and burned or cut into small pieces. The garment should then be cut up so the location of the marks cannot be identified. The fabrics of which garments were made have no further significance as sacred clothing.

Garments and temple clothing that are freshly laundered and in good condition for wear, but for which the individual no longer has use, may be given to a worthy, endowed Church member or sent to the bishops storehouse for distribution. Under no circumstances should this clothing be sent to the Deseret Industries for resale. Worn out robes, aprons, and other items should be burned.

25. Washington Temple Presidency to All Stake and District Presidents in the Washington Temple District, 1 June 1979.

Many of the garments (with the exception of cotton garments) are being marked electronically. As a result, the material is not cut, nor is there a need for backing.

This procedure has been approved by the First Presidency, and members, when inquiring, should be assured that the marking is proper and that they have no need to communicate with the Relief Society Distribution Center.

We appreciate the opportunity to work with you and hope you will let us know whenever we can be of service. May the Lord bless and sustain you in your important assignment.

26. First Presidency letter to Executive Administrators, Regional Representatives, Stake, Mission, and District Presidents, Bishops, Branch Presidents and Temple Presidents, December 15, 1979.

After due consideration the First Presidency and Council of the Twelve have approved and authorized the Beehive Clothing Mills to manufacture two-piece garments for both men and women. These garments will be in addition to the one-piece garments. Distribution will be handled by the Relief Society through normal channels starting as soon as inventories can be made available which is now estimated to be around February 15. The total price for both pieces will be about the same as the price for the one-piece garment.

As is now the case, each person who wears the garment is answerable to the Lord for properly wearing and caring for it.

Announcements in the ward or branch may be made by the bishop or branch president in Relief Society and Priesthood gatherings any time after January 1, 1980.

27. ``Temple Garment for Military Personnel,'' Bulletin 18 (December 1981): 2.

The First Presidency has approved a crew-neck top for the two piece temple garment for men serving in the military forces. This top meets military requirements to wear crew-neck T-shirts. The new top is 100 percent cotton. It is available through the Beehive Clothing distribution center only and may be purchased in person or by mail order as a special order item at Beehive Clothing, 1665 Bennett Boad, P.O. Box 27287, Salt Lake City, Utah 84217. The cost is $2.65 each, plus shipping charges if ordered by mail. At present, these tops will be sold only to members serving in the military forces, including active duty, reserve, and National Guard components, due to limited quantities available. Proof of military status will be required at the time of purchase. For mail orders, a photostatic copy of the member's military identification card or certification of military status by his military commander, bishop, LDS chaplain, group leader, or other military or Church official will serve as proof.

As soon as production permits, the top will be available in all Beehive Clothing distribution centers for all members. Please convey this information to members serving in the military forces.

28. Ezra Taft Benson, President of the Council of the Twelve to Stake, Mission, and District Presidents, Bishops and Branch Presidents, 11 January 1982.

Bulletin No. 18, December 1981, Item: Military Relations, Temple Garment

for Military Personnel

Please advise all military personnel, including Reserve, National Guard, and Active Duty, that duplicating a military identification card is prohibited by law in any form or manner. Disseminate this information immediately. Certification of military status by the persons's military commander, bishop, LDS chaplain, group leader, or other military or Church official will serve as proof of military status when ordering the temple garment for military personnel.

29. General Handbook of Instructions, (1983), p. 32.

The person who performs the baptism should wear white clothing that does not appear transparent when it is wet. An endowed person should wear temple garments under his outer clothing while performing baptisms.

30. General Handbook of Instructions, (1983), p. 38.

GARMENTS AND TEMPLE CLOTHING

Wearing Garments

Endowed members are to wear garments in styles the Church has approved.

An endowed member who stops wearing garments, but who has not been excommunicated, may begin wearing them again without permission. A person who has been excommunicated is authorized to wear garments again only after a General Authority has restored his blessings. He should begin wearing them immediately, without waiting to go to the temple.

Making Temple Clothing

Worthy members who have received their endowment or have a temple recommend to receive their own endowment may make their own temple clothing, including the one-piece white suits for men. They should make them as instructed in Instructions for Making Temple Clothing, which is available from the Relief Society general office.

Neither individual members nor commercial firms may make and sell temple clothing. The First Presidency must approve any exceptions.

Disposing of Garments and Temple Clothing

Members should remove the marks from worn-out garments and burn the marks or cut them into small pieces. They then should cut up the garment so the location of the marks cannot be identified. The remaining fabric of the garments then is no longer considered sacred.

Members should burn worn-out temple clothing or alter it so the original use cannot be recognized.

Members may give garments and temple clothing that are in good condition to a worthy endowed member or to a bishop's storehouse. Under no circumstances should members send garments or temple clothing to Deseret Industries or charities for resale.

31. Presiding Bishopric to General Authorities; Regional Representatives; Stake, Mission, and District Presidents; Bishops, and Branch Presidents in the United States (Except Utah, Idaho and Wyoming); February 23, 1983.

Gospel Mysteries

Telephone Ordering Procedure for Garments and Temple Clothing

We are pleased to announce that Beehive Clothing Mills has arranged a telephone system for ordering garments and temple clothing. After April 1, 1983, members may place individual orders on a toll-free telephone line.

A sample order form with necessary instructions is attached. A supply of order forms is being furnished to each bishop and branch president. We encourage each bishop and branch president to keep the order forms and give them to members who desire to order by telephone. Additional order forms may be obtained from the Salt Lake Distribution Center.

We believe this service will offer an efficient and convenient system for members to purchase garments and temple clothing. Please inform the members in your units about this new service.

32. Relief Society Handbook, (1983) p. 28.

SACRED CLOTHING

Making Temple Clothing

The Relief Society General Office distributes two copies of Instructions for Making Temple Clothing to stake Relief Society presidents and to mission presidents. These instructions should be carefully safeguarded. One copy is to be kept on file. The other copy may be loaned to individuals who have received their endowments and who desire to make their own or their family's temple clothing. Individuals are not authorized to make temple clothing for sale. Clothing The Dead

Two copies of Instructions for Clothing the Dead are distributed to stake Relief Society presidents and to stake and mission presidents. Ward or stake Relief Society presidents, stake presidents, or bishops may request additional copies of this information from the Relief Society General Office.

Church distribution centers do not carry burial clothing for infants or children. If the need should arise, the local Relief Society could help the family obtain appropriate clothing. The Church has not given regulations for dressing infants, children, or unendowed members for burial.

33. General Handbook of Instructions, (1985), pp. 6-6, 6-7.

GARMENTS AND TEMPLE CLOTHING

Wearing Garments

Endowed members are to wear garments in styles the Church has approved.

An endowed member who stops wearing garments, but who has not been excommunicated, may begin wearing them again without permission. A person who has been excommunicated is authorized to wear garments again only after a General Authority has restored his blessings. He should begin wearing them immediately, without waiting to go to the temple.

Making Temple Clothing

Worthy members who have received their endowment or have a temple recommend to receive their own endowment may make their own temple clothing, including the one-piece white suits for men. They should make them as instructed in Instructions for Making Temple Clothing, which is available from the Relief Society general office.

Neither individual members nor commercial firms may make and sell temple clothing. The First Presidency must approve any exceptions.

Gospel Mysteries

Disposing of Garments and Temple Clothing

Members should remove the marks from worn-out garments and burn the marks or cut them into small pieces. They then should cut up the garment so the location of the marks cannot be identified. The remaining fabric of the garments then is no longer considered sacred.

Members should burn worn-out temple clothing or alter it so the original use cannot be recognized.

Members may give garments and temple clothing that are in good condition to a worthy endowed member or to a bishop's storehouse. Under no circumstances should members send garments or temple clothing to Deseret Industries or charities for resale.

34. First Presidency to General Authorities, Regional Representatives; Stake, Mission and District Presidents; Bishops; and Branch Presidents, October 10, 1988.

Practices frequently observed among the members of the Church suggest that some members do not fully understand the covenant they make in the temple to wear the garment in accordance with the spirit of the holy endowment.

Church members who have been clothed with the garment in the temple have made a covenant to wear it throughout their lives. This has been interpreted to mean that it is worn as underclothing both day and night. This sacred covenant is between the member and the Lord. Members should seek the guidance of the Holy Spirit to answer for themselves any personal questions about the wearing of the garment. Church leaders and others including temple workers should refrain from giving unauthorized instructions and opinions concerning when the garment might be removed. The promise of protection and blessings is conditioned upon worthiness and faithfulness in keeping the covenant.

The fundamental principle ought to be to wear the garment and not to find occasions to remove it. Thus, members should not remove either all or part of the garment to work in the yard or to lounge around the home in swimwear or immodest clothing. Nor should they remove it to participate in recreational activities that can reasonably be done with the garment worn properly beneath regular clothing. When garments must be removed, such as for swimming, it should be restored as soon as possible.

The principles of modesty and keeping the body appropriately covered are implicit in the covenant and should govern the nature of all clothing worn. Endowed members of the Church wear the garment as a reminder of the sacred covenants they have made with the Lord and also as a protection against temptation and evil. How it is worn is an outward expression of an inward commitment to follow the Savior. Bishops and stake presidents should take the opportunity during interviews to teach the spirit of wearing the garment, giving emphasis to the covenants and the attendant blessings that are related to this sacred privilege.

This letter should be read in a special meeting in each ward to endowed members of the Melchizedek Priesthood and Relief Society.

35. General Handbook of Instructions, (1989), p. 5-3.

The person who performs the baptism should wear white clothing that does not appear transparent when wet. An endowed person should wear temple garments under his outer clothing while performing baptisms.

36. General Handbook of Instructions, (1989), p. 6-3.

Wearing and Care of Garments

Church members who have been clothed with the garment in the temple have made a covenant to wear it according to the instructions given in the endowment. This sacred covenant is between the member and the Lord. Members should be guided by the Holy Spirit to answer for themselves personal questions about wearing the garment. The promise of protection and blessings is conditioned upon worthiness and faithfulness in keeping the covenant.

Endowed members should wear the garment as underclothing both day and night. They should not alter garments from the authorized design. When two-piece garments are used, members should always wear both pieces. For those who are bedfast or who have severe physical handicaps, necessary adjustments can be made, bearing in mind the covenant between the member and the Lord.

Members should keep their garments clean and repaired.

Garments are available in a variety of styles and fabrics for purchase at Church distribution centers or by mail order in some areas. A center is located near each temple.

Instructions on clothing for burial of the dead who have been endowed are found under ``Temple Burial Clothing,'' page 2-7.

Disposing of Garments and Temple Clothing

Members should remove the marks from worn-out garments and burn the marks or cut them into small pieces. They then should cut up the garment so the location of the marks cannot be identified. The remaining fabric of the garments then is no longer considered sacred.

Members should burn worn-out temple clothing or alter it so the original use cannot be recognized.

Members may give garments and temple clothing that are in good condition to a worthy endowed member or to a bishop's storehouse. Under no circumstances should members send garments or temple clothing to Deseret Industries or charities for resale.

37. The Church of Jesus Christ of Latter-day Saints, Instructions for Priesthood Leaders on Temple and Family History (1990), p. 1.

Members who have been endowed should wear the temple garment properly so that they might receive the promised blessings. Priesthood leaders should refrain from giving unauthorized instructions and opinions about the wearing of the garment. Members should seek the guidance of the Holy Spirit to answer for themselves any personal questions about wearing the garment. (See First Presidency letter, 10 October 1988.)

FILE NAME:GARMENT1.DOC

A COMPILATION OF QUOTATIONS ON
PRIESTHOOD VESTMENTS
(ROBES & GARMENTS)
by
RICHARD A. WARE

GENERAL AUTHORITY QUOTATIONS

1. John Murdock "Journal", p. 30; Winter 1832-33. See also Genealogical and Historical Magazine, Vol 28, April 1937, p. 61. [John Murdock boarded with the prophet during this winter.]

In one of [the prayer meetings] the prophet told us if we would humble ourselves before God, and exercise strong faith, we should see the face of the Lord, and about midday the visions of my mind were opened and the eyes of my understanding were enlightened, and I saw the form of a man, most lovely; the visage of His face was round and fair as the sun; His hair a bright silver grey, curled in a most majestic form; His eyes a keen penetrating blue; and the skin of His neck a most beautiful white. He was covered from the neck to the feet with a loose garment of pure white - whiter than any garment I had ever before seen. His countenance was most penetrating, and yet most lovely. And while I was endeavoring to comprehend the whole personage from head to feet it slipped from me, and the vision was closed up. But it left to my mind the impression of love, for months, that I never before felt to that degree.

2. Dairy of James T. S. Allred; Letter to Col Williams; d.1021/f.92, end of roll #2; July 10, 1844. [From Record of Asena Allred Osborne, Spring City Utah; Aug. 1, 1951. Taken from history of Eliza Monson, whose great grandmother, Elizabeth Warren Allred, wife of James Allred, one of the Prophet's lifeguards: "The seamstress hired by Joseph Smith had to cut out the garment three times to get it correct." It indicates the exactness of the pattern to be followed. The minor diviations which she made were not acceptable or approved by the Prophet.]

It was while they were living in Nauvoo that the Prophet came to my mother, who was a seamstress by trade, and told her that he had seen the Angel Moroni with the garments on, and asked her to assist him in cutting out the garments. They spread unbleached muslin out on the table and he told her how to cut it out. She had to cut the third pair, however, before he said it was satiffactory. She told the prophet that there would be sufficient cloth from the knee to the ankle to make a pair of sleeves, but he told her he wanted as few seams as possible and that there would be sufficient whole cloth to cut the sleeve without piecing. The first garments were made of unbleached muslin and bound with turkey red and were without collars. Later on the prophet decided he would rather have them bound with white. Sister Emma Smith, the Prophet's wife, proposed that they have a collar on as she thought they would look more finished, but at first the prophet did not have the collars on them. After Emma Smith had made the little collars which were not visible from the outside of the dress, Sister Eliza R. Smow made a large collar of fine white material which was worn on the outside of the dress. The garemnt was to reach to the ankle and the sleeves to the wrist. The marks were always the same.

3. "Biography of Jane E. Manning James written from her own verbal statement and by her request. She also wishes it read at her funeral. . . written in the 1893. . . by E J D Roundy"; Church Archives; CHO/ms/d/4425. [Jane Elizabeth Manning James--arrived in Nauvoo from Connecticut. She led her family consisting of her mother, 3 bros, 2 sisters a b-i-l and a s-i-l: total of 9 in the group. "Nauvoo""our destined haven of rest". She lost all her belongings--a trunk full of mostly new clothes that was being shipped to Nauvoo.]

During the first week in Nauvoo they stayed with the Prophet Joseph. In

that time all the family members were able to secure jobs and lodgings except Jane. "On the morning that my folks all left to go to work," Jane recalled, "I looked at myself, clothed in the only two pieces I possessed, I sat down and wept. Brother Joseph came into the room as usual and said good morning. . .. you musn't cry, we dry up all tears here." The Prophet then went and brought Emma into the room: "Sister Emma here is a girl that says she has no home, havent you a home for her? Why yes if she wants one," Emma replied. Joseph left the room and Emma asked Jane what she could do. Jane said she could wash, iron, cook and do housework. So Emma gave her the washing duties. "The next morning," Jane states, "[Emma] brought the clothes down in the basement to wash. Among the clothes I found brother Josephs Robes. I looked at them and wondered. I had never seen any before, and I pondered over them and thought about them so earnestly." Then a wonderful thing occurred with this faithful Black woman. She received from the Lored knowledge which she otherwise would not be permitted to receive because of her lineage. As she said, "I pondered over them and thought about them so earnestly that the spirit made manifest to me that they pertained to the new name that is given the saints that the world knows not of." Maybe this helps explain why all her life she wished desparately to receive her endowments. She had a sure testimony of their divinity. I am grateful for the privilege I had to baptize my wife for and in behalf of Jane James, and the other women of the family. I also had the privilege to stand proxy for the men in baptism, the endowments and the sealings in the Salt Lake Temple in 1979.

4. RETURN; by Ebenezer Robinson; Vol II, p. 252; April 1890. See also Mormonism and Masonry, pp. 136-137. [Mr. Robinson had been editor of the TIMES AND SEASONS, and was well informed on the secret practices of the leading brethren of the Church. In later years he drifted from the Church, refusing to go to the West with Brigham Young and the pioneers. Even though he had no interest in the Church that had removed to the West, he became thoroughly disgusted with certain elements in Missouri and elsewhere who were insisting that Joseph Smith never introduced the Temple ritual in Nauvoo. In reply to these critics he published a periodical called the RETURN.

Notwithstanding the cloud of witnesses testifying that polygamy existed in Nauvoo in 1843 and 1844, yet the editors of the Saints' Herald persist in representing that polygamy, and its attendant evils, including the endowment house, robes, &c., were introduced by Brigham Young and his associtates, and that Joseph and Hyrum Smith were innocent in the matter.

We here state a few facts which came under our personal observation. As early as 1843 a secret order was established in Nauvoo, called the HOLY ORDER, the members of which were of both sexes, in which, we were credibly informed, scenes were enacted representing the garden of Eden, and that the members of that order were provided with a peculiar under garment called a robe. "It was made in one piece. On the right breast is a square, on the left a compass, in the center a small hole, and on the knee a large hole." This was the description of that garment as given to the writer in Nauvoo, in Joseph Smith's life time. It was claimed that while they wore this "robe" no harm could befall them.

In confirmation of this idea, we quote the 2nd verse of the 113th section of the Doctrine and Covenants, Plano Edition, speaking of the Providential escape of Willard Richards, who was in the jail with Joseph and Hrum Smith at the time they were murdered.

"John Taylor and William (Willard) Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered: the latter, through the promises of God escaped "without even a hole in his robe."

It was stated that Willard Richards was the only one of the four, who had on his "robe" at the time, therefore the statement that he escaped through the promise of God, "without a hole in his robe."

President Joseph Smith attended the meetings of that "Order," which were held in the large room in the second story of his brick store building. One day in June, 1844, the "Order" was in session from morning until evening. At the adjournment for dinner we saw Joseph Smith come from there, and again after dinner, he returned back to the same place, as in returning from dinner President Smith and the writer walked by ourselves, side by side in intimate conversation, but parted at the store.

Not long after parting with President Smith, wishing to speak with him we ran hastily up the stairs to call him out when to our amazement we encountered John Taylor, one of the twelve Apostles, in a long white garment, with a white turban on his head, and a drawn sword in his hand, evidently representing the "cherubims and flaming sword which was placed at the east of the garden of Eden, to guard the tree of life." He informed us Brother Joseph was in the room. Here, we understand, and firmly believe, the ceremony originated, as practiced in the endowment house in Utah, including the signs, tokens, grips, garments, girdles and key words used therein; and that the twelve in Utah conscientiously believe in this and other matters, they are carrying out the measures of Joseph Smith, and that he gave them their endowment, and rolled the burden of the church and kingdom upon their shoulders.

5. The Return; Ebenezer Robinson, editor; Vol 2, No. 4, p. 253; April 1890. [This letter written in 1844 was later printed in The Return in 1890.]

Steam Boat North Bend,
Sept. 19th, 1844

Dear E. Robinson,

You probably may have received something by way of counsel from Nauvoo from Brother Young, if so, I trust you will regard it as coming from "the proper source." We have had a charge given us by our prophet, and that charge we intend to honor and magnify. It was given in March last. He said; "let no man take your crown, and though you should have to walk right into death, fear not, neither be dismayed." "You have to die but once." "To us were committed the Keys of the Kingdom, and every gift, key and power, that Joseph ever had," confirmed upon our heads by an anointing, which Bro. Rigdon never did receive.

We know the charge which the prophet gave us, and the responsibility which the Spirit of the living God laid on us through him, and we know that Elder Rigdon does not know what it was. We have counted the cost of the stand we have taken, and have firmly and unitedly, with prayer and with fasting---with signs and with tokens, with garments and with girdle, decreed in the name of Jesus Christ, that we will honor our calling, and faithfully carry out the measures of the prophet so far as we have power, relying on the arm of God for strength in every time of need.

I know that the curse of God will fall upon every one that tries to give us trouble or to weaken our hands in the work in which we are engaged, for this promise we have obtained from the Lord in solemn convocation.

I want you to read this letter to the Saints in Pittsburg[h], not to the world.

My kind love to all the Saints, to yourself and family.

Yours truly,
Orson Hyde.

6. History of the Church, Vol. 7:547-548; December 18, 1845.

Gospel Mysteries

Thursday, 18---Sixty-six persons were administered to in the Temple.

In consequence of the great pressure of business during the past week, it had been decided to devote Saturday to the purpose of washing robes and garments used, but there being a general desire in the minds of all those officiating in the ordinances that the work should not cease; it was determined that the clothes should be washed during the night.

7. Journal of Heber C. Kimball; Church Historical Department; Sunday, December 21, 1845.

Elder Kimball showed the right fashion for a leaf,---Spoke of Elder Richards being protected at Carthage jail---having on the robe, while Joseph & Hyrum and Eld Taylor were shot to pieces -- said the Twelve would have to leave shortly for a charge of treason would be brought against them for swearing us to avenge the blood of the anointed ones, and some one would reveal it, and we shall have to put some day between sundown and dark --

George Miller said that when near the camp of Gen Hardin, he was shot at and the sentinel who was near him was killed, but he escaped unhurt, having on his garments -- he spoke of the design and purpose for which all the symbols in the garden were given &c. Paul said he bore in his body the marks of the Lord Jesus Christ [Gal 6:17] -- which was as plainly as he dare allude to these things in writing. But the marks Paul alluded to were just such as we now have on our garments -- He spoke of the signs, tokens & penalties, and of the work in general, said it was the work of God, by which he designs to reinstate man into his presence &c.

Elder John Taylor confirmed the saying that Joseph and Hyrum & himself were without their robes in the jail at Carthage while Doct Richards had his on, but corrected the idea that some had that they had taken them off through fears.

W.W. Phelps said Joseph told him one day about that time, that he had laid aside his garment on account of the hot weather. Elder Kimball said word came to him & to all the Twelve about that time to lay aside their garments and take them to pieces, or cut them to pieces, or cut them up so that they could not be found.

* * *

When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands together, and act as one mind, the Lord will hear us and will answer our prayers. Our garments should be properly marked and we should understand these marks and we should wear these garments continually, by night & by day, in prison or free and if the devils in hell cut us up, let them cut the garments to pieces also -- if we have the garments upon us at all times we can at any time offer up the signs. * * * Said that whenever they (G.A. Smith and W. Woodruff) could get an opportunity they retired to the wilderness or to an upper room -- they do so and offered up the signs, and were always answered. * * * It would be a good thing for us to put on our garments, every day and pray to God, and in our private circles, when we can do so with safety-* * * You have now learned how to pray. You have been taught how to approach God and be recognized. This is the principle by which the Church has been kept together. * * * Those who have learned to approach God and receive these blessings, are they better than you? The difference is, they have been permitted to have these things revealed to them.

8. Journal of Heber C. Kimball; Church Historical Department; December 30, 1845.

At 10 m. before 11. John M. Bernhisel brought in a suit of garments for the use of the persons receiving their endowments Robe, Garment, Apron, Cap,

Moccasins, & Sash.

9. Journal of Discourses, Vol 8:91; Heber C. Kimball; June 10, 1860.

Take upon you the yoke of Christ and wear it, for it is easy, ...

10. Journal of Discourses, Vol 8:206; Brigham Young; October 14, 1860.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light.

. . . The Spirit of revelation, even the Spirit of eternal life, is within that person who lives so as to bear properly the yoke of Jesus. The heavens are opened to such persons, and they see and understand things that pertain to eternity, and also the things that pertain to the earth, . . .

. . . The person that wears the yoke of Jesus, that has communication with the heavens, finds his yoke easy and his burden light; he is master of it.

11. Journal of Discourses, Vol 9:91; Brigham Young; May 7, 1861.

Three High Priests form a Quorum; five form a Quorum; seven form a Quorum; twleve form a Quorum. Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning the doctrine, and they have a right to receive it. If you cannot get the information in any other way, suppose you were upon the islands of the sea, far away from the main body of the Church, you are entitled to the administration of angels who administer in the terrestrial kingdom, and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine.

12. Unpublished Discourse; Brigham Young; July 14, 1861.

I recollect a promise Joseph gave to Willard at a certain time, when he clothed him with a priestly garment. Said he, "Willard never go without this garment on your body, for you will stand where the balls will fly around you like hail, and men will fall dead by your side and if you will never part with this garment, there never shall a ball injure you." I heard him say this [voice in the stand "So did I"] It is true. When the mob shot Joseph, Willard was there and Br Taylor was in the room. I have nothing to say about the rest, you know about it. Willard obeyed the word of the prophet. He said, "I will die before I part with this garment." The balls flew around him, riddled his clothes, and shaved a passage through one of his whiskers. . . .

13. Journal of Discourses, Vol 9:376; Pres. Heber C. Kimball; in the Salt Lake Tabernacle; February 9, 1862.

What a blessing it is to be able to supply ourselves with so many of the necessaries and comforts of life here in these mountains! Some of you have got an idea that wool will not do; but let me inform you that when Peter came

and sat in the Temple in Kirtland, he had on a neat woolen garment, nicely adjusted round the neck. What do sheep wear next to the skin? Wool, of course. What do goats wear? Hair, for that is their nature. These are facts that are apparent to all who will look.

To return to the subject of the garments of the Holy Priesthood, I will say that the one which Jesus had on when he appeared to the Prophet Joseph was neat and clean, and Peter had on the same kind, and he also had a key in his hand. John also came and administered unto Joseph Smith, and remember that Peter, James and John hold the keys pertaining to their dispensation and pertaining to this, and they came and conferred their Priesthood and authority upon Joseph the Seer, which is for the gathering together of all who seek the way of life.

14. Journal of Discourses, Vol 11:10; George A. Smith; November 15, 1864.

On the first day of dedication, President Fredrick G. Williams, one of the council of the Prophets, and who occupied the upper pulpit, bore testimony that the Savior, dressed in HIS VESTURE WITHOUT SEAM, came into the stand and accepted of the dedication of the house, that he saw him, and gave a description of his clothing and all things pertaining to it.

15. Journal of Discourses, Vol 12:101; Brigham Young; November 17, 1867.

. . . We receive the gospel, not that we may have our names written in the Lamb's Book of Life, but that our names may not be blotted out of that book. "For," saith the Lord, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Why? Because he had overcome through his faithfulness. My doctrine is -- that there never was a son and daughter of Adam and Eve born on this earth whose names were not already written in the Lamb's book of life, and there they will remain until their conduct is such that the angel who keeps the record is authorized to blot them out and record them elsewhere. These are my views on that intricate point, but we are satisfied to use this Scripture as it is rendered by our translators.

16. John D. T. McAllister Papers; Church Archives; Ms/d/1257/Bx3/fd11; November 10, 1873.

It is my desire to be buried in the garments and Robes of the Holy Priesthood, everything pertaining thereto properly made and put on my body. Do not want any extravagance, a medium coffin no expense for funeral clothing such as the gentiles mourn in. Would like my Brethren of the Priesthood to dictate my family in this matter, and see me buried as I ought to be, that my body can rest in pease. Do not want my coffin short or too long, deep enough to lay in without Mashing my nose, and cramping my arms or crushing my stomach, a good strong one that it will hold together. I pray that I may so live that the Holy Priesthood will feel it a pleasure to put me away, and a pleasure to receive me in their Society in the morning of the Glorious Resurrection.

/s/ John D. T. McAllister

S L City. Nov 10th 1873

17. Journal History, p. 4; 13 January 1877. Notes from the Journal of James

G. Bleak.

St. George, Utah, Jan. 13, 1877.

Special Instructions to the Bishops, Brethren: We herein embody a few instructions which we wish you to strictly enjoin upon the brethren and sisters who come to the Temple to officiate for themselves or their friends: Those who wish to receive endowments for themselves of friends should be provided with oil or means to purchase it. The sisters should be provided with two or three white skirts and the brethren should have their garments to button from the back, clear round and up the front, and skirts made to reach down to the knees or a little below or one may be pieced to this length for the occasion.

Before the brethren or sisters go into the Temple to receive their endowments; they must wash themselves all over, perfectly clean, so as to enter the Temple clean.

Men and women should have no sexual intercourse for a week or more previous to their going into the Temple to receive their endowments.

Signed BRIGHAM YOUNG, JOHN W. YOUNG, WILFORD WOODRUFF, ERASTUS SNOW AND BRIGHAM YOUNG JR.

18. Journal of Wilford Woodruff; January 15, 1877. [Types as in original without sic.]

I spent the Evening with President Yg He told me their was no necessity of dressing in the Temple Clothing while giving the Second Anointing any more than in administering it first anointing or ordaining

19. Journal of Wilford Woodruff; on St. George Temple Proceedings; February 1, 1877. [Typed as in original without sic.] I dressed in pure white Doe skin from head to feet to officiate in the Priest Office, white pants vest & Cap the first example in any Temple of the Lord in this last dispensation sistaning B Youg also dressed in white in officiating in Eve. President was presant and delivered a lecture at the veil some 30 attndg

20. Oliver B. Huntington Diary, Vol II, p. 406; April 22, 1877.

The prophet Joseph Smith pulled off his garments just before starting to Carthage to be slain and he advised Hyrum and John Taylor to do the same, which they did; and Brother Taylor told Brother Willard Richards what they had done and advised him to take off his also, but Brother Richards said that he would not take his off, and did not; said he was not harmed.

Joseph said before taking his garments off, that he was going to be killed. . . ."was going as a lamb to the slaughter" and he did not want his garments to be exposed to the sneers and jeers of his enemies.

These facts all came from President John Taylor's lips after he was president of the Church.

Elder John Morgan had told them to me as stated to him by Brother Taylor. Sister Lucy B. Young said that Brother John Taylor told her in answer to direct questions, the same, all except with regard to Willard Richards.

21. Questions submitted to Prest. B. Young by the Elders who have recently been out as Temple Missionaries. The answers are written in Brigham Young's own hand; Ms/f/219/reel 22; pp. 18-22; c. 1877.

How shall little children be dressed in attending to the Temple Ordinance of being sealed to their parents?
They should be clothed in White.

Can a brother or sister who has received Endowments in Salt Lake City or in Nauvoo, have the privilege of passing through the degrees in the St. George Temple; and if so, are they [p. 21] to be clothed with Temple Clothing, or in the ordinary manner?
They may have the privilege of passing through as visitors; and not wearing Temple clothing.

If a person die without having had endowments, is it well to bury them in garments without [p. 22] marks?
Such person may be buried with garments if their friends choose, but not marked, nor with robes or other Temple Clothing.

22. Journal of Wilford Woodruff; Church Historical Department; Ms/f/115; Undated entry following summary of 1880; January 26, 1880.
Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name without Purse or scrip and declared the Gospel of Life and Salvation unto this Nation and the Nations of the Earth and warned them of the Judgments which are to come as you have been moved upon my the power of the Holy Ghost and the inspiration of the Lord. You have done this year by year for a whole Generation as man count time. Therefore your garments are clean of the Blood of this generation and especially of this Nation. Therefore as I have said in a former commandment so I the Lord say again unto mine Apostles go ye alone by your selves whether in heat or in cold and cleanse your feet with water pure water, it matters not whether it be by the running streams or in your closets but bear their testimonies before the Lord and the Heavenly hosts. And when you have all done this then gather yourselves together in your Holy places and cloth yourselves in the Robes of the Holy Priesthood and there offer up your Prayers according to my Holy Law. Let him who presides be mouth and kneel upon the Holy Alter. . . . And what I the Lord say unto you mine Apostles I say unto my servants the Seventies, the High Priests, the Elders and the Priests. And all my servants who are pure in heart. . . . The Lord will hear your Prayers and [I] am bound by oath and covenant to defend you and fight your battles as I have said in a former commandment. . . .

23. Journal of Discourses, Vol 21:317-318; Wilford Woodruff; October 10, 1880.

On one occasion, I saw Brother Brigham and Brother Heber ride in a carriage ahead of the carriage in which I rode when I was on my way to attend conference and they were dressed in the most priestly robes. When we arrived at our destination, I asked President Young if he would preach to us. He said, "No, I have finished my testimony in the flesh. I shall not talk to this people anymore. But (said he) I have come to see you; I have come to watch over you, and to see what the people are doing. Then (said he) I want to teach the people - and I want you to follow this counsel yourself - that they must labor and so live as to obtain the Holy Spirit, for without this you cannot build up the kingdom; without the spirit of God you are in danger of walking in the dark, and in danger of failing to accomplish your calling as apostles and as elders in the church and kingdom of God.

24. Minutes of the Salt Lake School of the Prophets, 1883; CHO CR/390/1/Box 1; pp. 67-70; Oct 11, 1883.

Once after returning from a mission, he [Zebedee Coltrin] met Bro. Joseph in Kirtland, who asked him if he did not wish to go with him to a conference at New Portage. The party consisted of Priests. Joseph Smith, Sidney Rigdon, Oliver Cowdery and myself. Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdery, and Coltrin and taking them by the arm, said, "lets take a walk." They went to a place where there was some beautiful grass, and grapevines and swampbeech interlaced. President Joseph Smith then said, "let us pray." They all three prayed in turn -- Joseph, Oliver and Zebedee. Bro. Joseph then said, "now brethren we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, They are our first parents, Adam and Eve. Adam was a large broad-shouldered man, and Eve as a woman, was as large in proportion.

25. Abraham H. Cannon Journal; BYU Special Collections; Vol XII, pp. 43-4; 31 January 1890.

At the Gardo House the question arose this morning as to whether the face of a woman who has had her endowments should be veiled or not when her coffin is closed on her dead body. Pres. Woodruff did not decide in absence of any written law on the subject, but Bro. Joseph F. thought the face should be covered as this was the course pursued in the early days of the Church, and it was doubtless done in accordance with some instuctions of the Prophet.

26. L. John Nuttall Journal, Vol 3, p. 227; December 8, 1890.

Sister Zina D. H. Young submitted a knitted garment something like our garments which is made in the East and asked if such may be marked & have a collar put on it and used as out Temple garment. It was decided (by First Presidency) that such garments should not be used in lieu of the pattern given.

27. Letter from John D. T. McAllister to Pres. Wilford Woodruff; 25 February 1891.

25th Feb. 1891

Dear President Woodruff,

On the 13th of January 1877 A letter was sent to the Bishops, on preparation for Endowments, Signed by President Young, yourself and others. A Copy of which I enclose. To lay before you the matter pertaining to the garment, A very few have carried out these instructions, so far as the buttoning of the garment is concerned, I read now and again to the people, this letter of instruction, as a great share of them from all parts come unprepared. Some wear drawers, and quite a number do not. The garment is left open only so far as the strings are used to fasten them in the front. The navel mark is opposite that part of the body, But when the garment is

closed lapped over to button, or tied, My feelings are, it should be in sight opposite that part of the body. Now our instructions are that the mark should be on one side of the opening. But we have not been instructed as to which side. Have you any word in relation to this?

I feel that we should be uniform in all these matters, and I am thus particular to lay them Before you, and have the word from the head, in relation to them.

Bro. B. Cannon & Bleak join me in kind regard to yourslef and the brethren,

Your Brother in the N.E.C.
John D. T. McAllister

28. Journal of Abraham H. Cannon; Thursday, January 7, 1892.

Thursday, January 7, 1892 . . . It was agreed that when the coffin is closed containing the body of a sister who has been through the temple, her veil should be placed so as to hide her face, so that when her husband meets her on the other side he may lift the same from her countenance. This is in accordance with the instructions which President Young gave during his life. The carelessness of the Saints in regard to their Temple clothing was talked about, and it was voted that instructions be sent to each Temple that those who receive the ordinances of the house of God be told especially to be careful not to expose their clothing to the public gaze. The clothing is as sacred as the ordinance themselves.

29. "Recollections of the Prophet Joseph Smith"; Daniel Tyler; <u>The Juvenile Instructor</u> Vol 27:93; 1892. [As told by Elizabeth Tyler to her son - as she describes a vision she had where she describes Michael, the Archangel.]

My subsequent acquaintance with him more than confirmed my most favorable impressions in every particular. He was a great statesman, philosopher and philantropist, logician, and last, but not least, the greatest prophet, seer and revelator that ever lived, save Jesus Christ only. . .

A short time prior to his arrival at my father's house my mother, Elizabeth Comins Tyler, had a remarkable vision. Lest it might be attributed to the evil one, she related it to no person, except my father, Andrew Tyler, until the Prophet arrived, on his way to Canada, I think. She saw a man sitting upon a white cloud, clothed in white from head to foot. He had on a peculiar cap, different from any she had ever seen, with a white robe, underclothing, and moccasins. It was revealed to her that this person was Michael, the Archangel. She was sitting in the house drying peaches when she saw the heavenly vision, but the walls were no bar between her and the angel, who stood in the open space above her.

The Prophet informed her that she had a true vision, and it was of the Lord. He had seen the same angel several times. It was Michael, the Archangel, as revealed to her.

30. Abraham H. Cannon "Journal"; BYU Special Collections; December 1893.

It was decided [by the First Presidency and Twelve] in answer to a question that people should wear only white garments whether they be cotton, woolen, or linen. Colored garments should, however, not be used.

31. Abraham H. Cannon "Journal"; BYU Special Collections; Vol. XVIII, p. 140;

August 16, 1894.

* * * It was decided as being unnecessary to mark the shirts of those who pass through the temple and receive their endowments. The marks in their garments are sufficient. * * * Concerning the proper position of the altar in a prayer circle -- as to whether it should face the east or south -- there is no rule, though the custom is to generally have them face the south. Pres. Snow says he always aims to face the chief temple in offering his prayers. ---It was decided that the circles over which the Twelve preside be permitted to meet in the Elder's room, instead of in the basement where the ventilation is so bad, and the room so small.

32. Historical Department. Confidential Research Files, 1950--1974; CR/100/14/#2/Volumne 8:16,17; Church Archives Vault. Restricted document. From a xerox of the original letter. A copy of this letter may be found in: Frist Presidency. Letterpress Copybooks, 1877-1949. Jan. 1894--Nov. 1894; CR/1/20/# 23; Volume 28, pp. 633-634. Church Archives. August 31, 1894.

Office of
THE FIRST PRESIDENCY
of the
CHURCH OF JESUS CHRIST
of
LATTER DAY SAINTS

P. O. Box B SALT LAKE CITY, UTAH. August 31, 1894.

Elder Lorenzo Snow,
Prest. Salt Lake Temple.

Dear Brother:-

* * * In the placing of the girdle, it should be placed on the outside of the apron strings. * * *

It has been the practice to mark the shirt, but we think this unnecessary as it is not strictly a part of the Temple clothing. The marking of the garment should be done in the washing room and not at the veil; and the greatest care should be taken to see that no person is permitted to leave that room wearing an unmarked garment. * * *

Your Brethren,
/s/ Wilford Woodruff
/s/ Geo. Q. Cannon
/s/ Jos. F. Smith

33. Journal of Samuel W. Richards; September 12, 1894.

Sept 12, 1894: Prest Snow informed me he had not been able to obtain information why women were required to vail [sic] their faces when at prayer in the Temple.

34. Manti Temple. Historical Record; Church Historical Department; CR/348/21; restricted document; p. 98; 3 November 1896.

Salt Lake City Utah 3 Nov. 1896.

Elder John D. T. McAlister
President Manti Temple

Dear Brother:

It is the mind of the First Presidency and Apostles expressed at one

of their late regular Council Meetings, that you adopt as soon as it can be done conveniently the practice of brethren wearing white pants while doing Temple work.

This change would necessarilly [sic] do away with the long white Shirt usually worn my them, and admit of their wearing the regular white shirt, with collar and white tie if they choose to do so. The adviseability of this change will at once suggest itself to you. Your Brother

Geo. F. Giggs
Sec.

P. S. This change in dress need not be introduced into prayer circles.

35. O. B. Huntington "Journal"; BYU Special Collections; p. 433; 3 March 1898.

On account of a change in time of trains that came into effect that day I was left and spent the day with Joshuay Whitney and his sister Mary Groo in the 9th Ward between 4th East and 5th South Streets. He gave me a piece of the horse we helped eat on the western deserts in 1857. Showed me an apron and moccasins of sheep skin made to the order and by the direction of Joseph Smith in Nauvoo. for first endowments given there in the upper room of his brick store.

The leaves on the apron were painted.

36. Salt Lake Temple. Sisters Meeting Minutes, p. 67; Church Archives, Restricted Document; CR/306/66/fd 1; 16 June 1899.

Some question now arose as to temple aprons, the shape and number of the leaves, and so on. Answer. Joseph said when they could be, they should be made of lambskin with three, nine, five or seven leaves on--an odd number anyway.

37. St. George Temple Minute Book, K9368R, p. 202; President David H. Cannon, Temple President; 19 March 1902.

Q: Why do we remove our shoes after entering the temple?
A: We should take off our shoes [upon] entering this house for it is a holy place. This is the Lord's House. He said to Moses when Moses drew near to Him on the Mount: Moses, "take off thy shoes for the ground whereon thou stands is holy."

38. St. George Temple Minute Book, K9368R, p. 205; 19 March 1902.

Prest. David Cannon

Prest. Cannon wished to say a few words: He had instructed the Door-keeper of this temple to see that all persons take shoes off from their feet--They must conform to this rule. I was pressed about this, my brethren and sisters, as the "House of God" is a House of Order. This is required in all the other temples.

39. George S. Brimhall to Joseph F. Smith; Church Archives transcript of the testimony of Maria Jane Johnston Woodward, Huntington, Utah; 21 April 1902.

Some people have denied that there was any such thing as endowments or

endowment clothes before the time of Brigham Young, but I know there was. They were of the same pattern, had the same marks and were the same in every way as now. I was living with Father [John] Smith, the Prophet's uncle and on one occasion the Prophet wrote a letter to his uncle [asking] him to meet him the next morning in Nauvoo, [they lived] twenty-five miles from [Nauvoo]. Mother [Clarissa] Smith, . . . was sick and [since] I was the hired girl I had to get these clothes and fix them in time for Father Smith to meet the Prophet Joseph in Nauvoo. Mother Smith told Father Smith to explain to me about this clothing, what they were for and what they did with them, the reason he had to have them and have them in good condition, before I got them out, and he did so. That was the first I knew about endowment clothes but they were the same as they are now. Sister Smith told me where they were and how to prepare them for him. They were in a chest locked up, inside of a little cotton bag made for the purpose and were all together. Then I got the clothes and pressed them out and put them in good condition and he went to meet the Prophet. These clothes were never put out publicly, in the washing or in any other way. When we washed them we hung them out between sheets, because we were in the midst of the Gentiles."

40. The Salt Lake Tribune; Author Unknown; Sunday, January 1, 1905.

"Thus. . . blessed the holy garment's are put on. A dress of muslin or linen is worn next to the skin, reaching from the neck to the ankle and wrists. Over this a shirt, then a robe of fine linen, and over this a small square apron of white linen or silk, with imitation of fig leaves painted or worked on it. A linen cap and white linen or cotton shoes complete the dress.

"Thus attired the candidates pass into another and smaller room, where `Eloheim' (Brigham Young) is discovered seated upon his throne. Jehovah, Jesus and Michael (Adam) enter and receive a mandate from `Eloheim' to `go forth and examine well the boundless realms of space and bring report from thence back to the eternal throne that we may create new worlds and people them with beings who, by slow degrees, shall rise and fill the place of those deceived by satan.'"

41. Messages of the First Presidency, Vol 5:110; President Joseph F. Smith; June 28, 1906. [The following instructions were printed and hung in all the Temples. After the change in garments they were taken down and ordered burned.]

The following is to be regarded as an established and imperative rule. The garments worn by those who receive endowments must be white and of the approve[d] pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles and around the neck. Admission to the temple will be refused to those who do not comply to these requirements.

The Saints should know that the pattern of endowment garments was revealed from Heaven and that the blessings promised in connection with wearing them will not be realized if any unauthorized change is made in their form or in the manner of wearing them.

42. "Fashion and the Violation of Covenants and Duty"; President Joseph F. Smith; Improvement Era, IX (August, 1906), 812-815. [This article was published while Pres. Joseph F. Smith was President of the Church.]

FASHION AND THE VIOLATION OF COVENANTS AND DUTY.

At the annual conference of the Mutual Improvement Associations, I

enjoyed the privilege of speaking to the young people on a subject which I think at present deserves further consideration. With this in view, good may result from repeating some of the thoughts expressed.

The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end.

Not one of these commandments of God, these gifts that have been bestowed, these keys of knowledge and of principle that have been restored and revealed unto us, through the gospel of Jesus Christ and its ordinances, should be violated in the least by the Latter-day Saints. They should be held in sacred reverence. We should hold them as we hold dear to the heart the most sacred thing to our souls, because they are God's commandments, and keys, his requirements made of us, and they are the pointing of the way, by the manifestations of the Spirit of the Lord unto us, in which we should walk, in order that we may become entitled to the greatest amount of happiness in this world, and in the world to come a fulness of joy. And by neglecting, slighting, and putting them aside, by turning away from the course which the Lord has marked out for us to pursue, we weaken ourselves, shear ourselves of our own strength, and deprive ourselves of the light needed to make us more efficient in the discharge of our duties as the children of God.

We entered into covenants with the Lord that we will keep ourselves pure and unspotted from the world. We have agreed before God, angels and witnesses in sacred places, that we will not commit adultery, will not lie, that we will not steal or bear false witness against our neighbor, or take advantage of the weak, that we will help and sustain our fellow men in the right, and take such a course as will prove most effectual in helping the weak to overcome their weaknesses and bring themselves into subjection to the requirements of heaven. We cannot neglect, slight, or depart from the spirit, meaning, intent and purpose, of these covenants and agreements, that we have entered into with our Father in heaven, without shearing ourselves of our glory, strength, right and title to his blessings, and to the gifts and manifestations of his Spirit.

The Lord has given unto us garments of the holy priesthood, and you know what that means. And yet there are those of us who mutilate them, in order that we may follow the foolish, vain and (permit me to say) indecent practices of the world. In order that such people may imitate the fashions, they will not hesitate to mutilate that which should be held by them the most sacred of all things in the world, next to their own virtue, next to their own purity of life. They should hold these things that God has given unto them sacred, unchanged and unaltered from the very pattern in which God gave them. Let us have the moral courage to stand against the opinions of fashion, and especially where fashion compels us to break a covenant and so commit a grevious sin.

Many of our young people, also, are leading mistaken lives and doing wrong in that they feel, in order to cope with the spirit of the times, the fashion of the age, and to be "in the swim," if you will permit the expression, that they must not marry until they are able to furnish themselves commodious mansions or palaces, or homes equal to those of the rich; homes equal, perhaps, to those of their parents who have labored through years and years, who have borne the burden, in the heat of the day, who have toiled and struggled with poverty, and who, through their toil, perserverance and economy, have been able to secure and gather to themselves a little means by which they have built acceptable homes, to make their families comfortable; and the children feel that it is not right for them to engage in matrimony until they are able to build a house equal to their father's, or a mansion

equal to their rich neighbor's.

To feel so is a mistake, it is an illusion, and it will lead men into the wrong way. I want to say to the young men's and to the young ladies' Mutual Impovement Associations that in the beginning God created man in his own image, and in his own likeness, male and female, and they were commanded to multiply and replenish the earth, that they might have joy in their posterity. They were commanded to subdue the earth and control it, and not to be controlled by it. These commandments of the Lord have never been annulled. They are in force today as they were when they were first uttered in the garden of Eden to our first parents; and, in order to fulfill these laws, and these great commandments of the Lord, we should never wait for wealth. The young man should be willing to take his bride, and take her who is worthy, to wife, even if it be in poverty. Let them join their efforts to build a home for themselves; and if they can endure poverty, they will be able to endure riches. But if they are not able to endure poverty, woe be unto them, for he that is not able to endure poverty, in the kingdom of God, or in the house of the Lord, will scarcely be able to endure riches, for it is absolutely easier for men to worship the Lord, and to feel after him and remember him in adversity, than it is in prosperity. Men are so shallow- minded, so thoughtless, so unmindful of their dependence upon the Lord that, with a little temporary prosperity, and by the possession of perishable riches, they begin to feel that they are independent of the Lord for all his mercies; and, therefore, they forget him, and disregard, or are apt to disregard, the hands that made them prosperous. But the Lord requires us to remember him in prosperity the same as in adversity. "And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old." (Doctrine and Covenants 38:39; see also Sec. 11:7.)

Now I want to say to my young friends that in the Church of Jesus Christ of Latter-day Saints, we believe in honorable marriages. We believe that it is "honorable in all" to marry, who possess ordinary intelligence and ordinary ability to obtain the necessaries of life; and to wait for luxury, before they consummate this object and purpose of their being, in the world, is wrong; it is a mistake. It is the violation of a sacred duty, for the sake of the folly of fashion, and is displeasing to the Lord.

JOSEPH F. SMITH.

43. "Joseph Smith the Prophet. . . Marian J. Woodward [Testimony]"; The Young Woman's Journal 17:543-44 (December 1906).

Maria J. Woodward---

Maria J. Woodward came to Nauvoo from Middle, Tennessee when she was 17 in 1841. She was the only member of the Church in her father's family. While she worked in the home of the Prophet for 3 weeks she acquired the following testimony:

"[Joseph] was always kind and often talked with me and asked about my [family] . . . I . . . can bear testimony that [Joseph] had had his endowments and wore garments, for the woman who washed for the family showed them to me."

44. TEMPLE INSTRUCTIONS; Zina Y. Card; "Garments".

Dear Sisters, we have met this morning in this the House of the Lord to receive at the hands of the Heavenly Priesthood, the greatest blessings the Lord ever gave to his children on earth. And I want you to know this, that our Father in Heaven loves his daughters the same as his sons. There is not a

blessing bestowed upon them that we do not receive except that of the Holy Priesthood, and if we honor these blessings, they will be the source of much happiness to us.

I can imagine that in the hearts of you girls there are many doubts and fears, but the fears are needless and doubts will vanish if you come with the right spirit. I take it for granted that every one of you is thoroughly converted to the fact that Jesus is the Christ and that he is here to guide us. You have come here to receive your endowments, a most wonderful blessing and you have also come here to receive a companion for this life and all life to come, and when you go on the other side, where we all will go some day, you will meet your companion and you will belong to each other. People who never come to the house of the Lord and have this great blessing bestowed upon them, will not be as husband and wife on the other side. They will no doubt love each other, but cannot participate in the blessings you will have placed upon you through the eternal covenant of marriage.

Now, my dear sisters, in receiving your blessings you will go into a room, having removed your clothing and having placed a shield around you to protect your body, and there you will receive the greatest blessings that any woman on this earth ever had that we have any account of. Then you will be clothed in a garment by the sister who has authority. This garment that you receive is given symbolically as was the garment given to Adam & Eve in the Garden of Eden. On it will be placed sacred marks. These are the marks of the Holy Priesthood. Some look upon it as a very trifling thing and say "What difference does it make just to cut a hole in a piece of cloth?" Girls, you might say the same thing when you go to meeting and take the sacrament. There is this difference, we are carrying out the commands of God through our symbols of the things our Father in Heaven bestowed on his children that entitles them to the blessings they could not have if it were not for that garment on the body and the marks placed upon it.

When Joseph Smith received the endowments and revelation from the Lord to be given to his people by authority, he also received instructions as to how to make this garment. None had ever seen anything like it and the sisters who made it were under his direction and when it was submitted to him, he said that it was right and the way it had looked to him and he accepted it. This garment had a collar and it had strings to tie it and sleeves that came to the wrist, not to the hand, but about an inch above, and the leg came down to the ankle joint. This was the pattern given and it is right for Aunt Eliza Snow was the governess and seamstrees in his house at the time the first garments were made and heard the instructions to the sisters. Thus the Kingdom of God rolls on and the living authority [sic] are the one who can make changes in the revealed work of the Lord to answer the purposes of the day in which they live. Today there is a change in the garments that can be made outside of this Holy House in the garments we wear on our bodies. This garment is called the modified or permitted garment and the pattern of this garment I will point out to you, but first I want to explain to you about the little mark we have in the back of our garment, the little woven design which we have looked upon as desig[n]ating the things we buy as being the right kind of a garment. Now, sisters, I want to tell you the way we came by this mark of approval. In days past there was a great variety in the way they made the garments as then they were always made from cloth. President Taylor prayed to the Lord that they might be permitted to use the knitted garment and they could all be of the same pattern. They might vary a little, but the garments were all similar and when they made these garments, many people questioned the change from the cloth garment to the knitted garment. It was because the living authority said we might and it was this mark that was used to tell us that the garment was approved. Today, these marks of approval can be purchasd by the thousands and are placed upon anything their customers will buy and for that reason, today this mark means nothing to us. You know what is the right kind of a

garment. The garment to be worn outside of the House of the Lord has been approved by authority and I have a written statement signed by President Grant to this effect. The garment is not too low in the neck, just a nice, modest neck, but with collar omitted. Instead of being to the wrist, they come to the elbow, and the leg instead of coming to the ankle, comes below the knee, always covering the knee so that the mark placed by the holy Priesthood can come over the knee, for that is where is [sic] should be worn. This pattern can be worn and you are not doing anything contrary to the Priesthood, but it must be worn only outside this house and can not be worn in the House of the Lord.

Some people who do not understand this very well will tell you that anything that has the marks placed upon it is a garment of the Holy Priesthood. (And some make these marks about like a button hole, but they should be about one inch each way.) But this is false, for you are desicrating our covenants and deceiving yourself by putting on anything of this kind. There are two kinds of garments and two only; the one given by the Prophet Joseph Smith to be worn in the Temple and the one given by the President Grant to be worn outside the House of the Lord. Wear this modified garment and be happy if it adds to your happiness to wear it this way. When you wear anything besides these two approved patterns you are wearing only a piece of underwear which is not a garment and you are placing upon your body something with the marks of the Holy Priesthood where these marks should not be placed for it is not approved of nor accepted by the authority of God. These are vital questions and thousands of people are being deceived and are wearing something that exposes their bodies and desicrates the marks of the Holy Priesthood.

Now, Dear Sisters, are there any questions.

Garments should be worn all the time. When you understand the covenants, you will understand that you cannot take them off at night.

Missionaries - Embassadors of truth and if one girl does not act as a lady or does not do the right thing, the whole Church is judged by her actions. Everyone living their religion properly prays daily for the missionaries and this should be the source of a great deal of help and encouragement when things seem hard and discouraging.

If you were at meeting and the sacrament were passed to you, you would know that it was an emblem of Christ and would not look upon it as bread and water or say that you do not like bread but want cake. The same authority gave us the garment that gave us this wonderful blessing upon the Holy Sacrament.

45. St. George Temple Minute Book; K9369; p. 21; 7 December 1910. Also Historical Department; Confidential Research Files--1950--1974; CR/100/14/#2/v. 8:82; Church Archives Vault; Restricted document.

President David H. Cannon: "was very pleased with the privilege of greeting the saints this morning. Wished more were here. Spoke a few words about the garment. We are told the garment is a pattern of one given to Adam and Eve in the garden. If the sleeve is cut off it will not be the proper garment. Said, President Young once told a young woman that they could turn in the collar and roll up the sleeves but they must not cut them off. President Cannon instructed the Ordinance Workers to clothe the people with the proper garments. Spoke of the responsibility of those taking names to see that the dead are properly endowed and of those taking parts to render them correctly and of those engaged in any manner in this work.

46. St. George Temple Minute Book; K9369R; p. 91; 7 December 1911.

Gospel Mysteries

President Cannon read letter received 6 November 1896 from the Presidency of the Church in regard to apparel to be worn in the temple by those being endowed. This does not apply, he said, to Prayer Circles of the Brethren. There must be no innovation of these things from the instructions herein given, except it come through the proper source. He also spoke in relation to taking our shoes from our feet before entering the temple. A habit is obtaining contrary to this and it is not right. He read a letter from Presidency of the Church in regard to the same and said, none but aged or sick persons are exempt from obedience to this given rule; But who will be the judge? The Doorkeeper must be the judge. Speaker did not wish to assume the rule [role?] of grumbler, but let us do as we should and rejoice in the contemplation and reception of blessings that are ours united to enjoy.

47. St. George Temple Minute Book; K9369R; p. 93; 14 December 1911.

President Cannon said, if the sisters find it necessary to wear shoes while going through endowments, they should put moccasins on over their shoes. This is the order of this temple and we are not controlled by Salt Lake Temple. We cannot judge as to what should be done in either temple. His experience would back up a statement. This temple has the orignal of these endowments which was given by President Brigham Young and we have not nor will we change anything thereof unless dictated by the President of the Church.

48. "Instructions Concerning Temple Ordinance Work"; Pq/M234.5/I59s/#1/c.2; Joseph F. Smith; President of the Salt Lake Temple; 1898-1911.

(p. 3) The Saints who enter the sacred building should be properly prepared. Their bodies should be scrupulously clean. Those who are to be baptized, or officiate in endowments, should each bring a towel for personal use. Shoes worn out of doors should be removed from the feet, in the Temple Annex, and slippers substituted therefor. Males should be ordained Elders before they come to the Temple to receive their own endowments.

The Saints who attend to baptisms for the dead should be amply dressed in white before entering the font. All participants in the ordinance of sealing children should also be dressed in clean, white clothing. Males over 21 or females over 18 years of age, are not permitted to witness or take part in any Temple ordinances, except baptism for the dead, until they have received their own endowments.

Each individual should be provided with the endowment clothing they need. The garments must be clean and white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles, and around the neck. These requirements are imperative; admission to the Temple will be refused to those who do not comply therewith.

49. St. George Temple Minute Book; K9369R; p. 99; 10 January 1912.

President Cannon spoke concerning shoes worn while receiving endowments. He said, put your moccasins on over your shoes. This is the word from the Authorities. A sample of this was given by President Young; he wore his moccasins over his shoes when receiving endowments for deceased and we should follow his example.

Baptisms cannot be administered by persons standing out of the water. Innovations must not creep in, in any manner of thing. Speaker said, "It is my business to see that right is maintained here no matter what is done

elsewhere. If what is done is done right, they, the dead and we can pass to our exaltations, otherwise not."

50. Jesus The Christ; James E. Talmage; pp. 346-347; Copyright September 1915.

The faith of those who believed that if they could but touch the border of the Lord's garment they would be healed is in line with that of the woman who was healed of her long-standing malady by so touching His robe (see Matt. 9:21; Mark 5:27, 28; Luke 8:44). The Jews regarded the border or hem of their outer robes as of particular importance, because of the requirement made of Israel in earlier days (Numb. 15:38, 39) that the border be fringed and supplied with a band of blue, as a reminder to them of their obligations as the covenant people. The desire to touch the hem of Christ's robe may have been associated with this thought of sanctity attaching to the hem or border.

51. Improvement Era, Vol 9:812; Joseph F. Smith; June 28, 1916.

The garments worn by those who receive endowments must be white and of the approved pattern. They must not be altered and mutilated and are to be worn as intended, down to the wrist and ankle, and around the neck. Admission to the temple will be refused those who do not comply with these requirements. The Saints should know that the pattern of endowment garments was revealed from heaven, and the blessings promised in connection with wearing them will not be realized if any unauthorized change is made in their form or in the manner of wearing them.

/s/ Joseph F. Smith

52. Messages of the First Presidency, Vol 5:110; Joseph F. Smith; TEMPLE INSTRUCTIONS TO THE BISHOPS; 1918.

Dear Brother:

If you have not already adopted the practice of calling attention to the following regulations, when you issue recommends to individuals going to the Temple, you will please do so hereafter, in every instance.

FIRST: The garments worn by those who receive endowments must be white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended, down to the wrist and ankles, and around the neck.

Please inform all to whom you issue recommends that these requirement[s] are imperative, and that admission to the Temple will be refused to those who do not comply therewith. The Saints should know that the pattern of endowment garments was revealed from heaven, and that the blessings promised in connection with wearing them will not be realized if any unauthorized change is made in their form or in the manner of wearing them.

* * *

Robes, etc., may be hired at the Temple, but all are advised to provide themselves with their own, if they can do so conveniently. The sisters should not have long "trains" on the white dresses they wear in the Temple, nor decorate with colored ribbons or gaudy ornaments.

Each person who is to receive endowments should bring a towel for their own use. All should be perfectly clean in body and clothing, not offensive to others.

53. "Sacred Vestments of Ancient People"; Susa Young Gates; Relief Society

Gospel Mysteries

Magazine; d. 1023/f. 92; Sept. 1920.

From the time when people first began to wear clothing, men have made for themselves separate vestments for religious purposes. Moderns may question or even ridicule this custom. Americans, with their growing contempt for all symbolism and religious observances, with their worship of the commonplace and their scorn for tradition and ceremonials, are apt to underestimate the value of such symbolic customs as have been common to all ancient people.

Anything which is sacred is set apart, and the human mind is so constituted that unless things are set apart by the mind and by the body from the ordinary and everyday observances, we should loose all vestige of reverence and forget there was anything sacred in the world. The child regards his Sabbath raiment as a very part of the Sabbath-day worship, and rightly so, for the symbolism of the unusual clothing worn on the Sabbath-day and on holidays serves a wider purpose than thoughtless people realize. Houses, vessels, and vestments must be separated from those in common use, if they are to represent to the human mind a superior Being and a divine worship of that Being.

It is with this thought in mind that all the peoples of the earth have arranged special clothing for those who minister in religious ordinances. The Egyptians, the Babylonians, the Chinese, and East Indians, all carry these customs to the utmost limit. Even today, in the Oriental nations, this custom still prevails. While the Catholic priests and the Church of England clothe their bishops and priests in gorgeous regalia. The clothing of modern kings and queens is a survival of this custom.

The Lord himself taught Moses the psychological value of buildings, vessels, and clothing, which were to be used only for sacred purposes and to be worn by men when in the service of the sacred house. Let us look into the pages of the Peutateuch and discover there what the Lord had to say on these matters. During the forty days that Moses was on the Mount he wrote out the most minute instructions, through the revelations of the Lord, for the building and equipment of his holy house and for the clothing of the priests who were to administer therein.

In accounts given us by Moses in Exodus and Leviticus there are extremely detailed accounts of the clothing to be worn, especially of the outer garments, with which Aaron and his sons were to be clothed. It will be noted that not much description is given of the sacred inner garments, but the outer robe which is to cover these garments from the gaze of the multitude, is very minutely described. The symbolism of the ephod and the embroidered robe which is to cover the linen robe and garments, is both simple and beautiful. Each tribe was represented in the Jewels of the Crown which covered the linen bonnet and which ador[n]ed the breastplate and ephod. On two onyx stones were engraven the names of the Tribes of Israel, six on one stone and six on another. These two stones were worn upon the shoulders as a sort of buckle fastening the chains of pure gold which held up the breastplate. In the ephod, or outer robe, which was made of gold, of blue, of purple, of scarlet, and of fine twined linen, were four rows of stones. A sardius, a topaz, and a carbuncle, on the first row. The second row contained an emerald, a saphire, and a diamond. The third row, a ligure, an agate, and amethyst; while the fourth row was set with a beryl, an onyx, and a jasper. These twelve stones were engraved with the names of the twleve tries of Israel and whenever Aaron put the breastplate and epod upon his shoulders he represented symbolically the twelve tribes of Israel, as he appeared in the Holy Place. In the center of the breastplace [sic] was the urim and thummim, which instrument gave out upon certain occasions the judgment of the Lord and his revelations to Moses and Aaron.

The ephod was a most magnificent robe of blue. It was woven all in one garment with an opening through which to insert the head of Aaron. Upon the

hem of the ephod was embroidered pomegranates in rich, blue, purple, and scarlet threads. The pomegranate flower is one of the most gorgeous blossoms of the orient. As a fringe to the garment there were tiny golden bells whose musical tinkle was heard by the priests without when Aaron went into the Holy Place to minister.

The white linen bonnet worn by Aaron and the priests was covered with a golden crown. Across the piece that encircled the forehead was engraved "Holiness to the Lord." This symbolic crown constituted Aaron and the high priests who followed him, the vicarious minister for the people, making of him a symbolic vice gerent of the Lord, thus typifying in a sense the office of the Savior who bears upon his shoulders, as we are taught by Paul, the sins of the world. The coat of fine linen, the mitre of fine linen, and the girdle of fine linen, and the linen breeches, or garments, which were worn by Aaron and his sons, were covered, as we have noted, with outer colored robes richly embroidered and decorated as a symbol of the glory of the Lord.

We are taught also (Exodus, chap. 39, Lev., chap. 8), that Aaron and his sons were taken by Moses in the door of the tabernacle and were washed with water, anointed with oil, and then clothed with the garments, coats, girdles, and bonnets, after which the anointing oil was poured upon the altar and all their garments were sprinkled with the oil as a symbol and type.

It is surprising to note the many references in the scriptures to the garments and secret, or sacred clothing, as note the following references:

Chapter 28, Exodus, verses 2-4: Aaron and his sons to wear holy garments and robes.

Chapter 28, Exodus, verses 31-34: Details of construction of robes.

Chapter 29, Exodus, verse 5: Instructions concerning wearing these garments, or robes.

Chapter 31, Exodus, verse 10: Robes consecrated for ministry of Aaron and his sons.

Chapter 39, Exodus, verse 1: Holy garments for Aaron, in the Holy Place.

Chapter 19, Leviticus, verse 19: Garments of mingled materials not to be worn.

Chapter 8, Numbers, verse 19: The priests enjoined to wash their clothes.

Chapter 1, Chron., verse 27: David clothed in robe of fine linen.

Chapter 4, Nehemiah, verse 25: Put off sacred clothing for washing only.

Chapter 9, Ecclesiastes, verse 8: "Let thy garments be always white."

Chapter 22, Isaiah, verse 21: Messiah clothed with a robe and girdle.

Chapter 52, Isaiah, verse 1: "Put on thy beautiful garments, O Jerusalem."

Chapter 61, Isaiah, verse 10: "Garments of Salvation"; "Robe of Righteousness."

Chapter 5, Daniel, verse 7: Significance in color of clothing.

Chapter 7, Daniel, verse 9: "Ancient of Days"; garment white as snow.

Chapter 22, Matthew, verse 11: Those without "wedding garment" cast out.

Chapter 5, Mark, verse 18: Christ's clothing conveyed power of healing.

Chapter 24, Luke, verse 4: Two angels in shining garments.

Chapter 3, Rev., verses 4-5: Garments not defiled; given white raiment, etc.

Chapter 7, Rev., verse 9: A multitude clothed in white robes.

Chapter 6, Rev., verse 11: White robes given to the martyred saints.

Chapter 7, Rev., verses 13-15: The redeemed arrayed in white robes.

Chapter 15, Rev., verse 6: Seven angels clothed in pure and white linen.

Chapter 16, Rev., verse 15: "Blessed is he that watcheth, and keepeth his garments."

Chapter 19, Rev., verse 14: Heaven's armies clothed in fine linen, pure and white.

We find the ancient writings of the Greeks, Egyptians, and Babylonians

full of references to the sacred vestments worn by their priests.

In the "Jewish Encyclopedia," in the article on Nimrod, we are told that when Noah was surprised by his sons that Ham stole the garments given to his father, Adam, and that when Nimrod, who received the garments from his father, Cush, (who was Ham's son), Nimrod could command the beasts of the field and every living thing to obey him through the power upon him while thus clothed. We also learn from the same "Jewish Encyclopedia" in the article on dress that the first garments worn were made of the skins of animals with an apron of leaves. Afterwards the garments was [sic] made of linen. In the "Encyclopedia Britannica," we find a reference in the article on Baptism concerning the Christian church directly after the crucifixion:

"The Montavists in Africa believed in baptism for the dead. Justin Martyr says, 90 A. D.: `Candidates for baptism fasted for one or two days as would their sponsors. The candidates stepped into the font quite naked, bishops, priests, and deacons officiated. After the candidate came out of the water he was breathed upon to exercise [sic] devils. He was given symbolically milk, honey, and salt. He was touched upon the arms, lips, and nose with spittle, accompanied by a ceremony of words. He was anointed with oil, then he was clothed in a white robe, and was given a new name.[']"

Garments and robes have formed the sacred part of the ceremonial belongings for priesthood office from the earliest days to the present time. All churches, especially the Catholic and Episcopalian religions, retain the altered and changed forms of clothing for their priesthood. Said a Catholic sister dressed as she was in her heavy woolen black veil and robe, with her white starched bonnet over her perspiring brow, when a "Mormon" woman asked her how she could wear such unsuitable clothing in the heat of the summer months: "I, madam? I wear these garments by the grace of God." The priesthood of other churches consider it a great privilege and honor to wear the special clothing designed for such purposes, but the Latter-day Saints, who are all practically privileged, both men and women, to be partakers in the holy ordinances which are signalized and symbolized by the garments of the priesthood, these Latter-day Saints sometimes permit themselves to feel unwilling, and at times, resentful, with the privilege and honor thus bestowed upon them. Young people should be encouraged to study this subject so that their minds could grasp the symbolism of what they do and what they wear in sacred and holy places.

54. "Instructions Concerning Temple Ordinance Work"; Pq/m234.5/I59r/#2; George F. Richards; President, Salt Lake Temple; 1921-1935.

(p. 2) The Saints who enter the sacred building should be properly prepared. Their bodies should be scruplously clean. Shoes worn out of doors should be removed from the feet, in the Temple Annex, slippers may be substituted therefore. Males should be ordained Elders before they come to the Temple to receive their own endowments.

The Saints who attend to baptisms for the dead should be amply dressed in white before entering the font. All participants in the ordinance of sealing children should be dressed in clean, white clothing. Males over 21 or females over 13 years of age, are not permitted to witness or take part in any Temple ordinances, except baptism for the dead, until they have received their own endowments. Children under the ages specified may be sealed to their parents before having their endowments, but they are not permitted to witness any other ceremonies except baptism for the dead.

Each individual should be provided with the endowment clothing they need. The garments must be clean and white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended.

55. "Instructions Concerning Temple Ordinance Work"; Pq/m234.5/I59r/#1/C.2; George F. Richards; President, Salt Lake Temple; 1921-1935.

(P. 3) The Saints who enter the sacred building should be properly prepared. Their bodies should be scrupulously clean. Shoes worn out of doors should be removed from the feet, in the Temple Annex, slippers may be substituted therefore. Males should be ordained Elders before they come to the Temple to receive their own endowments.

The Saints who attend to baptisms for the dead should be amply dressed in white before entering the font. All participants in the ordinance of sealing children should also be dressed in clean, white clothing. Males over 21 or females over 18 years of age, are not permitted to witness or take part in any Temple ordinances, except baptism for the dead, until they have received their own endowments. Children under the ages specified, may be sealed to their parents before having their endowments, but they are not permitted to witness any other ceremonies except baptism for the dead.

Each individual should be provided with the endowment clothing they need. The garments must be clean and white, and of the approved pattern; they must not be altered or mutilated, and are to be worn as intended down to the wrists and ankles, and around the neck. These requirements are imperative; admission to the Temple will be refused to those who do not comply therewith.

56. No title to the document; ms/d/4563/p.2-3; Church Historical Department; Joseph Fielding Smith; 1838-1918. [3pp stencil instructions on Burial Clothing. The third page of this document appears to be a set of instructions based on recommendations of the Temple committee on Ordinance work, whereas, pp 1-2, may be the temple committee's recommendations as inputs to a printing of Burial Instructions. Under the section for garments the following is given:]

(p.2) Garments:

May be made of linen or cotten [sic], or the knitted ones may be used. They should be placed on the body as in life.

It is thought wise by the committee that the garments should be marked before they are put on the body, as in some instances, the marks have been forgotten. You, of course, understand that the important thing is to have them marked.

In answer to the questions if it is proper for anybody who has not been through the Temple, to work on Temple clothing, I am authorized by the Chairman of the Committee to state that this depends entirely on whether such person is worthy or not. In far away places where women are faithful and good, and are unable to go to the Temple, it is permissible for them to work on the clothing. This is especially permissable where these sisters are good needle woman [sic]. As a general rule, the Authorities of the Church prefer that this work be done by those who have been through the Temple, but they are willing, under the above circumstances, to make an exception to this rule.

SPECIAL INSTRUCTIONS BY 1st PRESIDENCY

The following questions have been asked pertaining to the clothing of the dead:

Should the veil cover the face, or should it be left up?
Ans: It should cover the face always, before burial.
Is it right to slant the robe on the shoulder?
Ans: Yes.
Should the robe be ironed in pleats?
Ans: Not necessarily, but it is better that way.
(p. 3)

- : QUESTIONS ON BURIAL CLOTHING : -

The following questions have been asked pertaining to the clothing of the dead:

Should the veil cover the face, or should it be left up?
Answer: It should cover the face always, before burial.
Is it right to slant the robe on the shoulder? Answer: Yes.
Should the robe be ironed in plaits?
Answer: Not necessarily, but it is better that way.
Which shoulder should the robe cover?
Answer: The right shoulder.
How many leaves should be on an apron?
Answer: as many as desired.
Should the stems of the leaves point up or down?
Answer: alway[s] up, the natural way.
Would it be wrong to put garments that are unmarked on persons who have not received their endowments?
Answer: There is nothing especially wrong about it, but we advise that it be not done.
Should the girdle be tied on the right side or on the left?
Answer: Always on the left side.

/signed/ Joseph F. Smith

57. Salt Lake Tribune, "Temple Garments Greatly Modified, Church Presidency Gives Permission, Style Change Optional With Wearer"; Monday Morning, June 4, 1923.

Coming not as an order, nor as a rule to be rigidly enforced, but rather permissive in character, is a recent outgiving of the First Presidency of the Church of Jesus Christ of Latter-day Saints. It conerns the garments worn by members of the church who have been married in the temple, or who have participated in other ceremonies performed or rites observed therein.

While minor modifications of the temple garment, it is said, have been made at various times during past years, the latest order in permission is regarded by younger members of the church as most liberal and acceptable. Among the older membership the optional change is variously received. Some of the pioneer stock look upon any deviation from the old order as a departure from what they had always regarded as an inviolable rule. Others of long standing in the church accept the change as a progressive move intended to add to personal comfort.

OLD STYLE UNCOMFORTABLE

In the old days the temple garment was made of plain, unbleached cotton cloth. Unbleached linen was as far afield in "finery" as the devotee was permitted to go. No buttons were used on the garment. Tape tie-strings took their place. The garment itself was uncomfortably large and baggy. But despite these imperfections, the old-style garment is faithfully adhered to by many of the older and sincerely devout members of the church. These regard the garment as a safeguard aginst disease and bodily harm, and they believe that to alter either the texture of cloth or style, or to abandon the garment altogether would bring evil upon them.

One good woman of long membership in the church, hearing of the change that has recently come about, went to the church offices and uttered fervid objection. "I shall not alter my garments, even if President Grant has ordered me to do so. My garments now are made as they were when I was married in the endowment house long before the temple was built. The pattern was revealed to the Prophet Joseph and Brother Grant has no right to change it," she said.

Explanation was made that the first presidency had merely issued

permission to those who so desired to make the modifying change; that any member of the church who preferred to adhere to the original style was at perfect liberty to do so.

President Charles W. Penrose says that modification of the garment is elective with each individual member of the church who has gone through the temple. The change in style is permitted for various good reasons, chief among which are promotion of freedom of movement in the body and cleanliness. Formerly the sleeves were long, reaching to the wrists. While doing housework the women would roll up the sleeves. If sleeves were to be rolled up they might as well be made sort in the first place for convenience, it was argued. Permission to abbreviate is now given, but it is not an order and is not compulsory, it is explained.

IS GENERALLY WELCOMED

Encasing the lower limbs the old-style garment reaches to the ankles and is looked upon by young members as baggy, uncomfortable and ungainly. The young of the gentler sex complained that to wear the old style with the new and finer hosiery gave the limbs a knotty appearance. It was embarrassing in view of the generally accepted sanitary shorter skirt. Permission is therefore granted by the first presidency to shorten the lower garment. Also buttons are permitted to take the place of the tie-strings.

Young men of the church, especially those who take exercise or play games at gymnasiums, favor the shorter garment. The permission granted is hailed by them as a most acceptable and progressive one. Altogether, and except in few instances, the permissive modification is welcomed as a sanitary move and a change looking to the comfort and health of those who wear temple garments.

Instead of the old style, coarse, unbleached, irritating material of which temple garments were once made, the finer knitted goods, and even silks, are now used. These materials and modified styles are officially approved, but such alterations are optional with each individual, and by no means compulsory, church officials desire it understood.

58. Letter of the First Presidency to SStake Presidents and Temple Presidents; 12 June 1923.

It may be observed that no fixed pattern of Temple garment has ever been given, and that the present style of garment differs very materially from that in use in the early history of the Church, at which time a garment without collar and with buttons was frequently used.

It is the mind of the First Presidency and the Council of Twelve that this modified garment may be used by those who desire to adopt it, without violating any covenant they make in the House of the Lord, and with a clear conscience, so long as they keep the covenants which they have made and remember that the garment is the emblem of the Holy Priesthood designed by the Lord as a covering for the body, and that it should be carefully preserved from mutilation and unnecessary exposure, and be properly marked.

59. Heber J. Grant Letter Books; Film 272, Box B, pp. 436, 437; June 14th 1923.

To Presidents of Stakes
and of Temples.
Dear Brethren:

For some time past the First Presidency and Council of Twelve have had under consideration the propriety of permitting certain modification in the temple garment, with the following result:

After careful and prayerful consideration it was unanimously decided that

the following modifications may be permitted, and a garment of the following style be worn by those Church members who wish to adopt it, namely:

(1) Sleeve to elbow.
(2) Leg just below knee.
(3) Buttons instead of strings.
(4) Collar eliminated.
(5) Crotch closed.

It may be observed that no fixed pattern of Temple garment has ever been given, and that the present style of garment differs very materially from that in use in the early history of the Church, at which time a garment without collar and with buttons was frequently used.

It is the mind of the First Presidency and the Council of Twelve that this modified garment may be used by those who desire to adopt it, without violating any covenant they make in the House of the Lord, and with a clear conscience, so long as they keep the covenants which they have made and remember that the garment is the emblem of the Holy Priesthood designed by the Lord as a covering for the body, and that it should be carefully preserved from mutilation and unnecessary exposure, and be properly marked.

It should be clearly understood that this modified garment does not supercede the approved garment now in use, that either of these patterns may be worn, as Church members prefer, without being considered unorthodox, and those using either will not be out of harmony with the order of the Church.

In order that there may be uniformity in temple work, and that the expedition in the administration of the ordinances of the House of the Lord may not be impeded, we recommend that people doing temple work, whether it be ordinance work for the dead or first endowments for the living, wear the approved garment now in use. If persons appear at the temple with the modified style, however, they should not be refused admittance, provided they come properly recommended. Bishops, in giving recommends to the temple should call attention to this recommendation.

Will you advise the Bishops of your Stake of these changes, being careful to give the matter no unnecessary publicity.

This letter is not to pass from your hands, nor are copies to be furnished to any other person. Your Brethren in the Gospel,

/s/ Heber J. Grant
/s/ Charles W. Penrose
/s/ A. W. Ivins

First Presidency.

NOTE: We send you this copy of a letter addressed to Stake Presidents for your personal information, and to be used by you in connection with the instructions contained in it.

60. Letter to Elder G. A. Caproni; CHO, Film 272, Box 15, Letter #183; May 1st 1926. [Attached to this letter was a copy of the June 14, 1923 letter of the 1st Presidency - see also June 12, 1923 letter.]

Elder G. A. Caproni, May 1st, 1926
657 Leland Avenue
city,
Dear Brother,

Your letter of April 28th is received.

We enclose herewith a copy of a circular letter which has been sent out and which answers the questions which you ask. This letter sets forth the attitude of the Presidency in regard to this matter. Nothing which is said which is more or less than this has been authorized by us. There are persons

undoubtedly who do not adhere closely to the regulation which has been established, as there were before the change was made and the approval of the Presidency given to a garment of different pattern than that which had previously been used.

Trusting that this will be a satisfactory answer to your inquiry, I remain,

Your brother,
/s/ A.W. Ivins
In behalf of First Presidency

61. Attachment to the Letter to Elder G. A. Caproni; Film 272, Box 15, Letter #183; May 1st 1926. [NOTE: The difference is signatures from the June 14th 1923 letter.]

The Presidency and Council of the Twelve have approved of the temple garment, where desired, with the following modifications;

1. Sleeve to Elbow
2. Leg just below knee
3. Buttons instead of strings
4. Collar eliminated
5. Crotch closed.

The Saints using the modified garment will not be out of harmony with the order of the Church.

In order that there may be uniformity in Temple work and that expedition in the administration of the ordinances of the House of the Lord may not be impeded, we recommend that people doing Temple work, whether it be ordinance work for the dead, or first endowments for the living, wear the approved garment in use before the above modifications were approved.

/s/ Heber J. Grant
/s/ A. W. Ivins
/s/ C. W. Nibley
First Presidency

62. Declarations of the First Presidency on Temple Work, p. 141. General Board of Relief Society Minutes, 23 May 1928.

Garments L.D.S. (ruling by First Presidency on Wearing of, by, Hospital Patients): President Williams reported that a second letter had been received regarding the wearing of L.D.S. garments in hospitals during confinement and other illnesses. She stated that this second letter had come from Arizona. Upon receiving the letter she asked the secretary to confer with President Ivans [sic] in the matter, and President Ivans [sic] stated that it is perfectly alright and proper for women to remove their garments during lying-in at hospital or during other hospital illnesses. President Williams stated further that in the conference with the Presiding Bishopric this morning the matter was reported to the Presiding Bishop and the Relief Sciety executive committee were informed by the Bishopric that they have understood for some time that it was allowable for women to remove their garments during the time they are confined in the hospital, if they so desire. They quoted the following ruling, which was made by the First Presidency of the Church: "On March 16, 1925, the Presidency ruled that, in reponse to an inquiry asking if it was proper to remove garments from patience [sic] during operations, that the wishes of the patients should be considered, but that there had been a ruling of the Presidency some time ago that because of sanitary reasons it might be wise to remove the garments from the patient, and where it is thought best to do so, this may be done."

63. Letter from Heber J. Grant to Sisters Ryth May Fox, Lucy G. Cannon, and Clarissa Beesley; June 17, 1930.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Heber J. Grant, President
Salt Lake City, Utah

June 17, 1930

Sisters Ryth May Fox, Lucy G. Cannon.
and Clarissa Beesley,
Young Ladies' Mutual Improvement Ass'n,
Dear Sisters;

Your letter of March 18th, enclosing a copy of a letter you had written to Mrs. Alta Dayton, was placed with my personal correspondence. I have not yet answered all the mail that accumulated during my visit in the East in February and March and while I was in California after the April Conference. I came to your letter this afternoon.

Whenever we receive inquires regarding the temple garment, we reply as follows:

"The First Presidency and the Council of the Twelve have approved of the temple garment with the following modifications;

1. Sleeve to elbow,
2. Leg just below knee,
3. Buttons instead of strings,
4. Collar eliminated,
5. Crotch closed.

"The saints using the modified garment as specified above will not be out of harmony with the order of the Church. Garments with straps over the shoulders instead of sleeves have not been approved by us.

"In order that there may be uniformity in temple work and that expedition in the administration of the ordinances of the House of the Lord may not be impeded, we recommend that people doing temple work, whether it be ordinance work for the dead or first endowments for the living, wear the approved garment in use before the above modifications were approved."

With all good wishes,

Sincerely your friend and brother,
(signed) Heber J. Grant.

64. Salt Lake Tribune; Stephen L. Richards; April 10, 1932.

I hold it entirely compatible with the genius of the Church to change its forms of procedure, customs, and ordinances in accordance with our own knowledge and experience. * * * Some changes have been made in recent years and these changes have disturbed some of the members. Personally, I approve of those changes and hope the general authorities will be led to make others as changing conditions warrant.

65. Letter from Melvin J. Ballard to Mr. Lloyd J. Riric; December 1, 1933.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
The Council of the Twelve
Salt Lake City, Utah
47 E. South Temple St.

December 1, 1933

Mr. Lloyd J. Riric
636 Third Avenue, N. W.

Gospel Mysteries

Calgary, Alberta
Canada
Dear Brother Riric:

Returning to the office I find your letter of the 20th.

Answering your questions will say that the Church has no objection at all to a woman remarrying. In fact if she is a young woman we have rather urged her, if she has a good opportunity to do so, to remarry. If she does marry we advise that if she has been sealed to her husband or her first marriage performed in the Temple that it would be a nice thing for her to marry in the Temple again but that marriage would only be for time. If she cannot go to the Temple for her second marriage there is no objection nor does she violate her covenants under the new ruling if she marries one not of the Church providing she is married by a Bishop or President of a Stake. If she has children by a second marrige certainly it is with the understanding that the children and the wife belong to the man to whom she is sealed. A girl who has already received her endowments and marries outside of the Church naturally cannot have her children sealed to her until such time that she has secured either here or hereafter a worthy husband to whom she and the children may be sealed. The same thing is true with a man who has not married for time and eternity.

The modification of the garments was approved by the Presidency and it is as equally acceptable to wear them as the old garments. There is no line drawn between the two except for uniformity sake and for that reason the old style is still used in the Temple.

As far as the law of consecration is concerned that was given first but the Lord knew that people would require training to prepare them to live it so He gave them what He called the school master -- the law of tithing -- to bring them to the higher law. The law of tithing was not given because the people had rejected the first law. The first one was given as a goal for them to work toward and then the means to reach that goal was provided.

The modification of these garments had been made by President Smith and others. The fact is that we have not departed one particle from the all important and essential things pertaining to the garments, which are the marks. The length of the sleeve, leg, etc. has been the modification which the Presidency has permitted because there was no specification with reference to those from the beginning.

Hoping that these suggestions may be helpful to you, I am

Your brother,
/s/ Melvin J. Ballard

66. Committee Report to The First Presidency and The Council of the Twelve; April 22, 1936.

April 22, 1936

The First Presidency and
The Council of the Twelve.
Dear Brethren:-

Supplementing our report under date of March 31, 1936, which was in the nature of a resume of our deliberations up to that time, we, your committee appointed to give consideration to matters relating to temple work and ordinances, we beg leave to submit the following recommendations with reference to Temple garments:

1. That the present requirement for the use of the old form of garment exclusively in doing temple work be modified so as to permit the wearing of all approved patterns of the garment within the temple for endowment work. This recommendation is made in the belief that the present practice tends to build up in the minds of the people an unwarranted distinction between the old form of the garment, now used exclusively for temple work, and the modified

form which has now been authorized for a number of years. It is thought that this distincition may serve in the minds of many people to invest the old form with far more of sanctity than the modified or new form of the garment, and that in consequene many may be induced to take liberties in unwarranted modifications of the new form of the garment which they might not otherwise take were the new or modified form of the garment permitted in the temple for endowment service. It is pointed out that in the beginning of the use of the new or modified form of the garment no such restriction against its use in the temple was contemplated, and that, although modified somewhat from the old garment, it is still the garment of the holy priesthood just as much as the old form of garment is, and should therefore be accepted for any use which may be made of the old form. The matter of uniformity is perhaps one of convenience but we may be sacrificing much in the way of reverence and respect for the garment which is worn outside of the temple to obtain this uniformity.

Three members of the committee favor this recommendation, one is opposed to it.

2. We recommend that we authorize the wearing of garments without sleeves which conform in all other respects to the pattern at present agreed upon, provided, however, that this modification, if adopted, shall not be construed to permit the wearing of mere shoulder straps. It is our thought that that portion of the garment covering the shoulders should be of the same material as the body of the garment, as illustrated by the sample herewith submitted. We make this recommendation somewhat reluctantly and with deference only because we have convinced ourselves that it will tend to bring about more repsect for instructions given for the wearing of the garment on the part of many members of the Church, and in the second place because we are sure that it will obviate undesirable exposure of the garment which now so frequently occurs through the wearing of present-day patterns of clothing. We feel sure that such a modification will greatly please many good women throughout the Church, and we have not been able to see that we are yielding any vital thing in this slight change. Very short sleeves are now permitted, but such short sleeves are just enough to carry an undesirable display of the garment with modern styles of clothing.

Three members of the committee concur in this recommendation, one does not assent to it.

3. We recommend that a definition be given in the temple of the symbolism and significance of the various marks in the garment. We believe that an understanding on the part of those entitled to wear the garment of these sacred makings will tend greatly to bring about more reverence for the garment itself. The best interpretation which has come to us up to this time has been supplied by President McKay. It is as follows:

A. The square: Honor, integrity, loyalty, trustworthiness.

B. The compass: An undeviating course in relation to truth. Desires should be kept within proper bounds.

C. The navel: That the spiritual life needs constant sustenance.

D. The knee: Reverance [sic] for God, the source of divine guidance and inspiration.

To this last one might be added that which is now in use: That every knee shall bow and every tongue confess that Jesus is the Christ.

All concur in this recommendation.

4. We recommend that there be an understanding that when occasions arise that necessitate the exposing of the garment to the gaze of the curious, the unbeliever or the scoffer, the wearer is justified in laying it aside temporarily and that the wearer must be the judge as to what circumstances warrant this action.

5. We recommend that an effort be made to collect immediately all trademark labels signifying official approval of garments manufactured, and that hereafter we endeavor to prohibit their use entirely. We recommend also

that an attempt be make to dissuade merchants and manufacturers from advertising L.D.S. garments.

6. We recommend that an effort be made, through selected agencies of the Church, to disuade all members of the Church from asking for L.D.S. garments when purchasing from mercantile institutions, and that the people be instructed never to have the markings placed on the garments at such places; that all markings be placed on garments either by those entitled to wear them, the Relief Society, or other persons specially authorized to do this work, and then an understanding be had that no underwear becomes a temple garment until after it has been properly marked by those having authority to do the marking.

One member of the committee does not favor the restriction against mercantile institutions marking garments.

Very respectfully submitted,
GEORGE F. RICHARDS
JOESPH FIELDING SMITH
STEPHEN L. RICHARDS
MELVIN J. BALLARD
The Committee

67. Manti Temple Historical Record, p. 37; CHD/CR/348/11/#1, 1934-1974; March 1937. (Restricted document)

During March 1937 Elder George F. Richards and wife, Supervisors of Temples visited officially at the Temple. His suggestions and instructions consisted of the following: * * * When marking the garments place the garment on the person unmarked, place pins in the marked space, take the garments off and proceed to cut the marks. * * *

68. Manti Temple Historical Record, p. 52; CHD/CR/348/11/#1, 1934-1974; 1 May 1938. (Restricted document)

1 May 1938. Meeting of Temple workers; President Young presiding.* * * Letter from First Presidency pertaining to the garment was read by brother Poulson, "Authorized pattern" is the new copy-right pattern which was exhibited to those present. Sister Young told of a meeting held in the Logan Temple where the late Pres. Ivins stated that the full meaning of the marks of the garment has not been revealed. All garments worn must have the approved mark.

When receiving your endowments the garment should not be placed on the individual until after it is marked. All ordinances should be given with closed eyes.

69. Statement of Sarah Louise Elder; Lundwall Rolls #2, Frame Index Item #245; September 22, 1940.

The Prophet Joseph's Garments Protected Him
Ogden, Utah
2025 Wall Ave.
September 22, 1940

My mother, Julia Bowen Dalton was born August 26, 1820, and lived in Nauvoo, Illinois, at the time the Saints experienced the trying times in their history. She was very intimate with the Prophet Joseph Smith's family and particularly with Emma Smith. My mother was visiting in the Mansion House at the time the Prophet was killed. The enemies of the Prophet had attempted several times to assassinate him. Just before going to Carthage, he came to

one of his wives and stated to her that it was to be that he should lay down his life as a martyr to the testimony he bore, but that his enemies could not take his life while he was wearing his garments. He took them off before leaving for Carthage.

My mother stated to me that the garments at that time had the collar and strings on. She also stated that she had danced many times in the Mansion House. The above facts my mother stated to me many times as she would relate the many wonderful things that transpired in those days, in her acquaintance with the prophet Joseph.

The above statement I certify to be true as and [sic] of as full force and effect as though it were notarized.

Signed: /s/ Sarah Louise Elder

Witnesses to signature:
/s/ N. B. Lundwall
/s/ Dorothy B. Brown

70. Church History of Modern Revelation, pp. 91-92; Joseph Fielding Smith; 1940.

In ancient times in some parts of the world, people used to squeeze the juice out of the grapes by placing the grapes in a wine vat and then stomping on them. Naturally, the clothes of those persons who "treadeth in the wine-vat" were soon stained with the grape juice and became the same color. When the Savior appears in the last days, His garments will be red "like him that treadeth in the wine-vat" (D&C 133:48), and "his voice shall be heard: I have trodden in the wine-press alone" (D&C 133:50).

Isaiah has pictured this great day when the Lord shall come with his garments, or apparel, red and glorious, to take vengence on the ungodly. (Isa. 64:106) This will be a day of mourning to the wicked, but a day of gladness to all who have kept his commandments. Do not let anyone think that this is merely figurative language, it is literal, and as surely as we live that day of wrath will come when the cup of iniquity is full. We have received a great many warnings. The great day of the Millennium will come in; the wicked will be consumed and peace and righteousness will dwell upon all the face of the earth for one thousand years.

71. Circular Letter of the First Presidency; 30 October 1942.

Primarily the wearing of the garment is an individual responsibility. It is associated with sacred obligations entered into by the wearer with the Lord in the temple; consequently, the conscience of the wearer must guide when circumstances seem to justify a modification of these obligations. The sacredness of the garment should ever be present and uppermost in the wearer's mind.

One way to protect this sacredness is not to expose it to the view of scoffers, and where conditions arise making such exposure unavoidable, it would seem best reverently to lay aside the garment and then put it on again when such conditions pass. The First Presidency has felt that this policy might be followed by soldiers during their enlistment.

72. Letter of the Presiding Bishopric to Bishops; 23 August 1950.

It is being observed that some Latter-day Saint men and women, some of whom are presiding officiers [sic] and teachers in both stake and ward

positions, are removing their temple garments to wear abbreviated clothing in varying degrees when working around their homes, when traveling by auto, or camping out-of-doors. In some instances, brethren who have been through the temple are removing their shirts while mowing the lawns or performing other out-door responsibilities, thus exposing the upper garment to full view.

Such removal of the temple garment, or exposure to more or less public view, is not in keeping with its significance or sacred purpose. It is suggested you use your influence in encouraging Latter-day Saints to avoid these practices.

73. Doctrine and Covenants Commentary, pp. 137, 138; Hyrum M. Smith and Janne M. Sjodahl; 1951 Copyright; 1968 edition.

The girdle kept together the soldiers uniform and lent firmness to his manly frame. Be firm!

YOU MAY BE ABLE TO STAND] The meaning is, having girded up your loins and taken upon you my whole armor, you may be able to hold the ground on the day of battle and be ready to meet the next assult. The followers of Christ must hold the positions in which He has placed them.

TRUTH] That is the girdle; truth in the abstract, sincerity, integrity, the very opposite of hypocrisy. He who embraces the gospel is strong only when he is sincere.

BREAST PLATE] This is for the protection of the heart. In this connection "heart" means the source of human understanding, courage, grief, affection, etc. This must be well protected against evil influences.

RIGHTEOUSNESS] This is the breastplate. Righteousness means such conduct as will stand the scrutiny of a just and competent judge; and also the legal status of one who has been acquitted of an accusation. One who has received such approval of God is righteous, and that righteousness is his breastplate. God must be the judge not man. . . . It is the armor of God we must rely on, not one of our own make. (see D&C 27:15-18 and Ephesians 6:10-17.)

74. Letter from the Presiding Bishopric to all Bishops and Stake Presidents; August 23, 1955.

REMOVAL OR EXPOSURE OF TEMPLE GARMENTS

The following letter was sent to bishops August 23, 1955. It is reproduced here for the information of new bishops and for more convinient reference.

Dear Brethren:

The First Presidency have suggested that we communicate with you on the subject of this letter.

It is being observed that some Latter-day Saint men and women, some of whom are presiding officers and teachers in both stake and ward positions, are removing their temple garments to wear abbreviated clothing in varying degrees when working around their homes, when traveling by auto, or camping out-of-doors. In some instances, brethren who have been through the temple are removing their shirts while mowing the lawns or performing other out- door responsibilities, thus exposing the upper garment to full view.

Such removal of the temple garment, or exposure to more or less public view, is not in keeping with its significance or its sacred purpose.

It is suggested you use your influence in encouraging Latter-day Saints to avoid these practices. It may be advisable to read this letter before the various meetings of your ward officers and teachers. If our leaders set the proper example, it will be helpful in correcting such practices where they

exist and in guarding against their development in the future.

Faithfully your brethren,
THE PRESIDING BISHOPRIC
/s/ Bishop Joseph L. Wirthin
/s/ Bishop Thorpe B. Isaacson
/s/ Bishop Carl W. Buehner

75. Letter to Mrs. Joseph W. Lund from A. Hamer Reiser, personal secretary to the First Presidency; August 2, 1957.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah
August 2, 1957

Mrs. Joseph W. Lund
4132 Nerdica
San Diego 13, California
Dear Sister:

Your letter of July 23, 1957, addressed to President McKay, I am asked to acknowledge for him.

I am instructed to say that people who have a right to wear the garments are at complete liberty to wear the old style garment all the time both in and out of the temple.

Care should be taken not to expose the garment to the ridicule of unbelievers.

May the Lord continue to bless you.

Sincerely yours,
/s/ A. Hamer Reiser
Personal Secretary to:
The First Presidency

76. Commentary on the Book of Mormon, Vol 2:83-84; George Reynolds & Janne M. Sjodahl; 1958.

There can no man be saved except his garments are washed white. There are many who are servants of evil; they are those who have become subject to the temptations of hell and have yielded to its blandishments. With no thought of repenting, they give little heed to else than worldly things. "If there be a hereafter," they say, "we hope to be saved." But Alma offered no excuses for them, or for those who definately reject God's commands. There is another class for whom Alma presented no apology. They are they who, with spirits untroubled, do as the devil wishes; for them who continue in so doing, Alma said that there is no hope for everlasting life in God's Kingdom. Besides that, many are careless of what the Lord requires; they have no just provocation in relaxing their efforts to further His cause; they are given to dalliance and are trifling with the Lord. They care nothing for His holy word, and decry every endeavor to please Him. Carelessness is wickedness; we rank it next to a wanton disregard of God's holy laws.

Early in the history of Alma's people, Nephi, after whom the Nephites received their name, prophesied concerning this same class as did Alma:

For behold, at that day shall he [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will be pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well-and thus the devil cheateth their souls, and leadeth them away carefully down to

hell. (II Nephi 28:21)

Yea, his garments must be purified until they are cleansed from all stain. A good and proper comment on this verse may be had by reading the following passages of Book of Mormon Scripture: I Nephi 12:10-11; Alma 7:25; 13:11-12; 34:36; III Nephi 19:25; 27:19; Mor. 9:35; Ether 12:37-38; 18:11.

77. Letter to Presidents of Stakes and Bishops of Wards from the First Presidency; August 31, 1964.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah
August 31, 1964

TO PRESIDENTS OF STAKES and
BISHOPS OF WARDS

Dear Brethren:

The calling of men into military training renders it desireable to reaffirm certain observations heretofore made in the matter of wearing the temple garment.

1. The covenants taken in the temple incident and attached to the wearing of garments contemplate that they will be worn at all times. No exception to these covenants is found anywhere in the ceremonies. These covenants run between the one making them and the Lord. These covenants so made take on the nature of commandments of the Lord.

2. In the early days of the Church the Lord announced that where men prevented his Saints from carrying out the commandments he had given them, the Lord would relieve the Saints from rendering obedience to the commandment, and would visit the iniquity and transgression involved in such disobedience upon the heads of those who "hindered" his work. The Lord said this rule was given for the consolation of the Saints "who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression." (D&C 124:49 ff.)

3. Where the military regulations are of a character that "hinders", that is, makes impossible the wearing of the regulation garments, either in training on the drill grounds or in combat zones, effort should be made to wear underclothing that will approach as near as may be the normal garment.

Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and resewed upon the underwear returned.

The wearing of the normal garment should be resumed at the earliest possible moment.

4. Every effort should be made to protect the garments from the gaze and raillery of scoffers. This may cause considerable inconvenience at times, but tact, discretion, and wisdom can do much to alleviate this inconvenience. If the scoffing became unbearable and the wearer should decide that the Lord would consider he was really "hindered" by the scoffers from wearing the garments, and if he should therefore lay them aside, then the wearer should resume the wearing of the normal garment at the earliest possible moment.

A certain amount of curiosity and light comment may be frequently expected, wherever, for one cause or another, the garments are brought into view, but this is not the "hindering" of which the Lord spoke as excusing obedience.

The blessings flowing from the observance of covenants are sufficiently

great to recompense for all mere inconveniences.

The wearing of the garment is the subject of direct covenant between the Lord and the covenant maker, who must determine to what extent he will keep his covenants. To break our covenants is to lose the protection and blessings promised from obedience thereto.

Sincerely yours,
/s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon Tanner
The First Presidency

78. Letter to Presidents of Temples from the First Presidency; June 10, 1965.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City 11, Utah

June 10, 1965

To PRESIDENTS of TEMPLES
Dear Brethren:

This will advise you that approval has been granted for limited modification in the design of the garment used in the temple to allow for better fit and greater wearing comfort.

The approved modified design for <u>women</u> has a button front rather than string ties, a brassiere top patterned after the brassiere top of garments used for day-time wear, a helanca stretch insert in the back at the waist, and widened overlapping back panels with a helanca stretch piece at the top of each panel and a button to assure panels remaining closed. All other features of the garment, including the collar, long legs, and long sleeves, remain the same as heretofore.

The approved modified design of the garment for <u>men</u> has a button front, closed crotch, helanca stretch insert piece in the back at the waist, widened overlapping back panels with a helanca stretch piece at the top of each panel and a button to assure panels remaining closed. All other features of the men's garment also, including the collar, long legs and long sleeves, remain the same as heretofore.

<u>Both the button-front and the string-tie-front designs for men and women are approved for temple wear</u>; either design may be used. You will note that the basic specifications for the garment remain unaltered.

It is recommended that orders for the button-front design be submitted to the Beehive Clothing Mills only as a part of a regular order for the replacement of existing stocks. This will allow the Mills time to produce a sufficient number of the button-front garments to meet the demands, and at the same time it will allow the temple to accommodate persons who have a preference for the string-tie design.

Sincerely yours,
/s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon Tanner
The First Presidency

79. <u>Commentary on the Book of Mormon</u>, Vol. 1:72; George Reynolds and Janne M. Sjodahl; 1965.

John appeared in the garb of a prophet. He was clad in a loose garment of camel hair, held together by a leather girdle.

80. Commentary on the Book of Mormon, Vol. 6:184; George Reynolds and Janne M. Sjodahl; 1965.

The inhabitants of the New Jerusalem are they "who are numbered among the renmant of the Seed of Joseph," or in other words "the House of Israel," That is, the Saints of the latter days, whose "garments are white through the Blood of the Lamb." (Compare Revelation 7:13-17) The white garments were a sign of victory. Those who wore them had overcome every trial during the tribulation of the last days. But their victory was, properly considered, the triumph of the Lamb of God who offered His Atoning Blood on Calvary. In other words the victory of the white-robed Saints in the New City was due to the conquest by the Savior of the powers of hell, or all evil, which was made manifest in the lives of His faithful followers. To Him, therefore, be all honor and glory for ever.

81. Doctrinal New Testament Commentary, Vol. 1:598-599; Bruce R. McConkie; 1965.

He had accepted the invitation (the gospel); joined with the true worshipers (come into the true church); but had not put on the robes of righteousness (that is, had not worked out his salvation after baptism).

In using this figure Jesus was harking back to what Zephaniah had said about the Second Coming: "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes and the king's children, and all such as are clothed with strange apparel." (Zeph. 1:7-8) Similar imagery was used by the angelic ministrant who, speaking in the Lord's name, told the Revelator, John of these same events: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." (Rev 19:7-9.)

82. Doctrinal New Testament Commentary, Vol. 1:820; Bruce R. McConkie; 1965.

The Messianic prophecy - "They part my garments among them, and cast lots upon my vesture" (Psalm 22:18) - contains two parts: (1) His garments are to be divided among them; and (2) for his vesture or robe they are to cast lots. (Matt 27:35; Mark 15:24; Luke 23:34; John 19:23-24.) * * *

Jewish men wore five articles of clothing: A head-dress, shoes, an inner garment (Priesthood?), an outer garment, and a girdle. These items, according to Roman custom, became the property of the soldiers who performed the crucifixion. There were four soldiers and each took one article of clothing. In the case of Jesus, the robe, woven of a single piece of cloth, apparently was of excellent workmanship, and for this the soldiers elected to cast lots. (See Commentary Matt 27:35)

83. Priesthood Bulletin, 2:5; "Disposal of Worn Garments"; Sept-Oct 1966.

The First Presidency urge that bishops instruct members discarding worn temple garments that any identifying symbols which might be related to the temple should be removed. The material may then be destroyed or used in the

home. Garments should not be discarded where they will be picked or used by others.

84. Temples of the Latter-day Saints, p. 20; "Looking Toward the Temple"; Elder John A. Widtsoe; Improvement Era, pub.; 1967.

Q: Why does everyone dress in white in the temple?
A: "In the temples all are dressed alike in white. White is the symbol of purity. No unclean person has the right to enter God's house."

* * *

Q: Why is everyone dressed in the same kind of clothing?
A: "The uniform dress symbolizes that before God our Father in heaven all men are equal. The beggar and the banker, the learned and the unlearned, the prince and the pauper sit side by side in the temple and are of equal importance if they live righteously before the Lord God, the Father of their spirits. It is spiritual fitness and understanding that one receives in the temple. All such have an equal place before the Lord."

85. Letter to Presidents of Stakes and Bishops of Wards from the First Presidency; August 30, 1967.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111
August 30, 1967

PRESIDENTS OF STAKES AND BISHOPS OF WARDS
Dear Brethren:

It has been called to our attention that occasionally young women come to the temple to receive their endowments or to do ordinance work for the dead wearing slacks or mini-skirts. We suggest that when interviewing sisters applying for temple recommends you kindly remind them of the sanctity of the temple and the propriety of being modestly dressed when they enter the House of the Lord.

Sincerely yours,
THE FIRST PRESIDENCY
By /s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon Tanner
/s/ Joseph Fielding Smith

86. Letter to all Temple Presidents from the First Presidency; 22 May 1968.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City,. Utah 84111
22 May 1968

TO ALL TEMPLE PRESIDENTS Personal and Confidential
Dear Brethren:

It has come to our attention that in some of the temples instruction has been given to those going through to receive their endowments prior to entering into the marriage covenant that they must not remove the temple garment during the time of sexual relations.

We have authorized no such instruction or advice. We feel that this is a matter of such intimate nature that it must be left with the persons concerned. We therefore ask that you govern yourselves accordingly.

Sincerely,
/s/ David O. McKay

/s/ Hugh B. Brown
/s/ N. Eldon Tanner
The First Presidency

87. Commentary on the Book of Mormon 7:126-127; George Reynolds and Janne M. Sjodahl; 1968.

The swaddling clothes, by which the shepherds would know the Babe whose birth had been announced, were perhaps not the common covering in use at that time. There, probably, were many babes in the overcrowed inn, resting in convinient mangers.

Mme. Lyndia Von Findelstein Mountford, a christian Jewess, herself born in the Holy Land, in her little book on Jesus in His homeland, tells us that the baby clothes which were wrapped-around the Babe Jesus, were the same which had belonged to the family of David. There was, she says, a garment of white silk with blue strips, indicating royalty. There was a red garment, that betokened the House of Boaz. There also was a garment of "many colors," indicating that the Child Jesus was to be the Savior of the entire world. This garment of "many colors," proclaimed Him not only of David and Boaz, but of every branch of the house of Jacob. It was similar to the multicolored coat which Jacob gave to his son, Joseph, who proved to be a savior of Egypt, and of his father's whole family. This is all very probable. For, only if the garments - swaddling clothes - meant something great to the shepherds, could they be a sign to them of the birth of the Messiah.

88. Commentary on the Book of Mormon 7:126; George Reynolds and Janne M. Sjodahl; 1968.

Luke, the Evangelist, who had his information from eyewitnesses to the historical beginning of Christianity, and who records incidents which only Mary, the Mother of Jesus, herself, could have told him, gives us a more detailed account of the epoch-making event than any other writer from that time.

One of his most precious bits of history is the well-known narrative of the experiences of the shepherds. They were keeping watch over their flocks during the night, at Bethlehem. Perhaps they were passing the time conversing about the Messiah and His Kinggdom, which were burning questions at that time. Suddenly they were surrounded by a bright light. They became frightened. In the light an angel appeared, who told them not to be afraid. He had come, he said, with tidings of great joy: "For unto you is born this day in the City of David a Savior, which is Christ the Lord." He also gave them a sign by which they would know the truth of this announcement: "YE SHALL FIND THE BABE WRAPPED IN SWADDLING CLOTHES LYING IN A MANGER." (Luke 28-12) And suddenly a heavenly choir was heard praising God: "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

The Angel who first appeared was, probably, Gabriel, the Angel of the annunciation. (Ibid., 1:26-27) Gabriel, we are told, is Noah, the second ancestor of the human race, who seems to have had a special mission at the time of the introduction of the Dispensation of the Meridian of Time, just as the Angel Moroni had in connection with the beginning of the Dispensation in which we live.

89. Doctrine and Covenants Commentary, pp. 69-70; Hyrum M. Smith & Janne M. Sjodahl; 1968.

The garments worn by the Priests consisted of linen drawers (Ex. 28:42)

and a coat of fine linen, or cotten (Ex. 39:27), which, according to Josephus, reached to the feet, sat close to the body, had sleeves, and was girded to the chest by a girdle: it had an aperture for the head, and was tied with strings.

The dress of the High Priest was similar, but, in addition, he wore a robe, an ephod, a breastplate in which he carried the Urim and Thummim, and a mitre (Ex. 28:4; 29:9). There is a differece of opinion as to whether the ephod was a waistcoat or an apron.* The Urim and Thummim was carried in a pocket, called the "breastplate," either above or upon the ephod. This pocket was about nine inches square, and was adorned with twelve precious stones, on each of which was engraved the name of one of the twelve tribes of Israel.

* FOOTNOTE: Facsimile No. 3 in the Book of Abraham throws some light on the vestments of the bearers of the Priesthood in ancient times. Abraham is there depicted with a mitre, or crown, on his head, emblematic of the grand Presidency in heaven, or the Melchizedek Priesthood. Shulem wears an apron, and this may be emblematic of the Lesser Priesthood.

90. Doctrine and Covenants Commentary, p. 192, Note 6; Hyrum M. Smith & Janne M. Sjodahl; 1968 Revised Edition.

This expression [garments spotted with the flesh] is also found in Jude 23. The garment, a tunic worn next to the body, was thought of as polluted by indulgence in carnal sins, or defiled by the stains of diseases caused by transgression. The Elders of the Church were to cry repentance as the only means of salvation from the burning fires of the lusts of the flesh.

91. First Presidency letter to Presidents of Stakes, Bishops of Wards and Presidents of Missions; March 17, 1969.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111

March 17, 1969

TO PRESIDENTS OF STAKES, BISHOPS OF WARDS
and PRESIDENTS OF MISSIONS

Dear Brethren:

We reiterate the instruction given in our letter of August 10, 1967 that sisters should be advised against wearing slacks or mini-skirts when going to the temple to receive their endowments or to do ordinance work for the dead.

There are also those of our brethen who sometimes go to the temple without a necktie or jacket and who otherwise are not properly groomed.

Temple patrons should bear in mind that they are visiting the house of the Lord and that they should wear clothing suitable for the occasion, such as they would wear when attending a sacrament meeting on Sunday.

We suggest that when interviewing brethren and sisters for recommends you kindly remind them of the sanctity of the temple and the propriety of being modestly dressed and properly groomed when they prepare to enter the temples of the Lord.

Sincerely yours,
/s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon tanner
The First Presidency

92. Letter of the First Presidency to Stake Presidents and Bishops; March 17, 1969. [This letter was originally issued on 2 October 1950 and re- issued on 31 August 1964 and 17 March 1969.]

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah

March 17, 1969

TO PRESIDENTS OF STAKES, BISHOPS OF WARDS
and PRESIDENTS OF MISSIONS

Dear Brethren:

In order that there may be no misunderstanding on the part of you brethren and young men who have received their endowments who may be called to serve in the military forces, we hereby confirm the observations heretofore given regarding the wearing of the temple garment.

1. The covenants taken in the temple incident and attached to the wearing of garments contemplate that they will be worn at all times. No exception to these covenants is found anywhere in the ceremonies. These covenants run between the one making them and the Lord. These covenants so made take on the nature of commandments of the Lord.

2. In the early days of the Church the Lord announced that where men prevented his Saints from carrying out the commandments he had given them, the Lord would relieve the Saints from rendering obedience to the commandment, and would visit the iniquity and transgression involved in such disobedience upon the heads of those who "hindered" his work. The Lord said this rule was given for the consolation of the Saints "who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression." (D&C 124:49 ff.)

3. Where the military regulations are of a character that "hinders", that is, makes impossible the wearing of the regulation garments, either in training on the drill grounds or in combat zones, effort should be made to wear underclothing that will approach as near as may be the normal garment.

Where military regulations require the wearing of two-piece underwear, such underwear should be properly marked, as if the articles were of the normal pattern. If circumstances are such that different underwear may be turned back to the wearer from that which he sends to the laundry, then the marks should be placed on small pieces of cloth and sewed upon the underwear while being worn, then removed when the underwear is sent to the laundry, and resewed upon the underwear returned.

The wearing of the normal garment should be resumed at the earliest possible moment.

4. Every effort should be made to protect the garments from the gaze and raillery of scoffers. This may cause considerable inconvenience at times, but tact, discretion, and wisdom can do much to alleviate this inconvenience. If the scoffing became unbearable and the wearer should decide that the Lord would consider he was really "hindered" by the scoffers from wearing the garments, and if he should therefore lay them aside, then the wearer should resume the wearing of the normal garment at the earliest possible moment.

A certain amount of curiosity and light comment may be frequently expected, wherever, for one cause or another, the garments are brought into view, but this is not the "hindering" of which the Lord spoke as excusing obedience.

The blessings flowing from the observance of covenants are sufficiently great to recompense for all mere inconveniences.

The wearing of the garment is the subject of direct covenant between the Lord and the covenant maker, who must determine to what extent he will keep his covenants. To break our covenants is to lose the protection and blessings

promised from obedience thereto.

Sincerely yours,
/s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon Tanner
The First Presidency

93. The Priesthood Bulletin, Vol 5:#1; March 1969.

Brethren who have taken upon themselves the covenants of the temple and who are asked to perform baptisms for the living should not assume, because their clothes will get wet or for any other reason, that they should not wear garments under their white baptismal clothing. Regular garments are to be worn by everyone who has received his temple endowments, while performing baptisms.

94. First Presidency letter to Presidents of Stakes, Bishops of Wards, and Presidents of Missions; May 21, 1969.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111
May 21, 1969

TO PRESIDENTS OF STAKES, BISHOPS OF WARDS
AND PRESIDENTS OF MISSIONS

Dear Brethren: We reaffirm certain observations heretofore made with reference to the wearing of the temple garment by men in military service.

1. It should be definitely understood that all who have gone through the temple should wear and protect their garments as guardedly and sacredly as possible under all conditions. The covenants entered into in the temple contemplate that the garment will be worn at all times. These covenants run between the one makng them and the Lord.

Primarily, therefore, the wearing of the garment is an individual responsibility. Consequently, the conscience of the wearer must guide when circumstances seem to justify any modification of these sacred and binding obligations.

2. The sacredness of the garment should be ever present and uppermost in the wearer's mind. One way to protect this sacredness is to avoid exposing the garment to the view of scoffers. When conditions arise making such exposure unavoidable, it may be best to lay aside the garment reverently and then put it on again as soon as conditions permit.

Every wearer should bear in mind, however, that there may be considerable inconvenience attached to wearing the garment when one is not associating wholly with Latter-day Saints, but that such inconvenience is by itself neither reason nor justification for laying the garment aside. Tact, discretion, and wisdom can do much to allviate this inconvenience. The constant reminder which the wearing of the garment brings of obligations assumed in the temple is one of the greatest protections against sin.

3. In some areas and under some conditions military regulations require the wearing of two-piece underwear. The general observations set forth above should govern in these cases. If there are other circumstances on which the individual may wish counsel, he should feel free to write directly to the First Presidency.

4. When military regulations deprive the wearer of the privilege of the garment, such deprivation will in nowise affect the individual's religious status, living or dead, provided, of course, that his worthiness to wear the

garment remains unchanged. Should an individual in military service be deprived of the right and privilege to wear the garment, because of military regulations or circumstances over which he has no control, it will be his privilege, right, and duty to wear it again as soon as circumstances permit.
5. In war zones military regulations sometimes require that all underwear be dyed an approved green color. Under these circumstances our men in military service should feel free to comply with the regulation.
6. Military authorities have warned that certain synthetic fibers, if worn next to the skin, may create serious hazards for airmen and others who in case of accident or other conditions may be exposed to fire. They have indicated that cotton is a much safer fabric to be worn for those so exposed. Our brethren should bear this in mind in securing garments.

We have been informed that there may be coming on the market in the near future fireproof fabrics which may be available to use for garment manufacture. If such developments occur, we shall advise you.

We remind our brethren that the blessings flowing from the observance of covenants are sufficiently great to recompense for any inconvenience. To break our covenants is to forfeit the protection and blessings promised from obedience thereto.

Sincerely your brethren,
/s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon Tanner
The First Presidency

95. Doctrinal New Testament Commentary, Vol 2:72; Bruce R. McConkie; 1970.

To aid his children in developing those feelings of awe, respect, and godly fear which increase reverence, the Lord commands removal of shoes, kneeling in prayer, abstaining from laughter, and similar things, at appropriate times and places.

96. Doctrinal New Testament Commentary, Vol 3:454-455; Bruce R. McConkie; 1970.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. (Rev. 3:4)

Temple garments, garments of the holy priesthood, symbolical of the robes of righteousness with which the Saints must clothe themselves if they are to gain eternal life. Both literally and figuratively, TO DEFILE ONE'S GARMENTS is to disobey the Lord's Law, and to KEEP ONE'S GARMENTS (Rev. 16:15) is to keep the commandments and qualify for the ROBES OF RIGHTEOUSNESS THAT CLOTHE CELESTIAL BEINGS. Thus in the revealed prayer, offered at the dedication of the Kirtland Temple, the Prophet pleaded with the Lord for the Saints. "That our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings." (D&C 109:76.)

Live with me in glory and be "even as I am." (3 Nephi 28:10.)

97. Extracts from Letters of First Presidency to the Temple Presidencies; Compiled by Laurite G. Peterson; February 17, 1971.

An item of interest is that there were no garments given in the Kirtland Temple during the washing and anointings. Garments are not mentioned until in

Nauvoo.

98. First Presidency letter to all Stake and Mission Presidents; March 9, 1971.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111
March 9, 1971

To All Stake and Mission Presidents
Dear Brethren:

Authorized Pattern Garments are an item of temple clothing. Certain regulations with regard to individuals making temple clothing as set forth in the leaflet, "Instructions for Making Temple Clothing - Clothing the Dead," apply equally to individuals making garments. We call to your attention the following regulations as applied to garments:

1. Individuals who have received their endowments who desire to make garments for themselves or a family member may do so.
2. Individuals, as such, are not authorized to make garments for sale.
3. The practice of a group of sisters meeting together to make garments is not approved. Should a sister need help in making garments, it would be given through the stake Relief Society president in the privacy of a home.
4. Because of the sacred character of garments, Relief Society Presidents should not permit Relief Society members to sew garments during a Relief Society meeting or a Relief Society gathering; nor should they sponsor or in any way participate in organizing sewing classes for making garments.
5. The Church does not issue patterns for garments, nor does it issue instructions for making them; neither does it issue to individuals the Approved Pattern label.

Any sister choosing to make garments for herself or family, using as a pattern a pair of garments bearing the Authorized Pattern label which she may have on hand, is reminded that the garment bearing the Authorized Pattern label is made according to specifications set by The First Presidency. There should be no modification in the design of a garment as approved by The First Presidency.

Sincerely yours,
/s/ Joseph Fielding Smith
/s/ Harold B. Lee
/s/ N. Eldon Tanner
The First Presidency

99. Temples of the Latter-day Saints; "Looking Toward the Temple"; Elder John A. Widtsoe; Improvement Era Publication, p. 20; 1971.

In the temples all are dressed alike in white. White is the symbol of purity. No unclean person has the right to enter God's house. Besides, the uniform dress symbolizes that before God our Father in heaven all men are equal. The beggar and the banker, the learned and the unlearned, the prince and the pauper sit side by side in the temple and are of equal importance if they live righteously before the Lord God, the Father of their spirits. It is spiritual fitness and understanding that one receives in the temple. All such have an equal place before the Lord.

100. The Ensign; "Some Things You Need To Know About The Temple", pp. 65- 66; Elder Elray L. Christiansen; January 1972.

People who enter the temple to be married or to participate in other sacred ordinances change from their everyday clothes to plain, clean white

clothing. Elder Hugh B. Brown of the Council of the Twelve has suggested the reason for this:
Here we will not only lay aside the clothing of the street, but the thoughts of the street, and will try not only to clothe our bodies in clean white linen but our minds in purity of thought. May we profit by the spoken word and what is more lasting and more impressive, receive instructions from the Spirit.

All clothing necessary for participating in the temple ordinances is available at the temple. You will wish to discuss this with your bishop or branch president before going to the temple.

101. First Presidency letter to President Boyd F. Schenk; February 16, 1972.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111
February 16, 1972

President Boyd F. Schenk
St. Louis Stake
804 Sherilin Drive
Kirkwood, Missouri 63122

Dear President Schenk:

We enclose herewith copy of a letter addressed to President Joseph F. Smith from John J. Nolen, who given his address as 1318 Mary Drive, Edwardsville, Illinois. We also enclose carbon copy of our acknowledgment of his letter through our secretary, Elder Joseph Anderson. We are sending the letter to you so that you can counsel with this man.

For your information we may say that some years ago the First Presidency and the brethren of the Twelve authorized certain modifications in the style of the temple garment. These modifications consisted of the following changes: (1) collar eliminated, (2) closed crotch, (3) buttons instead of strings, (4) legs to knee, and (5) short sleeves.

It is the mind of the First Presidency and the Council of the Twelve that this modified garment may be used by those who desire to adopt it without voilating any covenant they make in the House of the Lord and with a clear conscience, so long as they keep the covenants which they have made. This modified garment does not supersede the old style garment. Either of these patterns may be worn, as Church members prefer, and those using either will not be out of harmony with the order of the Church.

However, in order that there may be uniformity in temple work and that expedition in the administration of the ordinances of the House of the Lord may not be impeded, the brethren have recommended that people doing temple work wear the old style garment.

Sincerely yours,
/s/ Joseph Fielding Smith
/s/ Harold B. Lee
/s/ N. Eldon Tanner
The First Presidency

102. Priesthood Bulletin, 9:1; "Wearing of Temple Garments by Unendowed Persons,"; December 1973.

In several instances reported recently, members have commenced to wear temple garments before being endowed. To help prevent this unauthorized practice, the First Presidency has issued the following instructions:

Those who go to the temple for the first time should purchase beforehand part of the temple clothing referred to as the temple garment, of a

nonceremonial pattern, bearing the "approved pattern" label so that it can be worn upon leaving the temple. This garment should not be worn until after a member has completed the endowment in the temple.

103. Doctrinal New Testament Commentary, Vol 3:428; Bruce R. McConkie; 1973.

To stay the spread of disease in ancient Israel, clothing spotted by contagious diseases was destroyed by burning. (Lev. 13:47-59; 15:4-17.) And so with sin in the Church, the saints are to avoid the remotest contact with it; the very garments, as it were, of the sinners are to be burned with fire, meaning that anything which has had contact with the pollutions of the wicked must be shunned. And so also with those yet in the world who are invited to join the kingdom. To them the call is: Repent, "Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh." (D&C 36:6.)

104. Doctrinal New Testament Commentary, Vol 3:461; Bruce R. McConkie; 1973.

[White raiment in Rev. 3:18] The garments of the holy priesthood, the robes of righteousness; the clothing worn by exalted beings. Of the appearance of Moroni to him, the Prophet said, "He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedly white and brilliant." (Jos. Smith 2:31)

105. Doctrinal New Testament Commentary, Vol 3:567; Bruce R. McConkie; 1973.

When the God of Battles comes to overthrow the wicked and bring peace to the earth, he "shall be red in his apparel, and his garments like him that treadeth in the wine-vat . . . . And his voice shall be heard: I have troden the wine-press alone, and have brought judgment upon all people; and none were with me; And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment, for this was the day of vengeance which was in my heart." (D&C 133:48-51; Isa. 63:1-6.) It is noteworthy that the armies who return with him shall be "white and clean," for in that day all victory and glory shall be attained by the word of his power.

106. Life of Heber C. Kimball, p. 103; by Orson F. Whitney; 1973 Fourth Edition.

An angel who appeared at the dedication of the Kirtland Temple was described as being "a very tall personage, black eyes, white hair, and stoop-shouldered; his garment was whole extending to near his ankles; on his feet he had sandals."

107. First Presidency Letter to President Richard H. Cracroft; May 7, 1974.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111
May 7, 1974

Gospel Mysteries

President Richard H. Cracroft
Provo Utah East Stake
814 East Center Street
Provo, Utah 84601
Dear President Cracroft:

This is a reply to your letter of May 2, 1974, concerning the problem which Sister Helvi Temesevi has in wearing the temple garment due to her physical disability.

For your information we may say that individual saints are free to make such alterations in the garment as may be dictated by unusual physical handicaps or disabilities. Where there is a problem such as the one being experienced by Sister Temesevi, we have taken the position that such modification as may be necessary to accommodate the wearing of the garment to the special physical disability or handicap is permissible.

Sincerely yours,
/s/ Spencer W. Kimball
/s/ N. Eldon Tanner
/s/ Marion G. Romney
The First Presidency

Note added by President Cracroft: Copy of this letter given to Sister Temesevi for future use in assuring Church leaders of her compliance with the temple garment requirement. RHC

108. Garment and Temple Clothing Program Meeting; October 3, 1975.

GARMENT AND TEMPLE CLOTHING PROGRAM MEETING
October 3, 1975
QUESTIONS AND ANSWERS

1. Question: Is it permissible to make copies of the instructions for making the men's one-piece suit and give them to each Ward Relief Society President?
Answer: No. The supervision of making the one-poiece temple suit is under the direction of the Stake Relief Society President, who has the instructions.
2. Question: Are all garment distribution centers to charge the same retail prices for garments shown on the price lists sent out by the Relief Society General Board?

Answer: Yes. Garments are to be sold for the same retail price worldwide.

3. Question: Is there a booklet available to instruct endowed members concerning the wearing of the sacred garments? If not, who is responsible for answering questions about how the sacred garments should be worn?

Answer: No. The regulations for the wearing of authorized pattern garments are set by the First Presidency of the Church. Full instructions with regard to this are given in the temple at the time one receives his or her endowments. Individual questions should be referred to his/her priesthood authority.

It is not within the jurisdiction of Relief Society to give instructions relative to the wearing of the garments or to authorize any modification of the instructions given by the First Presidency.

4. Question: When a garment representative fits the individual for garments before his/her endowments have been received, is it proper for the garment representative to tell him/her that the garment should fall to the knee?

Answer: Yes. It is permissible to inform patrons that the authorized pattern garment should fall to the knee.

5. Question: Our new stake presidency feels it is my job to tell the sisters that they are not supposed to take tucks in the legs of their garments or at the waistline to make them shorter. I feel this is not the responsibility of the Relief Society President. Will you clarify this for us?

Answer: See answer to question No. 3.

6. Question: May individuals purchase burial sets from local garment distributions centers?

Answer: Yes. Church members are free to purchase burial sets from any Relief Society Temple Clothing Center.

7. Question: May Ward Relief Society presidents obtain one men's and one women's burial set and store in a locked closet at the Church for emergencies?

Answer: It is preferred that burial sets be handled on a stake basis in order to rotate the burial clothing more frequently. A stake should keep on hand at least one man's and one woman's medium size burial set. In most instances two each of men's and women's burial sets should be kept on hand for emergencies, and reordered immediately upon their use in the stake.

Multiple centers should carry at least three medium and one large burial set for men and three medium sets for women. The medium size fits most individuals.

8. Question: May individuals be buried in their regular temple clothing that has been worn to the temple?

Answer: Yes, with the exception of the shoes. A special moccasin is used in place of the regular temple-wear shoe.

9. Question: May instructions for dressing the dead in the sacred clothing be mailed, and may they be included with the clothing that endowed members request before death in order to be sure they have it when needed?

Answer: Stake/mission/district Relief Society Presidents may request copies of "Directions for Clothing the Dead Who Have Received Their Endowments" to be mailed to them from the Relief Society General Board. These copies, however, are for distribution to ward and branch Relief Society presidents only, and are not to be included with burial clothing purchased by individuals.

10. Question: Whose responsibility is it to oversee the dressing of the endowed members for burial?

Answer: A deceased person who is to be dressed in temple-burial clothing may be dressed by a family member who has received his or her endowment. If a family requests dressing service from the Church, a man who has received his endowment would be assigned by the bishop to dress a man; a woman would be assiged by the Relief Society president to dress a woman.

In some areas only a licensed mortician, or his employee, is allowed to handle a deceased body. Where such a regulation exists, a member of the family or an appropriate person assigned by the Bishop or Relief Society president may carefully look over the clothing after the body is dressed to make sure that it has been properly placed on the body. Morticians have always been willing to cooperate in this matter. Some morticians permit a family member or an assigned person to be present at the time the temple clothing is placed on the body of the deceased person.

11. Question: May a class in proper procedure for dressing of the dead who have received their endowments be held for wards? There are some sisters who are not even aware that they would be dressed in the sacred clothing when they pass away.

Answer: It would not be necessary, as full instructions for dressing the dead may be obtained from the Relief Society General Board upon request from Stake Relief Society Presidents for distribution to the wards under their jurisdiction.

12. Question:How do you order emergency burial clothing?

Answer: Emergency orders for burial clothing are to be placed with Beehive Clothing Mills Mondays thru Fridays between 8:00 a.m. and 4:30 p.m. MST (801) 486-2111. The Relief Society General Board will fill emergency orders for burial clothing on Saturdays, Sundays, holidays and evenings. Phone (810) 531- 2531. Tell the operator the call is for emergency burial clothing. Be sure to have the necessary measurements ready before making the

call. Retail prices will be charged other distribution outlets by the Relief Society General Board Center, as they operate on a retail basis. The clothing will be sent the fastest way possible.

13. Question: Mortuaries place a protective plastic panty on bodies. Is it all right to place the sacred clothing over it?

Answer: Yes. In many cases this is necessary to protect the sacred clothing. It is also a law in some states.

14. Question: How do you dispose of worn or discarded garments and temple clothing?

Answer: Under no circumstances is the sacred clothing to be given to any organization, including the Deseret Industries. Garments and temple clothing that are freshly laundered and in good condition for wear, but for which an individual no longer has use, may be given to an endowed relative or to a bishop for welfare purposes.

When garments are too worn for use, the marks of the priesthood should be cut from the garment and either shredded with the scissors or burned. The fabric of which the garments were made then have no further significance as sacred clothing of the Church, and may be used for other purposes if desired, after rendering it unrecognizable as an article of clothing. The authorized pattern label in the garment should also be cut off and destroyed, or kept for future reference concerning size and style.

When discarding temple clothing, the significant identifying features of the robe, cap and veil are to be removed and destroyed. The fabric could then be cut so as not to be recognized as the sacred clothing and used for other purposes if desired.

When discarding the apron, the entire apron should be [illegible].

15. Question: What is the ruling on sisters making their own or their husband's temple garments?

Answer: Worthy individuals who have received their own endowments may make garments for themselves or a family member upon authorization of the stake or mission president.

The Church does not issue patterns for garments, nor does it issue instructions for making them. The individual would use a pair of garments bearing the Authorized Pattern label for a pattern. There should be no modification in the design or length of the sacred garment as specified by The First Presidency. Any violation of this regulation is an individual responsibility. Authorized Pattern Garments are an item of temple clothing, and the same regulations apply to them as set forth in the booklet, "Instructions for Making Temple Clothing and Clothing the Dead."

16. Question: Is it permissible for sisters to put zippers in garments, either for nursing purposes, or in the ceremonial garments to be worn to the temple?

Answer: Any modification of the authorized pattern garment is to [be] handled on an individual basis. Requests for modification of the sacred garment are to be submitted to the office of The First Presidency.

17. Question: Is it permissible for sisters to have a mini-class on temple clothing in a room away from other groups?

Answer: No. Temple clothing is not to be made in Relief Society meetings, gatherings, or special groups, and is not to be discussed in any such groups. Should a sister need help in making temple clothing, it would be given through the stake Relief Society president in the privacy of a home.

18. Question: When a stake included in a Multiple Distribution Center is divided, does the new stake Relief Society president become a member of the executive committee?

Answer: Yes, if there are less than five stakes in the multiple center. Otherwise, only three become members of the committee. Area Center committees are appointed by the Relief Society General Presidency.

19. Question: Is there any provision made for postage, envelopes, and

occasional parcel post (returns) and other minor expenses for the Ward garment representatives?

Answer: Yes. The stake garment representative should send the ward garment representative a three months supply of self- addressed stamped envelopes, using stake garment funds. Ward garment representatives should be reimbursed by the stake garment representatives for other minor expenses related to the program.

20. Question: When garments are returned to the Beehive Clothing Mills due to a flaw, where do we get the postage money to return it to Salt Lake?

Answer: From the Stake Garment Fund.

21. Question: Does the patron pay the postage on burial sets?

Answer: Yes, if the burial clothing is mailed to the patron from a Relief Society Temple Clothing Center.

22. Question: How do mail-order stakes handle the charging of postage to patrons? They pay for the garments ahead of time -- but what about the postage? How do we know how much it will be?

Answer: A postage chart was sent to stakes, missions, and districts showing the amount of postage required for mailing garments from the various postal zones in the United States. If the full amount for postage is not remitted at the time of order, a note could be enclosed with the garments informing the patron of the postage due. Patrons usually respond.

23. Question: Who pays the postage for the garments and temple clothing mailed from the Beehive Clothiong Mills to the Relief Society outlet? Does the patron pay this as well as postage from the outlet to the individual?

Answer: The Beehive Clothing Mills includes the amount of postage paid for delivery to distribution outlets on the monthly statements. The Relief Society outlet pays the total amount of the statement, including the postage.

The patron pays the postage from the Relief Society outlet to the individual when it is necessary to mail it to him/her from the outlet.

24. Question: Are the new monthly report forms supposed to be completed as of the 25th of each month or the end of the month as previously done?

Answer: Monthly reports are to be completed and mailed by the 25th of each month in order to be included in the Financial Department's monthly computerized report of all Relief Society outlets.

25. Question: Do we ask the bank to use the 25th of each month as a cut-ff date for the bank statemtnt?

Answer: No. Use the Garment Account checkbook balance as of the date the report is prepared.

26. Question: Does the Relief Society President have to sign the monthly stake reports?

Answer: No, but the Relief Society president should be acquainted with the progress of the Garment and Temple Clothing Program in her stake/mission/district by periodically reviewing the reports.

27. Question: May we order special-made garments from a Relief Society Center instead of our garment representative if we feel it would be faster?

Answer: Yes. Either a garment representative or a Relief Society Center manager may order special-made garments for an individual. Care must be taken to be measured correctly as special made garments are not returnable. Patrons must be sure measurements are satisfactory before the order is placed. Special-made garments are only made in even numbers--two, four, six, etc., and take approximately six weeks for delivery. A file is kept in Relief Society outlets on special- made garments for future reference.

28. Question: What are we to do with obsolete items in our inventory that do not sell--such as skinny ties, flocked aprons and short dresses?

Answer: This must be handled on an individual Relief Society outlet basis by their submitting inventory of such items to the Relief Society General Board.

29. Question: May a sister order garments direct from the stake garment

representative rather than to go through the ward representative if it is more convenient?

Answer: Yes. Individuals may purchase garments wherever it is most convenient, or may go through the stake garment representative if it is simpler to do so.

IMPORTANT NOTES:

Stake and Ward order books are to be ordered through the Beehive Clothing Mills at no charge.

Garment Ledgers and Cash Receipt and Cash Disbursement pages are to be ordered through the Relief Society General Board. The Ledger is $7.50, the Cash Reciept pages are 5c| each and Cash Disbursement pages 3c| each.

Sales slips are available through the Relief Society General Board. The blank heading tickets are $9.50 per thousand. Special sales slips for the larger Relief Society Centers with name, address and telephone numbers printed on them are to be ordered through the Relief Society. Allow approximately six weeks for delivery.

Whenever there is a change in garment representatives, the Beehive Clothing Mills is to be notified immediately, as orders will not be honored from garment representatives who have not been authorized in writing by the Relief Society presidents.

109. First Presidency Letter to all Temple Presidents; November 10, 1975.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84111
November 10, 1975

To: All Temple Presidents

Dear Brethren:

In the future, while involved in temple ordinances, patrons will have the option of wearing either the "approved style" garment (short sleeve and knee length) or the garment with the long sleeve and long leg.

Patrons receiving their initiatory ordinances may be clothed in their own "approved style" garment.

It is suggested that temple presidents not purchase any more of the long-sleeve, long-leg garments for rental purposes.

This may be announced to all temple workers and posted on the bulletin boards in the locker rooms. Notice is going forward to Stake, Mission, and District Presidents suggesting that they notify Bishops, Branch Presidents and other priesthood leaders. No other announcement or publicity is desired.

Faithfully yours,
/s/ Spencer W. Kimball
/s/ N. Eldon Tanner
/s/ Marion G. Romney
The First Presidency

110. Bulletin #102 to all Supervisors; Salt Lake Temple; November 10, 1975.

SALT LAKE TEMPLE
November 10, 1975

Bulletin #102

TO: ALL SUPERVISORS (Brethren and Sisters)

RE: Temple Garment

We have received a letter, of even date herewith, from The First Presidency, addressed to "All Temple Presidents", which, in part, reads as follows:

Gospel Mysteries

In the future, while involved in temple ordinances, patrons will have the option of wearing either the `approved style' garment (short sleeve and knee length) or the garment with the long sleeve and long leg.

Patrons receiving their initiatory ordinances may be clothed in their own `approved style' garment.

Notice of this change is going out from The First Presidency to Stake, Mission and District Presidencies, suggesting that they notify Bishops, Branch Presidents and other priesthood leaders. Consequently, patrons may come to the temple very soon, expecting to go into the initiatory ordinance room and on the session wearing the "approved style garment".

Therefore, effective immediately, patrons must be given the option of wearing either (1) the garment heretofore required in the temple or (2) the "approved style".

All temple workers should be familiar with this change in order that neither the temple worker nor the patron will be embarrassed or offended.

Supervisors are requested to read this bulletin in all meetings, beginning immediately, and to post same on the bulletin boards.

The letter from The First Presidency will be posted on bulletin boards and in the locker rooms of the temple.

Faithfully yours,
SALT LAKE TEMPLE PRESIDENCY
/s/ John S.[?] Edwards
/s/ Jasmine R. Edwards /s/ Edward H. Sorenson
Matron /s/ Selvoy Y. Boyer
/s/ Lillian H. Ferguson /s/ William H. Bennett
Assistant Matron Assistant to the President

cc: President Spencer W. Kimball
The Temple Committee

111. Provo Temple Bulletin, Vol 5, #7; November 12, 1975.

PROVO TEMPLE BULLETIN

Volume 5 #7 Date November 12, 1975

TO: All Temple Supervisors, Directors and Workers
RE: Temple Garment

This announcement from the Frist Presidency was received by the Provo Temple Presidency, November 12, 1975:

"Dear Brethren:

In the future, while involved in temple ordinances, patrons will have the option of wearing either the "approved style" garment (short sleeve and knee length) or the garment with the long sleeve and long leg.

. . . . . .

. . . . . .

This may be announced to all temple workers and posted on the bulletin boards in the locker rooms. Notice is going forward to Stake, Mission, and District Presidents suggesting that they notify Bishops, Branch Presidents and other priesthood leaders. No other announcement or publicity is desired.

Faithfully yours,
/s/ Spencer W. Kimball
/s/ N. Eldon Tanner
/s/ Marion G. Romney
The First Presidency"

- -

*In the case of regular proxies doing initiatory work in the Provo Temple, we will use the convenient long legged ceremonial garment.

THE PROVO TEMPLE PRESIDENCY
/s/ Harold Glen Clark

Harold Glen Clark, President
/s/ Joseph Y. Toronto
Joseph Y. Toronto, 1stCounselor
/s/ O. Wendle Nielsen
O. Wendle Nielsen, 2nd Counselor

112. General Handbook of Instructions, Number 21:46; 1976.

One who has received his temple endowment should wear regulation garments under his outer clothing while performing baptisms.

113. General Handbook of Instructions, Number 21:63-64; 1976.

Garments manufactured by an agency of the Church, bearing the authorized label, meet the proper specifications. Should it not be possible to secure such garments, then another one-piece style of underwear which conforms to the approved pattern and is properly marked may be worn. . . .

Individuals having received the endowment and having worn the garment then subsequently discontinued wearing it may, after they have fully repented, resume wearing it without going to the temple for authorization, provided they have not been excommunicated from the Church. Excommunicated persons may resume wearing the garment only after a restoration of their former blessings by a member of the First Presidency or Council of the Twelve. . . .

Patrons should wear clean, fresh garments when they go to the temple to participate in ordinance work.

When garments are too worn for use, they may be completely burned or the marks of the priesthood should be removed from them and burned or cut into small pieces. The garment should then be cut up so the location of the marks cannot be identified. The fabrics of which garments were made have no further significance as sacred clothing.

Garments and temple clothing that are freshly laundered and in good condition for wear, but for which the individual no longer has use, may be given to a worthy, endowed Church member or sent to the bishops storehouse for distribution. Under no circumstances should this clothing be sent to the Deseret Industries for resale. Worn out robes, aprons, and other items should be burned.

114. Letter from the Washington Temple Presidency to All Stake and District Presidents in the Washington Temple District; 1 June 1979.

The CHURCH of
JESUS CHRIST
of LATTER-DAY
SAINTS

WASHINGTON TEMPLE
9900 Stoneybrook Drive
Kensington, Maryland 20795

TO: All Stake and District Presidents
Washington Temple District FROM: Washington Temple Presidency

RE: Garment Markings

Many of the garments (with the exception of cotton garments) are being marked electronically. As a result, the material is not cut, nor is there a need for backing.

This procedure has been approved by the First Presidency, and members,

when inquiring, should be assured that the marking is proper and that they have no need to communicate with the Relief Society Distribution Center.

We appreciate the opportunity to work with you and hope you will let us know whenever we can be of service. May the Lord bless and sustain you in your important assignment.

Sincerely,
WASHINGTON TEMPLE PRESIDENCY
/s/ Wendell G. Earnes [?]
/s/ [Illegible]
/s/ Clyde E. Black

115. First Presidency letter to Executive Administrators, Regional Representatives, Stake, Mission, and District Presidents, Bishops, Branch Presidents and Temple Presidents; December 15, 1979.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
Salt Lake City, Utah 84150
December 15, 1979

To: Executive Administrators, Regional Representatives, Stake, Mission, and District Presidents, Bishops, Branch Presidents and Temple Presidents

Dear Brethren:

After due consideration the First Presidency and Council of the Twelve have approved and authorized the Beehive Clothing Mills to manufacture two-piece garments for both men and women. These garments will be in addition to the one-piece garments. Distribution will be handled by the Relief Society through normal channels starting as soon as inventories can be made available which is now estimated to be around February 15. The total price for both pieces will be about the same as the price for the one-piece garment.

As is now the case, each person who wears the garment is answerable to the Lord for properly wearing and caring for it.

Announcements in the ward or branch may be made by the bishop or branch president in Relief Society and Priesthood gatherings any time after January 1, 1980.

Sincerely your brethren,
/s/ Spencer W. Kimball
/s/ N. Eldon Tanner
/s/ Marion G. Romney
The First Presidency

116. <u>The Holy Temple</u>, p. 79; Boyd K. Packer; 1980.

The garment, covering the body, is a visual and tactile reminder of our covenants. For many Church members the garment has formed a barrier of protection when the wearer has been faced with temptation. Among other things it symbolizes our deep respect for the laws of God - among them the moral standard.

117. <u>The Mortal Messiah</u>, Vol 2:295-296; Bruce R. McConkie; 1980.

From the beginning the <u>garments of the saints</u>, have enjoyed a special and sacred place in true worship. They cover that nakedness which when exposed leads to lewd and lascivious conduct. They stand as a symbol of modesty and decency and are a constant reminder to true believers of the restraints and controls placed by a divine providence upon their acts. Adam and Eve made for themselves aprons of fig leaves to cover their nakedness and preserve their

modesty. The Lord himself made coats of skins to cover the bodies of our first parents, that they, being clothed and wholesome before him, might attain those feelings which foster reverence and worship.

And the Lord Jehovah commanded Moses to direct the children of Israel, through all their generations, to "make them fringes (tassels) in the borders (corners) of their garments, . . . and that they put upon the fringe of the borders a ribband of blue." Why and of what moment was such a dress code? We can see how the dress standards given to Adam and Eve taught modesty and placed the new mortals in a frame of mind to live and worship by proper standards. Immodest, ornate, and worldly dress is an invitation to unclean thoughts and immoral acts, which are foreign to that conduct and worship desired by Him whose we are. But why such minutely prescribed dress requirements as these given to ancient Israel? Jehovah gives the answer: "It shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring." That is; "Your garments, your clothing, shall be a shield and a protection to you. They shall cover your nakedness and keep from you the lusts of the eyes and the lusts of the flesh, and the special adornments on them shall remind you continually to walk as becommeth saints." All this is to be, Jehovah decreed, "That ye may remember, and do all my commandments, and be holy unto your God." (Num 15:37-41)

Now we see Jehovah, as Jesus, ministering personally among the people, and - we cannot doubt - dressed in the manner in which he himself had of olden times decreed that faithful Israelites should dress. And now we see Veronica - if so she may be called - looking upon the fringes of his garments; remem0bering the ancient covenant that by so doing she was agreeing to keep the commandments; and feeling within herself that if she but touched the sacred fringes on the garments of him whom she accepted as God's Son, surely she would be healed. That such a desire should enter her heart was, under all the circumstances, both natural and proper. It was a sign - not of belief in magic or relics or any special power in the clothing itself, but of a faith in him who wore the garments and who had designed them in such a way as to remind his people of their covenant to keep his commandments.

And so, she "Came Behind Him, AND TOUCHED THE BORDER OF HIS GARMENT: and immediately her issue of blood stanched." She was healed; she felt it in her body; her organs began to function according to the original plan and purposes of the great Creator; the hemorrhaging fountain of affffliction no longer flowed. Overcome with emotion and gratitude she slipped back into the throng without a word.

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?" There were immediate denials on the part of the disciples. Peter said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me?" (Luke 8:45)

This question - "WHO TOUCHED ME?" - was asked not to gain information, but to encourage the timid suppliant to identify herself and to bear testimony of the healing power that came into her life. And she, seeing her act was not hidden from him by whose power she was now made whole, came forward - trembling, fearful, grateful - fell as his feet, and declared to him and to all "for what cause she had touched him, and how she was healed immediately." Jesus confirmed how and in what manner and by what means she had been blessed. "Daughter, thy faith hath made thee whole," he said, "go in peace, and be whole of thy plague." (Luke 8:48)

118. Manti Temple President's Office; October 17, 1980. Remarks by Andy F. Ehat. [This was the caption used to a picture framed housing of Isaac

Morley's apron located in the Manti Temple President's Office on the east wall, north of the entrance way. The office opens to the west. As described in the Oliver B. Huntington Diary, the original aprons were green figleafs painted onto white aprons. I saw the apron on 17 October 1980, when Kerry Johansen was married. The Temple address is President Wilbur W. Cox, Temple Hill, Manti, Utah 84642, Phone 801-835-2291.]

This apron was one of the first made in this dispensation, and used by Isaac Morley, Patriarch, in the Nauvoo Temple.
Presented by his daughter, Mrs. Mary Leonore Morley Hansen to Manti [sic] Temple, November 11th, 1903. . (sic)

119. The Ensign, p. 10; Elder Neal A. Maxwell; November 1980.

Soon, however, all flesh shall see Him together. All knees shall bow in His presence, and all tongues confess His name. (See D&C 76:110-111; Philip 2:10-11.) Knees which never before have assumed that posture for that purpose will do so then - and promptly. Tongues which have never before spoken His name except in gross profanity will do so then - and worshipfully.
Soon, He who was once mockingly dressed in purple will come again, attired in red apparel, reminding us whose blood redeemed us. (see D&C 133:48-49.)

120. Bulletin #18, p. 2; December 1981.

TEMPLE GARMENT FOR MILITARY PERSONNEL: The First Presidency has approved a crew-neck top for the two piece temple garment for men serving in the military forces. This top meets military requirements to wear crew-neck T-shirts. The new top is 100 percent cotton. It is available through the Beehive Clothing distribution center only and may be purchased in person or by mail order as a special order item at Beehive Clothing, 1665 Bennett Boad, P.O. Box 27287, Salt Lake City, Utah 84217. The cost is $2.65 each, plus shipping charges if ordered by mail. At present, these tops will be sold only to members serving in the military forces, including active duty, reserve, and National Guard components, due to limited quantities available. Proof of military status will be required at the time of purchase. For mail orders, a photostatic copy of the member's military identification card or certification of military status by his military commander, bishop, LDS chaplain, group leader, or other military or Church official will serve as proof. As soon as production permits, the top will be available in all Beehive Clothing distribution centers for all members. Please convey this information to members serving in the military forces.

121. Letter from Ezra Taft Benson, President of the Council of the Twelve to Stake, Mission, and District Presidents, Bishops and Branch Presidents; 11 January 1982.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
THE COUNCIL OF THE TWELVE
47 East South Temple Street, Salt Lake City, Utah 84150
11 January 1982

TO: STAKE, MISSION, AND DISTRICT PRESIDENTS; BISHOPS AND BRANCH PRESIDENTS
Dear Brethren:
Bulletin No. 18, December 1981, Item: Military Relations, Temple Garment for Military Personnel
Please advise all military personnel, including Reserve, National Guard, and Active Duty, that duplicating a military identification card is prohibited

by law in any form or manner. Disseminate this information immediately. Certification of military status by the persons's military commander, bishop, LDS chaplain, group leader, or other military or Church official will serve as proof of military status when ordering the temple garment for military personnel.

Faithfully yours,
/s/ Ezra Taft Benson
President

122. General Handbook of Instructions, p. 32; 1983.

The person who performs the baptism should wear white clothing that does not appear transparent when it is wet. An endowed person should wear temple garments under his outer clothing while performing baptisms.

123. General Handbook of Instructions, p. 38; 1983.

CLOTHING FOR TEMPLE VISITS

Brethren should wear clothing that is appropriate for sacrament meeting when they go to the temple.

While performing temple ordinances, brethren wear approved garments and either the approved one-piece white suit (white tie is optional) or white trousers with a long-sleeved white shirt and white tie. They also wear white stockings and white shoes or slippers with white, light tan, or gray soles.

Sisters should not wear slacks when they go to the temple. They should dress modestly. If they wear hats or head scarves, they should remove them at the temple entrance.

Sisters may wear plain combs, small barrettes, and white ribbons in the temple to keep their hair in place. Hairstyles, makeup, and nail polish should be conservative. Heavy makeup, loud colors, and large and ornate jewelry are out of place.

White performing temple ordinances, sisters wear approved garments and a white dress with long sleeves and a modestly high neckline. They should also wear white hose and white shoes or slippers with low or medium heels and white, light tan, or gray soles.

Brides may wear their wedding dresses in the temple. They should be white, have long sleeves and modestly high necklines, and have all sheer materials lined. Brides may wear their wedding dresses during the endowment session but must remove the trains for the session. They may not wear gowns with long dress pants in the temple.

Children must wear white clothing in the temple.

The temple furnishes temple clothing without charge to missionaries who receive their own endowments and while they are in a Missionary Training Center.

Members may rent temple clothing, including shoes, brides' dresses, and clothing for children at the temple for a small fee. Members may bring their own temple clothing if it meets temple requirements.

GARMENTS AND TEMPLE CLOTHING

Wearing Garments

Endowed members are to wear garments in styles the Church has approved.

An endowed member who stops wearing garments, but who has not been excommunicated, may begin wearing them again without permission. A person who has been excommunicated is authoirzed to wear garments again only after a General Authority has restored his blessings. He should begin wearing them immediately, without waiting to go to the temple.

Making Temple Clothing

Worthy members who have received their endowment or have a temple recommend to receive their own endowment may make their own temple clothing, including the one-piece white suits for men. They should make them as instructed in Instructions for Making Temple Clothing, which is available from the Relief Society general office.

Neither individual members nor commercial firms may make and sell temple clothing. The First Presidency must approve any exceptions.

Disposing of Garments and Temple Clothing

Members should remove the marks from worn-out garments and burn the marks or cut them into small pieces. They then should cut up the garment so the location of the marks cannot be identified. The remaining fabric of the garments then is no longer considered sacred.

Members should burn worn-out temple clothing or alter it so the original use cannot be recognized.

Members may give garments and temple clothing that are in good condition to a worthy endowed member or to a bishop's storehouse. Under no circumstances should members send garments or temple clothing to Deseret Industries or charities for resale.

124. Letter from the Presiding Bishopric to General Authorities; Regional Representatives; Stake, Mission, and District Presidents; Bishops, and Branch Presidents in the United States (Except Utah, Idaho and Wyoming); February 23, 1983.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
The Presiding Bishopric
50 East North Temple Street, Salt Lake City, Utah 84150
February 23, 1983

To: General Authorities; Regional Representatives; Stake, Mission, and District Presidents; Bishops, and Branch Presidents in the United States (Except Utah, Idaho and Wyoming)

Dear Brethren:

Telephone Ordering Procedure for Garments and Temple Clothing

We are pleased to announce that Beehive Clothing Mills has arranged a telephone system for ordering garments and temple clothing. After April 1, 1983, members may place individual orders on a toll-free telephone line.

A sample order form with necessary instructions is attached. A supply of order forms is being furnished to each bishop and branch president. We encourage each bishop and branch president to keep the order forms and give them to members who desire to order by telephone. Additional order forms may be obtained from the Salt Lake Distribution Center.

We believe this service will offer an efficient and convenient system for members to purchase garments and temple clothing. Please inform the members in your units about this new service.

Sincerely your brethren,
THE PRESIDING BISHOPRIC
/s/ Victor L. Brown
/s/ H. Burke Peterson
/s/ J. Richard Clarke

125. Relief Society Handbook, p. 28; 1983.

SACRED CLOTHING

Making Temple Clothing

The Relief Society General Office distributes two copies of Instructions for Making Temple Clothing to stake Relief Society presidents and to mission

presidents. These instructions should be carefully safeguarded. One copy is to be kept on file. The other copy may be loaned to individuals who have received their endowments and who desire to make their own or their family's temple clothing. Individuals are not authorized to make temple clothing for sale.

Clothing The Dead

Two copies of Instructions for Clothing the Dead are distributed to stake Relief Society presidents and to stake and mission presidents. Ward or stake Relief Society presidents, stake presidents, or bishops may request additional copies of this information from the Relief Society General Office.

Church distribution centers do not carry burial clothing for infants or children. If the need should arise, the local Relief Society could help the family obtain appropriate clothing. The Church has not given regulations for dressing infants, children, or unendowed members for burial.

FILE NAME:GATE_MD.BRM

QUOTATIONS ON
"GATE"
FROM MORMON DOCTRINE

Compiled by
Richard A. Ware
1986

[The point being made here, is baptism does not admit a person within the first level of the Celestial Kingdom, and temple marriage does not admit a person into exaltation. It only puts a person on the path leading to that kingdom.]

1. BAPTISM, p. 70 [Notice his meaning of the word "gate". It is the gate to the path.]

Baptism serves four purposes: 1. It is for the remission of sins. 2. It admits the repentant person to membership in the Church and kingdom of God on earth. 3. It is the gate to the celestial kingdom of heaven, that is, it starts a person out on the straight and narrow path which leads to eternal life. 4. It is the means whereby the door to personal sanctification is opened.

2. CELESTIAL KINGDOM, pp. 116-118[Again notice his definition of "gate". The gate puts a person on the path leading to the celestial kingdom.]

An inheritance in this glorious kingdom is gained by complete obedience to gospel or celestial law. By entering the gate of repentance and baptism candidates find themselves on the strait and narrow path leading to the celestial kingdom. By devotion and faithfulness, by enduring to the end in righteousness and obedience, it is possible to merit a celestial reward. (p. 116) * * *

"In the celestial glory there are three heavens or degrees," and in the same sense that baptism starts a person out toward an entrance into the celestial world, so celestial marriage puts a couple on the path leading to an exaltation in the highest heaven of that world. (p. 117) * * *

Baptism is the gate to the celestial kingdom; celestial marriage is the gate

to an exaltation in the highest heaven within the celestial world. To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne 31:17-21); to gain exaltation after celestial marriage the same continued devotion and righteousness is required. (p. 118) [Without Elder McConkie's previous definition of "gate", a person might construe that baptism grants entrance into the celestial kingdom.]

3. CHURCH OF THE FIRSTBORN, p. 139

Members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exaltation become members of the Church of the Firstborn. Baptism is the gate to the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom.

4. EXALTATION, p. 257

Celestial marriage is the gate to exaltation, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives.

5. JOINT-HEIRS WITH CHRIST, p. 395

Joint-heirs are possessors of all things. All things are theirs for they have exaltation. They are made "equal" with their Lord. They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. They are gods. Celestial marriage is the gate to this high state of exaltation.

6. TEMPLE ORDINANCES, p. 779

Baptism for the dead, an ordinance opening the door to the celestial kingdom to worthy persons not privileged to undergo gospel schooling while in mortality, is a temple ordinance, an ordinance of salvation. All other temple ordinances -- washings, anointings, endowments, sealings pertain to exaltation within the celestial kingdom. Celestial marriage is the gate which puts men on the path leading to the highest of three heavens within the celestial world. (D&C 131:1-4)

FILE NAME:GLOSSARY.NEW

GLOSSARY OF TERMS

This was Font/Pitch 3,10 - Off.This was Font/Pitch 4,10 - On.Born AgainThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. (1) Those who have

Gospel Mysteries

been born of water and spirit and have thereby entered the earthly Church, and have become child-ren of Christ; (2) Those who have been cleansed every whit through the washing of feet and have become sons and daugh-ters of God.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Called & ElectedThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. The house of Israel was called and elected (foreordai in the pre-earth life to receive all the blessings of the gospel. On earth they are received through worthiness

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Calling & ElectionThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. Sealed

up to eternal life. Can be This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.SureThi was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. received in either of two ways: 1) by receiving the more sure word of pro- phecy; 2) by receiving the fulness of the priesthood This blessing is the This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.gift of GodThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 -

On. to all who are true and faithful.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Carnal, Sensual &This was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Refers to a condition of wickedness This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.DevilishThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. which occurs whenever man ceases to keep the commandments of God and begins to love satan more than God. Little babies are not born this way, although they live in a fallen world.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Celestial CrownThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Only those who become kings and pri- ests, queens and priestesse will wear a celestial crown.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.CharityThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Defined as the pure love of Christ. Possessed by those whose names are in the Lamb's Book of Life. Necessary to prevent being deceived (TPJS, p. 9).

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.ChosenThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Refers to an individual who has been selected and sealed up to eternal life.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Church of FirstbornThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 –

On. Composed of individuals on earth and in heaven who have received the fulness of the priesthood and have thereby been sealed to eternal life. This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Elect of GodThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On.Refers to those who have made their calling and election sure.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.ElectionThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. The House of Israel was foreordained in the pre-earth life to obtain all the blessings of exaltation, including the sealing to eternal life.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Endure To The EndThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. (1) Refers to the end of one's mortal life; (2) Is the point at which a per-son makes his calling and election sure and can happen prior to death.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Eternal LifeThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Given only to those who have been sealed up to eternal life, who have made their calling and election sure.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Eternal LivesThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Power of eternal procreation. Given only to those who receive eternal life.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.FaithThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. To have a spiritual assurance born of the

spirit concerning things which are not seen. Precedes knowledge.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.FriendThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. A person who is sealed up to eternal life. He is a friend of Christ.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Fulness of PriesthoodThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. One of the highe ordin where a perso is made a king & pries queen & pries It is above templ marri This pries makes a man an heir of God, a joint with Chris Canno

be reque for it is a gift of God given only to the true and faith

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Heavenly GiftThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Refers to those who have received the blessings of eternal life by being sealed up.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Heirs of GodThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Those who have become the sons of God by receiving the fulness of the priest-hood are heirs of God, joint-heirs with Jesus Christ.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.HolyThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 –
On. Hallowed, consecrated or set apart for a sacred use; having a sacred charact- er; spiritually perfect or pure, with- out blemish.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Holy Spirit ofThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. (1) the Holy Ghost which seals all This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.PromiseThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 –
On. covenants and ordinances (D&C 132:7); (2) the second comforter of promise (D&C 88:1-5); (3) synonymous with being sealed up to eternal life.
This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.HopeThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On.As used in context with faith, hope & charity, it is to have hope in the promise of eternal life which was received by making one's calling & election sure.
This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On. InnocentThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 –
On. One who is free of guilt, not account- able for any sins, clean. All those who have been made clean every whit, are, like Christ, innocent. To spill inno- cent blood is a serious offense.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Joint-heirs

W/ChristThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. All who magnify their callings in the priesthood will make their calling and election sure and become joint-heir with Christ to all that the Father has. Wives inherit all things through their husbands.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Just ManThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. A person who has been cleansed every whit from all sins, including the blood and sins of his generation (3 Nephi 8:1; John 13:10; D&C 88:138–139). These will come forth in the resurrection of the just.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Just Men Made PerfectThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Individuals who are spirits in the spirit world who have been sealed up to eternal life. They minister to those on earth who are heirs of salvation.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.JustificationThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. To declare free

from blame, to absolve, to clear or pardon from guilt and punishment. Personal sins are absolved at the ordinance of baptism of water and spirit; The blood of this generation is absolved at the washing of the feet.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Kingdom of GodThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. (1) Refers to the restored Church of Jesus Christ; (2) The political kingdom which will govern the earth during the millennium. This kingdom exists wherever there is a king & priest on earth.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On. Kings/PriestsThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Those brethren who have received the fulness of the priesthood are kings and priests unto God. They have been sealed up to eternal life.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.Lamb's Book of LifeThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. Contains the names of all who have been sanctified and who have been sealed up to eternal life.

This was Font/Pitch 1,10 – Off.This was Font/Pitch 4,10 – On.MelchizedekThis was Font/Pitch 4,10 – Off.This was Font/Pitch 1,10 – On. That priesthood which is conferred upon This was Font/Pitch 1,10 – Off.This was

Font/Pitch 4,10 - On.PriesthoodThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. faithful brethren within the Church. Later, the faithful husband and wife are ordained to the fulness of that priesthood in the temple and thereby receive the fulness of the priesthood.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.More Sure Word ofThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. "Means a man's knowing that he is seal-This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.ProphecyThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. ed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D&C 131:5)

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Mount of Trans-This was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. The place where Christ, along with This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.figurationThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. Peter, James and John, communed with heavenly beings, and heard the voice of God declare that Jesus was the Son of God (2 Peter 1:19; TWJS, p. 246).

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.One Hundred & Forty-This was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.These are priests and kings, twelve This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Four ThousandThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.thousand out of the twelve tribes of Israel, whose mission is to bring as many as will come to the church of the firstborn. They have all been sealed up to eternal life.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Order of GodThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On."To enter into the order of the Son of God is the equivalent today of entering into the fullness of the Melchizedek Priesthood, which is only received in the house of the Lord" (Pres. E. T. Benson).

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Patriarchal OrderThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.The government of heaven by families (Gods). It is entered through the ordi-nance of temple marriage. A husband and wife who later receive the fulness of the priesthod receive the crowning blessing of the patriarchal order.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Peace In This WorldThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.D&C 59:23. This peace comes from having one's calling and election made sure. They will enjoy eternal life in the world to come.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.PerfectionThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.(1) A person who has made his calling and election sure. A perfect man, like Noah, Job and others; (2) Someone who has been resurrected to exaltation, as the Father.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.PureThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.Free from that which adulterates, taints or impairs; unmixed, clear. It is free of defects, perfect, faultless, blameless; single-minded. Not mixed with sins or wickedness of any kind.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Queens/PriestessesThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.Those sisters who have received the fulness of the priesthood are queens

and priestesses to their husbands. They have been sealed up to eternal life.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Redeemed of GodThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.A person who has been redeemed is one who has been ransomed from the fall of Adam and has regained entrance into the presence of God. He has been sealed up to eternal life.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.RighteousnessThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.The quality or condition of being with-out sin. This condition is obtained through justification and sanctifica- tion.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.SanctificationThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.(1) To live so as to make oneself free from sin. To set oneself apart from wickedness unto holiness. (2) Purified by the spirit from the effects of all sin. To be sanctified by the Holy Ghost as being holy, made white and pure. Is obtained by those who are sealed up.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Saved By GraceThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.This refers to a person who has been sealed up to eternal life by the grace or gift of God. He is "saved by grace" after all he can do.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Sealed to Eternal LifeThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.The gift of eternal life is guaranteed. Is done in one of two ways: By receiv-ing the more sure word of prophecy, or 2) by being sealed with the Holy Spirit of Promise by the Priesthood on earth.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Sealing PowerThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.(1) The power to seal is inherent with-in the Melchizedek Priesthood (2) Fulness of this power is given only to those who receive the fulness of the priesthood. It controls the elements; can bless or curse on earth and have it sealed in heaven. A portion of this power is exercised by those who perform sealings in the temples.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Second ComforterThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.(1) Jesus Christ; (2) the Holy Ghost functioning as the second comforter of promise.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Servant/HandmaidenThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.When a person joins the Church he becomes a servant. The female counter- part to a servant is a handmaiden. After a husband and wife receive the fulness of the priesthood, they are no longer servants & handmaidens, but sons & daughters of God.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Son of PerditionThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.This level of damnation is only obtain-able by those who were once sons of God (meaning they had been sealed to eter- nal life), and who afterwards committed the unpardonable sin and fell to become sons of perdition.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Son/Daughter of ChristThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.Those who

have been baptized into the Church and have been born of the water and spirit and cleansed of their per- sonal sins by blood.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Son/Daughter of GodThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.These are they who have been sealed up to eternal life, having made their calling and election sure. They have been born of water, spirit and have been cleansed "every whit" by the blood of Christ.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Unpardonable SinThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.This sin can only be committed by a Son of God, someone who has already made his calling and election sure. If com-mitted he becomes a son of perdition.

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Washing of FeetThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.One of the higher ordinances in the priesthood which cleanses a man "every whit" from the blood of this generation (D&C 88:138-140; John 10:13).

This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.Wheat & TaresThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.This parable refers to those who have been sealed to eternal life (wheat) and those who will be cast into unquench- able fire (tares).
This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.ZionThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.(1) Location or City: a) North and south America; b) the old Jerusalem; c) the New Jerusalem; d) the City of Enoch; e) the restored Church. (2) Condition: a) the pure in heart; b) a people who have all been sealed up to eternal life and who walk and talk with God.

FILE NAME: CEARD

Who Am I
by
Alvin Rulon Dyer

Published by
Deseret Book Company
Salt Lake City, Utah
1970

How We May Know What God Is Like

In the Sacred Grove interview with the Eternal Father, the Prophet Joseph Smith, as had Moses of old, talked face to face with God, and was introduced to God the Son, the Redeemer of the world, as the Only Begotten, meaning only begotten in the flesh, and beloved Son of God the Father, whom John described as the "Word," who was God, and was with God in the beginning. Concerning this it was revealed to Joseph Smith that the Lord was the firstborn of the Father in the pre-mortal estate.

Thus, Jesus Christ is the Son of God, being the first born, as to his spirit person birth, and the Only Begotten, as to his birth in the flesh. **We also are the sons and daughters of God the Eternal Father. We can, upon that reasoning, understand something about what God is like, for there is an eternal principle in heaven and on earth that every seed begets of its kind, every seed brings forth in its own likeness and character. This confirms the scriptural declarations that man is created in the image of God.** (ARD p. 90.)

The Species Of Gods

Associated with God the Eternal Father, who presides at the center of all intelligence and wisdom referred to scripturally as "the throne of God," are other gods of the same species, within the same realm of glory as he who presides. This is a condition of being and existence obtainable through the very processes of mortality and its subsequent glorified immortality. Both ancient and modern revelation from God establish this as the fact.

"God himself," taught the Prophet Joseph Smith, "was once as we are now, and is an exalted man,... that is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,–I say, if you were to see him today, you would see him like a man in form–like yourselves in all the person, image, and very form as a man." (DHC, Joseph Smith, Vol. 6, p. 305.)

When we look upon the human face we look upon the likeness of our Father and God.
God the Father, is an individual, and personality, as are all of the **species of Gods who dwell and associate with him.** But he is over all. These glorified nobles dwell in tabernacles of flesh and bones. Their bodies are different than mortal bodies, in that they possess bodies which have been quickened by the spirit and are thus glorified. Such celestialized bodies are not governed by the same laws as those by which earthly bodies are governed. (ARD p. 178.)

How God Became God

But, if God is an individual spirit and dwells in a glorified resurrected body, the question will arise, "Is he the Eternal Father?" Yes, he is the Eternal Father. "Is it a fact that he never had a beginning?" In the elementary parts of his organism, he did not. But is he is an organized Being, there must have been a time when that being was organized. This, some will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our Heavenly Father operates, by which he is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence. The Prophet Joseph Smith made this statement which gives further enlightenment on this subject:

"I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.
... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another; and that he was once a man like us; yes that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (DHC, VOL. VI, p. 205.)

A revelation from God establishes this fact. "Intelligence or the light of truth never was created, neither indeed can be." (D&C 93:29.) And we are told further that this Spirit, when it is manifest, is God moving in his glory. Now, this Spirit always existed. It always operated, but it is not understood, and cannot be comprehended except through organisms–(meaning its enclosure in organized bodies). (J of D, Chas. W. Penrose, Vol. 26, p. 23.) (ARD p. 179.)

FILE NAME:HEARVOIC.DOC

HEARING THE VOICE OF GOD

1. Revelations 3:20-21

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

2. D&C 1:14

And the arm of the Lord shall be revealed [at the veil]; and the day cometh that they who will not hear the voice of the Lord [at the veil], neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

3. D&C 29:7

And ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts.

4. D&C 88:85

Verily I say unto you, let those who are not the first elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood [and sins] of this generation.

5. Enos 4-6, 10

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.
And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.
And I, Enos, knew that God could not lie; wherefore, my guilt was swept away.
And while I was thus struggling in the spirit, behold, the voice of the Lord came into my mind again saying: I will visit thy brethren according to their diligence in keeping my commandments.
6. 3 Nephi

And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land. . . . (9:1)
And now behold, it came to pass that all the people of the land did hear these sayings, and did witness of it. And after these sayings there was silence in the land for the space of many hours. . . . (10:1)
And it came.to pass that there came a voice again unto the people, and all the people did hear, and did witness of it. . . .(10:3)

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful . . . and it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.
And it came to pass that again they heard the voice, and they understood it not.
And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.
And behold, the third time they did understand the voice which they heard; and it said unto them:
Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name---hear ye him. (11:1,3-7)

7. Mosiah 26:13-36

And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.
And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him, saying:
Blessed art thou, Alma, and blessed are they who were baptized in the waters of Mormon. Thou art blessed because of thy exceeding faith in the words alone of my servant Abinadi. ***
Thou art my servant; and I covenant with thee that thou shalt have eternal life; and thou shalt serve me and go forth in my name, and shalt gather together my sheep. And he that will hear my voice shall be my sheep; and him shall ye receive into the church, and him will I also receive. (20-21)
Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him 1 will not receive at the last day (28).

8. Alma 5:15-16

Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God to be judged according to the deeds which have been done in the mortal body?
I say unto you, can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day: Come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth?

9. Helaman 10:2-5

And it came to pass that Nephi went his way towards his own house, pondering upon the things which the Lord had shown unto him.
And it came to pass as he was thus pondering---being much cast down because of the wickedness of the people of the Nephites, their secret works of darkness, and their murderings, and their plunderings, and all manner of iniquities---and it came to pass as he was thus pondering in his heart,

behold, a voice came unto him saying:
Blessed art thou, Nephi, for those things which thou hast done; for I have beheld how thou hast with unwearyingness declared the word, which I have given unto thee, unto this people. And thou hast not feared them, and hast not sought thine own life, but hast sought my will, and to keep my commandments. And now, because thou hast done this with such unwearyingness, behold, I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will.

10. Moses

And they [Adam & Eve] heard the voice of the Lord God, as they were walking in the garden, in the cool of the day; and Adam and his wife went to hide themselves from the presence of the Lord God amongst the trees of the garden. And I, the Lord God, called unto Adam [3 times], and said unto him: Where goest thou? And he said: I heard thy voice in the garden, and I was afraid, because I beheld that I was naked [without a protective covering of glory], and I hid myself [so that I might not be destroyed in thy presence]. (4:14–16)
And Adam & Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out from his presence.
And after many days an angel of the Lord appeared unto Adam saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (5:4, 6)
And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed, the Spirit of God descended out of heaven, and abode upon him. And he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people, and say unto them---Repent. . . . (6:26–27)

HEARING THE VOICE OF GOD

1. Life of Heber C. Kimball, n. 241, by Orson F. Whitney; Time of event: April 6, 1839; Far West, Missouri. See also The Words of Joseph Smith, Ehat & Cook, n. 18, note #6.

[Heber C. Kimball had just returned from his mission in England & relates:]

My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind and the Spirit said unto me. "Write" which I did by taking a piece of paper and writing on my knee as follows:

Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a great respect to the words of mind anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out for ever, because of these things; and this Spirit and blessing shall rest down upon thy posterity for ever and ever; for they shall be called after thy name, for thou shalt have many more sons and daughters, for thy seed shall be as numerous as the sands upon the sea shore; therefore, my servant Heber, be faithful, go forth in my name and I will go with you, and be on your right hand and on your left and my angels shall go before you and raise you up when you are cast down

and afflicted; remember that I am always with you, even to the end.

2. Teachings of the Prophet Joseph Smith, p. 150; Comp. by Joseph Fielding Smith; 1966 ed.; June 27, 1839. Instructions given by the Prophet Joseph Smith concerning various doctrines.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every words of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

3. Teachings of the Prophet Joseph Smith, pp. 298-299; History of the Church, Vol. 5:387-390; May 14, 1843.

Calling and Election

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son.
Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would he no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and "mysteries of the kingdom of heaven. . . .
Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, etc.

4. The Words of Joseph Smith, p. 201, by Ehat & Cook; An original version of the discourse; May 14, 1843.

Though they might hear the voice of God and know that Jesus was the Son of God this would be no evidence that their election & Calling was made sure--that they had part with Christ and was a joint heir with him. They then would want that more sure word of Prophecy that they were sealed in the heavens and had

the promise of eternal life in the kingdom of God. Then having this promise sealed unto them it was as an anchor to the soul, sure and steadfast.

5. Teachings of the Prophet Joseph Smith, pp. 305-306; History of the Church, Vol. 5:401-403; May 21, 1843.

Calling and Election to be Made Sure

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation!
1st key: knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, You have a part and lot in that kingdom.

6. The Words of Joseph Smith, p. 208, by Ehat & Cook; An original copy of the May 21st, 1843 discourse.

It is one thing to receive knowledge by the voice of God ([to hear the words as Peter, James and John did on the Mount of Transfiguration] "This is my beloved Son, etc.) and another [thing] to know that you yourself will be saved.

To have a positive promise of your own salvation is making your Calling and Election sure, viz., [by hearing] the voice of Jesus saying [to you], "My beloved, thou shalt have eternal life." Brethren never cease struggling until You get this evidence. Take heed both before and after obtaining this more sure word of Prophecy.

7. The Promised Messiah, p. 575; by Elder Bruce R. McConkie; 1978 ed.

After the true saints receive and enjoy the gift of the Holy Ghost; after hey know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthY of every trust---after all this and more---it becomes their right and privilege to see the Lord and commune with him face to face.

8. The Ensign/May 1984, p. 32; Discourse by Elder Bruce R. McConkie at General Conference, April, 1984.

It is pleasing to that God whose we are when we fast and pray and seek his blessings; when we plead with all the energy of our souls for those things we so much desire; when, as Paul says, we "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16)
* * *
In prayer we speak to the Lord, and he speaks to us. It is our privilege to have our voices heard in the courts above and to hear the answering voice of the Lord conveyed by the power of his Spirit.
Prayer changes our lives. Through it we draw near to the Lord, and he reaches out his finger and touches us, so we never again are the same.

FILE:#22 GOD= ETERNAL FATHER AND ETERNAL MOTHER

"God" = Eternal Father and Eternal Mother:

What is a good basis for imagining eternal marriage, then? The plain scriptures, I believe. In the first place, modern scriptures and revelations suggest quite plainly that we would more accurately and profitably read the scriptural references to "God" as meaning God the eternal **partnership** of Heavenly Father **and** Heavenly Mother. They have a more perfect unity even than that of God and Christ and the Holy Ghost, and so the word **God** implies **both** of them, at least as much as it denotes the three beings in the classical Christian trinity called "God".

Such a more correct identification of "God" might help us better comprehend the direct role our Heavenly Mother played in our creation and salvation. When we read in Genesis that God said, "Let us create man in our image," it makes most sense to read it as God the Father and God the Mother speaking as One. When we read in John that God sent His only begotten Son to save us, it would be better to understand, as it certainly makes more sense, that our Heavenly Parents sent **Their** only begotten Son. This process is truer to the evidence -- and to our real needs as men and women -- than looking for a **female** God between the lines in the scriptures or in apocryphal works of mythologies, as many feminist theologians are doing. It might help us better imagine our futures as husbands and wives, equally yoked in what Shakespeare called "the marriage of true minds" -- and to work toward that future now. Second, modern revelation tells us that when God put "man" on the earth, "in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.) Clearly men and woman were **both** created in the "image" of Christ. That would seem to mean we are created in the image of the Heavenly Parents who **together** make up the "God" whom Christ came to reveal, that is, the perfect eternal partnership He came to teach us how to achieve and to show us in His life and character what we would be like when we achieved it. (Becoming Bone of Bone and Flesh <u>of Flesh</u> by Eugene England, <u>As Women of Faith</u>, Talks selected from the BYU Women's Conferences, Edited by Mary E. Stoval and Carol Cornwall Madsen, Deseret Book Company, p. 110-111.)

...Those women who go on to thir exaltation, ruling and reigning with husbands who are kings and priests, will themselves be **queens** and **priestes**. They will hold positions of power, authority, and perferment in eternity. (Gospel Kingdom, pp. 221-222, 229.) (Mormon Doctrine, p. 596.)

If righteous men have power through the gospel and its **<u>crowning ordiance of celestial marriage</u>** to become **kings and priests** to rule in exaltation forever, it follows that the women by their side **<u>(without whom they cannot attain exaltation)</u>** will be **queens and priestesses**. (Rev. 1:6; 5:10) **<u>Exaltation grows out of the eternal union of a man and his wife. Of those whose marriage endures in eternity,</u>** the Lord says "**Then shall they be gods**" (D. & C. 132:20); that is , each of them, the man and the woman, will be a god. As such they will rule over their dominions forever. [Explain the word Elohim.] (Mormon Doctrine, p.613.)

Holy women
The Lord never sends apostles and prophets and righteous men to minister to

Gospel Mysteries

his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**

Whose daughters ye are]

Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.) [Also, see Packers talk Tribute to Women, July 89 Ensign.)

The elect lady

"An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes [1] **temple endowments**, [2] **celestial marriage**, and [3] the **fulness of the sealing power**. She is one who has been **elected and chosen** faithfulness as a daughter of God **in this life**, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive **all that the Father hath**. (D. & C. 84:38.) (DNTC 3, p. 410.)

A Tribute to Women
by
Boyd K. Packer

This talk was delivered at the Priesthood commemoration Fireside broadcast by satellite from Temple Square on 7 May 1989. (July 1989, Ensign, p. 72-75.)

It is with reverence that I speak of the restoration of the priesthood. We commemorate the restoration, not the creation of it. The priesthood existed before the Lord appeared with others in the Kirtland Temple and restored the keys of the sealing authority. (See D&C 110:11-16.)

It did not begin when Peter, James, and John conferred the Melchizedek Priesthood and the keys of the kingdom upon Joseph Smith and Oliver Cowdery. (See D&C 27:12-13.) Nor when John the Baptist ordained them to the Aaronic Priesthood and gave them the keys to the ministering of angels. (See D&C 13.)

Gospel Mysteries

It was formed before Peter, James, and John received keys on the Mount of Transfiguration. It existed before Moses received it under the hands of his father-in-law, Jethro (See D&C 84:6), and before Abraham sought his "appointment unto the Priesthood according to the appointment of God unto the fathers" and paid tithes to Melchizedek. (See Abr. 1:3-4; JST Gen. 14:25-40.) It was present before Enoch, even before Adam.

The prophet Joseph Smith revealed that the priesthood "existed with God from eternity, and will to eternity, without beginning of days or end of years" and that Adam obtained it "in the Creation before the world was formed." (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co. 1938, p. 157.)

The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (see D&C 124:33-34), **and commanded that a temple be built at Nauvoo as a place to "restore again that <u>which was lost unto you</u>, or which he hath taken away, even <u>the fulness of the priesthood</u>"** (D&C 124:34.)

The scriptures reveal much about the priesthood, but they are not a handbook with references all gathered together in one place. They are scattered through the scriptures and were revealed at different times and in different places. Revelation continues: consider the recent announcement on the Seventy.

One must prospect through and dig into the scriptures like a miner searching for precious metal. Scattered here and there are nuggets, some pure, and some alloyed with other doctrines. Occasionally one strikes a rich vein which will yield all that you are willing to earn, for the scriptures do not explain not interpret themselves.

If I were to draw a prospector's map showing where I have found treasures on the priesthood, these are among the places I would mark: the old Testament contains many choice nuggets, including references to Melchizedek, King of Salem (now known as Jerusalem). There is much to be mined in the New Testament; the sixth chapter of Hebrews is a rich vein of doctrine on the priesthood.

In the Book of Mormon, the thirteenth chapter of Alma contains many treasures. No doubt the counsel was given in a priesthood meeting because Alma used the salutation "my brethren" more than once. He speaks of the priesthood being after "the order of [the Son of God]." (Alma 13:2.) He describes it as a "holy calling." (Alma 13:2, 4, 6.) He says of Melchizedek, "There were many before him, and also there were many afterwards, but none were greater." (Alma 13:19.)

Alma described the priesthood as "being prepared from eternity to all eternity...without beginning or end." (Alma 13:7-8.) It is a "holy calling. prepared from the foundation of the world for such as would not harden their hearts." (Alma 13:5.)

The Doctrine and Covenants holds veins of the richest and purest kind; sections 20, 76, 84, 107, 121, and 124 and examples.

In section 84 there is a genealogy which traces the priesthood back to Adam. (See D&C 84:6-17.) Another in section 107 (vs. 40-57) was included in instruction to the Twelve.

The Pearl of Great Price reveals how Adam received the priesthood. (See Moses 6:67.)

The priesthood, once defined as the authority given to man to act in the name of God, is not ours to remodel or change or modify or abridge. It is ours to honor and magnify.

From the beginning the priesthood has been conferred only upon the men. It is always described in the scriptures as coming through the lineage of the fathers. (See D&C 84:6, 14-16; 107:40-41; Abr. 1:3-4.)

While fathers and sons bear the burden of the priesthood, it was declared in the very beginning that it was not good for man to be alone. A companion, or

"helpmeet," was given him. The word meet means equal. Man and woman, together, were constituted a fountain of life. While neither can generate life without the other, the mystery of life unfolds when these two become one. From the very beginning the power to beget life was unlawful to express except there be a marriage between the man and the woman. Marriage is a covenant of lifelong fidelity and devotion which, by ordiance, may last for eternity. The whole physical universe is organized in order that man and woman might fulfill the full measure of their creation. It is a perfect system where delicate balances and counter-balances govern the physical, the emotional, an the spiritual in mankind.

The Lord revealed that the purpose of it all is "to bring to pass the immortality and eternal life of man." (Moses 1:39.) Ordinances and covenants were ordained to protect this power to generate life. When laws are obeyed, happiness follows, for "man are, that they might have joy." (2 Ne. 2:25.) Ever and always there is the destroyer waiting to disturb and disrupt, to scatter abrasive into this marvelous system. His purpose is to rupture those circuits which interconnect the physical, the emotional, and the spiritual, or to cross-connect them in ways that never where intended. His purpose is to pollute that sacred fountain of life and to generate, if he can, unnatural affections. (See 2 Tim. 3:2-3.) The process by which life is conceived belongs only to those who have been legally and lawfully married. It was meant from the beginning to be veiled in total privacy. It was never to be degraded in idle conversation or to be the subject of unworthy humor. It was never to be exposed to public view, detailed in novels, illustrated in books, or acted out upon the stage or in films. It is never to involve children. And it is never to be perverted, never to be sold, never to be bought for money.

The compelling need which draws a husband back to his wife is always to be expressed in tenderness and love. It is through this process that a wife may give her husband, and a husband his wife, a gift which can be received in no other way--the gift of children.

The separate natures of man and woman were designed by the Father of us all to fulfill the purposes of the gospel plan.

Never can tow of the same gender fulfill the commandment to multiply and replenish the earth. No two man or any number added to them, no matter how much priesthood they may think they possess, can do it. **Only a woman can bestow upon man that supernal title of father.**

She in turn becomes a mother. Can anyone dispute that her part is different from and more demanding than his? The mother must endure limitations while nature performs the miracle of creation.

Through her sacrifice, once again another spirit clothed in a mortal body crosses that frail footpath of life to experience mortality and the testing required in the plan of salvation.

The well-being of the mother, the child, the family, the Church, indeed of all humanity depends upon protecting that process. The obligations of motherhood are never-ending. The addition of such duties as those which attend ordination to the priesthood would constitute an intrusion into, an interruption to, perhaps the avoidance of, that crucial contribution which only a mother can provide.

The limitation of priesthood responsibilities to men is a tribute to the incomparable place of women in the plan of salvation.

The prophet who said that "no success [in any field of endeavor] can compensate for failure in the home" (David O. McKay) did not exempt callings in the Church.

Men and women have <u>complementary</u>, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But in the woman's part, she is not just equal to man; she is superior! She can do that which he can never do; not in all eternity can he do it. There are complementing rewards which are hers and hers alone.

And blessings bestowed impartially upon man and woman alike include:
--Baptism;
--The gift of the Holy Ghost;
--The testimony of Jesus;
--Personal revelation;
--The ministry of angels;
--The responsibility to teach, to testify, to exhort, to edify and to comfort;
--The faith to be healed;
--And many other spiritual gifts. All under a uniform standard for worthiness.
And **the highest ordinances in the House of the Lord they receive together and equally or not at all!**
It should not disturb either man or women that some responsibilities are bestowed upon one and not the other. Duties of the priesthood are delegated to men and are patriarchal, which means "of the father." From the very beginning this has been so. The scriptures plainly state that they were "confirmed to be handed down from father to son.... This order was instituted in the days of Adam." (D&C 107:40-41.)
Many in the world now press for a melding of the identities of man and woman, claiming that the virtue of equality requires a homogenization of all relationships. Following an absolutely hopeless quest, some seek for an enduring physical and spiritual relationship with one of the same gender. That wicked deception has unleashed a pestilence which now threatens the whole of humanity. There can be no fulfillment there. To find fulfillment, they must--and praise be to God, they can--find it where it has been from the beginning.
Some in the Church, following that trend in the world, have written doctrinal treatises trying to show that the scriptures provide for an exchange in the identities and responsibilities of men and women. They express concern that the leaders of the Church do not respond to their recommendations.
Lest they bring sorrow upon themselves and their loved ones, I call to their attention a caution in section 121, beginning with verse 16, part of which I will quote.
"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mines eyes, and which I commanded them.... They shall be severed from the ordinances of mine house.... They shall not have right to the priesthood, nor their posterity after them from generation to generation." (D&C 121:16, 19, 21.)
"They themselves shall be despised by those that flattered them." (D&C 121:20.)
A similar caution applies to every man and boy who holds the priesthood. Have we not been told that "the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness: and that "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned"? (D&C 121:36, 41.)
Ought not those virtues by which the priesthood must govern apply first and always to our wives and children, to our families?
Jacob rebuked the brethren of his day, saying, "ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you." (Jacob 2:35.)
It was not meat that the woman alone accommodate herself to the priesthood duties of her husband or her sons. She is of course to sustain and support and encourage them.
Holders of the priesthood, in turn, must accommodate themselves to the needs and responsibilities of the wife and mother. Her physical and emotional and

intellectual and cultural well-being and her spiritual development must stand first among his priesthood duties.
There is no task, however menial, connected with the care of babies, the nurturing of children, or with the maintenance of the home that is not his equal obligation. The tasks which come with parenthood, which many consider to be below other tasks, ar simply above them.
Sister Packer and I have seven sons and three daughters. And that, I have often been heard to say, is about equal value. They, in turn, have given us daughters and sons-in-law, and grandchildren.
When our sons were growing up, they enjoyed a very broad tolerance from their father toward their mischief and mistakes. But there was no tolerance for even the slightest disrespect toward their mother.
And the question our daughters-in-law have matured, **I have ordained each in turn to the priesthood. Somehow that seems the lesser part. I have but ordained them. She has born them, then trained and nurtured them.**
They are not my children and my grandchildren. They are our children and grandchildren. They all share in the blessings of the priesthood.
I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.
Without her, I could not have the highest and most enduring blessings of this "priesthood...after the holiest order of God" (D&C 84:18), this "Holy Priesthood, after the Order of the Son of God" (D&C 107:3). For, "in order to **the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it."** (D&C 131:104.)
I know that the Son of God is our Redeemer. Reverently I give thanks to God the Father for the consummate blessing: a sweetheart, wife, companion, friend, a helpmeet, a woman! In the name of Jesus Christ, amen. (July Ensign, 1989, p. 72-75.)

FILE NAME: GODHEAD

"God" = Eternal Father and Eternal Mother:

What is a good basis for imagining eternal marriage, then? The plain scriptures, I believe. In the first place, modern scriptures and revelations suggest quite plainly that we would more accurately and profitably read the scriptural references to "God" as meaning God the eternal **partnership** of Heavenly Father **and** Heavenly Mother. They have a more perfect unity even than that of God and Christ and the Holy Ghost, and so the word **God** implies **both** of them, at least as much as it denotes the three beings in the classical Christian trinity called "God".

Such a more correct identification of "God" might help us better comprehend the direct role our Heavenly Mother played in our creation and salvation. When we read in Genesis that God said, "Let us create man in our image," it makes most sense to read it as God the Father and God the Mother speaking as One. When we read in John that God sent His only begotten Son to save us, it would be better to understand, as it certainly makes more sense, that our Heavenly Parents sent **Their** only begotten Son. This process is truer to the evidence -- and to our real needs as men and women -- than looking for a **female** God between the lines in the scriptures or in apocryphal works of mythologies, as many feminist theologians are doing. It might help us better imagine our futures as husbands and wives, equally yoked in what Shakespeare called "the marriage of true minds" -- and to work toward that future now.

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Second, modern revelation tells us that when God put "man" on the earth, "in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.) Clearly men and woman were **both** created in the "image" of Christ. That would seem to mean we are created in the image of the Heavenly Parents who **together** make up the "God" whom Christ came to reveal, that is, the perfect eternal partnership He came to teach us how to achieve and to show us in His life and character what we would be like when we achieved it. (Becoming Bone of Bone and Flesh <u>of Flesh</u> by Eugene England, <u>As Women of Faith</u>, Talks selected from the BYU Women's Conferences, Edited by Mary E. Stoval and Carol Cornwall Madsen, Deseret Book Company, p. 110-111.)

FILE:#23 GODHEAD-ATTAIN

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Christ's Service Places Godhood Within Man's Reach:

As a man through the powers of his body he could attain to the dignity and completeness of manhood, but could go on further. As a man he is born, as a man he lives, and as a man he dies. **But through the essence and <u>power of the Godhead</u>, which is in him**, which descended to him as the gift of God from his Heavenly Father, he is capable of rising from the contracted limits of manhood to the dignity of a God, and thus through the atonement of Jesus Christ and the adoption he is capable of eternal exaltation, eternal lives, and eternal

progression. (MA, 139-141; The Gospel Kingdom, John Taylor, p. 58.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

FILE:#24 GODHOOD-ATTAIN

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]
Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity.

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I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible....
"Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who reigns in celestial glory is a **god** to his **dominions**." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.**
"Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

FILE NAME: GQC

Gospel Truth
Two volumes in one
Discourses and Writings of George Q. Cannon
Compiled by jerreld l. Newquist
Deseret Book

CF--Conference Report, annual and semiannual (1897--.)

DEN--Deseret Evening News (1867--.), now known as Deseret News.

DNW--Weekly Deseret News (1850-88).

Gospel Mysteries

DW--Deseret Weekly (1888-98.)

Era--Improvement Era (1897-1970).

JD--Journal of Discourses (26 volumes, 1851-86).

JH--"Journal History" (mss.) of The Church of Jesus Christ of Latter-day Saints.

JI--Juvenile Instructor, later known and Instructor, (1866-1970). A magazine published and edited by George Q. Cannon during his lifetime.

LJS--Life of Joseph Smith, the Prophet. A book of 512 pages written and published by George Q. Cannon in 1888.

MS--Millennial Star (1840-1970). A periodical published in Great Britain.

Review--A Review of the Decision of the Supreme Court of the United States in the Case of Geo. Reynolds vs. the United States. A booklet of 57 pages written by George Q. Cannon and published in 1897.

WS--Writings from the Western Standard (Liverpool, 1864). A compilation of editorials written for the newspaper Western Standard, which George Q. Cannon published in San Francisco, 1856-57.

Gods in Embryo:
There was a period when we, with jesus and others, basked in the light of the presence of God and enjoyed His smiles. We are the children of God, and as His children there is no attribute we ascribe to Him that we do not possess, though they may be dormant or in embryo. The mission of the Gospel is to develop these powers and make us like our Heavenly Parent[s]. I know this is true, and such knowledge makes me feel happy. (Oct. 4, 1863, MS 25:722; Gospel Truth, George Q. Cannon, p. 3)
Literal offspring of God.
God in His infinite mercy has revealed to us a great truth. It is a truth that , when understood by us, gives a new light to our existence and inspires us with the most exalted hopes. That truth is that God is our Father, and we are His children. What a tender relationship! What a feeling of nearness it creates within us! What? God my Father? Am I indeed His son? Am I indeed His daughter? Do I belong to the family of God? Is this literally true? The answer is, "Yes." God has revealed it, that we are literally His children, His offspring, that we are just as much His children as our offspring are our children, that He begot us, and that we existed with Him in the family relationship as His children.
What an immensity of vision is given to us in this truth! What a field for reflection! and how our hearts should be inspired with great hopes and anticipations to think that the Being under whose direction this earth was organized, who governs the planets and controls the universe, who causes the rotation of the seasons and makes this earth so beautiful and such a delightful place of habitation, is our Father and that we are His children, descended from Him! What illimitably hopes the knowledge of this inspires us with! (Gospel Truth, George Q. Cannon, p. 3.)

A promise to the faithful:

It is not a strong assurance or hope that the Latter-day Saints have that they

will receive they blessing in the eternal worlds: but when the promise is sealed upon their heads that they shall come forth in the morning of the first resurrection and be crowned with glory, immortality and eternal lives, there is a testimony from God, our Eternal Father in the heavens above, which rests down upon them and confirms the truth of these words upon the soul of a faithful man or woman. They know, when words are pronounced upon them by a man who has the authority, sealing upon them blessings, keys, thrones, principalities, powers and exaltations in the eternal Kingdoms of God our Father,... that these words are not the words of men but that they are the words of the Spirit of God inspiring that man and that God takes a record of that ordinance in the heavens and that it is sealed upon them and upon their children and that they will actually come forth in the morning of the first resurrection according to the promise. Hence, there is no fear of death in the mind of the Latter-day Saints. (July 19, 1874, JD 17:136-38; Gospel Truth, George Q. Cannon, p. 29.)

To Be Made Gods:

God has removed doubt from our hearts and our minds concerning these things. We know them. The testimony of God is with us. He bears testimony to us that we are His children. And he wants to draw us to Him, in His arms of love. He wants to save us and exalt us and make us like Himself, clothe us with glory and make us indeed gods in the eternal world, wielding dominion and power. For this purpose He has sent us here. For this purpose He has given us His laws, which we understand to some extent. (1890, Contributor 11:480; Gospel Truth, George Q. Cannon, p. 84-85.)

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

All the Father Hath:

Speaking of those who receive the testimony of Jesus and who overcome by faith, the Lord says: "They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things."
Now, these are not idle words given merely to round out a sentence; but they are full of meaning.

> They are they who are priests and kings, who have received of his fulness and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's. (D&C 76:54-59.)
>
> I Wish to emphasize the following: "And also all they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom;

therefore all that my father hath shall be given unto him." (D&C 84:35-38.)

Notice the last clause, "All that my Father hath"--not a part, but "all that my Father hath shall be given unto him." That language admits of no mistake. It corresponds with the other language that I have read in your hearing. It also corresponds with what the Lord says in Section 93: "I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (D&C 93:19-20.) This same revelation goes on to say: "The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:26-28.)

These are sufficiently plain to reveal to us that which God has in contemplation for His faithful children. The Latter-day Saints are promised, if they are faithful, that they shall receive the fulness as Jesus received it; and Jesus received it as the Father received it. In the words of Paul they become "heirs of God, and joint heirs with Christ." (Romans 8:17.) There is nothing that the Savior has attained unto that God's faithful children are not promised. They are promised the same blessings, the same power, the same authority, the same gifts, the same graces. (Gospel Truth, George Q. Cannon, p. 87-88.)

An Equal Interest in Power and Authority of God:

I know that we are apt to think that heaven is a sort of spiritual place. It is spiritual; but God our Eternal Father is a being of power. He controls the earth and the inhabitants thereof; He controls the elements of the earth; and we are promised that we shall be sharers with Him. He will give us an equal interest in all this power and authority. What is more desirable to man, generally speaking, than to wield power? Mankind aim for it. To what lengths will ambitious men go to wield power, to sit upon thrones and to wield a sceptre of authority. History tells us that men have been willing to wade through seas of blood to gratify this ambition.

Now, this ambition can be gratified righteously be keeping the commandments of God; and a righteous man will exercise righteous authority. That is the object God had in view in sending us here. Through faithfully keeping His commandments we may attain unto power--not illegitimate power, but lawful power--and wield it for our own exaltation and for the exaltation of other human beings. (Gospel Truth, George Q. Cannon, p. 88.)

Priests and Kings Upon Thrones:

It is God's design to make us priests and kings, <u>not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings</u>. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority.... (Gospel Truth, George Q. Cannon, p. 88.) [Note: this suggest that we should start exercising this authority in our homes now on earth and not keep secret. King of kings and Lord of lord implies that others round about know that you are a king just by looking at

you.... We have got to learn to be kings and priests and gods....]

Heirs of God:

Remember the word! If we are heirs of God, why then we shall inherit the power and the blessings and the glory of God our Eternal Father. This is what the Latter-day Saints ought to have constantly in view, "How can I live so as to become an heir of God and a Joint heir with Jesus Christ? What course can I take to secure to myself celestial glory--a never-fading crown?" Not an empty bauble, not a barren sceptre but a sceptre of power, a sceptre of dominion, a crown that means something real, a throne that means the kingly and queenly authority. This is what the Latter-day Saints have in view when they have their hearts fixed as they should be and their eyes open to the glory that God has in store for the faithful. (Apr. 27, 1890, DW 40:836; Gospel Truth, George Q. Cannon, p. 89-90.)

To Have Extensive Dominions:

If we are heirs of God and joint heirs with Jesus Christ, we expect to have control over many things, and there is reason to believe that our dominion will be very extensive. But before we attain to that dominion we must learn to be wise rulers over the few things that God has placed in our charge and to use them for His glory and the advancement of His purposes on the earth.

When He sees that our eyes are single to His glory and that our hearts are pure and free from avarice and every sordid and selfish feeling, He will multiply His blessings upon us because He will then know by testing us that we are fit to be trusted; and it will be said to us according to the words of the Scriptures, "When he shall prove himself faithful in all things that shall be entrusted unto his care, yea, even a few things, he shall be ruler over many." (D&C 124:113.) (April. 21, 1867, Jd 12:43; Gospel Truth, George Q. Cannon, p. 90.)

We talk about kings and nobles, and we have admired their glory; but the day is not far distant when there will be thousands of men in Zion holding more power and having more glory, honor and wealth than the greatest and the richest of the nobles of the earth. The earth and its fulness are promised unto us by the Lord our God as soon as we have the wisdom and experience necessary to wield this power and wealth. (Oct. 8, 1865, JD, 11:175; Gospel Truth, George Q. Cannon, p. 90.)

Kings with Kingdom:

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can He be King of kings unless there be kings under Him to give Him homage and pay respect unto Him and acknowledge Him as their Lord and their King?

When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, He proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over this innumerable host; for, if Abraham were not to be king over them, of what use or glory would his posterity be to him? When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his see be, He told him in accents that could not be mistaken of the future glory of his eternal kingdom. And if all mankind attained to the same promises as Abraham, the also would have an

innumerable posterity to reign over. (Apr. 8, 1871, Jd, 14:128; Gospel Truth, George Q. Cannon, p. 90.)

Reign On the Earth:

Many men wonder how it is that we can believe in celestial marriage. We believe in it because it lies at the foundation of all future greatness. If a man rules in heaven, he will rule over his own posterity. The Apostle John said that they sang a new song in heaven--"And hast made us unto our God kings and priests: **and we shall reign on the earth**. **(Revelation 5:10.) Reign on the earth! This was the song. Over whom were they to reign? Over whom more properly than their families?** (Aug. 10, 1873, JD, 16:143; Gospel Truth, George Q. Cannon, p. 91.) [I believe this is literal and believe this should occur now in this life. We have got to learn to be gods, and kings and priests.]

|v63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.
(D&C: Section 76:63)

|v10 We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
(PoGP:Articles Of Faith 1:10)

[Note: If the King of kings reigns personally on the earth, it only makes sense that the kings under the great King personal reign.]

The Glory of an Endless Increase:

As the Prophet says concerning our Lord and Savior Jesus Christ, "of the increase of his government...there shall be no end." (Isaiah 9:7.) It shall go on increasing with ever cycle of eternity as long as time endures. There shall be no end to the increase of His kingdom. His glory consisted of this; and the glory of God consists in the number of His posterity; and as generation succeeds generation, until the earth is filled and glorified, other worlds will be rolled in to existence upon which the posterity of God, our Heavenly Father, shall increase throughout the endless ages of eternity.... (Apr. 8, 1871, JD, 14:128-129; Gospel Truth, George Q. Cannon, p. 91.)

Other Worlds to be Created:

What will be their occupation? The exercise of that creative power that our Father and God has exercised in preparing this earth as the abode for man. He called to gether the elements and formed the earth as a habitation for man; and man, if he is faithful, will progress until he will do that very same thing for his posterity.
Abraham, standing at the head of an innumerable posterity, will find it necessary to have room. He will want to emigrate after awhile from this earth and find a new habitation for there will not be room enough on the glorified earth for him and his posterity in the coming eternity. Thus it is that the heavens are bespangled with the glorious orbs that we see at night--the creations of God, peopled by the children of God.

And all this God promises to us, if we are faithful. He says, "You shall be kings; you shall be queens; you shall sit upon thrones; you shall sway scepters, and you shall have power and dominion, if you prove yourselves faithful and true to Me; and you shall be My heirs, and joint heirs with My beloved Son, Jesus Christ, your Redeemer." (Oct. 9, 1892, Dw 45:619-620; Gospel Truth, George Q. Cannon, p. 92.)

Power of Procreation Promised:

If I have children, if I have a wife, I shall have them in eternity. I shall preside over that family no matter how small it may be or how large it may extend. They will be my kingdom; for this is the promise of God. What is there that is more delightful in the contemplation of the future that this thought, that those with whom we are associated here, with whom our lives and happiness is entwined, who give unto us the greatest pleasure because of the love we have for them and they have for us, that that union shall be perpetuated throughout eternity and that there shall be an increase of that love and of that union and an increase also of that power, because the power of procreation is promised--the greatest power that man possesses on the earth. That is promised unto those who are faithful.

I know the world say this is materialistic, that we take wrong views of this, that we are not spiritual enough. Well, I am willing to have that charge leveled against me. I want to be materialistic in this sense. I want to enjoy that which we enjoy here, purified, exalted and increased beyond my comprehension or your comprehension at the present time; and we are to have this glory and this power; that Lord promises it unto us. Therefore, it can be said of us as it was said of our Lord and Savior, "of the increase of His government there shall be no end." (Isaiah 9:7.) Why? Because of this principle that I spoke of--the principle of procreation. By it and through that principle the worlds are peopled. The planetary orbs which stud our heavens so gloriously are peopled by that principle--the principle of procreation. God possesses it, and we as His children inherit the power. If we do what is right, He promises to bestow it upon us. (Gospel Truth, George Q. Cannon, p. 93.)

Progression From an Infant to a God:

What is there manor helpless, weak, puny, insignificant, it may be said, in many respects, than a human being when it is born into the world. Yet that being, if nurtured properly, if trained as it should be, has before it a career of never-ending glory. That little pulling infant may become, in the eternity of our God, a god, to sway power and dominion in the eternal worlds, to be the father of unnumbered millions. Yet at its birth who would anticipate such a future for it. (Oct. 5, 1844, JD, 25:319; Gospel Truth, George Q. Cannon, p. 104.)

Priesthood Acts Binding:

That which is done in the name of the Holy Priesthood will stand and will be fulfilled both in the world and out of the world, both in time and in eternity. Hence it is that when an Elder goes forth in the authority of the Holy Priesthood and baptizes a candidate who has repented of his sins, God confirms that ordinance; God remits the sins of that individual; God by bestowing His Holy Spirit witnesses unto that soul that his sins or her sins are remitter.

In like manner when an Elder lays his hands upon the head of a man or a woman who has been thus baptized and says unto that individual, "receive

ye the Holy Ghost," God in heaven, bound by the oath and the covenant that He has made, bound by all the conditions that pertain to the everlasting Priesthood, will cause the Holy Ghost to descend upon that soul, and he or she will be filled therewith. He receives the baptism of fire and the Holy Ghost, and it stands on the earth, and it stands in heaven recorded in favor of that soul if he continues to observe the conditions under which that baptism and confirmation are administered. There is no human power that can deprive that individual of the fruits of that blessing which has been thus sealed upon him by authority of the Holy Priesthood.
So with other ordinances. When men go forward and attend to other ordinances such as receiving their endowments, their washings, their anointings, receiving the promises connected therewith, these promises will be fulfilled to the very letter in time and in eternity--that is, if they themselves are true to the conditions upon which the blessings are promises.
And so it is when persons go to the altar and are married for time and eternity. When the man who officiates says: "I seal upon you the power to come forth in the morning of the first resurrection, crowned with glory, immortality and eternal lives,: just as sure as that promise is made and the persons united (to whom the promise is made) conform with the conditions thereof, just so sure will it be fulfilled. There is no power anywhere in existence that can invalidate the force, the efficacy or that can prevent the fulfillment of that promise when it is pronounced upon a man and woman by the authority of the Holy Priesthood--that is, there is no power but that which they themselves can exercise. (Oct. 18, 1844, JD, 26:243-249; Gospel Truth, George Q. Cannon, p. 176-177.)
[Note: this is a major promise made to millions they need all the ordinances to come forth with glory and come out of the prison in the morning of the first resurrection.]

Prayers From World of Spirits:

When you think that you are chosen to be saviors to the children of men, to stand as a medium through whom salvation shall flow unto unnumbered thousands, what manner of people ought we to be? <u>They pray for you today in the spirit world, as they have been no doubt from the beginning praying for their descendants that they may be faithful to the truth</u>. You cannot tell the interest felt in eternity for you by those of our dead who have gone before us. Their hearts yearn after us, their constant desire being that we may be faithful and maintain our integrity and be prepared to bring salvation to them and redeem them by going <u>forth and obeying every ordiance which god has established in the Church for the salvation of the living and the dead.</u> (Oct. 31, 1880, Jd, 22:129-131; Gospel Truth, George Q. Cannon, p. 363.)
[Note: This is what was shown me on otherside who wanted second anointings and also President Kimball and the Blacks and for all of us.]

FILE NAME: TAYLOR

DN--The Deseret News
GG--John Taylor, The Government of God
IP--John Taylor, Items on Priesthood
JH--Journal History of the Church
M--On Marriage
MA--John Taylor, The mediation and Atonement of Our lord and Savior Jesus Christ

Gospel Mysteries

MS--Millennial Star
PD--Three Nights' Public Discussion Between the Reverends C. W. Cleeve, James Robertson and Philip Carter, and John Taylor of the Church.

The Origin of Man:

If we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God, and being his son, he is, of course, has offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father--a God, being indeed his offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate his. (Ma, 164--165; The Gospel Kingdom, John Taylor, p. 52.)

A God in Embryo:

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. (JD, 23:65, April 9, 1882; The Gospel Kingdom, John Taylor, p. 52.)

Man, A Son Of God:

What is man? A god, even the son of God, possessing noble aspirations, holy feelings, that may be governed by virtuous principles, possessing elevated ideas, wishing to realize everything that God has destined to submit to all his laws, to endure every kind of privation and affliction and suffering, as seeing him that is invisible, looking for a city that hath foundations, whose builder and maker is God--feeling to live for that purpose, and that alone. This is what man is, if he lives the religion of heaven, and performs faithfully those things God has appointed him to do, that he may increase from intelligence to intelligence, and go on with that eternal progression, not only in this world, but in worlds without end. (JD, 8:1-2, 3-4, 5, February 19, 1860; The Gospel Kingdom, John Taylor, p. 54-55.)

The Image of God:

We are made in the image of God, we were designed by the intelligence of God, and the organs we have are the same kind of organs that the Gods themselves possess. I consider that the body and the spirit are connected together in some inscrutable, indefinable, and intelligent manner; that, if we comprehended, would be a greater wonder and mystery to us than anything that we have already referred to. (JD, 11:74-77, February 5, 1866; The Gospel Kingdom, John Taylor, p. 56.)

The Exaltation of Man:

It is for the exaltation of man to this state of superior intelligence and Godhood that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered through adoption, and is rendered capable of becoming a God, possessing the power, the majesty, the exaltation and the position of a God.... (The Gospel Kingdom, John Taylor, p. 57.)

Gospel Mysteries

Christ's Service Places Godhood Within Man's Reach:

As a man through the powers of his body he could attain to the dignity and completeness of manhood, but could go on further. As a man he is born, as a man he lives, and as a man he dies. **But through the essence and power of the Godhead, which is in him,** which descended to him as the gift of God from his Heavenly Father, he is capable of rising from the contracted limits of manhood to the dignity of a God, and thus through the atonement of Jesus Christ and the adoption he is capable of eternal exaltation, eternal lives, and eternal progression. (MA, 139-141; The Gospel Kingdom, John Taylor, p. 58.)

Knowledge of Christ To Come By Revelation:

No matter what ability and talent a man may possess, all must come under this rule if they wish to know the Father and the Son. If knowledge of them is not obtained through revelation it cannot be obtained at all.... This principle alone can give the knowledge of God which is life eternal and the only power by which a man can stand unscathed in the trying hour. Those who possess this principle are one with Jesus Christ and one with the Father, as says Jesus, **"That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us:... that they may be one, even as we are one." (John 17:21-22.)** They are baptized with the same baptism, they are baptized with the same Spirit; they are in possession of the same knowledge; and they knew God, whom to know is life everlasting. When built upon this rock the storms may blow, the rains may descend and beat upon the house, but it cannot fall because it is founded upon a rock. **These are some of my reflections in relation to this ordiance of the sacrament of the Lord's supper.** (JD, 10:115-117, February 22, 1863; The Gospel Kingdom, John Taylor, p. 112.)
Progress Toward Godhood Made Possible:

The next question for us to examine is , how, and in what manner are men benefited by the atonement and by the resurrection? In this, that the atonement, having restored man to his former position before the Lord, has placed him in a position made it possible for him to obtain that exaltation and glory which it would have been impossible for him to have received without it; even to become a son of God by adoption; and being a son, then an heir of God, and a joint heir with Jesus Christ; and that, as Christ overcame, he has made it possible, and has placed it within the power of believers in him also to overcome; and as is authorized to inherit his Father's glory which he had with him before the world was, with his resurrected body, so through the adoption may we overcome and sit down with him upon his throne, as he has overcome and has sat down upon his Father's throne. (MA, 179; The Gospel Kingdom, John Taylor, p. 119.)

Kings and Priests:

Thus shall we also become legitimately and by right, through the atonement and adoption, kings and priests--priests to administer in the holy ordinances pertaining to the endowments and exaltations; and kings, under Christ, who is King of Kings and Lord of lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. (Ma, 156, 158-159; The Gospel Kingdom, John Taylor, p. 138.)

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And**

prominent men among them were kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek. Man began again to multiply on the face of the earth, **and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.) [Note: Here Christ is a King of kings and Lord of lords and instruction each family patriarch as needed.]

The Office of Patriarch to The Church:

In regard to the office of patriarch, William Smith has been ordained patriarch to the church; but he is not the only patriarch, but would act as a senior patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead, priority, or presidency of the patriarchal office in this place; and in this capacity, if there should be a council of patriarchs, he as a matter of course would preside by right of office. But every legally ordained patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess that authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Rights of Fathers to Act as Patriarchs:

Every father, after he has received his patriarchal blessing, is a patriarch to his own family, **and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church: in fact it is his right; and a patriarch is blessing his children, can only bless as his mouthpiece.**
A patriarch to the church is appointed to bless those who are orphans, or have no father in the Church to bless them. Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burden would be too onerous; hence other patriarchs have been ordained, both in this country, and in England, to assist the patriarch to the church, and hence the provision made in the Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, [patriarchs] as they shall be designated unto them by revelation." (D. & C. 107:39.) And should any of those patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother William Smith, however "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority,

and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.
The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, **or from their fathers, might be tempted to think they were of no avail**, and to set at rest this agitated question.

The Patriarch Does Not Preside Over the Priesthood or the Church:

We now proceed to answer some of the remarks which we have heard:
We have been asked, "Does not patriarch over the whole church" place Brother William Smith at the head of the whole church as president?
Answer. No. Brother William is not patriarch over the whole church, but patriarch to the church, and as such he was Ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church to Jesus Christ of Latter-day Saints. The twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them? The patriarch? No. Those who ordained them. And to who is committed the power and authority to regulate all the affairs of the churches abroad? And who has the charge of the whole priesthood here?
Answer. The presidency of the church, and not the patriarch.
But does not the Doctrine and Covenants say:
"First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D. & C. 124:124.)
Yes, but that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto my servant **Joseph to be a presiding elder over all my church**, to be a translator, a revelator, a seer, and prophet." (D. & C. 124:125.) In the Doctrine and Covenants we read "the duty of President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses." (D. & C. 107:91.) And from this is evident that the president of the church, not the patriarch, is appointed by God to preside.
But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest and king. Both Abraham and Jacob stood in the same relationship to their families**. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. they were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob [or Lehi]; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: **that blessings might be conferred according to the ancient order, and those who were orphans, or had no father to bless them [As Abraham was an Orphan, his fathers leaving the priesthood sought his blessings from the fathers who had not left the priesthood], might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless [and seal] their children [with the holy spirit of Promise]. For like the other ordinances in the church, this had been neglected and must needs be restored.**
But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was

one counsel, but when he was ordained patriarch he gave it up and another was ordained in his stead, [William Law] and in all probability if Brother William magnifies his calling, he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did--not as president of the church, but as patriarch to it. The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Brother William was in the quorum of the twelve yet he was not president of the twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith presidents over the church instead of Joseph.
Brother William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.
A patriarch is what is termed in scripture an evangelist, and Brother William acts in that capacity, and God placed in the church "first apostles,' not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations. Again, who ordained Father Smith to the office of patriarch? His son Joseph, and Father Smith ordained Hyrum, and the twelve (of whom Brother William is one) ordained him. Who are appointed to ordain evangelical ministers? It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.) Can a stream rise higher than its fountain? No....
We think that everyone will see that Brother William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the twelve; but will rather change the nature of his office.
But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Brother William will still retain the same power, priesthood, and authority that he did before, and yet will hold in connection with that the patriarchal office and the keys of that priesthood, and as one of the twelve must maintain his dignity as one of the presidents of the church [This occurred during the apostolic interregnum of 1844-1847 when the twelve, Brigham Young at their head, were sustained as "presidents of the Chruch"], of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents, and councils of the church. (Times and Seasons, 6:921-922, June 1, 1845; The Gospel Kingdom, John Taylor, p. 146-149.)

|c1|v0 Abraham seeks the blessings of the patriarchal order:

|v1 In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence;
|v2 And, finding there was greater happiness and peace and rest for me, **I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same**; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, **I became a rightful heir, a High Priest, holding the right belonging to the fathers.**
|v3 **It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth to the present time,** even the right of the firstborn, on the first man, who is Adam, or first father, through the fathers unto me.

|v4 **I <u>sought</u> for mine appointment unto the Priesthood according to the appointment of <u>God unto the fathers concerning the seed</u>.**
(PoGP:Abraham Heading & 1:1-4)

Abraham had to receive these blessings proxie from one holding the office of presidency because his fathers turned away from the priesthood.

My fathers having turned from their righteousness, and form the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to harken to my voice; (Abraham 1:5)

[Note: Here we learn that the Patriarch:

1. Holds the keys of sealing, even the holy Spirit of Promise, [which is the spirit of Elijah or the fulness of the priesthood, concerning the seed].

2. We learn that the patriarch is standing as proxie for the fathers or Kings and priests as Abraham:

3. We can conclude as Abraham stated he sought for:

A. The right of the priesthood [the fulness of the priesthood-to be made a king and a priest over his posterity and

B. He sought for the right to bestow the same blessings on his seed.

4. Therefore it is obvious why the keys of sealing, even the holy Spirit of Promise [resides in the patriarch] because as Abraham the King and Priest over his family, has the right to administer the same unto his family and transmit the same keys to his children.

5. This is why you see Lehi of the Book of mormon probably as a Patriarch, Prophet, Priest, and King over his seed had the right when separated from the first presidency, became the first presidency over his family and Held the keys to administer the same unto his seed. ie., He married his sons and daughters, made them kings and priests unto the Most High God, and anointed their wives Queens and Priestess unto their husbands which is the holy spirit of promise, sealing them up to eternal life. He also bestowed the Fulness of the Priesthood on His children and transmitted the same Keys to them so that they Could Build Temples and bestow the same sealing keys upon their posterity unto the latest generation. This is why Moroni was see by John Proclaiming the Everlasting Gospel. Because he understood the fulness of the priesthood and outlined it four times to the Prophet Joseph Smith and as a symbol he stands upon the top of the Capstone of the Temple symbolizing that he is proclaiming the fulness of the priesthood starting with the introductory steps all the way up to the capstone of the temple of man when they are made Kings and Priests unto the Most high God and Queens and Priestesses unto their husbands and reign equally with him over their seed and hold the right to bestow the same upon their posterity as Abraham and as Lehi and as God, And all other affiliations stand in proxie of the Father or fathers. The Prophet stands as the proxie King and Priest and his wife the queen and priestess in and over the Kingdom of God of the Earth. Transmitting these keys to each head of each family to stand in their own capacity eventually attaining unto the Godhead themselves.....

Here we see the full order of the Church as described time and time again:

Christ said in his great prophetic Prayer "Thy Kingdom come thine will be done on earth which is done in heaven:

1. In order to establish what the Christ had prayed for in his prophetic prayer; the Lord Set up the First Presidency which represents the Godhead and is Proxie Father, Son, and Holy Ghost. Which priesthood is without father and mother-or in other words holds all the Keys of the Fulness of the Priesthood independent of the Patriarchal order.

2. He then made Joseph to stand in his place as his is a Patriarchal order and made him Proxie King of Kings and Lord of Lords, which keys will be delivered back to Christ at the start of the Millennium and then the Christ will deliver these keys to His Father and Our Father at the end of the Millennium.

3. The Lord through Joseph Smith then established the order of the Church to restore the Patriarchal order which had been lost.
He:
1. Set up the first presidency to preside over the Fulness of the priesthood. (D&C 124:125.)
2. Established the Patriarchal Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: presidency

|c68|v0 Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, November 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin. HC 1:227–229. Although this revelation was given in response to supplication that the mind of the Lord be made known concerning the elders named, much of the content pertains to the whole Church.
1– 5, Words of elders when moved upon by the Holy Ghost are scripture;
6–12, Elders are to preach and baptize, and signs shall follow true believers;
13–24, Firstborn among the sons of Aaron may serve as the Presiding Bishop (that is, hold the keys of presidency as a bishop) under the direction of the First Presidency;
25–28, Parents are commanded to teach the gospel to their children;
29–35, The saints are to observe the Sabbath, labor diligently, and pray.
(D&C: Section 68:Heading)

|v15 Wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron.
(D&C: Section 68:15)

|v17 For the firstborn holds the right of the presidency over this priesthood, and the keys or authority of the same. (D&C: Section 68:17)

|v19 But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and

set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.
(D&C: Section 68:19)

|v20 And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their priesthood.
(D&C: Section 68:20)

|v21 But, by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named Presidency.
(D&C: Section 68:21)

|c81|v0 Revelation given through Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1:257–258. Frederick G. Williams is called to be a high priest and a counselor in the First Presidency. The historical records show that when this revelation was received in March 1832, it called Jesse Gause to the office of counselor to Joseph Smith in the First Presidency. However, when he failed to continue in a manner consistent with this appointment, the call was subsequently transferred to Frederick G. Williams. The revelation (dated March 1832) should be regarded as a step toward the formal organization of the First Presidency, specifically calling for the office of counselor in that body and explaining the dignity of the appointment. Brother Gause served for a time, but was excommunicated from the Church in December 1832. Brother Williams was ordained to the specified office on March 18, 1833.
1–2, The keys of the kingdom are always held by the First Presidency;
3–7, If Frederick G. Williams is faithful in his ministry, he shall have eternal life.
(D&C: Section 81:Heading)

|v2 Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:
(D&C: Section 81:2)

|v8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.
(D&C: Section 107:8)

|v9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.
(D&C: Section 107:9)

Gospel Mysteries

|v33 The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.
(D&C: Section 107:33)

|v76 But a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counselors, except in a case where a President of the High Priesthood, after the order of Melchizedek, is tried, to sit as a judge in Israel.
(D&C: Section 107:76)

|v30 For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times.
(D&C: Section 112:30)

|v15 And if my people build it not according to the pattern which I shall show unto their presidency, I will not accept it at their hands.
(D&C: Section 115:15)

|v16 But if my people do build it according to the pattern which I shall show unto their presidency, even my servant Joseph and his counselors, then I will accept it at the hands of my people.
(D&C: Section 115:16)

|v1 Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
(PoGP:Facsimile 3:1)

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: adam,begat

|v4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
(OldT:Genesis 5:4)

|v11 And the days of Adam, after he had begotten Seth, were eight hundred

years, and he begat many sons and daughters;
    (PoGP:Moses 6:11)

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: noah,begat,adam,seth,three,lehi,died,nephi,die*,
jacob,grave,king,benjamin,consecrated,mosiah,alma,
appointed,father,commandments,ended,kings,blessed,
burial,helaman,departed

|v32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.
    (OldT:Genesis 5:32)

|v12 And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.   (BofM:2 Nephi 4:12)

|v9 Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.
    (BofM:Jacob 1:9)

|v12 And it came to pass that Nephi died.
    (BofM:Jacob 1:12)

|v27 And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.
    (BofM:Jacob 7:27)

|v3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.
    (BofM:Mosiah 6:3)

|v4 And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.
(BofM:Mosiah 6:4)

|v5 And king Benjamin lived three years and he died.
(BofM:Mosiah 6:5)

|v42 And it came to pass that Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.
(BofM:Mosiah 29:42)

|v45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.
(BofM:Mosiah 29:45)

|v46 And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.
(BofM:Mosiah 29:46)

|v47 And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.
(BofM:Mosiah 29:47)

|v15 And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.
(BofM:Alma 45:15)

|v18 And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.
(BofM:Alma 45:18)

|v19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.

(BofM:Alma 45:19)

|v37 And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.
(BofM:Helaman 3:37)

|v2 And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.
(BofM:3 Nephi 1:2)

|v3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.
(BofM:3 Nephi 1:3)

|v42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;
(D&C: Section 107:42)

|v53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
(D&C: Section 107:53)

This is why stake presidents can be released because it is the office of presidency and will vanish as patriarchs are set up.

Order in things:
1. The Father Names Adam-But then tells Adam to Name his wife-Even the Father doesn't overstep his bounds-He is helping Adam to build and start his kingdom so he doesn't step on his authority but shows the true order or pattern "My house is a house of order" Next he gives the sign & token to adam & Adam gives it to his posterity-To facilitate temple workers assist-Yet these would represent Adam & Eves Posterity Assisting because Adam & Eve are the First in the Kingdom. Notice also Eve is functioning in the Priesthood as a Queen and Priestess as she now washes and anoints her daughters and also give them the signs and tokens of the priesthood.--We and our wives are the first in our respective kingdoms--Next Adam's Father takes him through the veil then His Father leads Adam to his wife Eve and Adam takes his wife through the

veil--This is the pattern I am sure that adam took seth through the veil and let hem take his own wife through the veil as his Father taught him.
Next ordained King & priest as with all the signs & tokens adam gave them to his wife--So here Adam ??? Ordains his wife a queen and priestesses unto himself, perhaps as the Father did Mary the mother of Jesus Christ. For Eve was the first to make up Adams kingdom.
Next Adam makes his sons Kings & Priests and they do the same for their wives and sons--In the true order you see our heavenly father preforming or doing ordinances in our fathers kingdom because "My house is a house of order No one oversteps into each others kingdom--For this is not the true order. This is why patriarchs, Kings and priest should administer the fulness of the priesthood to their posterity... IE. D&C 124:124. The father blesses the baby, baptizes, confirms, gives the Holy Ghost, ordains to the offices in the lessor priesthood-should anoint a king and priest in his kingdom and fulness of the patriarchal priesthood but the not the priesthood of presidency. D&C 124:125.

The mission of the Church Eph 4:11-14 JST.

If all the GA killed then who would preside..... How....

The Following relates to the Sons prophetic prayer--Thy kingdom come thy will be done on earth as it is in heaven.

30 August 1857

To Establish the Kingdom of God:

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of they do not understand it; but you have received this from the hands of God.
The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God--by him who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light;" by him who spake, and the worlds rolled into existence. By him you received rights that are not of this world--rights that flow from the great Eloheim. **What are we going to do, then? We are going to establish the Kingdom of God upon the earth**. This is our privilege--our right, if you please. But I consider it a high privilege--the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. (JD, Vol. 5:189-190, John Taylor August 30, 1857.)

FILE: #25 GODS-ALSO LINAGE

|v58 And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.
(D&C: Section 124:58)

Gospel Mysteries

Gods in Embryo:

There was a period when we, with jesus and others, basked in the light of the presence of God and enjoyed His smiles. We are the children of God, and as His children there is no attribute we ascribe to Him that we do not possess, though they may be dormant or in embryo. The mission of the Gospel is to develop these powers and make us like our Heavenly Parent[s]. I know this is true, and such knowledge makes me feel happy. (Oct. 4, 1863, MS 25:722; Gospel Truth, George Q. Cannon, p. 3)

Literal offspring of God.

God in His infinite mercy has revealed to us a great truth. It is a truth that , when understood by us, gives a new light to our existence and inspires us with the most exalted hopes. That truth is that God is our Father, and we are His children. What a tender relationship! What a feeling of nearness it creates within us! What? God my Father? Am I indeed His son? Am I indeed His daughter? Do I belong to the family of God? Is this literally true? The answer is, "Yes." God has revealed it, that we are literally His children, His offspring, that we are just as much His children as our offspring are our children, that He begot us, and that we existed with Him in the family relationship as His children.

What an immensity of vision is given to us in this truth! What a field for reflection! and how our hearts should be inspired with great hopes and anticipations to think that the Being under whose direction this earth was organized, who governs the planets and controls the universe, who causes the rotation of the seasons and makes this earth so beautiful and such a delightful place of habitation, is our Father and that we are His children, descended from Him! What illimitably hopes the knowledge of this inspires us with! (Gospel Truth, George Q. Cannon, p. 3.)

To Be Made Gods:

God has removed doubt from our hearts and our minds concerning these things. We know them. The testimony of God is with us. He bears testimony to us that we are His children. And he wants to draw us to Him, in His arms of love. He wants to save us and exalt us and make us like Himself, clothe us with glory and make us indeed gods in the eternal world, wielding dominion and power. For this purpose He has sent us here. For this purpose He has given us His laws, which we understand to some extent. (1890, Contributor 11:480; Gospel Truth, George Q. Cannon, p. 84-85.)

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

Progression From an Infant to a God:

What is there manor helpless, weak, puny, insignificant, it may be said, in many respects, than a human being when it is born into the world. Yet that being, if nurtured properly, if trained as it should be, has before it a career of never-ending glory. That little pulling infant may become, in the

eternity of our God, a god, to sway power and dominion in the eternal worlds, to be the father of unnumbered millions. Yet at its birth who would anticipate such a future for it. (Oct. 5, 1844, JD, 25:319; Gospel Truth, George Q. Cannon, p. 104.)

The Origin of Man:

If we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God, and being his son, he is, of course, has offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father--a God, being indeed his offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate his. (Ma, 164--165; The Gospel Kingdom, John Taylor, p. 52.)

A God in Embryo:

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. (JD, 23:65, April 9, 1882; The Gospel Kingdom, John Taylor, p. 52.)

Man, A Son Of God:

What is man? A god, even the son of God, possessing noble aspirations, holy feelings, that may be governed by virtuous principles, possessing elevated ideas, wishing to realize everything that God has destined to submit to all his laws, to endure every kind of privation and affliction and suffering, as seeing him that is invisible, looking for a city that hath foundations, whose builder and maker is God--feeling to live for that purpose, and that alone. This is what man is, if he lives the religion of heaven, and performs faithfully those things God has appointed him to do, that he may increase from intelligence to intelligence, and go on with that eternal progression, not only in this world, but in worlds without end. (JD, 8:1-2, 3-4, 5, February 19, 1860; The Gospel Kingdom, John Taylor, p. 54-55.)

The Image of God:

We are made in the image of God, we were designed by the intelligence of God, and the organs we have are the same kind of organs that the Gods themselves possess. I consider that the body and the spirit are connected together in some inscrutable, indefinable, and intelligent manner; that, if we comprehended, would be a greater wonder and mystery to us than anything that we have already referred to. (JD, 11:74-77, February 5, 1866; The Gospel Kingdom, John Taylor, p. 56.)

The Exaltation of Man:

It is for the exaltation of man to this state of superior intelligence and Godhood that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered through adoption, and is rendered capable of becoming a God, possessing the power, the majesty,

the exaltation and the position of a God.... (The Gospel Kingdom, John Taylor, p. 57.)

Sons and Daughters of God:
And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father-That by him, and through him, and of him, the **worlds** are and were created, and **the inhabitants thereof are begotten sons and daughters unto God.**" (D&C 76:20-24.)

Christ
...with the righteous saints, he shall reign to all eternity as King of Kings, Lord of Lords, **and God of Gods**. To his holy name, both now and forever, be ascribed glory and honor, power, riches, and dominion, and an eternal fulness of all things for endless ages.

Eternity to eternity.
Those who become gods will then be from eternity to eternity, everlastingly the same, always possessing the fulness of all things and multiplying their race without end. (Doctrines of Salvation, vol. 1, pp. 10-12.) (Momon Doctrine, p. 240.)

Exaltation
Celestial marriage is the gate to **exaltation**, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives. Those who obtain it gain an inheritance in highest of three heavens within the celestial kingdom. (D. & C. 131:1-4.) They have eternal increase, a continuation of the seeds forever and ever, a continuation of the lives, eternal lives; that is, they have spirit children in the resurrection, in relation to which offspring they stand in the same position that God our Father stands to us. They inherit in due course the fulness of the glory of the Father, meaning that they have all power in heaven and on earth. (D. & C. 76:50-60; 93:1-40.) "**Then shall they be gods**, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have **all power**, and the angels are subject unto them." (D. & C. 132:16-26; Docrines of Salvation, vol. 2, pp. 35-79.)
Although **salvation** may be defined in many ways to mean many things, in its most pure and perfect definition it is a synonym of **exaltation**. This was the way in which the Prophet used it when he left us this inspired explanation:
"Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, **where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constituet the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.
"We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be dispute among those who believe the Bible, that it is Christ: all will agree in this, that **he is the prototype or standard of salvation**; or, in other words, that he is a **saved**

being. And if we should continue our interrogation and ask how it is that he is saved, the answer would be-because **he is a just and holy being;** and if he were anything different from what he is, he would not be saved; for **his salvation depends on his being precisely what he is and nothing else;** for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; **for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him."**

After quoting many passages of scripture, the record of the Prophet's teachings continues: "These teachings of the Savior most clearly show unto us the **nature of salvation,** and what he proposed unto the human family when he proposed to save them--that **he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge truns the door of salvation."** (Lectrues on Faith, pp. 63-67.) (Mormon Doctrine, p 258.)

First Vision

Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)

Fulness of the Father

The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat life...]

The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)

Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)

Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and

the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

God Man's purpose in life is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordiances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; Teachings, pp. 342-362.) (Mormon Doctrine, p. 318.)

God
God can be known only by revelation. He must be revealed, or remain forever unknown (cf. Mosiah 4:9). God first revealed himself to Adam (Moses 5; 6) and has repetedly made himself known by revelation to chosen patriarchs and prophets since that time. The present translation of John 1:18 and 1Jn. 4:12 is misleading, for these say that no man has ever seen God. However, the scriptures state that there have been many who have seen him. The JST [Joseph Smith Translation] corrects these items to show that no sinful man has ever seen God, and also that Jesus Christ is the only Way to God. God the Father and his son have been manifested by voice, sight, or otherwise at various times, as at the baptism of Jesus (Matt. 3:16-17); the Transfiguration (Matt. 17:1-8); to Stephen (Acts 7:55-56); and to the Nephites 3 Ne. 11:7). The Father and the Son personally visited Joseph Smith in the Sacred Grove, in the spring of 1820, near Manchester, New York, in the opening of the dispensation of the fulness of times (JS-H 1:11-20).
Latter-day revelation confirms the biblical account of God as the literal father of the human family; as a being who is concerned fro the welfare of mankind, and a Personage who hears and answers prayers. (Bible Dictionary, p. 682).
Although God created all things and is the ruler of the universe, being omnipotent, omniscient, and omnipresent (through his Spirit), mankind has a special relationship to him that differentiates man from all other created things: man is leterly God's offspring, made in his image, whereas all other things are but the work of his hands (cf. Acts 17:28-29.) (Bible Dictionary, p. 681-682.)

|v28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
|v29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
(NewT:Acts 17:28-29)

|v38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.
(NewT:Luke 3:38)

|v22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.
(PoGP:Moses 6:22)

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live

as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]

Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible....

"Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who <u>reigns in celestial glory</u> is a **<u>god</u>** <u>to his **dominions**</u>." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

Joint-Heirs with Christ

As the literal Son of God--the Firstborn in the spirit, the Only Begotten in the flesh--Christ is the natural **heir** of the Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15.) And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and by obedience, going from grace to grace, the Son attained these same things. (D. & C. 93:5-17.) By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, **joint-heirs with Christ** (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath. (D. & C. 84:33-41.) In his famous King Follett Sermon, speakin of those who "shall be heirs of God and joint-heirs with Jesus Christ," the Prophet asked what their glory should be. Answering his own query, he described joint-heirship as inheriting **"the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before."** (Teachings, p. 347.)

A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all

others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed.
Joint-heirs are possessors of all things. (D. & C. 50:26-28.) All things are theirs for they have exaltation. (D. & C. 76:50-60.) They are made "equal" with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. (D. & C. 93:15-30.) They are gods. (D. & C. 132:20.) **Celestial marriage is the gate to this high state of exaltation**. (Doctrines of Salvation, vol. 2, pp 24, 35-39; D. & C. 131: 1-4; 132.) (Mormon Doctrine, p. 394-395.)

Lord of lords
Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right**. Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods**." (D. & C. 132:29, 37.) **Since exalted beings themselves become Lords and Gods**, and since they still stand in subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father**, **and in due course it will be true of all exalted beings**. (Mormon Doctrine, p. 451.)

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall remain forever "**priests and kings**"; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood "**holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Those who are **priests forever**, who "are priests of the Most High, after the order of Melchizedek,... are **gods**, **even the sons of God**." (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God**.
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father;**
|v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

Patriachal Chain.
Those who shall here after urle and reign in eternity as exalted beings will form a patriarchal chain which will begin with Father Adam and spread out

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until every exalted person is linked in. Exaltation consists in the continuatin of the family unit in eternity, and every family which so continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framwork which the Almighty has ordained. None [of the worthy] will be forgotten. (Mormon Doctrine, p. 558)

D&C 132 must abide this law [plurality of wives]:
[Jesus is the Son of God, not of the Holy Ghost]
Just as Jesus is literally the Son of Mary, so he is the personal and literal offspring of God the Eternal Father, who himself is an exalted personage having a tangible body of flesh and bones. (E. & C. 130:22.) Apostate religionists--unable to distinguish between the Father, Son, and Holy Ghost--falsely suppose that the Holy Ghost was the Father of our Lord. Matthew's statement, "she was found with child of the Holy Ghost," properly translated should say, 'she was found with child by the power of the Holy Ghost.' (Matt. 1:18.) Luke's account (Luke 1:35) accurately records what took place. Alma perfectly describes out LOrd's conception and birth by prophesying: Christ "shall be born of Mary,...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God." (Alma 7:10.) Nephi spoke similary when he said that at the time of her conception, Mary "was carried away in the Spirit," with the result that the child born of her was "the Lamb of God, yea, event he Son of the Eternal Father." (1 Ne. 11:19-21.) As Gabriel told luke, he was the "Son of the highest" (Luke 1:32), and "the Higherst" is the first member of the godhead, not the third.
[The Holy Ghost should be a part of every marriage relationship overshadowing this most devine and holy of holy relationships held in the holy of holies of a man and wife.... For the Holy Ghost is given as a constant companion..... This is a perfect relationship when overshadowed by the third member of the godhead as was Mary and the Father the Perfect pattern of the highest sacrement of all sacrements..... (DNTC 1, p. 82-83.)

Only begotten Son:
Only Begotten in the flesh, meaning in mortality. This designation of our Lord signifies that he was **begotten by Man of Holiness <u>as literally as any mortal father begets a son. The natural processes of procreation were involved; Jesus was begotten by his Father as literally as he was conceived by his mother.</u>** [Heber J. Grants talk in Brigham City.]

Luke 3:38 Adam, which was the son of God
This statement, found also in Moses 6:22, has a deep and profound significance and also means what it says. Father Adam came, as indicated, to this sphere, gaining an immortal body, because death had not yet entered the world. (2 Ne. 2:22.) Jesus, on the otherhand, was the Only Begotten in the flesh, meaning into a world of mortality where death already reigned. (DNTC 1, p. 95.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as

I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

Know thee the only true God
It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life. (DNTC 1, p. 762.)

Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.** "Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

Revelation 1:6
Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, as have many also**

in the dispensation of the fulness of times. "John said he was a king." (Teachings, p. 375.)
Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.
"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]

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To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they

shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life.** See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads.**
And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever.**

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

Who Am I
by
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Published by
Deseret Book Company
Salt Lake City, Utah
1970

How We May Know What God Is Like

In the Sacred Grove interview with the Eternal Father, the Prophet Joseph Smith, as had Moses of old, talked face to face with God, and was introduced

to God the Son, the Redeemer of the world, as the Only Begotten, meaning only begotten in the flesh, and beloved Son of God the Father, whom John described as the "Word," who was God, and was with God in the beginning. Concerning this it was revealed to Joseph Smith that the Lord was the firstborn of the Father in the pre-mortal estate.
Thus, Jesus Christ is the Son of God, being the first born, as to his spirit person birth, and the Only Begotten, as to his birth in the flesh. **We also are the sons and daughters of God the Eternal Father. We can, upon that reasoning, understand something about what God is like, for there is an eternal principle in heaven and on earth that every seed begets of its kind, every seed brings forth in its own likeness and character. This confirms the scriptural declarations that man is created in the image of God.** (ARD p. 90.)

The Species Of Gods

Associated with God the Eternal Father, who presides at the center of all intelligence and wisdom referred to scripturally as "the throne of God," are other gods of the same species, within the same realm of glory as he who presides. This is a condition of being and existence obtainable through the very processes of mortality and its subsequent glorified immortality. Both ancient and modern revelation from God establish this as the fact.

"God himself," taught the Prophet Joseph Smith, "was once as we are now, and is an exalted man,... that is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,-I say, if you were to see him today, you would see him like a man in form-like yourselves in all the person, image, and very form as a man." (DHC, Joseph Smith, Vol. 6, p. 305.)

When we look upon the human face we look upon the likeness of our Father and God.
God the Father, is an individual, and personality, as are all of the **species of Gods who dwell and associate with him.** But he is over all. These glorified nobles dwell in tabernacles of flesh and bones. Their bodies are different than mortal bodies, in that they possess bodies which have been quickened by the spirit and are thus glorified. Such celestialized bodies are not governed by the same laws as those by which earthly bodies are governed. (ARD p. 178.)

How God Became God

But, if God is an individual spirit and dwells in a glorified resurrected body, the question will arise, "Is he the Eternal Father?" Yes, he is the Eternal Father. "Is it a fact that he never had a beginning?" In the elementary parts of his organism, he did not. But is he is an organized Being, there must have been a time when that being was organized. This, some will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our Heavenly Father operates, by which he is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence. The Prophet Joseph Smith made this statement which gives further enlightenment on this subject:

"I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.
... It is the first principle of the gospel to know for a certainty the

character of God, and to know that we may converse with him as one man converses with another; and that he was once a man like us; yes that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (DHC, VOL. VI, p. 205.)

A revelation from God establishes this fact. "Intelligence or the light of truth never was created, neither indeed can be." (D&C 93:29.) And we are told further that this Spirit, when it is manifest, is God moving in his glory. Now, this Spirit always existed. It always operated, but it is not understood, and cannot be comprehended except through organisms-(meaning its enclosure in organized bodies). (J of D, Chas. W. Penrose, Vol. 26, p. 23.) (ARD p. 179.)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--
Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

Brigham Young added:

> For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

T H E G O L D E N R U L E

Confucianism: -- Sixth Centruy B.C.
What you don't want done to yourself, don't do to others.

Buddhism: -- Fifth Century B.C.
Hurt not others with that which pains thyself.

Fainism: -- Fifth Century B.C.

> In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves.

Zoroastrianism: -- Fifth Century B.C.
Do not do unto others all that which is not well for oneself.

Classical Paganism: -- Plato -- Forth Century B.C.
May I do to others as I would that they sould do unto me.

Hinduism: -- Mahabrarata -- Third Centruy B.C.
Do naught to others which if done to thee would cause thee pain.

Judaism: -- Rabbi Hillet -- First Century B.C.
What is hateful to yourself, don't do to your fellow man.

Christianity: -- Jesus Of Nazareth -- First Century A.D.
Whatsoever ye would that men should do to you, do ye even so to them.

Sikhism: -- Sixteenth Century A.D.
Treat others as thou wouldst be treated thyself.

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THE SEVENTH HEAVEN

1. Life of Heber C. Kimball, pp. 161-162; Elder Orson F. Whitney; 9th ed; 1979.

All truth may be new to the ignorant, though old as eternity to the Gods, and whom the Gods make wise. Much that is true, is not expedient. The Prophet Joseph could not tell all he knew, even to the Elders' nor the Elders all they knew to the people. Paul, caught up unto 'the third heaven'; Joseph,.unto 'the seventh heaven,' saw and heard things unspeakable, things 'unlawful to be uttered.' The mysteries of God's kingdom are not for the world, nor for novices in the faith until it is wisdom in the Lord, 'lest they perish.'

2. A History of Early Christian Doctrine Before The Council of Nicaea, by Jean Danielou; Vol. One; The Theology of Jewish Christianity-.

174. This hidden world includes first of all the heavens. Of these, traditional Judaism knew only three: the heaven of meteors, the heaven of stars and the heaven of God, and this is the scheme employed in the older Jewish apocalyptic. It is this system to which Paul alludes, and there is no ground for supposing that he implied seven heavens. Some Jewish Christian texts--as, for example, the Testament of Levi * * * retained the three heaven doctrine; indeed, the Pseudo-Clementines, which represent a traditionalist and anti-syncretist tendency, reduce them to two. In our period, however, this theory had to compete with the rival doctrine of the seven heavens. * * *

15. First, there is a doctrine of seven heavens, a cosmology which seems to have been a Syriac modification of the more archaic system of three heavens.

9. It will be seen that this fits in with the doctrine of the three principal heavens, the seven heavens being subdivisions of the second principal heaven.

FILE:#38 PERFECTED-HEIRS OF GOD-JOINT HEIRS-FULNESS-COMMON-MIST-B SHEEP-F SHEEP-PEACEMAKERS-UNITED ORDER-5 POINTS-PART THE VEIL- PRAYER CIRCLE

All the Father Hath:

Speaking of those who receive the testimony of Jesus and who overcome by faith, the Lord says: "They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things."

Now, these are not idle words given merely to round out a sentence; but they are full of meaning.

> They are they who are priests and kings, who have received of his fulness and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's. (D&C 76:54-59.)

> I Wish to emphasize the following: "And also all they who receive this priesthood receive me, saith the Lord; For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my father hath shall be given unto him." (D&C 84:35-38.)

Notice the last clause, "All that my Father hath"--not a part, but "all that my Father hath shall be given unto him." That language admits of no mistake. It corresponds with the other language that I have read in your hearing. It also corresponds with what the Lord says in Section 93: "I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness. For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace." (D&C 93:19-20.)

This same revelation goes on to say: "The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:26-28.)

These are sufficiently plain to reveal to us that which God has in contemplation for His faithful children. The Latter-day Saints are promised, if they are faithful, that they shall receive the fulness as Jesus received it; and Jesus received it as the Father received it. In the words of Paul they become "heirs of God, and joint heirs with Christ." (Romans 8:17.) There is nothing that the Savior has attained unto that God's faithful children are not promised. They are promised the same blessings, the same power, the same authority, the same gifts, the same graces. (Gospel Truth, George Q. Cannon, p. 87-88.)

An Equal Interest in Power and Authority of God:

I know that we are apt to think that heaven is a sort of spiritual place. It

is spiritual; but God our Eternal Father is a being of power. He controls the earth and the inhabitants thereof; He controls the elements of the earth; and we are promised that we shall be sharers with Him. He will give us an equal interest in all this power and authority. What is more desirable to man, generally speaking, than to wield power? Mankind aim for it. To what lengths will ambitious men go to wield power, to sit upon thrones and to wield a sceptre of authority. History tells us that men have been willing to wade through seas of blood to gratify this ambition.
Now, this ambition can be gratified righteously be keeping the commandments of God; and a righteous man will exercise righteous authority. That is the object God had in view in sending us here. Through faithfully keeping His commandments we may attain unto power--not illegitimate power, but lawful power--and wield it for our own exaltation and for the exaltation of other human beings. (Gospel Truth, George Q. Cannon, p. 88.)

Priests and Kings Upon Thrones:

It is God's design to make us priests and kings, <u>not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings</u>. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority.... (Gospel Truth, George Q. Cannon, p. 88.) [Note: this suggest that we should start exercising this authority in our homes now on earth and not keep secret. King of kings and Lord of lord implies that others round about know that you are a king just by looking at you.... We have got to learn to be kings and priests and gods....]

Heirs of God:

Remember the word! If we are heirs of God, why then we shall inherit the power and the blessings and the glory of God our Eternal Father. This is what the Latter-day Saints ought to have constantly in view, "How can I live so as to become an heir of God and a Joint heir with Jesus Christ? What course can I take to secure to myself celestial glory--a never-fading crown?" Not an empty bauble, not a barren sceptre but a sceptre of power, a sceptre of dominion, a crown that means something real, a throne that means the kingly and queenly authority. This is what the Latter-day Saints have in view when they have their hearts fixed as they should be and their eyes open to the glory that God has in store for the faithful. (Apr. 27, 1890, DW 40:836; Gospel Truth, George Q. Cannon, p. 89-90.)

The next question for us to examine is , how, and in what manner are men benefited by the atonement and by the resurrection? In this, that the atonement, having restored man to his former position before the Lord, has placed him in a position made it possible for him to obtain that exaltation and glory which it would have been impossible for him to have received without it; even to become a son of God by adoption; and being a son, then an heir of God, and a joint heir with Jesus Christ; and that, as Christ overcame, he has made it possible, and has placed it within the power of believers in him also to overcome; and as is authorized to inherit his Father's glory which he had with him before the world was, with his resurrected body, so through the adoption may we overcome and sit down with him upon his throne, as he has overcome and has sat down upon his Father's throne. (MA, 179; The Gospel Kingdom, John Taylor, p. 119.)

Bright and Morning Star
...those who gain eternal life shall be joint-heirs with Christ, it is interesting to note that such exalted persons are promised that they shall receive the morning star, that is, reach a state of pre-eminence and perfection themselves. (Rev. 2:26-28.) "And they that be wise whall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Posterity, same as Abrahams blessing] (Dan. 12:3.) Peter's statement about the day star arising in the hearts of certain of the saints, has reference also to those who shall inherit the fulness of all things. (2 Pet. 1:19.)

Celestial Glory
Those who finally attain it are celestial, persons "shose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." (D. & C. 76:70; 1 Cor. 15:40-42.)
Exaltation consists in gaining a fulness of celestial glory. (D. & C. 132:19-20.) Those so attaining will receive "a fulness of the glory of the Father: and be glorified in Christ as he is in the Father. (D. & C. 93:16-20.) The prophet said that in the resurrection the righteous "shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be **heirs of God and joint-heirs with Jesus Christ**." (Teachings p. 347.) (Mormon Doctrine, p. 116)

Equality
1. Under conditions of full gospel **equality**, perfect fainess and equity would prevail in every sphere of life. All persons similarly situated would be treated exactly the same as all other such persons; all would enjoy and possess the same things. Perfect impartiality would reign, for "there should be an equality among all men." (Mosiah 27:3; Alma 1:26.) By way of illustration, the gospel message itself is and should be freely availabe to all men. (Third Article of Faith.) The Lord "inviteth them **all** [this is a prophetic statement for the black race] to come unto him and partake of his goodness; and he denieth none that come unto him, **black and white, bond and free, male and female; and he remambereth the heathen**; and **all are alike unto God, both Jew and Gentile.**" (2 Ne. 26:33.)
Perfect equality does not now prevail, either in the world or in the Church. But when life is perfected among the saints and when the highest gospel law is lived, then both temporal and spiritual equality will prevail. Temporal adjustments under the principles of consecration will make "every man qual accordin to his circumstances and his **wants** and **needs**." (D. & C. 51:3; 82:17.) "In your temporal things you shall be qual, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." (E. & C. 70:14.) "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." (D. & C. 70:14.) "For if ye are not equal in earthly things ye cannto be equal in obtaining heavenly things." (D. & C. 78:3-7.)
2. Exalted beings will enjoy **eternal equality** in their high celestial status. "And he makes them <u>equal</u> in **power**, and in **might**, and in **dominion**." (D. & C. 76:95.) [This takes place in the Fulness of the Melchizedek Priesthood in the New and Everlasting Covenant of Celestial Marriage.] "And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritances and be made **equal with him.**" (D. & C. 88:107.) **[How can a married person be made equal with a person who is not. We are give the blessings of the fulness of the New and Everlasting**

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Covenant of Marriage to be made equal with God and His Christ...] In other words, they all enjoy exaltation; all live the same kind of life; all exercise the same power, the power of God; all are possessed of the same Spirit, the Spirit of truth; all are gods and have eternal increase; all are joint-heirs with Christ [**again if we all have eternal increase and are made brougt up the the standard of God and Joint-heirs with Christ it must mean that he is living the same law that he has brought us up to live]** possessing all things with him, and being inheritors of all that the Father hath. (Mormon Doctrine, p. 231.) [Get with Lynn on this concept and explain how when we become parents we have all that our parents have, we have the same power, the same authority, we are like them and see them as they really are...
Scripture, when he comes we shall see Him and know him as he really is for we shall be like him.... Parenthood..... Fatherhood and Motherhood includes all the blessings as long as they are bound in the Fulness and Sealings of the New and Everlasting Covenant of Marriage and all its Crowning ordiances and the ratifing seal of the Holy Ghost...]

Faith
...where faith is, there will the knowledge of God be also, with all things which pertain thereto-revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent--whom to know is eternal life." (Lectrues on Faith, pp. 70-71.)
"And there were many whose faith was so exceeding strond, evern before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad." (Ether 12:19.) Today as anciently the same effects flow from faith. "It is the privilege of every elder to speak of the things of God," the Prophet said, "and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time." (Teachings, p. 9; D. & C. 93:1.) [Presiden Kimball's talk on seeing the Lord; Also, see God in Bible Dictionary...]. (Mormon Doctrine, p. 266-267.)

First Vision
Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)
Fulness of the Father
The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat life...]
The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace

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until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)
Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)
Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

God
Man's purpose in life is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordiances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; Teachings, pp. 342-362.) (Mormon Doctrine, p. 318.)

Parable of the Marriage of the King's Son:

|v1 And Jesus answered and spake unto them again by parables, and said,
|v2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
|v3 And **when the marriage was ready, he** sent forth his servants to call them **which** were bidden to the wedding: and they would not come.
|v4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my my oxen and my fatlings have been killed, and my dinner is ready: therefore come unto the marriage.
|v5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
|v6 And the remnant took his servants, and entreated them spitefully, and slew them.
|v7 But when the king heard that his servants were dead, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
|v8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
|v9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
|v10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
|v11 And when the king came in to see the guests, he saw there a man which had

not on a wedding garment:
|v12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
|v13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
|v14 For many are called, but few are chosen; **wherefore all do not have on the wedding garment.**
11. Had not on a wedding garment] He had accepted the invitation (the gospel); joined with the true worshipers (come into the true Church); but had not put on the robs of righteousness (that is, had not worked out his salvation after baptism).

I.V. Matt. 22:14. 'Many are called to the marriage supper of the Lamb, to the Church and kingdom of God on earth, but few are chosed for salvation in the kingdom of god in heaven, because they do not keep the commandments.' See Matt. 20:16. (DNTC vol. 1, p. 598-599.)
Compared to the rest of the world comparatively few are chosen. But there are still many even a multitude that cannot be numbered and of those who are whereing their temple garment

In my Father's house are **many mansions:** if it were not so, I would have tolk you. I go to prepare a place for you. (John 14:2.)
It will not do for men to sit down and see their women & children destroyed patiently,--my text is on the resurrection of the dead, which you will find in the 14 ch. of John In my Fathers house are many mansions &c is should be In my Father's Kingdom are **many kingdoms--in order that ye may be heirs of--God and joint heirs with me.** (WJS p. 367-368.)
John 14:2d "in my Fathers Kingdom are **many Kingdoms.** I go to prepare a **Kingdom** for you, that the exaltation that I receive you may receive also." (WJS, p. 371.)

1st We see that there are **many Kingdoms** prepared for the righteous so "in order that we may be heirs of --God and joint heirs with [Christ]. (WJS, p. 367-368.)

2nd it appears that in this pariable that the Lord further gives qualifications for basic enterance in the Kingdom of the Father. 1. He said a person must be born of the water and of the spirit or he cannot be permitted into the kingdom of heaven. We learn from other scriptures this is the Gate.
2. Another qualification seems to be implied that all that are at the wedding must have the wedding garment on. This would appear to be another requirement. That:
1. A person must receive his own wedding garment through the New and everlasting covenant of Marriage. Or,
2. Be a single person (angle servant) who did not receive their own but is sealed to a Kingdom through the sealing of children to parents. This seems to be another qualification that all must have the wedding garment; either thier own, or a member of a kingdom of someone who has one through the sealing.
This seems to verify the importance of Elijah's mission. Behold I send you Elijah the Prophet before the comming of the lord and he shall give us the power of sealing and the seal the Children to the Parents lest the whole earth be wasted at his coming and no one is there to go to the wedding feast of the kings son.

What does it mean to be cast out because no wedding garement is worn? Hear are some possible angles of light:
1. Bruce R. McConkies explainations

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2. Perhaps the wedding garment is additionaly representive of being single and not being sealed to someone's elses kingdom.
3. People have not received the New and Everlasting Covenant of Celestial Marriage.
4. They have received the New and Everlasting Covenant of Celestial Marriage but have not received the wedding garment or ratifing seal or garment the Holy Spirit of promise, the Holy Ghost.
5. In otherwords they were wedded after the order of the world, and all is lost. They are wedded after the order of the Priesthood by did not recieve the baptism of fire on that wedding or sealing and are cast out because it is not ratified....
For with all priesthood ordiances, 1st the Priesthood ordiances (baptism of water), then the ratification and seal of the Holy Ghost (the baptism of fire) both must be present or you can't receive the blessings and promises thereof.

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]
Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible....
"Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who <u>reigns in celestial glory</u> is a **<u>god</u>** <u>to his **dominions**</u>." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

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Joint-Heirs with Christ

As the literal Son of God--the Firstborn in the spirit, the Only Begotten in the flesh--Christ is the natural **heir** of the Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15.) And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and by obedience, going from grace to grace, the Son attained these same things. (D. & C. 93:5-17.)

By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, **joint-heirs with Christ** (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath. (D. & C. 84:33-41.) In his famous King Follett Sermon, speakin of those who "shall be heirs of God and joint-heirs with Jesus Christ," the Prophet asked what their glory should be. Answering his own query, he described joint-heirship as inheriting "**the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before.**" (Teachings, p. 347.)

A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed.

Joint-heirs are possessors of all things. (D. & C. 50:26-28.) All things are theirs for they have exaltation. (D. & C. 76:50-60.) They are made "equal" with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. (D. & C. 93:15-30.) They are gods. (D. & C. 132:20.) **Celestial marriage is the gate to this high state of exaltation.** (Doctrines of Salvation, vol. 2, pp 24, 35-39; D. & C. 131: 1-4; 132.) (Mormon Doctrine, p. 394-395.)

Lamb of God

In honor of the Lamb, a great choir of **100,000,000 [men] voices** of the **redeemed** shall sing this new song (Rev. 5:9-13):

[**In order for there to be 100 Million men voices singing this song, who had been made kings and priests their would have to be at least another 100 million queens and priestesses who held jointly these blessings.]**

Thou wast slain,
And **hast redeemed us to God** by thy blood
Out of every kindred, and tongue, and people, and nation;
And **hast made us unto our God <u>kings and priests:</u>**
And we shall reign on the earth....
Worthy is the Lamb that was slain
To receive power, and riches, and wisdom,
And strength, and honour, and glory, and blessings....
Blessing, and honour, and glory, and power,
Be unto him that sitteth upon the throne,
And unto the Lamb for ever and ever.
(Mormon Doctrine, p. 430.)

Resurrection

...Those beings[s] resurrected with <u>celestial bodies, whose destiny is to</u>

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inherit a celestial kingdom, **will come forth in the morning of the first resurrection.** Their graves shall be opened and they shall be **caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests** durring the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97:98; 1 Thess. 4:16-17; Rev. 20:3-7.) (Mormon Doctrine, p. 640.)

Thrones

In the eternal sense, thrones are reserved for exalted persons who rule and reign as kings and queens in the highest heaven of the celestial world. It is in such a sphere that "God, even the Father, reigns upon his throne forever and ever." (D. & C. 76:92; Rev. 20:11.) After Christ has presented up the kingdom to his Father, "Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D. & C. 76:108.)

Then shall all those who are joint-heirs with him--who have been "crowned with the glory of his mighe," and "made equal with him" (D. & C. 88:107)--then shall they also sit upon their thrones and even sit down with our Lord on his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sent down with my Father in his throne." (Rev. 3:21.) Enoch foresaw this state of exaltation and said: "Thou art God,... thou hast made me, and given unto me a right to thy throne." (Moses 7:59.)

In token of their kingship, sovereignty, and dominion, exalted beings shall sit on thrones in eternity. "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (D. & C> 121:29.) "Abraham..hath entered into his exaltation and sitteth upon his throne," as also have other righteous saints of former ages. (D. & C. 132:29, 37.) (Mormon Doctrine, p. 794.)

Washing of feet

...after the ordiance had been performed, our Lord said: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet**. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know thens things, happy are ye if ye do them." (John 13:13-17.)

December 27, 1832, this command was given to "the firs laborers in this last kingdom:: "Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you **are clean from the blood of this wicked generation**." (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophtes, with the express stipulation that "ye shall not receive any among you into this school save he is **clean from the blood of this generation; And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted**." [To make clean from the blood of this generation, not to enter just the school of the prophets but to enter a more exalted station even the highest of the kingdoms of the Celestial kingdom-No unclean thing can enter the kingdom of God.]

In the case of this school the ordiance is to be performed by the President of the Church. [But at other times it can be performed by those he gives this power.] In compliance with this revelation the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. "By the power of the Holy Ghost I pronounced them all clean from the blood of this generation," he recorded. (History of the Church, vol. 1 pp. 322-324; vol. 2.p. 287.)

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Equal with God
Though the Father is greater than the Son and takes precedence over him, yet the Son is equal with the Father in the sense that the Father has given all things into the hands of the Son, and that the Son has attained all power, all attributes of godliness. (D. & C. 93:6-26.) In this same sense, all men who gain exaltation shall "receive their inheritance and be made equal with" the Father and the Son. (D. & C. 88:107; 93:27-34.) (DNTC 1, p. 191.)

Perfect unity and love should prevail in the Chruch and kingdom of God on earth. Every member of the great brotherhood of Christ is expected to fellowship every other member of the Chruch as a true brother or sister. "Let every man esteem his brother as himself,: the Lord said in our day. "I say unto you, be one; and if ye are not one ye are not mine." (D. & c. 38:24-27.) (DNTC 1, p. 422.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples'

feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.** [Here we see that Peter is getting the Melchizidek Priesthood Ordiance, seal, and confirmation, of becoming clean every whit. However he hasn't received the seal, ratification, confirmation, of the Holy Ghost to understand it fully. Therefore the Lord said "What I do thou knowest not now; but thou shalt know hereafter. This is the way of all ordiances. We must receive both seals, the seal of the priesthood and the ratifying seal of the Holy Ghost before it is ours and we trully understand it. This is the way it is for most couples as they receive the seals of the new and everlasting covenant of Marriage, D&C 131, 132,]
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
(NewT:John 13:Heading-20)
Washing of feet is a gospel ordiance; it is a holy and sacred rite, one performed by the saints in the seclusion of the temple sanctuaries. It is not done before the world or for worldly people. For this day and dispensation Jesus instituted it in the upper room at the time of the Last Supper.

"Our Lord did two things in the performance of this ordinance: 1. He fulfilled the old law given to Moses; and 2. **He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward.**

"As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fulness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the ful knowledge of the endowment and all temple ordinances had been given.

"December 27, 1832, this command was given to 'the firs laborers in the last kingdom': '**Sanctify yourselves; yea, purify your hearts, and cleanse your**

hands and your feet before me, <u>that I may make you clean; That I may testify unto your father, and your God and my God, that you are clean from the blood of this wicked generation</u>." (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophets, with the express stipulation that **'ye shall not receive any among you into this school save he is clean from the blood of this generation ["is clean every whit: and ye are clean" (John 13:10);** [The same would hold true to enter the Highest Degree in the Celestial Kingdom; all saints from the least to the greatest must be washed and pronounced clean ever whit that "I [Jesus Christ] may testify unto you Father, and you God, and my God, that you are clean from the blood of this wicked generation." (D. & C. 88:74-75)] And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.' (D. & C. 88:127-141.)

"**<u>In the case of this school</u> the ordinance is to be performed by the President of the Church.** [This would indicate that others would receive this ordiance from the legal administrators appointed by the President of the Church or First Presidency.] In compliance with this revelaton the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. **'By the power of the Holy Ghost <u>I pronounced them all clean from the blood of this generation</u>,"** he recorded. (History of the Church, vol. 1, pp. 322-324; vol. 2, p. 287.)

"Later apostles were called and ordained, and on November 12, 1835, the Prophet addressed them, as pertaining to the washing of feet where they were concerned: 'The item to which I wish the more particularly to call your attention tonight is the ordinance of washing of feet. This we [meaning the Twelve] have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

"'We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be.... We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of ht ehouse of God; **<u>and in it we mus attend to the ordance of washing of feet.</u>** It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so the Satan cannot overthrow us, nor have any power over us here.

"'The **<u>endowment</u> you are so anxious about**, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official shall meet, **<u>we must be clean ever whit</u>**.... The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter the celestial kingdom of God, and enjoy it forever.' (History of the Chruch, vol. 2, pp. 308-309.)

"On Sunday, March 27, 1836, as part of the dedicatory services fo the Kirtland Temple, the congregation sang the glorious hymn, 'The Spirit of God Like a Fire is Burning!' One verse, as then sung, was:

> "'We'll wash and be washed, and with oil be anointed,
> Withal not omittin the washing of feet;
> For he that receiveth his penny appointed
> Must surely **be clean at the harvest of wheat**.'

[In otherwords all saints who intend to enter the Lords Kingdom before he

comes in glory must have this ordiance performed or done by proxie or they cannot enter the Lords Kingdom, "For no unclean thing can enter the kingdom of God", and again it must needs be that we must "not omitt the washing of feet" and "must **be** "clean [every whit] **at** the harvest of wheat." And again, the Lord has commanded 'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean [every whit] from the blood of this wicked generation.' (D. & C. 88:74-75.)
"On March 29 and 30, 1836, the leading brethren, including the First Presidency, Council of the Twelve, bishoprics, and preidents of quorums, participated in the ordiance of washing of feet. (History of the Chruch, vol. 2, pp. 426, 430-431.)
"It should be remembered that the endowment given in the Kirtland Temple was only a partial endowment, and that the full endowment was not performed until the saints had established themselves in Nauvoo. (Doctrines of Salvation, vol. 2, pp 241-242.) The full endowment--referred to in the revelation dated January 19, 1841 (D. & C. 124:36-41)--**including washings and anointings** except under unusual circumstances, is designed to be administered in the temples of the Lord.
Thus the knowledge relative to the washing of feet has been revealed step by step in this day until **a full knowledge is now in corporated in the revaled ordiances of the Lord's house**. Obviously the apostate peoples of the world, being without revelation to guide them, cannot comply with our Lord's command given on the occasion of the last supper." (Mormon Doctrine, pp. 751-753.) (DNTC 1, p. 708-710.)

The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. **Mortal men have power while in this life to see God.** "Verily, thus saith the Lord: It shall come to pass that **every soul** who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 92:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the viel; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.) (DNTC 1, p. 738.)

All things that the Father hath are mine
This is true of Christ and of all exalted beings; it is the doctrine of joint-heirship. (Mormon Doctrine, pp. 361-362.) Each person who magnifies his calling in the Melchizedek Priesthood receives this promise: "All that my Father hath shall be given unto him." (D. & C. 84:38.) (DNTC 1, p. 756.)

God is no respecter of persons, and few things are of lesser consequence thansocial casts or status. Rather, "he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God." (2 Ne. 26:33.) [Why.?] (DNTC 3, p 130-131.)

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Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.** "Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

Holy women
The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**
Whose daughters ye are]
Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.) [Also, see Packers talk Tribute to Women, July 89 Ensign.)

1 John 1:3
Ye also may have fellowship with us] Fellowship connotates a community of interest, activity and feeling; it is the association enjoyed by a group of equals or friends. and in the Church, it is not the apostles only who are to see and hear and know and understand and feel and handle; it is all the saints who have fellowship with them, "for God hath not revealed anything to Joseph,

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but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (who remain0 from the least to the greatest." (Teachings, p. 149.)
Our fellowship is with the Father, and with his Son Jesus Christ]
John--himself soon to be translated--is the same state of fellowship with the Lord which was enjoyed by the three soon-to-be translated Nephite disciples, to whom the Lord said: "Ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one." (3 Ne. 28:10.) Thus, John is here saying" 'Our fellowship is with the Father and the Son; we are one with them; they accept us as friends; and we shall be **"equal in power, and in might, and in dominion" [D&C 132:19]** (D. & C. 76:95), in that glorious day when we receive of their fulness and grace.' To have fellowship with the Lord in this life is to enjoy **the companionship of his Holy Spirit**, **which makes us one with him; and to have fellowship with him in eternity is to be like him**, **having that eternal life of which he is the possessor and originator**. [D&C 132:19.] (DNTC 3, p. 374.)
1 John 2:3
And hereby we do know that we know him, if we keep his commandments.
[Commandments are acts, after performing the acts and performances, and ordiances, then the Holy Ghost seals the truth of them upon us soul to soul and confirms to the inner man the absolute knowledge and surity of them...]

That John who recorded in his gospel account the great Intercessory Prayer, in which Jesus taught that life eternal consists of knowing the Father and the Son
[the Father 1st because he created us, and His Only Begotten Son 2nd because he saved us and brought us back to His Father and our Father...The Holy Ghost 3rd because it is he which testifies and teaches spirit to spirit the knowledge and truth of all theings.], [John] now announces how it is possible to know God. It is by obedience to the laws and ordiances of the gospel! And in no other way! Which is to say, among other things: There is not one scintilla of spiritual sense in the sectarian supposition that salvation is gained simply by saying: "I accept Jesus as my personal Savior."
Since the very fact of knowing God, in the ultimate and ful sense, consists of thinking what he thinks, saying what he says, doing what he does, and of being like him, thus having exaltation or godhood--it follows that saved souls must advance and progress until they acquire his character, perfections, and attributes, until they gian his eternal power, until they themselves become gods. (DNTC 3, p. 377.)

The elect lady
"An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes [1] **temple endowments**, [2] **celestial marriage**, and [3] the **fulness of the sealing power**. She is one who has been **elected and chosen** faithfulness as a daughter of God **in this life**, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive **all that the Father hath**. (D. & C. 84:38.) (DNTC 3, p. 410.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C

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132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have

been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)
A perfect description of exalted beings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads.**
And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever.**

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

A Tribute to Women
by
Boyd K. Packer

This talk was delivered at the Priesthood commemoration Fireside broadcast by satellite from Temple Square on 7 May 1989. (July 1989, Ensign, p. 72-75.)

It is with reverence that I speak of the restoration of the priesthood. We commemorate the restoration, not the creation of it. The priesthood existed before the Lord appeared with others in the Kirtland Temple and restored the

keys of the sealing authority. (See D&C 110:11-16.)
It did not begin when Peter, James, and John conferred the Melchizedek Priesthood and the keys of the kingdom upon Joseph Smith and Oliver Cowdery. (See D&C 27:12-13.) Nor when John the Baptist ordained them to the Aaronic Priesthood and gave them the keys to the ministering of angels. (See D&C 13.)
It was formed before Peter, James, and John received keys on the Mount of Transfiguration. It existed before Moses received it under the hands of his father-in-law, Jethro (See D&C 84:6), and before Abraham sought his "appointment unto the Priesthood according to the appointment of God unto the fathers" and paid tithes to Melchizedek. (See Abr. 1:3-4; JST Gen. 14:25-40.)
It was present before Enoch, even before Adam.
The prophet Joseph Smith revealed that the priesthood "existed with God from eternity, and will to eternity, without beginning of days or end of years" and that Adam obtained it "in the Creation before the world was formed." (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co. 1938, p. 157.)
The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (see D&C 124:33-34), **and commanded that a temple be built at Nauvoo as a place to "restore again that <u>which was lost unto you</u>, or which he hath taken away, even <u>the fulness of the priesthood</u>"** (D&C 124:34.)
The scriptures reveal much about the priesthood, but they are not a handbook with references all gathered together in one place. They are scattered through the scriptures and were revealed at different times and in different places. Revelation continues: consider the recent announcement on the Seventy.
One must prospect through and dig into the scriptures like a miner searching for precious metal. Scattered here and there are nuggets, some pure, and some alloyed with other doctrines. Occasionally one strikes a rich vein which will yield all that you are willing to earn, for the scriptures do not explain not interpret themselves.
If I were to draw a prospector's map showing where I have found treasures on the priesthood, these are among the places I would mark: the old Testament contains many choice nuggets, including references to Melchizedek, King of Salem (now known as Jerusalem). There is much to be mined in the New Testament; the sixth chapter of Hebrews is a rich vein of doctrine on the priesthood.
In the Book of Mormon, the thirteenth chapter of Alma contains many treasures. No doubt the counsel was given in a priesthood meeting because Alma used the salutation "my brethren" more than once. He speaks of the priesthood being after "the order of [the Son of God]." (Alma 13:2.) He describes it as a "holy calling." (Alma 13:2, 4, 6.) He says of Melchizedek, "There were many before him, and also there were many afterwards, but none were greater." (Alma 13:19.)
Alma described the priesthood as "being prepared from eternity to all eternity...without beginning or end." (Alma 13:7-8.) It is a "holy calling. prepared from the foundation of the world for such as would not harden their hearts." (Alma 13:5.)
The Doctrine and Covenants holds veins of the richest and purest kind; sections 20, 76, 84, 107, 121, and 124 and examples.
In section 84 there is a genealogy which traces the priesthood back to Adam. (See D&C 84:6-17.) Another in section 107 (vs. 40-57) was included in instruction to the Twelve.
The Pearl of Great Price reveals how Adam received the priesthood. (See Moses 6:67.)
The priesthood, once defined as the authority given to man to act in the name of God, is not ours to remodel or change or modify or abridge. It is ours to honor and magnify.

From the beginning the priesthood has been conferred only upon the men. It is always described in the scriptures as coming through the lineage of the fathers. (See D&C 84:6, 14-16; 107:40-41; Abr. 1:3-4.)

While fathers and sons bear the burden of the priesthood, it was declared in the very beginning that it was not good for man to be alone. A companion, or "helpmeet," was given him. The word meet means equal. Man and woman, together, were constituted a fountain of life. While neither can generate life without the other, the mystery of life unfolds when these two become one. From the very beginning the power to beget life was unlawful to express except there be a marriage between the man and the woman. Marriage is a covenant of lifelong fidelity and devotion which, by ordiance, may last for eternity.

The whole physical universe is organized in order that man and woman might fulfill the full measure of their creation. It is a perfect system where delicate balances and counter-balances govern the physical, the emotional, an the spiritual in mankind.

The Lord revealed that the purpose of it all is "to bring to pass the immortality and eternal life of man." (Moses 1:39.) Ordinances and covenants were ordained to protect this power to generate life. When laws are obeyed, happiness follows, for "man are, that they might have joy." (2 Ne. 2:25.)

Ever and always there is the destroyer waiting to disturb and disrupt, to scatter abrasive into this marvelous system. His purpose is to rupture those circuits which interconnect the physical, the emotional, and the spiritual, or to cross-connect them in ways that never where intended. His purpose is to pollute that sacred fountain of life and to generate, if he can, unnatural affections. (See 2 Tim. 3:2-3.)

The process by which life is conceived belongs only to those who have been legally and lawfully married. It was meant from the beginning to be veiled in total privacy. It was never to be degraded in idle conversation or to be the subject of unworthy humor. It was never to be exposed to public view, detailed in novels, illustrated in books, or acted out upon the stage or in films. It is never to involve children. And it is never to be perverted, never to be sold, never to be bought for money.

The compelling need which draws a husband back to his wife is always to be expressed in tenderness and love. It is through this process that a wife may give her husband, and a husband his wife, a gift which can be received in no other way--the gift of children.

The separate natures of man and woman were designed by the Father of us all to fulfill the purposes of the gospel plan.

Never can tow of the same gender fulfill the commandment to multiply and replenish the earth. No two man or any number added to them, no matter how much priesthood they may think they possess, can do it. **Only a woman can bestow upon man that supernal title of father.**

She in turn becomes a mother. Can anyone dispute that her part is different from and more demanding than his? The mother must endure limitations while nature performs the miracle of creation.

Through her sacrifice, once again another spirit clothed in a mortal body crosses that frail footpath of life to experience mortality and the testing required in the plan of salvation.

The well-being of the mother, the child, the family, the Church, indeed of all humanity depends upon protecting that process. The obligations of motherhood are never-ending. The addition of such duties as those which attend ordination to the priesthood would constitute an intrusion into, an interruption to, perhaps the avoidance of, that crucial contribution which only a mother can provide.

The limitation of priesthood responsibilities to men is a tribute to the incomparable place of women in the plan of salvation.

The prophet who said that "no success [in any field of endeavor] can compensate for failure in the home" (David O. McKay) did not exempt callings

in the Church.
Men and women have <u>complementary</u>, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But in the woman's part, she is not just equal to man; she is superior! She can do that which he can never do; not in all eternity can he do it. There are complementing rewards which are hers and hers alone.
And blessings bestowed impartially upon man and woman alike include:
--Baptism;
--The gift of the Holy Ghost;
--The testimony of Jesus;
--Personal revelation;
--The ministry of angels;
--The responsibility to teach, to testify, to exhort, to edify and to comfort;
--The faith to be healed;
--And many other spiritual gifts.
All under a uniform standard for worthiness. And **<u>the highest ordinances</u> in the House of the Lord they receive <u>together and equally or not at all!</u>**
It should not disturb either man or women that some responsibilities are bestowed upon one and not the other. Duties of the priesthood are delegated to men and are patriarchal, which means "of the father." From the very beginning this has been so. The scriptures plainly state that they were "confirmed to be handed down from father to son.... This order was instituted in the days of Adam." (D&C 107:40-41.)
Many in the world now press for a melding of the identities of man and woman, claiming that the virtue of equality requires a homogenization of all relationships. Following an absolutely hopeless quest, some seek for an enduring physical and spiritual relationship with one of the same gender. That wicked deception has unleashed a pestilence which now threatens the whole of humanity. There can be no fulfillment there. To find fulfillment, they must--and praise be to God, they can--find it where it has been from the beginning.
Some in the Church, following that trend in the world, have written doctrinal treatises trying to show that the scriptures provide for an exchange in the identities and responsibilities of men and women. They express concern that the leaders of the Church do not respond to their recommendations.
Lest they bring sorrow upon themselves and their loved ones, I call to their attention a caution in section 121, beginning with verse 16, part of which I will quote.
"Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mines eyes, and which I commanded them.... They shall be severed from the ordinances of mine house.... They shall not have right to the priesthood, nor their posterity after them from generation to generation." (D&C 121:16, 19, 21.)
"They themselves shall be despised by those that flattered them." (D&C 121:20.)
A similar caution applies to every man and boy who holds the priesthood. Have we not been told that "the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness: and that "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned"? (D&C 121:36, 41.)
Ought not those virtues by which the priesthood must govern apply first and always to our wives and children, to our families?
Jacob rebuked the brethren of his day, saying, "ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God

against you." (Jacob 2:35.)
It was not meat that the woman alone accommodate herself to the priesthood duties of her husband or her sons. She is of course to sustain and support and encourage them. Holders of the priesthood, in turn, must accommodate themselves to the needs and responsibilities of the wife and mother. Her physical and emotional and intellectual and cultural well-being and her spiritual development must stand first among his priesthood duties.
There is no task, however menial, connected with the care of babies, the nurturing of children, or with the maintenance of the home that is not his equal obligation. The tasks which come with parenthood, which many consider to be below other tasks, ar simply above them.
Sister Packer and I have seven sons and three daughters. And that, I have often been heard to say, is about equal value. They, in turn, have given us daughters and sons-in-law, and grandchildren.
When our sons were growing up, they enjoyed a very broad tolerance from their father toward their mischief and mistakes. But there was no tolerance for even the slightest disrespect toward their mother.
And the question our daughters-in-law have matured, **I have ordained each in turn to the priesthood. Somehow that seems the lesser part. <u>I have but ordained them. She has born them, then trained and nurtured them.</u>**
They are not my children and my grandchildren. They are our children and grandchildren. They all share in the blessings of the priesthood.
I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.
Without her, I could not <u>have the highest and most enduring blessings of this "priesthood</u>...after the holiest order of God" (D&C 84:18), this "Holy Priesthood, after the Order of the Son of God" (D&C 107:3). For, "in order to **<u>the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it."</u>** (D&C 131:104.)
I know that the Son of God is our Redeemer. Reverently I give thanks to God the Father for the consummate blessing: a sweetheart, wife, companion, friend, a helpmeet, a woman! In the name of Jesus Christ, amen. (July Ensign, 1989, p. 72-75.)

> There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. (TPJS, p. 309)

> Joseph Fielding Smith probably wrote more on this subject that did any other present-day leader. in his book **The Way to Perfection**, he wrote:
>
> Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism in a "new and an everlasting covenant." (D. & C. 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn". Into his hands "the Father has given all things." **He will be a priest and a king**, receiving of the Father's fulness and of His glory. (**Way to Perfection**, p. 208)
>
> Thus we see that those who receive the "higher" order of ordinances, and become ordained kings and queens, can become members of the Church of the Firstborn.

Elder Bruce R. McConkie also acknowledged this when he wrote:

> Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that **they receive the higher ordinances of exaltation** become members of the **Church of the Firstborn**. Baptism is the gate to the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom.
> The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath. "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father;... And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn." (**Mormon Doctrine**, p. 131)

HISTORIC

NOTES ON "HISTORICAL DEPARTMENT--CONFIDENTIAL RESEARCH FILES 1950--1974":

Volume 1:5:

RE: "There must be permission from the original tribunal who tried the member."

A search thru the records of the H.O. does not show the origin of such a ruling. Nether [sic] does the Council of Twelve nor the 1st Presidency have such a record.

In the D&C 128 verse 9 it states. "It may seem to some to be a very bold doctrine that we talk of--a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and <u>kept a proper and faithful record of the same</u>, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah." In verse 8 of the same section it states, that "whatsoever is not recorded on earth shall not be recorded in heaven."

In other words inasmuch as no record was kept to the decision that "permission from the original tribunal must be had before a restoration can take place" was not recorded, is it binding. [sic] It appears to have been just a tradition that has developed in the Church.

RE: "There must be a restoration of blessings."

This was not taught as late as 7 November 1863, see Mill Star Vol. 25, page 713. In fact it was in opposition to the teachings of the Church. George Q. Cannon, explains this in the before mentioned article.

Gospel Mysteries

Research with the H.O., The Council of Twelve, and the 1st Presidency, shows that this too seems to have been just tradition that has grown in the Church. There is no.record of such a decision having been made.

In the same D. & C. references above if no record was made of the decision does it hold true and binding upon the Church? ... (p. 10)

Page 10. from book of Temple Ordinances on file in Historian's Office.

"6 questions submitted by the recorder, through President Snow answered by President Woodruff, written by his own hand." 1. When dates of death are unknown, relationship absent or uncertain and it is not known that the deceased reach maturity, what work, if any can be done for the dead?

Ans. it is vary [sic] that a name is presented for Work for the dead that what there is evidence to show whether the person is a child or of mature age for endowment whare [sic] such evidence cannot be obtained <u>do nothing</u>. But endowments may be given ware [sic] dates of birth & death cannot be found, if they are of sufficient age for ordinance.

2. What age must a dead female have attained before she can be endowed?

Ans. She must at least be 8 years of age before she can be baptized for an endowed and if living not less than 12 years and unless for some special reason not 1ess than 16.

3. What age must a dead male have attained before he can be endowed?

Ans. Same as number 2.

4. What age must a dead female have attained before she can be sealed as a wife?

Ans. Not less than 12 years.

5. What age must a dead a male have attained before a female can be sealed to him as a wife?

Ans. Not less than 12 years.

6. Is it proper when desired by children who are in the Church that the latter should be sealed to parents who did not hear the Gospel in 1ife and consequently did not embrace it?

Ans. Yes--unless thair Lsic] is some special reason why it should not be done. (There are [sic] no specific date given when these questions are answered. They appear in the book for the year 1893) [Note: at this point there is a handwritten marginal note indicating that the following is from page 42 of the above book "Book of Temple Ordinances":]

At a special meeting of the workers held in the anex [sic] of the temple June 23 1893, President Wilford Woodruff, in the course of remarks made by him, spoke substantially as follows:
"It had been the rule in Logan Temple not to allow any person who had not been married under the covenant to officiate at the marriage altar in behalf of the dead. This rule, he said was wrong and must not be acted upon in the future. The reception of the endowment enabled a person to act in behalf of the dead

in any of the ordinances in the house of the Lord, except the highest (2nd anointing")[sic] (p. 11) [Marginal note indicates ibid paqe 14:] 26 August 1893.

"We have made the following ruling, which is self-explanatory, and send it to you for your guidance as president of the Salt Lake Temple.

Special case.

The father of Wm. S. Brighton was born out of wedlock and the parents were never married together. The male parent (Brother Brighton's grandfather) married, consecutively, 3 women and raised a family. His illigitimate son was reared by relatives.

The mother, when somewhat advanced in years, married a widdower, who already had his family.

1 question.-- To whom should the woman be sealed--the father of her child or the widdower whom she married.

The decision by the council of the First Presidency and Twelve--she should be sealed to her husband left (the widdower)

2 question.-- To whom should Brother Brighton [sic] father be sealed as a child? Decision--to the mother and the man to whom she is to be sealed.

Decision rendered by the First Presidency 19 April 1894.

[Marginal note indicates "ibid page 18":]

Special case

Howard Egan's wife committed adultery with James Monroe. Howard Egan killed Monroe on account of the crime. Wm. M. Egan is the issue of the adultery.

Question.-- To whom does Wm. M. Egan go as a child--to Howard Egan or his father?

Decision of the First Presidency and 12 April 19, 1894. He belongs to Howard Egan, by virtue of the mother being Howard Egan's sealed wife, and no ordinances needed.

[Marginal note indicates "ibid page 37":]

This ordinance was performed 18 May 1894, see page 26, adoption Record, book A. John Nicholson. Page 33 of Temple Ordinances on file in H.O.

Jane Elizabeth Manning (a Negro Mormon) do you wish to be attached as a Servitor for eternity to the prophet Joseph Smith and in this capacity be connected with his family and be obedient to him in all things in the Lord as a faithful Servitor? (Answer Yes)
Prest. Joseph F. Smith acting for and in behalf of the Prophet Joseph Smith: do you wish to receive Jane James as a Servitor to yourself and family? (Answer Yes)

By the authority given me of the Lord I pronounce you, Jane James, a Servitor to the Prophet Joseph Smith (President Joseph F. Smith acting for and in his behalf) and to his household for all eternity, through your faithfulness in

the new and everlasting covenant, in the name of the Father and of the Son and of the Holy Ghost. Amen.) page 13 (ibid page 34)

"Persons having received their endowments, who are otherwise qualified, may act for the dead in the ordinances of sealing and adoption, without having been sealed or adopted themselves. But in second anointings, none shall be eleigible to act for the dead unless they have received this blessing themselves." (signed Wilford Woodruff, George Q. Cannon, and Jos. F. Smith)

[Marginal note indicates "ibid page 15":]

On Wednesday Nov. 15th 1893 Presidents Woodruff and Cannon, at their office, in answer to the question put to them by Prest. Lorenzo Snow made the following ruling.

"In cases where the heads of families deceased have had the necessary ordinance work done for them and they have been adopted into a family whose relationship in the covenant connects with the Prophet Joseph, the children of such parents can be sealed to the latter. This decision includes children who are in the Church and parents were not."

[Marginal note indicates "ibid page 16":]

President Snow reported that the First Presidency and Twelve, at a meeting held in the temple Jan. 4th, 1894, decided at follows:

"If, by mistake, a person is sealed in the temple before being endowed, it is not necessary for the sealing to be cancelled. All that is necessary is for the person to be endowed, unless the person, or the individual representing him or her, is dissatisfied."

[Marginal note indicates "ibid page 17":]

No date given.

"John Willowghby [sic] and Eliza Fox, both of them members of the Church, were married in England, and had three children, he died there, and she came to Utah with her children, where she married a member of the Church, named David Moore. She was afterwards sealed to her dead husband (Willoughby,) Moore acting as Proxey [sic] and the three children were sealed to her and Willoughby. She had five children by Moore, two of them are now living and they expressed a desire to be sealed with the three dead ones, to their father (Moore) and to their mother. What should be done about this?

"This question was answered, as follows, by the First Presidency, to whom it was referred by President Lorenzo Snow: Taking the old Israelitish law as a basis, the children ought to be sealed to the first husband and the mother. Although the woman was not sealed to John Willoughby while he was in life, that was no fault of his as he was not within reach of facilities for the performance of that ceremony, and he did the best he could under the circumstances. When David Moore married Eliza Fox he did so with an understanding of the prior claim of the first husband, which he appears to have recognized. The sealing to the first husband was also evidently according to the desire of the woman." (page 12)

[Marginal note indicates "ibid page 18":]

4 Nov. 1897. On the 14th of last month, the following communication was sent

to you:

"The question was considered today in the Council of First Presidency and Apostles, whether adults who have not received their endowments should be permitted to enter the temple to be sealed to their parents? The question was decided in the negative."

In connection with the above, the question has since been asked, What is the adult age?

The ruling on the question was, Eighteen for girls, and twenty-one for boys.

Ibid page 43.

Martha Alice Heelis was seduced by Charles Thomas. They were married by a Bishop. 6 months after marriage he died. 1 month later a child was born it died at birth. Soon after this Thomas Parents persuaded the young wife to go with them to Manti Temple and be sealed to her dead husband and the child was sealed to the parents for eternity. About a year later she was sealed in the Logan Temple to her present husband for time and has two children by him. Says she was young and inexperienced when she consented to be sealed to Thomas and wishes to be sealed to her present husband for eternity and to have her child sealed to them. Presented to President Woodruff and council and requested [sic] granted 18 Feb. 1897.

Ibid page 53.

Sister Grant Ham says: she married her first husband in Dundee. Had a number of children: After the death of first husband she was sealed to Whittaker, and the children were sealed to them.

Whitaker [sic] has since died.. The woman now wishes to be sealed to her first husband and the children desire to be sealed to their father and mother. A special decision was made granting their desire, without any cancellation of the record of the former sealings. (9 Jan. 1902)

Ibid page 54.

Sister Bradford was sealed to her Father and his wife (not her mother)

Her own mother since been sealed [sic] and anointed to her Father, she now wants to be sealed to her own Father and Mother. Yes, let the first sealing remain (19 Sept. 1902) page 14.

Temple Ordiance [sic] book on file in H.O. library.

Page 66.

27 March 1903.

Elder Thos. D. Dee,
Ogden

Dear Brother:.--

This is in answer to yours of the 24th inst.

You have our permission to do the necessary temple work in behalf of your

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deceased brother who died an excommunicated member of the Church after receiving his endowment and having his wife sealed to him who is also dead.

It will be an order for you, being the heir, to be baptized in behalf of your brother, to be ordained to the priesthood he formerly held, and to have his former blessings reconferred upon you in his behalf. And this will authorize the president of the temple to permit this to be done.

Your brethren,

Jos. F. Smith,
John R. Winder
Anthon H. Lund
First Presidency

P.S. If the children born to your brother before his wife was sealed to him have not been sealed to their parents, this part of his work should also be attended to.

But this matter should be laid before the High Council by whom James L. Dee was excommunicated for its approval; and an expression in writing in favor of this work being done in behalf of the deceased be given and the same presented at the Temple, in connection with your own when you go there.
(These instructions were complied with 17 Oct. 1906.)

[At the bottom of this page is the following handwritten note:]

This is the first and only time it is mentioned that a case is referred back to the court of action when a person has been excommunicated. Book covers a period of 1889--1925. Page 15

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12 Dec. 1907

Bishop George A. Browning,
Lorenzo, Idaho

Dear Brother:--

In view of the circumstances narrated in yours of the 2nd inst., we suggest that you issue a temple recommend in favor of sister Aaron Harrop and children who wishes to be sealed to her deceased husband and have their children sealed to them.

When sister Harrop goes through the temple to have the necessary work done for her husband, it will be in order for her to explain that her husband had not been ordained to the Melchizedek Priesthood, and therefore he should be ordained an elder by proxy before receiving endowments in his behalf. And this letter when presented at the temple with her own recommend, will be authority for permitting this work to be done.

Your brethren,

Joseph F. Smith
John R. Winter
Anthon H. Lund
First Presidency

(This letter should be retained in the temple.)"

Book of Temple ordinance on file in H.O. page 70. Page 16.

June 7, 1898.

President of the Temple,
Dear Brother:--

At the regular meeting of the First Presidency and Apostles on Thursday last, .. it was learned that a rule existed in the Logan Temple, established by President John Taylor at the opening of that Temple, permitting endowments to be given on behalf of deceased children who had attained the age of eight before their death. At the opening of the St. George Temple this age was fixed by President Brigham Young at fifteen, and is still in force there, and the same rule was adopted by and is in-force at the Salt Lake Temple.

That uniformity may obtain in all the Temples, I gave it as my opinion that the age fixed by President Young should be adhered to, and this became the sense of the Council by formal action.

Your brother,

/s/ Wilford Woodruff

Page 18

Sept. 24, 1897

Elder David H. Cannon,
President St. George Temple
Dear Brother:--

It having come to the knowledge of the First Presidency that children and adults who had not received their endowments had been permitted to witness the marriage ceremony of their friends in one of the temples, the propriety of this was considered by the Council of the First Presidency and Apostles; and I was instructed to request the presidents of temples to strictly forbid any person who had not received his or her endowments from witnessing the sealing ordinance.

Your brother,

/s/ Geo. F. Gibbs
secy.

Page 19

April 13, 1898

Addressees To Presidents of Temples:

At a meeting of the First Presidency and Apostles, held in the Salt Lake Temple December 16th last the following

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question, submitted by Elder David H. Cannon, of the St. George Temple was considered:

"A couple were sealed by competent authority outside the Temple; one or both of them had not received endowments; are children of such unions born in the covenant, it being understood that they were born before their parents received their endowments, or should they be sealed to their parents?"

In connection with the above question Bro. David H. Cannon remarked that, following instructions given by the late President Brigham Young on this point, the St. George Temple did not regard the children of such marriages as being in the covenant, and therefore required that they be sealed to their parents.

By way of explanation it may be well to state that some members of the Quorum of the Twelve Apostles had sealed couples in Arizona and Mexico by authority of President Wilford Woodruff, which had been done because of the great distance to be traveled in order to get to a temple, as well as impropriety of young people travelling by wagon to a temple to be married; and some parties thus sealed had since presented themselves at the St. George temple to do temple work, hence the question.

The discussion of this subject was quite lengthy, each member present expressing his views thereon. [page 2 of the letter] (p. 20) President Woodruff decided, and the Council unanimously supported the decision, that the children of such unions were born in the covenant, and it was not necessary therefore that they should be sealed to their parents, and the records of St. George Temple containing the above instructions were ordered to be made to agree with this ruling. It was the unanimous feeling of the Council that if President Brigham Young were now alive and this question were brought fully before him he would modify the instructions said to have been given by him to agree with this decision. /s/ Geo. F. Gibbs, Secy

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(p. 21)

[From a letter of John Taylor to George Q. Cannon dated November 7, 1877:]

. . . "The subject of the present condition of the Patriarchs has lately been considered by us. It has appeared to several of the members of the Quorum that they have lately noticed a spirit amonst some of the brethren ordained to this office, to degrade it to a mere means of obtaining a livelihood, and to obtain more business they had been traveling from door to door and underbiding each other in the price of blessings. This, we all considered an evil that should be remedied as soon as practicable; and after due consideration the following resolutions passed by the Council:--

"That a Quorum of Patriarchs be organized, over which, Bro. John Smith, by virtue of his calling, will preside, and the members of which quorum he will direct in their labors and operations, as he shall be instructed by the Council (page 24) of the Apostles, and that it shall be Bro. Smith's duty to see that the Records of Blessings are properly kept and preserved."

After this motion was passed, I remarked to Bro. John Smith, "magnify your calling and you will yet be a great man in Israel. The Spirit of your father and the spirit of the Lord will rest upon you if you seek for it, and the other patriarchs will seek counsel of you." If Bro. John will do this, as it should be done, I feel that the calling of the patriarchs will arise to the

dignity that naturally and properly belongs to it, and as much be respected in the midst of Israel. . . . (page 25) . . . We have it in our mind, so soon as the addition to the temple is roofed in [viz., the Logan Temple], which will not be long, to place an altar therein and have sealings performed. As the need of a place where marriages can be legally performed according to the Holy Order of the Priesthood, somewhere near to our northern settlements than the St. George Temple is every day pressing itself more forcibly upon our notice. We realize that the avenues to lawful marriage should not be diminished amongst the Saints, but that it should be encouraged by every consistent means within our power, at the same time I am, in my own feelings, very much opposed to these promiscuous marriages for time that are being celebrated here, there and everywhere by the bishops and others. . . . (page 26) /s/ John Taylor. . . (page 32)

16 Oct. 1894 Wilford Woodruff's Journal

I had several meetings with H.B. Clawson concerning some of our affairs in California. We had meeting with several individuals among the rest Black Jane wanted to know if I would not let her have her Endowments in the Temple this I could not do as it was against the Law of God As Cain killed Abel all the seed of Cain would have to wait for redemption untill all the seed that Abel would have had that may come through other men can be redeemed." (p. 33)

25 September 1877. President John Taylor to Moses Thatcher.

"In confirming it is proper to reconfirm them members of the Church and to seal upon them all the former baptisms, confirmations, ordinations, patriarchal blessings, and if they have had their endowments, their washings, anointings and their sealing ordinances." (p. 34)

St. John's stake historical record # G7379, page 32.

"Prest. D. K. Udall spoke as follows--The general authorities of the Church had concluded that women that are wholly worthy although married to an outsider, may go to the temple for her endowments providing she has the written approval of her husband." (11 March 1933) p. 35.

PATRIARCHS, DUTY ANO POWERS OF.

"Now, to make myself plain, it is the right of every faithful member of the Church to receive a written blessing for his guide, either at the hands of a stake patriarch or at the hands of the presiding patriarch, who are authorized to pronounce and seal blessings by the laying on of hands, which is an ordinance in the Church." Conference Reports, April 1921, p. 184, Elder Hyrum G. Smith.

<u>Some of the sealings which a patriarch may perform are</u>:

1. To come forth in the morninq of the first resurrection or the resurrection of the just.

2. Against the power of the Destroyer.

3. Unto eternal life.

This means "nothing but the unpardonable sin can prevent you from inheriting eternal life, but you are sealed up by the power of the priesthood unto eternal life." DHC 5:391, Joseph Smith.

Gospel Mysteries

4. Seal a person up to fill up the full measure of his mission and creation upon the earth.

Note: The blessing is sealed upon a persons head throuqh his faithfulness, but these other sealings mentioned above comes after this. Aren't all blessings and ordinances based upon faithfulness? Why single out one ordinance; a patriarchal blessing may be fulfilled in later generations as shown by the blessing given to Jacob, and Abraham (T & S 6:906) If a person is excom. what happens to the blessing given to the posterity? If these blessings are not restored after coming back into the Church, are these not all lost? Are not all ordinances restored or are just part restored?

A patriarchal blessing is not a luxury, but an ordinance of the gospel, and like everything else about the gospel is given only to those who ask for it, and most of the blessing is contingent upon faithfulness, other parts are sealing, done by the power of the priesthood by the laying on of hands.

Is it important to have a record of the sealings given? The prophet made a record of sealing Wm. Clayton up to eternal life, D.H.C. 5: p. 391.

If the above are not true sealings (1-4) then why say "I seal thee---".

Brother Lund says that a patriarch has the power to seal up to eternal life, but not the other sealings mentioned above, yet these sealings were performed by Hyrum G. Smith. Brother Lund has never heard of restoring patriarchal blessings.

Is a patriarchal blessing for this life only/ or is it eternally enforced? If it is enforced eternally, then it would be lost through excommunication and should be restored. Or does the sealings given in a patriarchal blessing superceed excommunication, like children born in the covenant? Pages 36 through 42 are a xerox of the "Christmas assembly in St. George. On Friday December 25, lB74." [Original document which is in the St. George Stake General Meeting Minutes].... page 46

This document is a supplement to a handling of transgression cases letter of Joseph F. Smith, Anthon H. Lund, Charles W. Penrose the First Presidency dated 16 June 1916 addressed to bishopric of wards. At the bottom of this supplement which is page 2A is the following quotation . . . In further support of the above instruction, making them still clear, we quote the following synopsis of remarks made by President Joseph F. Smith at the special priesthood meeting of the general conference, held in Salt Lake City, Saturday, April 8, 1916:

The question is often asked: 'how shall young people, guilty of transgression be dealt with when they live in different wards or stakes? When they make things right, should they be required to make public confession and should they be baptized?' It depends upon the extent of the sin. Some should be required to make public confession, whenever the sin is known publically. If young people sin, and it is not known to any but themselves and God and the one to whom they voluntarily confess it, and they are sincerely repentant it is not necessary to make a confession public, or to the older people so far as that is concerned. If they sin before many, they should make it right before many. Where they are in different wards, each should be handled by the Bishop of his own ward. Where the sinner there confession is not publically known and they are humble and repentant, let the proper officer accept their confession, and let them renew their covenant privately by baptism, then let them not sin again, and look to the Lord for forgiveness and let the bishop also forgive

them. During President Taylor's time he hated this great sin so much, that he made it a rule that if an elder became an adulterer he was cut off from the Church regardless of his repentance; but each case stands on its own merits. There is no precedence. You cannot judge one man by the conduct or action of another. The inspiration of the Lord should guide you it to the right course to pursue in each case. All, however, are to be required to renew their covenants by baptism. In ancient times God's law punished the adulterer with death."

Pages 48 through 67 are extracts from Heber C. Kimball's "Journal" kept by William Clayton in the Nauvoo Temple.

Page 67A is the incomplete letter dated 17 August 1966 regarding the revelation concerning differences in the structure of temples that Lauritz G. Petersen put together. Including the crossing out of Elder Christianson's name letterhead of the office of the Church Historian but no signature at the bottom of the page.

(p. 68)

Great Salt Lake City, Feb. 17, 1864

Elder Henry Jennings,
Rockville, Washington County, Utah

Dear Brother:-- There is no sealing done outside the endowment House in this city. Should you wish to take another wife, you will have to come here with a recommend from your bishop.

Your brother in the gospel,

Brigham Young

(From: Brigham Young letter book.) (To November 1861--15 April 1864)

(p. 69)

Plural Marriage.

26 Oct. 1879. Elder John Pack, Summit Stake Historical Record, 1798, page 158.

"We may believe that Joseph Smith was a prophet, but this belief will not secure our salvation, unless we put into practise the commandments which were given by our Heavenly Father, through him. We have the power of the evil one to contend with: when we followed the light that is born in us, we did right, and it would lead us back to our Heavenly Father; but on the other hand, should we give way to evil influences, this blessing should be denied us. The power was given to Joseph Smith to confer the Holy Ghost upon those who were baptized, and if we did not receive the Holy Ghost, when hands were laid upon us, it was our own fault. He spoke on Celestial Marriage. Said he knew that Joseph Smith had many wives sealed to him. Hyrum Smith taught my wife, my mother, and myself, the law of Celestial Marriage. Hyrum said my wife and I were not one; to become one, we would have to be sealed up to Eternal Life; my wife was then sealed to me: and I acted in behalf of my father, who was dead,

and was sealed to my mqther. The law of Celestial Marriage was taught me before the death of Joseph: and I practised it before he died." . . .

(p. 74) [On this page is a quotation from the 26 November 1882 "St. George Stake Historical Record 97707" regarding Charles Smith's statement of Hyrum Smith teaching the Elders in Nauvoo the doctrine of plurality of wives.]

Pages 81 through 99 contain a xerox of the original minutes of the December 1883) St. George initiation of the School of the Prophets as was conducted by Wilford Woodruff and George Teasdale. On page 99 of this record which is page 19 of the original record the minutes are signed by Wilford Woodruff and George Teasdale.

This ends volume 1 of the decisions of the First Presidency.

========== Volume 2 (p. 1)

Sept. 5th 1887

Prest. M. W. Merrill
Logan Temple

Dear Brother:

We send the enclosed letter to you for Brother James H. Martineau, and send it unsealed that you may read its contents and obtain therefrom our views concerning the principle alluded to by him.

We must be more strict in enforcing the rule which is here mentioned in regard to heirship in our Temples, and people must not be permitted to follow their whims in being baptized for any and every body whom they may choose to officiate for; and persons should be questioned upon this subject of being baptized for those not of their own kin. We are satisfied that no man has a right to outside of his own kindred to attend to ordinances for the dead, without consultation and permission from the Presiding authority of the Church. But as this, perhaps, would lead to great delay and large correspondence, you as President of the Temple are authorized to exercise a wise discretion in permitting persons to be baptized for friends, when they satisfy you that they have no representative in the Church. With kind regard your brother. Wilford Woodruff.

(From Wilford Woodruff letter book page 152) . . . (p. 4)

4 August 1887
Elder John D. T. McAllister
St. George Temple

Dear Brother:

<u>We desire to be distinctly understood that it is the inherent right of the Twelve Apostles and their counselors, or any one of them, to be admitted into any of the Temples of the Lord without question or the need of a recommend</u>.

Your brother in the Gospel. Wilford Woodruff

Gospel Mysteries

(This was also sent to the Logan Temple)

(p. 5)

17 Sept. 1901.

Elder David H. Cannon
St. George

Dear Brother:
I am in receipt of a letter from sister Susie Miller, of Parawon, who is to be married in the St. George Temple the latter part of this month. Her letter sets forth in substance that she was previously married, that her husband, by whom she had children, died about 4 years ago without taking her and the children to the temple for the purpose of having the sealing ordinance performed in behalf of him and her, and having her children sealed to them, and that when reminded by her that these ordinances had not been attended to he treated the matter indifferently and died without sensing the mistake he had made. That she now desires to be sealed to her intended husband, and have her children adopted to him, and ask my consent that this be done.

This will authorize you to seal Sister Miller to her intended husband and adopt the children by her former husband to the man she is about to marry. But in giving you this authorization I desire you to frankly state to these parties that I consent to this being done wholly on the ground that Sister Miller requested it, leaving the justness of this course (this is, adopting the children of her former husband to her intended husband) to be settled in the hereafter where everything which may be done here not strictly in harmony with justice and righteousness will be corrected.

Your brother
Lorenzo Snow

(p. 6)
4 January 1902

President Moses W. Taylor
Coalville.

Dear Brother:--

This is in answer to your note on the back of a letter written by Elder William Asber to Bishop Joseph Hopkin, of Echoe, in which Brother Asber requests the bishop to take steps to procure for him a recommend in favor of Elias Asber and wife, his deceased brother and sister-in-law.

In the first place we would say that recommends for second blessings are not Bishop's recommends and their names therefore should not appear on them at all. The President of Stakes alone are held responsible for people recommended for second annointings, and where they are not personally acquainted with the parties to be recommended, it would be in order for them of course to satsify themselves through other reliable sources. In the next place we would say that it is not expected that people shall be found asking that this most sacred ordinance shall be administered to them, but you should take pains to seek out the worthy people under your jurisdiction, and this by means of your counselors and Bishops. In this particular case however you will be perfectly safe in issuing the recommends sought for, as we personally know the parties to be worthy.

Your brethern,
Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 7)
5 January 1902

President Thomas E. Bassett
Rexburg.

Dear Brother:--

This is in answer to yours of the 3rd inst.

It is not in order for people to ask for recommends for second blessings. They should be chosen through the Stake Presidency because of their faithfulness, fitness and worthiness to receive this higher ordinance of the house of the Lord. It is understood of course that you have received second anointinqs yourself, otherwise you had better refrain from recommending for the present. We may say however that second blessings are not administered to single individuals of either sex. but to men and their wives..

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 8)
28 January 1902

Christine Eggleston, Afton

Dear Sister:--

Yours of the 21st inst. is received, in which you ask, in substance, the following question.

If a woman be sealed to a man who provides for her, and is kind to her, and who is a good Latter-day Saint; but she tires of him and does not love him, and obtains a legal separation from him, and marries another man who is also a good Latter-day Saint, whom she loves, but her first husband still loves her and claims her for eternity. Who shall she belong to in the next world?"

The simple answer to this question would be thus: The husband who has the best claim on her.
But we would not have it understood that we use the word "claim" in the ordinary sense; the sense, for instance, in which it is used in referring to a chattel a piece of land or an animal; for it must be borne in mind that a woman is a free agent and that she will forever enjoy the freedom of that agency, as man himself does and will. For instance, a couple who are properly married and in whom the principle of love is begotten and developed through the marital relation may claim each other in this life as husband and wife and

the propriety of the use of the word claim in this instance never be questioned, for the reason that the principle of love has united them as one. But if either of them should for some reason or other, with or without justification, take it into his or her head to separate, and be fixed in that determination and remain in this state of
mind, to claim each other under such conditions would amount to nothing at all. If the separation should be found to be justifiable it would be within the power of the injured party to make the state of separation perpetual or to condone the transgression and become reunited, provided of course both parties desire to be reunited should be and worthy of each other. But if the separation should be found to be unjustifiable, say, on the part of the woman, no self respecting man would want to compel her to live with him against her will, even if he had the power to do so. After reaching the perfected state of life people will have no other desire than to 1ive in harmony with the righteousness of every wrong, including that which united them as husband and wife. It is true a woman may say, I do not love my husband in this world, and I know I shall not love him in the world to come. This may or may not be true. It will depend entirely upon his worthiness. Those who attain to the first or celestial resurrection must necessarily be pure and holy, and they will be perfect in body as well. In other words every man and woman that reaches this unspeakable condition of life will be as beautiful as the angels that surround the throne of God; and therefore there will be no reason then for a woman not loving her husband; she will be able to love him in the first place because he will be a perfect being, and she would have no desire to associate in the marriage relation with anyone else, for the weaknesses of the flesh will then have been overcome and forgotten; and both be in harmony with the laws that united them.

Your brother,

/s/ Joseph F. Smith
John R. Winder
Anthon H. Lund.

(p. 9)
4 Feb. 1902

President Thos. E. Bassett, Rexburg

[This letter deals with what the First Presidency have already told President Bassett, that recommends for second anointings are not bishops' recommends etc.]

Further "as far as possible the person recommended ouqht to be personally known [by] you and persons recommended should be instructed to regard their business to the temple as strictly private. It is taken for grandid that you will confer with your counselors about such matters. also in cases where the parties are not sufficiently known to you to justify your recommending them, it is understood that you will be free to talk with their bishops or anyone else in whom he may have confidence ahout them for the purpose of satisfying yourself as to their worthiness to receive these higher blessinqs: but it should not be known why vou make your inquiry about the them. It was never intended that bishops should recommend for second blessinqs; neither that people should ask for recommends to obtain them. On the contrary, they should be sought out, and the strictest privacy should be observed in evervthing pertaining to this matter."

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund

(p. 9a)
18 March 1922

Presidents David John Joseph B. Keeler
Provo

Dear Brother:--

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. It would be in order therefore to extend your recommends to Franklin P. Whitmore, deceased, inasmuch as you knew him to be worthy.

Your brethren,

Joseph F. Smith
John R. Winder
First Presidency.

P.S. Names of wives of deceased persons recommended for second blessinqs must be given recommends. ----------

(p. 13)
31 July 1902

Prest. George C. Parkenson,
Preston

Dear Brother:--

We learn from your comnunication of 29 inst. that in your stake there are children who have been baptized before they were quite 8 years of age; the time varying from a few days to a month. You ask "should such baptisms be considered valid, or shall they be set aside and the ordinance repeated?"

In reply we will say that it has been decided by the General Authorities of the Church that such baptisms are valid; but we advise that all children should be baptized as near as possible when they are 8 years old. It occasionally happens that the monthly baptism day comes a day or two before the 8th birthday for certain children, in which case the parents, eager to have their children baptized, have the ordinance performed. Some children are more advanced, both mentally and bodily, even at seven than other are at 8 years old, consequently in our opinion a few days either before or after the 8th birthday makes but little, if any, difference. Indeed, we would prefer to have a child baptized a few days before its ei[g]th birthday than to have it go without the ordinance being attended to for some indefinite time after it had reached 8 years of age. None of us know what a day may bring forth,

consequently we do not feel that it is wise or'proper to put off or postpone any known duty.
With kindest regards, we are, Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 14)
August 1902

President C. R. Hakes.
Mesa

Dear Brother:--

This is in answer to yours of the 23rd inst.

Brethren recommended to the temple for second anointings should be men of experience whose integrity to the work of the Lord is beyond question, and who are known for their continued faithfulness, as it would be very unfortunate thing indeed for a man to receive the higher blessings and afterwards apostatize. The question of age would naturally be a consideration in recommending for the ordinances, but it is not to be understood for a moment that you should wait until brethren become old before recommending them to receive these blessings. The chief qualifications are worthiness, fitness and unshaken integrity, and these should be combined in man thus recommended whether they occupy presiding positions or not; but as a matter of course the brethren occupying presiding positions, such as those of the stake presidency, high councilor, president of the high priest's quorum, patriarch and bishop are suppose to be in possession of these qualifications.

The usual form of recommend should be used containinq the name of the brother recommended, also the name of his wife or those of his wives, dead or alive, as the case may be, to be anointed to him, and all such recommended should be sent this office for endorsement accompanied by a letter of explanation."

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 15)
9 August 1902

President Joseph E. Robinson
San Francisco

Dear Brother:--

Your brother the 224th ult., addressed to the President of the Salt Lake Temple certifying that Theodore Klein and wife and son Claude are members in full faith and fellowship of the San Francisco branch, and as such recommending them to the House of the Lord, as has been brought to our attention.

We take the earliest opportunity of informing you that presidents of missions are not competent to recommend to the House of the Lord; this prerogative is confined to bishops only. This is the general rule, which would convey the idea that only members of the Church living within the jurisdiction of a bishop are eligible to receive temple ordinances. But for your information we may say also that the[re] may be exceptions to this rule. For instance, you may have living under your presidency members of the Church of long standing and of good integrity, entirely worthy to receive the blessings of the House of the Lord; but it may not be wisdom for them to break up their homes and come to Zion for the purpose of making new ones, as they may be more helpful in the work of the Lord situating where they are that they would were they to gather with the saints. In all such cases it would be your privilege to correspond privately with us about them without letting the parties know of your intent and purpose; and after learning from you all about their antecedents, their worthiness, &c.,. if we should feel it right to permit such people to receive their endowments, a special recommend might be given to them by ourselves, w[h]ich would enable them to come to the House of the Lord to receive their blessings and return in pleasure to their homes. Such correspondence should be done by you as president of the mission. Conference presidents and branch presidents have nothing whatever to do with such matters, and the people thus recommended to us by you should be personally known to you for their worthiness to receive temple blessings. This means of course that they should be men and women of experience in the Church, strong in the faith and helpful in their way as well as tithe payers.

With kind regards,

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency.

(p. 18)
6 Feb. 1903

Elder W. J. Conger
Washington, Utah

Dear Brother:--

You say in yours of the 1st inst. that a custom obtains in your ward of giving only the first name to a child when thus and naming it and not giving it its surname, or the name of its parents; and believing that a child is only half blessed when the surname is omitted, you desire to know our mind regarding it.

The surname is not given to the child at all; the moment of its birth the name of its parents belong to it, and it would be inconsistent to undertake to give a child something which it naturally inherits. The given name is only given, and the custom prevailing in your ward therefore is evidently consistent and right.

Your brother,

Joseph F. Smith

Gospel Mysteries

John R. Winder
Anthon H. Lund
First Presidency

(p. 23)
22 Sept. 1903
Prest. J. S. Paige Jr.
Payson

Dear Brother:--

In yours of the 21st inst. we desire to know if a regular recommend shauld be used for deceased people, when recommending to the temple.

Our answer is that in recommendinq for second blessings the same for of recommend should be used for the dead as for the living, but when people are recommended who are dead, the fact that they are dead should be so stated in the recommend. It is needless for us to say that you should recommend no deceased oerson to receive his second anointing without satisfying yourself of his worthiness to receive those great blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 25)
October 27, 1903

Elder Henry Butler,
Eagar, Arizona

Dear Brother:--

Yours of the 19th inst. is received, in which you stated in substance, that your parents received their endowments in the Nauvoo Temple, and were afterwards sealed by President Brigham Young in his office in the early days of Utah, and you now wish to know if that sealing was valid, or whether it would be necessary to have this work done for them in the temple.

Our answer is that the sealing is perfectly valid provided a record was made of it. If there was no record made of it we suggest, in order to remove all doubt of the validity of the sealing, that it be done over again in the temple. If you will let us know the names of your parents we will have the matter looked into.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund.
First Presidency.

---------- (p. 27)

Gospel Mysteries

6 Nov. 1903

Prest. Tahos. E. Bassett,
Rexburg

Dear Brother:--

We return herewith recommend, endorsed for second blessings, in favor of Sister Dorthy Tompsen.

We note that you say that this sister is making a desparate effort due to some temple work this winter. The question has arisen in our minds, whether or not she now has, or has had a husband; and if a married woman, whether her husband has had his second anointing. If not, her husband, dead or alive, if worthy, should also be recommended, as she cannot have hers alone.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 28.)
16 March 1904 .

Bishop David McKay Huntsville.

Dear Brother:--

This is in answer to yours of the 14th inst.

The negro race has not received the holy priesthood, neither can they, they being debarred on account of the curse placed upon Cain, their great progenitor, and which they themselves inherit; and the Prophet Joseph taught the doctrine in his day that the seed of Cain could not receive the priesthood nor act in any of its office until the seed of Abel should come forward and take precedence over Cain's offspring.

It is true that brother Abel was ordained a Seventy and sent to preach the gospel of repentance to his own race but he was not authorized to confer upon them the holy priesthood, neither did brother Abel himself receive temple ordinances. He however, it should be born in mind, was not a full blooded negro; being simply an octoroon.

The story about the bodies of the prophets Joseph and Hyrum Smith having been brought to this country by the pioneers is a fallacy; they were buried in Nauvoo, and their resting place remains undisturbed. Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 30)
9 June 1904

Gospel Mysteries

Prest. A. W. Ivans,
Colonial Juarez

Dear Brother:--

Brother Lyman, at our meeting today, reported that he was informed, within the last day or two, that a man by the name of Christensen, or Jorgensen, living either in Manti or Ephraim, had left his family and was now in Mexico for the avowed purpose of marrying a plural wife. Brother Lyman seemed impressed with the report and thought that it was not a rumor but a fact.

We drop you this line to let you know that such information is alarming to us; and we desire you therefore to do all you possibly can by way of looking into this matter, and if you find it to be as we have stated, we wish you to put your foot on it, giving the parties to understand that President Woodruff's manifesto is in effect, and that therefore such marriages cannot be performed with your sanction and approval. This request and instruction applys not only to this particular case, but to any other case of a like character, and we look to you to see that it is strictly adherred to and carried out.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 42)
October 22, 1904

Elder John W. Taylor
Raymond Canada

Dear Brother:--

As you are aware, until within a few years ago, the custom prevailed in Canada, Arizona and Mexico for our young people residing in those countries to marry for time only on account of the inconvenience and expense of attending a journey to a temple, and that in order to save this great expense, and to encourage marriages, among our young people, President Woodruff and President Snow, each in his time, authorized some of the Apostles, and perhaps others, to perform sealings for time and eternity in behalf of young couples of those place[s], and that this authority has been exercized quite freely to the present time.

The council of First Presidency and Apostles have now deemed it expedient and wish to withdraw [that] authority from those brethren, leaving it souly in the hands of him who holds the keys thereof, and a resolution to this effect has been unanimously passed by the council.

We write you, in connection with all the other members of the Council not present when this action was taken, that you may be informed of the same, and with the request that you will, on receipt of this letter, strictly govern yourself accordingly.

We may say also in this connection that there is no objection whatever to you

performing the common marriage ceremony in behalf of any who may desire you to serve them in this respect; but in doing so all such couples should be given to understand that their marriage is simply a legal marriage for time only, performed under the laws of the land, and they should be urged to look forward to the time when the way shall be opened for them to come to a temple to be properly sealed and to have their children also sealed to them.

With kindest regards, your brethren,

Jos. F. Smith
John R. Winder
Anthon H. Lund.
First Presidency.

(A copy of this letter was also sent to Apostle George Teasdale in Mexico 26 Oct. 1904)

(p. 43)
November 4, 1904

Prest. Thomas R. Bassett
Rexburg, Idaho

Dear Brother:

Referring to yours of the 1st inst., recommending Sister Harriot B. Rowberry for second anointing, we would say that a woman cannot receive those blessings except in connection with her husband; and a man so indifferent to the ordinances of the House of the Lord as to neglect doing his own temple work in his lifetime although, as you say, he might have done so had he been so inclined, can scarcely be considered worthy of second anointing and we do not see how you can consistently recommend him to receive those blessings.

For these reasons we have withheld your endorsment from the recommend sent by you in favor of Sister Rowberry.

Your brethren,
Jos. F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 57)
June 16th, 1905

Prest. S.L. Chipman,
American Fork

Dear Brother:--

Second blessinqs are intended for those only who have born the heat and burden of the day, and endured faithful to the end; and, as a general thing, they are administered only to people who have qathered with the body of the Church. And in recommending such people it is expected that their worthiness is personally known to the Stake President who recommends them. The case referred to in yours of the 12th inst. cannot for a moment be considered as eligible for

these higher blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 60) (p. 69)
December 9, 1905

Prest. Ira W. Hinckley
Philmore.

Dear Brother:--

The First Presidency desire me to inform you that second blessings are not administered to any excepting those who receive the gospel and are known for their worthiness. The women therefore referred to in your letter who have been sealed to Elder Beckstrand, but who did not receive the gospel in their lifetime, should not be recommended by you to receive these blessinqs.

And furthermore bishops are not competent to recommend for second blessings, and their names therefore should not he on such recommends. This privilege belongs soley to the Stake President in connection with his counselors. The Stake President however may confer with bishops in regard to this matter, but he must become responsible for the recommend through his own siqnature.

Yours, &c., Geo. F. Gibbs, Secretary.

(p. 72)
January 5, 1906

Elder James R. Moffett.
Smoot, Wyoming

Dear Brother:--

This is in answer to yours of the 1st inst.

The Lord has given us no particular form for ordinations to the priesthood, and the Church recognizes none. Moroni in the first three verses of the 3rd Chapter of the Book of Moroni, gives the manner which the disciples on this continent ordained priests and teachers; and we may add that the same simple matter would apply to all the other offices in the priesthood.

It is our understanding that when a person is ordained a deacon, with all th[at] pertains to that office sealed upon you, it is tentamount to conferring upon him the Aaronic Priesthood and ordaining him to the office of deacon, and so also in regard to the ordination of an elder. When a man is ordained an elder it is understood that the Melchizedek Priesthood is conferred upon him whether the officiating elder expressed the fact or not in the ordination; and it is by virtue and authority of this priesthood that the elder performs the duties of his office.

Brethren have been criticized for using this language: "We lay our hands upon your head to ordain you, &c., because the language fails to express the full intent of the officiating elder, and for that reason brethren have been instructed to use the word "and" in that connection instead of the word "to".

Of course all ordinations are not worded alike, and it may be true also that some ordinations may be somewhat defective, gramatically or otherwise, in fully expressing their full scope and meaning; but while it is true that the Lord accepts of the intent, it is nevertheless true also that officiating elders should learn to express themselves as fully and clearly as possible in ordaining to the priesthood as well as in the performance of every other duty or labor.

Your brethren.

Joseph F. Smith
John R. Winder Anthon H. Lund
First Presidency

(p. 78)
December 18th, 1906

Prest. A. W. Ivans,
Colonial Juarez

Dear Brother:--

Sometime last year Peter W. Erickson of Dublan, who had been on a mission to Sweden, wrote to the Tildanilson of Indal, Sweden, asking her to come to Mexico to become his plural wife. His letter, it is said, was given into the hands of a minister at Indal, who, with his friends has been making it almost intolerable, and even dangerous, for our elders laboring in that region.

When you next visit Dubalan please do not forget to take with you "the big stick", and do not hesitate to use it freely.

Yours &c.,

Geo. F. Giggs, Secretary

(p. 83)
March 15, 1906

Prest., Heber J. Grant,
Liverpool.

Dear Brother:--

Your letter of the 21st of November last I suppose came duely to him, but was mislaid and only opened a few days ago. In it you state that a young woman of the London conference, who had returned from here in account of ill health after having received her endowments, was not likely to live long, and in the event of her death you desire to know what ought to be done about dressing her body in temple clothing, that is, whether she might order a temple suit from this city and keep it on hand to be used in case of her death, and whether or not her sister, who had not received her own endowments, might be allowed to

be instructed how to cloth the body.

After conferring with President Smith and Lund in regard to this matter, we concluded that it would not be a wise thing for this sister to keep on hand a suited temple clothing as she might not pass away, and in that event the clothing might be subjected to the view of people nct entitled to look upon it; and for this reason we concluded to say to you that the services of the wife of the president of the mission might be utilized in making the suit and clothing the body.

With kind regards your brother

John R. Winder.

(p. 113)
November 21st, 1906

Prest. C. N. Lund and Counselors,
North Sanpete Stake.

Dear Brethren:--

We herewith submit answers to the questions contained in yours of the 14th inst.

Question: Where we grant a brother and sister the privileqe of second blessinqs, and they desire the same blessings in behalf of their deceased parents who were true and faithful members of the Church while they lived, shall we grant their request?

Answer: Yes, provided they can be properly recommended.

Question: Where the husband is dead and his widow living, is it alright for her to receive these blessinqs and have someone who has received them to stand for him, provided of course he was a worthy man?

Answer: Yes.

Question: A brother who was recommended for this purpose a year or two ago asked permission to receive this ordinance in behalf of his son, a worthv young man who had died. Would you approve of this request being granted?

Answer: Not at present.

Ouestion: If the good record of a man is broken by his falling into transgression, say adultery or fornication, and he repents and makes restitution as far as he can do so, and has received forgiveness, can he afterwards, by living a faithful and good life, be entitled to receive these higher ordinances?_
Answer: Everv such case should stand on its own merits. In some instances it mav be highly proper to recommend for second anointings, in others improper. For instance, a man who commits adultery after receiving his endowments should not be recommended to receive second blessings. Let the cases of all such men be considered and determined by the authority on the other side of the veil. But where a man commits adultery before joining the Church or even after baptism but before receiving his endowments his condition is different, and yourself and counselors must be the judges as to his worthiness to receive

these blessings. Question: We have not recommended anyone, only in exceptional cases, who have not reached the age of 50. Is that aqe limit alriqht?

Answer: If a man 50 years of age has been faithful he may be recommended for higher blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency.

August 22, 1905

Elder David H. Cannon, President St. George Temple
St. George

Dear Brother:--

During the life of President Wilford Woodruff, Bro. Isaiah Cox of St. George died, and his wife, not feeling satisfied with the course their husband had taken, represented their case to the then First Presidency, and permission was given them to be released from their husband, and acting upon this permission the sealings were cancelled.

About 2 or 3 weeks ago Sister Martha Cox called upon us in behalf of herself and the other two wives, Henryeta and Elizabeth in relation to their present condition; and after duling considering the matter, and at the same time paying due respect to the personal feelings of these sisters we suggested that advisibility of their being sealed to the Prophet Joseph Smith or some other one of our leading men, deceased, with the understanding that in the hereafter a proper and righteous disposition should be made of their case. Sister Martha conveyed our mind in writing to sisters Henryetta and Elizabeth, all of whom have since elected to be sealed, with the understanding expressed, to the Prophet Joseph Smith, and you are hereby authorized therefore to perform the sealings accordingly.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 66.)
November 14th, 1905

Elder Maynard E. Nielson,
Boise City, Dear Brother:--

It is our understanding that when a person is ordained a deacon in the Aaronic Priesthood, with all that pertains to that office sealed upon him, it is tantamount to conferring upon him the Aaronic Priesthood and ordaining him to the office of deacon.

Of course all ordinations are not worded alike, and it may be true also that some ordinations may be somewhat defective in fully expressing their full scope and meaning; but the fact remains nevertheless that when a person is ordained a deacon, for instance, even in a language said to have been used by the elder on the occasion referred to her in your letter, the ordinations [sic] is lawful and valid. In this connection we refer you to the 3rd Chapter of the Book of Moroni.

Your Brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund

Volume 3

[Note: the first 22 pages of this volume are a xerox of the record of adoptions and sealings of parents and children of the Nauvoo Temple pages 1-49.]

(p. 23)

16 January 1847 Brigham Young history

I remarked that a body pure enough to receive a spirit and so that an evil spirit can have no influence over it, was susceptible of angelic converse at any time. I said some men were afraid they would lose some glory if they were sealed to one of the Twelve and did not stand alone and have others sealed to them. A saints kingdom consisted of his own posterity, and to be sealed to one of the Twelve did not diminish him, but only connected him according to the law of God by that perfect chain and order of Heaven, that will bind the righteous from Adam to the last saint. Adam will claim us all, as members of his kingdom we being his children.

(p. 24)

6 January 1847 Brigham Young history.

In answer to your questions I reply, inasmuch as you have made a covenant with Bro. Samuel Bent to be sealed to him and be attached to his kingdom, you ought to keep that covenant, and when there is someone to act in his stead or as proxy for him (as he is fallen asleep) and a temple built for such purposes you must attend to it; and if you should not live, you must have on record your request with some of your relatives, or someone you shall select.

When a man hears the gospel and obeys it and lives up to all the laws of the gospel, his wife and children are his in time and in eternity, but if the husband reject the gospel and the wife receives it, she can claim all the children that have died in infancy, or without law, or if she can prevail on them to embrace the gospel, she can hold them or claim them as her children in time and in eternity. And further, it is the duty of all parents to prevail on the children to embrace the gospel of salvation, break off from all sin and cleave unto righteousness."

Gospel Mysteries

[Note: pages 32 through 39 are a xerox of the minutes of President Brigham Youngs talk in the temple at St. George January 1, 1877. Pages 42 to 44 contain a letter of Daniel Tyler to Wilford Woodruff dated 3 March 1881 which contains a copy of a Joseph Smith letter to Hyrum Smith. Pages 45 through 47 contain the text of 28 rules "rules for the regulation of temple work. Adopted by the First Presidency and Quorum of the Twelve Apostles. At a meeting held in the Salt Lake Temple, April 24th, 1902."]

(p. 49.)
March 14th, 1907

Prest. Lewis Anderson
Manti

Dear Brother:

Please present our compliments to Brother McAllister and say to him that it is not customary for woman to be anointed to men, to whom they may have been sealed after death, but with whom they had not lived in their lifetime as husband and wife in the marriage relation. Both of you will at once perceive the consistency and wisdom of this when you call to mind the fact that the second anointing consists of positive blessinqs bestowed only upon people who are known, and who can be recommended, for their long and steadfast faithfulness in the Church. And indeed, so particular have the Presidencies been at administerinq second anointings, that they drew the line between faithful members of the Church who died without gatherinq with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil. But the main thought intended to be conveyed by us in this particular case is that the parties receiving the blessings must not only be known for their fidelity and faithfulness, but they must be, or have been, husband and wife as well, or one flesh, to use the scriptural expression.
Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency.

(p. 50)
March 18, 1907 Letter to Elder Robert Marshall presidency of Kirachi Branch, India from Joseph F. Smith, John R. Winder, Anthon H. Lund the First Presidency beginning with the quotation some years ago the presidents of various foreign mission and home missions.

(p. 54)
March 29th, 1907

Elder J. G. Allred,
Raymond, Canada

Dear Brother:--

Gospel Mysteries

This refers to yours of the 24th inst.

You should now take pains to fix the right name firmly in your mind, and having done so the memory of it should be sacredly kept locked up in your own heart. The name under which, you say, you acted by mistake served the purpose for which it was used merely as a password and inasmuch as your intent was honest and sincere the Lord will accept of what you have done as though no mistake had been made.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 55)
April 13, 1907

Prest. Oleen Stohl,
Brigham City,

Dear Brother:--

This is in answer to yours of the 11th inst.

Inasmuch as you can recommend Bro. Robert Henderson and wife, deceased, to receive their second blessinqs, it will be in order for you to do this. And in fact, this instruction applies to any other faithful members of the Church of your Stake whom you can recommend as worthy to receive these blessinqs but who passed away without them.

In the case of Bro. and Sister Henderson, Sisters Peters can officiate for Sister Henderson (her mother), and she and the family can agree among themselves as to who shall stand proxy for Bro. Henderson.

With kind regards, your brethren,

Joseph F. Smith
John R. Winder
Anthan H. Lund
First Presidency.

(p. 82)
January 14th, 1908

Prest. Alma Merrill,
Richmond.

Dear Brother:--

Please find enclosed recommends for second blessings endorsed by President Smith.

The First Presidency direct me to call your attention to the printed form used by you in this instance recommending for a second blessinqs, and would thank

you to let them know if this particular form was prepared by youself, or purchased by you of the printer already prepared? Their reason forilliciting this information is this: the form is unauthorized, and not in accordance with their mind in recommendino for the second anointing. In other words the word "second" should not be in the recommend at all, and you are therefore requested to discard this particular form, and in fact to destroy it.

Instructions have been given so many times in regard to this matter. that it has been taken for grandid that every Stake President is fully informed in relation to it. The way to do is to use the common form of temple recommend, and write a letter in connection with it explaining who the people are thus recommended, and givin, as near as you can, their ages and a brief account of their lives so that the presidency may be this means gather some idea of their suitableness and worthiness to receive the endorsement of the President. And it is taken for grandid that you take pains to become personally acquainted with everybody recommended by you for second blessings, and you are of course at liberty to adopt every necessary means to acquire the information; and strict privacy should be enjoined by you and all so recommended by you. Yours, &c.

Geo. F. Gibbs, Secretary.

(p. 108)
May 22, 1908

Prest. William Budge,
Logan Temple,

Dear Brother:--

We have just returned to President Stohl two temple recommends, given by him for second blessings in behalf of two women, one of whom was not a member of the Church, the other was but she died also in a foreign land without having gathered with the body of the Church. A brother, living in Box Elder Stake, who had recently been doing work in the Logan Temple in behalf of the women referred to, was told, while there that it was in order now for him to have those women anointed to him, and he therefore procured recommends from his Stake President to have this work done for them.

We have just informed President Stole that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to.

We write this for your information; also to say that it is not becoming in brethren to suggest that second blessings be given to anybody, living or dead, unless they are delegated by the President of the Church to act in this capacity, and it would be well therefore for you to so inform your Temple workers.

We are, with kind regards, your brethren,

Joseph F. Smith.
John R. Winder
Anthon H. Lund
First Presidency

(p. 110)
May 22nd, 1908

President. Oleen N. Stohl,
Brigham City

Dear Brother:--

This is an answer to yours of the 21st inst.

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil. The recommends in favor of Mary Morgan and Mary Ann Love are therefore herewith returned unendorsed.

The case of the grandfather of Sister Owens of Willard City, with his wife who died before the Church was organized, comes within the rule, and it will be for you to therefore to satisfy yourself from the best evidence obtainable as to his worthiness and govern yourself accordingly. If he should be found worthy his wife, in this instance, would be an exception to the rule.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 140)
February 16th, 1909

President Isaac Smith
Logan -

Dear Brother:--

...The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so. Inasmuch therefore as you shall be able to satisfy yourself through the testimony of such men as Elders E. W. and Ralph Smith that their father, who died in Australia, where he is said to have gone for the purpose of making money to immigrate himself and family to Zion, --that he died in a state of worthiness, you may consider yourself at liberty to recommend him and his wife for second blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency.

Gospel Mysteries

(p. 141)
February 19th, 1909 Elder S. H. Jones,
Grantsville,

Dear Brother:--

This is in answer to yours of the 15th inst.

The doctrine taught in Keeler's Lesser Priesthood to the effect that a Deacon may ordain a Deacon, and a Teacher may ordain a Teacher, is correct; but it should be understood that while this doctrine is true, circumstances may never arise in the history of our Church rendering it necessary for a Deacon to ordain a Deacon, or a Teacher to ordain a Teacher, as it would not be at all proper for either a Deacon or Teacher to officiate in these ordinations unless instructed to do so by proper authority.

Verse 58 of Section 20, which states that neither Teachers nor Deacons have authority to baptize, administer the sacrament, or lay on hands, is not at all in conflict with the doctrine referred to. To "lay on hands" in this connection means to confirm members of the Church and bestow the Holy Ghost, a thing the Aaronic Priesthood is incapable of doing.

Your brethren,

John R. Winder
Anthon H. Lund
On behalf of the First Presidency.

(p. 151)
March 24th, 1909

Prest. Don C. Walker,
Lewisville.

Dear Brother:--

We regret to say that we could not possibly find time to give second blessinqs to the large number of brethren and sisters mentioned in yours of the 23rd inst., durinq the coming conference. The Loqan Temple will re-open on the 12th of April, and it may be that Prest. Budge will be able to accomodate your people within the conference date, and we suggest that you write him on the subject.

Your brethren,

John R. Winder
Anthon H. Lund
On behalf of the First Presidency

P.S. There were no temple recomnends enclosed in your letter. Of course you understand it to be in order that temple recommends should be issued to each man and his wife or wives, and sent here for the endorsement of the President before presenting them at the temple.

If you had consulted us beforehand we should have advised not giving

Gospel Mysteries

recommends for second blessings to so many at the same time, as privacy and regard to this matter is strictly a required, and this you should charge them with, if the all come at one time especially.

(p. 153)
April lOth, 1909

Elder Henry H. Rolapp,
Ogden

Dear Brother:--

Referring to your favor of the 29th ult., containing enclosure in the shape of a copy of letter from Mr. Fred J. Kiesel to Mr. A. Plehn, Emperial German Consul at Denver, answering the Consul on the present statis of polygamy, we suggest that you use Mrs. Kiesel in the way indicated by you, that is, as a means of conveying to the German Consul the facts in relation to the stand taken by the Church on the question of polygamy.

In this connection we may remind you that we fought this question through the courts, maintaining our right under the Constitution to practice plural marriage as part of our religion, and that this was done until the court of last resort decided the anti-polygamy laws to be constitutional, and that since President Woodruff's manifesto of 1890, the Church has in no wise sanctioned the solemnization of plural marriages. But that while we have no direct testimony, we have reason to believe the Elders Taylor and Cowley fell [failed] to strictly observe the manifesto, and for that reason failed to appear at the Smoot hearing at Washington, and were therefore dropped from their position as members of the Quorum of Apostles; but it is our understanding that whatever they did was done in Mexico in the belief that the manifesto applied only to the United States.

We may add also that a consensus of the polygamist families in America has been taken on two different occasions, and a report of the same made to the government, going to show that they are fast dying out, and that it is only a question of time when they will cease to exist.

For your information we may say that Prest. Sergef. Ballif of the Swiss and German mission has been in correspondence with Senator Smoot with a view to the Senator's interesting himself in behalf of our Church in Germany, by way of getting the Secretary of State to take the matter up with the German Government with a view to the German Government's granting to our missionaries the same liberty accorded to other foreign missionaries. And anything you can say, that Mr. Kiesel, to the German consol at Denver May 8, and perhaps hasten favorable action. We suggest however that you do this yourself, as we do not wish to be put under obligations to Mr. Kiesel for obvious reasons.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

(p. 154)
April 16th 1909

Gospel Mysteries

Bro. John L. Nebeker:--

Herewith please receive deed, with accompanying papers, from Jacob D. Whitmer to Joseph F. Smith, conveying the Far West Temple site, together with the Whitmer farm. Also abstract of title to lots in Independence, known as lot 7, prospect place, an abstract of title to the north half of lot Six of Catherine Atkins subdivision; the houses on these lots occupy at present by J. A. McRay and R. B. Summerhase.

Yours &c., Geo. F. Gibbs, Secretary.

July 18, 1922.
St. George, Utah

Elder Geo. F. Richards,
Prest. Salt Lake Temple
47 E. South Temple Street.

Dear Bro. Richards:

I have thought a good deal about our conversation in the St. George Temple on the 4th inst. and there are some things which have come to my mind that I don't think I called your attention to on that occasion.

Soon after the dedication of the St. George Temple Prest. Brigham Young and Apostles Wilford Woodruff and Erastus Snow called some of the leading brethren of this part of the country and administered to us what was said to be the endowment as administered in the Kirtland Temple. At the same time Prest. Young explained to us that after their arrival in Nauvoo the Lord revealed to the Prophet Joseph Smith in a meeting held in the Prophet's brick store, the present endowment as subsequently administered in the Nauvoo Temple and other places where endowments were given until the completion of the St. George Temple.

That at that time it was thought that the endowment was to be administered in two degrees, the first degree to include the Aaronic Priesthood only and that when the second token of the Aaronic Priesthood was given the robe would be on the right shoulder and that when the applicant had received the higher or Melkesedic Priesthood the robe would be on the left shoulder.

Sometime after this meeting and during the month of March Elders Wilford Woodruff and Geo. Q. Cannon were appointed by Prest. Brigham Young to write the ceremonies of the endowment in their entirety.

Brigham Young J.R.

On the 11th of January 1877, Prest. Young announced in the Temple in the presence of the company who [were] receiving endowments that this was the first time that the endowments had been administered for the dead (of which there was any record) in this dispensation. Later at a council meeting held in the Temple when Prest. Young was present Apostle Erastus Snow asked the question how it was that the endowment was not administered by degrees as contemplated and Prest. Young answered that it might be at some time in the future.

Since we were together in the St. George Temple on July 4th, 1922 I have spent considerable time in trying to find minutes of the two meetings to which

I made reference but without success. I can't call to mind at the present time any person living who was present at either of these meetings so that I am giving you what was said according to my recollection and while I may not use the exact phrasiology I give it to you as my mind serves me and with this in view I can see how it is possible that the robe was placed on the right shoulder before ascending to the Terrestrial room to commence service under the Melkesedic Priesthood. [p. 158]

I have thought much upon this subject since we were together and I thought better that I submit them to you as I believe that I am the only man living today who was present during the winter of '77 until the 16th of April where Prest. Young spent most of his time giving instructions to the elders on this important subject.

I don't know if I relate[d] to you a circumstance that occurred in the Logan Temple in June 1884 when parties who came from Bear Lake to do work in the Temple, a woman among these people had been married previous to leaving Salt Lake City for Carson Valley in the spring of 1856, her husband subsequently went over the mountains into California where his remains were found a few days after just above Plaserville badly mutilated by the hogs who were very numerous around the mining camps at that time. She had 4 children to this man, she subsequently married again and had 4 children by the second marriage. She had come to the Temple for the purpose of being sealed to the second husband for time and eternity and having the 8 children adopted to them, the relatives of the first husband were opposed to this and came to the temple in force to see that Justice was done their kinsman. Prest. John Taylor called a High Council to try the case. It was shown by the evidence that the first husband's death had occurred through fowl play, that the coroners Jury had found that a bullet had penetrated one of the ribs, further evidence established the fact that the young man had been an exampilary Latter-Day Saint and that the children could not be taken out of their lineage except for cause, that the 4 children born before the first husband's death and the 4 that were born to the second marriage, as the second man knew he was marrying into another man's wife. The 8 children were to go to the first husband and that if she wanted to be sealed to the second husband for eternity she could do so and any children that comes to them after this such sealing she could belong to her and her second husband. As I remember the pill was too large for her to swallow and she was not sealed to her second husband.

From that time until the present children are not taken out of the lineage of their progenitors, in the St. George Temple, without just cause.

I felt impressed to write you as above indicated as a friendly communication and not an attempt to direct anything that the leaders of this Church have in view. With kind personal regards, your brother in the gospel,

/s/ David H. Cannon
Prest. St. George Temple

DC/MM

(p. 166)
St. George, Utah
August 28, 1926

To Whom It May Concern:

Gospel Mysteries

This is the certify that I was present in person in the St. George in the Spring of 1877 on the day the Prophet Brigham Young received the revelation that it requires as full and complete a set of ordinances for the salvation of the dead as it does for the living.

/s/. Brigham Jarvis

On this 28th day of August, 1926, personally appeared before me Brigham Jarvis, the signer of the above instrument and did declare that he did execute the same.

/s/ Linda Gates

My commission expires July 14th, 1929 Notory public,
Residing at St. George, Utah.

(This ends volume 3).
========== Volume 4, p. 1
Sunday Sept. 14, 1856.
Parowan Historical Record.
(p. 18)

Amasa M. Lyman speaking.

Why did we leave Missouri? Some say it was because the Devil would not let us stay or, what is the same thing, that the Lord was unable to prevent it. Those who say this, lose sight of the hand of the Lord. The Lord wanted us to leave, and permitted the Devils to go just so far with us. The Lord had commanded the Saints to gather to Missouri, and if he had then come out and told us to go to Illinois, we should have turned pale and been ready to apostatize. Why, we should say, the Lord told us to go to Missouri and now he tells us to go away again. One revelation is contrary to the other. Why did the Lord want us to leave Jackson County? It was because he could not build up his kingdom there--there was not room. Why were we driven from Nauvoo? For the same reason--the kingdom of God could not be built up there. "Bro. Amasa, do you think the saints will ever be driven from these valleys? I say, I do not think we shall. Why? Because of the very reason for which we were driven before. We are now in a place where we can build up the kingdom of God but we never were before. Could we ever have obtained a state government or an independent organization in Missouri, or Illinois? No, because such organizations already existed there. Here, no such organizations existed--here was room--a vacant place. We are the settlers here, we are the people, and the laws of the United States authorize or permit us to be organized as an independent state or government, which organization as I said before we could not receive in the states, because they were already organized."

(p. 2)
June 28th, 1928

Elder George F. Whitehead, Acting President,
St. George Temple

Dear Brother Whitehead:--
According to a recent ruling of the First Presidency and the Council of the Twelve, it will be unnecessary in the future for temple recommends issued to saints of record in the missions of the United States, Canada and Mexico, to bear the endorsement of the President of the Church or one of his

counselors.

You are therefore hereby authorized to honor such recommends when properly signed by the Branch President and the Mission President.

Temple recommend forms similar to those in use in the wards and stakes of the Church are being printed, and the various missions will be provided with them at an early date.
Sincerely your brother,

/s/ H. J. Grant
A. W. Ivans
C. W.. Nibley
First Presidency

(p. 8)
Cache Day, Historical Record, No. 12374R page 296.
24 January 1891. Excerpts from minutes.

"Apostle Teasdale: the Manifesto issued by the Presidency, is a settled fact as far as it goes. The Manifesto meant just what it said. There is no such thing as plural marriages among us now."

Ibid page 308, 24 April 1891.

Stake President Smith "in accordance with an order made at the last Priesthood meeting, candidates for the high priesthood are required to be presented to the high council for their action. We have a recommendation from Providence Ward, that of Hopkin J. Mathews."

(p. 10)

President's Office

(Salt Lake City, Utah, Aug. 29, 1888)

President M. W. Merrill,

Logan Temple.

Dear Brother:

At a meeting of the Council of the Apostles yesterday it was decided that the Presidency of our Temple should be separated from the Presidency of the Stake, lest if we should be attacked with a view of getting possession of our Temples an attempt should be made to show a connection between the Church and the Temple Association, because of the President of the Temple acting in a high Church capacity. This is the policy that is suggested by our attorneys as safe, and we have thought it best to adopt it. We understand that in consequence of your position you have not been able to appear but little in public, or to take any public action in your office for some time; but your name is presented, we suppose, at your Quarterly Conferences as First Counselor to Brother Card. It will be well hereafter to not have your name presented in this capacity; and in order that there may be no misapprehension upon the subject, the reason should be carefully explained to the priesthood, and as far as prudent to the conference. Of course, it will be well, in making the explanation in public, to have it done as carefully as possible.
With kind regards, I am, your brother,

Wilford Woodruff

(p. 17)

(Note: 27 February 1967 letter of Hervin Bunderson to Thomas G. Truet of the Historians Office regarding Joseph F. Smith's discourse to the Box Elder Stake Quarterly Conference in December of 1914. Brother Bunderson was the man who recorded the sermon and made the transcript and provided Truet with the copy of the text of the discourse.)

(p. 36)

August 6th, 1887

Elder Andrew Jenson,

Dear Brother:

The attention of the Twelve has been called to your number of the "Historical Record" for July, 1887, in which you published a list of the names of women who were sealed to the Propehet Joseph.

We do not question your good desires in making his name public, but we are lead to question the propriety of giving this publicity to them at the present time. And in accordance with the feelings of the Brethren, we address this letter to you upon the subject.

We do not think it a wise step to give these names to the world, at the present time, in the manner which you have done in this "Historical Record." Advantage may be taken of their publication and, in some instances, to the injury, perhaps, of families or relatives of those whose names are mentioned. There are too many persons living who are interested in these matters, and who may have reasons for not wishing any exposure of this character. We do not see that it will serve any good purpose, either, to make them public, and, therefore, we suggest that if it be your intention to give more names, it would be better we think, to refrain from doing so.

With kind regards,
Your brother, W. Woodruff

(p. 40)
August 16th, 1887

Elder B. F. Duffin

Dear Brother:

Your letter of Aug. 3rd. has been received. In reply thereto I would say that it will be alright for you to go to the Temple and attend to the work you wish to perform there, and then return to your field of labor. I expect we shall see Brother Brigham Young before very long.

Please keep me advised of what you are doing in your field. I heard that there was some difficulty with the Navajoes and that soldiers were taking an active part in the matter. All is well with us.

Your Brother in the Gospel,
Wilford Woodruff

(p. 43)
Sept. 2nd. 1887

Elder James H. Martineau
Logan

Dear Brother:

The Indian girl Viroqua Johnson concerning whose second anointings vou write to me, I think is a case that should be deferred for the present. You are at liberty to have her baptized for and have someone have Endowments for her; but at present I think it is improper for the ordinance of Second Anointing to be administered in her behalf.

With kind regards
Your Brother, Wilford Woodruff

(p. 45)
Sept. 9th 1887

Prest. M. W. Merrill
Logan Temple

Dear Brother:

Your communication of the 6th inst., asking questions respecting ordinances, has been received and considered.

You ask: Is it proper, under any circumstances, for persons to receive endowments the second time?

No, it is not proper, under any circumstances, to administer endowments twice to the same person.

You also asked; can a woman who has been anointed to her husband and afterwards leaves him to be sealed to another man, be anointed the second time--that is. to her second husband?

There is no necessity to answer this question until a case arises which may require an answer. We cannot anticipate all cases of this kind, and prefer to give no decision upon a question of this character until there is a necessity for it and all the circumstances connected with it are known.

With kind regards,
Your Brother,
Wilford Woodruff

(p. 47)
Sept. 19th, 1887

Elder J. H. Martineau
Logan, Utah

Gospel Mysteries

Dear Brother:

Your letter of the 14th inst., in which-you suqqest the propriety of Sister Adeline B. Benson, wife of Brother E. T. Benson, deceased, acting for the wife of Brother Joel H. Johnson, who is deceased, in receiving second anointing, has been received and considered.

I see no objection to Sister Benson acting in this capacity for Sister Johnson inasmuch as she is the latter's friend and Sister Johnson has none other kin who are in a position to receive this ordinance for her.

With kind regards. Your Brother,
Wilford Woodruff

(P. 54)
October 26th, 1887

Elder James H. Martineau
Logan

Dear Brother:

Your letter of the 18th inst. in which you express your wishes concerning an Indian girl who has been sealed to you receiving her second anointing, and also respecting her doing work for 7 or 8 of the early martyrs, unmarried women, and having them sealed to you, has been received.

I think it is better for you to defer the ordinance of second anointing for this indian girl who has been sealed to you since her death. It will be no loss to her for the present.

As to the martyrs of whom you speak, we see no impropriety in your having the ordinance of baptism attended to for them, especially if you know who they are; but before having them sealed to you, you should certainly have some knowledge of them and of your right to have them, as others may claim that they have a better right than you hereafter.

With kind regards,
Your Brother,
Wilford Woodruff

(p. 58)
1 November 1887

Bishop John Tingey
17th Ward, Salt Lake City.

Dear Brother:

You are hereby instructed to take one of your Seal you and Cilors, and go to the residence of Albert Carington and baptize him in his bath tub in his house, and confirm him into the Church of Jesus Christ of Latter-day Saints, and let that end all ceremonies with him. Do not ordain him to the Priesthood or bestow any other ordinance upon him. You will see the propriety of not saying anything regarding this.

Gospel Mysteries

Your Brother in the Gospel,
Wilford Woodruff

[The following are references from page 65 through 71 of this Volume regarding "recorded arrests of the Prophet Joseph Smith."]

H.C. 1:88-91, 91-96 (Time and Seasons V:549-552); 2:142-144; J.D. II:213, 362; HC II:502; HC III:63, 73, 188-207 (under dates of 31 October 1838, 1 November 1838, 10 November 1838). 207-320 (under dates of 11 November 1838, 9 April 1839); V:86, 145, 209, 212, 223-231, 307, 440, 445, 458, (1 July 1843 entry); VI:356-361, 403, 453, 461, 561, 618; IV:364-371 (2); VI:487, 491. It should be noted also that on 24 March 1832 he was tarred and feathered and laserated. The following references deal with the number of times the Prophet was arrested and tried, the numbers in parenthesis identify the number of times the author of the particular reference indicates that the Prophet underwent such incarceration: Improvement Era XXIII:575 (50); JD II:213 (47, George A. Smith); Millennial Star II:63 (15, August 1841 publication date); discourses of Brigham Young, p. 466 (46).

The Bibliography given for the following references is History of the Church, 6 volumes; Times and Seasons, 6 volumes; Contributors; Journal of Discourses; Discourses of Brigham Young; Improvement Era; Story of the Church, Davis, (Reorganite); Joseph Smith, Prophet Statesman, Durham; Joseph Smith the Prophet, Nibley; Joseph Smith the Prophet, Evans; Messenger and Advocate; Historical Record, Jenson; Millennial Star (index to the History of Joseph Smith); Life of Joseph Smith, Cannon; Joseph the Prophet, Chase; Wilford Woodruff, Cowley; Autobiography of Parley P. Pratt; History of Joseph Smith by his Mother; The Persecutors of Joseph Smith, Lundwall; Life of Joseph the Prophet, Tullage; (anti-Mormon books checked The Founder of Mormonism, Riley; Prophet of Palmyra, Greg; Mormon Prophet, Waite; No Man Knows My History, Broddie ("This book records court trials which may or may not be right. In checking with her references they are not where they are suppose to be or they are quoted out of context. None of the trials mentioned in this book was used."
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Volume 4 Continued:

INTERVIEW

With David Henry Cannon Jr. who, with others, first settled in what is now St. George. This has to do largely with the location of the St. George Temple. Said he--

"I am eighty-two years old tomorrow. I am the only living person, so far as I know, who heard and saw what I am about to relate. At the time of which we shall speak, I was a lad of 11 years, all-seeing and all-hearing, and drove a team hitched to a scraper.

"President Brigham Young had written to Robert Gardner, president of the stake high council, in this letter he expressed a wish that a Temple be built in St. George. Also, that Brother Gardner select a few leading brethren, and, as a group, visit sites where it might be best to build the Temple. This they did, visiting spots each thought might be best. They could not agree, and so informed President Young.

"President Young, arriving later, somewhat impatiently chidded them, and at the same time asking them to get into their wagons, or whatever else they had, and with him find a location (site).

"To the south they finally stopped.

"'But, Brother Young' protested the men, 'this land is boggy. After a storm and for several months of the year, no one can drive across the land with horses and wagons sinking way down. There is no place to build a foundation.'

"We will make a foundation,' said President Young.

"Later on, while plowing and scraping where the foundation was to be, my horse's leg broke through the ground into a spring of water. The brethren then wanted to move the foundation line 12 feet to the south, so that the spring of water would be on the outside of the temple.

"'Not so' replied President Young. 'We will wall it up and leave it here for some future use. But we cannot move the foundation. This spot was dedicated by the Nephites. They could not build it (the Temple) but we can and will build it for them.'

"To this very day the water from that very spring is running through a drain properly built.

"I make this statement of my own free will and choice, and without any fear or misgiving."

/s/ David Henry Cannon Jr.

ATTESTATION: We, the undersigned, found David Henry Cannon Jr., preparing beans to be canned. Also, his mind was clear and keen. During the entire interview, covering about 30 minutes, he never hesitated for an answer, and he never was once in doubt as to what he had seen and heard upon those memoriable occasions. He told us many other items, which we recorded this fourteenth day of October, 1942, but which we do not make a part of this signed statement. The following signatures and addresses are given.

L. Ernest Bramwell, 85 C St. Salt Lake City, Utah
Zilpha H. Bramwell, 85 C St. Salt Lake City
Richard S. McAllister, St. George Utah

(p. 96)
16 March, 1856.
From the Parawon Historical Record, p. 13.

"To day Elder J. H. Smith read the following letter at the fore noon meeting:--

"G.S.L. City, March 2, 1856.

To the presidents and the bishops in the counties of Iron and Washington. I write to inform you that the persons who can get their endowments must be those who pray, who pay their tithing from year to year; who live the lives of saints from day to day; setting good examples before their neighbors. Men and women, boys and girls over 16 years of age who are living the lives of saints,

believe in the plurality, do not speak evil of the authorities of the Church, and possess true integrity towards their friends, can come up after their spring crops are sown, and their case shall be attended to.

Brigham Young
Heber C. Kimba11
J. M. Grant

P.S. send us word 10 days before you send your company that we may have the rooms vacant for them.

(This letter was directed on the back "to be read in all the churches in Iron and Washington Counties." A copy of the foregoing letter was sent to Cedar, and another to Harmony.)

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Volume 5 (p. 7)
January 24th, 1888

President Angus M. Cannon,
Salt Lake Stake.

Dear Brother:--

Your letter in repyv to mine upon the subject of second anointings for Brother George Lufkin and Brother James Townsend, has been received and considered.

Whoever attends to the ordinances for Brother Townsend should certainly take his last wife to the Temple with them, so that she might receive the blessing as well as the deceased wife. Is Brother Georoe Lufkin the proper person, who is as worthy as he, who is nearer as heir to the Townsend Family than he is? If he is the proper party to represent Brother Townsend, under the circunstances you are at liberty to inform him that if he will get his recommendation properly signed, I will endorse it for him to receive his second anointing and to act for Brother Townsend, on condition, also, that he takes Brother Townsend's surviving wife with him.

Now, in relation to the other subject which you mention--the cases of worthy men and women who are aged who have not had their second anointings, and who, are waiting to have this privilege accorded to them, being counseled by, you not to know of aged men and women who are worthy to receive this ordinance, I would like you to forward their names to me for consideration; and these that we decide as proper persons to receive this ordinance can have their recommendations signed to that effect.

With kind regards,
I am Your Brother,
W. Woodruff.

(p. 12)
On February 7th, 1888

Mrs. E. J. D. Townsend,

Your letter of the 4th inst., describing your case in past relations and your wish concerning receiving your second anointings again, came duly to hand and has been considered. I think you should be permitted to have your second

anointings with your husband, Brother Townsend, and if a recommendation be forwarded to me, properly signed by your Bishop and the president of the stake, I will have it endorsed for you to receive that ordinance with your husband.

With kind regards, Your brother,
W. Woodruff.

(p. 16.)
Feb. 24th, 1888

Mrs. Eliza I. Jones
lOth Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak, and which you say you failed to attend to before the death of your husband, is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is alright. If there are any of his children who were not born in the covenant and they are dead, a living child, or children can officiate for them in being sealed to their parents.

You ask a question whether a sister can be sealed to her first husband, who never heard the gospel, if she has embraced it and has married and sealed to another.

We you not consider it safe for a woman in the Church to be sealed to a man who died before receiving the gospel.

With kind regards,
Your brother,
W. Woodruff.

(p. 23)
9 March 1888

Arthur Eutroppe, esq.,
East Portland. Or.

Dear Brother:

Your favors of Feb. 23rd to Elder H. S. Eldrege [sic] have been handed to me for reply.

In answer to your inquiry with regard to your standing in the Church, I will say that it is the universal rule that all of our members should be re-baptized and re-confirmed when they reach Zion. This requirement has been observed by the President of the Church, and all its officers and members and would be required of you on your rival, if you desire, as I presume you would, to be considered in full fellowship. When these ordinances are attended to, you are recognized as a member of The Church of Jesus Christ an equal heir with all your brethren and sisters, according to your faithfulness, to all its blessings, gifts, and promises.

Regarding a position I can say but little as you do not say in your letters

what you are accustomed to do when on land. Business and trade generally is expected to be good this season in Salt Lake City, and it is probable that all industrial men will find employment. But if a person comes to Utah solely for the purpose of finding lucrative employment he is apt to be disappointed, as the condition of affairs is such, owing to the government suits to escheat the property of the Church, that values are unsettled, and business retarded, but if you come as a Latter-day Saint, desirous of serving God and of keeping his commandments you will here find a people who have likings, objects and desires with yourself.

With kind regards,

Yours in the Gospel
Geo. Reynolds, Sec.

(p. 24)
March 8th, 1888

Elder Brigham Young.

Dear Brother:

Sister Zina D. H. Young has written to me concerning two of your father's deceased wives receiving their second anointings. She desires to officiate for them, to which I have consented. As you are the heir, some arrangements should be made by yourself and her for some person to act in your father's stead in this ordinance. She will probably try to see you. If you can communicate with her and let her know where you can be found, no doubt she will appreciate it.

With kind regards,
Your Brother.
W. Woodruff.

(p. 27)
Marcb 29th, 1888

Prest. M. W. Merrill,
Logan Temple.

Dear Brother:

Brother Byman O. Littlefield has applied to me for the ordinance of second anointing for himself and his wives, whom he represents as 8 in number. Brother Littlefield is one of Zion's Camp and I think that he is entitled to this sacred ordinance. You will, therefore, please administer it to him and his living wife or wives, and to them also on behalf of his deceased wife.

With kind regards,
Your Brother, W. Woodruff

(p. 31)
April 18th, 1888

Mr. John E. Rogerson
Mancos

Dear Brother:

In your favor lately received by me you asked, in substance, the following question: Has the President of the stake or his Counselors the authority to confirm on a man who has been cut off the Church and is afterwards rebaptized, all his former blessings, ordinations and sealings; or is this authority vested only in the President of the Church or the Twelve Apostles?

In reply I will say that the keys of this authority are vested in one man only at a time of the earth, but when it is deemed proper to confer such blessings on a repentant man who has been received again into the Church by baptism, he who holds the keys can authorize anyone possessing the apostleship or High Priesthood to reconfer the blessings, sealings, endowments and priesthood [upon] the man formerly possessed and enjoyed. Should the man have held the Office of a Seventy it is deemed more consistent, with good order, that one of the Twelve or a President of the Seventies officiate when his priesthood is reconfirmed upon him. If the man has been guilty of any gross infraction of the laws of God it is not deemed desirable to re-impose too many responsibilities on him until he has proven his worthiness by his work and conversation, and then by permission of the General Authorities of the Church.

With kind regards, I am
Your Brother,
Wilford Woodruff

(p. 33)
April 23rd, 1888

President M. W. Merrill
Logan Temple

Dear Brother:

Brother Lyman 0. Littlefield's wife was the widdow of Bro. Luman Heath, a faithful elder in the Church, who died many years aqo. She was sealed to her husband in the Nauvoo Temple and at that time acted as proxy for a deceased wife of Brother Heath's. Bro. Littlefield has applied to me to have the privilege granted to officiate for Bro. Luman Heath, that he and his deceased wife and sister Littlefield should receive their second anointing. You are hereby authorized to administer this ordinance to Bro. Littlefield for Bro. Heath, and to his wife, who is Bro. Heath's wife for eternity, for the sister Heath who is dead, and for herself.

With kind regards,
I remain your brother
Wilford Woodruff

(p. 37)
April 30th, 1888

Elder H. F. McCune,
Clerk of the High Council,
Nephi, Juab Co.

Dear Brother:

You asked me a question upon the subject of witnesses in cases of adultery in "80th par. 42nd sec. of the Doctrine and Covenants, to the effect that "every word shall be established . . . by two witnesses of the Church," and state that in the case which you have had before your Council there was only positive evidence given by the woman, but speak of other circumstantial evidence against the men sufficient to convince the Council that he is guilty, and someone seems to be in doubt as to whether this is sufficient.

Who shall be termed a witness in a case of Adultery? Must a person have seen the guilty parties in the act of adultery in order to be a witness? If so, it can easily be imagined how few convictions could be obtained. But if one of the parties confess and acknowledges his or her guilt, and then is corroborative evidence of so clear a character as to remove all doubt of the truth of the acknowledgement it should be sufficient to warrant the High Council in declaring the charge sustain. Of course, the denial of the other party is entitled to wait. It ought to receive careful consideration, and in the absence of other proof the denial of one offsets, in a measure, the confession of the other, and in such a case we are not justified in deciding that the guilt of the parties have been established. If, however, the evidence corroborative of the guilt is sufficient to convince all just persons that the sin of adultery has been committed, then the Council is justified in rendering such a decision, and no one should refuse to sustain him on mere technical grounds.

With kind regards,
Your Brother
Wilford Woodruff

(p. 41)

President's office Salt Lake City, Utah
May 22, 1888

Bishop S.A. Woolley,
19th Ward, Salt Lake City,

Dear Brother: . . .

You asked whether a person who has once been married in the Endowment House or Temple, and is left a widow or a widower, commits adultery by marrying again when the ceremony is performed by a justice of the peace or a civil officer.

There is a manifest impropriety, which every Latter-day Saint who has had his or her endowments should perceive, in such a person going to a civil officer to have a ceremony of marriage performed. The fact that such a person does so is in evidence that he or she is falling away, because if in good standing a recommendation could be obtained for the temple, where the ceremony could be performed, should be performed according to the order which God has instituted. But a person marrying under such circumstances does not commit adultery.

You ask some other questions concerning how many living wives a man must have to fulfi11 the law.

When a man, according to the revelation, married a wife under the hold order which God has revealed and then marries another in the same way, he enters into the new and everlasting covenant, and so far as he has gone he has obeyed

the law. I know of no requirement which makes it necessary for a man to have three living wives at a time . . .

With kind regards,
I remain,
Your Brother,
W. Woodruff.

(p. 44)
May 25th, 1888

Elder C. O. Card
Alberta

Dear Brother:

Your very encouraging favor of April 30th reached me at Manti where I had gone with a few other brethren to privately dedicate the Temple before the public ceremonies took place, from which we were debarred by circumstances which you will understand. Those, however, who did have the privilege of being present declared that no such outpouring of the Spirit of the Lord and extent of spiritual manifestations have occurred since the dedication of the Kirtland Temple. While the eyes and ears of all were not open to see and to hear these things to the extent that were some of their brethren and sisters, yet all testify that the Divine Spirit of love, joy and peace was poured out upon them in rich abundance, and that it was one of the most delightful and happy experiences of their whole life . . .

Your brother in the Gospel.

Wilford Woodruff.

(p. 201)

TEMPLES, PROPHECY ON

Alaska to be site of future, dedicatory prayer offered by Elder Heber Meeks, June 6, 1928, dedicating Alaska for missionary work.

ERA May 1953, page 325

Japan to have, prophecied by Elder Matthew Cowley, 17 July 1949, still file under temples. From journal of Harrison Ted Price.

Europe McKay David 0., states that the burn temple is only first of several temples to be built in Europe, Deseret News, April 3, 1953, page A1 and A9.

Morelos Mexico site for future temple. Land purchased at Morelos in 1899. Dedicated as refuge and gathering place for Saints, where temple should be built. Historical record #2474 page 1. Morelos Wd.

Thousands wi11 be built. Brigham Young. Journal History 1856: June 22, page 4.

Hundreds will be built. Brigham Young JD 10:254.

Thousands will be built. Brigham Young JD 3:372.

Gospel Mysteries

Temples will be built as fast as the work for the dead requires. Brigham Young, JD 2:138.

Temples other will be erected, Prest. Joseph F. Smith, Liahona Vol. 12:352.

Europe temples to dot Europe, Prest. Joseph F. Smith. Conference Report October 1920, page 90 also Der Stern 1906, page 332.

America Temples will be built, at various points, from North to South. Charles W. Penrose, April 5, 1918, Liahona, Vol 15:787.

Temples with groves and fish ponds on the roof. Brigham Young. JD 1:133. West of the Mississippi, Temple to be built, voted by congregation and presidency of Church at Nashville, Iowa, J.H. 23 Aug. 1840

Jackson County, Independence site dedicated, 3 Aug. 1831, Times and Seasons 5 p. 450.

Adam-Ondi-Ahman--site dedicated by Brigham Young, journal of H.C. Kimball.

Winter Quarters, Iowa Temple dedicated by B.Y. J.H. Jan 29, 1847, p. 7.

Temple of Ezekial to be built before the coming of Christ. H.C. Vol. 5, p. 337, Joseph Smith.

Vancouver Canada J.H. 15 July 1846, p. 1. Brigham Young.

California. J.H. 15 July 1846, p. 1, ibid.

California, J.H. 7 Aug., 1847, p. 10.

(p. 202)

Swedish: Manuscript History of the Swedish M|ssion, 8.Sept. 1955.

Odgen J.H. 15 May 1921. Site inspected by First Presidency.

Oakley, Idaho--residence tell of a Temple Hill where a temple is to be built in the future. It is about 2 miles north of the town, just west of the highway between Oakley and Burley--a small flat top hill.

Kentucky Temple in the future in Kentucky. Joseph F. Smith letter book 27 Aug. 1908, letter written to Mr. W. G. Lisenbee in Pansy, Kentucky. Signed by First Presidency.

Far West Missouri

Walnut Grove, Knox County, Illinois, Temple site dedicated by Prophet Joseph Smith Jr. See history of Knox County, Illinois.

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Volume 8: (p. 2)

Pres. (David H.) Cannon gave instruction in regard to Adam offering signs at the altar. Adam does not offer signs at the altar in the Telestial room.

He did not want any innovations in the endowments. Spoke of President (Brigham) Young coming to him in vision and giving him important information

Gospel Mysteries

in relation to his duties.

St. George Temple Minutes, p. 129
CR/100/#1 Church Archives Vault 1950-1974 ----------
Vol 8:16,17
The First Presidency of the
Church of Jesus Christ of Latter-day Saints
P.O. Box B
Salt Lake City, Utah
August 31, 1894

Elder Lorenzo Snow,

Prest. Salt Lake Temple.

Dear Brother:--

As a result of the conference of the brethren engaged as ordinance workers in the several Temples, held at Salt Lake Temple, some time ago, the following slight corrections have been adopted by us, which you will please note:

In the creation on the fifth day a grammatical error occurs. The word "their" is used instead of "its"; the word their, therefore, is changed to its. In the lecture the words "next room" are used in the Terrestrial room when that same room is referred to; the words "the next" therefore have been changed to "this", as the appropriate form.

In the placing of the girdle, it should be placed on the outside of the apron strings.

In the ceremonies at the veil, the practice has been to use the words, "this man Adam," while in the Logan Temple the words, "this man, representing Adam", are used. It was decided to drop the words, "this man representing," and say "Adam, &c."

The word "christian," referred to in the lecture, in connection with name, is dropped and the word "given" is substituted.

The words "and some have to go away on business," which occur at the end of the lecture, were expunged.

The words, "new name," were substituted for the pronoun "it," to avoid ambiguity, where it reads in the lecture, "You must (p. 2) remember "it", that is, your new name.

The people, when being put under covenant, should signify their assent by bowing and saying, "yes".

It was left optional with the Temple President to use persons as witnesses who were receiving endowments or to use workers as such.

The words "that my tongue be torn from its roots in my mouth," were substituted for "from the roof of my mouth."

In giving the sign and token of the Aaronic Priesthood that Salt Lake Temple use the word, "index", meaning the fore-finger. It was decided to use the words, "fore finger," instead of "index finger," the latter being more easily understood.

It has been the practice to mark the shirt, but we think this unnecessary as it is not strictly a part of the Temple clothing. The marking of the garment should be done in the washing room and not at the veil; and the greatest care should be taken to see that no person is permitted to leave that room wearing an unmarked garment. In the Salt Lake Temple the practice in the Garden is for the couple at the altar to remain kneeling while the covenant relating to the first token of the Aaronic Priesthood is being administered, while the practice in the other Temples is for the couple to arise. The reason given by the Salt Lake Temple for not arising is that the couple would have to

descend three steps, and as a matter of convenience they were permitted to remain on their knees. It was decided that the couples should rise.

Your Brethren,

/s/ Wilford Woodruff
/s/ Geo. Q. Cannon
/s/ Jos. F. Smith

Historical Department. 1950-1974 Church Archives Vault. CR/100/14/#2/Vol 8:16, 17.

(p. 22)

State of Utah
County of Salt Lake
ss

BATHSHEBA W. SMITH, being first duly sworn, says that she is over eighty-two years of age; and that she is in feeble health and unable to travel to Washington, D.C., to appear as a witness in the investigation in the matter of Senator Reed Smoot.

Affiant further says that she is, and ever since 1877 has been a member of the Church of Jesus Christ of Latter-day Saints; that in January of the year 1844 she took her endowments at the City of Nauvoo, in the state of Illinois, under the immediate direction of the Prophet Joseph Smith Jr., that she has ever since been familiar with the endowment ceremonies, and since the opening of the Salt Lake Temple in 1893 has officiated therein.

Affiant further says that the endowment ceremonies are the same now as they were when she first took her endownents in 1844, and that there has never been any change in them; that there is not now and never has been any oath, covenant or obligation in or connected with the taking of said endowments to avenge the blood of the prophets on this nation, or on any other nation, or on the inhabitants of the earth, and that there is no prayer in said ceremonies to have the blood of the Prophets avenged on this nation or any other nation.

/s/ Bathsheba W. Smith

Subscribed and sworn to before me this fourth day of January, 1905.
/s/ James Jack [sealed]
Notary Public.
My Commission expires, Oct. 6th, 1905. (p. 25)

(p. 26)

Holiness to the Lord
St. George Temple
P. 0. Box 186

St. George, Utah Oct. 21, 1916

President Joseph F. Smith and Counsellors,
67 East South Temple St.
Salt Lake City, Utah

Dear Brethren,

Gospel Mysteries

An article was published in the Deseret Evening News, Saturday, 14th inst. under the heading of 'GENEALOGY' 'Duncan McAllister released Salt Lake, appointed St. George,' The article contains several errors which, for historical purposes, should, in my opinion, be corrected, as such statements, in the Church newspaper, are likely to be considered reliable.

It is therein stated that 'Duncan McAllister was appointed chief recorder of the St. George Temple, by President David H. Cannon.' while the fact is, as you are aware, he was appointed to that office by the First Presidency of the Church.

The second error is wherein it is stated "The St. George Temple was opened under the presidency of John D. T. McAllister.' The fact is well known to you that this templ was opened under the direction of President Brigham Young. The 9th of January, 1877, was the first occasion on which baptisms for the dead were performed in the St. George Temple, and on the 11th of that month, the first endowments for the dead in this dispensation, as announced by President Young, were administered. President Young was with us much of the time that winter, and the April, 1877, Conference of the Church was held in St. George. On the 8th of that month, President Brigham Young appointed Apostle Wilford Woodruff president of the St. George Temple, which position he occupied until June 26th, 1884, when President John Taylor appointed and set apart Elder John D. T. McAllister to preside therein.

Joseph W. McAllister was called to labor as a recorder in the St. George Temple, by President Wilford Woodruff, on Nov. 5th 1883. He is a nephew of John D. T. McAllister, and an excellent penman, but has not been chief recorder, and he (p. 2) continued in that office until called to occupy a similar position in the Manti Temple. Elder James G. Bleak was then appointed chief recorder, and acted in that capacity until released, by Pres't Lorenzo Snow and Counsellors, 26 March, 1900. Since that time the position of chief recorder in the St. George Temple has been vacant, until the First Presidency of the Churchappointed Elder D. M. McAllister, and instructed him to commence his labors in that office immediately after the October Conference; he has now assumed the duties of that calling. (p. 27)

"The Lecture," which is given in the Temple from time to time, as circumstances require, was first delivered by President Young in this Temple. It was written down as he spoke it, and was subsequently revised by him. The ordinances were written by Presidents Wilford Woodruff and George Q. Cannon, under the direction of President Young and, when completed, he said 'Now you have before you an ensample to carry on the endowments in all the Temples, until the coming of the Son of Man.'

I have written the above not to be captious, but that the facts might be made known, and the published errors corrected.

With kindest regards for each of you, I am

Your brother in the Gospel,

/s/ David H. Cannon

Historical Department. 1950-1974. Church Archives Vault. Microfilm of original typescript of Lauritz G. Petersen. CR/100/14/#2/Vol 8:26

Gave instruction to give nothing but the proper wording when washing, anointing, etc. Pres. Young once said that Free Masonary is the corruption of

Gospel Mysteries

the keys and powers of the Holy Priesthood. So would these Endowments be changed if we were not particular about the proper wording of these ceremonies. Instructed the recorders to be careful, for a great responsibility rested upon them.

St George Temple
Monday, 3 September 1888
Pres. McAllister

Historical Department. 1950-1974. Church Archives Vault. CR/100/14/#2/Vol 8:34

Our young people come here to be married to be husband and wife through all eternity taking upon them covenants to observe all the laws, rites and ceremonies pertaining to the Holy order of matrimony, this is the way God has established, and the ceremony that seals one wife to a man seals other wives. And when a man takes a wife they enter this sacred order and covenant to observe all the rites in this. The man covenants to take more wives, the woman covenants to do the part of Sarah and gives her consent for him to take more wives. Hoped the young people would understand these things. A covenant not kept is a covenant broken. When we enter that covenant we must continue in it. Still there is no one here who will say you shall take more wives, that is left entirely with yourselves. Said we ought to express ourselves freely upon these things here for no one dare say any thing about them on the outside of this house. You take upon yourselves covenants to not speak outside of what takes place here. It is a grand thing to have a little common sense to guide us in these things.

St. George Minute Book, pp. 102-103
4 October 1888 James G. Bleak

Historical Department. 1950--1974. Church Archives Vault. CR/100/14/#2/Vol 8:35 K9361R

THE GENEALOGICAL SOCIETY
OF
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
107 SOUTH MAIN STREET
SALT LAKE CITY, UTAH 84111

July 11, 1966

Memorandum to: H. Dale Goodwin
RE: Proposed Policies on Family Group Records Involving Colored Blood.

Dear Brother Goodwin:

References made to your memorandum of May 13, 1966 requesting instruction as to how to handle records involving colored blood. Since these same questions may be pertinent to the Record Tabulation Program I am sending a carbon copy of this to George Fudge for his information.

The Genealogical Society has set up procedures for recording persons who are colored blood. The problem involves the means whereby we can be informed when persons are of colored blood. The following statement from President

McKay is pertinent;

> President McKay, when visiting the South Africa Mission, met with the president of the mission and the Elders, at which time there was some some discussion regarding the negro question and the President announced on that occasion that every man need not be required to prove that his lineage was free from negro strain, 'especially when there is no evidence of his having negro blood in his veins.' Said he, 'I should much rather make a mistake in one case and if it be found afterward, suspend his activity in the priesthood, than to deprive 10 worthy men of this blessing.' He then recommended that from that time on the African people be treated the same as they are treated in other places, that unless there is evidence of negro blood a man need not be compelled to prove that he has none in his veins."

In the interest of all parties concerned, it appears to me that we should maintain a special file those persons having colored blood when we have knowledge of such. To my knowledge there are only three ways by which we may know if a person has colored blood: One is by patriarchal blessing, another by revelation and a third where it is revealed by a person or in a genealogy of that person.

(p. 37)

St. George Temple Minute Book, K9361R pp. 180-181, 21 February 1889

President Cannon

Remembered when the Nauvoo Temple was near completion, the saints look forward with fond anticipation to the time when they could go forth and do a work for their dead; but many were driven from Nauvoo before their anticipations could be realized and some of the last company, who did go through never got further than the Terrestrial Room. Remember when men and women were baptized in the Missouri River, men for women and women for men, but they were told that this was wrong and that men should be baptized for men and women for women which they did, in a Temple, in a font resting upon 12 wooden oxen, afterhich changed to stone oxen. In those days people flocked to the House of God by thousands to do a work for their dead.

(p..42)

St. George Temple Minute Book, K9361R, pp. 242-243, 6 June 1889

Elder William Carter

Joseph Smith as Mayor and the City Council passed an ordinance, declaring the 'Nauvoo Expositor' a nuisance as it published lies about and liabled the 'Mormons;' where upon the Mayor gave orders to have the nuisance abated. Previous to this a certain lawyer Humphries in Michigan had taken a sledge hammer and broken the press of a paper that had published a liable against him and was judged to be justified in doing so; he (John Lytle) told the Prophet that he had a sledge hammer, and Joseph told him to use it on the press of the 'Expositor' and break it up. Told Jesse Harmon, who was Captain of Police and I, a policeman under him to go quietly and demolish the press and not a hair of our heads would be harmed.

We went with other policeman Jesse and I went in and I took the sledge

hammer and broke up the press as I was told to do. We were all arrested, together with the Prophet and his brother Hyrum, but afterwards were all released on bail, except for the Prophet and his brother Hyrum. Thus fulfilling the words of Joseph that not a hair of our heads would be harmed.

We told Hyrum to tell the Prophet that the boys would stand by them and see them through, but Joseph told us all to go home and the next we heard Joseph and Hyrum was killed.

(p. 43)

St. George Temple Minute Book, K9368R, p. 28, 8 November 1899.

James Bleak

The word was given to President Brigham Young by the Prophet Joseph Smith, that the keys of the endowments for the dead would be given to him. This House was got ready under his immediate direction. The earnest desire of the President of this Temple and also of the brethren and sisters who labor here, is, that the saints would come and fill this House.

(p. 45)

St. George Minute Book, K9368R, p. 45, 11 January 1900.

Charles Smith

Bro. Charles Smith said it had always been a source of great pleasure to him that he lived to see the Prophet Joseph Smith.

Speaker arrived in Hauvoo in 1843, at the same time there were landed about 500 Saints. Then, he saw the Prophet the first time, and Brother Joseph said he would speak to the saints the next day; he did so. He instructed us how to make a living. He drew [the] speaker['s] soul out in love towards him. An electric thrill went through a person when he shook hands with them. You could sit and look at that man for hours and never get tired and not a man was there but what would have laid down his life for him.

Elder George Woodward was requested to say a few words: He was born and raised in the State of New Jersey and there he saw the Prophet for the first time. The Prophet was then on his [way] to see the President of the United States to get redress for grievances of the saints. He was preaching at a meeting upon astronomy and told where God resided. It was very interesting. Said that he Joined the Church; went to Nauvoo and became well acquainted with the Prophet. Charles Ivins lived in a part of the Prophet's house and he, the speaker, being hired to Brother Ivan's saw a good deal of the Prophet. Thought a good deal of him. When the Prophet was arrested and taken to Carthage, he went with him and returned to Nauvoo. The next time he saw him as a corspe. Related a number of incidents in connection with the life of Joseph Smith and Brigham Young. Said Joseph Smith had once started to come to the Rocky Mountains to find a home for the saints, free from persecution from their enemies, but returned because his friends said that he was deserting him and Joseph said if his life was not worth anything to his friends, it was not worth anything to him.

(p. 46)

St. George Temple Minute Book, K936AR, p. 47, 11 January 1900.

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Elder James Bleak Elder James G. Bleak dwelt upon the opening scenes of this Temple when our beloved President Young was carried by his brethren through this holy house, going from room to room speaking words of comfort and at times reproof to the people and then of the organization of this work for the dead--The Endowments which were for the first time imparted to the people in this dispensation for the dead on the 11 day of January, 1877. After speaking a short time, he called for those to arise to their feet who had received their blessings in the Kirtland Temple. None arose. Now all those who had received their blessings in the Nauvoo Temple. Five males and four females arose. Then all who had received endowments in the Salt Lake Endowment House or other places where endowments were given. Twenty-two males and thirty-two females arose. Now all who have received their endowments in this temple. Thirteen males and eighteen females arose to their feet.

(p. 47)

St. George Temple Minute Book, K9368R, p. 51, 25 January 1900.

President Cannon

President Cannon said it was gratifying to receive these kind acknowledgements. Felt glad to be here in this Temple. It is a God-blessed place to be. President Brigham Young and Geo. A. Smith took the first shovelful of earth out of the foundation for this Temple to be built upon. After this Temple was completed and Prest. Young was organizing the Endowments, he could see the anxiety on the countenance of President Young that everything should be done properly. Every part of this building was set apart and made holy.

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St. George Temple Minute Book, K9368R, p. 106, 19 November 1900.

President David Cannon

When a person is taking a part it is not the province of one going through the House, to correct him.

(p. 49)

St. George Temple Minute Book, K9368R, p. 129, 5 March, 1901.

President David Cannon

Gave instructions in regard to Adam offering signs at the altar. Adam does not offer signs at the altar in the Telestial Room.

He did not want any innovations in the endowments. Spoke of Prest. Young coming to him in vision and giving him important information in relation to his duty; visiting him three times in one night.

(p. 50)

St. George Temple Minute Book, K9368R, p. 143, 23 May 1901.

Gospel Mysteries

President Cannon

President David H. Cannon said he wished to talk to us this morning. When a person is anointed, the towel should not be taken to wipe off the oil from the face or the hands or any portion of the body. Oil should not be used too profusely by the workers and should not be wiped off. There are probably some who do not understand this correctly. If they did they would not do it. It must not be done. Speaker wanted to say this to the people. When people come here to be baptized for their health who have not been endowed, they should be gotten out before the ceremonies commence.

No persons here should see or hear these ceremonies without they are going through, nor should they be allowed to remain in the room.

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St. George Temple Minute Book, K9368R, p. 169, 18 Sept. 1901.

President Cannon.

Prest. Brigham Young left St. George on 16 April 1877 for Salt Lake City and on the 17 April Prest. Younq blessed me and set me apart to do sealings-adoptions, 2 Anointings and all work in this holy Temple. This was done in Bellvieu at the house of Brother Jacob Gates. I rejoice in this work and hope the time is not far distant when the temple will be filled with saints laboring for their dead. Be attentive and calm; see and hear what is done and said. Keep a record of what you do.

(p. 52)

St. George Temple Minute Book, K9368R, p. 201, 28 February 1902.

President David Cannon

President David H. Cannon said to all present, You are welcome to the house of the Lord this morning. I desire to say something to you that is very important to all the saints: Prest. Cannon read a letter that he wrote to the First Presidency and also one in answer to his, to the effect that persons, who have had endowments and afterwards wish to be married for time only must go to a temple to be married or they will violate the law of chastity and the children born to such parents will not be in the covenant.

(p. 53)

St. George Temple Minute Book,.K9368R, p. 202, 7 March 1902.

President Cannon

President Cannon said I wish to talk to you about the habit we have acquired as ordinance workers in this temple. I was coming into the house a few mornings ago at the same time a brother and his wife entered. The doorkeeper told them to take off their shoes. I felt that he should have said the same words to me. I am no better than the people who come here, neither are the rest of you brethren and sisters who labor here. We should take off our shoes before entering this house for it is a holy Place. This is the Lord's House. He said to Moses when Moses drew near to Him on the Mount:

Gospel Mysteries

Moses, 'take off thy shoes for the ground whereon thou stands is holy.' I say brethren and sisters take off your shoes for this is a holy House.

(p. 54)

St. George Temple Minute Book, K9368R, p. 205, 19 March 1902

Prest. David Cannon

Prest. Cannon wished to say a few words: He had instructed the Doorkeeper of this temple to see that all persons take shoes off from their feet-They must conform to this rule. I was pressed about this, my brethren and sisters, as the "House of God" is a House of Order. This is required in all the other temples.

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Prest. Cannon read a letter from the First Presidency which he received this morning in regard to Temple labor and wished all present to hear it and also the rulings it contained.

St. George Temple Minute Book, p. 230, 18 July 1902.

(p. 56)

St. George Temple Minute Book, K9368R. p. 261, 19 December 1902

Prest. David Cannon

Prest. Cannon said I expect you people think I am cross: I want those who work in the wash-rooms to follow the text given you and allow no person to cloth themselves. To do so is wrong and it must not be allowed. If you want to make changes I must be consulted as the Presidency of the Church holds me responsible.

(p. 57)

St. George Temple Minute Book, K9368R, p. 263, 26 December 1902

Prest. David H. Cannon

Prest Cannon wanted to talk to the workers: When we come to the vail, a list of names is generally prepared or one for each vail. I want Peter, James and John to call up to the vail the first name of the list given to each one of them, then hand it to the sister and let her call the next; while she is going through another can be called and so on until all on the papers are through. This is the Lord's House and as such is a house of order. We are responsible for all that we do. We should be united as the heart of one.

(p. 58)

St. George Temple Minute Book, K9368R, p. 287, 12 May 1903

Gospel Mysteries

Prest. Cannon

I have a pair of garments here that the Presidency of the Church have had arranged for the saints and all must conform to the same and the brethren and sisters who are engaged in the washrooms should see that the garments there are the proper ones for the saints.

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St. George Temple Minute Book, K9368R, p. 315, 26 October 1903

Prest. David Cannon

Prest. Cannon said washing and anointing the sick is not a temple ordinance.

(p. 65)

St. George Temple Minute Book, K9368R, p. 398, 25 Jan. 1905

Prest. Cannon said we should seek to do our own work for our immediate relatives when we are able so to do. If we engage proxies, let them labor for those not so closely related to us. Our relatives in the other world will ask, why we did not the work for them; by this we shall certainly be confronted. It is a fact that while we represent the dead, they have, at times, manifested themselves to his knowledge, in this temple.

(p. 84)

St. George Temple Minute Book, K9368R, p. 38, 10 February 1911

President Cannon said, A new order has been issued concerning recommends. No recommend dated earlier than Aug. 1910 will be received here, and all come to this Temple after 1 Jan. 1911 must have new recommends of the new kind. The Doorkeeper here is to place his name and date of its being received upon each recommend, which is only good for 6 months.

The Doorkeeper is responsible for the carrying out of this requirement and no one should feel offended when he strives to faithfully perform his encumbant duty, but all service here should be given patiently, kindly.

(p. 85)

St. George Temple Minute Book, K9369, pp. 41-42, 24 February 1911

President David Cannon

Carried diligently the name today that the dead may be properly endowed for you are responsible for this--the dead are responsible for its acceptance or rejection. At the close of the day, we should know that we are right. People are endowed but once, and, if severed from the Church, and are allowed to reenter the blessings, including endowment, before conferred may also, if worthy, we re-confirmed upon such person.

(p. 91)

St. George Temple Minute Book, K9369R, p. 91, 7 December 1911

President Cannon read letter received 6 November 1896 from the Presidency of the Church in regard to apparel to be worn in the temple by those being endowed. This does not apply, he said, to Prayer Circles of the Brethren. There must be no innovation of these things from the instructions herein given, except it come through the proper source. He also spoke in relation to taking our shoes from our feet before entering the temple. A habit is obtaining contrary to this and it is not right. He read a letter from Presidency of the Church in regard to the same and said, none but aged or sick persons are exempt from obedience to this given rule; But who will be the judge"? The Doorkeeper must be the judge. Speaker did not wish to assume the role of grumbler, but let us do as we should and rejoice in the contemplation and reception of blessings that are ours united to enjoy.

(p. 93)

St. George Temple Minute Book, K9369R, p. 93, 14 December 1911

President Cannon said, if the sisters find it necessary to wear shoes while going through endowments, they should put moccasins on over their shoes. This is the order of this temple and we are not controlled by Salt Lake Temple. We cannot judge as to what should be done in either temple. His experience would back up a statement. This temple has the original of these endowments which was given by President Brigham Young and we have not nor will we change anything thereof unless dictated by the President of the Church.

(p. 94)

St. George Temple Minute Book, K9369R, p. 99, 10 January 1912

President Cannon spoke concerning shoes worn while receiving endowments. He said, put your moccasins on over your shoes. This is the word from the Authorities. A sample of this was given by President Young; he wore his moccasins over his shoes when receiving endowments for deceased and we should follow his example.

Baptisms cannot be administered by persons standing out of the water. Innovations must not creep in, in any manner of thing. Speaker said, "it is my business to see that right is maintained here no matter what is done elsewhere. If what is done is done right, they, the dead and we can pass to our exaltations, otherwise not."

(p. 95)

St. George Temple Minute Book, K9369R, p. 102, 19 January 1912

President Cannon remarked that yesterday in the prayer circle held by the brethren a question arose as to the requirements made by the Doctrine and Covenants of the Recorder at the baptismal font. I hold the right in this temple to decide that matter and President Joseph F. Smith has the right to reverse my conclusions on this or any other point whatever.

He read of Doctrine and CoVenants, Sec, 127, sixth verse and from 128 Section regarding the duties of the Recorder at the baptismal font and said,

The Lord has never given a revelation to his people that the terms thereof could not be carried out in the spirit thereof. The witnesses to the baptisms in this temple faced the east end of the font. The candidate for that ordinance is brought by the baptisor with his face toward the witnesses and is placed under the water eastward--the baptisor standing between the applicant and the Recorder makes it impossible for the Recorder to see that the applicant is completely immersed. The Recorder however should distinctly call the calls in the hearing of the Administrator and see the person or proxie answering thereto. See that the person baptising repeats the name without variation. The witnesses should be satisfied that the person is totally immersed; then in confirmation the name given should be distinctly heard by the Recorder and he records the baptism and confirmation of the said person--the name of the person administering in each ordinance--the names of witnesses and his own name as Recorder are attached. This President Cannon said is the plain duty of the Recorder and constitutes the eye and ear witness of Recorder at the Baptismal Font.

(p. 98)

St. George Temple Minute Book, K9369R, p. 112

Prest. Cannon said regarding those persons about to be operated upon by physicians and desire to be prayed for in the temple; we pray for the sick giving names but we cannot designate especially the ailment in each individual case.

(p. 99)

St. George Temple Minute Book, K9369R, p. 138, 27 June, 1912

President Cannon wished to speak on Authority. He said, we have what is required to do work here. It having been delegated to us by proper Authority. Outside of this house we have none only in common with any other Elder. He gave illustration of some in the office of Apostle--they having been deprived of the right to do sealing anywhere except any temple, unless especially authorized but if delegated to do any special work, we have authority to do that work, but when that work is done, that authority ceases. No one in this house can do except that which they have been authorized to do and that they can do without the laying on of hands. A person may have as much Priesthood as one having authority to do sealings except being duly authorized to seal, but if the later has not been conferred, there exists no power to seal.

An Elder may organize a Church of Christ if necessity requires it. But a person who understands the order of the Church of Christ there will be no question on these points.

End of volume 8.

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Volume 9 (p. 11)

[This is a xerox of "Phebe Turton Webster Lapworth's Record Book Of the Dead." p. 140 of that record:]

(p. 12) SECOND ANOINTINGS

William Lapworth 5 Novr 1810 Mancetta, Warwick, Eng.
Ann Cooper Lapworth (dead) 1807 Annie E. Smith. Ratcliff, Lan Eng. 19 Dec

Gospel Mysteries

1853.

Mary Hobson Lapworth (dead) 14 May 1790 Annie E. Smith Bowling, York, Eng. 12 May 1884.

Anointed 12th Novr 1879. John D. T. McAllister, D. H. Cannon Jas G. Bleak. John Webster (dead), Francis Webster, acting.

Phebe Turton Webster, 29 Jan'y 1820. Bilston, Stafford, Eng.

Anointed 23 April 1890. John D. T. McAllister, Wm. Fawcett, James G. Bleak.

End of Volume 9.

Volume 10

(p 70)

TEMPLES

David 0. McKay, 17 Jan. 1955 Pesega, Samoa. Microfilm reel 15, in Archives section.

I think I heard your spokesman say something about a temple, or was I mistaken? Well, when I see what you have accomplished since I was here thirty-four years ago. I am pretty sure that sometime in the near future somewhere in the South Seas, convenient to you, there may be a temple. And this much too, I will tell you, on this sacred occasion, the time has arrived in the history of the Church when temples will be taken to the people so that faithful members of the Church may receive all the blessings of the Church and remain in their own environment to complete family 1ives, to be associated with those whom they love and without sacrificing their life's savings to go to the House of the Lord and receive all of the blessings that any other member of the Church may have.

Salt Lake Temple
Salt Lake City, Utah

February 15, 1927

Pres. St. George Temple
St. George, Utah

Dear Brother:

We have the Temple ordinances written into the books for the Presidents of Temples and are preparing the Part books and will get them to you in the near future, or at conference time.
At request of President Grant we have already adopted some of the changes decided upon, and it will be in order for you to do the same.
In sealing for the dead whether one or both be dead, omit the kissing. Omit from the prayer in the circles all reference to avenging the blood of the Prophets.

Omit from the ordinance and lecture all reference to retribution. This last change can be made with a day' s
notice to those taking the parts that contain such reference.
This letter is written with the approval of the Presidency.

Sincerely your brother,

/s/ Geo. F. Richards

Historical Department, 1950-1974; Church Archives Vault--CR/100/14/#2. This was from a xerox of the original letter signed by George F. Richards.

June 16, 1969

TO: PRESIDENTS OF STAKES, BISHOPS OF WARDS AND PRESIDENTS OF MISSIONS

Dear Brethren:

Under date of March 17, 1969 we issued a circular letter concerning the wearing of garments by men in military service. The enclosed letter will supersede this and all other previous instructions on this subject.

We ask that you immediately return to us and not copy for circulation or other purposes our letter of March 17.

We ask that you handle the enclosed letter on the confidential basis which the subject matter deserves.

Sincerely your brethren,

/s/ David O. McKay
/s/ Hugh B. Brown
/s/ N. Eldon Tanner

Historical Department. 1950-1974. Church archives Vault. From a xerox of the original letter. CR/100/14/#2.

FILE NAME:GAINSPIR.DOC

IMPORTANCE OF GAINING THE SPIRIT

1. Journal History, February 23, 1847, Church Archives; Manuscript History of Brigham Young, Watson, 1844-1847, pp. 528-530, Feb. 23, 1847; Juvenile Instructor, Vol 18:283-84, Sept. 15, 1883.

Tuesday, February 23. Pres. Young met with the brethren of the Twelve in the Historian's Office. Pres. Young related the following dream:

While sick and asleep about noon-day of the 17th inst. I dreamed that I went to see Joseph. He looked perfectly natural, sitting with his feet on the lower round of his chair. I took hold of his right hand and kissed him many times and said to him 'Why is it that we cannot be together as we used to be? You have been from us a long time, and we want your society, and I do not like to be separated from you.'

Gospel Mysteries

Joseph rising from his chair and looking at me with his usual earnest, expressive and pleasing countenance said, 'It is all right.' I replied, 'I do not like to be away from you.'

Joseph said, 'It is all right; we cannot be together yet; we shall be by and by; but you will have to do without me awhile, and then we shall be together again.'

I said, 'Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the priesthood to us. The brethren have a great anxiety to understand the law of adoption or sealing principles; and if you have a word of counsel for me I should be glad to receive it.'

Joseph stepped toward me, and looking very earnestly, yet pleasantly said, 'Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them their hearts will be ready to receive it. They can tell the spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the spirit of the Lord, they will go right. Be sure to tell the people to keep the spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion.'

Joseph then showed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. Joseph again said. 'Tell the people to be sure to keep the spirit of the Lord and follow it, and it will lead them just right.'

2. Deseret News Weekly 53:642-43; Pres. Wilford Woodruff; Monday, October 19, 1896; Address given to the Weber Stake Conference, Ogden, Utah.

One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth. * * *

Brigham Young also visited me after his death. One occasion he and Brother Heber C. Kimball came in a splendid chariot, with fine white horses, and accompanied me to a conference that I was going to attend. When I got there I asked Brother Brigham if he would take charge of the conference. "No," he said, "I have done my work here. I have come to see what you are doing and what you are teaching the people." And he told me what Joseph Smith had taught him in Winter Quarters to teach the people to get the Spirit of God. You cannot build up the Kingdom of God without that."

3. Church News, May 5, 1973, p. 3; Pres. Harold B. Lee; An address given to the Young Adults at Long Beach, Calif., April 29, 1973.

These are things I would have you remember now---How precious it is to have the Spirit of the Lord, and what a terrible thing it is to lose the Spirit of the Lord through sinning. But thanks to God for the miracle of forgiveness

that comes after sincere and true repentance. Now let's face it. All of us have done something that we ought not to have done, or we have neglected to do things we should have done, and all of us then have made mistakes and every one of us needs to repent.
The old devil would have you believe that if you made one mistake now, why don't you just keep on making mistakes. That's Satan trying to tell you there's no chance to come back. But if you'll turn your face towards the rising sun, and start a new day, that's repentance and that means turning from the thing you have done wrong and never going back again thereto.
The most important of all the commandments of God is that one that you're having the most difficulty keeping today. If it's one of dishonesty, if it's one of unchastity, if it's one of falsifying, not telling the truth, today is the day for you to work on that until you've been abel to conquer that weakness. Then you start on the next one that's the most difficult for you to keep. That's the way to sanctify yourselves by keeping the commandments of God.

FILE NAME:IDEN_HG.DOC

STATEMENTS CONCERNING THE POSSIBLE IDENTITY OF THE HOLY GHOST

1. TPJS, p. 190, Joseph Smith, August 16, 1841.

Everlasting covenant was made between three personages before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and God the third, the witness or Testator.---MSS.

2. Comments made by Joseph Smith, 27 August 1843, and recorded in "Scriptural Items" of Franklin D. Richards, Church Archives; as quoted in The Words of Joseph Smith, p. 245, by Ehat/Cook, 1980 ed.

Joseph also said that the Holy Ghost is now in a state of Probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has.

3. TPJS, pp. 349-50, 361; April 6, 1844; T&S 5:617.

I thank God that I have got this old book; but I thank him more for the gift of the Holy Ghost. I have got the oldest book in the world; but I (also) have the oldest book in my heart, even the gift of the Holy Ghost. (349)

But I am learned, and know more than all the world put together. The Holy Ghost does, anyhow, and He is within me, and comprehends more than all the world: and I will associate myself with Him. (350)

You don't know me; you never knew my heart. No man knows my history. I cannot tell it: I shall never undertake it. I don't blame anyone for not believing my history. If I had not experienced what I have, I could not have believed it myself. (361)

Gospel Mysteries

4. D&C 135:3,5; June 27, 1844; H.C. 6:612

3. Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.
5. The testators are now dead, and their testament is in force.

5. Life of Heber C. Kimball, 9th ed., 1979, p. 322, (1st ed. 1888).

Had not Joseph said many times---are not men now living who heard him say: "Would to God, brethren, I could tell you who I am! Would to God I could tell you what I know! But you would call it blasphemy, and there are men upon this stand who would want to take my life.

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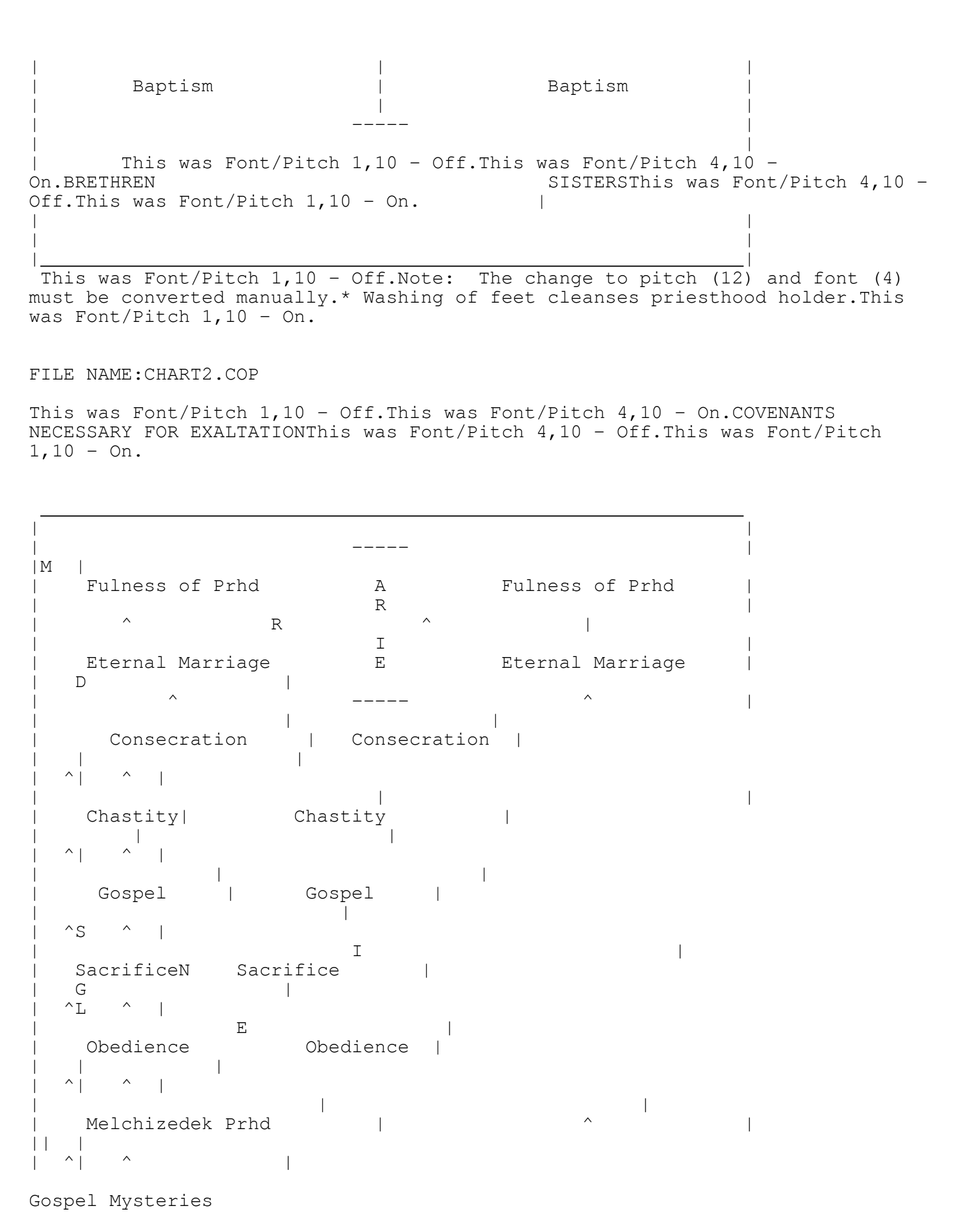

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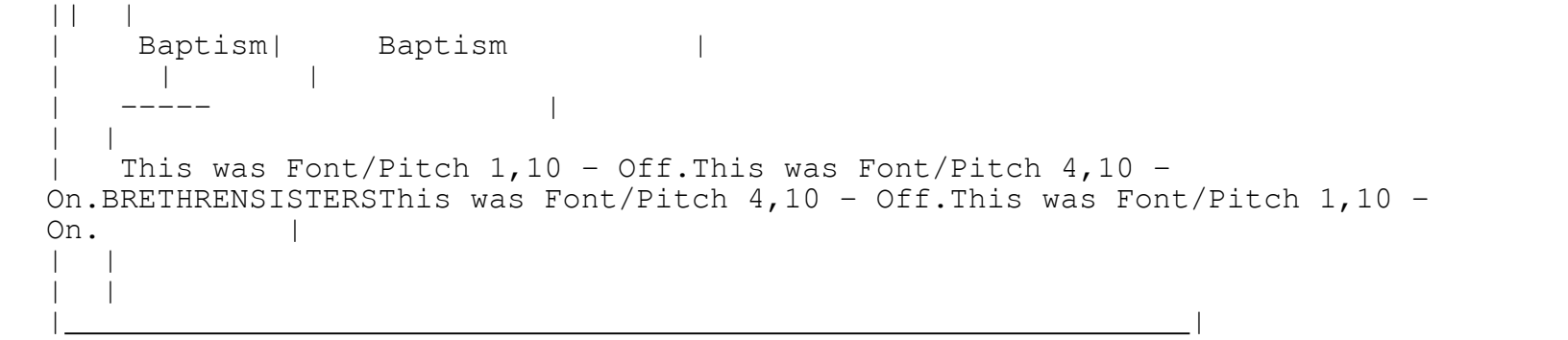
Gospel Mysteries



CHAPTER XXXVI.

1 At that time the Lord appeared unto Jacob saying, Arise, go to Bethel and remain there, and make there an altar tot he Lord who appeareth unto thee, who delivered thee and all thy sons from affliction.

2 And Jacob rose up with his sons and all belonging to him, and they went and came to Bethel according to the word of the Lord.

3 And Jacob was ninety-nine years old when he went up to Bethel, and Jacob and his sons and all the people that were with him, remained in Bethel in Luz, and he there built an altar to the Lord who appeared unto him, and Jacob and his sons remained in Bethel six months.

4 At that time died Deborah the daughter of Uz, the nurse of Rebecca, who had been with Jacob; and Jacob buried her beneath Bethel under an oak that was there.

5 And Rebecca the daughter of Bethuel, the mother of Jacob, also died at that time in Hebron, the same is Kireath-arba, and she was buried in the cave of Machpelah which Abraham had bought from the children of Heth.

6 And the life of Rebecca was one hundred and thirty-three years, and she died and when Jacob heard that his mother Rebecca was dead he wept bitterly for his mother, and made a great mourning for her, and for Deborah her nurse beneath the oak, and he called the name of that place Allon-bachuth.

7 And Laban the Syrian died in those days, for God smote him because he transgressed the covenant that existed between him and Jacob.

8 And Jacob was a hundred years old when the Lord appeared unto him, and blessed him and called his name Israel, and Rachel the wife of Jacob conceived in those days.

9 And at that time Jacob and all belonging to him journeyed from Bethel to go to his father's house, to Hebron.

10 And whilst they were going on the road, and there was yet but a little way to come to Ephrath, Rachel bare a son and she had hard labor and she died.

11 And Jacob buried her in the way to Ephrath, which is Bethlehem, and he set a pillar upon her grave, which is there unto this day; and the days of Rachel were forty-five years and she died.

12 And Jacob called the name of his son that was born to him, which Rachel bare unto him, Benjamin, for he was born to him in the land on the right hand.

13 And it was after the death of Rachel, that Jacob pitched his tent in the tent of her handmaid Bilhah.

14 And Reuben was jealous for his mother Leah on account of this, and he was filled with anger, and he rose up in his anger and went and entered the tent of Bilhah and he thence removed his father's bed.

15 At that time the portion of birthright, together with the kingly and priestly offices, was removed from the sons of Reuben, for he had profaned his father's bed, and the birthright was given unto Joseph, the kingly office to Judah, and the priesthood unto Levi, because Reuben had defiled his father's

bed.
16 And these are the generations of Jacob who were born to him in Padanaram, and the sons of Jacob were twelve.
17 The sons of Leah were Reuben the first born, and Simeon, Levi, Judah, Issachar, Zebulun, and their sister Dinah; and the sons of Rachel were Joseph and Benjamin.
18 The sons of Zilpah, Leah's handmaid, were Gad and Asher, and the sons of Bilhah, Rachel's handmaid, were Dan and Naphtali; these are the sons of Jacob which were born to him in Padan-aram.
19 And Jacob and his sons and all belonging to him journeyed and came to Mamre, which is Kireath-arba, that is in Hebron, where Abraham and Isaac sojourned, and Jacob with his sons and all belonging to him, dwelt with his father in Hebron.
20 And his brother Esau and his sons, and all belonging to him went to the land of Seir and dwelt there, and had possessions in the land of Seir, and the children of Esau were fruitful and multiplied exceedingly in the land of Seir.
21 And these are the generations of Esau that were born to him in the land of Canaan, and the sons of Esau were five.
22 And Adah bare to Esau his first born Eliphaz, and she also bare to him Reuel, and Ahlibamah bare to him Jeush, Yaalam and Korah.
23 These are the children of Esau who were born to him in the land of Canaan; and the sons of Eliphaz the son of Esau were Teman, Omar, Zepho, Gatam, Kenaz and Amalex, and the sons of Reuel were Nachath, Zerach, Shamah and Mizzah.
24 And the sons of Jeush were Timnah, Alvah, Jetheth; and the sons of Yaalam were Alah, Phinor and Kenaz.
25 And the sons of Korah were teman, Mibzar, Magdiel and Eram; these are the families of the sons of Esau according to their dukedoms in the land of Seir.
26 And these are the names of the sons of Seir the Horite, inhabitants of the land of Seir, Lotan, Shobal, Zibeon, Anah, Dishan, Ezer and Dishon, being seven sons.
27 And the children of Lotan were Hori, Heman and their sister Timna, that is Timna who came to Jacob and his sons, and they would not give ear to her, and she went and became a concubine to Eliphaz the son of Esau, and she bare to him Amalek.
28 And the sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam, and the sons of Zibeon were Ajah, and Anah, this was that Anah who found the Yemim in the wilderness when he fed the asses of Zibeon his father.
29 And whilst he was feeding his father's asses he led them to the wilderness at different times to feed them.
30 And there was a day that he brought them to one of the deserts on the sea shore, opposite the wilderness of the people, and whilst he was feeding them, behold a very heavy storm came from the other side of the sea and rested upon the asses that were feeding there, and they all stood still.
31 And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the asses were, and they placed themselves there.
32 And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the keephas, with tails behind them from between their shoulders reaching down to the earth, like the tails of the ducheephath, and these animals came and mounted and rode upon these asses, and led them away, and they went away unto this day.
33 And one of these animals approached Anah and smote him with his tail, and then fled from that place.
34 And when he saw this work he was exceedingly afraid of his life, and he fled and escaped to the city.
35 And he related to his sons and brothers all that had happened to him, and many men went to seek the asses but could not find them, and Anah and his

brothers went no more to that place from that day following, for they were greatly afraid of their lives.
36 And the children of Anah the son of Seir, were Dishon and his sister Ahlibamah, and the children of Dishon were Hemdan, Eshban, Ithran and Cheran, and the children of Ezer were Bilhan, Zaavan and Akan, and the children of Dishon were Uz and Aran.
37 These are the families of the children of Seir the Horite, according to their dukedoms in the land of Seir.
38 And Esau and his children dwelt in the land of Seir the Horite, the inhabitant of the land, and they had possessions in it and were fruitful and multiplied exceedingly, and Jacob and his children and all belonging to them, dwelt with their father Isaac in the land of Canaan, as the Lord had commanded Abraham their father.

CHAPTER XXXVII.

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CHAPTER XXXVII.

1 And in the one hundred and fifth year of the life of Jacob, that is the ninth year of Jacob's dwelling with his children in the land of Canaan, he came from Padan-aram.
2 And in those days Jacob journeyed with his children from Hebron, and they went and returned to the city of Shechem, they and all belonging to them, and they dwelt there, for the children of Jacob obtained good and fat pasture land for their cattle in the city of Shechem, the city of Shechem having then bee rebuilt, and there were in it about three hundred men and women.
3 And Jacob and his children and all belonging to him dwelt in the part of the field which Jacob had bought from Hamor the father of Shechem, when he came from Padan-aram before Simeon and Levi had smitten the city.
4 And all those kings of the Canaanites and Amorites that surrounded the city of Shechem, heard that the sons of Jacob had again come to Shechem and dwelt there.
5 And they said, Shall the sons of Jacob the Hebrew again come to the city and dwell therein, after that they have smitten its inhabitants and driven them out? shall they now return and also drive out those who are dwelling in the city or slay them?
6 And all the kings of Canaan again assembled, and they came together to make war with Jacob and his sons.
7 And Jashub king of Tapnach sent also to all his neighboring kings, to Elan king of Gaash, and to Ihuri king of Shiloh, and to Parathon king of Chazar, and to Susi king of Sarton, and to Laban king of Beth-ho-ran, and to Shabir king of Othnaymah, saying,
8 Come up to me and assist me, and let us smite Jacob the Hebrew and his sons, and all belonging to him, for they are again come to Shechem to possess it and to slay its inhabitants as before.
9 And all these kings assembled together and came with all their camps, a people exceedingly plentiful like the sand upon the sea shore, and they were all opposite to Tapnach.
10 And Jashub king of Tapnach went forth to them with all his army, and he encamped with them opposite to Tapnach without the city, and all these kings they divided into seven divisions, being seven camps against the sons of Jacob.
11 And they sent a declaration to Jacob and his son, saying, Come you all forth to us that we may have an interview together in the plain, and revenge the cause of the men of Shechem whom you slew in their city, and you will now again return to the city of Shechem and dwell therein, and slay its inhabitants as before.
12 And the sons of Jacob heard this and their anger was kindled exceedingly

at the words of the kings of Canaan, and ten of the sons of Jacob hastened and rose up, and each of them girt on his weapons of war; and there were one hundred and two of their servants with them equipped in battle array.
13 And all these men, the sons of Jacob with their servants, went toward these kings, and Jacob their father was with them, and they all stood upon the heap of Shechem.
14 And Jacob prayed to the Lord for his sons, and he spread forth his hands to the Lord, and he said, O God, thou art an Almighty God, thou art our father, thou didst form us and we are the works of thine hands; I pray thee deliver my sons through thy mercy from the hand of their enemies, who are this day coming to fight with them, and save them from their hand, for in thy hand is power and might, to save the few from the many.
15 And give unto my sons, thy servants, strength of heart and might to fight with their enemies, to subdue them, and make their enemies fall before them, and let not my sons and their servants die through the hands of the children of Canaan.
16 But if it seemeth good in thine eyes to take away the lives of my sons and their servants, take them in thy great mercy through the hands of thy ministers, that they may not perish this day by the hands of the kings of the Amorites.
17 And when Jacob ceased praying to the Lord the earth shook from its place, and the sun darkened, and all these kings were terrified and a great consternation seized them.
18 And the Lord hearkened to the prayer of Jacob, and the Lord impressed the hearts of all the kings and their hosts with the terror and awe of the sons of Jacob.
19 For the Lord caused them to hear the voice of chariots, and the voice of mighty horses form the sons of Jacob, and the voice of a great army accompanying them.
20 And these kings were seized with great terror at the sons of Jacob, and whilst they were standing in their quarters, behold the sons of Jacob advanced upon them, with one hundred and twelve men, with a great and tremendous shouting.
21 And when the kings saw the sons of Jacob advancing toward them, they were still more panic struck, and they were inclined to retreat from before the sons of Jacob as at first, and not to fight with them.
22 But they did not retreat, saying, It would be a disgrace to us thus twice to retreat from before the Hebrews.
23 And the sons of Jacob came near and advanced against all these kings and their armies, and they saw, and behold it was a very mighty people, numerous as the sand of the sea.
24 And the sons of Jacob called unto the Lord and said, Help us O Lord, help us and answer us, for we trust in thee, and let us not die by the hands of these uncircumcised men, who this day have come against us.
25 And the sons of Jacob girt on their weapons of war, and they took in their hands each man his shield and his javelin, and they approached to battle.
26 And Judah, the son of Jacob, ran first before his brethren, and ten of his servants with him, and he went toward these kings.
27 And Jashub, king of Tapnach, also came forth first with his army before Judah, and Judah saw Jashub and his army coming toward him, and Judah's wrath was kindled, and his anger burned within him, and he approached to battle in which Judah ventured his life.
28 And Jashub and all his army were advancing toward Judah, and he was riding upon a very strong and powerful horse, and Jashub was a very valiant man, and covered with iron and brass from head to foot.
29 And whilst he was upon the horse, he shot arrows with both hands from before and behind, as was his manner in all his battles, and he never missed the place to which he aimed his arrows.

30 And when Jashub came to fight with Judah, and was darting many arrows against Judah, the Lord bound the hand of Jashub, and all the arrows that he shot rebounded upon his own men.
31 And notwithstanding this, Jashub kept advancing toward Judah, to challenge him with the arrows, but the distance between them was about thirty cubits, and when Judah saw Jashub darting forth his arrows against him, he ran to him with his wrath-ex-cited might.
32 And Judah took up a large stone from the ground, and its weight was sixty shekels, and Judah ran toward Jashub, and with the stone struck him on his shield, that Jashub was stunned with the blow, and fell off from his horse to the ground.
33 And the shield burst asunder out of the hand of Jashub, and through the force of the blow sprang to the distance of about fifteen cubits, and the shield fell before the second camp.
34 And the kings that came with Jashub saw at a distance the strength of Judah, the son of Jacob, and what he had done to Jashub, and they were terribly afraid of Judah.
35 And they assembled near Jashub's camp, seeing his confusion, and Judah drew his sword and smote forty-two men of the camp of Jashub, and the whole of Jashub's camp fled before Judah, and no man stood against him, and they left Jashub and fled from him, and Jashub was still prostrate upon the ground.
36 And Jashub seeing that all the men of his camp had fled from him, hastened and rose up with terror against Judah, and stood upon his legs opposite Judah.
37 And Jashub had a single combat with Judah, placing shield toward shield, and Hashub's men all fled, for they were greatly afraid of Judah.
38 And Jashub took his spear in his hand to strike Judah upon his head, but Judah had quickly placed his shield to his head against Jashub's spear, so that the shield of Judah received the blow from Jashub's spear, and the shield was split in two.
39 And when Judah saw that his shield was split, he hastily drew his sword and smote Jashub at his angles, and cut off his feet that Jashub fell upon the ground, and the spear fell from his hand.
40 And Judah hastily picked up Jashub's spear, with which he severed his head and cast it next to his feet.
41 And when the sons of Jacob saw what Judah had done to Jashub, they all ran into the ranks of the other kings, and the sons of Jacob fought with the army of Jashub, and the armies of all the kings that were there.
42 And the sons of Jacob caused fifteen thousand of their men to fall, and they smote them as if smiting at gourds, and the rest fled for their lives.
43 And Judah was still standing by the body of Jashub, and stripped Jashub of his coat of mail.
44 And Judah also took off the iron and brass that was bout Jashub, and behold nine men of the captains of Jashub came along to fight against Judah.
45 And Judah hastened and took up a stone from the ground, and with it smote one of them upon the head, and his skull was fractured, and the body also fell from the horse to the ground.
46 And the eight captains that remained, seeing the strength of Judah, were greatly afraid and they fled, and Judah with his ten men pursued them, and they overtook them and slew them.
47 And the sons of Jacob were still smiting the armies of the kings, and they slew many of them, but those kings daringly kept their stand with their captains, and did not retreat from their places, and they exclaimed against those of their armies that fled from before the sons of Jacob, but none would listen to them, for they were afraid of their lives lest they should die.
48 And all the sons of Jacob, after having smitten the armies of the kings, returned and came before Judah, and Judah was till slaying the eight captains of Jashub, and stripping off their garments.
49 And Levi saw Elon, king of Gaash, advancing toward him, with his fourteen

captains to smite him, but Levi did not know it for certain.
50 And Elon with his captains approached nearer, and Levi looked back and saw that battle was given him in the rear, and Levi ran with twelve of his servants, and they went and slew Elon and his captains with the edge of the sword.

CHAPTER XXXVIII.

1 And Ihuri king of Shiloh came up to assist Elon, and he approached Jacob, when Jacob drew his bow that was in his hand and with an arrow struck Ihuri which caused his death.
2 And when Ihuri king of Shiloh was dead, the four remaining kings fled from their station with the rest of the captains, and they endeavored to retreat, saying, We have no more strength with the Hebrews after their having killed the three kings and their captains who were more powerful than we are.
3 And when the sons of Jacob saw that the remaining kings had removed from their station, they pursued them, and Jacob also came from the heap of Shechem from the place where he was standing, and they went after the kings and they approached them with their servants.
4 And the kings and the captains with the rest of their armies, seeing that the sons of Jacob approached them, were afraid of their lives and fled till they reached the city of Chazar.
5 And the sons of Jacob pursued them to the gate of the city of Chazar, and they smote a great smiting amongst the kings and their armies, about four thousand men, and whilst they were smiting the army of the kings, Jacob was occupied with his bow confining himself to smiting the kings, and he slew them all.
6 And he slew Parathon king of Chazar at the gate of the city of Chazar, and he afterward smote Susi king of Sarton, and Laban king of Bethchorin, and Shabir king of Machnaymah, and he slew them all with arrows, an arrow to each of them, and they died.
7 And the sons of Jacob seeing that all the kings were dead and that they were broken up and retreating, continued to carry on the battle with the armies of the kings opposite the gate of Chazar, and they still smote about four hundred of their men.
8 And three men of the servants of Jacob fell in that battle, and when Judah saw that three of his servants had died, it grieved him greatly, and his anger burned within him against the Amorites.
9 And all the men that remained of the armies of the kings were greatly afraid of their lives, and they ran and broke the gate of the walls of the city of Chazar, and they all entered the city for safety.
10 And they concealed themselves in the midst of the city of Chazar, for the city of Chazar was very large and extensive, and when all these armies had entered the city, the sons of Jacob ran after them to the city.
11 And four mighty men, experienced in battle, went forth from the city and stood against the entrance of the city, with drawn swords and spears in their hands, and they placed themselves opposite the sons of Jacob, and would not suffer them to enter the city.
12 And Naphtali ran and came between them and with his sword smote two of them, and cut off their heads at one stroke.
13 And he turned to the other two, and behold they had fled, and he pursued them, overtook them, smote them and slew them.
14 And the sons of Jacob came to the city and saw, and behold there was another wall to the city, and they sought for the gate of the wall and could not find it, and Judah sprang upon the top of the wall, and Simeon and Levi followed him, and they all three descended from the wall into the city.
15 And Simeon and Levi slew all the men who ran for safety into the city, and also the inhabitants of the city with their wives and little ones, they slew

with the edge of the sword, and the cries of the city ascended up to heaven.
16 And Dan and Naphtali sprang upon the wall to see what caused the noise of lamentation, for the sons of Jacob felt anxious about their brothers, and they heard the inhabitants of the city speaking with weeping and supplications, saying, Take all hat we possess in the city and go away, only do not put us to death.
17 And when Judah, Simeon, and Levi had ceased smiting the inhabitants of the city, they ascended the wall and called to Dan and Naphtali, who were upon the wall, and to the rest of their brothers, and Simeon and Levi informed them of the entrance into the city, and all the sons of Jacob came to fetch the spoil.
18 And the sons of Jacob took the spoil of the city of Chazar, the flocks and herds, and the property, and they took all that could be captured, and went away that day from the city.
19 And on the next day the sons of Jacob went to Sarton, for they heard that the men of Sarton who had remained in the city were assembling to fight with them for having slain their king, and Sarton was a very high and fortified city, and it had a deep rampart surrounding the city.
20 And the pillar of the rampart was about fifty cubits and its breadth forty cubits, and there was no place for a man to enter the city on account of the rampart, and the sons of Jacob saw the rampart of the city, and they sought an entrance in it but could not find it.
21 For the entrance to the city was at the rear, and every man that wished to come into the city came by that road and went around the whole city, and he afterwards entered the city.
22 And the sons of Jacob seeing they could no find the way into the city, their anger was kindled greatly, and the inhabitants of the city seeing that the sons of Jacob were coming to them were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.
23 And the inhabitants of the city of Sarton could not go out toward the sons of Jacob after having assembled in the city to fight against them, lest they might thereby get into the city, but when they saw that they were coming toward them, they were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.
24 So the inhabitants of Sarton speedily took away the bridge of the road of the city, from its place, before the sons of Jacob came, and they brought it into the city.
25 And the sons of Jacob came and sought the way into the city, and could not find it, and the inhabitants of the city went up to the top of the wall, and saw, and behold the sons of Jacob were seeking an entrance into the city.
26 And the inhabitants of the city reproached the sons of Jacob from the top of the wall, and they cursed them, and the sons of Jacob heard the reproaches, and they were greatly incensed, and their anger burned within them.
27 And the sons of Jacob were provoked at them, and they all rose and sprang over the rampart with the force of their strength, and through their might passed the forty cubits' breadth of the rampart.
28 And when they had passed the rampart they stood under the wall of the city, and they found all the gates of the city enclosed with iron doors.
29 And the sons of Jacob came near to break open the doors of the gates of the city, and the inhabitants did not let them, for from the top of the wall they were casting stones and arrows upon them.
30 And the number of the people that were upon the wall was about four hundred men, and when the sons of Jacob saw that the men of the city would not let them open the gates of the city, they sprang and ascended the top of the wall, and Judah went up first to the east part of the city.
31 And Gad and Asher went up after him to the west corner of the city, and Simeon and Levi to the north, and Dan and Reuben to the south.
32 And the men who were on the top of the wall, the inhabitants of the city, seeing that the sons of Jacob were coming up to them, they all fled from the

wall, descended into the city, and concealed themselves in the midst of the city.
33 And Issachar and Naphtali that remained under the wall approached and broke the gates of the city, and kindled a fire at the gates of the city, that the iron melted, and all the sons of Jacob came into the city, they and all their men, and they fought with the inhabitants of the city of Sarton, and smote them with the edge of the sword, and no man stood up before them.
34 And about two hundred men fled from the city, and they all went and hid themselves in a certain tower in the city, and Judah pursued them to the tower and he broke down the tower, which fell upon the men, and they all died.
35 And the sons of Jacob went up the road of the roof of that tower, and they saw, and behold there was another strong and high tower at a distance in the city, and the top of it reached to heaven, and the sons of Jacob hastened and descended, and went with all their men to that tower, and found it filled with about three hundred men, women and little ones.
36 And the sons of Jacob smote a great smiting amongst those men in the tower and they ran away and fled from them.
37 And Simeon and Levi pursued them, when twelve mighty and valiant men came out to them from the place where they had concealed themselves.
38 And those twelve men maintained a strong battle against Simeon and Levi, and Simeon and Levi could not prevail over them, and those valiant men broke the shields of Simeon and Levi, and one of them struck at Levi's head with his sword, when Levi hastily placed his hand to his head, for he was afraid of the sword, and the sword struck Levi's hand, and it wanted but little to the hand of Levi being cut off.
39 And Levi seized the sword of the valiant man in his hand, and took it forcibly from the man, and with it he struck at the head of the powerful man, and he severed his head.
40 And eleven men approached to fight with Levi, for they saw that one of them was killed, and the sons of Jacob fought, but the sons of Jacob could not prevail over them, for those men were very powerful.
41 And the sons of Jacob seeing that they could not prevail over them, Simeon gave a loud and tremendous shriek, and the eleven powerful men were stunned at the voice of Simeon's shrieking.
42 And Judah at a distance knew the voice of Simeon's shouting,and Naphtali and Judah ran with their shields to Simeon and Levi, and found them fighting with those powerful men, unable to prevail over them as their shields were broken.
43 And Naphtali saw that the shields of Simeon and Levi were broken, and he took two shields from his servants and brought them to Simeon and Levi.
44 And Simeon, Levi and Judah on that day fought all three against the eleven mighty men until the time of sunset, but they could not prevail over them.
45 And this was told unto Jacob, and he was sorely grieved, and he prayed unto the Lord, and he and Naphtali his son went against these mighty men.
46 And Jacob approached and drew his bow, and came nigh unto the mighty men, and slew three of their men with the bow, and the remaining eight turned back, and behold, the war waged against them in the front and rear, and they were greatly afraid of their lives, and could not stand before the sons of Jacob, and they fled from before them.
47 And in their flight they met Dan and Asher coming toward them, and they suddenly fell upon them, and fought with them, and slew two of them, and Judah and his brothers pursued them, and smote the remainder of them, and slew them.
48 And all the sons of Jacob returned and walked about the city, searching if they could find any men, and they found about twenty young men in a cave in the city, and Gad and Asher smote them all, and Dan and Naphtali lighted upon the rest of the men who had fled and escaped from the second tower, and they smote them all.
49 And the sons of Jacob smote all the inhabitants of the city of Sarton, but

the women and little ones they left in the city and did not slay them.
50 And all the inhabitants of the city of Sarton were powerful men, one of them would pursue a thousand, and two of them would not flee from ten thousand of the rest of men.
51 And the sons of Jacob slew all the inhabitants of the city of Sarton with the edge of the sword, that no man stood up against them, and they left the women in the city.
52 And the sons of Jacob took all the spoil of the city, and captured what they desired, and they took flocks and herds and property from the city, and the sos of Jacob did unto Sarton and its inhabitants as they had done to Chazar and its inhabitants, and they turned and went away.

CHAPTER XXXIX.

1 And when the sons of Jacob went from the city of Sarton, they had gone about two hundred cubits when they met the inhabitants of Tapnach coming toward them, for they went out to fight with them, because they had smitten the king of Tapnach and all his men.
2 So all that remained in the city of Tapnach came out to fight with the sons of Jacob, and they thought to retake from them the booty and the spoil which they had captured from Chazar and Sarton.
3 And the rest of the men of Tapnach fought with the sons of Jacob in that place, and the sons of Jacob smote them, and they fled before them, and they pursued them to the city of Arbelan, and they all fell before the sons of Jacob.
4 And the sons of Jacob returned and came to Tapnach, to take away the spoil of Tapnach, and when they came to Tapnach they heard that the people of Arbelan had gone out to meet them to save the spoil of their brethren, and the sons of Jacob left ten of their men in Tapnach to plunder the city, and they went out toward the people of Arbelan.
5 And the men of Arbelan went out with their wives to fight with the sons of Jacob, for their wives were experienced in battle, and they went out, about four hundred men and women.
6 And all the sons of Jacob shouted with a loud voice, and they all ran toward the inhabitants of Arbelan, and with a great and tremendous voice.
7 And the inhabitants of Arbelan heard the noise of the shouting of the sons of Jacob, and their roaring like the noise of lions and like the roaring of the sea and its waves.
8 And fear and terror possessed their hearts on account of the sons of Jacob, and they were terribly afraid of them, and they retreated and fled before them into the city, and the sons of Jacob pursued them to the gate of the city, and they came upon them in the city.
9 And the sons of Jacob fought with them in the city, and all their women were engaged in slinging against the sons of Jacob, and the combat was very severe amongst them the whole of that day till evening.
10 And the sons of Jacob could not prevail over them, and the sons of Jacob had almost perished in that battle, and the sons of Jacob cried unto the Lord and greatly gained strength toward evening, and the sons of Jacob smote all the inhabitants of Arbelan by the edge of the sword, men, women and little ones.
11 And also the remainder of the people who had fled from Sarton, the sons of Jacob smote them in Arbelan, and the sons of Jacob did unto Arbelan and Tapnach as they had done to Chazar and Sarton, and when the women saw that all the men were dead, they went upon the roofs of the city and smote the sons of Jacob by showering down stones like rain.
12 And the sons of Jacob hastened and came into the city and seized all the women and smote them with the edge of the sword,and the sons of Jacob captured all the spoil and booty, flocks and herds and cattle.

13 And the sons of Jacob did unto Machnaymah as they had done to Tapnach, to Chazar and to Shiloh, and they turned from there and went away.
14 And on the fifth day the sons of Jacob heard that the people of Gaash had gathered against them to battle, because they ha slain their king and their captains, for there had been fourteen captains in the city of Gaash, and the sons of Jacob had slain them all in the first battle.
15 And the sons of Jacob that day girt on their weapons of war, and they marched to battle against the inhabitants of Gaash, and in Gaash there was a strong and mighty people of the people of the Amorites, and Gaash was the strongest and best fortified city of all the cities of the Amorites, and it had three walls.
16 And the sons of Jacob came to Gaash and they found the gates of the city locked, and about five hundred men standing at the top of the outermost wall, and a people numerous as the sand upon the sea shore were in ambush for the sons of Jacob from without the city at the rear thereof.
17 And the sons of Jacob approached to open the gates of the city, and whilst they were drawing nigh, behold those who were in ambush at the rear of the city came forth from their places and surrounded the sons of Jacob.
18 And the sons of Jacob were enclosed between the people of Gaash, and the battle was both to their front and rear, and all the men that were upon the wall, were casting from the wall upon them, arrows and stones.
19 And Judah, seeing that the men of Gaash were getting too heavy for them, gave a most piercing and tremendous shriek and all the men of Gaash were terrified at the voice of Judah's cry, and men fell from the wall at his powerful shriek, and all those that were from without and within the city were greatly afraid of their lives.
20 And the sons of Jacob still came nigh to break the doors of the city, when the men of Gaash threw stones and arrows upon them from the top of the wall, and made them flee from the gate.
21 And the sons of Jacob returned against the men of Gaash who were with them from without the city, and they smote them terribly, as striking against gourds, and they could not stand against the sons of Jacob, for fright and terror had seized them at the shriek of Judah.
22 And the sons of Jacob slew all those men who were from without the city, and the sons of Jacob still drew nigh to effect an entrance into the city, and to fight under the city walls, but they could not for all the inhabitants of Gaash who remained in the city had surrounded the walls of Gaash in every direction, so that the sons of Jacob were unable to approach the city to fight with them.
23 And the sons of Jacob came night to one corner to fight under the wall, the inhabitants of Gaash threw arrows and stones upon them like showers of rain, and they fled from under the wall. 24 And the people of Gaash who were upon the wall, seeing that the sons of Jacob could not prevail over them from under the wall, reproached the sons of Jacob in these words, saying,
25 What is the matter with you in the battle that you cannot prevail? can you then do unto the mighty city of Gaash and its inhabitants as you did to the cities of the Amorites that were not so powerful? Surely to those weak ones amongst us you did those things, and slew them in the entrance of the city, for thy had no strength when they were terrified at the sound of your shouting.
26 And will you now then be able to fight in this place? Surely here you will all die, and we will avenge the cause of those cities that you have laid waste.
27 And the inhabitants of Gaash greatly reproached the sons of Jacob and reviled them with their gods, and continued to cast arrows and stones upon them from the wall.
28 And Judah and his brothers heard the words of the inhabitants of Gaash and their anger was greatly roused, and Judah was jealous of his God in this

matter, and he called out and said, O Lord, help, send help to us and our brothers.
29 And he ran at a distance with all his might, with his drawn sword in his hand, and he sprang from the earth and by dint of his strength, mounted the wall, and his sword fell from his hand.
30 And Judah shouted upon the wall, and all the men that were upon the wall were terrified, and some of them fell from the wall into the city and died, and those who were yet upon the wall, when they saw Judah's strength, they were greatly afraid and fled for their lives into the city for safety.
31 And some were emboldened to fight with Judah upon the wall, and they came nigh to slay him when they saw there was no sword in Judah's hand, and they thought of casting him from the wall to his brothers,and twenty men of the city came up to assist them, and they surrounded Judah and they all shouted over him, and approached him with drawn swords, and they terrified Judah, and Judah cried out to his brothers form the wall.
32 And Jacob and his sons drew the bow from under the wall, and smote three of the men that were upon the top of the wall, and Judah continued to cry and he exclaimed, O Lord help us, O Lord deliver us, and he cried out with a loud voice upon the wall, and the cry was heard at a great distance.
33 And after this cry he again repeated to shout, and all the men who surrounded Judah on the top of the wall were terrified, and they each threw his sword form his hand at the sound of Judah's shouting and his tremor, and fled.
34 And Judah took the swords which had fallen from their hands, and Judah fought with them and slew twenty of their men upon the wall.
35 And about eighty men and women still ascended the wall from the city and they all surrounded Judah, and the Lord impressed the fear of Judah in their hearts, that they were unable to approach him.
36 And Jacob and all who were with him drew the bow from under the wall, and they slew ten men upon the wall, and they fell below the wall, before Jacob and his sons.
37 And the people upon the wall seeing that twenty of their men had fallen, they still ran toward Judah with drawn swords, but they could not approach him for they were greatly terrified at Judah's strength.
38 And one of their mighty men whose name was Arud approached to strike Judah upon the head with his sword, when Judah hastily put his shield to his head, and the sword hit the shield, and it was split in two.
39 And this mighty man after he had struck Judah ran for his life, at the fear of Judah, and his feet slipped upon the wall and he fell amongst the sons of Jacob who were below the wall, and the sons of Jacob smote him and slew him.
40 And Judah's head pained him from the blow of the powerful man, and Judah had nearly died from it.
41 And Judah cried out upon the wall owing to the pain produced by the blow, when Dan heard him, and his anger burned within him, and he also rose up and went at a distance and ran and sprang from the earth and mounted the wall with his wrath excited strength.
42 And when Dan came upon the wall near unto Judah all the men upon the wall fled, who had stood against Judah, and they went up tot he second wall, and they threw arrows and stones upon Dan and Judah from the second wall, and endeavored to drive them from the wall.
43 And the arrows and stones struck Dan and Judah, and they had nearly been killed upon the wall, and wherever Dan and Judah fled from the wall, they were attacked with arrows and stones from the second wall.
44 And Jacob and his sons were still at the entrance of the city below the first wall, and they were not able to draw their bow against the inhabitants of the city, as they could not be seen by them, being upon the second wall.
45 And Dan and Judah when they could no longer bear the stones and arrows

that fell upon them from the second wall, they both sprang upon the second wall near the people of the city, and when the people of the city who were upon the second wall saw that Dan and Judah had come to them upon the second wall, they all cried out and descended below between the walls.
46 And Jacob and his sons heard the noise of the shouting from the people of the city, and they were still at the entrance of the city, and they were anxious about Dan and Judah who were not seen by them, they being upon the second wall.
47 And Naphtali went up with his wrath-excited might and sprang upon the first wall to see what caused the noise of shouting which they had heard in the city, and Issachar and Zebulun drew nigh to break the doors of the city, and they opened the gates of the city and came into they city.
48 And Naphtali leaped from the first wall to the second, and came to assist his brothers, and the inhabitants of Gaash who were upon the wall, seeing that Naphtali was the third who had come up to assist his brothers, they all fled and descended into the city, and Jacob and all his sons and all their young men came into the city to them.
49 And Judah and Dan and Naphtali descended from the wall into the city and pursued the inhabitants of the city, and Simeon and Levi were from without the city and knew not that the gate was opened, and they went up from there to the wall and came down to their brothers into the city.
50 And the inhabitants of the city had all descended into the city, and the sons of Jacob came to them in different directions, and the battle waged against them from the front and the rear, and the sons of Jacob smote them terribly, and slew about twenty thousand of them men and women, not one of them could stand up against the sons of Jacob.
51 And the blood flowed plentifully in the city, and it was like a brook of water, and the blood flowed like a brook to the outer part of the city, and reached the desert of Bethchorin.
52 And the people of Bethchorin saw at a distance the blood flowing from the city of Gaash, and about seventy men from amongst them ran to see the blood, and they came to the place where the blood was.
53 And they followed the track of the blood and came to the wall of the city of Gaash, and they saw the blood issue from the city, and they heard the voice of crying from the inhabitants of Gaash, for it ascended unto heaven, and the blood was continuing to flow abundantly like a brook of water.
54 And all the sons of Jacob were still smiting the inhabitants of Gaash, and were engaged in slaying them till evening, about twenty thousand men and women, and the people of Chorin said, Surely this is the work of the Hebrews, for they are still carrying on war in all the cities of the Amorites.
55 And those people hastened and ran to Bethchorin, and each took his weapons of war, and they cried out to all the inhabitants of Bethchorin, who also girt on their weapons of war to go and fight with the sons of Jacob.
56 And when the sons of Jacob had done smiting the inhabitants of Gaash, they walked about the city to strip al the slain, and coming in the innermost part of the city and farther on they met three very powerful men, and there was no sword in their hand.
57 And the sons of Jacob came up to the place where they were, and the powerful men ran away, and one of them had taken Zebulun, who he saw was a young lad and of short stature, and with his might dashed him to the ground.
58 And Jacob ran to him with his sword and Jacob smote him below his loins with the sword, and cut him in two, and the body fell upon Zebulun.
59 And the second one approached and seized Jacob to fell him to the ground, and Jacob turned to him and shouted to him, whilst Simeon and Levi ran and smote him on the hips with the sword and felled him to the ground.
60 And the powerful man rose up from the ground with wrath-excited might, and Judah came to him before he had gained his footing, and struck him upon the head with the sword, and his head was split and he died.

61 And the third powerful man, seeing that his companions were killed, ran from before the sons of Jacob, and the sons of Jacob pursued him in the city; and whilst the powerful man was fleeing he found one of the swords of the inhabitants of the city, and he picked it up and turned to the sons of Jacob and fought them with that sword.
62 And the powerful man ran to Judah to strike him upon the head with the sword, and there was no shield in the hand of Judah; and whilst he was aiming to strike him, Naphtali hastily took his shield and put it to Judah's head, and the sword of the powerful man hit the shield of Naphtali and Judah escaped the sword.
63 And Simeon and Levi ran upon the powerful man with their swords and struck at him forcibly with their swords, and the two swords entered the body of the powerful man and divided it in two, length-wise.
64 And the sons of Jacob smote the three mighty men at that time, together with all the inhabitants of Gaash, and the day was about to decline.
65 And the sons of Jacob walked about Gaash and took all the spoil of the city, even the little ones and women they did not suffer to live,and the sons of Jacob did unto Gaash as they had done to Sarton and Shiloh.

CHAPTER XL.

1 And the sons of Jacob led away all the spoil of Gaash, and went out of the city by night.
2 They were going out marching toward the castle of Bethchorin, and the inhabitants of Bethchorin were going to the castle to meet them, and on that night the sons of Jacob fought with the inhabitants of Bethchorin, in the castle of Bethchorin.
3 And all the inhabitants of Bethchorin were mighty men, one of them would not flee from before a thousand men, and they fought on that night upon the castle, and their shouts were heard on that night from afar, and the earth quaked at their shouting.
4 And all the sons of Jacob were afraid of those men, as they were not accustomed to fight in the dark, and they were greatly confounded, and the sons of Jacob cried unto the Lord, saying, Give help to us O Lord, deliver us that we may not die by the hands of these uncircumcised men.
5 And the Lord hearkened to the voice of the sons of Jacob, and the Lord caused great terror and confusion to seize the people of Bethchorin, and they fought amongst themselves the one with the other in the darkness of night, and smote each other in great numbers.
6 And the sons of Jacob, knowing that the Lord had brought a spirit of perverseness amongst those men, and that they fought each man with his neighbor, went forth from among the bands of the people of Bethchorin and went as far as the descent of the castle of Bethchorin, and farther, and they tarried there securely with their young men on that night.
7 And the people of Bethchorin fought the whole night, one man with his brother, and the other with his neighbor, and they cried out in every direction upon the castle, and their cry was heard at a distance, and the whole earth shook at their voice, for they were powerful above all the people of the earth.
8 And all the inhabitants of the cities of the Canaanites, the Hitties, the Amorites, the Hivites and all the kings of Canaan, and also those who were on the other side of the Jordan, heard the noise of the shouting on that night.
9 And they said, Surely these are the battles of the Hebrews who are fighting against the seven cities, who came nigh unto them; and who can stand against those Hebrews?
10 And all the inhabitants of the cities of the Canaanites, and all those who were on the other side of the Jordan, were greatly afraid of the sons of Jacob, for they said, Behold the same will be done to us as was done to those

cities, for who can stand against their mighty strength?
11 And the cries of the Chorinites were very great on that night, and continued to increase; and they smote each other till morning, and numbers of them were killed.
12 And the morning appeared, and all the sons of Jacob rose up at daybreak and went up to the castle, and they smote those who remained of the Chorinites in a terrible manner, and they were all killed in the castle.
13 And the sixth day appeared, and all the inhabitants of Canaan saw at a distance all the people of Bethchorin lying dead in the castle of Bethchorin, and strewed about as the carcasses of lambs and goats.
14 And the sons of Jacob led all the spoil which they had captured from Baash and went to Bethchorin, and they found the city full of people like the sand of the sea, and they fought with them, and the sons of Jacob smote them there till evening time.
15 And the sons of Jacob did unto Bethchorin as they had done to Gaash and Tapnach, and as they had done to Chazar, to Sarton and to Shiloh.
16 And the sons of Jacob took with them the spoil of Bethchorin and all the spoil of the cities, and on that day they went home to Shechem.
17 And the sons of Jacob came home to the city of Shechem, and they remained without the city, and they then rested there from the war, and tarried there all night.
18 And all their servants together with all the spoil that they had taken from the cities, they left without the city, and they did not enter the city, for they said, Peradventure there may be yet more fighting against us, and they may come to besiege us in Shechem.
19 And Jacob and his sons and their servants remained on that night and the next day in the portion of the field which Jacob had purchased from Hamor for five shekels, and all that they had captured was with them.
20 And all the booty which the sons of Jacob had captured, was in the portion of the field, immense as the sand upon the sea shore.
21 And the inhabitants of the land observed them from afar, and all the inhabitants of the land were afraid of the sons of Jacob who had done this thing, for no king from the days of old had ever done the like.
22 And the seven kings of the Canaanites resolved to make peace with the sons of Jacob, for they were greatly afraid of their lives, on account of the sons of Jacob.
23 And on that day, being the seventh day, Japhia king of Hebron sent secretly to the king of Ai,and to the king of Gibeon, and to the king of Shalem, and to the king of Adulam, and to the king of Lachish, and to the king of Chazar, and to all the Canaanitish kings who were under their subjection, saying, 24 Go up with me, and come to me that we may go to the sons of Jacob, and I will make peace with them, and form a treaty with them, lest all your lands be destroyed by the swords of the sons of Jacob, as they did to Shechem and the cities around it, as you have heard and seen.
25 And when you come to me, do not come with many men, but let every king bring his three head captains, and every captain bring three of his officers.
26 And come all of you to Hebron, and we will go together to the sons of Jacob, and supplicate them that they shall form a treaty of peace with us.
27 And all those kings did as the king of Hebron had sent to them, for they were all under his counsel and command, and all the kings of Canaan assembled to go to the sons of Jacob, to make peace with them; and the sons of Jacob returned and went to the portion of the field that was in Shechem, for they did not put confidence in the kings of the land.
28 And the sons of Jacob returned and remained in the portion of the field ten days, and no one came to make war with them.
29 And when the sons of Jacob saw that there was no appearance of war, they all assembled and went to the city of Shechem, and the sons of Jacob remained in Shechem.

30 And at the expiration of forty days, all the kings of the Amorites assembled from all their places and came to Hebron, to Japhia, king of Hebron.
31 And the number of kings that came to Hebron, to make peace with the sons of Jacob, was twenty-one kings, and the number of captains that came with them was sixty-nine, and their men were one hundred and eighty-nine, and all these kings and their men rested by Mount Hebron.
32 And the king of Hebron went out with this three captains and nine men, and these kings resolved to go to the sons of Jacob to make peace.
33 And they said unto the king of Hebron, Go thou before us with thy men, and speak for us unto the sons of Jacob, and we will come after thee and confirm thy cords, and the king of Hebron did so.
34 And the sons of Jacob heard that all the kings of Canaan had gathered together and rested in Hebron,a dn the sons of Jacob sent four of their servants as spies, saying, Go and spy these kings, and search and examine their men whether they are few or many, and if they are but few in number, number them all and come back.
35 And the servants of Jacob went secretly to these kings, and did as the sons of Jacob had commanded them, and on that day they came back to the sons of Jacob, and said unto them, We came unto those kings, and they are but few in number, and we numbered them all, and behold, they were two hundred and eighty-eight, kings and men.
36 And the sons of Jacob said, They are but few in number, therefore we will not all go out to them;a dn in the morning the sons of Jacob rose up and chose sixty-two of their men, and ten of the sons of Jacob went with them; and they girt on their weapons of war, for they said, They are coming to make war with us, for they knew not that they were coming to make peace with them.
37 And the sons o Jacob went with their servants to the gate of Shechem, toward those kings, and their father Jacob was with them. 38 And when they had come forth, behold, the king of Hebron and his three captains and nine men with him were coming along the road against the sons of Jacob, and the sons of Jacob lifted up their eyes, and saw at a distance Japhia, king of Hebron, with his captains, coming toward them, and the sons of Jacob took their stand at the place of the gate of Shechem, and did not proceed.
39 And the king of Hebron continued to advance, he and his captains, until he came nigh to the sons of Jacob,and he and his captains bowed down to them to the ground, and the king of Hebron sat with his captains before Jacob and his sons.
40 And the sons of Jacob said unto him, What has befallen thee, O king of Hebron? why hast thou come to us this day? what dost thou require from us? and the king of Hebron said unto Jacob, I beseech thee my lord, all the kings of the Canaanites have this day come to make peace with you.
41 And the sons of Jacob heard the words of the king of Hebron, and they would not consent to his proposals, for the sons of Jacob had no faith in him, for they imagined that the king of Hebron had spoken deceitfully to them.
42 And the king of Hebron knew from the words of the sons of Jacob, that they did not believe his words, and the king of Hebron approached nearer to Jacob, and said unto him, I beseech thee, my lord, to be assured that all these kings have come to you on peaceable terms, for they have not come with all their men, neither did they bring their weapons of war with them, for they have come to seek peace from my lord and his sons.
43 And the sons of Jacob answered the king of Hebron, saying, Send thou to all these kings, and if thou speakest truth unto us, let them each come singly before us, and if they come unto us unarmed, we shall then know that they seek peace from us.
44 And Japhia, king of Hebron, sent one of his men to the kings, and they all came before the sons of Jacob, and bowed down to them to the ground, and these kings sat before Jacob and his sons, and they spoke unto them, saying,
45 We have heard all that you did unto the kings of the Amorites with your

sword and exceedingly mighty arm, so that no man could stand up before you, and we were afraid of you for the sake of our lives, lest it should befall us as it did to them.
46 So we have come unto you to form a treaty of peace between us, and now therefore contract with us a covenant of peace and truth, that you will not meddle with us, inasmuch as we have not meddled with you.
47 And the sons of Jacob knew that they had really come to seek peace from them, and the sons of Jacob listened to them, and formed a covenant with them.
48 And the sons of Jacob swore unto them that they would not meddle with them, and all the kings of the Canaanites swore also to them,and the sons of Jacob made them tributary from that day forward.
49 And after this all the captains of these kings came with their men before Jacob, with presents in their hands for Jacob and his sons, and they bowed down to him to the ground.
50 And these kings then urged the sons of Jacob and begged of them to return all the spoil they had captured from the seven cities of the Amorites, and the sons of Jacob did so, and they returned all that they had captured, the women, the little ones, the cattle and all the spoil which they had taken,and they sent them off, and they went away each to his city.
51 And all these kings again bowed down to the sons of Jacob, and they sent or brought them many gifts in those days, and the sons of Jacob sent off these kings and their men, and they went peaceably away from them to their cities, and the sons of Jacob also returned to their home, to Shechem.
52 And there was peace from that day forward between the sons of Jacob and the kings of the Canaanites, until the children of Israel came to inherit the land of Canaan.

CHAPTER XLI.

1 And at the revolution of the year the sons of Jacob journeyed from Shechem, and they came to Hebron, to their father Isaac, and they dwelt there, but their flocks and herds they fed daily in Shechem, for there was there in those days good and fat pasture, and Jacob and his sons and all their household dwelt in the valley of Hebron.
2 And it was in those days, in that year, being the hundred and sixth year of the life of Jacob, in the tenth year of Jacob's coming from Padan-aram, that Leah the wife of Jacob died; she was fifty-one years old when she died in Hebron.
3 And Jacob and his sons buried her in the cave of the field of Machpelah, which is in Hebron, which Abraham had bought from the children of Heth, for the possession of a burial place.
4 And the sons of Jacob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength, and their fame went throughout the land.
5 And Joseph the son of Jacob, and his brother Benjamin, the sons of Rachel, the wife of Jacob, were yet young in those days, and did not go out with their brethren during their battles in all the cities of the Amorites.
6 And when Joseph saw the strength of his brethren,and their greatness, he praised them and extolled them, but he ranked himself greater than them, and extolled himself above them; and Jacob, his father, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a coat of many colors.
7 And when Joseph saw that his father loved him more than his brethren, he continued to exalt himself above his brethren, and he brought unto his father evil reports concerning them.
8 And the sons of Jacob seeing the whole of Joseph's conduct toward them, and that their father loved him more than any of them, they hated him and could not speak peaceably to him all the days.

9 And Joseph was seventeen years old, and he was still magnifying himself above his brethren, and thought of raising himself above them.
10 At that time he dreamed a dream, and he came unto his brothers and told them his dream, and he said unto them, I dreamed a dream, and behold we were all binding sheaves in the field, and my sheaf rose and placed itself upon the ground and your sheaves surrounded it and bowed down to it.
11 And his brethren answered him and said unto him, What meaneth this dream that thou didst dream? dost thou imagine in thy heart to reign or rule over us?
12 And he still came, and told the thing to his father Jacob, and Jacob kissed Joseph when he heard these words from his mouth, and Jacob blessed Joseph.
13 And when the sons of Jacob saw that their father had blessed Joseph and had kissed him, and that he loved him exceedingly, they became jealous of him and hated him the more.
14 And after this Joseph dreamed another dream and related the dream to his father in the presence of his brethren, and Joseph said unto his father and brethren, Behold I have again dreamed a dream, and behold the sun and the moon and the eleven stars bowed down to me.
15 And his father heard the words of Joseph and his dream, and seeing that his brethren hated Joseph on account of this matter, Jacob therefore rebuked Joseph before his brethren on account of this thing, saying, What meaneth this dream which thou hast dreamed, and this magnifying thyself before thy brethren who are older than thou art?
16 Dost thou imagine in thy heart that I and thy mother and thy eleven brethren will come and bow down to thee, that thou speakest these things?
17 And his brethren were jealous of him on account of his words and dreams, and they continued to hate him, and Jacob reserved the dreams in his heart.
18 And the sons of Jacob went one day to feed their father's flock in Shechem, for they were still herdsmen in those days; and whilst the sons of Jacob were that day feeding in Shechem they delayed, and the time of gathering in the cattle was passed,and they had not arrived.
19 And Jacob saw that his sons were delayed in Shechem, and Jacob said within himself, Peradventure the people of Shechem have risen up to fight against them, therefore they have delayed coming this day.
20 And Jacob called Joseph his son and commanded him, saying, Behold thy brethren are feeding in Shechem this day, and behold they have not yet come back; go now therefore and see where they are, and bring me word back concerning the welfare of thy brethren and the welfare of the flock.
21 And Jacob sent his sons Joseph to the valley of Hebron, and Joseph came fro his brothers to Shechem, and could not find them,a nd Joseph went about the field which was near Shechem, to see where his brothers had turned, and he missed his road in the wilderness, and knew not which way he should go.
22 And an angel of the Lord found him wandering in the road toward the field, and Joseph said unto the angel of the Lord, I seek my brethren; hast thou not heard where they are feeding? and the angel of the Lord said unto Joseph, I saw thy brethren feeding here, and I heard them say they would go to feed in Dothan.
23 And Joseph hearkened to the voice of the angel of the Lord, and he went to his brethren in Dothan and he found them in Dothan feeding the flock. 24 And Joseph advanced to his brethren, and before he had come nigh unto them, they had resolved to slay him.
25 And Simeon said to his brethren, Behold the man of dreams is coming unto us this day, and now therefore come and let us kill him and cast him in one of the pits that are in the wilderness, and when his father shall seek him from us, we will say an evil beast has devoured him.
26 And Reuben heard the words of his brethren concerning Joseph, and he said unto them, You should not do this thing, for how can we look up to our father

Jacob? Cast him into this pit to die there, but stretch not forth a hand upon him to spill his blood; and Reuben said this in order to deliver him from their hand, to bring him back to his father.
27 And when Joseph came to his brethren he sat before them, and they rose upon him and seized him and smote him to the earth, and stripped the coat of many colors which he had on.
28 And they took him and cast him into a pit, and in the pit there was no water, but serpents and scorpions. And Joseph was afraid of the serpents and scorpions that were in the pit. And Joseph cried out with a loud voice, and the Lord hid the serpents and scorpions in the sides of the pit, and they did no harm unto Joseph.
29 And Joseph called out from the pit to his brethren, and said unto them, What have I done unto you, and in what have I sinned? why do you not fear the Lord concerning me? am I not of your bones and flesh, and is not Jacob your father, my father? why do you do this thing unto me this day, and how will you be able to look up to our father Jacob?
30 And he continued to cry out and call unto his brethren from the pit, and he said, O Judah, Simeon, and Levi, my brethren, lift me up from the place of darkness in which you have placed me, and come this day to have compassion on me, ye children of the Lord, and sons of Jacob my father. And if I have sinned unto you, are you not the sons of Abraham, Isaac, and Jacob? if they saw an orphan they had compassion over him, or one that was hungry, they gave him bread to eat, or one that was thirsty, they gave him water to drink, or one that was naked, they covered him with garments!
31 And how then will you withhold your pity from your brother, for I am of your flesh and bones, and if I have sinned unto you, surely you will do this on account of my father!
32 And Joseph spoke these words from the pit, and his brethren would not listen to him, nor incline their ears to the words of Joseph, and Joseph was crying and weeping in the pit.
33 And Joseph said, O that my father knew, this day, the act which my brothers have done unto me, and the words which they have this day spoken unto me.
34 And all his brethren heard his cries and weeping in the pit, and his brethren went and removed themselves from the pit, so that they might not hear the cries of Joseph and his weeping in the pit.

CHAPTER XLII.

1 And they went and sat on the opposite side, about the distance of a bow-shot, and they sat there to eat bread, and whilst they were eating, they held counsel together what was to be done with him, whether to slay him or to bring him back to his father.
2 They were holding the counsel, when they lifted up their eyes, and saw, and behold there was a company of Ishmaelites coming at a distance by the road of Gilead, going down to Egypt.
3 And Judah said unto them, What gain will it be to us if we slay our brother? peradventure God will require him from us; this then is the counsel proposed concerning him, which you shall do unto him: Behold this company of Ishmaelites going down to Egypt,
4 Now therefore, come let us dispose of him to them, and let not our hand be upon him, and they will lead him along with them, and he will be lost amongst the people of the land, and we will not put him to death with our own hands. And the proposal pleased his brethren and they did according to the word of Judah.
5 And whilst they were discoursing about this matter, and before the company of Ishmaelites had come up to them, seven trading men of Midian passed by them, and as they passed they were thirsty, and they lifted up their eyes and

saw the pit in which Joseph was immured, and they looked, and behold every species of bird was upon him.
6 And these Midianites ran to the pit to drink water, for they thought that it contained water, and on coming before the pit they heard the voice of Joseph crying and weeping in the pit, and they looked down into the pit, and they saw and behold there was a youth of comely appearance and well favored.
7 And they called unto him and said, Who art thou and who brought thee hither, and who placed thee in this pit, in the wilderness? and they all assisted to raise up Joseph and they drew him out, and brought him up from the pit, and took him and went away on their journey and passed by his brethren.
8 And these said unto them, Why do you do this, to take our servant from us and to go away? surely we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away; now then give us back our servant.
9 And the Midianites answered and said unto the sons of Jacob, Is this your servant, or does this man attend you? peradventure you are all his servants, for he is more comely and well favored than any of you, and why do you all speak falsely unto us?
10 Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him; we will therefore go on.
11 And all the sons of Jacob approached them and rose up to them and said unto them, Give us back our servant, and why will you all die by the edge of the sword? And the Midianites cried out against them, and they drew their swords, and approached to fight with the sons of Jacob.
12 And behold Simeon rose up from his seat against them, and sprang upon the ground and drew his sword and approached the Midianites and he gave a terrible shout before them, so that his shouting was heard at a distance, and the earth shook at Simeon's shouting.
13 And the Midianites were terrified on account of Simeon and the noise of his shouting, and they fell upon their faces, and were excessively alarmed.
14 And Simeon said unto them, Verily I am Simeon, the son of Jacob the Hebrew, who have, only with my brother, destroyed the city of Shechem and the cities of the Amorites; so shall God moreover do unto me, that if all your brethren the people of Midian, and also the kings of Canaan, were to come with you, they could not fight against me.
15 Now therefore give us back the youth whom you have taken, lest I give your flesh to the birds of the skies and the beasts of the earth.
16 And the Midianites were more afraid of Simeon, and they approached the sons of Jacob with terror and fright, and with pathetic words, saying,
17 Surely you have said that the young man is your servant, and that he rebelled against you, and therefore you placed him in the pit; what then will you do with a servant who rebels against his master? Now therefore sell him unto us, and we will give you all that you require for him; and the Lord was pleased to do this in order that the sons of Jacob should not slay their brother.
18 And the Midianites saw that Joseph was of a comely appearance and well-favored; they desired him in their hearts and were urgent to purchase him from his brethren.
19 And the sons of Jacob hearkened to the Midianites and they sold their brother Joseph to them for twenty pieces of silver, and Reuben their brother was not with them, and the Midianites took Joseph and continued their journey to Gilead.
20 They were going along the road, and the Midianites repented of what they had done, in having purchased the young man,a dn one said to the other, What is this thing that we have done, in taking this youth from the Hebrews, who is of comely appearance and well favored.
21 Perhaps this youth is stolen from the land of the Hebrews, and why then

have we done this thing? and if he should be sought for and found in our hands we shall die through him.
22 Now surely hardy and powerful men have sold him to us, the strength of one of whom you saw this day; perhaps they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave unto them.
23 And whilst they were thus discoursing together, they looked, and behold the company of Ishmaelites which was coming at first, and which the sons of Jacob saw, was advancing toward the Midianites, and the Midianites said to each other, Come let us sell this youth to the company of Ishmaelites who are coming toward us, and we will take for him the little that we gave for him, and we will be delivered from his evil.
24 And they did so, and they reached the Ishmaelites, and the Midianites sold Joseph to the Ishmaelites for twenty pieces of silver which they had given for him to his brethren.
25 And the Midianites went on their road to Gilead, and the Ishmaelites took Joseph and they let him ride upon one of the camels, and they were leading him to Egypt.
26 And Joseph heard that the Ishmaelites were proceeding to Egypt, and Joseph lamented and wept at this thing that he was to be so far removed from the land of Canaan, from his father, and he wept bitterly whilst he was riding upon the camel, and one o of their men observed him, and made him go down from the camel and walk on foot, and notwithstanding this Joseph continued to cry and weep, and he said, O my father, my father.
27 And one of the Ishmaelites rose up and smote Joseph upon the cheek, and still he continued to weep; and Joseph was fatigued in the road, and was unable to proceed on account of the bitterness of his soul, and they all smote him and afflicted him in the road, and they terrified him in order that he might cease from weeping.
28 And the Lord saw the affliction of Joseph and his trouble, and the Lord brought down upon those men darkness and confusion, and the hand of very one that smote him became withered.
29 And they said to each other, What is this thing that God has done to us in the road? and they knew not that this befell them on account of Joseph. And the men proceeded on the road, and they passed along the road of Ephrath where Rachel was buried.
30 And Joseph reached his mother's grave, and Joseph hastened and ran to his mother's grave, and fell upon the grave and wept.
31 And Joseph cried aloud upon his mother's grave, and he said, O my mother, my mother, O thou who didst give me birth, awake now, and rise and see thy son, how he has been sold for a slave, and no one to pity him.
32 O rise and see thy son, weep with me on account of my troubles, and see the heart of my brethren.
33 Arouse my mother, arouse, awake from thy sleep for me, and direct thy battles against my brethren. O how have they stripped me of my coat, and sold me already twice for a slave, and separated me from my father, and there is no one to pity me.
34 Arouse and lay thy cause against them before God, and see whom God will justify in the judgment, and whom he will condemn.
35 Rise, O my mother, rise, awake from thy sleep and see my father how his soul is with me this day, and comfort him and ease his heart.
36 And Joseph continued to speak these words, and Joseph cried aloud and wept bitterly upon his mother's grave; and he ceased speaking, and from bitterness of heart he became still as a stone upon the grave.
37 And Joseph heard a voice speaking to him from beneath the ground, which answered him with bitterness of heart, and with a voice of weeping and praying in these words:
38 My son, my son Joseph, I have heard the voice of thy weeping and the voice

of thy lamentation; I have seen thy tears; I know thy troubles, my son, and it grieves me for thy sake, and abundant grief is added to my grief.
39 Now therefore my son, Joseph my son, hope to the Lord, and wait for him and do not fear, for the Lord is with thee, he will deliver thee from all trouble.
40 Rise my son, go down unto Egypt with thy masters, and do not fear, for the Lord is with thee, my son. And she continued to speak like unto these words unto Joseph, and she was still.
41 And Joseph heard this, and he wondered greatly at this, and he continued to weep; and after this one of the Ishmaelites observed him crying and weeping upon the grave, and his anger was kindled against him, and he drove him from there, and he smote him and cursed him. 42 And Joseph said unto the men, May I find grace in your sight to take me back to my father's house, and he will give you abundance of riches.
43 And they answered him, saying, Art thou not a slave, and where is thy father? and if thou hadst a father thou wouldst not already twice have been sold for a slave for so little value; and their anger was still roused against him, and they continued to smite him and to chastise him, and Joseph wept bitterly.
44 And the Lord saw Joseph's affliction, and the Lord again smote these men, and chastised them, and the Lord caused darkness to envelope them upon the earth, and the lightning flashed and the thunder roared, and the earth shook at the voice of the thunder and of the mighty wind, and the men were terrified and knew not where they should go.
45 And the beasts and camels stood still, and they led them, but they would not go, they smote them, and they crouched upon the ground;a dn the men said to each other, What is this that God has done to us? what are our transgressions, and what are our sins that this thing has thus befallen us?
46 And one of them answered and said unto them, Perhaps on account of the sin of afflicting this slave has this thing happened this day to us; now therefore implore him strongly to forgive us, and the we shall know on whose account this evil befalleth us, and if God shall have compassion over us, then we shall know that all this cometh to us on account of the sin of afflicting this slave.
47 And the men did so, and they supplicated Joseph and pressed him to forgive them; and they said, We have sinned to the Lord and to thee, now therefore vouchsafe to request of thy God that he shall put away this death from amongst us, for we have sinned to him.
48 And Joseph did according to their words, and the Lord hearkened to Joseph, and the Lord put away the plague which he had inflicted upon those men on account of Joseph, and the beasts rose up from the ground and they conducted them, and they went on, and the raging storm abated and the earth became tranquilized, and the men proceeded on their journey to g down to Egypt, and the men knew that this evil had befallen them on account of Joseph.
49 And they said to each other, Behold we know that it was on account of his affliction that this evil befell us; now therefore why shall we bring this death upon our souls? Let us hold counsel what to do to this slave.
50 And one answered and said, Surely he told us to bring him back to his father; now therefore come, let us take him back and we will go to the place that he will tell us, and take from his family the price that we gave for him and we will then go away.
51 And one answered again and said, Behold this counsel is very good, but we cannot do so for the way is very far from us, and we cannot go out of our road.
52 And one more answered and said unto them, This is the counsel to be adopted, we will not swerve from it; behold we are this day going to Egypt, and when we shall have come to Egypt, we will sell him there at a high price, and we will be delivered from his evil.

53 And this thing pleased the men and they did so, and they continued their journey to Egypt with Joseph.

CHAPTER XLIII.

1 And when the sons of Jacob had sold their brother Joseph to the Midianites, their hearts were smitten on account of him, and they repented of their acts, and they sought for him to bring him back, but could not find him.
2 And Reuben returned to the pit in which Joseph had been put, in order to lift him out, and restore him to his father, and Reuben stood by the pit, and he heard not a word, and he called out Joseph! Joseph! and no one answered or uttered a word.
3 And Reuben said, Joseph has died through fright, or some serpent has caused his death; and Reuben descended into the pit, and he searched for Joseph and could not find him in the pit, and he came out again.
4 And Reuben tore his garments and he said, The child is not there, and how shall I reconcile my father about him if he be dead? and he went to his brethren and found them grieving on account of Joseph, and counseling together how to reconcile their father about him, and Reuben said unto his brethren, I came to the pit and behold Joseph was not there, what then shall we say unto our father, for my father will only seek the lad from me.
5 And his brethren answered him saying, Thus and thus we did, and our hearts afterward smote us on account of this act, and we now sit to seek a pretext how we shall reconcile our father to it.
6 And Reuben said unto them, What is this you have done to bring down the grey hairs of our father in sorrow to the grave? the thing is not good, that you have done.
7 And Reuben sat with them, and they all rose up and swore to each other not to tell this thing unto Jacob, and they all Said, The man who will tell this to our father or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword.
8 And the sons of Jacob feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the thing in their hearts.
9 And they afterward sat down to determine and invent something to say unto their father Jacob concerning all these things.
10 And Issachar said unto them, Here is an advice for you if it seem good in your eyes to do this thing, take the coat which belongeth to Joseph and tear it, and kill a kid of the goats and dip it in its blood.
11 And send it to our father and when he seeth it he will say an evil beast has devoured him, therefore tear ye his coat and behold his blood will be upon his coat, and by your doing this we shall be free of our father's murmurings.
12 And Issachar's advice pleased them, and they hearkened unto him and they did according to the word of Issachar which he had counselled them.
13 And they hastened and took Joseph's coat and tore it, and they killed a kid of the goats and dipped the coat in the blood of the kid, and then trampled it in the dust, and they sent the coat to their father Jacob by the hand of Naphtali, and they commanded him to say these words:
14 We had gathered in the cattle and had come as far as the road to Shechem and farther, when we found this coat upon the road in the wilderness dipped in blood and in dust; now therefore know whether it be thy son's coat or not.
15 And Naphtali went and he came unto his father and he gave him the coat, and he spoke unto him all the words which his brethren had commanded him.
16 And Jacob saw Joseph's coat and he knew it and he fell upon his face to the ground, and became as still as a stone, and he afterward rose up and cried out with a loud and weeping voice and he said, It is the coat of my son Joseph!
17 And Jacob hastened and sent one of his servants to his sons, who went to them and found them coming along the road with the flock.

18 And the sons of Jacob came to their father about evening, and behold their garments were torn and dust was upon their heads, and they found their father crying out and weeping with a loud voice.
19 And Jacob said unto his sons, Tell me truly what evil have you this day suddenly brought upon me? and they answered their father Jacob, saying, We were coming along this day after the flock had been gathered in, and we came as far as the city of Shechem by the road in the wilderness, and we found this coat filled with blood upon the ground, and we knew it and we sent unto thee if thou couldst know it.
20 And Jacob heard the words of his sons and he cried out with a loud voice, and he said,It is the coat of my son, an evil beast has devoured him; Joseph is rent in pieces, for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you, and he went as I commanded him, and this has happened to him this day whilst I thought my son was with you.
21 And the sons o Jacob answered and said, He did not come to us, neither have we seen him from the time of our going out from thee until now.
22 And when Jacob heard their words he again cried out aloud, and he rose up and tore his garments, and he put sackcloth upon his loins, and he wept bitterly and he mourned and lifted up his voice in weeping and exclaimed and said these words,
23 Joseph my son, O my son Joseph, I sent thee this day after the welfare of thy brethren, and behold thou hast been torn in pieces; through my hand has this happened to my son.
24 It grieves me for thee Joseph my son, it grieves me for thee; how sweet wast thou to me during life, and now how exceedingly bitter is thy death to me.
25 O that I had died in thy stead Joseph my son, for it grieves me sadly for thee my son, O my son, my son. Joseph my son, where art thou, and where hast thou been drawn? arouse, arouse from thy place, and come and see my grief for thee, O my son Joseph.
26 Come now and number the tears gushing from my eyes down my cheeks, and bring them up before the Lord, that his anger may turn from me.
27 O Joseph my son, how didst thou fall, by the hand of one by whom no one had fallen from the beginning of the world unto this day; for thou hast been put to death by the smiting of an enemy, inflicted with cruelty, but surely I know that this has happened to thee, on account f the multitude of my sins.
28 Arouse now and see how bitter is my trouble for thee my son, although I did not rear thee, nor fashion thee, nor give thee breath and soul, but it was God who formed thee and built thy bones and covered them with flesh, and breathed in thy nostrils the breath of life, and then he gave thee unto me.
29 Now truly God who gave thee unto me, he has taken thee from me, and such then has befallen thee this day, and all the works of God are good.
30 And Jacob continued to speak like unto these words concerning Joseph, and he wept bitterly; he fell to the ground and became still.
31 And all the sons of Jacob seeing their father's trouble, they repented of what they had done, and they also wept bitterly.
32 And Judah rose up and lifted his father's head from the ground, and placed it upon his lap,a nd he wiped his father's tears from his cheeks, and Judah wept an exceeding great weeping, whilst his father's head was reclining upon his lap, still as a stone.
33 And the sons of Jacob saw their father's trouble, and they lifted up their voices and continued to weep, and Jacob was yet lying upon the ground still as a stone.
34 And all his sons and his servants and his servant's children rose up and stood round him to comfort him, and he refused to be comforted.
35 And the whole household of Jacob rose up and mourned a great mourning on account of Joseph and their father's trouble, and the intelligence reached

Isaac, the son of Abraham, the father of Jacob, and he wept bitterly on account of Joseph, he and all his household, and he went from the place where he dwelt in Hebron, and his men with him, and he comforted Jacob his son, and he refused to be comforted.

36 And after this, Jacob rose up from the ground, and his tears were running down his cheeks, and he said unto his sons, Rise up and take your swords and your bows, and go forth into the field, and seek whether you can find my son's body and bring it unto me that I may bury it.

37 Seek also, I pray you, among the beasts and hunt them, and that which shall come the first before you seize and bring it unto me, perhaps the Lord will this day pity my affliction, and prepare before you that which did tear my son in pieces, and bring it unto me, and I will avenge the cause of my son.

38 And his sons did as their father had commanded them, and they rose up early in the morning, and each took his sword and his bow in his hand, and they went forth into the field to hunt the beasts.

39 And Jacob was still crying aloud and weeping and walking to and fro in the house, and smiting his hands together, saying, Joseph my son, Joseph my son.

40 And the sons of Jacob went into the wilderness to seize the beasts,and behold a wolf came toward them, and they seized him, and brought him unto their father, and they said unto him, This is the first we have found, and we have brought him unto thee as thou didst command us, and thy son's body we could not find.

41 And Jacob took the beast form the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand, and he spoke with a bitter heart unto the beast, Why didst thou devour my son Joseph, and how didst thou have no fear of the God of the earth, or of my trouble for my son Joseph?

42 And thou didst devour my son for naught, because he committed no violence, and didst thereby render me culpable on his account, therefore God will require him that is persecuted.

43 And the Lord opened the mouth of the beast in order to comfort Jacob with its words,and it answered Jacob and spoke these words unto him,

44 As God liveth who created us in the earth, and as thy soul liveth, my lord, I did not see thy son, neither did I tear him to pieces, but from a distant land I also came to seek my son who went from me this day, and I know not whether he be living or dead.

45 And I came this day into the field to seek my son, and your sons found me, and seized me and increased my grief, and have this day brought me before thee,a nd I have now spoken all my words to thee.

46 And now therefore, O son of man, I am in thy hands, and do unto me this day as it may seem good in thy sight, but by the life of God who created me, I did not see thy son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life.

47 And when Jacob heard the words of the beast he was greatly astonished, and sent forth the best from his hand, and she went her say.

48 And Jacob was still crying aloud and weeping for Joseph day after day, and he mourned for his son many days.

CHAPTER XLIV.

1 And the sons of Ishmael who had bought Joseph from the Midianites, who had bought him from his brethren, went to Egypt with Joseph, and they came upon the borders of Egypt, and when they came near unto Egypt, they met four men of the sons of Medan the son of Abraham, who had gone forth from the land of Egypt on their journey.

2 And the Ishmaelites said unto them, Do you desire to purchase this slave from us? and they said, Deliver him over to us, and they delivered Joseph over to them, and they beheld him, that he was a very comely youth and they

purchased him for twenty shekels.
3 And the Ishmaelites continued their journey to Egypt, and the Medanim also returned that day to Egypt, and the Medanim said to each other, Behold we have heard that Potiphar, an officer of Pharaoh, captain of the guard, seeketh a good servant who shall stand before him to attend him, and to make him overseer over his house and all belonging to him.
4 Now therefore come let us sell him to him for what we may desire, if he be able to give unto us that which we shall require for him.
5 And these Medanim went and came to the house of Potiphar, and said unto him, We have heard that thou seekest a good servant to attend thee, behold we have a servant that will please thee, if thou canst give unto us that which we may desire, and we will sell him unto thee. 6 And Potiphar said, Bring him before me, and I will see him, and if he please me I will give unto you that which you may require for him.
7 And the Medanim went and brought Joseph and placed him before Potiphar, and he saw him, and he pleased him exceedingly, and Potiphar said unto them, Tell me what you require for this youth?
8 And they said, Four hundred pieces of silver we desire for him, and Potiphar said, I will give it you if you bring me the record of his sale to you, and will tell me his history, for perhaps he may be stolen, for this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a goodly and handsome person.
9 And the Medanim went and brought unto him the Ishmaelites who had sold him to them, and they told him, saying, He is a slave and we sold him to them.
10 And Potiphar heard the words of the Ishmaelites in his giving the silver unto the Medanim, and the Medanim took the silver and went on their journey, and the Ishmaelites also returned home.
11 And Potiphar took Joseph and brought him to his house that he might serve him, and Joseph found favor in the sight of Potiphar, and he placed confidence in him, and made him overseer over his house, and all that belonged to him he delivered over into his hand.
12 And the Lord was with Joseph and he became a prosperous man, and the Lord blessed the house of Potiphar for the sake of Joseph.
13 And Potiphar left all that he had in the hand of Joseph, and Joseph was one that caused things to come in and go out, and everything was regulated by his wish in the house of Potiphar.
14 And Joseph was eighteen years old, a youth with beautiful eyes and of comely appearance, and like unto him was not in the whole land of Egypt.
15 At that time whilst he was in his master's house, going in and out of the house and attending his master, Zelicah, his master's wife, lifted up her eyes toward Joseph and she looked at him, and behold he was a youth comely and well favored.
16 And she coveted his beauty in her heart, and her soul was fixed upon Joseph, and she enticed him day after day, and Zelicah persuaded Joseph daily, but Joseph did not lift up his eyes to behold his master's wife.
17 And Zelicah said unto him, How goodly are thy appearance and form, truly I have looked at al the slaves, and have not seen so beautiful a slave as thou art; and Joseph said unto her, Surely he who created me in my mother's womb created all mankind.
18 And she said unto him, How beautiful are thine eyes, with which thou hast dazzled all the inhabitants of Egypt, men and women; and he said unto her, How beautiful they are whilst we are alive, but shouldst thou behold them in the grave, surely thou wouldst move away from them.
19 And she said unto him, How beautiful and pleasing are all thy words; take now, I pray thee, the harp which is in the house, and play with thy hands and let us hear thy words.
20 And he said unto her, How beautiful and pleasing are my words when I speak the praise of my God and his glory; and she said unto him, How very beautiful

is the hair of thy head, behold the golden comb which is in the house, take it I pray thee, and curl the hair of thy head.
21 And he said unto her, How long wilt thou speak these words? cease to utter these words to me, and rise and attend to thy domestic affairs.
22 And she said unto him, There is no one in my house, and there is nothing to attend to but to thy words and to thy wish; yet notwithstanding all this, she could not bring Joseph unto her, neither did he place his eye upon her, but directed his eyes below to the ground.
23 And Zelicah desired Joseph in her heart, that he should lie with her, and at the time that Joseph was sitting in the house doing his work, Zelicah came and sat before him, and she enticed him daily with her discourse to lie with her, or even to look at her, but Joseph would not hearken to her.
24 And she said unto him, If thou wilt not do according to my words, I will chastise thee with the punishment of death, and put an iron yoke upon thee.
25 And Joseph said unto her, Surely God who created man looseth the fetters of prisoners, and it is he who will deliver me from thy prison and from thy judgment.
26 And when she could not prevail over him, to persuade him, and her soul being still fixed upon him, her desire threw her into a grievous sickness.
27 And all the women of Egypt came to visit her, and they said unto her, Why art thou in this declining state? thou that lackest nothing; surely thy husband is a great and esteemed prince in the sight of the king, shouldst thou lack anything of what thy heart desireth?
28 And Zelicah answered them, saying, This day it shall be made known to you, whence this disorder springs in which you see me, and she commanded her maid servants to prepare food for all the women, and she made a banquet for them,a nd all the women ate in the house of Zelicah.
29 And she gave them knives to peel the citrons to eat them, and she commanded that they should dress Joseph in costly garments, and that he should appear before them, and Joseph came before their eyes and all the women looked on Joseph, and could not take their eyes from off him, and they all cut their hands with the knives that they had in their hands, and all the citrons that were in their hands were filled with blood.
30 And they knew not what they had done but they continued to look at the beauty of Joseph, and did not turn their eyelids from him.
31 And Zelicah saw what they had done, and she said unto them, What is this work that you have done? behold I gave you citrons to eat and you have all cut your hands.
32 And all the women saw their hands, and behold they were full of blood, and their blood flowed down upon their garments, and they said unto her, this slave in your house has overcome us, and we could not turn our eyelids from him on account of his beauty.
33 And she said unto them, Surely this happened to you in the moment that you looked at him, and you could not contain yourselves from him; how then can I refrain when he is constantly in my house, and I see him day after day going in and out of my house? how then can I keep from declining or even from perishing on account of this?
34 And they said unto her, the words are true, for who can see this beautiful form in the house and refrain from him, and is he not thy slave and attendant in thy house, and why dost thou not tell him that which is in thy heart, and sufferest thy soul to perish through this matter?
35 And she said unto them, I am daily endeavoring to persuade him, and he will not consent to my wishes, and I promised him everything that is good, and yet I could meet with no return from him; I am therefore in a declining state as you see.
36 And Zelicah became very ill on account of her desire toward Joseph, and she was desperately lovesick on account of him, and all the people of the house of Zelicah and her husband knew nothing of this matter, that Zelicah was

ill on account of her love to Joseph.
37 And all the people of her house asked her, saying, Why art thou ill and declining, and lackest nothing? and she said unto them, I know not this thing which is daily increasing upon me.
38 And all the women and her friends came daily to see her, and they spoke with her, and she said unto them, This can only be through the love of Joseph; and they said unto her, Entice him and seize him secretly, perhaps he may hearken to thee, and put off this death from thee.
39 And Zelicah became worse from her love to Joseph, and she continued to decline, till she had scarce strength to stand.
40 And on a certain day Joseph was doing his master's work in the house, and Zelicah came secretly and fell suddenly upon him, and Joseph rose up against her, and he was more powerful than she, and he brought her down to the ground.
41 And Zelicah wept on account of the desire of her heart toward him, and she supplicated him with weeping, and her tears flowed down her cheeks, and she spoke unto him in a voice of supplication and in bitterness of soul, saying,
42 Hast thou ever heard, seen or known of so beautiful a woman as I am, or better than myself, who speak daily unto thee, fall into a decline through love for thee, confer all this honor upon thee, and still thou wilt not hearken to my voice?
43 And if it be through fear of thy master lest he punish thee, as the king liveth no harm shall come to thee from thy master through this thing; now, therefore pray listen to me, and consent for the sake of the honor which I have conferred upon thee, and put off this death from me, and why should I die for thy sake? and she ceased to speak.
44 And Joseph answered her, saying, Refrain from me, and leave this matter to my master; behold my master knoweth not what there is with me in the house, for all that belongeth to him he has delivered into my hand, and how shall I do these things in my master's house?
45 For he hath also greatly honored me in his house, and he hath also made me overseer over his house, and he hath exalted me, and there is no one greater in this house than I am, and my master hath refrained nothing from me, excepting thee who art his wife, how then canst thou speak these words unto me, and how can I do this great evil and sin to God and to thy husband? 46 Now therefore refrain from me, and speak no more such words as these, for I will not hearken to thy words. But Zelicah would not hearken to Joseph when he spoke these words unto her, but she daily enticed him to listen to her.
47 And it was after this that the brook of Egypt was filled above all its sides,and all the inhabitants of Egypt went forth, and also the king and princes went forth with timbrels and dances, for it was a great rejoicing in Egypt, and a holiday at the time of the inundation of the sea Sihor, and they went there to rejoice all the day.
48 And when the Egyptians went out to the river to rejoice, as was their custom, all the people of the house of Potiphar went with them, but Zelicah would not go with them, for she said, I am indisposed, and she remained alone in the house, and no other person was with her in the house.
49 And she rose up and ascended to her temple in the house, and dressed herself in princely garments, and she placed upon her head precious stones of onyx stones, inlaid with silver and gold, and she beautified her face and skin with all sorts of women's purifying liquids, and she perfumed the temple and the house with cassia and frankincense, and she spread myrrh and aloes, and she afterward sat in the entrance of the temple, in the passage of the house, through which Joseph passed to do his work, and behold Joseph came from the field, and entered the house to do his master's work.
50 And he came to the place through which he had to pass, and he saw all the work of Zelicah, and he turned back.
51 And Zelicah saw Joseph turning back from her, and she called out to him, saying What aileth thee Joseph? come to thy work, and behold I will make room

for thee until thou shalt have passed to thy seat.
52 And Joseph returned and came to the house, and passed from thence to the place of his seat, and he sat down to do his master's work as usual and behold Zelicah came to him and stood before him in princely garments, and the scent from her clothes was spread to a distance.
53 And she hastened and caught hold of Joseph and his garments, and she said unto him, As the king liveth if thou wilt not perform my request thou shalt die this day, and she hastened and stretched forth her other hand and drew a sword from beneath her garments, and she placed it upon Joseph's neck, and she said, Rise and perform my request, and if not thou diest this day.
54 And Joseph was afraid of her at her doing this thing, and he rose up to flee from her, and she seized the front of his garments, and in the terror of his flight the garment which Zelicah seized was torn, and Joseph left the garment in the hand of Zelicah, and he fled and got out, for he was in fear.
55 And when Zelicah saw that Joseph's garment was torn, and that he had left it in her hand, and had fled, she was afraid of her life, lest the report should spread concerning her, and she rose up and acted with cunning, and put off the garments in which she was dressed, and she put on her other garments.
56 And she took Joseph's garment, and she laid it beside her, and she went and seated herself in the place where she had sat in her illness, before the people of her house had gone out to the river, and she called a young lad who was then in the house, and she ordered him to call the people of the house to her.
57 And when she saw them she said unto them with a loud voice and lamentation, See what a Hebrew your master has brought to me in the house, for he came this day to lie with me.
58 For when you had gone out he came to the house, and seeing that there was no person in the house, he came unto me, and caught hold of me, with intent to lie with me.
59 And I seized his garments and tore them and called out against him with a loud voice, and when I had lifted up my voice he was afraid of his life and left his garment before me, and fled.
60 And the people of her house spoke nothing, but their wrath was very much kindled against Joseph, and they went to his master and told him the words of his wife.
61 And Potiphar came home enraged, and his wife cried out to him, saying, What is this thing that thou hast done unto me in bringing a Hebrew servant into my house, for he came unto me this day to sport with me; thus did he do unto me this day.
62 And Potiphar heard the words of his wife, and he ordered Joseph to be punished with severe stripes, and they did so to him.
63 And whilst they were smiting him, Joseph called out with a loud voice, and he lifted up his eyes to heaven, and he said, O Lord God, thou knowest that I am innocent of all these things, and why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom thou knowest?
64 And whilst Potiphar's men were beating Joseph, he continued to cry out and weep, and there was a child there eleven months old, and the Lord opened the mouth of the child, and he spake these words before Potiphar's men, who were smiting Joseph, saying,
65 What do you want of this man, and why do you do this evil unto him? my mother speaketh falsely and uttereth lies; thus was the transaction.
66 And the child told them accurately all that happened, and all the words of Zelicah to Joseph day after day did he declare unto them.
67 And all the men heard the words of the child and they wondered greatly at the child's words, and the child ceased to speak and became still.
68 And Potiphar was very much ashamed at the words of his son, and he commanded his men not to beat Joseph any more, and the men ceased beating Joseph.

69 And Potiphar took Joseph and ordered him to be brought to justice before the priests, who were judges belonging to the king, in order to judge him concerning this affair.
70 And Potiphar and Joseph came before the priests who were the king's judges, and he said unto them, Decide I pray you, what judgment is due to a servant, for thus has he done.
71 And the priests said unto Joseph, Why didst thou do this thing to thy master? and Joseph answered them, saying, Not so my lords, thus was the matter; and Potiphar said unto Joseph, Surely I entrusted in thy hands all that belonged to me, and I withheld nothing from thee but my wife, and how couldst thou do this evil?
72 And Joseph answered saying, Not so my lord, as the Lord liveth, and as thy soul liveth, my lord, the word which thou didst hear from thy wife is untrue, for thus was the affair this day.
73 A year has elapsed to me since I have been in thy house; hast thou seen any iniquity in me, or any thing which might cause thee to demand my life?
74 And the priests said unto Potiphar, Send, we pray thee and let them bring before us Joseph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and with deceit did thy wife do all that she has spoken.
75 And they brought Joseph's garment before the priests who were judges, and they saw and behold the tear was in front of Joseph, and all the judging priests knew that she had pressed him, and they said, The judgment of death is not due to this slave for he has done nothing, but his judgment is, that he be placed in the prison house on account of the report, which through him has gone forth against thy wife.
76 And potiphar heard their words, and he placed him in the prison house, the place where the king's prisoners are confined, and Joseph was in the house of confinement twelve years.
77 And notwithstanding this, his master's wife did not turn from him, and she did not cease from speaking to him day after day to hearken to her, and at the end of three months Zelicah continued going to Joseph to the house of confinement day by day, and she enticed him to hearken to her, and Zelicah said unto Joseph, How long wilt thou remain in this house? but hearken now to my voice, and I will bring thee out of this house.
78 And Joseph answered her, saying, It is better for me to remain in this house than to hearken to thy words, to sin against God; and she said unto him, If thou wilt not perform my wish, I will pluck out thine eyes, add fetters to thy feet, and will deliver thee into the hands of them whom thou didst not know before.
79 And Joseph answered her and said, Behold the God of the whole earth is able to deliver me from all that thou canst do unto me, for he openeth the eyes of the blind, and looseth those that are bound, and preserveth all strangers who are unacquainted with the land.
80 And when Zelicah was unable to persuade Joseph to hearken to her, she left off going to entice him; and Joseph was still confined in the house of confinement. And Jacob the father of Joseph, and all his brethren who were in the land of Canaan still mourned and wept in those days on account of Joseph, for Jacob refused to be comforted for his son Joseph, and Jacob cried aloud, and wept and mourned all those days.

CHAPTER XLV.

1 And it was at that time in that year, which is the year of Joseph's going down to Egypt after his brothers had sold him, that Reuben the son of Jacob went to Timnah and took unto him for a wife Eliuram, the daughter of Avi the Canaanite, and he came to her.

2 And Eliuram the wife of Reuben conceived and bare him Hanoch, Palu, Chetzron and Carmi, four sons; and Simeon his brother took his sister Dinah for a wife, and she bare unto him Memuel, Yamin, Ohad, Jachin and Zochar, five sons.
3 And he afterward came to Bunah the Canaanitish woman, the same is Bunah whom Simeon took captive from the city of Shechem, and Bunah was before Dinah and attended upon her, and Simeon came to her, and she bare unto him Saul.
4 And Judah went at that time to Adulam, and he came to a man of Adulam, and his name was Hirah, and Judah saw there the daughter of a man from Canaan, and her name was Aliyath, the daughter of Shua, and he took her, and came to her, and Aliyath bare unto Judah, Er, Onan and Shiloh; three sons.
5 And Levi and Issachar went to the land of the east, and they took unto themselves for wives the daughters of Jobab the son of Yoktan, the son of Eber; and Jobab the son of Yoktan had two daughters; the name of the elder was Adinah, and the name of the younger was Aridah.
6 And Levi took Adinah, and Issachar took Aridah, and they came to the land of Canaan, to their father's house, and Adinah bare unto Levi, Gershon, Kehath and Merari; three sons.
7 And Aridah bare unto Issachar Tola, Puvah, Job and Shomron, four sons; and Dan went to the land of Moab and took for a wife Aphlaleth, the daughter of Chamudan the Moabite, and he brought her to the land of Canaan.
8 And Aphlaleth was barren, she had no offspring, and God afterward remembered Aphlaleth the wife of Dan, and she conceived and bare a son, and she called his name Chushim.
9 And Gad and Naphtali went to Haran and took from thence the daughters of Amuram the son of Uz, the son of Nahor, for wives.
10 And these are the names of the daughters of Amuram; the name of the elder was Merimah, and the name of the younger Zaith; and Naphtali took Merimah, and Gad took Uzith; and brought them to the land of Canaan, to their father's house.
11 And Merimah bare unto Naphtali Yachzeel, Guni, Jazer and Shalem, four sons; and Uzith bare unto Gad Zephion, Chagi, Shuni, Ezbon, Eri, Arodi and Arali, seven sons.
12 And Asher went forth and took Adon the daughter of Aphlal, the son of Hadad, the son of Ishmael, for a wife, and he brought her to the land of Canaan.
13 And Adon the wife of Asher died in those days; she had no offspring; and it was after the death of Adon that Asher went to the other side of the river and took for a wife Hadurah the daughter of Abimael, the son of Eber, the son of Shem.
14 And the young woman was of a comely appearance, and a woman of sense, and she had been the wife of Malkiel the son of Elam, the son of Shem.
15 And Hadurah bare a daughter unto Malkiel, and he called her name Serach, and Malkiel died after this, and Hadurah went and remained in her father's house.
16 And after the death of the wife of Asher he went and took Hadurah for a wife, and brought her to the land of Canaan, and Serach her daughter he also brought with them, and she was three years old, and the damsel was brought up in Jacob's house.
17 And the damsel was of a comely appearance, and she went in the sanctified ways of the children of Jacob; she lacked nothing, and the Lord gave her wisdom and understanding.
18 And Hadurah the wife of Asher conceived and bare unto him Yimnah, Yishvah, Yishvi and Beriah; four sons.
19 And Zebulun went to Midian, and took for a wife Merishah the daughter of Molad, the son of Abida, the son of Midian, and brought her to the land of Canaan.
20 And Merushah bare unto Zebulun Sered, Elon and Yachleel; three sons.

21 And Jacob sent to Aram, the son of Zoba, the son of Terah, and he took for his son Benjamin Mechalia the daughter of Aram, and she came to the land of Canaan to the house of Jacob; and Benjamin was ten years old when he took Machalia the daughter of Aram for a wife.
22 And Mechalia conceived and bare unto Benjamin Bela, Becher, Ashbel, Gera and Naaman, five sons; and Benjamin went afterward and took for a wife Aribath, the daughter of Shomron, the son of Abraham, in addition to his first wife, and he was eighteen years old; and Aribath bare unto Benjamin Achi, Vosh, Mupim, Chupim, and Ord; five sons.
23 And in those days Judah went to the house of Shem and took Tamar the daughter of Elam, the son of Shem, for a wife for his first born Er.
24 And Er came to his wife Tamar, and she became his wife, and when he came to her he outwardly destroyed his seed, and his work was evil in the sight of the Lord, and the Lord slew him.
25 And it was after the death of Er, Judah's first born, that Judah said unto Onan, go to thy brother's wife and marry her as the next of kin, and raise up seed to thy brother.
26 And Onan took Tamar for a wife and he came to her, and Onan also did like unto the work of his brother, and his work was evil in the sight of the Lord, and he slew him also.
27 And when Onan died, Judah said unto Tamar, Remain in thy father's house until my son Shiloh shall have grown up, and Judah did no more delight in Tamar, to give her unto Shiloh, for he said, Peradventure he will also die like his brothers.
28 And Tamar rose up and went and remained in her father's house, and Tamar was in her father's house for some time.
29 And at the revolution of the year, Aliyath the wife of Judah died; and Judah was comforted for his wife, an dafter the death of Aliyath, Judah went up with his friend Hirah to Timnah to shear their sheep.
30 And Tamar heard that Judah had gone up to Timnah to shear the sheep, and that Shiloh was grown up, and Judah did not delight in her.
31 And Tamar rose up and put off the garments of her widowhood, and she put a vail upon her, and she entirely covered herself, and she went and sat in the public thoroughfare, which is upon the road to Timnah.
32 And Judah passed and saw her and took her and he came to her,and she conceived by him, and at the time of being delivered, behold, there were twins in her womb, and he called the name of the first Perez, and the name of the second Zarah.

CHAPTER XLVI. 1 In those days Joseph was still confined in the prison house in the land of Egypt.
2 At that time the attendants of Pharaoh were standing before him, the chief of the butlers and the chief of the bakers which belonged to the king of Egypt.
3 And the butler took wine and placed it before the king to drink, and the baker placed read before the king to eat, and the king drank of the wine and ate of the bread, he and his servants and ministers that ate at the king's table.
4 And whilst they were eating and drinking, the butler and the baker remained there, and Pharaoh's ministers found many flies in the wine, which the butler had brought, and stones of nitre were found in the baker's bread.
5 And the captain of the guard placed Joseph as an attendant on Pharaoh's officers, and Pharaoh's officers were in confinement one year.
6 And at the end of the year, they both dreamed dreams in one night, in the place of confinement where they were, and in the morning Joseph came to them to attend upon them as usual, and he saw them, and behold their countenances were dejected and sad.
7 And Joseph asked them, Why are your countenances sad and dejected this day?

and they said unto him, We dreamed a dream, and there is no one to interpret it; and Joseph said unto them, Relae, I pray you, your dream unto me, and God shall give you an answer of peace as you desire.
8 And the butler related his dream unto Joseph, and he said, I saw in my dream, and behold a large vine was before me, and upon that vine I saw three branches, and the vine speedily blossomed and reached a great height, and its clusters were ripened and became grapes.
9 And I took the grapes and pressed them in a cup, and placed it in Pharaoh's hand and he drank; and Joseph said unto him, The three branches that were upon the vine are three days.
10 Yet within three days, the king will order thee to be brought out and he will restore thee to thy office, and thou shalt give the king his wine to drink as at first when thou wast his butler; but let me find favor in thy sight, that thou shalt remember me to Pharaoh when it will be well with thee, and do kindness unto me, and get me brought forth from this prison, for I was stolen away from the land of Canaan and was sold for a slave in this place.
11 And also that which was told thee concerning my master's wife is false, for they placed me in this dungeon for naught; and the butler answered Joseph, saying, If the king deal well with me as at first, as thou hast interpreted to me, I will do all that thou desirest, and get thee brought out of this dungeon.
12 And the baker, seeing that Joseph had accurately interpreted the butler's dream, also approached, and related the whole of his dream to Joseph.
13 And he said unto him, In my dream I saw and behold three white baskets upon my head, and I looked, and behold there were in the uppermost basket all manner of baked meats for Pharaoh, and behold the birds were eating them from off my head.
14 And Joseph said unto him, The three baskets which thou didst see are three days, yet within three days Pharaoh will take off thy head, and hang thee upon a tree, and the birds will eat thy flesh from off thee, as thou sawest in thy dream.
15 In those days the queen was about to be delivered, and upon that day she bare a son unto the king of Egypt, and they proclaimed that the king had gotten his first born son and all the people of Egypt together with the officers and servants of Pharaoh rejoiced greatly.
16 And upon the third day of his birth Pharaoh made a feast for his officers and servants, for the hosts of the land of Zoar and of the land of Egypt.
17 And all the people of Egypt and the servants of Pharaoh came to eat and drink with the king at the feast of his son, and to rejoice at the king's rejoicing.
18 And all the officers of the king and his servants were rejoicing at that time for eight days at the feast, and they made merry with all sorts of musical instruments, with timbrels and with dances in the king's house for eight days.
19 And the butler, to whom Joseph had interpreted his dream, forgot Joseph,and he did not mention him to the king as he had promised, for this thing was from the Lord in order to punish Joseph because he had trusted in man.
20 And Joseph remained after this in the prison house two years, until he had completed twelve years.

CHAPTER XLVII.

1 And Isaac the son of Abraham was still living in those days in the land of Canaan; he was very aged, one hundred and eighty years old, and Esau his son, the brother of Jacob, was in the land of Edom, and he and his sons had possessions in it amongst the children of Seir.
2 And Esau heard that his father's time was drawing nigh to die, and he and

his sons and household came unto the land of Canaan, unto his father's house, and Jacob and his sons went forth from the place where they dwelt in Hebron, and they all came to their father Isaac, and they found Esau and his sons in the tent.
3 And Jacob and his sons sat before his father Isaac, and Jacob was still mourning for his son Joseph.
4 And Isaac said unto Jacob, Bring me hither thy sons and I will bless them; and Jacob brought his eleven children before his father Isaac.
5 And Isaac placed his hands upon all the sons of Jacob, and he took hold of them and embraced them, and kissed them one by one, and Isaac blessed them on that day, and he said unto them, May the God of your fathers bless you and increase your seed like the stars of heaven for number.
6 And Isaac also blessed the sons of Esau, saying, May God cause you to be a dread and a terror to all that will behold you, and to all your enemies.
7 And Isaac called Jacob and his sons, and they all came and sat before Isaac, and Isaac said unto Jacob, The Lord God of the whole earth said unto me, Unto thy seed will I give this land for an inheritance if thy children keep my statutes and my ways, and I will perform unto them the oath which I swore unto thy father Abraham.
8 Now therefore my son, teach thy children and thy children's children to fear the Lord, and to go in the good way which will please the Lord thy God, for if you keep the ways of the Lord and his statutes the Lord will also keep unto you his covenant with Abraham, and will do well with you and your seed all the days.
9 And when Isaac had finished commanding Jacob and his children, he gave up the ghost and died, and was gathered unto his people.
10 And Jacob and Esau fell upon the face of their father Isaac, and they wept, and Isaac was one hundred and eighty years old when he died in the land of Canaan, in Hebron, and his sons carried him to the cave of Machpelah, which Abraham had bought from the children of Heth for a possession of a burial place.
11 And all the kings of the land of Canaan went with Jacob and Esau to bury Isaac, and all the kings of Canaan showed Isaac great honor at his death.
12 And the sons of Jacob and the sons of Esau went barefooted round about, walking and lamenting until they reached Kireath-arba.
13 And Jacob and Esau buried their father Isaac in the cave of Machpelah, which is in Kireath-arba in Hebron, and they buried him with very great honor, as at the funeral of kings.
14 And Jacob and his sons, and Esau and his sons, and all the kings of Canaan made a great and heavy mourning, and they buried him and mourned for him many days.
15 And at the death of Isaac, he left his cattle and his possessions and all belonging to him to his sons; and Esau said unto Jacob, Behold I pray thee, all that our father has left we will divide it in two parts, and I will have the choice, and Jacob said, We will do so.
16 And Jacob took all that Isaac had left in the land of Canaan, the cattle and the property, and he placed them in two parts before Esau and his sons, and he said unto Esau, Behold al this is before thee, choose thou unto thyself the half which thou wilt take.
17 And Jacob said unto Esau, Hear thou I pray thee what I will speak unto thee, saying, The Lord God of heaven and earth spoke unto our fathers Abraham and Isaac, saying, Unto thy seed will I give this land for an inheritance forever.
18 Now therefore all that our father has left is before thee, and behold all the land is before thee; choose thou from them what thou desirest.
19 If thou desirest the whole land take it for thee and thy children forever, and I will take this riches, and if thou desirest the riches take it unto thee, and I will take this land for me and for my children to inherit it

forever.
20 And Nebayoth, the son of Ishmael, was then in the land with his children, and Esau went on that day and consulted with him saying,
21 Thus has Jacob spoken unto me, and thus has he answered me, now give thy advice and we will hear.
22 And Nebayoth said, What is this that Jacob hath spoken unto thee? behold all the children of Canaan are dwelling securely in their land, an Jacob sayeth he will inherit it with his seed all the days.
23 Go now therefore and take all thy father's riches and leave Jacob thy brother in the land, as he has spoken. 24 And Esau rose up and returned to Jacob, and did all that Nebayoth the son of Ishmael had advised; and Esau took all the riches that Isaac had left, the souls, the beasts, the cattle and the property, and all the riches; he gave nothing to his brother Jacob; and Jacob took all the land of Canaan, from the brook of Egypt unto the river Euphrates, and he took it for an everlasting possession, and for his children and for his seed after him forever.
25 Jacob also took from his brother Esau the cave of Machpelah, which is in Hebron, which Abraham had bought from Ephron for a possession of a burial place for him and his seed for ever.
26 And Jacob wrote all these things in the book of purchase, and he signed it, and he testified all this with four faithful witnesses.
27 And these are the words which Jacob wrote in the book, saying: The land of Canaan and all the cities of the Hittites, the Hivites, the Jebusites, the Amorites, the Perizzites,and the Gergashites, all the seven nations from the river of Egypt unto the river Euphrates.
28 And the city of Hebron Kireath-arba, and the cave which is in it, the whole did Jacob buy from his brother Esau for value, for a possession and for an inheritance for his seed after him forever.
29 And Jacob took the book of purchase and the signature, the command and the statutes and the revealed book, and he placed them in an earthen vessel in order that they should remain for a long time, and he delivered them into the hands of his children.
30 Esau took all that his father had left him after his death from his brother Jacob, and he took all the property, from man and beast, camel and ass, ox and lamb, silver and gold, stones and bdellium, and all the riches which had belonged to Isaac the son of Abraham; there was nothing left which Esau did not take unto himself, from all that Isaac had left after his death.
31 And Esau took all this, and he and his children went home to the land of Seir the Horite, away from his brother Jacob and his children.
32 And Esau had possessions amongst the children of Seir, and Esau returned not to the land of Canaan from that day forward.
33 And the whole land of Canaan became an inheritance to the children of Israel for an everlasting inheritance, and Esau with all his children inherited the mountain of Seir.

CHAPTER XLVIII.

1 In those days, after the death of Isaac, the Lord commanded and caused a famine upon the whole earth.
2 At that time Pharaoh king of Egypt was sitting upon his throne in the land of Egypt, and lay in his bed and dreamed dreams, and Pharaoh saw in his dream that he was standing by the side of the river of Egypt.
3 And whilst he was standing he saw and behold seven fat fleshed and well favored kine came up out of the river.
4 And seven other kine, lean fleshed and ill favored, came up after them, and the seven ill favored ones swallowed up the well favored ones, and still their appearance was ill as at first. 5 And he awoke, and he slept again and he dreamed a second time, and he saw and behold seven ears of corn came up upon

one stalk, rank and good, and seven thin ears blasted with the east wind sprang up after them, and the thin ears swallowed up the full ones, and Pharaoh awoke out of his dream.
6 And in the morning the king remembered his dreams, and his spirit was sadly troubled on account of his dreams, and the king hastened and sent and called for all the magicians of Egypt, and the wise men, and they came and stood before Pharaoh.
7 And the king said unto them, I have dreamed dreams,a dn there is none to interpret them; and they said unto the king, relate thy dreams to thy servants and let us hear them.
8 And the king related his dreams to them, and they all answered and said with one voice to the king, may the king live for ever; and this is the interpretation of thy dreams.
9 The seven good kine which thou didst see denote seven daughters that will be born unto thee in the latter days, and the seven kine which thou sawest come up after them, and swallowed them up, are for a sign that the daughters which will be born unto thee will all die in the life-time of the king.
10 And that which thou didst see in the second dream of seven full good ears of corn coming up upon one stalk, this is their interpretation, that thou wilt build unto thyself in the latter days seven cities throughout the land of Egypt; and that which thou sawest of the seven blasted ears of corn springing up after them and swallowing them up whilst thou didst behold them with thine eyes, is for a sign that the cities which thou wilt build will all be destroyed in the latter days, in the life-time of the king.
11 And when they spoke these words the king did not incline his ear to their words, neither did he fix his heart upon them, for the king knew in his wisdom that they did not give a proper interpretation of the dreams; and when they had finished speaking before the king, the king answered them, saying, What is this thing that you have spoken unto me? surely you have uttered falsehood and spoken lies; therefore now give the proper interpretation of my dreams, that you may not die.
12 And the king commanded after this, and he sent and called again for other wise men, and they came and stood before the king, and the king related his dreams to them, and they all answered him according to the first interpretation, and the king's anger was kindled and he was very wroth, and the king said unto them, Surely you speak lies and utter falsehood in what you have said.
13 And the king commanded that a proclamation should be issued throughout the land of Egypt, saying, It is resolved by the king and his great men, that any wise man who knoweth and understandeth the interpretation of dreams, and will not come this day before the king, he shall die.
14 And the man that will declare unto the king the proper interpretation of his dreams, there shall be given unto him all that he will require from the king. And all the wise men of the land of Egypt came before the king, together with all the magicians and sorcerers that were in Egypt and in Goshen, in Raamses, in Tachpanches, in Zoar, and in all the places on the borders of Egypt, and they all stood before the king. 15 And all the nobles and the princes, and the attendants belonging to the king, came together from all the cities of Egypt, and they all sat before the king, and the king related his dreams before the wise men, and the princes, and all that sat before the king were astonished at the vision.
16 And all the wise men who were before the king were greatly divided in their interpretation of his dreams; some of them interpreted them to the king, saying, The seven good kine are seven kings, who from the king's issue will be raised over Egypt.
17 And the seven bad kine are seven princes, who will stand up against them in the latter days and destroy them; and the seven ears of corn are the seven great princes belonging to Egypt, who will fall in the hands of the seven less

powerful princes of their enemies, in the wars of our lord the king.
18 And some of them interpreted to the king in this manner, saying, The seven good kine are the strong cities of Egypt, and the seven bad kine are the seven nations of the land of Canaan, who will come against the seven cities of Egypt in the latter days and destroy them.
19 And that which thou sawest in the second dream, of seven good and bad ears of corn, is a sign that the government of Egypt will again return to thy seed as at first.
20 And in his reign the people of the cities of Egypt will turn against the seven cities of Canaan who are stronger than they are, and will destroy them, and the government of Egypt will return to thy seed.
21 And some of them said unto the king, This is the interpretation of thy dreams; the seven good kine are seven queens, whom thou wilt take for wives in the latter days, and the seven bad kine denote that those women will all die in the lifetime of the king.
22 And the seven good and bad ears of corn which thou didst see in the second dream are fourteen children, and it will be in the latter days that they will stand up and fight amongst themselves,and seven of them will smite the seven that are more powerful.
23 And some of them said these words unto the king, saying, The seven good kine denote that seven children will be born to thee,and they will slay seven of thy children's children in the latter days; and the seven good ears of corn which thou didst see in the second dream, are those princes against whom seven other less powerful princes fill fight and destroy them in the latter days, and avenge thy children's cause, and the government will again return to thy seed.
24 And the king heard all the words of the wise men of Egypt and their interpretation of his dreams, and none of them pleased the king.
25 And the king knew in his wisdom that they did not altogether speak correctly in all these words, for this was from the Lord to frustrate the words of the wise men of Egypt, in order that Joseph might go froth from the house of confinement, and in order that he should become great in Egypt.
26 And the king saw that none amongst all the wise men and magicians of Egypt spoke correctly to him, and the king's wrath was kindled, and his anger burned within him. 27 And the king commanded that all the wise men and magicians should go out from before him, and they all went out from before the king with shame and disgrace.
28 And the king commanded that a proclamation be sent throughout Egypt to slay all the magicians that were in Egypt, and not one of them should be suffered to live.
29 And the captains of the guards belonging to the king rose up, and each man drew his sword, and they began to smite the magicians of Egypt, and the wise men.
30 And after this Merod, chief butler to the king, came and bowed down before the king and sat before him.
31 And the butler said unto the king, May the king live forever, and his government be exalted in the land.
32 Thou wast angry with thy servant in those days, now two years past, and didst place me in the ward, and I was for some time in the ward,I and the chief of the bakers.
33 And there was with us a Hebrew servant belonging to the captain of the guard, his name was Joseph, for his master had been angry with him and placed him in the house of confinement, and he attended us there.
34 And in some time after when we were in the ward, we dreamed dreams in one night, I and the chief of the bakers; we dreamed each man according to the interpretation of his dream.
35 And we came in the morning and told them to that servant,and he interpreted to us our dreams, to each man according to his dream, did he

correctly interpret.
36 And it came to pass as he interpreted to us, so was the event; there fell not to the ground any of his words.
37 And now therefore my lord and king do not slay the people of Egypt for naught; behold that slave is still confined in the house by the captain of the guard his master, in the house of confinement.
38 If it pleaseth the king let him send for him that he may come before thee and he will make known to thee, the correct interpretation of the dream which thou didst dream.
39 And the king heard the words of the chief butler, and the king ordered that the wise men of Egypt should not be slain.
40 And the king ordered his servants to bring Joseph before him, and the king said unto them, Go to him and do not terrify him lest he be confused and will not know to speak properly.
41 And the servants of the king went to Joseph, and they brought him hastily out of the dungeon, and the king's servants shaved him, and he changed his prison garment and he came before the king.
42 And the king was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Joseph wondered greatly at the king.
43 And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps.
44 And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty-sixth step, and speak with him.
45 If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king.
46 And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in.
47 And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages.
48 And when Joseph came before the king he bowed down to the ground before the king, and he ascended tothe third step, and the king sat upon the fourth step and spoke with Joseph.
49 And the king said unto Joseph, I dreamed a dream, and there is no interpreter to interpret it properly, and I commanded this day that all the magicians of Egypt and the wise men thereof, should come before me, and I related my dreams to them, and no one has properly interpreted them to me.
50 And after this I this day heard concerning thee, that thou art a wise man, and canst correctly interpret every dream that thou hearest.
51 And Joseph answered Pharaoh, saying, Let Pharaoh relate his dreams that he dreamed; surely the interpretations belong to God; and Pharaoh related his dreams to Joseph, the dream of the kine, and the dream of the ears of corn, and the king left off speaking.
52 And Joseph was then clothed with the spirit of God before the king, and he knew all the things that would befall the king from that day forward, and he knew the proper interpretation of the king's dream, and he spoke before the king.
53 And Joseph found favor in the sight of the king, and the king inclined his ears and his heart, and he heard all the words of Joseph. And Joseph said unto the king, Do not imagine that they are two dreams, for it is only one dream, for that which God has chosen to do throughout the land he has shown to the king in his dream, and this is the proper interpretation of thy dream:

54 The seven good kine and ears of corn are seven years,and the seven bad kine and ears of corn are also seven years; it is one dream.
55 Behold the seven years that are coming there will be a great plenty throughout the land, and after that the seven years of famine will follow them, a very grievous famine, and all the plenty will be forgotten from the land, and the famine will consume all the inhabitants of the land.
56 The king dreamed one dream, and the dream was therefore repeated unto Pharaoh because the thing is established by God, and God will shortly bring it to pass.
57 Now therefore I will give thee counsel and deliver thy soul and the souls of the inhabitants of the land from the evil of the famine, that thou seek throughout thy kingdom for a man very discreet and wise, who knoweth all the affairs of government, and appoint him to superintend over the land of Egypt.
58 And let the man whom thou placest over Egypt appoint officers under him, that they gather in all the food of the good years that are coming, and let them lay up corn and deposit it in thy appointed stores.
59 And let them keep that food for the seven years of famine, that it may be found for thee and thy people and thy whole land, and that thou and thy land be not cut off by the famine.
60 Let all the inhabitants of the land be also ordered that they gather in, every man the produce of his field, of all sorts of food, during the seven good years, and that they place it in their stores, that it may be found for them in the days of the famine and that they may live upon it.
61 This is the proper interpretation of thy dream, and this is the counsel given to save thy soul and the souls of all thy subjects.
62 And the king answered and said unto Joseph, Who sayeth and who knoweth that thy words are correct? And he said unto the king, This shall be a sign for thee respecting all my words, that they are true and that my advice is good for thee.
63 Behold thy wife siteth this day upon the stool of delivery, and she will bear thee a son and thou wilt rejoice with him; when thy child shall have gone forth from his mother's womb, thy first born son that has been born these two years back shall die, and thou wilt be comforted in the child that will be born unto thee this day.
64 And Joseph finished speaking these words to the king,a nd he bowed down to the king and he went out, and when Joseph had gone out from the king's presence, those signs which Joseph had spoken unto the king came to pass on that day.
65 And the queen bare a son on that day and the king heard the glad tidings about his son, and he rejoiced, and when the reporter had gone forth from the king's presence, the king's servants found the first born son of the king fallen dead upon the ground.
66 And there was great lamentation and noise in the king's house,a nd the king heard it, and he said, What is the noise and lamentation that I have heard in the house? and they told the king that his first born son had died; then the king knew that all Joseph's words that he had spoken were correct, and the king was consoled for his son by the child that was born to him on that day as Joseph had spoken.

CHAPTER XLIX.

1 After these things the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and they all came before the king.
2 And the king said unto them, Behold you have seen and heard all the words of this Hebrew man, and all the signs which he declared would come to pass, and not any of his words have fallen to the ground.
3 You know that he has given a proper interpretation of the dream, and it

will surely come to pass, now therefore take counsel, and know what you will do and how the land will be delivered from the famine.
4 Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land. 5 For you have heard what the Hebrew man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine but with the advice of the Hebrew man, him that advised me.
6 And they all answered the king and said, The counsel which the Hebrew has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy hand, do that which seemeth good in thy sight.
7 Him whom thou chosest, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him shall the king appoint to be under him over the land.
8 And the king said to all the officers: I have thought that since God has made known to the Hebrew man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will save the land with his wisdom.
9 And all the officers answered the king and said, But surely it is written in the laws of Egypt, and it should not be violated, that no man shall reign over Egypt, nor be the second to the king, but one who has knowledge in all the languages of the sons of men.
10 Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language, and how then can he be over us the second under government, a man who not even knoweth our language?
11 Now we pray thee send for him, and let him come before thee, and prove him in all things, and do as thou seest fit.
12 And the king said, It shall be done to-morrow, and the thing that you have spoken is good; and all the officers came on that day before the king.
13 And on that night the Lord sent one of his ministering angels, and he came into the land of Egypt unto Joseph, and the angel of the Lord stood over Joseph, and behold Joseph was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife.
14 And the angel roused him from his sleep, and Joseph rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Joseph, and he taught him all the languages of man in that night, and he called his name Jehoseph.
15 And the angel of the Lord went from him, and Joseph returned and lay upon his bed, and Joseph was astonished at the vision which he saw.
16 And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Joseph to be brought,and the king's servants went and brought Joseph before Pharaoh.
17 And the king came forth and ascended the steps of the throne, and Joseph spoke unto the king in all languages, and Joseph went up to him and spoke unto the king until he arrived before the king in the seventieth step, and he sat before the king.
18 And the king greatly rejoiced on account of Joseph, and all the king's officers rejoiced greatly with the king when they heard all the words of Joseph.
19 And the thing seemed good in the sight of the king and the officers, to appoint Joseph to be second to the king over the whole land of Egypt, and the king spoke to Joseph, saying,
20 Now thou didst give me counsel to appoint a wise man over the land of Egypt, in order with his wisdom to save the land from the famine; now therefore, since God has made all this known to thee, and all the words which thou hast spoken, there is not throughout the land a discreet and wise man like unto thee.

21 And thy name no more shall be called Joseph, but Zaphnath Paaneah shall be thy name; thou shalt be second to me, and according to thy word shall be all the affairs of my government, and at thy word shall my people go out and come in.
22 Also from under thy hand shall my servants and officers receive their salary which is given to them monthly, and to thee shall all the people of the land bow down; only in my throne will I be greater than thou.
23 And the king took off his ring from his hand and put it upon the hand of Joseph, and the king dressed Joseph in a princely garment, and he put a golden crown upon his head,and he put a golden chain upon his neck.
24 And the king commanded his servants, and they made him ride in the second chariot belonging to the king, that went opposite to the king's chariot, and he caused him to ride upon a great and strong horse from the king's horses, and to be conducted through the streets of the land of Egypt.
25 And the king commanded that all those that played upon timbrels, harps and other musical instruments should go forth with Joseph; one thousand timbrels, one thousand mecholoth, and one thousand nebalim went after him.
26 And five thousand men, with drawn swords glittering in their hands, and they went marching and playing before Joseph, and twenty thousand of the great men of the king girt with girdles of skin covered with gold, marched at the right hand of Joseph, and twenty thousand a his left, and all the women and damsels went upon the roofs or stood in the streets playing and rejoicing at Joseph, and gazed at the appearance of Joseph and at his beauty.
27 And the king's people went before him and behind him, perfuming the road with frankincense and with cassia, and with all sorts of fine perfume, and scattered myrrh and aloes along the road, and twenty men proclaimed these words before him throughout the land in a loud voice:
28 Do you see this man whom the king has chosen to be his second? all the affairs of government shall be regulated by him, and he that transgresses his orders, or that does not bow down before him to the ground, shall die, for he rebels against the king and his second.
29 And when the heralds had ceased proclaiming, all the people of Egypt bowed down to the ground before Joseph and said, May the king live, also may his second live; and all the inhabitants of Egypt bowed down along the road, and when the heralds approached them, they bowed down, and they rejoiced with all sorts of timbrels, mechol and nebal before Joseph.
30 And Joseph upon his horse lifted up his eyes to heaven, and called out and said, He raiseth the poor man from the dust, He lifteth up the needy from the dunghill. O Lord of Hosts, happy is the man who trusteth in thee. 31 And Joseph passed throughout the land of Egypt with Pharaoh's servants and officers, and they showed him the whole land of Egypt and all the king's treasures.
32 And Joseph returned and came on that day before Pharaoh, and the king gave unto Joseph a possession in the land of Egypt, a possession of fields and vineyards, and the king gave unto Joseph three thousand talents of silver and one thousand talents of gold, and onyx stones and bdellium and many gifts.
33 And on the next day the king commanded all the people of Egypt to bring unto Joseph offerings and gifts, and that he that violated the command of the king should die; and they made a high place in the street of the city, and they spread out garments there, and whoever brought anything to Joseph put it into the high place.
34 And all the people of Egypt cast something into the high place, one man a golden ear-ring, and the other rings and ear-rings, and different vessels of gold and silver work, and onyx stones and bdellium did he cast upon the high place; every one gave something of what he possessed.
35 And Joseph took all these and placed them in his treasuries, and all the officers and nobles belonging to the king exalted Joseph, and they gave him many gifts, seeing that the king had chosen him to be his second.

36 And the king sent to Potiphera, the son of Ahiram priest of On, and he took his young daughter Osnath and gave her unto Joseph for a wife.
37 And the damsel was very comely, a virgin, one whom man had not known, and Joseph took her for a wife; and the king said unto Joseph, I am Pharaoh, and beside thee none shall dare to lift up his hand or his foot to regulate my people throughout the land of Egypt.
38 And Joseph was thirty years old when he stood before Pharaoh, and Joseph went out from before the king, and he became the king's second in Egypt.
39 And the king gave Joseph a hundred servants to attend him in his house, and Joseph also sent and purchased many servants and they remained in the house of Joseph.
40 Joseph then built for himself a very magnificent house like unto the houses of kings, before the court of the king's palace,a nd he made in the house a large temple, very elegant in appearance and convenient for his residence: three years was Joseph in erecting his house.
41 And Joseph made unto himself a very elegant throne of abundance of gold and silver, and he covered it with onyx stones and bdellium, and he made upon it the likeness of the whole land of Egypt, and the likeness of the river of Egypt that watereth the whole land of Egypt; and Joseph sat securely upon his throne in his house and the Lord increased Joseph's wisdom.
42 And all the inhabitants of Egypt and Pharaoh's servants and his princes loved Joseph exceedingly, for this thing was from the Lord to Joseph.
43 And Joseph had an army that made war, going out in hosts and troops to the number of forty thousand six hundred men, capable of bearing arms to assist the king and Joseph against the enemy, besides the king's officers and his servants and inhabitants of Egypt without number.
44 And Joseph gave unto his mighty men, and to all his host, shields and javelins, and caps and coats of mail and stones for slinging.

CHAPTER L.

1 At that time the children of Tarshish came against the sons of Ishmael, and made war with them, and the children of Tarshish spoiled the Ishmaelites for a long time.
2 And the children of Ishmael were small in number in those days, and they could not prevail over the children of Tarshish, and they were sorely oppressed.
3 And the old men of the Ishmaelites sent a record to the king of Egypt, saying, Send I pray thee unto thy servants officers and hosts to help us to fight against the children of Tarshish, for we have been consuming away for a long time.
4 And Pharaoh sent Joseph with the mighty men and host which were with him, and also his mighty men from the king's house.
5 And they went to the land of Havilah to the children of Ishmael, to assist them against the children of Tarshish, and the children of Ishmael fought with the children of Tarshish, and Joseph smote the Tarshishites and he subdued all their land, and the children of Ishmael dwell therein unto this day.
6 And when the land of Tarshish was subdued, all the Tarshishites ran away, and came on the border of their brethren the children of Javan, and Joseph with all his mighty men and host returned to Egypt, not one man of them missing.
7 And at the revolution of the year, in the second year of Joseph's reigning over Egypt, the Lord gave great plenty throughout the land for seven years as Joseph had spoken, for the Lord blessed all the produce of the earth in those days for seven years, and they ate and were greatly satisfied.
8 And Joseph at that time had officers under him, and they collected all the food of the good years, and heaped corn year by year, and they placed it in the treasuries of Joseph.

9 And at any time when they gathered the food Joseph commanded that they should bring the corn in the ears, and also being with it some of the soil of the field, that it should not spoil.
10 And Joseph did according to this year by year, and he heaped up corn like the sand of the sea for abundance, for his stores were immense and could not be numbered for abundance.
11 And also all the inhabitants of Egypt gathered all sorts of food in their stores in great abundance during the seven good years, but they did not do unto it as Joseph did.
12 And all the food which Joseph and the Egyptians had gathered during the seven years of Plenty, was secured for the land in stores for the seven years of famine, for the support of the whole land.
13 And the inhabitants of Egypt filled each man his store and his concealed place with corn, to be for support during the famine.
14 And Joseph placed all the food that he had gathered in all the cities of Egypt, and he closed all the stores and placed sentinels over them. 15 And Joseph's wife Osnath the daughter of Potiphera bare him two sons, Manasseh and Ephraim, and Joseph was thirty-four years old when he begat them.
16 And the lads grew up and they went in his ways and in his instructions, they did not deviate from the way which their father taught them, either to the right or left.
17 And the Lord was with the lads, and they grew up and had understanding and skill in all wisdom and in all the affairs of government, and all the king's officers and his great men of the inhabitants of Egypt exalted the lads, and they were brought up amongst the king's children.
18 And the seven years of plenty that were throughout the land were at an end, and the seven years of famine came after them as Joseph had spoken, and the famine was throughout the land.
19 And all the people of Egypt saw that the famine had commenced in the land of Egypt, and all the people of Egypt opened their stores of corn for the famine prevailed over them.
20 And they found all the food that was in their stores, full of vermin and not fit to et,and the famine prevailed throughout the land, and all the inhabitants of Egypt came and cried before Pharaoh, for the famine was heavy upon them.
21 And they said unto Pharaoh, Give food unto thy servants,a nd wherefore shall we die through hunger before thy eyes, even we and our little ones?
22 And Pharaoh answered them, saying, And wherefore do you cry unto me? did not Joseph command that the corn should be laid up during the seven years of plenty for the years of famine? and wherefore did you not hearken to his voice?
23 And the people of Egypt answered the king, saying, As thy soul liveth, our lord, thy servants have done all that Joseph ordered, for thy servants also gathered in all the produce of their fields during the seven years of plenty and laid it in the stores unto this day.
24 And when the famine prevailed over thy servants we opened our stores, and behold all our produce was filled with vermin and was not fit for food.
25 And when the king heard all that had befallen the inhabitants of Egypt, the king was greatly afraid on account of the famine, and he was much terrified; and the king answered the people of Egypt, saying, Since all this has happened unto you, go unto Joseph, do whatever he shall say unto you, transgress not his commands.
26 And all the people of Egypt went forth and came unto Joseph, and said unto him, Give unto us food, and wherefore shall we die before thee through hunger? for we gathered in our produce during the seven years as thou didst command, and we put it in store, and thus has it befallen us.
27 And when Joseph heard al the words of the people of Egypt and what had befallen them, Joseph opened all his stores of the produce and he sold it unto

the people of Egypt.
28 And the famine prevailed throughout the land, and the famine was in all countries, but in the land of Egypt there was produce for sale.
29 And all the inhabitants of Egypt came unto Joseph to buy corn, for the famine prevailed over them, and all their corn was spoiled, and Joseph daily sold it to all the people of Egypt.
30 And all the inhabitants of the land of Canaan and the Philistines, and those beyond the Jordan, and the children of the east and all the cities of the lands far and nigh heard that there was corn in Egypt, and they all came to Egypt to buy corn, for the famine prevailed over them.
31 And Joseph opened the stores of corn and placed officers over them, and they daily stood and sold to all that came.
32 And Joseph knew that his brethren also would come to egypt to buy corn, for the famine prevailed throughout the earth. And Joseph commanded al his people that they should cause it to be proclaimed throughout the land of Egypt, saying,
33 It is the pleasure of the king, of his second and of their great men, that any person who wishes to buy corn in Egypt shall not send his servants to Egypt to purchase, but his sons, and also any Egyptian or Canaanite, who shall come from any of the stores from buying corn in Egypt, and shall go and sell it throughout the land, he shall die, of for one shall buy but for the support of his household.
34 And any man leading two or three beasts shall die, for a man shall only lead his own beast.
35 And Joseph placed sentinels at the gates of Egypt, and commanded them, saying, Any person who may come to buy corn, suffer him not to enter until his name, and the name of his father, and the name of his father's father be written down, and whatever is written by day, send their names unto me in the evening that I may know their names.
36 And Joseph placed officers throughout the land of Egypt, and he commanded them to do all these things.
37 And Joseph did all these things, and made these statutes, in order that he might know when his brethren should come to Egypt to buy corn; and Joseph's people caused it daily to be proclaimed in Egypt according to these words and statutes which Joseph had commanded.
38 And all the inhabitants of the east and west country, and of all the earth, heard of the statutes and regulations which Joseph had enacted in Egypt, and the inhabitants of the extreme parts of the earth came and they bought corn in Egypt day after day, and then went away.
39 And all the officers of Egypt did as Joseph had commanded, and all that came to Egypt to buy corn, the gate keepers would write their names, and their fathers' names, and daily bring them in the evening before Joseph.

CHAPTER LI.

1 And Jacob afterward heard that there was corn in Egypt, and he called unto his sons to go to Egypt to buy corn, for upon them also did the famine prevail, and he called unto his sons, saying,
2 Behold I hear that there is corn in Egypt, and all the people of the earth go there to purchase, now therefore why will you show yourselves satisfied before the whole earth? go you also down to Egypt and buy us a little corn amongst those that come there, that we may not die.
3 And the sons of Jacob hearkened to the voice of their father, and they rose up to go down to Egypt in order to buy corn amongst the rest that came there.
4 And Jacob their father commanded them, saying, When you come into the city do not enter together in one gate, on account of the inhabitants of the land.
5 And the sons of Jacob went forth and they went to Egypt, and the sons of

Jacob did all as their father had commanded them, and Jacob did not send Benjamin, for he said, Lest an accident might befall him on the road like his brother; and ten of Jacob's sons went forth.
6 And whilst the sons of Jacob were going on the road, they repented of what they had done to Joseph, and they spoke to each other, saying, We know that our brother Joseph went down to Egypt, and now we will seek him where we go, and if we find him we will take him from his master for a ransom, and if not, by force, and we will die for him.
7 And the sons of Jacob agreed to this thing and strengthened themselves on account of Joseph, to deliver him from the hand of his master, and the sons of Jacob went to Egypt; and when they came near to egypt they separated from each other, and they came through ten gates of Egypt, and the gate keepers wrote their names on that day, and brought them to Joseph in the evening.
8 And Joseph read the names from the hand of the gate-keepers of the city, and he found that his brethren had entered at the ten gates of the city, and Joseph at that time commanded that it should be proclaimed throughout the land of Egypt, saying,
9 Go forth all ye store guards, close all the corn stores and let only one remain open, that those who come may purchase from it.
10 And all the officers of Joseph did so at that time, and they closed all the stores and left only one open.
11 And Joseph gave the written names of his brethren to him that was set over the open store, and he said unto him, Whosoever shall come to thee to buy corn, ask his name, and when men of these names shall come before thee, seize them and send them, and they did so.
12 And when the sons of Jacob came into the city, they joined together in the city to seek Joseph before they bought themselves corn.
13 And they went to the walls of the harlots, and they sought Joseph in the walls of the harlots for three days, for they thought that Joseph would come in the walls of the harlots, for Joseph was very comely and well favored, and the sons of Jacob sought Joseph for three days, and they could not find him.
14 And the man who was set over the open store sought for those names which Joseph had given him, and he did not find them.
15 And he sent to Joseph, saying, These three days have passed, and those men whose names thou didst give unto me have not come; and Joseph sent servants to seek the men in all Egypt, and to bring them before Joseph.
16 And Joseph's servants went and came into Egypt and could not find them, and went to Goshen and they were not there, and then went to the city of Raamses and could not find them.
17 And Joseph continued to send sixteen servants to seek his brothers, and they went and spread themselves in the four corners of the city, and four of the servants went into the house of the harlots, and they found the ten men there seeking their brother.
18 And those four men took them and brought them before him, and they bowed down to him to the ground, and Joseph was sitting upon his throne in his temple, clothed with princely garments, and upon his head was a large crown of gold, and all the mighty men were sitting around him.
19 And the sons of Jacob saw Joseph, and his figure and comeliness and dignity of countenance seemed wonderful in their eyes, and they again bowed down to him to the ground.
20 And Joseph saw his brethren, and he knew them, but they knew him not, for Joseph was very great in their eyes, therefore they knew him not.
21 And Joseph spoke to them, saying, From whence come ye? and they all answered and said, Thy servants have come from the land of Canaan to buy corn, for the famine prevails throughout the earth, and thy servants heard that there was corn in Egypt, so they have come amongst the other comers to buy corn for their support.
22 And Joseph answered them, saying, If you have come to purchase as you say,

why do you come through ten gates of the city? it can only be that you have come to spy through the land.
23 And they all together answered Joseph, and said, Not so my lord, we are right, thy servants are not spies, but we have come to buy corn, for thy servants are all brothers, the sons of one man in the land of Canaan, and our father commanded us, saying, When you come to the city do not enter together at one gate on account of the inhabitants of the land.
24 And Joseph again answered them and said, That is the thing which I spoke unto you, you have come to spy through the land, therefore you all came through ten gates of the city; you have come to see the nakedness of the land.
25 Surely every one that cometh to buy corn goeth his way, and you are already three days in the land, and what do you do in the walls of harlots in which you have been for these three days? surely spies do like unto these things.
26 And they said unto Joseph, Far be it from our lord to speak thus, for we are twelve brothers, the sons o our father Jacob, in the land of Canaan, the son of Isaac, the son of Abraham, the Hebrew, and behold the youngest is with our father this day in the land of Canaan, and one is not, for he was lost from us, and we thought perhaps he might be in this land, so we are seeking him throughout the land, and have come even to the houses of harlots to seek him there.
27 And Joseph said unto them, And have you then sought him throughout the earth, that there only remained Egypt for you to seek him in? And what also should your brother do in the houses of harlots, although he were in Egypt? have you not said, That you are from the sons of Isaac, the son of Abraham, and what shall the sons of Jacob do then in the houses of harlots?
28 And they said unto him, Because we heard that Ishmaelites stole him from us,and it was told unto us that they sold him in Egypt, and thy servant, our brother, is very comely and well favored, so we thought he would surely be in the houses of harlots, therefore thy servants went there to seek him and give ransom for him.
29 And Joseph still answered them, saying, Surely you speak falsely and utter lies, to say of yourselves that you are the sons of Abraham; as Pharaoh liveth you are spies, therefore have you come to the houses of harlots that you should not be known.
30 And Joseph said unto them, And now if you find him, and his master requireth of you a great price, will you give it for him? and they said, It shall be given.
31 And he said unto them, And if his master will not consent to part with him for a great price, what will you do unto him on his account? and they answered him, saying, If he will not give him unto us we will slay him, and take our brother and go away.
32 And Joseph said unto them, That is the thing which I have spoken to you; you are spies, for you are come to slay the inhabitants of the land, for we heard that two of your brethren smote all the inhabitants of Shechem, in the land of Canaan, on account of your sister, and you now come to do the like in Egypt on account of your brother.
33 Only hereby shall I know that you are true men; if you will send home one from amongst you to fetch your youngest brother from your father, and to bring him here unto me, and by doing this thing I will know that you are right.
34 And Joseph called to seventy of his mighty men, and he said unto them, Take these men and bring them into the ward.
35 And the mighty men took the ten men, they laid hold of them and put them into the ward, and they were in the ward three days.
36 And on the third day Joseph had them brought out of the ward, and he said unto them, Do this for yourselves if you be true men, so that you may live, one of your brethren shall be confined in the ward whilst you go and take home the corn for your household to the land of Canaan, and fetch your youngest

brother, and bring him here unto me, that I may know that you are true men when you do this thing.
37 And Joseph went out from them and came into the chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Simeon from them and ordered him to be bound, but Simeon was not willing to be done so, for he was a very powerful man and they could not bind him.
38 And Joseph called unto his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Jacob were terrified at them.
39 And Joseph said unto them, Seize this man and confine him in prison until his brethren come to him, and Joseph's valiant men hastened and they all laid hold of Simeon to bind him, and Simeon gave a loud and terrible shriek and the cry was heard at a distance.
40 And all the valiant men of Joseph were terrified at the sound of the shriek, that they fell upon their faces, and they were greatly afraid and fled.
41 And all the men that were with Joseph fled, for they were greatly afraid of their lives, and only Joseph and Manasseh his son remained there, and Manassah the son of Joseph saw the strength of Simeon, and he was exceedingly wroth. 42 And Manassah the son of Joseph rose up to Simeon, and Manassah smote Simeon a heavy blow with his fist against the back of his neck, and Simeon was stilled of his rage.
43 And Manassah laid hold of Simeon and he seized him violently and he bound him and brought him into the house of confinement, and all the sons of Jacob were astonished at the act of the youth.
44 And Simeon said unto his brethren, None of you must say that this is the smiting of an Egyptian, but it is the smiting of the house of my father.
45 And after this Joseph ordered him to be called who was set over the storehouse, to fill their sacks with corn as much as they could carry, and to restore every man's money into his sack, and to give them provision for the road, and thus did he unto them.
46 And Joseph commanded them, saying, Take heed lest you transgress my orders to bring your brother as I have told you, and it shall be when you bring your brother hither unto me, then will I know that you are true men, and you shall traffic in the land, and I will restore unto you your brother, and you shall return in peace to your father.
47 And they all answered and said, According as our lord speaketh so will we do, and they bowed down to him to the ground.
48 And every man lifted his corn upon his ass, and they went out to go to the land of Canaan to their father; and they came to the inn and Levi spread his sack to give provender to his ass, when he saw and behold his money in full weight was still in his sack.
49 And the man was greatly afraid, and he said unto his brethren, My money is restored, and lo, it is even in my sack, and the men were greatly afraid, and they said, What is this that God hath done unto us?
50 And they all said, And where is the Lord's kindness with our fathers, with Abraham, Issac, and Jacob, that the Lord has this day delivered us into the hands of the king of Egypt to contrive against us?
51 And Judah said unto them, Surely we are guilty sinners before the Lord our God in having sold our brother, our own flesh, and wherefore do you say, Where is the Lord's kindness with our fathers?
52 And Reuben said unto them, Said I not unto you, do not sin against the lad, and you would not listen to me? now God requireth him from us, and how dare you say, Where is the Lord's kindness with our fathers, whilst you have sinned unto the Lord?
53 And they tarried over night in that place, and they rose up early in the morning and laded their asses with their corn, and they led them and went on

and came to their father's house in the land of Canaan.
54 And Jacob and his household went out to meet his sons, and Jacob saw and behold their brother Simeon was not with them, and Jacob said unto his sons, Where is your brother Simeon, whom I do not see? and his sons told him all that had befallen them in Egypt.

CHAPTER LII.

1 And they entered their house, and every man opened his sack and they saw and behold every man's bundle of money was there, at which they and their father were greatly terrified.
2 And Jacob said unto them, What is this that you have done to me? I sent your brother Joseph to inquire after your welfare and you said unto me, A wild beast did devour him.
3 And Simeon went with you to buy food and you say the king of Egypt hath confined him in prison, and you wish to take Benjamin to cause his death also, and bring down my grey hairs with sorrow to the grave on account of Benjamin and his brother Joseph.
4 Now therefore my son shall not go down with you, for his brother is dead and he is left alone, and mischief may befall him by the way in which you go, as it befell his brother.
5 And Reuben said unto his father, Thou shalt slay my two sons if I do not bring thy son and place him before thee; and Jacob said unto his sons, Abide ye here and do not go down to Egypt, for my son shall not go down with you to Egypt, nor die like his brother.
6 And Judah said unto them, refrain ye from him until the corn is finished, and he will then say, Take down your brother, when he will find his own life and the life of his household in danger from the famine.
7 And in those days the famine was sore throughout the land, and all the people of the earth went and came to Egypt to buy food, for the famine prevailed greatly amongst them, and the sons of Jacob remained in Canaan a year and two months until their corn was finished.
8 And it came to pass after their corn was finished, the whole household of Jacob was pinched with hunger, and all the infants of the sons of Jacob came together and they approached Jacob, and they all surrounded him, and they said unto him, Give unto us bread, and wherefore shall we all perish through hunger in thy presence?
9 Jacob heard the words of his son's children, and he wept a great weeping, and his pity was roused for them, and Jacob called unto his sons and they all came and sat before him.
10 And Jacob said unto them, And have you not seen how your children have been weeping over me this day, saying, Give unto us bread, and there is none? now therefore return and buy for us a little food.
11 And Judah answered and said unto his father, If thou wilt send our brother with us we will go down and buy corn for thee, and if thou wilt not send him then we will not go down, for surely the king of Egypt particularly enjoined us, saying, You shall not see my face unless your brother be with you, for the king of Egypt is a strong and mighty king, and behold if we shall go to him without our brother we shall all be put to death.
12 Dost thou not know and hast thou not heard that this king is very powerful and wise, and there is not like unto him in all the earth? behold we have seen all the kings of the earth and we have not seen one like that king, the king of Egypt; surely amongst all the kings of the earth there is none greater than Abimelech king of the Philistines, yet the king of Egypt is greater and mightier than he, and Abimelech can only be compared to one of his officers.
13 Father, thou hast not seen his palace and his throne, and all his servants standing before him; thou hast not seen that king upon his throne in his pomp and royal appearance, dressed in his kingly robes with a large golden crown

upon his head; thou hast not seen the honor and glory which God has given unto him, for there is not like unto him in all the earth.
14 Father, thou hast not seen the wisdom, the understanding and the knowledge which God has given in his heart, nor heard his sweet voice when he spake unto us.
15 We know not, father, who made him acquainted with our names and all that befell us, yet he asked also after thee, saying, Is your father still living, and is it well with him?
16 Thou hast not seen the affairs of the government of Egypt regulated by him, without inquiring of Pharaoh his lord; thou hast not seen the awe and fear which he impressed upon all the Egyptians.
17 And also when we went from him, we threatened to do unto Egypt like unto the rest of the cities of the Amorites, and w were exceedingly wroth against all his words which he spoke concerning us as spies, and now when we shall again come before him his terror will fall upon us all, and not one of us will be able to speak to him either a little or a great thing.
18 Now therefore father, send we pray thee the lad with us, and we will go down and buy thee food for our support, and not die through hunger. And Jacob said, Why have you dealt so ill with me to tell the king you had a brother? what is this thing that you have done unto me?
19 And Judah said unto Jacob his father, Give the lad into my care and we will rise up and go down to Egypt and buy corn, and then return, and it shall be when we return if the lad be not with us, then let me bear thy blame forever.
20 Hast thou seen all our infants weeping over thee through hunger and there is no power in thy hand to satisfy them? now let thy pity be roused for them and send our brother with us and we will go.
21 For how will the Lord's kindness to our ancestors be manifested to thee when thou sayest that the king of Egypt will take away thy son? as the Lord liveth I will not leave him until I bring him and place him before thee; but pray for us unto the Lord, that he may deal kindly with us, to cause us to be received favorably and kindly before the king of Egypt and his men, for had we not delayed surely now we had returned a second time with thy son.
22 And Jacob said unto his sons, I trust in the Lord God that he may deliver you and give you favor in the sight of the king of Egypt, and in the sight of all his men.
23 Now therefore rise up and go to the man, and take for him in your hands a present from what can be obtained int he land and bring it before him, and may the Almighty God give you mercy before him that he may send Benjamin and Simeon your brethren with you.
24 And all the men rose up,and they took their brother Benjamin, and they took in their hands a large present of the best of the land, and they also took a double portion of silver.
25 And Jacob strictly commanded his sons concerning Benjamin, saying, Take heed of him in the way in which you are going, and do not separate yourselves from him in the road, neither in Egypt.
26 And Jacob rose up from his sons and spread forth his hands and he prayed unto the Lord on account of his sons, saying, O Lord God of heaven and earth, remember thy covenant with our father Abraham, remember it with my father Isaac and deal kindly with my sons and deliver them not into the hands of the king of Egypt; do it I pray thee O God for the sake of thy mercies and redeem all my children and rescue them from Egyptian power, and send them their two brothers.
27 And all the wives of the sons of Jacob and their children lifted up their eyes to heaven and they all wept before the Lord, and cried unto him to deliver their fathers from the hand of the king of Egypt.
28 And Jacob wrote a record to the king of Egypt and gave it into the hand of Judah and into the hands of his sons for the king of Egypt, saying,

29 From thy servant Jacob, son of Isaac, son of Abraham the Hebrew, the prince of God, to the powerful and wise king, the revealer of secrets, king of Egypt, greeting.
30 Be it known to my lord the king of Egypt, the famine was sore upon us in the land of Canaan, and I sent my sons to thee to buy us a little food from thee for our support.
31 For my sons surrounded me and I being very old cannot see with my eyes, for my eyes have become very heavy through age, as well as with daily weeping for my son, for Joseph who was lost from before me, and I commanded my sons that they should not enter the gates of the city when they came to Egypt, on account of the inhabitants of the land.
32 And I also commanded them to go about Egypt to seek for my son Joseph, perhaps they might find him there, and they did so, and thou didst consider them as spies of the land.
33 Have we not heard concerning thee that thou didst interpret Pharaoh's dream and didst speak truly unto him? how then dost thou not know in thy wisdom whether my sons are spies or not?
34 Now therefore, my lord and king, behold I have sent my son before thee, as thou didst speak unto my sons; I beseech thee to put thy eyes upon him until he is returned to me in peace with his brethren.
35 For dost thou not know, or hast thou not heard that which our God did unto Pharaoh when he took my mother Sarah, and what he did unto Abimelech king of the Philistines on account of her, and also what our father Abraham did unto the nine kings of Elam, how he smote them all with a few men that were with him?
36 And also what my two sons Simeon and Levi did unto the eight cities of the Amorites, how they destroyed them on account of their sister Dinah?
37 And also on account of their brother Benjamin they consoled themselves for the loss of his brother Joseph; what will they then do for him when they see the hand of any people prevailing over them, for his sake?
38 Dost thou not know, O king of Egypt, that the power of God is with us, and that also God ever heareth our prayers and forsaketh us not all the days?
39 And when my sons told me of thy dealings with them, I called not unto the Lord on account of thee, for then thou wouldst have perished with thy men before my son Benjamin came before thee, but I thought that as Simeon my son was in thy house, perhaps thou mightest deal kindly with him, therefore I did not this thing unto thee. 40 Now therefore behold Benjamin my son cometh unto thee with my sons, take heed of him and put thy eyes upon him, and then will God place his eyes over thee and throughout thy kingdom.
41 Now I have told thee all that is in my heart, and behold my sons are coming to thee with their brother, examine the face of the whole earth for their sake and send them back in peace with their brethren.
42 And Jacob gave the record to his sons into the care of Judah to give it unto the king of Egypt.

CHAPTER LIII.

1 And the sons of Jacob rose up and took Benjamin and the whole of the presents, and they went and came to Egypt and they stood before Joseph.
2 And Joseph beheld his brother Benjamin with them and he saluted them, and these men came to Joseph's house.
3 And Joseph commanded the superintendant of his house to give to his brethren to eat, and he did so unto them.
4 And at noon time Joseph sent for the men to come before him with Benjamin, and the men told the superintendant of Joseph's house concerning the silver that was returned in their sacks, and he said unto them, It will be well with you, fear not, and he brought their brother Simeon unto them.
5 And Simeon said unto his brethren, The lord of the Egyptians has acted very

kindly unto me, he did not keep me bound, as you saw with your eyes, for when you went out from the city he let me free and dealt kindly with me in his house.
6 And Judah took Benjamin by the hand, and they came before Joseph, and they bowed down to him to the ground.
7 And the men gave the present unto Joseph and they all sat before him, and Joseph said unto them, Is it well with you, is it well with your children, is it well with your aged father? and they said, It is well, and Judah took the record which Jacob had sent and gave it into the hand of Joseph.
8 And Joseph read the letter and knew his father's writing, and he wished to weep and he went into an inner room and he wept a great weeping; and he went out.
9 And he lifted up his eyes and beheld his brother Benjamin,and he said, Is this your brother of whom you spoke unto me? And Benjamin approached Joseph, and Joseph placed his hand upon his head and he said unto him, May God be gracious unto thee my son.
10 And when Joseph saw his brother, the son of his mother, he again wished to weep, and he entered the chamber, and he wept there, and he washed his face, and went out and refrained from weeping, and he said, Prepare food.
11 And Joseph had a cup from which he drank, and it was of silver beautifully inlaid with onyx stones and bdellium, and Joseph struck the cup in the sight of his brethren whilst they were sitting to eat with him.
12 And Joseph said unto the men, I know by this cup that Reuben the first born, Simeon and Levi and Judah, Issachar and Zebulun are children from one mother, seat yourselves to eat according to your births. 13 And he also placed the others according to their births, and he said, I know that this your youngest brother has no brother, and I, like him, have no brother, he shall therefore sit down to eat with me.
14 And Benjamin went up before Joseph and sat upon the throne, and the men beheld the acts of Joseph, and they were astonished at them; and the men ate and drank at that time with Joseph, and he then gave presents unto them, and Joseph gave one gift unto Benjamin, and Manasseh and Ephraim saw the acts of their father, and they also gave presents unto him, and Osnath gave him one present, and they were five presents in the hand of Benjamin.
15 And Joseph brought them out wine to drink, and they would not drink, and they said, From the day on which Joseph was lost we have not drunk wine, nor eaten any delicacies.
16 And Joseph swore unto them, and he pressed them hard, and they drank plentifully with him on that day, and Joseph afterward turned to his brother Benjamin to speak with him, and Benjamin was still sitting upon the throne before Joseph.
17 And Joseph said unto him, Hast thou begotten any children? and he said, Thy servant has ten sons, and these are their names, Bela, Becher, Ashbal, Gera, Naaman, Achi, Rosh, Mupim, Chupim, and Ord, and I called their names after my brother whom I have not seen.
18 And he ordered them to bring before him his map of the stars, whereby Joseph knew all the times, and Joseph said unto Benjamin, I have heard that the Hebrews are acquainted with all wisdom, dost thou know anything of this?
19 And Benjamin said, Thy servant is knowing also in all the wisdom which my father taught me, and Joseph said unto Benjamin, Look now at this instrument and understand where thy brother Joseph is in Egypt, who you said went down to Egypt.
20 And Benjamin beheld that instrument with the map of the stars of heaven, and he was wise and looked therein to know where his brother was, and Benjamin divided the whole land of Egypt into four divisions, and he found that he who was sitting upon the throne before him was his brother Joseph, and Benjamin wondered greatly, and when Joseph saw that his brother Benjamin was so much astonished, he said unto Benjamin, What hast thou seen, and why art thou

astonished?
21 And Benjamin said unto Joseph, I can see by this that Joseph my brother sitteth here with me upon the throne, and Joseph said unto him, I am Joseph thy brother, reveal not this thing unto thy brethren; behold I will send thee with them when they go away, and I will command them to be brought back again into the city, and I will take thee away from them.
22 And if they dare their lives and fight for thee, then shall I know that they have repented of what they did unto me, and I will make myself known to them, and if they forsake thee when I take thee, then shalt thou remain with me, and I will wrangle with them, and they shall go away, and I will not become known to them.
23 At that time Joseph commanded his officer to fill their sacks with food, and to put each man's money into his sack, and to put the cup in the sack of Benjamin, and to give them provision for the road, and they did so unto them.
24 And on the next day the men rose up early in the morning, and they loaded their asses with their corn, and they went forth with Benjamin, and they went to the land of Canaan with their brother Benjamin.
25 They had not gone far from Egypt when Joseph commanded him that was set over his house, saying, Rise, pursue these men before they get too far from Egypt, and say unto them, Why have you stolen my master's cup?
26 And Joseph's officer rose up and he reached them, and he spoke unto them all the words of Joseph; and when they heard this thing they became exceedingly wroth, and they said, He with whom thy master's cup shall be found shall die, and we will also become slaves.
27 And they hastened and each man brought down his sack from his ass, and they looked in their bags and the cup was found in Benjamin's bag, and they all tore their garments and they returned to the city, and they smote Benjamin in the road, continually smiting him until he came into the city, and they stood before Joseph.
28 And Judah's anger was kindled, and he said, This man has only brought me back to destroy Egypt this day.
29 And the men came to Joseph's house, and they found Joseph sitting upon his throne, and all the mighty men standing at his right and left.
30 And Joseph said unto them, What is this act that you have done, that you took away my silver cup and went away? but I know that you took my cup in order to know thereby in what part of the land your brother was.
31 And Judah said, What shall we say to our lord, what shall we speak and how shall we justify ourselves? God has this day found the iniquity of all thy servants, therefore has he done this thing to us this day.
32 And Joseph rose up and caught hold of Benjamin and took him from his brethren with violence, and he came tothe house and locked the door at them, and Joseph commanded him that was set over his house that he should say unto them, Thus saith the king, Go in peace to your father, behold I have taken the man in whose hand my cup was found.

CHAPTER LIV.

1 And when Judah saw the dealings of Joseph with them, Judah approached him and broke open the door, and came with his brethren before Joseph.
2 And Judah said unto Joseph, Let it not seem grievous in the sight of my lord, may thy servant I pray thee speak a word before thee? and Joseph said unto him, Speak.
3 And Judah spoke before Joseph, and his brethren were there standing before them; and Judah said unto Joseph, Surely when we first came to our lord to buy food, thou didst consider us as spies of the land, and we brought Benjamin before thee, and thou still makest sport of us this day.
4 Now therefore let the king hear my words, and send I pray thee our brother that he may go along with us to our father, lest thy soul perish this day with

all the souls of the inhabitants of Egypt.
5 Dost thou not know what two of my brethren, Simeon and Levi, did unto the city of Shechem, and unto seven cities of the Amorites, on account of our sister Dinah, and also what they would do for the sake of their brother Benjamin?
6 And I with my strength, who am greater and mightier than both of them, come this day upon thee and thy land if thou art unwilling to send our brother.
7 Hast thou not heard what our God who made choice of us did unto Pharaoh on account of Sarah our mother, whom he took away from our father, that he smote him and his household with heavy plagues, that even unto this day the Egyptians relate this wonder to each other? so will our God do unto thee on account of Benjamin whom thou hast this day taken from his father, and on account of the evils which thou this day heapest over us in thy land; for our God will remember his covenant with our father Abraham and bring evil upon thee, because thou hast grieved the soul of our father this day.
8 Now therefore hear my words that I have this day spoken unto thee, and send our brother that he may go away lest thou and the people of thy land die by the sword, for you cannot all prevail over me.
9 And Joseph answered Judah, saying, Why hast thou opened wide thy mouth and why dost thou boast over us, saying, Strength is with thee? as Pharaoh liveth, if I command all my valiant men to fight with you, surely thou and these thy brethren would sink in the mire.
10 And Judah said unto Joseph, Surely it becometh thee and thy people to fear me; as the Lord liveth if I once draw my sword I shall not sheathe it again until I shall this day have slain all Egypt, and I will commence with thee and finish with Pharaoh thy master.
11 And Joseph answered and said unto him, Surely strength belongeth not alone to thee; I am stronger and mightier than thou, surely if thou drawest thy sword I will put it to thy neck and the necks of all thy brethren.
12 And Judah said unto him, Surely if I this day open my mouth against thee I would swallow thee up that thou be destroyed from off the earth and perish this day from thy kingdom. And Joseph said, Surely if thou openest thy mouth I have power and might to close thy mouth with a stone until thou shalt not be able to utter a word; see how many stones are before us, truly I can take a stone, and force it into thy mouth and break thy jaws.
13 And Judah said, God is witness between us, that we have not hitherto desired to battle with thee, only give us our brother and we will go from thee; and Joseph answered and said, As Pharaoh liveth, if all the kings of Canaan came together with you, you should not take him from my hand.
14 Now therefore go your way to your father, and your brother shall be unto me for a slave, for he has robbed the king's house. And Judah said, What is it to thee or to the character of the king, surely the king sendeth forth from his house, throughout the land, silver and gold either in gifts or expenses, and thou still talkest about thy cup which thou didst place in our brother's bag and sayest that he has stolen it from thee?
15 God forbid that our brother Benjamin or any of the seed of Abraham should do this thing to steal from thee, or from any one else, whether king, prince, or any man.
16 Now therefore cease this accusation lest the whole earth hear thy words, saying, For a little silver the king of Egypt wrangled with the men,and he accused them and took their brother for a slave.
17 And Joseph answered and said, Take unto you this cup and go from me and leave your brother for a slave, for it is the judgment of a thief to be a slave.
18 And Judah said, Why art thou not ashamed of thy words, to leave our brother and to take thy cup? Surely if thou givest us thy cup, or a thousand times as much, we will not leave our brother for the silver which is found in the hand of any man, that we will not die over him.

19 And Joseph answered, And why did you forsake your brother and sell him for twenty pieces of silver unto this day, and why then will you not do the same to this your brother?
20 And Judah said, the Lord is witness between me and thee that we desire not thy battles; now therefore give us our brother and we will go from thee without quarreling.
21 And Joseph answered and said, If all the kings of the land should assemble they will not be able to take your brother from my hand; and Judah said, What shall we say unto our father, when he seeth that our brother cometh not with us, and will grieve over him?
22 And Joseph answered and said, This is the thing which you shall tell unto your father, saying, The rope has gone after the bucket.
23 And Judah said, Surely thou art a king, and why speakest thou these things, giving a false judgment? woe unto the king who is like unto thee.
24 And Joseph answered and said, There is no false judgment in the word that I spoke on account of your brother Joseph, for all of you sold him to the Midianites for twenty pieces of silver, and you all denied it to your father and said unto him, An evil beast has devoured him, Joseph has been torn to pieces.
25 And Judah said, Behold the fire of Shem burneth in my heart, now I will burn all your land with fire; and Joseph answered and said, Surely thy sister-in-law Tamar, who killed your sons, extinguished the fire of Shechem.
26 And Judah said, If I pluck out a single hair from my flesh, I will fill all Egypt with its blood.
27 And Joseph answered and said, Such is your custom to do as you did to your brother whom you sold, and you dipped his coat in blood and brought it to your father in order that he might say an evil beast devoured him and here is his blood.
28 And when Judah heard this thing he was exceedingly wroth and his anger burned within him, and there was before him in that place a stone, the weight of which was about four hundred shekels, and Judah's anger was kindled and he took the stone in one hand and cast it to the heavens and caught it with his left hand.
29 And he placed it afterward under his legs, and he sat upon it with all his strength and the stone was turned into dust from the force of Judah.
30 And Joseph saw the act of Judah and he was very much afraid, but he commanded Manassah his son and he also did with another stone like unto the act of Judah, and Judah said unto his brethren, Let not any of you say, this man is an Egyptian, but by his doing this thing he is of our father's family.
31 And Joseph said, Not to you only is strength given, for we are also powerful men, and why will you boast over us all? and Judah said unto Joseph, Send I pray thee our brother and ruin not thy country this day.
32 And Joseph answered and said unto them, Go and tell your father, an evil beast hath devoured him as you said concerning your brother Joseph.
33 And Judah spoke to his brother Naphtali, and he said unto him, Make haste, go now and number all the streets of Egypt and come and tell me; and Simeon said unto him, Let not this thing be a trouble to thee; now I will go to the mount and take up one large stone from the mount and level it at every one in Egypt, and kill all that are in it.
34 And Joseph heard all these words that his brethren spoke before him, and they did not know that Joseph understood them, for they imagined that he knew not to speak Hebrew.
35 And Joseph was greatly afraid at the words of his brethren lest they should destroy Egypt, and he commanded his son Manasseh, saying, Go now make haste and gather unto me all the inhabitants of Egypt, and all the valiant men together, and let them come to me now upon horseback and on foot and with all sorts of musical instruments, and Manasseh went and did so.
36 And Naphtali went as Judah had commanded him, for Naphtali was lightfooted

as one of the swift stage, and he would go upon the ears of corn and they would not break under him.
37 And he went and numbered all the streets of Egypt, and found them to be twelve, and he came hastily and told Judah, and Judah said unto his brethren, Hasten you and put on every man his sword upon his loins and we will come over Egypt, and smite them all, and let not a remnant remain.
38 And Judah said, Behold, I will destroy three of the streets with my strength, and you shall each destroy one street; and when Judah was speaking this thing, behold the inhabitants of Egypt and all the mighty men came toward them with all sorts of musical instruments and with loud shouting.
39 And their number was five hundred cavalry and ten thousand infantry, and four hundred men who could fight without sword or spear, only with their hands and strength.
40 And all the mighty men came with great storming and shouting, and they all surrounded the sons of Jacob and terrified them, and the ground quaked at the sound of their shouting.
41 And when the sons of Jacob saw these troops they were greatly afraid of their lives, and Joseph did so in order to terrify the sons of Jacob to become tranquilized.
42 And Judah, seeing some of his brethren terrified, said unto them, Why are you afraid whilst the grace of God is with us? and when Judah saw all the people of Egypt surrounding them at the command of Joseph to terrify them, only Joseph commanded them, saying, Do not touch any of them.
43 Then Judah hastened and drew his sword, and uttered a loud and bitter scream, and he smote with his sword, and he sprang upon the ground and he still continued to shout against all the people.
44 And when he did this thing the Lord caused the terror of Judah and his brethren to fall upon the valiant men and all the people that surrounded them.
45 And they all fled at the sound of the shouting, and they were terrified and fell one upon the other, and many of them died as they fell, and they all fled from before Judah and his brethren and from before Joseph.
46 And whilst they were fleeing, Judah and his brethren pursued them unto the house of Pharaoh, and they all escaped, and Judah again sat before Joseph and roared at him like a lion, and gave a great and tremendous shriek at him.
47 And the shriek was heard at a distance, and all the inhabitants of Succoth heard it, and all Egypt quaked at the sound of the shriek, and also the walls of Egypt and of the land of Goshen fell in from the shaking f the earth, and Pharaoh also fell from his throne upon the ground, and also all the pregnant women of Egypt and Goshen miscarried when they heard the noise of the shaking, for they were terribly afraid.
48 And Pharaoh sent word, saying, What is this thing that has this day happened in the land of Egypt? and they came and told him all the things from beginning to end,and Pharaoh was alarmed and he wondered and was greatly afraid.
49 And his fright increased when he heard all these things, and he sent unto Joseph, saying, Thou hast brought unto me the Hebrews to destroy all Egypt; what wilt thou do with that thievish slave? send him away and let him go with his brethren, and let us not perish through their evil, even we, you and all Egypt.
50 And if thou desirest not to do this thing, cast off from thee all my valuable things, and go with them to their land, if thou delightest in it, for they will this day destroy my whole country and slay all my people; even all the women of Egypt have miscarried through their screams; see what they have done merely by their shouting and speaking, moreover if they fight with the sword, they will destroy the land; now therefore chose that which thou desirest, whether me or the Hebrews, whether Egypt or the land of the Hebrews.
51 And they came and told Joseph all the words of Pharaoh that he had said concerning him, and Joseph was greatly afraid at the words of Pharaoh and

Judah and his brethren were still standing before Joseph indignant and enraged, and all the sons of Jacob roared at Joseph, like the roaring of the sea and its waves.
52 And Joseph was greatly afraid of his brethren and on account of Pharaoh, and Joseph sought a pretext to make himself known unto his brethren, lest they should destroy all Egypt.
53 And Joseph commanded his son Manasseh, and Manasseh went and approached Judah, and placed his hand upon his shoulder, and the anger of Judah was stilled.
54 And Judah said unto his brethren, Let no one of you say that this is the act of an Egyptian youth for this is the work of my father's house. 55 And Joseph seeing and knowing that Judah's anger was stilled, he approached to speak unto Judah in the language of mildness.
56 And Joseph said unto Judah, Surely you speak truth and have this day verified your assertions concerning your strength, and may your God who delighteth in you, increase your welfare; but tell me truly why from amongst all thy brethren dost thou wrangle with me on account of the lad, as none of them have spoken one word to me concerning him.
57 And Judah answered Joseph, saying, Surely thou must know that I was security for the lad to his father, saying, If I brought him not unto him I should bear his blame forever.
58 Therefore have I approached thee from amongst all my brethren, for I saw that thou wast unwilling to suffer him to go from thee; now therefore may I find grace in thy sight that thou shalt send him to go with us, and behold I will remain as a substitute for him, to serve thee in whatever thou desirest, for wheresoever thou shalt send me I will go to serve thee with great energy.
59 Send me now to a mighty king who has rebelled against thee, and thou shalt know what I will do unto him and unto his land; although he may have cavalry and infantry or an exceeding mighty people, I will slay them all and bring the king's head before thee.
60 Dost thou not know or hast thou not heard that our father Abraham with his servant Eliezer smote all the kings of Elam with their hosts in one night, they left not one remaining? and ever since that day our father's strength was given unto us for an inheritance, for us and our seed forever.
61 And Joseph answered and said, You speak truth, and falsehood is not in your mouth, for it was also told unto us that the Hebrews have power and that the Lord their God delighteth much in them, and who then can stand before them?
62 However, on this condition will I send your brother, if you will bring before me his brother the son of his mother, of whom you said that he had gone from you down to Egypt; and it shall come to pass when you bring unto me his brother I will take him in his stead, because not one of you was security for him to your father, and when he shall come unto me, I will then send with you his brother for whom you have been security.
63 And Judah's anger was kindled against Joseph when he spoke this thing, and his eyes dropped blood with anger, and he said unto his brethren, How doth this man this day seek his own destruction and that of all Egypt!
64 And Simeon answered Joseph, saying, Did we not tell thee at first that we knew not the particular spot to which he went, and whether he be dead or alive, and wherefore speaketh my lord like unto these things?
65 And Joseph observing the countenance of Judah discerned that his anger began t kindle when he spoke unto him, saying, Bring unto me your other brother instead of this brother?
66 And Joseph said unto his brethren, Surely you said that your brother was either dead or lost, now if I should call him this day and he should come before you, would you give him unto me instead of his brother?
67 And Joseph began to speak and call out, Joseph, Joseph, come this day before me, and appear to thy brethren and sit before them. 68 And when Joseph

spoke this thing before them, they looked each a different way to see from whence Joseph would come before them.
69 And Joseph observed all their acts, and said unto them, Why do you look here and there? I am Joseph whom you sold to Egypt, now therefore let it not grieve you that you sold me, for as a support during the famine did God send me before you.
70 And his brethren were terrified at him when they heard the words of Joseph, and Judah was exceedingly terrified at him.
71 And when Benjamin heard the words of Joseph he was before them in the inner part of the house, and Benjamin ran unto Joseph his brother, and embraced him and fell upon his neck, and they wept.
72 And when Joseph's brethren saw that Benjamin had fallen upon his brother's neck and wept with him, they also fell upon Joseph and embraced him, and they wept a great weeping with Joseph.
73 And the voice was heard in the house of Joseph that they were Joseph's brethren, and it pleased Pharaoh exceedingly, for he was afraid of them lest they should destroy Egypt.
74 And Pharaoh sent his servants unto Joseph to congratulate him concerning his brethren who had come to him, and all the captains of the armies and troops that were in Egypt came to rejoice with Joseph, and all Egypt rejoiced greatly about Joseph's brethren.
75 And Pharaoh sent his servants to Joseph, saying, Tell thy brethren to fetch all belonging to them and let them come unto me, and I will place them in the best part of the land of Egypt, and they did so.
76 And Joseph commanded him that was set over his house to bring out to his brethren gifts and garments, and he brought out to them many garments being robes of royalty and many gifts, and Joseph divided them amongst his brethren.
77 And he gave unto each of his brethren a change of garments of gold and silver,and three hundred pieces of silver, and Joseph commanded them all to be dressed in these garments, and to be brought before Pharaoh.
78 And Pharaoh seeing that all Joseph's brethren were valiant men, and of beautiful appearance, he greatly rejoiced.
79 And they afterward went out from the presence of Pharaoh to go to the land of Canaan, to their father, and their brother Benjamin was with them.
80 And Joseph rose up and gave unto them eleven chariots from Pharaoh, and Joseph gave unto them his chariot, upon which he rode on the day of his being crowned in Egypt, to fetch his father to Egypt; and Joseph sent to all his brothers' children, garments according to their numbers, and a hundred pieces of silver to each of them, and he also sent garments to the wives of his brethren from the garments of the king's wives, and he sent them.
81 And he gave unto each of his brethren ten men to go with them to the land of Canaan to serve them, to serve their children and all belonging to them in coming to Egypt.
82 And Joseph sent by the hand of his brother Benjamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Jacob.
83 And he sent to each fifty pieces of silver, and ten chariots on the account of Pharaoh, and he sent to his father ten asses laden with all the luxuries of Egypt, and ten she asses laden with corn and bread and nourishment for his father, and to all that were with him as provisions for the road.
84 And he sent to his sister Dinah garments of silver and gold,and frankincense and myrrh, and aloes and women's ornaments in great plenty, and he sent the same from the wives of Pharaoh to the wives of Benjamin.
85 And he gave unto all his brethren, also to their wives, all sorts of onyx stones and bdellium, and from all the valuable things amongst the great people of Egypt, nothing of all the costly things was left but what Joseph sent of to his father's household.
86 And he sent his brethren away, and they went, and he sent his brother

Benjamin with them.
87 And Joseph went out with them to accompany them on the road unto the borders of Egypt, and he commanded them concerning his father and his household, to come to Egypt.
88 And he said unto them, Do not quarrel on the road, for this thing was from the Lord to keep a great people from starvation, for there will be yet five years of famine in the land.
89 And he commanded them, saying, When you come unto the land of Canaan, do not come suddenly before my father in this affair, but act in your wisdom.
90 And Joseph ceased to command them, and he turned and went back to Egypt, and the sons of Jacob went to the land of Canaan with joy and cheerfullness to their father Jacob.
91 And they came unto the borders of the land, and they said to each other, What shall we do in this matter before our father, for if we come suddenly to him and tell him the matter, he will be greatly alarmed at our words and will not believe us.
92 And they went along until they came nigh unto their houses, and they found Serach, the daughter of Asher, going forth to meet them, and the damsel was very good and subtle, and knew how to play upon the harp.
93 And they called unto her and she came before them, and she kissed them, and they took her and gave unto her a harp, saying, Go now before our father, and sit before him, and strike upon the harp, and speak these words.
94 And they commanded her to go to their house, and she took the harp and hastened before them,a dn she came and sat near Jacob.
95 And she played well and sang, and uttered in the sweetness of her words, Joseph my uncle is living, and he ruleth throughout the land of Egypt, and is not dead.
96 And she continued to repeat and utter these words, and Jacob heard her words and they were agreeable to him.
97 He listened whilst she repeated them twice and thrice, and joy entered the heart of Jacob at the sweetness of her words, and the spirit of God was upon him, and he knew all her words to be true.
98 And Jacob blessed Serach when she spoke these words before him, and he said unto her, My daughter, may death never prevail over thee, for thou hast revived my spirit; only speak yet before me as thou hast spoken, for thou hast gladdened me with all thy words.
99 And she continued to sing these words, and Jacob listened and it pleased him, and he rejoiced, and the spirit of God was upon him.
100 Whilst he was yet speaking with her, behold his sons came to him with horses and chariots and royal garments and servants running before them.
101 And Jacob rose up to meet them, and saw his sons dressed in royal garments and he saw all the treasures that Joseph had sent to them.
102 And they said unto him, Be informed that our brother Joseph is living, and it is he who ruleth throughout the land of Egypt, and it is he who spoke unto us as we told thee.
103 And Jacob heard all the words of his sons, and his heart palpitated at their words, for he could not believe them until he saw all that Joseph had given them and what he had sent him, and all the signs which Joseph had spoken unto them.
104 And they opened out before him, and showed him all that Joseph had sent, they gave unto each what Joseph had sent him, and he knew that they had spoken the truth, and he rejoiced exceedingly an account of his son.
105 And Jacob said, It is enough for me that my son Joseph is still living, I will go and see him before I die.
106 And his sons told him all that had befallen them, and Jacob said, I will go down to Egypt to see my son and his offspring.
107 And Jacob rose up and put on the garments which Joseph had sent him, and after he had washed, and shaved his hair, he put upon his head the turban

which Joseph had sent him.
108 And all the people of Jacob's house and their wives put on the garments which Joseph had sent to them, and they greatly rejoiced at Joseph that he was still living and that he was ruling in Egypt.
109 And all the inhabitants of Canaan heard of this thing, and they came and rejoiced much with Jacob that he was still living.
110 And Jacob made a feast for them for three days, and all the kings of Canaan and nobles of the land ate and drank and rejoiced in the house of Jacob.

CHAPTER LV.

1 And it came to pass after this that Jacob said,I will go and see my son in Egypt and will then come back to the land of Canaan of which God had spoken unto Abraham, for I cannot leave the land of my birth-place.
2 Behold the word of the Lord came unto him, saying, Go down to Egypt with all thy household and remain there, fear not to go down to Egypt for I will there make thee a great nation.
3 And Jacob said within himself, I will go and see my son whether the fear of his God is yet in his heart amidst all the inhabitants of Egypt.
4 And the Lord said unto Jacob, Fear not about Joseph, for he still retaineth his integrity to serve me, as will seem good in thy sight, and Jacob rejoiced exceedingly concerning his son.
5 At that time Jacob commanded his sons and household to go to Egypt according to the word of the Lord unto him, and Jacob rose up with his sons and all his household, and he went out from the land of Canaan from Beer-sheba, with joy and gladness of heart, and they went to the land of Egypt.
6 And it came to pass when they came near Egypt, Jacob sent Judah before him to Joseph that he might show him a situation in Egypt, and Judah did according to the word of his father, and he hastened and ran and came to Joseph, and they assigned for them a place in the land of Goshen for all his household, and Judah returned and came along the road to his father.
7 And Joseph harnessed the chariot, and he assembled all his mighty men and his servants and all the officers of Egypt in order to go and meet his father Jacob, and Joseph's mandate was proclaimed in Egypt, saying, All that do not go to meet Jacob shall die.
8 And on the next day Joseph went forth with all Egypt a great and mighty host, all dressed in garments of fine linen and purple and with instruments of silver and gold and with their instruments of war with them.
9 And they all went to meet Jacob with all sorts of musical instruments, with drums and timbrels, strewing myrrh and aloes all along the road, and they all went after this fashion, and the earth shook at their shouting.
10 And all the women of Egypt went upon the roofs of Egypt and upon the walls to meet Jacob, and upon the head of Joseph was Pharaoh's regal crown, for Pharaoh had sent it unto him to put on at the time of his going to meet his father.
11 And when Joseph came within fifty cubits of his father, he alighted from the chariot and he walked toward his father, and when all the officers of Egypt and her nobles saw that Joseph had gone on foot toward his father, they also alighted and walked on foot toward Jacob.
12 And when Jacob approached the camp of Joseph, Jacob observed the camp that was coming toward him with Joseph, and it gratified him and Jacob was astonished at it.
13 And Jacob said unto Judah, Who is that man whom I see in the camp of Egypt dressed in kingly robes with a very red garment upon him and a royal crown upon his head, who has alighted from his chariot and is coming toward us? and Judah answered his father, saying, He is thy son Joseph the king; and Jacob

rejoiced in seeing the glory of his son.
14 And Joseph came nigh unto his father and he bowed to his father, and all the men of the camp bowed to the ground with him before Jacob.
15 And behold Jacob ran and hastened to his son Joseph and fell upon his neck and kissed him, and they wept, and Joseph also embraced his father and kissed him, and they wept and all the people of Egypt wept with them.
16 And Jacob said unto Joseph, Now I will die cheerfully after I have seen thy face, that thou art still living and with glory.
17 And the sons of Jacob and their wives and their children and their servants, and all the household of Jacob wept exceedingly with Joseph, and they kissed him and wept greatly with him.
18 And Joseph and all his people returned afterward home to Egypt, and Jacob and his sons and all the children of his household came with Joseph to Egypt, and Joseph placed them in the best part of Egypt, in the land of Goshen.
19 And Joseph said unto his father and unto his brethren, I will go up and tell Pharaoh, saying, My brethren and my father's household and all belonging to them have come unto me, and behold they are in the land of Goshen.
20 And Joseph did so and took from his brethren Reuben, Issachar Zebulun and his brother Benjamin, and he placed them before Pharaoh.
21 And Joseph spoke unto Pharaoh, saying, My brethren and my father's household and all belonging to them, together with their flocks and cattle have come unto me from the land of Canaan, to sojourn in Egypt; for the famine was sore upon them.
22 And Pharaoh said unto Joseph, Place thy father and brethren in the best part of the land, withhold not from them all that is good, and cause them to eat of the fat of the land.
23 And Joseph answered, saying, Behold I have stationed them in the land of Goshen, for they are shepherds, therefore let them remain in Goshen to feed their flocks apart from the Egyptians.
24 And Pharaoh said unto Joseph, Do with thy brethren all that they shall say unto thee; and the sons of Jacob bowed down to Pharaoh, and they went forth from him in peace, and Joseph afterward brought his father before Pharaoh.
25 And Jacob came and bowed down to Pharaoh,and Jacob blessed Pharaoh, and he then went out; and Jacob and all his sons, and all his household dwelt in the land of Goshen.
26 In the second year, that is in the hundred and thirtieth year of the life of Jacob, Joseph maintained his father and his brethren, and all his father's household, with bread according to their little ones, all the days of the famine; they lacked nothing.
27 And Joseph gave unto them the best part of the whole land; the best of Egypt had they all the days of Joseph; and Joseph also gave unto them and unto the whole of his father's household, clothes and garments year by year; and the sons of Jacob remained securely in Egypt all the days of their brother.
28 And Jacob always ate at Joseph's table, Jacob and his sons did not leave Joseph's table day or night, besides what Jacob's children consumed in their houses.
29 And all Egypt ate bread during the days of the famine from the house of Joseph, for all the Egyptians sold all belonging to them on account of the famine.
30 And Joseph purchased all the lands and fields of Egypt for bread on the account of Pharaoh, and Joseph supplied all Egypt with bread all the days of the famine, and Joseph collected all the silver and gold that came unto him for the corn which they bought throughout the land, and he accumulated much gold and silver, besides an immense quantity of onyx stones, bdellium and valuable garments which they brought unto Joseph from every part of the land when their money was spent.
31 And Joseph took all the silver and gold that came into his hand, about seventy two talents of gold and silver, and also onyx stones and bdellium in

great abundance, and Joseph went and concealed them in four parts, and he concealed one part in the wilderness near the Red sea, and one part by the river Perath, and the third and fourth part he concealed in the desert opposite to the wilderness of Persia and Media.
32 And he took part of the gold and silver that was left, and gave it unto all his brothers and unto all his father's household, and unto all the women of his father's household, and the rest he brought to the house of Pharaoh, about twenty talents of gold and silver.
33 And Joseph gave all the gold and silver that was left unto Pharaoh, and Pharaoh placed it in the treasury, and the days of the famine ceased after that in the land, and they sowed and reaped in the whole land, and they obtained their usual quantity year by year; they lacked nothing.
34 And Joseph dwelt securely in Egypt, and the whole land was under his advice, and his father and all his brethren dwelt in the land of Goshen and took possession of it.
35 And Joseph was very aged, advanced in days, and his two sons, Ephraim and Manasseh, remained constantly in the house of Jacob, together with the children of the sons of Jacob their brethren, to learn the ways of the Lord and his law.
36 And Jacob and his sons dwelt in the land of Egypt in the land of Goshen, and they took possession in it, and they were fruitful and multiplied in it.

CHAPTER LVI.

1 And Jacob lived in the land of Egypt seventeen years, and the days of Jacob, and the years of his life were a hundred and forty seven years.
2 At that time Jacob was attacked with that illness of which he died and he sent and called for his son Joseph from Egypt, and Joseph his son came from Egypt and Joseph came unto his father.
3 And Jacob said unto Joseph and unto his sons, Behold I die, and the God of your ancestors will visit you, and bring you back to the land, which the Lord sware to give unto you and unto your children after you, now therefore when I am dead, bury me in the cave which is in Machpelah in Hebron in the land of Canaan, near my ancestors.
4 And Jacob made his sons swear to bury him in Machpelah, in Hebron, and his sons swore unto him concerning this thing.
5 And he commanded them, saying, Serve the Lord your God, for he who delivered your fathers will also deliver you from all trouble.
6 And Jacob said, Call all your children unto me, and all the children of Jacob's sons came and sat before him, and Jacob blessed them, and he said unto them, The Lord God of your fathers shall grant you a thousand times as much and bless you, and may he give you the blessing of your father Abraham; and all the children of Jacob's sons went forth on that day after he had blessed them.
7 And on the next day Jacob again called for his sons, and they all assembled and came to him and sat before him, and Jacob on that day blessed his sons before his death, each man did he bless according to his blessing; behold it is written in the book of the law of the Lord appertaining to Israel.
8 And Jacob said unto Judah, I know my son that thou art a mighty man for thy brethren; reign over them, and thy sons shall reign over their sons forever.
9 Only teach thy sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.
10 And Jacob again commanded his sons on that day, saying, Behold I shall be this day gathered unto my people; carry me up from Egypt, and bury me in the cave of Machpelah as I have commanded you.
11 Howbeit take heed I pray you that none of your sons carry me, only yourselves, and this is the manner you shall do unto me, when you carry my body to go with it to the land of Canaan to bury me,

12 Judah, Issachar and Zebulun shall carry my bier at the eastern side; Reuben, Simeon and Gad at the south, Ephraim, Manasseh and Benjamin at the west, Dan, Asher and Naphtali at the north.
13 Let not Levi carry with you, for he and his sons will carry the ark of the covenant of the Lord with the Israelites in the camp, neither let Joseph my son carry, for as a king so let his glory be; howbeit, Ephraim and Manasseh shall be in their stead.
14 Thus shall you do unto me when you carry me away; do not neglect any thing of all that I command you; and it shall come to pass when you do this unto me, that the Lord will remember you favorably and your children after you forever.
15 And you my sons, honor each his brother and his relative, and command your children and your children's children after you to serve the Lord God of your ancestors all the days.
16 In order that you may prolong your days in the land, you and your children and your children's children for ever, when you do what is good and upright in the sight of the Lord your God, to go in all his ways.
17 And thou, Joseph my son, forgive I pray thee the wrongs of thy brethren and all their misdeeds in the injury that they heaped upon thee, for God intended it for thine and thy children's benefit.
18 And O my son leave not thy brethren to the inhabitants of Egypt, neither hurt their feelings, for behold I consign them to the hand of God and in thy hand to guard them from the Egyptians; and the sons of Jacob answered their father saying, O, our father, all that thou hast commanded us, so will we do; may God only be with us.
19 And Jacob said unto his sons, So may God be with you when you keep all his ways; turn not from his ways either to the right or the left in performing what is good and upright in his sight.
20 For I know that many and grievous troubles will befall you in the latter days in the land, yea your children and children's children, only serve the Lord and he will save you from all trouble.
21 And it shall come to pass when you shall go after God to serve him and will teach your children after you, and your children's children, to know the Lord, then will the Lord raise up unto you and your children a servant from amongst your children, and the Lord will deliver you through his hand from all affliction, and bring you out of Egypt and bring you back to the land of your fathers to inherit it securely.
22 And Jacob ceased commanding his sons, and he drew his feet into the bed, he died and was gathered to his people.
23 And Joseph fell upon his father and he cried out and wept over him and he kissed him, and he called out in a bitter voice, and he said, O my father, my father.
24 And his son's wives and all his household came and fell upon Jacob, and they wept over him, and cried in a very loud voice concerning Jacob. 25 And all the sons of Jacob rose up together, and they tore their garments, and they all put sackcloth upon their loins, and they fell upon their faces, and they cast dust upon their heads toward the heavens.
26 And the thing was told unto Osnath Joseph's wife, and she rose up and put on a sack and she with all the Egyptian women with her came and mourned and wept for Jacob.
27 And also all the people of Egypt who knew Jacob came all on that day when they heard this thing, and all Egypt wept for many days.
28 And also from the land of Canaan did the women come unto Egypt when they heard that Jacob was dead, and they wept for him in Egypt for seventy days.
29 And it came to pass after this that Joseph commanded his servants the doctors to embalm his father with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Jacob as Joseph had commanded them.
30 And all the people of Egypt and the elders and all the inhabitants of the

land of Goshen wept and mourned over Jacob, and all his sons and the children of his household lamented and mourned over their father Jacob many days.
31 And after the days of his weeping had passed away, at the end of seventy days, Joseph said unto Pharaoh, I will go up and bury my father in the land of Canaan as he made me swear, and then I will return.
32 And Pharaoh sent Joseph, saying, Go up and bury thy father as he said, and as he made thee swear; and Joseph rose up with all his brethren to go to the land of Canaan to bury their father Jacob as he had commanded them.
33 And Pharaoh commanded that it should be proclaimed throughout Egypt, saying, Whoever goeth not up with Joseph and his brethren to the land of Canaan to bury Jacob, shall die.
34 And all Egypt heard of Pharaoh's proclamation, and they all rose up together, and all the servants of Pharaoh, and the elders of his house, and all the leaders of the land of Egypt went up with Joseph, and all the officers and nobles of Pharaoh went up as the servants of Joseph, and they went to bury Jacob in the land of Canaan.
35 And the sons of Jacob carried the bier upon which he lay; according to all that their father commanded them, so did his sons unto him.
36 And the bier was of pure gold, and it was inlaid round about with onyx stones and bdellium; and the covering of the bier was gold woven work, joined with threads, and over them were hooks of onyx stones and bdellium.
37 And Joseph placed upon the head of his father Jacob a large golden crown, and he put a golden sceptre in his hand, and they surrounded the bier as was the custom of kings during their lives.
38 And all the troops of Egypt went before him in this array, at first all the mighty men of Pharaoh, and the mighty men of Joseph, and after them the rest of the inhabitants of Egypt, and they were all girded with swords and equipped with coats of mail, and the trappings of war were upon them.
39 And all the weepers and mourners went at a distance opposite to the bier, going and weeping and lamenting, and the rest of the people went after the bier.
40 And Joseph and his household went together near the bier barefooted and weeping, and the rest of Joseph's servants went around him; each man had his ornaments upon him, and they were all armed with their weapons of war.
41 And fifty of Jacob's servants went in front of the bier, and they strewed along the road myrrh and aloes, and all manner of perfume, and all the sons of Jacob that carried the bier walked upon the perfumery, and the servants of Jacob went before them strewing the perfume along the road.
42 And Joseph went up with a heavy camp, and they did after this manner every day until they reached the land of Canaan, and they came to the threshing floor of Atad, which was on the other side of Jordan, and they mourned an exceeding great and heavy mourning in that place.
43 And all the kings of Canaan heard of this thing and they all went forth, each man from his house, thirty-one kings of Canaan, and they all came with their men to mourn and weep over Jacob.
44 And all these kings beheld Jacob's bier, and behold Joseph's crown was upon it, and they also put their crowns upon the bier, and encircled it with crowns.
45 And all these kings made in that place a great and heavy mourning with the sons of Jacob and Egypt over Jacob, for all the kings of Canaan knew the valor of Jacob and his sons.
46 And the report reached Esau, saying, Jacob died in Egypt, and his sons and all Egypt are conveying him to the land of Canaan to bury him.
47 And Esau heard this thing, and he was dwelling in mount Seir, and he rose up with his sons and all his people and all his household, a people exceedingly great, and they came to mourn and weep over Jacob.
48 And it came to pass, when Esau came he mourned for his brother Jacob, and all Egypt and all Canaan again rose up and mourned a great mourning with Esau

over Jacob in that place.
49 And Joseph and his brethren brought their father Jacob from that place, and they went to Hebron to bury Jacob in the cave by his fathers.
50 And they came unto Kireatharba, to the cave,and as they came Esau stood with his sons against Joseph and his brethren as a hindrance in the cave, saying, Jacob shall not be buried therein, for it belongeth to us and to our father.
51 And Joseph and his brethren heard the words of Esau's sons, and they were exceedingly wroth, and Joseph approached unto Esau, saying, What is this thing which they have spoken? surely my father Jacob bought it from thee for great riches after the death of Isaac, now five and twenty years ago, and also all the land of Canaan he bought from thee and from thy sons, and they seed after thee.
52 And Jacob bought it for his sons and his seed after him for an inheritance for ever, and why speakest thou these things this day?
53 And Esau answered, saying, Thou speakest falsely and utterest lies, for I sold not anything belonging to me in all this land, as thou sayest, neither did my brother Jacob buy aught belonging to me in this land.
54 And Esau spoke these things in order to deceive Joseph with his words, for Esau knew that Joseph was not present in those days when Esau sold all belonging to him in the land of Canaan to Jacob.
55 And Joseph said unto Esau, Surely my father inserted these things with thee in the record of purchase, and testified the record with witnesses, and behold it is with us in Egypt.
56 And Esau answered, saying unto him, Bring the record, all that thou wilt find in the record, so will we do.
57 And Joseph called unto Naphtali his brother, and he said, Hasten quickly, stay not, and run I pray thee to Egypt and bring all the records; the record of the purchase, the sealed record and the open record, and also all the first records in which all the transactions of the birth-right are written, fetch thou.
58 And thou shalt bring them unto us hither, that we may know from them all the words of Esau and his sons which they spoke this day.
59 And Naphtali hearkened to the voice of Joseph and he hastened and ran to go down to Egypt, and Naphtali was lighter on foot than any of the stags that were upon the wilderness, for he would go upon ears of corn without crushing them.
60 And when Esau saw that Naphtali had gone to fetch the records, he and his sons increased their resistance against the cave, and Esau and all his people rose up against Joseph and his brethren to battle.
61 And all the sons of Jacob and the people of Egypt fought with Esau and his men, and the sons of Esau and his people were smitten before the sons of Jacob, and the sons of Jacob slew of Esau's people forty men.
62 And Chushim the son of Dan, the son of Jacob, was at that time with Jacob's sons, but he was about a hundred cubits distant from the place of battle, for he remained with the children of Jacob's sons by Jacob's bier to guard it.
63 And Chushim was dumb and deaf, still he understood the voice of consternation amongst men.
64 And he asked, saying, Why do you not bury the dead, and what is this great consternation? and thy answered him the words of Esau and his sons; and he ran to Esau in the midst of the battle,a nd he slew Esau with a sword, and he cut off his head, and it sprang to a distance, and Esau fell amongst the people of the battle.
65 And when Chushim did this thing the sons of Jacob prevailed over the sons of Esau, and the sons of Jacob buried their father Jacob by force in the cave, and the sons of Esau beheld it.
66 And Jacob was buried in Hebron, in the cave of Machpelah which Abraham had

bought from the sons of Heth for the possession of a burial place,a nd he was buried in very costly garments.
67 And no king had such honor paid him as Joseph paid unto his father at his death, for he buried him with great honor like unto the burial of kings.
68 And Joseph and his brethren made a mourning of seven days for their father.

CHAPTER LVII.

1 And it was after this that the sons of Esau waged war with the sons of Jacob, and the sons of Esau fought with the sons of Jacob in Hebron, and Esau was still lying dead, and not buried.
2 And the battle was heavy between them, and the sons of Esau were smitten before the sons of Jacob, and the sons of Jacob slew of the sons of Esau eighty men, and not one died of the people of the sons of Jacob; and the hand of Joseph prevailed over all the people of the sons of Esau, and he took Zepho, the son of Eliphaz, the son of Esau, and fifty of his men captive, and he bound them with chains of iron, and gave them into the hand of his servants to bring them to Egypt.
3 And it came to pass when the sons of Jacob had taken Zepho and his people captive, all those that remained were greatly afraid of their lives from the house of Esau, lest they should also be taken captive, and they all fled with Eliphaz the son of Esau and his people, with Esau's body, and they went on their road to Mount Seir.
4 And they came unto Mount Seir and they buried Esau in Seir, but they had not brought his head with them to Seir, for it was buried in that place where the battle had been in Hebron.
5 And it came to pass when the sons of Esau had fled from before the sons of Jacob, the sons of Jacob pursued them unto the borders of Seir, but they did not slay a single man from amongst them when they pursued them, for Esau's body which they carried with them excited their confusion, so they fled and the sons of Jacob turned back from them and came up to the place where their brethren were in Hebron, and they remained there on that day, and on the next day until they rested from the battle.
6 And it came to pass on the third day they assembled all the sons of Seir the Horite, and they assembled all the children of the east, a multitude of people like the sand of the sea, and they went and came down to Egypt to fight with Joseph and his brethren, in order to deliver their brethren.
7 And Joseph and all the sons of Jacob heard that the sons of Esau and the children of the east had come upon them to battle in order to deliver their brethren.
8 And Joseph and his brethren and the strong men of Egypt went forth and fought in the city of Raamses, and Joseph and his brethren dealt out a tremendous blow amongst the sons of Esau and the children of the east.
9 And they slew of them six hundred thousand men, and they slew amongst them all the mighty men of the children of Seir the Horite; there were only a few of them left, and they slew also a great many of the children of the east, and of the children of Esau; and Eliphaz the son of Esau, and the children of the east all fled before Joseph and his brethren.
10 And Joseph and his brethren pursued them until they came unto Succoth, and they yet slew of them in Succoth thirty men, and the rest escaped and they fled each to his city.
11 And Joseph and his brethren and the mighty men of Egypt turned back from them with joy and cheerfulness of heart, for they had smitten all their enemies.
12 And Zepho the son of Eliphaz and his men were still slaves in Egypt to the sons of Jacob, and their pains increased.
13 And when the sons of Esau and the sons of Seir returned tot heir land, the

sons of Seir saw that they had all fallen into the hands of the sons of Jacob, and the people of Egypt, on account of the battle of the sons of Esau.
14 And the sons of Seir said unto the sons of Esau, You have seen and therefore you know that this camp was on your account, and not one mighty man or an adept in war remaineth.
15 Now therefore go forth from our land, go from us to the land of Canaan to the land of the dwelling of your fathers; wherefore shall your children inherit the effects of our children in latter days?
16 And the children of Esau would not listen to the children of Seir, and the children of Seir considered to make war with them.
17 And the children of Esau sent secretly to Angeas king of Africa, the same is Dinhabah, saying,
18 Send unto us some of thy men and let them come unto us, and we will fight together with the children of Seir the Horite, for they have resolved to fight with us to drive us away from the land.
19 And Angeas king of Dinhabah did so, for he was in those days friendly to the children of Esau, and Angeas sent five hundred valiant infantry to the children of Esau, and eight hundred cavalry.
20 And the children of Seir sent unto the children of the east and unto the children of Midian, saying, You have seen what the children of Esau have done unto us, upon whose account we are almost all destroyed, in their battle with the sons of Jacob.
21 Now therefore come unto us and assist us, and we will fight them together, and we will drive them from the land and be avenged of the cause of our brethren who died for their sakes in their battle with their brethren the sons of Jacob.
22 And all the children of the east listened to the children of Seir, and they came unto them about eight hundred men with drawn swords, and the children of Esau fought with the children of Seir at that time in the wilderness of Paran.
23 And the children of Seir prevailed then over the sons of Esau, and the children of Seir slew on that day of the children of Esau in that battle about two hundred men of the people of Angeas king of Dinhabah.
24 And on the second day the children of Esau came again to fight a second time with the children of Seir, and the battle was sore upon the children of Esau this second time, and it troubled them greatly on account of the children of Seir.
25 And when the children of Esau saw that the children of Seir were more powerful than they were, some men of the children of Esau turned and assisted the children of Seir their enemies.
26 And there fell yet of the people of the children of Esau in the second battle fifty-eight men of the people of Angeas king of Dinhabah.
27 And on the third day the children of Esau heard that some of their brethren had turned from them to fight against them in the second battle; and the children of Esau mourned when they heard this thing.
28 And they said, What shall we do unto our brethren who turned from us to assist the children of Seir our enemies? and the children of Esau again sent to Angeas king of Dinhabah, saying,
29 Send unto us again other men that with them we may fight with the children of Seir, for they have already twice been heavier than we were.
30 And Angeas again sent to the children of Esau about six hundred valiant men,a nd they came to assist the children of Esau.
31 And in ten days' time the children of Esau again waged war with the children of Seir in the wilderness of Paran, and the battle was very severe upon the children of Seir, and the children of Esau prevailed at this time over the children of Seir, and the children of Seir were smitten before the children of Esau, and the children of Esau slew from them about two thousand men.

32 And all the mighty men of the children of Seir died in this battle, and there only remained their young children that were left in their cities.
33 And all Midian and the children of the east betook themselves to flight from the battle, and they left the children of Seir and fled when they saw that the battle was severe upon them, and the children of Esau pursued all the children of the east until they reached their land.
34 And the children of Esau slew yet of them about two hundred and fifty men and from the people of the children of Esau there fell in that battle about thirty men, but this evil came upon them through their brethren turning from them to assist the children of Seir the Horite, and the children of Esau again heard of the evil doings of their brethren, and they again mourned on account of this thing.
35 And it came to pass after the battle, the children of Esau turned back and came home unto Seir, and the children of Esau slew those who had remained in the land of the children of SEir; they slew also their wives and little ones, they left not a soul alive except fifty young lads and damsels whom they suffered to live, and the children of Esau did not put them to death, and the lads became their slaves, and the damsels they took for wives.
36 And the children of Esau dwelt in Seir in the place of the children of Seir, and they inherited their land and took possession of it.
37 And the children of Esau took all belonging in the land to the children of Seir, also their flocks, their bullocks and their goods, and all belonging tot he children of Seir, did the children of Esau take, and the children of Esau dwelt in Seir in the place of the children of Seir unto this day, and the children of Esau divided the land into divisions to the five sons of Esau, according to their families.
38 And it came to pass in those days, that the children of Esau resolved to crown a king over them in the land of which they became possessed. And they said to each other, Not so, for he shall reign over us in our land, and we shall be under his counsel and he shall fight our battles, against our enemies, and they did so.
39 And all the children of Esau swore, saying, That none of their brethren should ever reign over them, but a strange man who is not of their brethren, for the souls of all the children of Esau were embittered every man against his son, brother and friend, on account of the evil they sustained from their brethren when they fought with the children of Seir.
40 Therefore the sons of Esau swore, saying, From that day forward they would not choose a king from their brethren, but one from a strange land unto this day.
41 And there was a man there from the people of Angeas king of Dinhabah; his name was Bela the son of Beor, who was a very valiant man, beautiful and comely and wise in all wisdom, and a man of sense and counsel; and there was none of the people of Angeas like unto him.
42 And all the children of Esau took him and anointed him and they crowned him for a king, and they bowed down to him, and they said unto him, May the king live, may the king live.
43 And they spread out the sheet, and they brought him each man earrings of gold and silver or rings or bracelets, and they made him very rich in silver an din gold, in onyx stones and bdellium, and they made him a royal throne, and they placed a regal crown upon his head, and they built a palace for him and he dwelt therein, and he became king over all the children of Esau.
44 And the people of Angeas took their hire for their battle from the children of Esau, and they went and returned a that time to their master in Dinhabah.
45 And Bela reigned over the children of Esau thirty years, and the children of Esau dwelt in the land instead of the children of Seir, and they dwelt securely in their stead unto this day.

CHAPTER LVIII.

1 And it came to pass in the thirty-second year of the Israelites going down to Egypt, that is in the seventy-first year of the life of Joseph, in that year died Pharaoh king of Egypt, and Magron his son reigned in his stead.
2 And Pharaoh commanded Joseph before his death to be a father to his son, Magron, and that Magron should be under the care of Joseph and under his counsel.
3 And all Egypt consented to this thing that Joseph should be king over them, for all the Egyptians loved Joseph as of heretofore, only Magron the son of Pharaoh sat upon his father's throne, and he became king in those days in his father's stead.
4 Magron was forty-one years old when he began to reign, and forty years he reigned in Egypt, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do in Egypt to every king that reigned over them.
5 And it came to pass when Pharaoh reigned in his father's stead, he placed the laws of Egypt and all the affairs of government in the hand of Joseph, as his father had commanded him.
6 And Joseph became king over Egypt, for he superintended over all Egypt, and all Egypt was under his care and under his counsel, for all Egypt inclined to Joseph after the death of Pharaoh, and they loved him exceedingly to reign over them.
7 But there were some people amongst them, who did not like him, saying, No stranger shall reign over us; still the whole government of Egypt devolved in those days upon Joseph, after the death of Pharaoh, he being the regulator, doing as he liked throughout the land without any one interfering.
8 And all Egypt was under the care of Joseph, and Joseph made war with all his surrounding enemies, and he subdued them; also all the land and all the Philistines, unto the borders of Canaan, did Joseph subdue, and they were all under his power and they gave a yearly tax unto Joseph.
9 And Pharaoh king of Egypt sat upon his throne in his father's stead, but he was under the control and counsel of Joseph, as he was at first under the control of his father.
10 Neither did he reign but in the land of Egypt only, under the counsel of Joseph, but Joseph reigned over the whole country at that time, from Egypt unto the great river Perath.
11 And Joseph was successful in all his ways, and the Lord was with him, and the Lord gave Joseph additional wisdom, and honor, and glory, and love toward him in the hearts of the Egyptians and throughout the land, and Joseph reigned over the whole country forty years.
12 And all the countries of the Philistines and Canaan and Zidon, and on the other side of Jordan, brought presents unto Joseph all his days, and the whole country was in the hand of Joseph, and they brought unto him a yearly tribute as it was regulated, for Joseph had fought against all his surrounding enemies and subdued them, and the whole country was in the and of Joseph, and Joseph sat securely upon his throne in Egypt.
13 And also all his brethren the sons of Jacob dwelt securely in the land, all the days of Joseph, and they were fruitful and multiplied exceedingly in the land, and they served the Lord all their days, as their father Jacob had commanded them.
14 And it came to pass at the end of many days and years, when the children of Esau were dwelling quietly in their land with Bela their king, that the children of Esau were fruitful and multiplied in the land, and they resolved to go and fight with the sons of Jacob and all Egypt, and to deliver their brother Zepho, the son of Eliphaz, and his men, for they were yet in those days slaves to Joseph.
15 And the children of Esau sent unto all the children of the east, and they

made peace with them, and all the children of the east came unto them to go with the children of Esau to Egypt to battle.
16 And there came also unto them of the people of Angeas, king of Dinhabah, and they also sent unto the children of Ishmael and they also came unto them.
17 And all this people assembled and came unto Seir to assist the children of Esau in their battle, and this camp was very large and heavy with people, numerous as the sand of the sea, about eight hundred thousand men, infantry and cavalry, and all these troops went down to Egypt to fight with the sons of Jacob, and they encamped by Raamses.
18 And Joseph went forth with his brethren with the mighty men of Egypt, about six hundred men, and they fought with them in the land of Raamses; and the sons of Jacob at that time again fought with the children of Esau, in the fiftieth year of the sons of Jacob going down to Egypt, that is the thirtieth year of the reign of Bela over the children of Esau in Seir.
19 And the Lord gave all the mighty men of Esau and the children of the east into the and of Joseph and his brethren, and he people of the children of Esau and the children of the east were smitten before Joseph. 20 And of the people of Esau and the children of the east that were slain, there fell before the sons of Jacob about two hundred thousand men, and their king Bela the son of Beor fell with them in the battle, and when the children of Esau saw that their king had fallen in battle and was dead, their hands became weak in the combat.
21 And Joseph and his brethren and all Egypt were still smiting the people of the house of Esau, and all Esau's people were afraid of the sons of Jacob and fled from before them.
22 And Joseph and his brethren and all egypt pursued them a day's journey, and they slew yet from them about three hundred men, continuing to smite them in the road; and they afterward turned back from them.
23 And Joseph and all his brethren returned to Egypt, not one man was missing from them, but of the Egyptians there fell twelve men.
24 And when Joseph returned to Egypt he ordered Zepho and his men to be additionally bound, and they bound them in irons and they increased their grief.
25 And all the people of the children of Esau, and the children of the east, returned in shame each unto his city, for all the mighty men that were with them had fallen in battle.
26 And when the children of Esau saw that their king had died in battle they hastened and took a man from the people of the children of the east; his name was Jobab the son of Zarach, from the land of Botzrah, and they caused him to reign over them instead of Bela their king.
27 And Jobab sat upon the throne of Bela as king in his stead, and Jobab reigned in Edom over all the children of Esau ten years, and the children of Esau went no more to fight with the sons of Jacob from that day forward, for the sons of Esau knew the valor of the sons of Jacob, and they were greatly afraid of them.
28 But from that day forward the children of Esau hated the sons of Jacob, and the hatred and enmity were very strong between them all the days, unto this day.
29 And it came to pass after this, at the end of ten years, Jobab, the son of Zarach, from Botzrah, died, and the children of Esau took a man whose name was Chusham, from the land of Teman, and they made him king over them instead of Jobab, and Chusham reigned in Edom over all the children of Esau for twenty years.
30 And Joseph, king of Egypt, and his brethren, and all the children of Israel dwelt securely in Egypt in those days, together with all the children of Joseph and his brethren, having no hindrance or evil accident; and the land of Egypt was at that time at rest from war in the days of Joseph and his brethren.

CHAPTER LIX.

1 And these are the names of the sons of Israel who dwelt in Egypt, who had come with Jacob, all the sons of Jacob came unto Egypt, every man with his household.
2 The children of Leah were Reuben, Simeon, Levi, Judah, Issachar and Zebulun, and their sister Dinah.
3 And the sons of Rachel were Joseph and Benjamin.
4 And the sons of Zilpah, the handmaid of Leah, were Gad and Asher.
5 And the sons of Bilhah, the handmaid of Rachel, were Dana and Naphtali.
6 And these were their offspring that were born unto them in the land of Canaan, before they came unto Egypt with their father Jacob.
7 The sons of Reuben were Chanoch, Pallu, Chetzron and Carmi.
8 And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zochar and Saul, the son of the Canaanitish woman.
9 And the children of Levi were Gershon, Kehath and Merari, and their sister Jochebed, who was born unto them in their going down to Egypt.
10 And the sons of Judah were Er, Onan, Shelah, Perez and Zarach.
11 And Er and Onan died in the land of Canaan; and the sons of Perez were Chezron and Chamul.
12 And the sons of Issachar were Tola, Puvah, Job and Shomron.
13 And the sons of Zebulun were Sered, Elon and Jachleel, and the son of Dan was Chushim.
14 And the sons of Naphtali were Jachzeel, Guni, Jetzer and Shilam.
15 And the sons of Gad were Ziphion, Chaggi, Shuni, Ezbon, Eri, Arodi and Areli.
16 And the children of Asher were Jimnah, Jishvah, Jishvi, Beriah and their sister Serach; and the sons of Eriah were Cheber and Malchiel.
17 And the sons of Benjamin were Bela, Becher, Ashbel, Gera, Naaman, Achi, Rosh, Mupim, Chupim and Ord.
18 And the sons of Joseph, that were born unto him in Egypt, were Manasseh and Ehpraim.
19 And all the souls that went forth from the loins of Jacob, were seventy souls; these are they who came with Jacob their father unto Egypt to dwell there: and Joseph and all his brethren dwelt securely in Egypt, and they ate of the best of Egypt all the days of the life of Joseph.
20 And Joseph lived in the land of Egypt ninety-three years, and Joseph reigned over all Egypt eighty years.
21 And when the days of Joseph drew nigh that he should die, he sent and called for his brethren and all his father's household, and they all came together and sat before him.
22 And Joseph said unto his brethren and unto the whole of his father's household, Behold I die, and God will surely visit you and bring you up from this land to the land which he swore to your fathers to give unto them.
23 And it shall be when God shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here.
24 And Joseph made the sons of Israel to swear for their seed after them, saying, God will surely visit you and you shall bring up my bones with you from here.
25 And it came to pass after this that Joseph died in that year, the seventy-first year of the Israelites going down to Egypt.
26 And Joseph was one hundred and ten years old when he died in the land of Egypt, and all his brethren and all his servants rose up and they embalmed Joseph, as was their custom, and his brethren and all Egypt mourned over him for seventy days.
27 And they put Joseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river, that is Sihor, and his

sons and all his brethren, and the whole of his father's household made a seven day's mourning for him.
28 And it came to pass after the death of Joseph, all the Egyptians began in those days to rule over the children of Israel, and Pharaoh, king of Egypt, who reigned in his father's stead, took all the laws of Egypt and conducted the whole government of Egypt under his counsel, and he reigned securely over his people.

CHAPTER LX.

1 And when the year came round, being the seventy-second year from the Israelites going down to Egypt, after the death of Joseph, Zepho, the son of Eliphaz, the son of Esau, fled from Egypt, he and his men, and they went away.
2 And he came to Africa, which is Dinhabah, to Angeas king of Africa, and Angeas received them with great honor, and he made Zepho the captain of his host.
3 And Zepho found favor in the sight of Angeas and in the sight of his people, and Zepho was captain of the host to Angeas king of Africa for many days.
4 And Zepho enticed Angeas king of Africa to collect all his army to go and fight with the Egyptians, and with the sons of Jacob, and to avenge of them the cause of his brethren.
5 But Angeas would not listen to Zepho to do this thing, for Angeas knew the strength of the sons of Jacob, and what they had done to his army in their warfare with the children of Esau.
6 And Zepho was in those days very great in the sight of Angeas and in the sight of all his people, and he continually enticed them to make war against Egypt, but they would not.
7 And it came to pass in those days there was in the land of Chittim a man in the city of Puzimna, whose name was Uzu, and he became degenerately defied by the children of Chittim, and the man died and had no son, only one daughter whose name was Jania.
8 And the damsel was exceedingly beautiful, comely and intelligent, there was none seen like unto her for beauty and wisdom throughout the land.
9 And the people of Angeas king of Africa saw her and they came and praised her unto him, and Angeas sent to the children of Chittim, and he requested to take her unto himself for a wife, and the people of Chittim consented to give her unto him for a wife.
10 And when the messengers of Angeas were going forth from the land of Chittim to take their journey, behold the messengers of Turnus king of Bibentu came unto Chittim, for Turnus king of Bibentu also sent his messengers to request Jania for him, to take unto himself for a wife, for all his men had also praised her to him, therefore he sent all his servants unto her.
11 And the servants of Turnus came to Chittim, and they asked for Jania, to be taken unto Turnus their king for a wife.
12 And the people of Chittim said unto them, We cannot give her, because Angeas king of Africa desired her to take her unto him for a wife before you came, and that we should give her unto him, and now therefore we cannot do this thing to deprive Angeas of the damsel in order to give her unto Turnus.
13 For we are greatly afraid of Angeas lest he come in battle against us and destroy us, and Turnus your master will not be able to deliver us from his hand.
14 And when the messengers of Turnus heard all the words of the children of Chittim, they turned back to their master and told him all the words of the children of Chittim.
15 And the children of Chittim sent a memorial to Angeas, saying, Behold Turnus has sent for Jania to take her unto him for a wife, and thus have we answered him; and we heard that he has collected his whole army to go to war

against thee, and he intends to pass by the road of Sardunia to fight against thy brother Lucus, and after that he will come to fight against thee.
16 And Angeas heard the words of the children of Chittim which they sent to him in the record, and his anger was kindled and he rose up and assembled his whole army and came through the islands of the sea, the road to Sardunia, unto his brother Lucus king of Sardunia.
17 And Niblos, the son of Lucus, heard that his uncle Angeas was coming, and he went out to meet him with a heavy army, and he kissed him and embraced him, and Niblos said unto Angeas, When thou askest my father after his welfare, when I shall go with thee to fight with Turnus, ask of him to make me captain of his host, and Angeas did so, and he came unto his brother and his brother came to meet him, and he asked him after his welfare.
18 And Angeas asked his brother Lucus after his welfare, and to make his son Niblos captain of his host, and Lucus did so, and Angeas and his brother Lucus rose up and they went toward Turnus to battle, and there was with them a great army and a heavy people.
19 And he came in ships, and they came into the province of Ashtorash, and behold Turnus came toward them, for he went forth to Sardunia, and intended to destroy it and afterward to pass on from there to Angeas to fight with him.
20 And Angeas and Lucus his brother met Turnus in the valley of Canopia, and the battle was strong and mighty between them in that place.
21 And the battle was severe upon Lucus king of Sardunia, and all his army fell, and Niblos his son fell also in that battle.
22 And his uncle Angeas commanded his servants and they made a golden coffin for Niblos and they put him into it, and Angeas again waged battle toward Turnus, and Angeas was stronger than he, and he slew him, and he smote all his people with the edge of the sword, and Angeas avenged the cause of Niblos his brother's son and the cause of the army of his brother Lucus.
23 And when Turnus died, the hands of those that survived the battle became weak, and they fled from before Angeas and Lucus his brother.
24 And Angeas and his brother Lucus pursued them unto the highroad, which is between Alphanu and Romah, and they slew the whole army of Turnus with the edge of the sword.
25 And Lucus king of Sardunia commanded his servants that they should make a coffin of brass, and that they should place therein the body of his son Niblos, and they buried him in that place. 26 And they built upon it a high tower there upon the highroad, and they called its name after the name of Niblos unto this day, and they also buried Turnus king of Bibentu there in that place with Niblos.
27 And behold upon the highroad between Alphanu and Romah the grave of Niblos is on one side and the grave of Turnus on the other, and a pavement between them unto this day.
28 And when Niblos was buried Lucus his father returned with his army to his land Sardunia, and Angeas his brother king of Africa went with his people unto the city of Bibentu, that is the city of Turnus.
29 And the inhabitants of Bibentu heard of his fame and they were greatly afraid of him, and they went forth to meet him with weeping and supplication, and the inhabitants of Bibentu entreated of Angeas not to slay them nor destroy their city; and he did so, for Bibentu was in those days reckoned as one of the cities of the children of Chittim; therefore he did not destroy the city.
30 But from that day forward the troops of the king of Africa would go to Chittim to spoil and plunder it, and whenever they went Zepho the captain of the host of Angeas would go with them.
31 And it was after this that Angeas turned with his army and they came to the city of Puzimna, and Angeas took thence Jania the daughter of Uzu for a wife and brought her unto his city unto Africa.

CHAPTER LXI.

1 And it came to pass at that time Pharaoh king of Egypt commanded all his people to make for him a strong palace in Egypt.
2 And he also commanded the sons of Jacob to assist the Egyptians in the building, and the Egyptians made a beautiful and elegant palace for a royal habitation, and he dwelt therein and he renewed his government and he reigned securely.
3 And Zebulun the son of Jacob died in that year, that is the seventy-second year of the going down of the Israelites to Egypt, and Zebulun died a hundred and fourteen years old, and was put into a coffin and given into the hands of his children.
4 And in the seventy-fifth year died his brother Simeon, he was a hundred and twenty years old at his death, and he was also put into a coffin and given into the hands of his children.
5 And Zepho the son of Eliphaz the son of Esau, captain of the host to Angeas king of Kinhabah, was still daily enticing Angeas to prepare for battle to fight with the sons of Jacob in Egypt, and Angeas was unwilling to do this thing, for his servants had related to him all the might of the sons of Jacob, what they had done unto them in their battle with the children of Esau.
6 And Zepho was in those days daily enticing Angeas to fight with the sons of Jacob in those days.
7 And after some time Angeas hearkened to the words of Zepho and consented to him to fight with the sons of Jacob in Egypt, and Angeas got all his people in order, a people numerous as the sand which is upon the sea shore, and he formed his resolution to go to Egypt to battle.
8 And amongst the servants of Angeas was a youth fifteen years old, Balaam the son of Beor was his name and the youth was very wise and understood the art of witchcraft.
9 And Angeas said unto Balaam, Conjure for us, I pray thee, with the witchcraft, that we may know who will prevail in this battle to which we are now proceeding.
10 And Balaam ordered that they should bring him wax, and he made thereof the likeness of chariots and horsemen representing the army of Angeas and the army of Egypt, and he put them in the cunningly prepared waters that he had for that purpose, and he took in his hand the boughs of myrtle trees, and he exercised his cunning, and he joined them over the water, and there appeared unto him in the water the resembling images of the hosts of Angeas falling before the resembling images of the Egyptians and the sons of Jacob.
11 And Balaam told this thing to Angeas, and Angeas despaired and did not arm himself to go down to Egypt to battle, and he remained in his city.
12 And when Zepho the son of Eliphaz saw that Angeas despaired of going forth to battle with the Egyptians, Zepho fled from Angeas from Africa, and he went and came unto Chittim.
13 And all the people of Chittim received him with great honor, and they hired him to fight their battles all the days, and Zepho became exceedingly rich in those days, and the troops of the king of Africa still spread themselves in those days, and the children of Chittim assembled and went to Mount Cuptizia on account of the troops of Angeas king of Africa, who were advancing upon them.
14 And it was one day that Zepho lost a young heifer, and he went to seek it, and he heard it lowing round about the mountain.
15 And Zepho went and he saw and behold there was a large cave at the bottom of the mountain, and there was a great stone there at the entrance of the cave, and Zepho split the stone and he came into the cave and he looked and behold, a large animal was devouring the ox; from the middle upward it resembled a man, and from the middle downward it resembled an animal, and Zepho rose up against the animal and slew it with his sword.

16 And the inhabitants of Chittim heard of this thing, and they rejoiced exceedingly, and they said, What shall we do unto this man who has slain this animal that devoured out cattle?
17 And they all assembled to consecrate one day in the year to him, and they called the name thereof Zepho after his name, and they brought unto him drink offerings year after year on that day, and they brought unto him gifts.
18 At that time Jania the daughter of Uzu wife of king Angeas became ill, and her illness was heavily felt by Angeas and his officers, and Angeas said unto his wise men, What shall I do to Jania and how shall I heal her from her illness? and his wise men said unto him, Because the air of our country is not like the air of the land of Chittim, and our water is not like their water, therefore from this has the queen become ill.
19 For through the change of air and water she became ill, and also because in her country she drank only the water which came from Purmah, which her ancestors had brought up with bridges.
20 And Angeas commanded his servants, and they brought unto him in vessels of the waters of Purmah belonging to Chittim, and they weighed those waters with all the waters of the land of Africa, and they found those waters lighter than the waters of Africa.
21 And Angeas saw this thing, and he commanded all his officers to assemble the hewers of stone in thousands and tens of thousands, and they hewed stone without number, and the builders came and they built an exceedingly strong ridge, and they conveyed the spring of water form the land of Chittim unto Africa, and those waters were for Jania the queen and for all her concerns, to drink from and to bake, wash and bathe therewith, and also to water therewith all seed from which food can be obtained, and all fruit of the ground.
22 And the king commanded that they should bring of the soil of Chittim in large ships, and they also brought stones to build therewith, and the builders built palaces for Jania the queen, and the queen became healed of her illness.
23 And at the revolution of the year the troops of Africa continued coming tot he land of Chittim to plunder as usual, and Zepho son of Eliphaz heard their report, and he gave orders concerning them and he fought with them, and they fled before him, and he delivered the land of Chittim from them.
24 And the children of Chittim saw the valor of Zepho, and the children of Chittim resolved and they made Zepho king over them, and he became king over them, and whilst he reigned they went to subdue the children of Tubal, and all the surrounding islands.
25 And their king Zepho went at their head and they made war with Tubal and the islands, and they subdued them, and when they returned from the battle they renewed his government for him, and they built for him a very large palace for his royal habitation and seat, and they made a large throne for him, and Zepho reigned over the whole land of Chittim and over the land of Italia fifty years.

CHAPTER LXII.

1 In that year, being the seventy-ninth year of the Israelites going down to Egypt, died Reuben the son of Jacob, in the land of Egypt; Reuben was a hundred and twenty-five years old when he died, and they put him into a coffin, and he was given into the hands of his children.
2 And in the eightieth year died his brother Dan; he was a hundred and twenty years at his death, and he was also put into a coffin and given into the hands of his children.
3 And in that year died Chusham king of Edom, and after him reigned Hadad the son of Bedad, for thirty-five years; and in the eighty-first year died Issachar the son of Jacob, in Egypt, and Issachar was a hundred and twenty-two years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.

4 And in the eighty-second year died Asher his brother, he was a hundred and twenty-three years old at his death, and he was placed in a coffin in Egypt, and given into the hands of his children.
5 And in the eighty-third year died Gad, he was a hundred and twenty-five years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.
6 And it came to pass in the eighty-fourth year, that is the fiftieth year of the reign of Hadad, son of Bedad, king of Edom, that Hadad assembled all the children of Esau, and he got his whole army in readiness, about four hundred thousand men, and he directed his way to the land of Moab, and he went to fight with Moab and to make them tributary to him.
7 And the children of joab heard this thing, and they were very much afraid, and they sent tot he children of Midian to assist them in fighting with Hadad, son of Bedad, king of Edom.
8 And Hadad came unto the land of Moab, and Moab and the children of Midian went out to meet him, and they placed themselves in battle array against him in the field of Moab.
9 And Hadad fought with Moab, and there fell of the children of Moab and the children of Midian many slain ones, about two hundred thousand men.
10 And the battle was very severe upon Moab, and when the children of Moab saw that the battle was sore upon them, they weakened their hands and turned their backs, and left the children of Midian to carry on the battle.
11 And the children of Midian knew not the intentions of Moab, but they strengthened themselves in battle and fought with Hadad and all his host, and all Midian fell before him.
12 And Hadad smote all Midian with a heavy smiting, and he slew them with the edge of the sword, he left none remaining of those who came to assist Moab.
13 And when all the children of Midian had perished in battle, and the children of Moab had escaped, Hadad made all Moab at that time tributary to him, and they became under his hand, and they gave a yearly tax as it was ordered, and Hadad turned and went back to his land.
14 And at the revolution of the year, when the rest of the people of Midian that were in the land heard that all their brethren had fallen in battle with Hadad for the sake of Moab, because the children of Moab had turned their backs in battle and left Midian to fight, then five of the princes of Midian resolved with the rest of their brethren who remained in their land, to fight with Moab to avenge the cause of their brethren.
15 And the children of Midian sent to all their brethren the children of the east, and all their brethren, all the children of Keturah came to assist Midian to fight with Moab.
16 And the children of Moab heard this thing, and they were greatly afraid that all the children of the east had assembled together against them for battle, and they the children of Moab sent a memorial to the land of Edom to Hadad the son of Bedad, saying,
17 Come now unto us and assist us and we will smite Midian, for they all assembled together and have come against us with all their brethren the children of the east to battle, to avenge the cause of Midian that fell in battle.
18 And Hadad, son of Bedad, king of Edom, went forth with his whole army and went to the land of Moab to fight with Midian, and Midian and the children of the east fought with Moab in the field of Moab, and the battle was very fierce between them.
19 And Hadad smote all the children of Midian and the children of the east with the edge of the sword, and Hadad at that time delivered Moab from the hand of Midian, and those that remained of Midian and of the children of the east fled before Hadad and his army, and Hadad pursued them to their land, and smote them with a very heavy slaughter, and the slain fell in the road.
20 And Hadad delivered Moab from the hand of Midian, for all the children of

Midian had fallen by the edge of the sword, and Hadad turned and went back to his land.
21 And from that day forth, the children of Midian hated the children of Moab, because they had fallen in battle for their sake, and there was a great and mighty enmity between them all the days.
22 And all that were found of Midian in the road of the land of Moab perished by the sword of Moab, and all that were found of Moab in the road of the land of Midian, perished by the sword of Midian; thus did Midian unto Moab and Moab unto Midian for many days.
23 And it came to pass at that time that Judah the son of Jacob died in Egypt, in the eighty-sixth year of Jacob's going down to Egypt, and Judah was a hundred and twenty-nine years old at his death, and they embalmed him and put him into a coffin, and he was given into the hands of his children.
24 And in the eighty-ninth year died Naphtali, he was a hundred and thirty-two years old, and he was put into a coffin and given into the hands of his children.
25 And it came to pass in the ninety-first year of the Israelites going down to Egypt, that is in the thirtieth year of the reign of Zepho the son of Eliphaz, the son of Esau, over the children of Chittim, the children of Africa came upon the children of Chittim to plunder them as usual, but they had not come upon them for these thirteen years.
26 And they came to them in that year, and Zepho the son of Eliphaz went out to them with some of his men and smote them desperately, and the troops of Africa fled from before Zepho and the slain fell before him, and Zepho and his men pursued them, going on and smiting them until they were near unto Africa.
27 And Angeas king of Africa heard the thing which Zepho had done, and it vexed him exceedingly, and Angeas was afraid of Zepho all the days.

CHAPTER LXIII.

1 And in the ninety-third year died Levi, the son of Jacob, in Egypt, and Levi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children.
2 And it came to pass after the death of Levi, when all Egypt saw that the sons of Jacob the brethren of Joseph were dead, all the Egyptians began to afflict the children of Jacob, and to embitter their lives from that day unto the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given unto them, and all the elegant houses in which the people of Israel lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days.
3 And the hand of all Egypt became more grievous in those days against the children of Israel, and the Egyptians injured the Israelites until the children of Israel were wearied of their lives on account of the Egyptians.
4 And it came to pass in those days, in the hundred and second d year of Israel's going down to Egypt, that Pharaoh king of Egypt died, and Melol his son reigned in his stead, and all the mighty men of Egypt and all that generation which knew Joseph and his brethren died in those days.
5 And another generation rose up in their stead, which had not known the sons of Jacob and all the good which they had done to them, and all their might in Egypt.
6 Therefore all egypt began from that day forth to embitter the lives of the sons of Jacob, and to afflict them with all manner of hard labor, because they had not known their ancestors who had delivered them in the days of the famine.
7 And this was also from the Lord, for the children of Israel, to benefit them in their latter days, in order that all the children of Israel might know the Lord their God.
8 And in order to know the signs and mighty wonders which the Lord would do

in Egypt on account of his people Israel, in order that the children of Israel might fear the Lord God of their ancestors, and walk in all his ways, they and their seed after them all the days.
9 Melol was twenty years old when he began to reign, and he reigned ninety-four years, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do to every king who reigned over them in Egypt.
10 At that time all the troops of Angeas king of Africa went forth to spread along the land of Chittim as usual for plunder.
11 And Zepho the son of Eliphaz the son of Esau heard their report, and he went forth to meet them with his army, and he fought them there in the road.
12 And Zepho smote the troops of the king of Africa with the edge of the sword, and left none remaining of them, and not even one returned to his master in Africa.
13 And Angeas heard of this which Zepho the son of Eliphaz had done to all his troops, that he had destroyed them, and Angeas assembled all his troops, all the men of the land of Africa, a people numerous like the sand by the sea shore.
14 And Angeas sent to Lucus his brother, saying, Come to me with all thy men and help me to smite Zepho and all the children of Chittim who have destroyed my men, and Lucus came with his whole army, a very great force, to assist Angeas his brother to fight with Zepho and the children of Chittim.
15 And Zepho and the children of Chittim heard this thing, and they were greatly afraid and a great terror fell upon their hearts.
16 And Zepho also sent a letter to the land of Edom to Hadad the son of Bedad king of Edom and to all the children of Esau, saying,
17 I have heard that Angeas king of Africa is coming to us with his brother for battle against us, and we are greatly afraid of him, for his army is very great, particularly as he comes against us with his brother and his army likewise.
18 Now therefore come you also up with me and help me, and we will fight together against Angeas and his brother Lucus, and you will save us out of their hands, but if not, know ye that we shall all die.
19 And the children of Esau sent a letter to the children of Chittim and to Zepho their king, saying, We cannot fight against Angeas and his people for a covenant of peace has been between us these many years, from the days of Bela the first king, and from the days of Joseph the son of Jacob king of Egypt, with whom we fought on the other side of Jordan when he buried his father.
20 And when Zepho heard the words of his brethren the children of Esau he refrained from them, and Zepho was greatly afraid of Angeas.
21 And Angeas and Lucus his brother arrayed all their forces, about eight hundred thousand men, against the children of Chittim.
22 And all the children of Chittim said unto Zepho, Pray for us to the God of thy ancestors, peradventure he may deliver us from the hand of Angeas and his army, for we have heard that he is a great God and that he delivers all who trust in him.
23 And Zepho heard their words, and Zepho sought the Lord and he said,
24 O Lord God of Abraham and Isaac my ancestors, this day I know that thou art a true God, and all the gods of the nations are vain and useless.
25 Remember now this day unto me thy covenant with Abraham our father, which our ancestors related unto us, and do graciously with me this day for the sake of Abraham and Isaac our fathers, and save me and the children of Chittim from the hand of the king of Africa who comes against us for battle.
26 And the Lord hearkened to the voice of Zepho, and he had regard for him on account of Abraham and Isaac, and the Lord delivered Zepho and the children of Chittim from the hand of Angeas and his people.
27 And Zepho fought Angeas king of Africa and all his people on that day, and the Lord gave all the people of Angeas into the hands of the children of

Chittim.
28 And the battle was severe upon Angeas, and Zepho smote all the men of Angeas and Lucus his brother, with the edge of the sword, and there fell from them unto the evening of that day about four hundred thousand men.
29 And when Angeas saw that al his men perished, he sent a letter to all the inhabitants of Africa to come to him, to assist him in the battle, and he wrote in the letter, saying, All who are found in Africa let them come unto me from ten years old and upward; let them all come unto me, and behold if he comes not he shall die, and all that he has, with his whole household, the king will take.
30 And all the rest of the inhabitants of Africa were terrified at the words of Angeas, and there went out of the city about three hundred thousand men and boys, from ten years upward, and they came to Angeas.
31 And at the end of ten days Angeas renewed the battle against Zepho and the children of Chittim, and the battle was very great and strong between them.
32 And from the army of Angeas and Lucus Zepho sent many of the wounded unto his land, about two thousand men, and Sosiphtar the captain of the host of Angeas fell in that battle.
33 And when Sosiphtar had fallen the African troops turned their backs to flee, and they fled, and Angeas and Lucus his brother were with them.
34 And Zepho and the children of Chittim pursued them, and they smote them still heavily on the road, about two hundred men, and they pursued Azdrubal the son of Angeas who had fled with his father, and they smote twenty of his men in the road, and Azdrubal escaped from the children of Chittim, and they did not slay him.
35 And Angeas and Lucus his brother fled with the rest of their men, and they escaped and came into Africa with terror and consternation, and Angeas feared all the days lest Zepho the son of Eliphaz should go to war with him.

CHAPTER LXIV.

1 And Balaam the son of Beor was at that time with Angeas in the battle, and when he saw that Zepho prevailed over Angeas, he fled from there and came to Chittim.
2 And Zepho and the children of Chittim received him with great honor, for Zepho knew Balaam's wisdom, and Zepho gave unto Balaam many gifts and he remained with him.
3 And when Zepho had returned from the war, he commanded all the children of Chittim to be numbered who had gone into battle with him, and behold not one was missed.
4 And Zepho rejoiced at this thing, and he renewed his kingdom, and he made a feast to all his subjects.
5 But Zepho remembered not the Lord and considered not that the Lord had helped him in battle, and that he had delivered him and his people from the hand of the king of Africa, but still walked in the ways of the children of Chittim and the wicked children of Esau, to serve other gods which his brethren the children of Esau had taught him; it is therefore said, From the wicked goes forth wickedness.
6 And Zepho reigned over all the children of Chittim securely, but knew not the Lord who had delivered him and all his people from the hand of the king of Africa; and the troops of Africa came no more to Chittim to plunder as usual, for they knew of the power of Zepho who had smitten them all at the edge of the sword, so Angeas was afraid of Zepho the son of Eliphaz, and of the children of Chittim all the days.
7 At that time when Zepho had returned from the war, and when Zepho had seen how he prevailed over all the people of Africa and had smitten them in battle at the edge of the sword, then Zepho advised with the children of Chittim, to go to Egypt to fight with the sons of Jacob and with Pharaoh king of Egypt.
8 For Zepho heard that the mighty men of Egypt were dead and that Joseph and

his brethren the sons of Jacob were dead, and that all their children the children of Israel remained in Egypt.
9 And Zepho considered to go to fight against them and all Egypt, to avenge the cause of his brethren the children of Esau, whom Joseph with his brethren and all Egypt had smitten in the land of Canaan, when they went up to bury Jacob in Hebron.
10 And Zepho sent messengers to Hadad, son of Bedad, king of Edom, and to all his brethren the children of Esau, saying,
11 Did you not say that you would not fight against the king of Africa for he is a member of your covenant? behold I fought with him and smote him and all his people.
12 Now therefore I have resolved to fight against Egypt and the children of Jacob who are there, and I will be revenged of them for what Joseph, his brethren and ancestors did to us in the land of Canaan when they went up to bury their father in Hebron.
13 Now then if you are willing to come to me to assist me in fighting against them and Egypt, then shall we avenge the cause of our brethren.
14 And the children of Esau hearkened to the words of Zepho, and the children of Esau gathered themselves together, a very great people, and they went to assist Zepho and the children of Chittim in battle.
15 And Zepho sent to all the children of the east and to all the children of Ishmael with words like unto these, and they gathered themselves and came to the assistance of Zepho and the children of Chittim in the war upon Egypt.
16 And all these kings, the king of Edom and the children of the east, and all the children of Ishmael, and Zepho the king of Chittim went forth and arrayed all their hosts in Hebron.
17 And the camp was very heavy, extending in length a distance of three days' journey, a people numerous as the sand upon the sea shore which can not be counted.
18 And all these kings and their hosts went down and came against all Egypt in battle, and encamped together in the valley of Pathros.
19 And all Egypt heard their report, and they also gathered themselves together, all the people of the land of Egypt, and of all the cities belonging to Egypt, about three hundred thousand men.
20 And the men of Egypt sent also to the children of Israel who were in those days in the land of Goshen, to come to them in order to go and fight with these kings.
21 And the men of Israel assembled and were about one hundred and fifty men, and they went into battle to assist the Egyptians.
22 And the men of Israel and of Egypt went forth, about three hundred thousand men and one hundred and fifty men, and they went toward these kings to battle, and they placed themselves from without the land of Goshen opposite Pathros.
23 And the Egyptians believed not in Israel to go with them in their camps together for battle, for all the Egyptians said, Perhaps the children of Israel will deliver us into the hand of the children of Esau and Ishmael, for they are their brethren.
24 And all the Egyptians said unto the children of Israel, Remain you here together in your stand and we will go and fight against the children of Esau and Ishmael, and if these kings should prevail over us, then come you altogether upon them and assist us, and the children of Israel did so.
25 And Zepho the son of Eliphaz the son of Esau king of Chittim, and Hadad the son of Bedad king of Edom, and all their camps, and all the children of the east, and children of Ishmael, a people numerous as sand, encamped together in the valley of Pathros opposite Tachpanches.
26 And Balaam the son of Beor the Syrian was there in the camp of Zepho, for he came with the children of Chittim to the battle, and Balaam was a man highly honored in the eyes of Zepho and his men.

27 And Zepho said unto Balaam, Try by divination for us that we may know who will prevail in the battle, we or the Egyptians. 28 And Balaam rose up and tried the art of divination, and he was skillful in the knowledge of it, but he was confused and the work was destroyed in his hand.
29 And he tried it again but it did not succeed, and Balaam despaired of it and left it and did not complete it, for this was from the Lord, in order to cause Zepho and his people to fall into the hand of the children of Israel, who had trusted in the Lord, the God of their ancestors, in their war.
30 And Zepho and Hadad put their forces in battle array, and all the Egyptians went alone against them, about three hundred thousand men, and not one man of Israel was with them.
31 And all the Egyptians fought with these kings opposite Pathros and Tachpanches, and the battle was severe against the Egyptians.
32 And the kings were stronger than the Egyptians in that battle, and about one hundred and eighty men of Egypt fell on that day, and about thirty men of the forces of the kings, and all the men of Egypt fled from before the kings, so the children of Esau and Ishmael pursued the Egyptians, continuing to smite them unto the place where was the camp of the children of Israel.
33 And all the Egyptians cried unto the children of Israel, saying, Hasten to us and assist us and save us from the hand of Esau, Ishmael and the children of Chittim.
34 And the hundred and fifty men of the children of Israel ran from their station to the camps of these kings, and the children of Israel cried unto the Lord their God to deliver them.
35 And the Lord hearkened to Israel, and the Lord gave all the men of the kings into their hand, and the children of Israel fought against these kings, and the children of Israel smote about four thousand of the kings' men.
36 And the Lord threw a great consternation in the camp of the kings, so that the fear of the children of Israel fell upon them.
37 And all the hosts of the kings fled from before the children of Israel and the children of Israel pursued them continuing to smite them unto the borders of the land of Cush.
38 And the children of Israel slew of them in the road yet two thousand men, and of the children of Israel not one fell.
39 And when the Egyptians saw that the children of Israel had fought with such few men with the kings, and that the battle was so very severe against them,
40 All the Egyptians were greatly afraid of their lives on account of the strong battle, and all Egypt fled, every man hiding himself from the arrayed forces, and they hid themselves in the road, and they left the Israelites to fight.
41 And the children of Israel inflicted a terrible blow upon the kings' men, and they returned from them after they had driven them to the border of the land of Cush.
42 And all Israel knew the thing which the men of Egypt had done to them, that they had fled from them in battle, and had left them to fight alone.
43 So the children of Israel also acted with cunning, and as the children of Israel returned from battle, they found some of the Egyptians in the road and smote them there.
44 And whilst they slew them, they said unto them these words:
45 Wherefore did you go from us and leave us, being a few people, to fight against these kings who had a great people to smite us, that you might thereby deliver your own souls?
46 And of some which the Israelites met on the road, they the children of Israel spoke to each other, saying, Smite, smite, for he is an Ishmaelite, or an Edomite, or from the children of Chittim, and they stood over him and slew him, and they knew that he was an Egyptian.
47 And the children of Israel did these things cunningly against the

Egyptians, because they had deserted them in battle and had fled from them.
48 And the children of Israel slew of the men of Egypt in the road in this manner, about two hundred men.
49 And all the men of Egypt saw the evil which the children of Israel had done to them, so all Egypt feared greatly the children of Israel, for they had seen their great power, and that not one man of them had fallen.
50 So all the children of Israel returned with joy on their road to Goshen, and the rest of Egypt returned each man to his place.

CHAPTER LXV.

1 And it came to pass after these things, that all the counsellors of Pharaoh, king of Egypt, and all the elders of Egypt assembled and came before the king and bowed down to the ground, and they sat before him.
2 And the counsellors and elders of Egypt spoke unto the king, saying,
3 Behold the people of the children of Israel is greater and mightier than we are, and thou knowest all the evil which they did to us in the road when we returned from battle.
4 And thou hast also seen their strong power, for this power is unto them from their fathers, for but a few men stood up against a people numerous as the sand, and smote them at the edge of the sword, and of themselves not one has fallen, so that if they had been numerous they would then have utterly destroyed them.
5 Now therefore give us counsel what to do with them, until we gradually destroy them from amongst us, lest they become too numerous for us in the land.
6 For if the children of Israel should increase in the land, they will become an obstacle to us, and if any war should happen to take place, they with their great strength will join our enemy against us, and fight against us, destroy us from the land and go away from it.
7 So the king answered the elders of Egypt and said unto them, This is the plan advised against Israel, from which we will not depart,
8 Behold in the land are Pithom and Rameses, cities unfortified against battle, it behoves you and us to build them, and to fortify them.
9 Now therefore go you also and act cunningly toward them, and proclaim a voice in Egypt and in Goshen at the command of the king, saying,
10 All ye men of Egypt, Goshen, Pathros and all their inhabitants! the king has commanded us to build Pithom and Rameses, and to fortify them for battle; who amongst you of all Egypt, of the children of Israel and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the king's order; so go you first and do cunningly, and gather yourselves and come to Pithom and Rameses to build.
11 And whilst you are building, cause a proclamation of this kind to be made throughout Egypt every day at the command of the king.
12 And when some of the children of Israel shall come to build with you, you shall give them their wages daily for a few days.
13 And after they shall have built with you for their daily hire, draw yourselves away from them daily one by one in secret, and then you shall rise u and become their task-masters and officers, and you shall leave them afterward to build without wages, and should they refuse, then force them with all your might to build.
14 And if you do this it will be well with us to strengthen our land against the children of Israel, for on account of the fatigue of the building and the work, the children of Israel will decrease, because you will deprive them from their wives day by day.
15 And all the elders of Egypt heard the counsel of the king, and the counsel seemed good in their eyes and in the eyes of the servants of Pharaoh, and in the eyes of all Egypt, and they did according to the word of the king.

16 And all the servants went away from the king, and they caused a proclamation to be made in all Egypt, in Tachpanches and in Goshen, and in all the cities which surrounded Egypt, saying,
17 You have seen what the children of Esau and Ishmael did to us, who came to war against us and wished to destroy us.
18 Now therefore the king commanded us to fortify the land, to build the cities Pithom and Rameses, and to fortify them for battle, if they should again come against us.
19 Whosoever of you from all Egypt and from the children of Israel will come to build with us, he shall have his daily wages given by the king, as his command is unto us.
20 And when Egypt and all the children of Israel heard all that the servants of Pharaoh had spoken, there came from the Egyptians, and the children of Israel to build with the servants of Pharaoh, Pithom and Rameses, but none of the children of Levi came with their brethren to build.
21 And all the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired laborers,and they gave to Israel their daily hire at the beginning.
22 And the servants of Pharaoh built with all Israel, and were employed in that work with Israel for a month.
23 And at the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Israel daily.
24 And Israel went on with the work at that time, but they then received their daily hire, because some of the men of Egypt were yet carrying on the work with Israel at that time; therefore the Egyptians gave Israel their hire in those days, in order that they, the Egyptians their fellow-workmen, might also take the pay for their labor.
25 And at the end of a year and four months all the Egyptians had withdrawn from the children of Israel, so that the children of Israel were left alone engaged in the work. 26 And after all the Egyptians had withdrawn from the children of Israel they returned and became oppressors and officers over them, and some of them stood over the children of Israel as task masters, to receive from them all that they gave them for the pay of their labor.
27 And the Egyptians did in this manner to the children of Israel day by day, in order to afflict the Israelites in their work.
28 And all the children of Israel were alone engaged in the labor, and the Egyptians refrained from giving any pay to the children of Israel from that time forward.
29 And when some of the men of Israel refused to work on account of the wages not being given to them, then the exactors and the servants of Pharaoh oppressed them and smote them with heavy blows, and made them return by force, to labor with their brethren; thus did all the Egyptians unto the children of Israel all the days.
30 And all the children of Israel were greatly afraid of the Egyptians in this matter, and all the children of Israel returned and worked alone without pay.
31 And the children of Israel built Pithom and Rameses, and all the children of Israel did the work, some making bricks, and some building, and the children of Israel built and fortified all the land of Egypt and its walls, and the children of Israel were engaged in work for many years, until the time came when the Lord remembered them and brought them out of Egypt.
32 But the children of Levi were not employed in the work with their brethren of Israel, from the beginning unto the day of their going forth form Egypt.
33 For all the children of Levi knew that the Egyptians had spoken all these words with deceit to the Israelites, therefore the children of Levi refrained from approaching to the work with their brethren.
34 And the Egyptians did not direct their attention to make the children of Levi work afterward, since they had not been with their brethren at the

beginning, therefore the Egyptians left them alone.
35 And the hands of the men of Egypt were directed with continued severity against the children of Israel in that work, and the Egyptians made the children of Israel work with rigor.
36 And the Egyptians embittered the lives of the children of Israel with hard work, in mortar and bricks, and also in all manner of work in the field.
37 And the children of Israel called Melol the king of Egypt "Meror, king of Egypt," because in his days the Egyptians had embittered their lives with all manner of work.
38 And all the work wherein the Egyptians made the children of Israel labor, they exacted with rigor, in order to afflict the children of Israel, but the more they afflicted them, the more they increased and grew, and the Egyptians were grieved because of the children of Israel.

CHAPTER LXVI.

1 At that time died Hadad the son of Bedad king of Edom, and Samlah from Mesrekah, from the country of the children of the east, reigned in his place.
2 In the thirteenth year of the reign of Pharaoh king of Egypt, which was the hundred and twenty-fifth year of the Israelites going down into Egypt, Samlah had reigned over Edom eighteen years.
3 And when he reigned, he drew forth his hosts to go and fight against Zepho the son of Eliphaz and the children of Chittim, because they had made war against Angeas king of Africa, and they destroyed his whole army.
4 But he did not engage with him, for the children of Esau prevented him, saying, He was their brother, so Samlah listened to the voice of the children of Esau, and turned back with all his forces to the land of Edom, and did not proceed to fight against Zepho the son of Eliphaz.
5 And Pharaoh king of Egypt heard this thing, saying, Samlah king of Edom has resolved to fight the children of Chittim, and afterward he will come to fight against Egypt.
6 And when the Egyptians heard this matter, they increased the labor upon the children of Israel, lest the Israelites should do unto them as they did unto them in their war with the children of Esau in the days of Hadad.
7 So the Egyptians said unto the children of Israel, Hasten and do your work, and finish your task, and strengthen the land, lest the children of Esau your brethren should come to fight against us, for on your account will they come against us.
8 And the children of Israel did the work of the men of Egypt day by day, and the Egyptians afflicted the children of Israel in order to lessen them in the land.
9 But as the Egyptians increased the labor upon the children of Israel, so did the children of Israel increase and multiply, and all Egypt was filled with the children of Israel.
10 And in the hundred and twenty-fifth year of Israel's going down into Egypt, all the Egyptians saw that their counsel did not succeed against Israel, but that they increased and grew, and the land of Egypt and the land of Goshen were filled with the children of Israel.
11 So all the elders of Egypt and its wise men came before the king and bowed down to him and sat before him.
12 And all the elders of Egypt and the wise men thereof said unto the king, May the king live forever; thou didst counsel us the counsel against the children of Israel, and we did unto them according to the word of the king.
13 But in proportion to the increase of the labor so do they increase and grow in the land, and behold the whole country is filled with them.
14 Now therefore our lord and king, the eyes of all Egypt are upon thee to give them advice with thy wisdom, by which they may prevail over Israel to destroy them, or to diminish them from the land; and the king answered them

saying, Give you counsel in this matter that we may know what to do unto them.
15 And an officer, one of the king's counsellors, whose name was Job, from Mesopotamia, in the land of Uz, answered the king, saying,
16 If it please the king, let him hear the counsel of his servant; and the king said unto him, Speak.
17 And Job spoke before the king, the princes, and before all the elders of Egypt, saying,
18 Behold the counsel of the king which he advised formerly respecting the labor of the children of Israel is very good, and you must not remove from them that labor forever.
19 But this is the advice counselled by which you may lessen them, if it seems good to the king to afflict them.
20 Behold we have feared war for a long time, and we said, When Israel becomes fruitful in the land, they will drive us from the land if a war should take place.
21 If it please the king, let a royal decree go forth, and let it be written in the laws of Egypt which shall not be revoked, that every male child born to the Israelites, his blood shalt be spilled upon the ground.
22 And by your doing this, when all the male children of Israel shall have died, the evil of their wars will cease; let the king do so and send for all the Hebrew midwives and order them in this matter to execute it; so the thing pleased the king and the princes, and the king did according to the word of Job.
23 And the king sent for the Hebrew midwives to be called, of which the name of one was Shephrah, and the name of the other Puah.
24 And the midwives came before the king, and stood in his presence.
25 And the king said unto them, When you do the office of a midwife tothe Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter, then she shall live.
26 But if you will not do this thing, then will I burn you up and all your houses with fire.
27 But the midwives feared God and did not hearken to the king of Egypt nor to his words, and when the Hebrew women brought forth to the midwife son or daughter, then did the midwife do all that was necessary to the child and let it live; thus did the midwives all the days.
28 And this thing was told to the king, and he sent and called for the midwives and he said to them, Why have you done this thing and have saved the children alive?
29 And the midwives answered and spoke together before the king, saying,
30 Let not the king think that the Hebrew women are as the Egyptian women, for all the children of Israel are hale, and before the midwife comes to them they are delivered, and as for us thy handmaids, for many days no Hebrew woman has brought forth upon us, for all the Hebrew women are their own midwives, because they are hale.
31 And Pharaoh heard their words and believed them in this matter, and the midwives went away from the king, and God dealt well with them, and the people multiplied and waxed exceedingly.

CHAPTER LXVII.

1 There was a man in the land of Egypt of the seed of Levi, whose name was Amram, the son of Kehath, the son of Levi, the son of Israel.
2 And this man went and took a wife, namely Jochebed the daughter of Levi his father's sister, and she was one hundred and twenty-six years old, and he came unto her.
3 And the woman conceived and bare a daughter, and she called her name Miriam, because in those days the Egyptians had embittered the lives of the children of Israel.

4 And she conceived again and bare a son and she called his name Aaron, for in the days of her conception, Pharaoh began to spill the blood of the male children of Israel.
5 In those days died Zepho the son of Eliphaz, son of Esau, king of Chittim, and Janeas reigned in his stead.
6 And the time that Zepho reigned over the children of Chittim was fifty years, and he died and was buried in the city of Nabna in the land of Chittim.
7 And Janeas, one of the mighty men of the children of Chittim, reigned after him and he reigned fifty years.
8 And it was after the death of the king of Chittim that Balaam the son of Beor fled from the land of Chittim, and he went and came to Egypt to Pharaoh king of Egypt.
9 And Pharaoh received him with great honor, for he had heard of his wisdom, and he gave him presents and made him for a counsellor, and aggrandized him.
10 And Balaam dwelt in Egypt, in honor with all the nobles of the king, and the nobles exalted him, because they all coveted to learn his wisdom.
11 And in the hundred and thirtieth year of Israel's going down to Egypt, Pharaoh dreamed that he was sitting upon his kingly throne, and lifted up his eyes and saw an old man standing before him, and there were scales in the hands of the old man,such scales as are used by merchants.
12 And the old man took the scales and hung them before Pharaoh.
13 And the old man took all the elders of Egypt and all its nobles and great men, and he tied them together and put them in one scale.
14 And he took a milk kid and put it into the other scale, and the kid preponderated over all.
15 And Pharaoh was astonished at this dreadful vision, why the kid should preponderate over all, and Pharaoh awoke and behold it was a dream.
16 And Pharaoh rose up early in the morning and called al his servants and related to them the dream, and the men were greatly afraid.
17 And the king said to all his wise men, Interpret I pray you the dream which I dreamed, that I may know it.
18 And Balaam the son of Beor answered the king and said unto him, This means nothing else but a great evil that will spring up against Egypt in the latter days.
19 For a son will be born to Israel who will destroy all Egypt and its inhabitants, and bring forth the Israelites from Egypt with a mighty hand.
20 Now therefore, O king, take counsel upon this matter, that you may destroy the hope of the children of Israel and their expectation, before this evil arise against Egypt.
21 And the king said unto Balaam, And what shall we do unto Israel? surely after a certain manner did we at first counsel against them and could not prevail over them. 22 Now therefore give you also advice against them by which we may prevail over them.
23 And Balaam answered the king, saying, Send now and call thy two counsellors, and we will see what their advice is upon this matter and afterward thy servant will speak.
24 And the king sent and called his two counsellors Reuel the Midianite and Job the Uzite, and they came and sat before the king.
25 And the king said to them, Behold you have both heard the dream which I have dreamed, and the interpretation thereof; now therefore give counsel and know and see what it to be done to the children of Israel, whereby we may prevail over them, before their evil shall spring up against us.
26 And Reuel the Midianite answered the king and said, May the king live, may the king live forever.
27 If it seem good to the king, let him desist from the Hebrews and leave them, and let him not stretch forth his hand against them.
28 For these are they whom the Lord chose in days of old, and took as the lot of his inheritance from amongst all the nations of the earth and the kings of

the earth; and who is there that stretched his hand against them with impunity, of whom their God was not avenged?
29 Surely thou knowest that when Abraham went down to Egypt, Pharaoh, the former king of Egypt, saw Sarah his wife, and took her for a wife, because Abraham said, She is my sister, for he was afraid, lest the men of Egypt should slay him on account of his wife.
30 And when the king of Egypt had taken Sarah then God smote him and his household with heavy plagues, until he restored unto Abraham his wife Sarah, then was he healed.
31 And Abimelech the Gerarite, king of the Philistines, God punished on account of Sarah wife of Abraham, in stopping up every womb from man to beast.
32 When their God came to Abimelech in the dream of night and terrified him in order that he might restore t Abraham Sarah whom he had taken, and afterward all the people of Gerar were punished on account of Sarah, and Abraham prayed to his God for them, and he was intreated of him, and he healed them.
33 And Abimelech feared all this evil that came upon him and his people, and he returned to Abraham his wife Sarah, and gave him with her many gifts.
34 He did so also to Isaac when he had driven him from Gerar, and God had done wonderful things to him, that all the water courses of Gerar were dried up, and their productive trees did not bring forth.
35 Until Abimelech of Gerar, and Ahuzzath one of his friends, and Pichol the captain of his host, went to him and they bent and bowed down before him to the ground.
36 And they requested of him to supplicate for them, and he prayed to the Lord for them, and the Lord was intreated of him and he healed them.
37 Jacob also, the plain man, was delivered through his integrity from the hand of his brother Esau, and the hand of Laban the Syrian his mother's brother, who had sought his life; likewise from the hand of all the kings of Canaan who had come together against him and his children to destroy them, and the Lord delivered them out of their hands, that they turned upon them and smote them, for who had ever stretched forth his hand against them with impunity?
38 Surely Pharaoh the former, thy father's, raised Joseph the son of Jacob above all the princes of the land of Egypt, when he saw his wisdom, for through his wisdom he rescued all the inhabitants of the land from the famine.
39 After which he ordered Jacob and his children to come down to Egypt, in order that through their virtue, the land of Egypt and the land of Goshen might be delivered form the famine.
40 Now therefore if it seem good in thine eyes, cease from destroying the children of Israel, but if it be not thy will that they shall dwell in Egypt, send them forth from here, that they may go to the land of Canaan, the land where their ancestors sojourned.
41 And when Pharaoh heard the words of Jethro he was very angry with him, so that he rose with shame from the king's presence, and went to Midian, his land, and took Joseph's stick with him.
42 And the king said to Job the Uzite, What sayest thou Job, and what is thy advice respecting the Hebrews?
43 So Job said to the king, Behold all the inhabitants of the land are in thy power, let the king do as it seems good in his eyes.
44 And the king said unto Balaam, What dost thou say, Balaam, speak thy word that we may hear it.
45 And Balaam said to the king, Of all that the king has counselled against the Hebrews will they be delivered, and the king will not be able to prevail over them with any counsel.
46 For if thou thinkest to lessen them by the flaming fire, thou canst not prevail over them, for surely their God delivered Abraham their father from Ur of the Chaldeans; and if thou thinkest to destroy them with a sword, surely

Isaac their father was delivered from it, and a ram was placed in his stead.
47 And if with hard and rigorous labor thou thinkest to lessen them, thou wilt not prevail even in this, for their father Jacob served Laban in all manner of hard work, and prospered.
48 Now therefore, O King, hear my words, for this is the counsel which is counselled against them, by which thou wilt prevail over them, and from which thou shouldst not depart.
49 If it please the king let him order all their children which shall be born from this day forward, to be thrown into the water, for by this canst thou wipe away their name, for none of them, nor of their fathers, were tried in this manner.
50 And the king heard the words of Balaam, and the thing pleased the king and the princes, and the king did according to the word of Balaam.
51 And the king ordered a proclamation to be issued and a law to be made throughout the land of Egypt, saying, Every male child born to the Hebrews from this day forward shall be thrown into the water.
52 And Pharaoh called unto all his servants, saying, Go now and seek throughout the land of Goshen where the children of Israel are, and see that every son born to the Hebrews shall be cast into the river, but every daughter you shall let live.
53 And when the children of Israel heard this thing which Pharaoh had commanded, to cast their male children into the river, some of the people separated from their wives and others adhered to them.
54 And from that day forward, when the time of delivery arrived to those women of Israel who had remained with their husbands, they went to the field to bring forth there, and they brought forth in the field, and left their children upon the field and returned home.
55 And the Lord who had sworn to their ancestors to multiply them, sent one of his ministering angels which are in heaven to wash each child in water, to anoint and swathe it and to put into its hands two smooth stones from one of which it sucked milk and from the other honey, and he caused its hair to grow to its knees, by which it might cover itself; to comfort it and to cleave to it, through his compassion for it.
56 And when God had compassion over them and had desired to multiply them upon the face of the land, he ordered his earth to receive them to be preserved therein till the time of their growing up, after which the earth opened its mouth and vomited them forth and they sprouted forth from the city like the herb of the earth, and the grass of the forest, and they returned each to his family and to his father's house, and they remained with them.
57 And the babes of the children of Israel were upon the earth like the herb of the field, through God's grace to them.
58 And when all the Egyptians saw this thing, they went forth, each to his field with his yoke of oxen and his ploughshare, and they ploughed it up as one ploughs the earth at seed time.
59 And when they ploughed hey were unable to hurt the infants of the children of Israel, so the people increased and waxed exceedingly.
60 And Pharaoh ordered his officers daily to go to Goshen to seek for the babes of the children of Israel.
61 And when they had sought and found one, they took it from its mother's bosom by force, and threw it into the river, but the female child they left with its mother; thus did the Egyptians do to the Israelites all the days.

CHAPTER LXVIII.

1 And it was at that time the spirit of God was upon Miriam the daughter of Amram the sister of Aaron, and she went forth and prophecied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt.

2 And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Jacob to be thrown into the water.
3 So Amram took Jochebed his wife, three years after he had driven her away, and he came to her and she conceived.
4 And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.
5 And when the woman saw the child that it was good and pleasing to the sight, she hid it for three months in an inner room. 6 In those days the Egyptians conspired to destroy all the Hebrews there.
7 And the Egyptian women went to Goshen where the children of Israel were, and they carried their young ones upon their shoulders, their babes who could not yet speak.
8 And in those days, when the women of the children of Israel brought forth, each woman had hidden her son from before the Egyptians, that the Egyptians might not know of their bringing forth, and might not destroy them from the land.
9 And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry.
10 And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh.
11 And Pharaoh sent his officers to take the children and slay them; thus did the Egyptians to the Hebrew women all the days.
12 And it was at that time, about three months from Jochebed's concealment of her son, that the thing was known in Pharaoh's house.
13 And the woman hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.
14 And his sister Miriam stood afar off to know what would be done to him, and what would become of her words.
15 And God sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man like the sun in his circuit, and it greatly oppressed the Egyptians.
16 And all the Egyptians went down to bathe in the river, on account of the consuming heat which burned up their flesh.
17 And Bathia, the daughter of Pharaoh, went also to bathe in the river, owing to the consuming heat, and her maidens walked at the river side, and all the women of Egypt as well.
18 And Bathia lifted up her eyes to the river, and she saw the ark upon the water, and sent her maid to fetch it.
19 And she opened it and saw the child, and behold the babe wept, and she had compassion on him, and she said, This is one of the Hebrew children.
20 And all the women of Egypt walking on the river side desired to give him suck, but he would not suck, for this thing was from the Lord, in order to restore him to his mother's breast.
21 And Miriam his sister was at that time amongst the Egyptian women at the river side, and she saw this thing and she said to Pharaoh's daughter, Shall I go and fetch a nurse of the Hebrew women, that she may nurse the child for thee?
22 And Pharaoh's daughter said to her, Go, and the young woman went and called the child's mother.
23 And Pharaoh's daughter said to Jochebed, Take this child away and suckle it for me, and I will pay thee thy wages, two bits of silver daily; and the woman took the child and nursed it.
24 And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was unto her as a son, and she called his name

Moses, for she said, Because I drew him out of the water. 25 And Amram his father called his name Chabar, for he said, It was for him that he associated with his wife whom he had turned away.
26 And Jochebed his mother called his name Jekuthiel, Because, she said, I have hoped for him to the Almighty, and God restored him unto me.
27 And Miriam his sister called him Jered, for she descended after him to the river to know what his end would be.
28 And Aaron his brother called his name Abi Zanuch, saying, My father left my mother and returned to her on his account.
29 And Kehath the father of Amram called his name Abigdor, because on his account did God repair the breach of the house of Jacob, that they could no longer throw their male children into the water.
30 And their nurse called him Abi Socho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham.
31 And all Israel called his name Shemaiah, son of Nethanel, for they said, In his days has God heard their cries and rescued them from their oppressors.
32 And Moses was in Pharaoh's house, and was unto Bathia, Pharaoh's daughter, as a son, and Moses grew up amongst the king's children.

CHAPTER LXIX.

1 And the king of Edom died in those days, in the eighteenth year of his reign, and was buried in his temple which he had built for himself as his royal residence in the land of Edom.
2 And the children of Esau sent to Pethor, which is upon the river, and they fetched from there a young man of beautiful eyes and comely aspect, whose name was Saul, and they made him king over them in the place of Samlah.
3 And Saul reigned over all the children of Esau in the land of Edom for forty years.
4 And when Pharaoh king of Egypt saw that the counsel which Balaam had advised respecting the children of Israel did not succeed, but that still they were fruitful, multiplied and increased throughout the land of Egypt,
5 Then Pharaoh commanded in those days that proclamation should be issued throughout Egypt to the children of Israel, saying, No man shall diminish any thing of his daily labor.
6 And the man who shall be found deficient in his labor which he performs daily, whether in mortar or in bricks, then his youngest son shall be put in their place.
7 And the labor of Egypt strengthened upon the children of Israel in those days, and behold if one brick was deficient in any man's daily labor, the Egyptians took his youngest boy by force form his mother, and put him into the building in the place of the brick which his father had left wanting.
8 And the men of Egypt did so to all the children of Israel day by day, all the days for a long period.
9 But the tribe of Levi did not at that time work with the Israelites their brethren, from the beginning, for the children of Levi knew the cunning of the Egyptians which they exercised at first toward the Israelites. CHAPTER LXX.

1 And in the third year from the birth of Moses, Pharaoh was sitting at a banquet, when Alparanith the queen was sitting at his right and Bathia at his left, and the lad Moses was lying upon her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at table in the king's presence.
2 And the lad stretched forth his hand upon the king's head, and took the crown from the king's head and placed it on his own head.
3 And when the king and princes saw the work which the boy had done, the king and princes were terrified, and one man to his neighbor expressed astonishment.

4 And the king said unto the princes who were before him at table, What speak you and what say you, O ye princes, in this matter, and what is to be judgment against the boy on account of this act?
5 And Balaam the son of Beor the magician answered before the king and princes, and he said, Remember now, O my lord and king, the dream which thou didst dream many days since, and that which thy servant interpreted unto thee.
6 Now therefore this is a child from the Hebrew children, in whom is the spirit of God, and let not my lord the king imagine that this youngster did this thing without knowledge.
7 For he is a Hebrew boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen unto himself the kingdom of Egypt.
8 For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble.
9 Surely thou knowest that Abraham their father acted thus, who deceived the army of Nimrod king of Babel, and Abimelech king of Gerar, and that he possessed himself of the land of the children of Heth and all the kingdoms of Canaan.
10 And that he descended into Egypt and said of Sarah his wife, she is my sister, in order to mislead Egypt and her king.
11 His son Isaac also did so when he went to Gerar and dwelt there, and his strength prevailed over the army of Abimelech king of the Philistines.
12 He also thought of making the kingdom of the Philistines stumble, in saying that Rebecca his wife was his sister.
13 Jacob also dealt treacherously with his brother, and took from his hand his birthright and his blessing.
14 He went then to Padan-aram to the house of Laban his mother's brother, and cunningly obtained from him his daughter, his cattle, and all belonging to him, and fled away and returned to the land of Canaan to his father.
15 His sons sold their brother Joseph, who went down into Egypt and became a slave, and was placed in the prison house for twelve years.
16 Until the former Pharaoh dreamed dreams, and withdrew him from the prison house, and magnified him above all the princes in Egypt on account of his interpreting his dreams to him.
17 And when God caused a famine throughout the land he sent for and brought his father and all his brothers, and the whole of his father's household, and supported them without price or reward, and bought the Egyptians for slaves.
18 Now therefore my lord king behold this child has risen up in their stead in Egypt, to do according to their deeds and to trifle with every king, prince and judge.
19 If it please the king, let us now spill his blood upon the ground, lest he grow up and take away the government from thy hand, and the hope of Egypt perish after he shall have reigned.
20 And Balaam said to the king, Let us moreover call for all the judges of Egypt and the wise men thereof, and let us know if the judgment of death is due to this boy as thou didst say, and then we will slay him.
21 And Pharaoh sent and called for all the wise men of Egypt and they came before the king, and an angel of the Lord came amongst them, and he was like one of the wise men of Egypt.
22 And the king said to the wise men, Surely you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in the matter.
23 Now judge you also and see what is due to the boy for the act which he has committed.
24 And the angel, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Egypt and before the king and the princes:
25 If it please the king let the king send for men who shall bring before him

an onyx stone and a coal of fire, and place them before the child, and if the child shall stretch forth his hand and take the onyx stone, then shall we know that with wisdom has the youth done all that he has done, and we must slay him.
26 But if he stretch forth his hand upon the coal, then shall we know that it was not with knowledge that he did this thing, and he shall live.
27 And the thing seemed good in the eyes of the king and the princes, so the king did according to the word of the angel of the Lord.
28 And the king ordered the onyx stone and coal to be brought and placed before Moses.
29 And they placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the angel of the Lord took his hand and placed it upon the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue.
30 And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head.
31 So the king and princes refrained from slaying the child, so Moses remained in Pharaoh's house, growing up, and the Lord was with him.
32 And whilst the boy was in the king's house, he was robed in purple and he grew amongst the children of the king.
33 And when Moses grew up in the king's house, Bathia the daughter of Pharaoh considered him as a son, and all the household of Pharaoh honored him, and all the men of Egypt were afraid of him.
34 And he daily went forth and came into the land of Goshen, where his brethren the children of Israel were, and Moses saw them daily in shortness of breath and hard labor.
35 And Moses asked them, saying, Wherefore is this labor meted out unto you day by day?
36 And they told him all that had befallen them, and all the injunctions which Pharaoh had put upon them before his birth.
37 And they told him all the counsels which Balaam the son of Beor had counselled against them, and what he had also counselled against him in order to slay him when he had taken the king's crown from off his head.
38 And when Moses heard these things his anger was kindled against Balaam, and he sought to kill him, and he was in ambush for him day by day.
39 And Balaam was afraid of Moses, and he and his two sons rose up and went forth from Egypt, and they fled and delivered their souls and betook themselves to the land of Cush to Kikianus, king of Cush.
40 And Moses was in the king's house going out and coming in, the Lord gave him favor in the eyes of Pharaoh, and in the eyes of all his servants, and in the eyes of all the people of Egypt, and they loved Moses exceedingly.
41 And the day arrived when Moses went to Goshen to see his brethren, that he saw the children of Israel in their burdens and hard labor, and Moses was grieved on their account.
42 And Moses returned to Egypt and came to the house of Pharaoh, and came before the king, and Moses bowed down before the king.
43 And Moses said unto Pharaoh, I pray thee my lord, I have come to seek a small request from thee, turn not away my face empty; and Pharaoh said unto him, Speak.
44 And Moses said unto Pharaoh, Let there be given unto they servants the children of Israel who are in Goshen, one day to rest therein from their labor.
45 And the king answered Moses and said, Behold I have lifted up thy face in this thing to grant thy request.
46 And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen, saying,
47 To you, all the children of Israel, thus says the king, for six days you

shall do your work and labor, but on the seventh day you shall rest, and shall not preform any work, thus shall you do all the days, as the king and Moses the son of Bathia have commanded.
48 And Moses rejoiced at this thing which the king had granted to him, and all the children of Israel did as Moses ordered them.
49 For this thing was from the Lord to the children of Israel, for the Lord had begun to remember the children of Israel to save them for the sake of their fathers.
50 And the Lord was with Moses and his fame went throughout Egypt.
51 And Moses became great in the eyes of all the Egyptians, and in the eyes of all the children of Israel, seeking good for his people Israel and speaking words of peace regarding them to the king.

CHAPTER LXXI.

1 And when Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to the place where the children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting on e of his Hebrew brethren.
2 And when the man who was beaten saw Moses he ran to him for help, for the man Moses was greatly respected in the house of Pharaoh, and he said to him, My lord attend to me, this Egyptian came to my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away.
3 And when Moses heard this wicked thing, his anger was kindled against the Egyptian, and he turned this way and the other, and when he saw there was no man there he smote the Egyptian and hid him in the sand, and delivered the Hebrew from the hand of him that smote him.
4 And the Hebrew went to his house, and Moses returned to his home, and went forth and came back to the king's house.
5 And when the man had returned home, he thought of repudiating his wife, for it was not right in the house of Jacob, for any man to come to his wife after she had been defiled.
6 And the woman went and told her brothers, and the woman's brothers sought to slay him, and he fled to his house and escaped.
7 And on the second day Moses went forth to his brethren, and saw, and behold two men were quarreling, and he said to the wicked one, Why dost thou smite thy neighbor?
8 And he answered him and said to him, Who has set thee for a prince and judge over us? dost thou think to slay me as thou didst slay the Egyptian? and Moses was afraid and he said, Surely the thing is known?
9 And Pharaoh heard of this affair, and he ordered Moses to be slain, so God sent his angel, and he appeared unto Pharaoh in the likeness of a captain of the guard.
10 And the angel of the Lord took the sword from the hand of the captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Moses.
11 And the angel of the Lord took hold of the right hand of Moses, and brought him forth from Egypt, and placed him from without the borders of Egypt, a distance of forty days' journey.
12 And Aaron his brother alone remained in the land of Egypt, and he prophecied to the children of Israel, saying,
13 Thus says the Lord God of your ancestors, Throw away, each man, the abominations of his eyes, and do not defile yourselves with the idols of Egypt.
14 And the children of Israel rebelled and would not hearken to Aaron at that time.
15 And the Lord thought to destroy them, were it not that the Lord remembered

the covenant which he had made with Abraham, Isaac and Jacob.
16 In those days the hand of Pharaoh continued to be severe against the children of Israel, and he crushed and oppressed them until the time when God sent forth his word and took notice of them.

CHAPTER LXXII.

1 And it was in those days that there was a great war between the children of Cush and the children of the east and Aram, and they rebelled against the king of Cush in whose hands they were.
2 So Kikianus king of Cush went forth with all the children of Cush, a people numerous as the sand, and he went to fight against Aram and the children of the east, to bring them under subjection.
3 And when Kikianus went out, he left Balaam the magician, with his two sons, to guard the city, and the lowest sort of the people of the land.
4 So Kikianus went forth to Aram and the children of the east, and he fought against them and smote them, and they all fell down wounded before Kikianus and his people.
5 And he took many of them captives and he brought them under subjection as at first, and he encamped upon their land to take tribute from them as usual.
6 And Balaam the son of Beor, when the king of Cush had left him to guard the city and the poor of the city, he rose up and advised with the people of the land to rebel against king Kikianus, not to let him enter the city when he should come home.
7 And the people of the land hearkened to him, and they swore to him and made him king over them, and his two sons for captains of the army.
8 So they rose up and raised the walls of the city at the two corners, and they built an exceeding strong building.
9 And at the third corner they dug ditches without number, between the city and the river which surrounded the whole land of Cush, and they made the waters of the river burst forth there.
10 At the fourth corner they collected numerous serpents by their incantations and enchantments, and they fortified the city and dwelt therein, and no one went out or in before them.
11 And Kikianus fought against Aram and the children of the east and he subdued them as before, and they gave him their usual tribute, and he went and returned to his land.
12 And when Kikianus the king of Cush approached his city and all the captains of the forces with him, they lifted up their eyes and saw that the walls of the city were built up and greatly elevated, so the men were astonished at this.
13 And they said one to the other, It is because they saw that we were delayed, in battle, and were greatly afraid of us, therefore have they done this thing and raised the city walls and fortified them so that the kings of Canaan might not come in battle against them.
14 So the king and the troops approached the city door and they looked up and behold, all the gates of the city were closed, and they called out to the sentinels, saying, Open unto us, that we may enter the city.
15 But the sentinels refused to open to them by the order of Balaam the magician, their king, they suffered them not to enter their city.
16 So they raised a battle with them opposite the city gate, and one hundred and thirty men of the army of Kikianus fell on that day.
17 And on the next day they continued to fight and they fought at the side of the river; they endeavored to pass but were not able, so some of them sank in the pits and died.
18 So the king ordered them to cut down trees to make rafts, upon which they might pass to them, and they did so.
19 And when they came to the place of the ditches, the waters revolved by mills, and two hundred men upon ten rafts were drowned.

20 And on the third day they came to fight at the side where the serpents were, but they could not approach there, for the serpents slew of them one hundred and seventy men, and they ceased fighting against Cush, and they besieged Cush for nine years, no person came out or in.
21 At that time that the war and the siege were against Cush, Moses fled from Egypt from Pharaoh who sought to kill him for having slain the Egyptian.
22 And Moses was eighteen years old when he fled from Egypt from the presence of Pharaoh, and he fled and escaped to the camp of Kikianus, which at that time was besieging Cush.
23 And Moses was nine years in the camp of Kikianus king of Cush, all the time that they were besieging Cush, and Moses went out and came in with them.
24 And the king and princes and all the fighting men loved Moses, for he was great and worthy, his stature was like a noble lion, his face was like the sun, and his strength was like that of a lion, and he was counsellor to the king.
25 And at the end of nine years, Kikianus was seized with a mortal disease, and his illness prevailed over him, and he died on the seventh day.
26 So his servants embalmed him and carried him and buried him opposite the city gate to the north of the land of Egypt.
27 And they built over him an elegant strong and high building, and they placed great stones below.
28 And the king's scribes engraved upon those stones all the might of their king Kikianus, and all his battles which he had fought, behold they are written there at this day.
29 Now after the death of Kikianus king of Cush it grieved his men and troops greatly on account of the war.
30 So they said one to the other, Give us counsel what we are to do at this time, as we have resided in the wilderness nine years away from our homes.
31 If we say we will fight against the city man of us will fall wounded or killed, and if we remain here in the seige we shall also die.
32 For now all the kings of Aram and of the children of the east will hear that our king is dead, and they will attack us suddenly in a hostile manner, and they will fight against us and leave no remnant of us.
33 Now therefore let us go and make a king over us, and let us remain in the siege until the city is delivered up to us.
34 And they wished to choose on that day a man for king from the army of Kikianus, and they found no object of their choice like Moses to reign over them.
35 And they hastened and stripped off each man his garments and cast them upon the ground, and they made a great heap and placed Moses thereon.
36 And they rose up and blew with trumpets and called out before him, and said, May the king live, may the king live!
37 And all the people and nobles swore unto him to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them on that day.
38 And all the people of Cush issued a proclamation on that day, saying, Every man must give something to Moses of what is in his possession.
39 And they spread out a sheet upon the heap, and every man cast into it something of what he had, one a gold ear-ring and the other a coin.
40 Also of onyx stones, bdellium, pearls and marble did the children of Cush cast unto Moses upon the heap, also silver and gold in great abundance.
41 And Moses took all the silver and gold, all the vessels, and the bdellium and onyx stones, which all the children of Cush had given to him, and he placed them amongst his treasures.
42 And Moses reigned over the children of Cush on that day, in the place of Kikianus king of Cush.

CHAPTER LXXIII.

Gospel Mysteries

1 In the fifty-fifth year of the reign of Pharaoh king of Egypt, that is in the hundred and fifty-seventh year of the Israelites going down into Egypt, reigned Moses in Cush.
2 Moses was twenty-seven years old when he began to reign over Cush, and forty years did he reign.
3 And the Lord granted Moses favor and grace in the eyes of all the children of Cush, and the children of Cush loved him exceedingly, so Moses was favored by the Lord and by men.
4 And in the seventh day of his reign, all the children of Cush assembled and came before Moses and bowed down to him to the ground.
5 And all the children spoke together in the presence of the king, saying, Give us counsel that we may see what is to be done to this city.
6 For it is now nine years that we have been besieging round about the city, and have not seen our children and our wives.
7 So the king answered them, saying, If you will hearken to my voice in all that I shall command you, then will the Lord give the city into our hands and we shall subdue it.
8 For if we fight with them as in the former battle which we had with them before the death of Kikianus, many of us will fall down wounded as before.
9 Now therefore behold here is counsel for you in this matter; if you will hearken to my voice, then will the city be delivered into our hands.
10 So all the forces answered the king, saying, All that our lord shall command that will we do.
11 And Moses said unto them, Pass through and proclaim a voice in the whole camp unto all the people, saying,
12 Thus says the king, Go into the forest and bring with you of the young ones of the stork, each man a young one in his hand.
13 And any person transgressing the word of the king, who shall not bring his young one, he shall die, and the king will take all belonging to him.
14 And when you shall bring them they shall be in your keeping, you shall rear them until they grow up, and you shall teach them to dart upon, as is the way of the young ones of the hawk.
15 So all the children of Cush heard the words of Moses, and they rose up and caused a proclamation to be issued throughout the camp, saying,
16 Unto you, all the children of Cush, the king's order is, that you go all together to the forest, and catch there the young storks each man his young one in his hand, and you shall bring them home.
17 And any person violating the order of the king shall die, and the king will take all that belongs to him.
18 And all the people did so, and they went out to the wood and they climbed the fir trees and caught, each man a young one in his hand, all the young of the storks, and they brought them into the desert and reared them by order of the king, and they taught them to dart upon, similar to the young hawks.
19 And after the young storks were reared, the king ordered them to be hungered for three days, and all the people did so.
20 And on the third day, the king said unto them, strengthen yourselves and become valiant men, and put on each man his armor and gird on his sword upon him, and ride each man his horse and take each his young stork in his hand.
21 And we will rise up and fight against the city at the place where the serpents are; and all the people did as the king had ordered.
22 And they took each man his young one in his hand, and they went away, and when they came to the place of the serpents the king said to them, Send forth each man his young stork upon the serpents.
23 And they sent forth each man his young stork at the king's order, and the young storks ran upon the serpents and they devoured them all and destroyed them out of that place.
24 And when the king and people had seen that all the serpents were destroyed

in that place, all the people set up a great shout.
25 And they approached and fought against the city and took it a subdued it, and they entered the city.
26 And there died on that day one thousand and one hundred men of the people of the city, all that inhabited the city, but of the people besieging not one died.
27 So all the children of Cush went each to his home, to his wife and children and to all belonging to him.
28 And Balaam the magician, when he saw that the city was taken, he opened the gate and he and his two sons and eight brothers fled and returned to Egypt to Pharaoh king of Egypt.
29 They are the sorcerers and magicians who are mentioned in the book of the law, standing against Moses when the Lord brought the plagues upon Egypt.
30 So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus king of Cush.
31 And they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus.
32 And Moses feared the Lord God of his fathers, so that he came not to her, nor did he turn his eyes to her.
33 For Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac.
34 Also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham.
35 For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.
36 Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.
37 And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way either to the right or to the left, in which Abraham, Isaac and Jacob had walked.
38 And Moses strengthened himself in the kingdom of the children of Cush, and he guided the children of Cush with his usual wisdom, and Moses prospered in his kingdom.
39 And at that time Aram and the children of the east heard that Kikianus king of Cush had died, so Aram and the children of the east rebelled against Cush in those days.
40 And Moses gathered all the children of Cush, a people very mighty, about thirty thousand men, and he went forth to fight with Aram and the children of the east.
41 And they went at first tothe children of the east, and when the children of the east heard their report, they went to meet them,a nd engaged in battle with them.
42 And the war was severe against the children of the east, so the Lord gave all the children of the east into the hand of Moses, and about three hundred men fell down slain.
43 And all the children of the east turned back and retreated, so Moses and the children of Cush followed them and subdued them, and put a tax upon them, as was their custom.
44 So Moses and all the people with him passed form there to the land of Aram for battle.
45 And the people of Aram also went to meet them, and they fought against the, and the Lord delivered them into the hand of Moses, and many of the men of Aram fell down wounded.
46 And Aram also were subdued by Moses and the people of Cush, and also gave

their usual tax.
47 And Moses brought Aram and the children of the east under subjection to the children of Cush, and Moses and all the people who were with him, turned to the land of Cush.
48 And Moses strengthened himself in the kingdom of the children of Cush, and the Lord was with him, and all the children of Cush were afraid of him.

CHAPTER LXXIV.

1 In the end of years died Saul king of Edom, and Baal Chanan the son of Achbor reigned in his place.
2 In the sixteenth year of the reign of Moses over Cush, Baal Chanan the son of Achbor reigned in the land of Edom over all the children of Edom for thirty-eight years.
3 In his days Moab rebelled against the power of Edom, having been under Edom since the days of Hadad the son of Bedad, who smote them and Midian, and brought Moab under subjection to Edom.
4 And when Baal Chanan the son of Achbor reigned over Edom, all the children of Moab withdrew their allegiance from Edom.
5 And Angeas king of Africa died in those days, and Azdrubal his son reigned in his stead.
6 And in those days died Janeas king of the children of Chittim, and they buried him in his temple which he had built for himself in the plain of Canopia for a residence, and Latinus reigned in his stead.
7 In the twenty-second year of the reign of Moses over the children of Cush, Latinus reigned over the children of Chittim forty-five years.
8 And he also built for himself a great and mighty tower, and he built therein an elegant temple for his residence, to conduct his government, as was the custom.
9 In the third year of his reign he caused a proclamation to be made to all his skillful men, who made many ships for him.
10 And Latinus assembled all his forces, and they came in ships, and went therein to fight with Azdrubal son of Angeas king of Africa, and they came to Africa and engaged in battle with Azdrubal and his army.
11 And Latinus prevailed over Azdrubal, and Latinus took from Azdrubal the aqueduct which his father had brought form the children of Chittim, when he took Janiah the daughter of Uzi for a wife, so Latinus overthrew the bridge of the aqueduct, and smote the whole army of Azdrubal a severe blow.
12 And the remaining strong men of Azdrubal strengthened themselves, and their hearts were filled with envy, and they courted death, and again engaged in battle with Latinus king of Chittim.
13 And the battle was severe upon all the men of Africa, and they all fell wounded before Latinus and his people, and Azdrubal the king also fell in that battle.
14 And the king Azdrubal had a very beautiful daughter, whose name was Ushpezena, and all the men of Africa embroidered her likeness on their garments, on account of her great beauty and comely appearance.
15 And the men of Latinus saw Ushpezena, the daughter of Azdrubal, and praised her unto Latinus their king.
16 And Latinus ordered her to be brought to him, and Latinus took Ushpezena for a wife, and he turned back on his way to Chittim.
17 And it was after the death of Azdrubal son of Angeas, when Latinus had turned back to his land from the battle, that all the inhabitants of Africa rose up and took Anibal the son of Angeas, the younger brother of Azdrubal, and made him king instead of his brother over the whole land of Africa.
18 And when he reigned, he resolved to go to Chittim to fight with the children of Chittim, to avenge the cause of Azdrubal his brother, and the cause of the inhabitants of Africa, and he did so.

19 And he made many ships, and he came therein with his whole army, and he went to Chittim.
20 So Anibal fought with the children of Chittim, and the children of Chittim fell wounded before Anibal and his army, and Anibal avenged his brother's cause.
21 And Anibal continued the war for eighteen years with the children of Chittim, and Anibal dwelt in the land of Chittim and encamped there for a long time.
22 And Anibal smote the children of Chittim very severely, and he slew their great men and princes, and of the rest of the people he smote about eighty thousand men.
23 And at the end of days and years, Anibal returned to his land of Africa, and he reigned securely in the place of Azdrubal his brother.

CHAPTER LXXV.

1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph.
2 For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham.
3 And these men girded themselves,and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand.
4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force.
5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were.
6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath.
7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day.
8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so the children of Ephraim approached to take them by force.
9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them.
10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle.
11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day.
12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying,
13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause.
14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath.
15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines.
16 And they smote all the children of Ephraim, all who had gone forth from

Egypt, none were remaining but ten men who had run away from the engagement.
17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel.
18 And of the Philistines also there fell a great many, about twenty thousand men,a nd their brethren carried them and buried them in their cities.
19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones.
20 And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them.
21 And their father Ephraim mourned over them for many days, and his brethren came to console him.
22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.

CHAPTER LXXVI.

1 And Moses the son of Amram was still king in the land of Cush in those days, and he prospered in his kingdom, and he conducted the government of the children of Cush in justice, in righteousness, and integrity.
2 And all the children of Cush loved Moses all the days that he reigned over them, and all the inhabitants of the land of Cush were greatly afraid of him.
3 And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.
4 And Adoniah the queen said before the king and the princes, What is this thing which you, the children of Cush, have done for this long time?
5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.
6 Now therefore hear, O ye children of Cush, and let this man no more reign over you as he is not of our flesh.
7 Behold Menacrus my son is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, a slave of the king of Egypt.
8 And all the people and nobles of the children of Cush heard the words which Adoniah the queen had spoken in their ears.
9 And all the people were preparing until the evening, and in the morning they rose up early and made Menacrus, son of Kikianus, king over them.
10 And all the children of Cush were afraid to stretch forth their hand against Moses, for the Lordwas with Moses, and the children of Cush remembered the oath which they swore unto Moses, therefore they did no harm to him.
11 But the children of Cush gave many presents to Moses, and sent him from them with great honor.
12 So Moses went forth from the land of Cush, and went home and ceased to reign over Cush, and Moses was sixty-six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.
13 So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went and sat at a well of water in Midian.
14 And the seven daughters of Reuel the Midianite went out to feed their father's flock.
15 And they came to the well and drew water to water their father's flock.
16 So the shepherds of Midian came and drove them away, and Moses rose up and helped them and watered the flock.
17 And they came home to their father Reuel, and told him what Moses did for them.

18 And they said, An Egyptian man has delivered us from the hands of the shepherds, he drew up water for us and watered the flock.
19 And Reuel said to his daughters, And where is he? wherefore have you left the man?
20 And Reuel sent for him and fetched him and brought him home, and he ate bread with him.
21 And Moses related to Reuel that he had fled from Egypt and that he reigned forty years over Cush, and that they afterward had taken the government from him, and had sent him away in peace with honor and with presents.
22 And when Reuel had heard the words of Moses, Reuel said within himself, I will put this man into the prison house, whereby I shall conciliate the children of Cush, for he has fled from them.
23 And they took and put him into the prison house, and Moses was in prison ten years, and whilst Moses was in the prison house, Zipporah the daughter of Reuel took pity over him, and supported him with bread and water all the time.
24 And all the children of Israel were yet in the land of Egypt serving the Egyptians in all manner of hard work, and the hand of Egypt continued in severity over the children of Israel in those days.
25 At that time the Lord smote Pharaoh king of Egypt, and he afflicted him with the plague of leprosy from the sole of his foot to the crown of his head; owing tothe cruel treatment of the children of Israel was this plague at that time form the Lord upon Pharaoh king of Egypt.
26 For the Lord had hearkened to the prayer of his people the children of Israel, and their cry reached him on account of their hard work.
27 Still his anger did not turn from them, and the hand of Pharaoh was still stretched out against the children of Israel, and Pharaoh hardened his neck before the Lord, and he increased his yoke over the children of Israel, and embittered their lives with all manner of hard work.
28 And when the Lord had inflicted the plague upon Pharaoh king of Egypt, he asked his wise men and sorcerers to cure him.
29 And his wise men and sorcerers said unto him, That if the blood of little children were put into the wounds he would be healed.
30 And Pharaoh hearkened to them, and sent his ministers to Goshen to the children of Israel to take their little children.
31 And Pharaoh's ministers went and took the infants of the children of Israel from the bosoms of their mothers by force, and they brought them to Pharaoh daily, a child each day, and the physicians killed them and applied them to the plague; thus did they all the days.
32 And the number of the children which Pharaoh slew was three hundred and seventy-five.
33 But the Lord hearkened not to the physicians of the king of Egypt, and the plague went on increasing mightily.
34 And Pharaoh was ten years afflicted with that plague, still the heart of Pharaoh was more hardened against the children of Israel.
35 And at the end of ten years the Lord continued to afflict Pharaoh with destructive plagues.
36 And the Lord smote him with a bad tumor and sickness at the stomach, and that plague turned to a severe boil.
37 At that time the two ministers of Pharaoh came from the land of Goshen where all the children of Israel were, and went to the house of Pharaoh and said to him, We have seen the children of Israel slacken in their work and negligent in their labor.
38 And when Pharaoh heard the words of his ministers, his anger was kindled against the children of Israel exceedingly, for he was greatly grieved at his bodily pain.
39 And he answered and said, Now that the children of Israel know that I am ill, they turn and scoff at us, now therefore harness my chariot for me, and I will betake myself to Goshen and will see the scoff of the children of Israel

with which they are deriding me; so his servants harnessed the chariot for him.
40 And they took and made him ride upon a horse, for he was not able to ride of himself.
41 And he took with him ten horsemen and ten footmen, and went to the children of Israel to Goshen.
42 And when they had come to the border of Egypt, the king's horse passed into a narrow place, elevated in the hollow part of the vineyard, fenced on both sides, the low, plain country being on the other side.
43 And the horses ran rapidly in that place and pressed each other, and the other horses pressed the king's horse.
44 And the king's horse fell into the low plain whilst the king was riding upon it, and when he fell the chariot turned over the king's face and the horse lay upon the king, and the king cried out, for his flesh was very sore.
45 And the flesh of the king was torn from him, and his bones were broken and he could no ride, for this thing was from the Lord to him, for the Lord had heard the cries of his people the children of Israel and their affliction.
46 And his servants carried him upon their shoulders, a little at a time, and they brought him back to Egypt, and the horsemen who were with him came also back to Egypt.
47 And they placed him in his bed, and the king knew that his end was come to die, so Aparanith the queen his wife came and cried before the king, and the king wept a great weeping with her.
48 And all his nobles and servants came on that day and saw the king in that affliction, and wept a great weeping with him.
49 And the princes of the king and all his counsellors advised the king to cause one to reign in his stead in the land, whomsoever he should choose from his sons.
50 And the king had three sons and two daughters which Aparanith the queen his wife had borne to him, besides the king's children of concubines.
51 And these were their names, the first born Othri, the second Adikam, and the third Morion, and their sisters, the name of the elder Bathia and of the other Acuzi.
52 And Othri the first born of the king was an idiot, precipitate and hurried in his words.
53 But Adikam was a cunning and a wise man and knowing in all the wisdom of Egypt, but of unseemly aspect, thick in flesh, and very short in stature; his height was one cubit.
54 And when the king saw Adikam his son intelligent and wise in all things, the king resolved that he should be king in his stead after his death.
55 And he took for him a wife Gedudah daughter of Abilot, and he was ten years old, and she bare unto him four sons.
56 And he afterward went and took three wives and begat eight sons and three daughters.
57 And the disorder greatly prevailed over the king, and his flesh stank like the flesh of a carcass cast upon the field in summer time, during the heat of the sun.
58 And when the king saw that his sickness had greatly strengthened itself over him, he ordered his son Adikam to be brought to him, and they made him king over the land in his place.
59 And at the end of three years, the king died, in shame, disgrace, and disgust, and his servants carried him and buried him in the sepulchre of the kings of Egypt in Zoan Mizraim.
60 But they embalmed him not as was usual with kings, for his flesh was putrid, and they could not approach to embalm him on account of the stench, so they buried him in haste.
61 For this evil was from the Lord to him, for the Lord had requited him evil for the evil which in his days he had done to Israel.

62 And he died with terror and with shame, and his son Adikam reigned in his place.

CHAPTER LXXVII. 1 Adikam was twenty years old when he reigned over Egypt, he reigned four years.
2 In the two hundred and sixth year of Israel's going down to Egypt did Adikam reign over Egypt, but he continued not so long in his reign over Egypt as his fathers had continued their reigns.
3 For Melol his father reigned ninety-four years in Egypt, but he was ten years sick and died, for he had been wicked before the Lord.
4 And all the Egyptians called the name of Adikam Pharaoh like the name of his fathers, as was their custom to do in Egypt.
5 And all the wise men of Pharaoh called the name of Adikam Ahuz, for short is called Ahuz in the Egyptian language.
6 And Adikam was exceedingly ugly, and he was a cubit and a span and he had a great beard which reached to the soles of his feet.
7 And Pharaoh sat upon his father's throne to reign over Egypt, and he conducted the government of Egypt in his wisdom.
8 And whilst he reigned he exceeded his father and all the preceding kings in wickedness, and he increased his yoke over the children of Israel.
9 And he went with his servants to Goshen to the children of Israel, and he strengthened the labor over them and he said unto them, Complete your work, each day's task, and let not your hands slacken from our work from this day forward as you did in the days of my father.
10 And he placed officers over them from amongst the children of Israel, and over these officers he placed task-masters from amongst his servants.
11 And he placed over them a measure of bricks for them to do according to that number, day by day, and he turned back and went to Egypt.
12 At that time the task-masters of Pharaoh ordered the officers of the children of Israel according to the command of Pharaoh, saying.
13 Thus says Pharaoh, Do your work each day, and finish your task, and observe the daily measure of bricks; diminish not anything.
14 And it shall come to pass that if you are deficient in your daily bricks, I will put your young children in their stead.
15 And the task-masters of Egypt did so in those days as Pharaoh had ordered them.
16 And whenever any deficiency was found in the children of Israel's measure of their daily bricks, the task-masters of Pharaoh would go to the wives of the children of Israel and take infants of the children of Israel to the number of bricks deficient, they would take them by force from their mother's laps, and put them in the building instead of the bricks;
17 Whilst their fathers and mothers were crying over them and weeping when they heard the weeping voices of their infants in the wall of the building.
18 And the task-masters prevailed over Israel, that the Israelites should place their children in the building, so that a man placed his son in the wall and put mortar over him, whilst his eyes wept over him, and his tears ran down upon his child.
19 And the task-masters of Egypt did so to the babes of Israel for many days, and no one pitied or had compassion over the babes of the children of Israel.
20 And the number of all the children killed in the building was two hundred and seventy, some whom they had built upon instead of the bricks which had been left deficient by their fathers, and some whom they had drawn out dead form the building.
21 And the labor imposed upon the children of Israel in the days of Adikam exceeded in hardship that which they performed in the days of his father.
22 And the children of Israel sighed every day on account of their heavy work, for they had said to themselves, Behold when Pharaoh shall die, his son will rise up and lighten our work!

23 But they increased the latter work more than the former, and the children of Israel sighed at this and their cry ascended to God on account of their labor.
24 And God heard the voice of the children of Israel and their cry, in those days, and God remembered to them his covenant which he had made with Abraham, Isaac and Jacob.
25 And God saw the burden of the children of Israel, and their heavy work in those days, and he determined to deliver them.
26 And Moses the son of Amram was still confined in the dungeon in those days, in the house of Reuel the Midianite, and Zipporah the daughter of Reuel did support him with food secretly day by day.
27 And Moses was confined in the dungeon in the house o Reuel for ten years.
28 And at the end of ten years, which was the first year of the reign of Pharaoh over Egypt, in the place of his father,
29 Zipporah said to her father Reuel, No person inquires or seeks after the Hebrew man, whom thou didst bind in prison now ten years.
30 Now therefore, if it seem good in thy sight, let us send and see whether he is living or dead, but her father knew not that she had supported him.
31 And Reuel her father answered and said to her, Has ever such a thing happened that a man should be shut up in a prison without food for ten years, and that he should live?
32 And Zipporah answered her father, saying, Surely thou hast heard that the God of the Hebrews is great and awful, and does wonders for them at all times.
33 He it was who delivered Abraham from Ur of the Chaldeans, and Isaac from the sword of his father, and Jacob from the angel of the Lord who wrestled with him at the ford of Jabbuk.
34 Also with this man has he done many things, he delivered him from the river in Egypt and from the sword of Pharaoh, and from the children of Cush, so also can he deliver him from famine and make him live.
35 And the thing seemed good in the sight of Reuel, and he did according to the word of his daughter, and sent to the dungeon to ascertain what became of Moses.
36 And he saw, and behold the man Moses was living in the dungeon, standing upon his feet, praising and praying to the God of his ancestors.
37 And Reuel commanded Moses to be brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.
38 And afterward Moses went into the garden of Reuel which was behind the house, and he there prayed to the Lord his God, who had done mighty wonders for him.
39 And it was that whilst he prayed he looked opposite to him, and behold a sapphire stick was placed in the ground, which was planted in the midst of the garden.
40 And he approached the stick and he looked, and behold the name of the Lord God of hosts was engraved thereon, written and developed upon the stick.
41 And he read it and stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand.
42 And this is the stick with which all the works of our God were performed, after he had created heaven and earth, and all the host of them, seas, rivers and all their fishes.
43 And when God had driven Adam from the garden of Eden, he took the stick in his hand and went and tilled the ground from which he was taken.
44 And the stick came down to Noah and was given to Shem and his descendents, until it came into the hand of Abraham the Hebrew.
45 And when Abraham had given all he had to his son Isaac, he also gave to him this stick.
46 And when Jacob had fled to Padan-aram, he took it into his hand, and when he returned to his father he had not left it behind him.
47 Also when he went down to Egypt he took it into his hand and gave it to

Joseph, one portion above his brethren, for Jacob had taken it by force from his brother Esau.
48 And after the death of Joseph, the nobles of Egypt came into the house of Joseph, and the stick came into the hand of Reuel the Midianite, and when he went out of Egypt, he took it in his hand and planted it in his garden.
49 And all the mighty men of the Kinites tried to pluck it when they endeavored to get Zipporah his daughter, but they were unsuccessful.
50 So that stick remained planted in the garden of Reuel, until he came who had a right to it and took it.
51 And when Reuel saw the stick in the hand of Moses, he wondered at it, and he gave him his daughter Zipporah for a wife.

CHAPTER LXXVIII.

1 At that time died Baal Channan son of Achbor, king of Edom, and was buried in his house in the land of Edom.
2 And after his death the children of Esau sent to the land of Edom, and took from there a man who was in Edom, whose name was Hadad, and they made him king over them in the place of Baal Channan, their king.
3 And Hadad reigned over the children of Edom forty-eight years.
4 And when he reigned he resolved to fight against the children of Moab, to bring them under the power of the children of Esau as they were before, but he was not able, because the children of Moab heard this thing, and they rose up and hastened to elect a king over them from amongst their brethren.
5 And they afterward gathered together a great people, and sent to the children of Ammon their brethren for help to fight against Hadad king of Edom.
6 And Hadad heard the thing which the children of Moab had done, and was greatly afraid of them, and refrained from fighting against them.
7 In those days Moses, the son of Amram, in Midian, took Zipporah, the daughter of Reuel the Midianite, for a wife.
8 And Zipporah walked in the ways of the daughters of Jacob, she was nothing short of the righteousness of Sarah, Rebecca, Rachel and Leah.
9 And Zipporah conceived and bare a son and he called his name Gershom, for he said, I was a stranger in a foreign land; but he circumcised not his foreskin, at the command of Reuel his father-in-law.
10 And she conceived again and bare a son, but circumcised his foreskin, and called his name Eliezer, for Moses said, Because the God of my fathers was my help, and delivered me from the sword of Pharaoh.
11 And Pharaoh king of Egypt greatly increased the labor of the children of Israel in those days, and continued to make his yoke heavier upon the children of Israel.
12 And he ordered a proclamation to be made in Egypt, saying, Give no more straw to the people to make bricks with, let them go and gather themselves straw as they can find it.
13 Also the tale of bricks which they shall make let them give each day, and diminish nothing from them, for they are idle in their work.
14 And the children of Israel heard this, and they mourned and signed, and they cried unto the Lord on account of the bitterness of their souls.
15 And the Lord heard the cries of the children of Israel, and saw the oppression with which the Egyptians oppressed them.
16 And the Lord was jealous of his people and his inheritance, and heard their voice, and he resolved to take them out of the affliction of Egypt, to give them the land of Canaan for a possession.

CHAPTER LXXIX.

1 And in those days Moses was feeding the flock of Reuel the Midianite his father-in-law, beyond the wilderness of Sin, and the stick which he took from

his father-in-law was in his hand.
2 And it came to pass one day that a kid of goats strayed from the flock, and Moses pursued it and it came to the mountain of God to Horeb.
3 And when he came to Horeb, the Lord appeared there unto him in the bush, and he found the bush burning with fire, but the fire had no power over the bush to consume it.
4 And Moses was greatly astonished at this sight, wherefore the bush was not consumed, and he approached to see this mighty thing, and the Lord called unto Moses out of the fire and commanded him to go down to Egypt, to Pharaoh king of Egypt, to send the children of Israel from his service.
5 And the Lord said unto Moses, Go, return to Egypt, for all those men who sought thy life are dead, and thou shalt speak unto Pharaoh to send forth the children of Israel from his land. 6 And the Lord showed him to do signs and wonders in Egypt before the eyes of Pharaoh and the eyes of his subjects, in order that they might believe that the Lord had sent him.
7 And Moses hearkened to all that the Lord had commanded him, and he returned to his father-in-law and told him the thing, and Reuel said to him, Go in peace.
8 And Moses rose up to go to Egypt, and he took his wife and sons with him, and he was at an inn in the road, and an angel of God came down, and sought an occasion against him.
9 And he wished to kill him on account of his first born son, because he had not circumcised him, and had transgressed the covenant which the Lord had made with Abraham.
10 For Moses had hearkened to the words of his father-in-law which he had spoken to him, not to circumcise his first born son, therefore he circumcised him not.
11 And Zipporah saw the angel of the Lord seeking an occasion against Moses, and she new that this thing was owing to his not having circumcised her son Gershom.
12 And Zipporah hastened and took of the sharp rock stones that were there, and she circumcised her son, and delivered her husband and her son from the hand of the angel of the Lord.
13 And Aaron the son of Amram, the brother of Moses, was in Egypt walking at the river side on that day.
14 And the Lord appeared to him in that place, and he said to him, Go now toward Moses in the wilderness, and he went and met him in the mountain of God, and he kissed him.
15 And Aaron lifted up his eyes, and saw Zipporah the wife of Moses and her children, and he said unto Moses, Who are these unto thee?
16 And Moses said unto him, They are my wife and sons, which God gave to me in Midian; and the thing grieved Aaron on account of the woman and her children.
17 And Aaron said to Moses, Send away the woman and her children that they may go to her father's house, and Moses hearkened to the words of Aaron, and did so.
18 And Zipporah returned with her children, and they went to the house of Reuel, and remained there until the time arrived when the Lord had visited his people, and brought them forth from Egypt from the hand of Pharaoh.
19 And Moses and Aaron came to Egypt to the community of the children of Israel, and they spoke to them all the words of the Lord, and the people rejoiced an exceeding great rejoicing.
20 And Moses and Aaron rose up early on the next day, and they went to the house of Pharaoh, and they took in their hands the stick of God.
21 And when they came to the king's gate, two young lions were confined there with iron instruments, and no person went out or came in from before them, unless those whom the king ordered to come, when the conjurors came and withdrew the lions by their incantations, and thus brought them to the king.

22 And Moses hastened and lifted up the stick upon the lions, and he loosed them, and Moses and Aaron came into the king's house.
23 The lions also came with them in joy, and they followed them and rejoiced as a dog rejoices over his master when he comes from the field.
24 And when Pharaoh saw this thing he was astonished at it, and he was greatly terrified at the report, for their appearance was like the appearance of the children of God.
25 And Pharaoh said to Moses, What do you require? and they answered him, saying, The Lord God of the Hebrews has sent ut to thee, to say, Send forth my people that they may serve me.
26 And when Pharaoh heard their words he was greatly terrified before them, and he said to them, Go to-day and come back to me to-morrow, and they did according to the word of the king.
27 And when they had gone Pharaoh sent for Balaam the magician and to Jannes and Jambres his sons, and to all the magicians and conjurors and counsellors which belonged to the king, and they all came and sat before the king.
28 And the king told them all the words which Moses and his brother Aaron had spoken to him, and the magicians said to the king, But how came the men to thee, on account of the lions which were confined at the gate?
29 And the king said, Because they lifted up their rod against the lions and loosed them, and came to me, and the lions also rejoiced at them as a dog rejoices to meet his master.
30 And Balaam the son of Beor the magician answered the king, saying, These are none else than magicians like ourselves.
31 Now therefore send for them, and let them come and we will try them, and the king did so.
32 And in the morning Pharaoh sent for Moses and Aaron to come before the king, and they took the rod of God, and came to the king and spoke to him, saying,
33 Thus said the Lord God of the Hebrews, Send my people that they may serve me.
34 And the king said to them, But who will believe you that you are the messengers of God and that you come to me by his order?
35 Now therefore give a wonder or sign in this matter, and then the words which you speak will be believed.
36 And Aaron hastened and threw the rod out of his hand before Pharaoh and before his servants, and the rod turned into a serpent.
37 And the sorcerers saw this and they cast each man his rod upon the ground and they became serpents.
38 And the serpent of Aaron's rod lifted up its head and opened its mouth to swallow the rods of the magicians.
39 And Balaam the magician answered and sid, This thing has been from the days of old, that a serpent should swallow its fellow, and that living things devour each other.
40 Now therefore restore it to a rod as it was at first, and we will also restore our rods as they were at first, and if thy rod shall swallow our rods, then shall we know that the spirit of God is in thee, and if not, thou art only an artificer like unto ourselves.
41 And Aaron hastened and stretched forth his hand and caught hold of the serpent's tail and it became a rod in his hand, and the sorcerers did the like with their rods, and they got hold, each man of the tail of his serpent, and they became rods as at first.
42 And when they were restored to rods, the rod of Aaron swallowed up their rods. 43 And when the king saw this thing, he ordered the book of records that related to the kings of Egypt, to be brought, and they brought the book of records, the chronicles of the kings of Egypt, in which all the idols of Egypt were inscribed, for they thought of finding therein the name of Jehovah, but they found it not.

44 And Pharaoh said to Moses and Aaron, Behold I have not found the name of your God written in this book, and his name I know not.
45 And the counsellors and wise men answered the king, We have heard that the God of the Hebrews is a son of the wise, the son of ancient kings.
46 And Pharaoh turned to Moses and Aaron and said to them, I know not the Lord whom you have declared, neither will I send his people.
47 And they answered and said to the king, The Lord God of Gods is his name, and he proclaimed his name over us from the days of our ancestors, and sent us, saying, Go to Pharaoh and say unto him, Send my people that they may serve me.
48 Now therefore send us, that we may take a journey for three days in the wilderness, and there may sacrifice to him, for from the days of our going down to Egypt, he has not taken from our hands either burnt offering, oblation or sacrifice, and if thou wilt not send us, his anger will be kindled against thee, and he will smite Egypt either with the plague or with the sword.
49 And Pharaoh said to them, Tell me now his power and his might; and they said to him, He created the heaven and the earth, the seas and all their fishes, he formed the light, created the darkness, caused rain upon the earth and watered it, and made the herbage and grass to sprout, he created man and beast and the animals of the forest, the birds of the air and the fish of the sea, and by his mouth they live and die.
50 Surely he created thee in thy mother' womb, and put into thee the breath of life, and reared thee and placed thee upon the royal throne of Egypt, and he will take thy breath and soul from thee, and return thee to the ground whence thou wast taken.
51 And the anger of the king was kindled at their words, and he said to them, But who amongst all the Gods of nations can do this? my river is mine own, and I have made it for myself.
52 And he drove them from him, and he ordered the labor upon Israel to be more severe than it was yesterday and before.
53 And Moses and Aaron went out from the king's presence, and they saw the children of Israel in an evil condition for the task-masters had made their labor exceedingly heavy.
54 And Moses returned to the Lord and said, Why hast thou ill treated thy people? for since I came to speak to Pharaoh what thou didst send me for, he has exceedingly ill used the children of Israel.
55 And the Lord said to Moses, Behold thou wilt see that with an outstretched hand and heavy plagues, Pharaoh will send the children of Israel from his land.
56 And Moses and Aaron dwelt amongst their brethren the children of Israel in egypt.
57 And as for the children of Israel the Egyptians embittered their lives, with the heavy work which they imposed upon them.

CHAPTER LXXX.

1 And at the end of two years, the Lord again sent Moses to Pharaoh to bring forth the children of Israel, and to send them out of the land of Egypt.
2 And Moses went and came to the house of Pharaoh, and he spoke to him the words of the Lord who had sent him, but Pharaoh would not hearken to the voice of the Lord, and God roused his might in Egypt upon Pharaoh and his subjects, and God smote Pharaoh and his people with very great and sore plagues.
3 And the Lord sent by the hand of Aaron and turned all the waters of Egypt into blood, with all their streams and rivers.
4 And when an Egyptian came to drink and draw water, he looked into his pitcher, and behold all the water was turned into blood; and when he came to drink from his cup the water in the cup became blood.
5 And when a woman kneaded her dough and cooked her victuals, their

appearance was turned to that of blood.
6 And the Lord sent again and caused al their waters to bring forth frogs, and all the frogs came into the houses of the Egyptians.
7 And when the Egyptians drank, their bellies were filled with frogs and they danced in their bellies as they dance when in the river.
8 And all their drinking water and cooking water turned to frogs, also when they lay in their beds their perspiration bred frogs.
9 Notwithstanding all this the anger of the Lord did not turn from them, and his hand was stretched out against all the Egyptians to smite them with every heavy plague.
10 And he sent and smote their dust to lice,and the lice became in Egypt tot he height of two cubits upon the earth.
11 The lice were also very numerous, in the flesh of man and beast, in all the inhabitants of Egypt, also upon the king and queen the Lord sent the lice, and it grieved Egypt exceedingly on account of the lice.
12 Notwithstanding this, the anger of the Lord did not turn away, and his hand was still stretched out over Egypt.
13 And the Lord sent all kinds of beasts of the field into Egypt, and they came and destroyed all Egypt, man and beast, and trees, and all things that were in Egypt.
14 And the Lord sent fiery serpents, scorpions, mice, weasels, toads, together with others creeping in dust.
15 Flies, hornets, fleas, bugs and gnats, each swarm according to its kind.
16 And all reptiles and winged animals according to their kind came to Egypt and grieved the Egyptians exceedingly.
17 And the fleas and flies came into the eyes and ears of the Egyptians.
18 And the hornet came upon them and drove them away, and they removed from it into their inner rooms, and it pursued them.
19 And when the Egyptians hid themselves on account of the swarm of animals, they locked their doors after them, and God ordered the Sulanuth which was in the sea, to come up and go into Egypt. 20 And she had long arms, ten cubits in length of the cubit of a man.
21 And she went upon the roofs and uncovered the raftering and flooring and cut them, and stretched forth her arm into the house and removed the lock and the bolt, and opened the houses of Egypt.
22 Afterward came the swarm of animals into the houses of Egypt, and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.
23 Notwithstanding this the anger of the Lord did not turn away from the Egyptians, and his hand was yet stretched forth against them.
24 And God sent the pestilence, and the pestilence pervaded Egypt, in the horses and asses, and in the camels, in herds of oxen and sheep and in man.
25 And when the Egyptians rose up early in the morning to take their cattle to pasture they found all their cattle dead.
26 And there remained of the cattle of the Egyptians only one in ten, and of the cattle belonging to Israel in Goshen not one died.
27 And God sent a burning inflammation in the flesh of the Egyptians, which burst their skins, and it became a severe itch in all the Egyptians from the soles of their feet tot he crowns of their heads.
28 And many boils were in their flesh, that their flesh wasted away until they became rotten and putrid.
29 Notwithstanding this the anger of the Lord did not turn away, and his hand was still stretched out over all Egypt.
30 And the Lord sent a very heavy hail, which smote their vines and broke their fruit trees and dried them up that they fell upon them.
31 Also every green herb became dry and perished, for a mingling fire descended amidst the hail, therefore the hail and the fire consumed all things.
32 Also men and beasts that were found abroad perished of the flames of fire

and of the hail, and all the young lions were exhausted.
33 And the Lord sent and brought numerous locusts into Egypt, the Chasel, Salom, Chargol, and Chagole, locusts each of its kind, which devoured all that the hail had left remaining.
34 Then the Egyptians rejoiced at the locusts, although they consumed the produce of the field, and they caught them in abundance and salted them for food.
35 And the Lord turned a mighty wind of the sea which took away all the locusts, even those that were salted, and thrust them into the Red Sea; not one locust remained within the boundaries of Egypt.
36 And God sent darkness upon Egypt, that the whole land of Egypt and Pathros became dark for three days, so that a man could not see his hand when he lifted it to his mouth.
37 At that time died many of the people of Israel who had rebelled against the Lord and who would not hearken to Moses and Aaron, and believed not in them that God had sent them.
38 And who had said, We will not go forth from Egypt lest we perish with hunger in a desolate wilderness, and who would not hearken to the voice of Moses. 39 And the Lord plagued them in the three days of darkness, and the Israelites buried them in those days, without the Egyptians knowing of them or rejoicing over them.
40 And the darkness was very great in Egypt for three days, and any person who was standing when the darkness came, remained standing in his place, and he that was sitting remained sitting, and he that was lying continued lying in the same state, and he that was walking remained sitting upon the ground in the same spot;a nd this thing happened to all the Egyptians, until the darkness had passed away.
41 And the days of darkness passed away, and the Lord sent Moses and Aaron to the children of Israel, saying, Celebrate your feast and make your Passover, for behold I come in the midst of the night amongst all the Egyptians, and I will smite all their first born, from the first born of a man to the first born of a beast, and when I see your Passover, I will pass over you.
42 And the children of Israel did according to all that the Lord had commanded Moses and Aaron, thus did they in that night.
43 And it came to pass in the middle of the night, that the Lord went forth in the midst of Egypt, and smote all the first born of the Egyptians, from the first born of man to the first born of beast.
44 And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry throughout Egypt in that night, for there was not a house in which there was not a corpse.
45 Also the likenesses of the first born of Egypt, which were carved in the walls of their houses, were destroyed and fell to the ground.
46 Even the bones of their first born who had died before this and whom they had buried in their houses, were raked up by the dogs of Egypt on that night and dragged before the Egyptians and cast before them.
47 And all the Egyptians saw this evil which had suddenly come upon them, and all the Egyptians cried out with a loud voice.
48 And all the families of Egypt wept upon that night, each man for his son and each man for his daughter, being the first born, and the tumult of Egypt was heard at a distance on that night.
49 And Bathia the daughter of Pharaoh went forth with the king on that night to seek Moses and Aaron in their houses, and they found them in their houses, eating and drinking and rejoicing with all Israel.
50 And Bathia said to Moses, Is this the reward for the good which I have done to thee, who have reared thee and stretched thee out, and thou hast brought this evil upon me and my father's house?
51 And Moses said to her, Surely ten plagues did the Lord bring upon Egypt; did any evil accrue to thee from any of them? did one of them affect thee? and

she said, No.
52 And Moses said to her, Although thou art the first born to thy mother, thou shalt not die, and no evil shall reach thee int he midst of Egypt.
53 And she said, What advantage is it to me, when I see the king, my brother, and all his household and subjects in this evil, whose first born perish with all the first born of Egypt? 54 And Moses said to her, Surely thy brother and his household, and subjects, the families of Egypt, would not hearken to the words of the Lord, therefore did this evil come upon them.
55 And Pharaoh king of Egypt approached Moses and Aaron, and some of the children of Israel who were with them in that place, and he prayed to them, saying,
56 Rise up and take your brethren, all the children of Israel who are in the land, with their sheep and oxen, and all belonging to them, they shall leave nothing remaining, only pray for me to the Lord your God.
57 And Moses said to Pharaoh, Behold though thou art thy mother's first born, yet fear not, for thou wilt not die, for the Lord has commanded that thou shalt live, in order to show thee his great might and strong stretched out arm.
58 And Pharaoh ordered the children of Israel to be sent away, and all the Egyptians strengthened themselves to send them, for they said, We are all perishing.
59 And all the Egyptians sent the Israelites forth, with great riches, sheep and oxen and precious things, according tot he oath of the Lord between him and our father Abraham.
60 And the children of Israel delayed going forth at night, and when the Egyptians came to them to bring them out, they said to them, Are we thieves, that we should go forth at night?
61 And the children of Israel asked of the Egyptians, vessels of silver, and vessels of gold, and garments, and the children of Israel stripped the Egyptians.
62 And Moses hastened and rose up and went to the river of Egypt, and brought up from thence the coffin of Joseph and took it with him.
63 The children of Israel also brought up, each man his father's coffin with him, and each man the coffins of his tribe.

CHAPTER LXXXI.

1 And the children of Israel journeyed from Raamses to Succoth, about six hundred thousand men on foot, besides the little ones and their wives.
2 Also a mixed multitude went up with them, and flocks and herds, even much cattle.
3 And the sojourning of the children of Israel, who dwelt in the land of Egypt in hard labor, was two hundred and ten years.
4 And at the end of two hundred and ten years, the Lord brought forth the children of Israel from Egypt with a strong hand.
5 And the children of Israel traveled from Egypt and from Goshen and from Raamses, and encamped in Succoth on the fifteenth day of the first month.
6 And the Egyptians buried all their first born whom the Lord had smitten, and all the Egyptians buried their slain for three days.
7 And the children of Israel traveled from Succoth and encamped in Ethom, at the end of the wilderness.
8 And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude. 9 And one man said to his neighbor, Surely Moses and Aaron spoke to Pharaoh, saying, We will go a three days' journey in the wilderness and sacrifice to the Lord our God.
10 Now therefore let us rise up early in the morning and cause them to

return, and it shall be that if they return with us to Egypt to their masters, then shall we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand.
11 And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Egypt on that day, and came to the place where the children of Israel were.
12 And all the Egyptians saw and behold Moses and Aaron and all the children of Israel were sitting before Pi-hahiroth, eating and drinking and celebrating the feast of the Lord.
13 And all the Egyptians said to the children of Israel, Surely you said, We will go a journey for three days in the wilderness and sacrifice to our God and return.
14 Now therefore this day makes five days since you went, why do you not return to your masters?
15 And Moses and Aaron answered them, saying, Because the Lord our God has testified in us, saying, You shall no more return to Egypt, but we will betake ourselves to a land flowing with milk and honey, as the Lord our God had sworn to our ancestors to give to us.
16 And when the nobles of Egypt saw that the children of Israel did not hearken to them, to return to Egypt, they girded themselves to fight with Israel.
17 And the Lord strengthened the hearts of the children of Israel over the Egyptians, that they gave them a severe beating, and the battle was sore upon the Egyptians, and all the Egyptians fled from before the children of Israel, for many of them perished by the hand of Israel.
18 And the nobles of Pharaoh went to Egypt and told Pharaoh, saying, The children of Israel have fled, and will no more return to Egypt, and in this manner did Moses and Aaron speak to us.
19 And Pharaoh heard this thing, and his heart and the hearts of all his subjects were turned against Israel, and they repented that they had sent Israel; and all the Egyptians advised Pharaoh to pursue the children of Israel to make them come back to their burdens.
20 And they said each man to his brother, What is this which we have done, that we have sent Israel from our servitude?
21 And the Lord strengthened the hearts of all the Egyptians to pursue the Israelites, for the Lord desired to overthrow the Egyptians in the Red Sea.
22 And Pharaoh rose up and harnessed his chariot, and he ordered all the Egyptians to assemble, not one man was left excepting the little ones and the women.
23 And all the Egyptians went forth with Pharaoh to pursue the children of Israel, and the camp of Egypt was an exceedingly large and heavy camp, about ten hundred thousand men.
24 And the whole of this camp went and pursued the children of Israel to bring them back to Egypt, and they reached them encamping by the Red Sea. 25 And the children of Israel lifted up their eyes, and beheld all the Egyptians pursing them, and the children of Israel were greatly terrified at them, and the children of Israel cried to the Lord.
26 And on account of the Egyptians, the children of Israel divided themselves into four divisions, and they were divided in their opinions, for they were afraid of the Egyptians, and Moses spoke to each them.
27 The first division was of the children of Reuben, Simeon, and Issachar, and they resolved to cast themselves into the sea, for they were exceedingly afraid of the Egyptians.
28 And Moses said to them, Fear not, stand still and see the salvation of the Lord which He will effect this day for you.
29 The second division was of the children of Zebulun, Benjamin and Naphtali, and they resolved to go back to Egypt with the Egyptians.

30 And Moses said to them, Fear not, for as you have seen the Egyptians this day, so shall you see them no more for ever.
31 The third division was of the children of Judah and Joseph, and they resolved to go to meet the Egyptians to fight with them.
32 And Moses said to them, Stand in your places, for the Lord will fight for you, and you shall remain silent.
33 And the fourth division was of the children of Levi, Gad and Asher, and they resolved to go into the midst of the Egyptians to confound them, and Moses said to them, Remain in your stations and fear not, only call unto the Lord that he may save you out of their hands.
34 After this Moses rose up from amidst the people, and he prayed to the Lord and said,
35 O Lord God of the whole earth, save now thy people whom thou didst bring forth from Egypt, and let not the Egyptians boast that power and might are theirs.
36 So the Lord said to Moses, Why dost thou cry unto me? speak to the children of Israel that they shall proceed, and do thou stretch out thy rod upon the sea dn divide it, and the children of Israel shall pass through it.
37 And Moses did so, and he lifted up his rod upon the sea and divided it.
38 And the waters of the sea were divided into twelve parts, and the children of Israel passed through on foot, with shoes, as a man would pass through a prepared road.
39 And the Lord manifested to the children of Israel his wonders in Egypt and in the sea by the hand of Moses and Aaron.
40 And when the children of Israel had entered the sea, the Egyptians came after them, and the waters of the sea returned upon them, and they all sank in the water, and not one man was left excepting Pharaoh, who gave thanks to the Lord and believed in him, therefore the Lord did not cause him to perish at that time with the Egyptians.
41 And the Lord ordered an angel to take him from amongst the Egyptians, who cast him upon the land of Ninevah and he reigned over it for a long time.
42 And on that day the Lord saved Israel from the hand of Egypt, and all the children of Israel saw that the Egyptians had perished, and they beheld the great hand of the Lord, in what he had performed in Egypt and in the sea.
43 Then sang Moses and the children of Israel this song unto the Lord, on the day when the Lord caused the Egyptians to fall before them.
44 And all Israel sang in concert, saying, I will sing to the Lord for He is greatly exalted, the horse and his rider has he cast into the sea; behold it is written in the book of the law of God.
45 After this the children of Israel proceeded on their journey, and encamped in Marah, and the Lord gave to the children of Israel statutes and judgments in that place in Marah, and the Lord commanded the children of Israel to walk in all his ways and to serve him.
46 And they journeyed from Marah and came to Elim, and in Elim were twelve springs of water and seventy date trees, and the children encamped there by the waters.
47 And they journeyed from Elim and came to the wilderness of Sin, on the fifteenth day of the second month after their departure from Egypt.
48 At that time the Lord gave the manna to the children of Israel to eat, and the Lord caused food to rain form heaven for the children of Israel day by day.
49 And the children of Israel ate the manna for forty years, all the days that they were in the wilderness, until they came to the land of Canaan to possess it.
50 And they proceeded from the wilderness of Sin and encamped in Alush.
51 And they proceeded from Alush and encamped in Rephidim.
52 And when the children of Israel were in Rephidim, Amalek the son of Eliphaz, the son of Esau, the brother of Zepho, came to fight with Israel.

53 And he brought with him eight hundred and one thousand men, magicians and conjurers, and he prepared for battle with Israel in Rephidim.
54 And they carried on a great and severe battle against Israel, and the Lord delivered Amalek and his people into the hands of Moses and the children of Israel, and into the hand of Joshua, the son of Nun, the Ephrathite, the servant of Moses.
55 And the children of Israel smote Amalek and his people at the edge of the sword, but the battle was very sore upon the children of Israel.
56 And the Lord said to Moses, Write this thing as a memorial for thee in a book, and place it in the hand of Joshua, the son of Nun, thy servant, and thou shalt command the children of Israel, saying, When thou shalt come to the land of Canaan, thou shalt utterly efface the remembrance of Amalek from under heaven.
57 And Moses did so, and he took the book and wrote upon it these words, saying,
58 Remember what Amalek has done to thee in the road when thou wentest forth from Egypt.
59 Who met thee in the road and smote thy rear, even those that were feeble behind thee when thou wast faint and weary.
60 Therefore it shall be when the Lord thy God shall have given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance, to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget it.
61 And the king who shall have pity on Amalek, or upon his memory or upon his seed, behold I will require it of him, and I will cut him off from amongst his people.
62 And Moses wrote all these things in a book, and he enjoined the children of Israel respecting all these matters.

CHAPTER LXXXII.

1 And the children of Israel proceeded from Rephidim and they encamped in the wilderness of Sinai, in the third month from their going forth from Egypt.
2 At that time came Reuel the Midianite, the father-in-law of Moses, with Zipporah his daughter and her two sons, for he had heard of the wonders of the Lord which he had done to Israel, that he had delivered them from the hand of Egypt.
3 And Reuel came to Moses to the wilderness where he was encamped, where was the mountain of God.
4 And Moses went forth to meet his father-in-law with great honor, and all Israel was with him.
5 And Reuel and his children remained amongst the Israelites for many days, and Reuel knew the Lord from that day forward.
6 And in the third month from the children of Israel's departure from Egypt, on the sixth day thereof, the Lord gave to Israel the ten commandments on Mount Sinai.
7 And all Israel heard all these commandments, and all Israel rejoiced exceedingly in the Lord on that day.
8 And the glory of the Lord rested upon Mount Sinai, and he called to Moses, and Moses came in the midst of a cloud and ascended the mountain.
9 And Moses was upon the mount forty days and forty nights; he ate no bread and drank no water, and the Lord instructed him in the statues and judgments in order to teach the children of Israel.
10 And the Lord wrote the ten commandments which he had commanded the children of Israel upon two tablets of stone, which he gave to Moses to command the children of Israel.
11 And at the end of forty days and forty nights, when the Lord had finished speaking to Moses on Mount Sinai, then the Lord gave to Moses the tablets of

stone, written with the finger of God.
12 And when the children of Israel saw that Moses tarried to come down from the mount, they gathered round Aaron, and said, As for this man Moses we know not what has become of him.
13 Now therefore rise up, make unto us a god who shall go before us, so that thou shalt not die.
14 And Aaron was greatly afraid of the people, and he ordered them to bring him gold and he made it into a molten calf for the people.
15 And the Lord said to Moses, before he had come down from the mount, Get thee down, for thy people whom thou didst bring forth from Egypt have corrupted themselves.
16 They have made to themselves a molten calf, and have bowed down to it, now therefore leave me, that I may consume them from off the earth, for they are a sitffnecked people.
17 And Moses besought the countenance of the Lord, and he prayed to the Lord for the people on account of the calf which they had made, and he afterward descended from the mount and in his hands were the two tablets of stone, which God had given him to command the Israelites.
18 And when Moses approached the camp and saw the calf which the people had made, the anger of Moses was kindled and he broke the tablets under the mount.
19 And Moses came to the camp and he took the calf and burned it with fire, and ground it till it became fine dust, and strewed it upon the water and gave it to the Israelites to drink.
20 And there died of the people by the swords of each other about three thousand men who had made the calf.
21 And on the morrow Moses said to the people, I will go up to the Lord, peradventure I may make atonement for your sins which you have sinned to the Lord.
22 And Moses again went up to the Lord, and he remained with the Lord forty days and forty nights.
23 And during the forty days did Moses intreat the Lord in behalf of the children of Israel, and the Lord hearkened to the prayer of Moses, and the Lord was intreated of him in behalf of Israel.
24 Then spake the Lord to Moses to hew two stone tablets and to bring them up to the Lord, who would write upon them the ten commandments.
25 Now Moses did so, and he came down and hewed the two tablets and went up to Mount Sinai to the Lord, and the Lord wrote the ten commandments upon the tablets.
26 And Moses remained yet with the Lord forty days and forty nights, and the Lord instructed him in statutes and judgments to impart to Israel.
27 And the Lord commanded him respecting the children of Israel that they should make a sanctuary for the Lord, that his name might rest therein, and the Lord showed him the likeness of the sanctuary and the likeness of all its vessels.
28 And at the end of the forty days, Moses came down from the mount and the two tablets were in his hand.
29 And Moses came tothe children of Israel and spoke to them all the words of the Lord, and he taught them laws, statues and judgments which the Lord had taught him.
30 And Moses told the children of Israel the word of the Lord, that a sanctuary should be made for him, to dwell amongst the children of Israel.
31 And the people rejoiced greatly at all the good which the Lord had spoken to them, through Moses, and they said, We will do all that the Lord has spoken to thee.
32 And the people rose up like one man and they made generous offerings to the sanctuary of the Lord, and each man brought the offering of the Lord for the work of the sanctuary, and for all its service.
33 And all the children of Israel brought each man of all that was found in

his possession for the work of the sanctuary of the Lord, gold, silver and brass, and every thing that was serviceable for the sanctuary.
34 And all the wise men who were practised in work came and made the sanctuary of the Lord, according to all that the Lord had commanded, every man in the work in which he had been practised; and all the wise men in heart made the sanctuary, and its furniture and all the vessels for the holy service, as the Lord had commanded Moses.
35 And the work of the sanctuary of the tabernacle was completed at the end of five months, and the children of Israel did all that the Lord had commanded Moses.
36 And they brought the sanctuary and all its furniture to Moses; like unto the representation which the Lord had shown to Moses, so did the children of Israel.
37 And Moses saw the work, and behold they did it as the Lord had commanded him, so Moses blessed them.

CHAPTER LXXXIII.

1 And in the twelfth month, in the twenty-third day of the month, Moses took Aaron and his sons, and he dressed them in their garments, and anointed them and did unto them as the Lord had commanded him, and Moses brought up all the offerings which the Lord had on that day commanded him.
2 Moses afterward took Aaron and his sons and said to them, For seven days shall you remain at the door of the tabernacle, for thus am I commanded.
3 And Aaron and his sons did all that the Lord had commanded them through Moses, and they remained for seven days at the door of the tabernacle.
4 And on the eighth day, being the first day of the first month, in the second year from the Israelites' departure from Egypt, Moses erected the sanctuary, and Moses put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that the Lord had commanded him.
5 And Moses called to Aaron and his sons, and they brought the burnt offering and the sin offering for themselves and the children of Israel, as the Lord had commanded Moses.
6 On that day the two sons of Aaron, Nadab and Abihu, took strange fire and brought it before the Lord who had not commanded them, and a fire went forth from before the Lord, and consumed them, and they died before the Lord on that day.
7 Then on the day when Moses had completed to erect the sanctuary, the princes of the children of Israel began to bring their offerings before the Lord for the dedication of the altar.
8 And they brought up their offerings each prince for one day, a prince each day for twelve days.
9 And all the offerings which they brought, each man in his day, one silver charger weighing one hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour, mingled with oil for a meat offering.
10 One spoon, weighing ten shekels of gold, full of incense.
11 One young bullock, one ram, one lamb of the first year for a burnt offering.
12 And one kid of the goats for a sin offering.
13 And for a sacrifice of peach offering, two oxen, five rams, five he-goats, five lambs of a year old. 14 Thus did the twelve princes of Israel day by day, each man in his day.
15 And it was after this, in the thirteenth day of the month, that Moses commanded the children of Israel to observe the Passover.
16 And the children of Israel kept the Passover in its season in the fourteenth day of the month, as the Lord had commanded Moses, so did the children of Israel.

17 And in the second month, on the first day thereof, the Lord spoke unto Moses, saying,
18 Number the heads of all the males of the children of Israel from twenty years old and upward, thou and thy brother Aaron and the twelve princes of Israel.
19 And Moses did so, and Aaron came with the twelve princes of Israel, and they numbered the children of Israel in the wilderness of Sinai.
20 And the number of the children of Israel by the houses of their fathers, from twenty years old and upward, were six hundred and three thousand, five hundred and fifty.
21 But the children of Levi were not numbered amongst their brethren the children of Israel.
22 And the number of all the males of the children of Israel from one month old and upward, was twenty-two thousand, two hundred and seventy-three.
23 And the number of the children of Levi from one month old and above, was twenty-two thousand.
24 And Moses placed the priests and the Levites each man to his service and to his burden to serve the sanctuary of the tabernacle, as the Lord had commanded Moses.
25 And on the twentieth day of the month, the cloud was taken away from the tabernacle of testimony.
26 At that time the children of Israel continued their journey from the wilderness of Sinai, and they took a journey of three days, and the cloud rested upon the wilderness of Paran; there the anger of the Lord was kindled against Israel, for they had provoked the Lord in asking him for meat, that they might eat.
27 And the Lord hearkened to their voice, and gave them meat which they ate for one month.
28 But after this the anger of the Lord was kindled against them, and he smote them with a great slaughter, and they were buried there in that place.
29 And the children of Israel called that place Kebroth Hattaavah, because there they buried the people that lusted flesh.
30 And they departed from Kebroth Hattaavah and pitched in Hazeroth, which is in the wilderness of Paran.
31 And whilst the children of Israel were in Hazeroth, the anger of the Lord was kindled against Miriam on account of Moses, and she became leprous, white as snow.
32 And she was confined without the camp for seven days, until she had been received again after her leprosy.
33 The children of Israel afterward departed from Hazeroth, and pitched in the end of the wilderness of Paran.
34 At that time, the Lord spoke to Moses to send twelve men from the children of Israel, one man to a tribe, to go and explore the land of Canaan. 35 And Moses sent the twelve men, and they came to the land of Canaan to search and examine it, and they explored the whole land from the wilderness of Sin to Rechob as thou comest to Chamoth.
36 And at the end of forty days they came to Moses and Aaron, and they brought him word as it was in their hearts, and ten of the men brought up an evil report to the children of Israel, of the land which they had explored, saying, It is better for us to return to Egypt than to go to this land, a land that consumes its inhabitants.
37 But Joshua the son of Nun, and Caleb the son of Jephuneh, who were of those that explored the land, said, The land is exceedingly good.
38 If the Lord delight in us, then he will bring us to this land and give it to us, for it is a land flowing with milk and honey.
39 But the children of Israel would not hearken to them, and they hearkened to the words of the ten men who had brought up an evil report of the land.
40 And the Lord heard the murmurings of the children of Israel and he was

angry and swore, saying,
41 Surely not one man of this wicked generation shall see the land from twenty years old and upward excepting Caleb the son of Jephuneh and Joshua the son of Nun.
42 But surely this wicked generation shall perish in this wilderness, and their children shall come to the land and they shall possess it; so the anger of the Lord was kindled against Israel, and he made them wander in the wilderness for forty years until the end of that wicked generation, because they did not follow the Lord.
43 And the people dwelt in the wilderness of Paran a long time, and they afterward proceeded to the wilderness by the way of the Red Sea.

CHAPTER LXXXIV.

1 At that time Korah the son of Jetzer the son of Kehath the son of Levi, took many men of the children of Israel, and they rose up and quarreled with Moses and Aaron and the whole congregation.
2 And the Lord was angry with them, and the earth opened its mouth, and swallowed them up, with their houses and all belonging to them, and all the men belonging to Korah.
3 And after this God made the people go round by the way of Mount Seir for a long time.
4 At that time the Lord said unto Moses, Provoke not a war against the children of Esau, for I will not give to you of any thing belonging to them, as much as the sole of the foot could tread upon, for I have given Mount Seir for an inheritance to Esau.
5 Therefore did the children of Esau fight against the children of Seir in former times, and the Lord had delivered the children of Seir into the hands of the children of Esau, and destroyed them from before them, and the children of Esau dwelt in their stead unto this day.
6 Therefore the Lord said to the children of Israel, Fight not against the children of Esau your brethren, for nothing in their land belongs to you, but you may buy food of them for money and eat it, and you may buy water of them for money and drink it.
7 And the children of Israel did according to the word of the Lord.
8 And the children of Israel went about the wilderness, going round by the way of Mount Sinai for a long time, and touched not the children of Esau, and they continued in that district for nineteen years.
9 At that time died Latinus king of the children of Chittim, in the forty-fifth year of his reign, which is the fourteenth year of the children of Israel's departure from Egypt.
10 And they buried him in his place which he had built for himself in the land of Chittim, and Abimnas reigned in his place for thirty-eight years.
11 And the children of Israel passed the boundary of the children of Esau in those days, at the end of nineteen years, and they came and passed the road of the wilderness of Moab.
12 And the Lord said to Moses, beseige not Moab, and do not fight against them, for I will give you nothing of their land.
13 And the children of Israel passed the road of the wilderness of Moab for nineteen years, and they did not fight against them.
14 And in the thirty-sixth year of the children of Israel's departing from Egypt the Lord smote the heart of Sihon, king of the Amorites, and he waged war, and went forth to fight against the children of Moab.
15 And Sihon sent messengers to Beor the son of Janeas, the son of Balaam, counsellor to the king of Egypt, and to Balaam his son, to curse Moab, in order that it might be delivered into the hand of Sihon.
16 And the messengers went and brought Beor the son of Janeas, and Balaam his son, from Pethor in Mesopotamia, so Beor and Balaam his son came to the city

of Sihon and they cursed Moab and their king in the presence of Sihon king of the Amorites.
17 So Sihon went out with his whole army, and he went to Moab and fought against them, and he subdued them, and the Lord delivered them into this hands, and Sihon slew the king of Moab.
18 And Sihon took all the cities of Moab in the battle; he also took Heshbon from them, for Heshbon was one of the cities of Moab, and Sihon placed his princes and his nobles in Heshbon, and Heshbon belonged to Sihon in those days.
19 Therefore the parable speakers Beor and Balaam his son uttered these words, saying, Come unto Heshbon, the city of Sihon will be built and established.
20 Woe unto thee Moab! thou art lost, O people of Kemosh! behold it is written upon the book of the law of God.
21 And when Sihon had conquered Moab, he placed guards in the cities which he had taken from Moab, and a considerable number of the children of Moab fell in battle into the hand of Sihon, and he made a great capture of them, sons and daughters, and he slew their king; so Sihon turned back to his own land.
22 And Sihon gave numerous presents of silver and gold to Beor and Balaam his son, and he dismissed them, and they went to Mesopotamia to their home and country.
23 At that time all the children of Israel passed from the road of the wilderness of Moab, and returned and surrounded the wilderness of Edom.
24 So the whole congregation came to the wilderness of Sin in the first month of the fortieth year from their departure from Egypt, and the children of Israel dwelt there in Kadesh, of the wilderness of Sin, and Miriam died there and she was buried there.
25 At that time Moses sent messengers to Hadad king of Edom, saying, Thus says thy brother Israel, Let me pass I pray thee through thy land, we will not pass through filed or vineyard, we will not drink the water of the well; we will walk in the king's road.
26 And Edom said to him, Thou shalt not pass through my country, and Edom went forth to meet the children of Israel with a mighty people.
27 And the children of Esau refused to let the children of Israel pass through their land, so the Israelites removed from them and fought not against them.
28 For before this the Lord had commanded the children of Israel, saying, You shall not fight against the children of Esau, therefore the Israelites removed form them and did not fight against them.
29 So the children of Israel departed from Kadesh, and all the people came to Mount Hor.
30 At that time the Lord said to Moses, Tell thy brother Aaron that he shall die there, for he shall not come to the land which I have given to the children of Israel.
31 And Aaron went up, at the command of the Lord, to Mount Hor, in the fortieth year, in the fifth month, in the first day of the month.
32 And Aaron was one hundred and twenty-three years old when he died in Mount Hor.

CHAPTER LXXXV.

1 And king Arad the Canaanite, who dwelt in the south, heard that the Israelites had come by the way of the spies, and he arranged his forces to fight against the Israelites.
2 And the children of Israel were greatly afraid of him, for he had a great and heavy army, so the children of Israel resolved to return to Egypt.
3 And the children of Israel turned back about the distance of three days' journey unto Maserath Beni Jaakon, for they were greatly afraid on account of

the king Arad.
4 And the children of Israel would not get back to their places, so they remained in Beni Jaakon for thirty days.
5 And when the children of Levi saw that the children of Israel would not turn back, they were jealous for the sake of the Lord, and they rose up and fought against the Israelites their brethren, and slew of them a great body, and forced them to turn back to their place, Mount Hor.
6 And when they returned, king Arad was still arranging his host for battle against the Israelites.
7 And Israel vowed a vow, saying, If thou wilt deliver this people into my hand, then I will utterly destroy their cities.
8 And the Lord hearkened to the voice of Israel, and he delivered the Canaanites into their hand, and he utterly destroyed them and their cities, and he called the name of the place Hormah.
9 And the children of Israel journeyed from Mount Hor and pitched in Oboth, and they journeyed from Oboth and they pitched at Ije-abarim, in the border of Moab.
10 And the children of Israel sent to Moab, saying, Let us pass now through thy land into our place, but the children of Moab would not suffer the children of Israel to pass through their land, for the children of Moab were greatly afraid lest the children of Israel should do unto them as Sihon king of the Amorites had done to them, who had taken their land and had slain many of them.
11 Therefore Moab would not suffer the Israelites to pass through his land, and the Lord commanded the children of Israel, saying, That they should not fight against Moab, so the Israelites removed from Moab.
12 And the children of Israel journeyed from the border of Moab, and they came to the other side of Arnon, the border of Moab, between Moab and the Amorites, and they pitched in the border of Sihon, king of the Amorites, in the wilderness of Kedemoth.
13 And the children of Israel sent messengers to Sihon, king of the Amorites, saying,
14 Let us pass through thy land, we will not turn into the fields or into the vineyards, we will go along by the king's highway until we shall have passed thy border, but Sihon would not suffer the Israelites to pass.
15 So Sihon collected all the people of the Amorites and went forth into the wilderness to meet the children of Israel, and he fought against Israel in Jahaz.
16 And the Lord delivered Sihon king of the Amorites into the hand of the children of Israel, and Israel smote all the people of Sihon with the edge of the sword and avenged the cause of Moab.
17 And the children of Israel took possession of the land of Sihon from Aram unto Jabuk, unto the children of Ammon, and they took all the spoil of the cities.
18 And Israel took all these cities, and Israel dwelt in all the cities of the Amorites.
19 And all the children of Israel resolved to fight against the children of Ammon, to take their land also.
20 So the Lord said to the children of Israel, Do not besiege the children of Ammon, neither stir up battle against them, for I will give nothing to you of their land, and the children of Israel hearkened to the word of the Lord, and did not fight against the children of Ammon.
21 And the children of Israel turned and went up by the way of Bashan to the land of Og, king of Bashan, and Og the king of Bashan went out to meet the Israelites in battle, and he had with him many valiant men, and a very strong force from the people of the Amorites.
22 And Og king of Bashan was a very powerful man, but Naaron his son was exceedingly powerful, even stronger than he was.

23 And Og said in his heart, Behold now the whole camp of Israel takes up a space of three parsa, now will I smite them at once without sword or spear.
24 And Og went up Mount Jahaz, and took therefrom one large stone, the length of which was three parsa, and he placed it on his head, and resolved to throw it upon the camp of the children of Israel, to smite all the Israelites with that stone.
25 And the angel of the Lord came and pierced the stone upon the head of Og, and the stone fell upon the neck of Og that Og fell to the earth on account of the weight of the stone upon his neck.
26 At that time the Lord said to the children of Israel, Be not afraid of him for I have given him and all his people and all his land into your hand, and you shall do to him as you did to Sihon.
27 And Moses went down to him with a small number of the children of Israel, and Moses smote Og with a stick at the ankles of his feet and slew him.
28 The children of Israel afterward pursued the children of Og and all his people, and they beat and destroyed them till there was no remnant left of them.
29 Moses afterward sent some of the children of Israel to spy out Jaazer, for Jaazer was a very famous city.
30 And the spies went to Jaazer and explored it, and the spies trusted in the Lord, and they fought against the men of Jaazer.
31 And these men took Jaazer and its villages, and the Lord delivered them into their hand, and they drove out the Amorites who had been there.
32 And the children of Israel took the land of the two kings of the Amorites, sixty cities which were on the other side of Jordan, from the brook of Arnon unto Mount Hermon.
33 And the children of Israel journeyed and came into the plain of Moab which is on this side of Jordan, by Jericho.
34 And the children of Moab heard all the evil which the children of Israel had done to the two kings of the AMorites, to Sihon and Og, so all the men of Moab were greatly afraid of the Israelites.
35 And the elders of Moab said, Behold the two kings of the Amorites, Sihon and Og, who were more powerful than all the kings of the earth, could not stand against the children of Israel, how then can we stand before them?
36 Surely they sent us a message before now to pass through our land on their way, and we would not suffer them, now they will turn upon us with their heavy swords and destroy us; and Moab was distressed on account of the children of Israel, and they were greatly afraid of them, and they counselled together what was to be done to the children of Israel.
37 And the elders of Moab resolved and took one of their men, Balak the son of Zippor the Moabite, and made him king over them at that time, and Balak was a very wise man.
38 And the elders of Moab rose up and sent to the children of Midian to make peace with them, for a great battle and enmity had been in those days between Moab and Midian, from the days of Hadad the son of Bedad king of Edom, who smote Midian in the field of Moab, unto these days.
39 And the children of Moab sent to the children of Midian, and they made peace with them, and the elders of Midian came to the land of Moab to make peace in behalf of the children of Midian.
40 And the elders of Moab counselled with the elders of Midian what to do in order to save their lives from Israel.
41 And all the children of Moab said tot he elders of Midian, Now therefore the children of Israel lick up all that are round about us, as the ox licks up the grass of the field, for thus did they do to the two kings of the Amorites who are stronger than we are.
42 And the elders Midian said to Moab, We have heard that at the time when Sihon king of the AMorites fought against you, when he prevailed over you and took your land, he had sent to Beor the son of Janeas and to Balaam his son

from Mesopotamia, and they came and cursed you; therefore did the hand of Sihon prevail over you, that he took your land.
43 Now therefore send you also to Balaam his son, for he still remains in his land, and give him his hire, that he may come and curse all the people of whom you are afraid; so the elders of Moab heard this thing, and it pleased them to send to Balaam the son of Beor.
44 So Balak the son of Zippor king of Moab sent messengers to Balaam, saying,
45 Behold there is a people come out from Egypt, behold they cover the face of the earth, and they abide over against me.
46 Now therefore come and curse this people for me, for they are too mighty for me, peradventure I shall prevail to fight against them, and drive them out, for I heard that he whom thou blessest is blessed, and whom thou cursest is cursed.
47 So the messengers of Balak went to Balaam and brought Balaam to curse the people to fight against Moab.
48 And Balaam came to Balak to curse Israel, and the Lord said to Balaam, Curse not this people for it is blessed.
49 And Balak urged Balaam day by day to curse Israel, but Balaam hearkened not to Balak on account of the word of the Lord which he had spoken to Balaam.
50 And when Balak saw that Balaam would not accede to his wish, he rose up and went home, and Balaam also returned to his land and he went from there to Midian.
51 And the children of Israel journeyed from the plain of Moab, and pitched by Jordan from Beth-jesimoth even unto Abel-shittim, at the end of the plains of Moab.
52 And when the children of Israel abode in the plain of Shittim, they began to commit whoredom with the daughters of Moab.
53 And the children of Israel approached Moab, and the children of Moab pitched their tents opposite to the camp of the children of Israel.
54 And the children of Moab were afraid of the children of Israel, and the children of Moab took all their daughters and their wives of beautiful aspect and comely appearance, and dressed them in gold and silver and costly garments.
55 And the children of Moab seated those women at the door of their tents, in order that the children of Israel might see them and turn to them, and not fight against Moab.
56 And all the children of Moab did this thing to the children of Israel, and every man placed his wife and daughter at the door of his tent, and all the children of Israel saw the act of the children of Moab, and the children of Israel turned to the daughters of Moab and coveted them, and they went to them.
57 And it came to pass that when a Hebrew came to the door of the tent of Moab, and saw a daughter of Moab and desired her in his heart, and spoke with her at the door of the tent that which he desired, whilst they were speaking together the men of the tent would come out and speak to the Hebrew like unto these words:
58 Surely you know that we are brethern, we are all the descendents of Lot and the descendents of Abraham his brother, wherefore then will you not remain with us, and wherefore will you not eat our bread and our sacrifice?
59 And when the children of Moab had thus overwhelmed him with their speeches, and enticed him by their flattering words, they seated him in the tent and cooked and sacrificed for him, and he ate of their sacrifice and of their bread.
60 They then gave him wine and he drank and became intoxicated, and they placed before him a beautiful damsel, and he did with her as he liked, for he knew not what he was doing, as he had drunk plentifully of wine.
61 Thus did the children of Moab to Israel in that place, in the plain of Shittim, and the anger of the Lord was kindled against Israel on account of

this matter, and he sent a pestilence amongst them, and there died of the Israelites twenty-four thousand men.
62 Now there was a man of the children of Simeon whose name was Zimri, the son of Salu, who connected himself with the Midianite Cosbi, the daughter of Zur, king of Midian, in the sight of all the children of Israel.
63 And Phineas the son of Elazer, the son of Aaron the priest, saw this wicked thing which Zimri had done, and he took a spear and rose up and went after them, and pierced them both and slew them, and the pestilence ceased from the children of Israel.

CHAPTER LXXXVI.

1 At that time after the pestilence, the Lord said to Moses, and to Elazer the son of Aaron the priest, saying,
2 Number the heads of the whole community of the children of Israel, from twenty years old and upward, all that went forth in the army.
3 And Moses and Elazer numbered the children of Israel after their families, and the number of all Israel was seven hundred thousand, seven hundred and thirty.
4 And the number of the children of Levi, from one month old and upward, was twenty-three thousand, and amongst these there was not a man of those numbered by Moses and Aaron in the wilderness of Sinai.
5 For the Lord had told them that they would die in the wilderness, so they all died, and not one had been left of them excepting Caleb the son of Jephuneh, and Joshua the son of Nun.
6 And it was after this that the Lord said to Moses, Say unto the children of Israel to avenge upon Midian the cause of their brethren the children of Israel.
7 And Moses did so, and the children of Israel chose from amongst them twelve thousand men, being one thousand to a tribe, and they went to Midian.
8 And the children of Israel warred against Midian, and they slew every male, also the five princes of Midian, and Balaam the son of Beor did they slay with the sword.
9 And the children of Israel took the wives of Midian captive, with their little ones and their cattle, and all belonging to them.
10 And they took all the spoil and all the prey, and they brought it to Moses and to Elazer to the plains of Moab.
11 And Moses and Elazer and all the princes of the congregation went forth to meet them with joy.
12 And they divided all the spoil of Midian, and the children of Israel had been revenged upon Midian for the cause of their brethren the children of Israel.

CHAPTER LXXXVII.

1 At that time the Lord said to Moses, Behold thy days are approaching to an end, take now Joshua the son of Nun thy servant and place him in the tabernacle, and I will command him, and Moses did so.
2 And the Lord appeared in the tabernacle in a pillar of cloud, and the pillar of cloud stood at the entrance of the tabernacle.
3 And the Lord commanded Joshua the son of Nun and said unto him, Be strong and courageous, for thou shalt bring the children of Israel to the land which I swore to give them, and I will be with thee.
4 And Moses said to Joshua, Be strong and courageous, for thou wilt make the children of Israel inherit the land, and the Lord will be with thee, he will not leave thee nor forsake thee, be not afraid nor disheartened.
5 And Moses called to all the children of Israel and said to them, You have seen all the good which the Lord your God has done for you in the wilderness.

6 Now therefore observe all the words of this law, and walk in the way of the Lord your God, turn not from the way which the Lord has commanded you, either to the right or to the left.
7 And Moses taught the children of Israel statues and judgments and laws to do in the land as the Lord had commanded him.
8 And he taught them the way of the Lord and his laws; behold they are written upon the book of the law of God which he gave to the children of Israel by the hand of Moses.
9 And Moses finished commanding the children of Israel, and the Lord said to him, saying, Go up to the Mount Abarim and die there, and be gathered unto thy people as Aaron thy brother was gathered.
10 And Moses went up as the Lord had commanded him, and he died there in the land of Moab by the order of the Lord, in the fortieth year from the Israelites going forth from the land of Egypt.
11 And the children of Israel wept for Moses in the plains of Moab for thirty days, and the days of weeping and mourning for Moses were completed.

CHAPTER LXXXVIII.

1 And it was after the death of Moses that the Lord said to Joshua the son of Nun, saying,
2 Rise up and pass the Jordan to the land which I have given to the children of Israel, and thou shalt make the children of Israel inherit the land.
3 Every place upon which the sole of your feet shall tread shall belong to you, from the wilderness of Lebanon unto the great river the river of Perath shall be your boundary.
4 No man shall stand up against thee all the days of thy life; as I was with Moses, so will I be with thee, only be strong and of good courage to observe all the law which Moses commanded thee, turn not from the way either to the right or to the left, in order that thou mayst prosper in all that thou doest.
5 And Joshua commanded the officers of Israel, saying, Pass through the camp and command the people, saying, Prepare for yourselves provisions, for in three days more you will pass the Jordan to possess the land.
6 And the officers of the children of Israel did so, and they commanded the people and they did all that Joshua had commanded.
7 And Joshua sent two men to spy out the land of Jericho, and the men went and spied out Jericho.
8 And at the end of seven days they came to Joshua in the camp and said to him, The Lord has delivered the whole land into our hand, and the inhabitants thereof are melted with fear because of us.
9 And it came to pass after that, that Joshua rose up in the morning and all Israel with him, and they journeyed from Shittim, and Joshua and all Israel with him passed the Jordan; and Joshua was eighty-two years old when he passed the Jordan with Israel.
10 And the people went up from Jordan on the tenth day of the first month, and they encamped in Gilgal at the eastern corner of Jericho.
11 And the children of Israel kept the Passover in Gilgal, in the plains of Jericho, on the fourteenth day of the month, as it is written in the law of Moses.
12 And the manna ceased at that time on the morrow of the Passover, and there was no more manna for the children of Israel, and they ate of the produce of the land of Canaan.
13 And Jericho was entirely closed against the children of Israel, no one came out or went in.
14 And it was in the second month, on the first day of the month, that the Lord said to Joshua, Rise up, behold I have given Jericho into thy hand with all the people thereof; and all your fighting men shall go round the city, once each day, thus shall you do for six days.

15 And the priests shall blow upon trumpets, and when you shall hear the sound of the trumpet, all the people shall give a great shouting, that the walls of the city shall fall down; all the people shall go up every man against his opponent.
16 And Joshua did so according to all that the Lord had commanded him.
17 And on the seventh day they went round the city seven times, and the priests blew upon trumpets.
18 And at the seventh round, Joshua said to the people, Shout, for the Lord has delivered the whole city into our hands.
19 Only the city and all that it contains shall be accursed to the Lord, and keep yourselves from the accursed thing, lest you make the camp of Israel accursed and trouble it.
20 But all the silver and gold and brass and iron shall be consecrated to the Lord, they shall come into the treasury of the Lord. 21 And the people blew upon trumpets and made a great shouting, and the walls of Jericho fell down, and al the people went up, every man straight before him, and they took the city and utterly destroyed all that was in it, both man and woman, young and old, ox and sheep and ass, with the edge of the sword.
22 And they burned the whole city with fire; only the vessels of silver and gold, and brass and iron, they put into the treasury of the Lord.
23 And Joshua swore at that time, saying, Cursed be the man who builds Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof.
24 And Achan the son of Carmi, the son of Zabdi, the son of Zerah, son of Judah, dealt treacherously in the accursed thing, and he took of the accursed thing and hid it in the tent, and the anger of the Lord was kindled against Israel.
25 And it was after this when the children of Israel had returned from burning Jericho, Joshua sent men to spy out also Ai, and to fight against it.
26 And the men went up and spied out Ai, and they returned and said, Let not all the people go up with thee to Ai, only let about three thousand men go up and smite the city, for the men thereof are but few.
27 And Joshua did so, and there went up with him of the children of Israel about three thousand men, and they fought against the men of Ai.
28 And the battle was severe against Israel, and the men of Ai smote thirty-six men of Israel, and the children of Israel fled from before the men of Ai.
29 And when Joshua saw this thing, he tore his garments and fell upon his face to the ground before the Lord, he, with the elders of Israel, and they put dust upon their heads.
30 And Joshua said, Why O Lord didst thou bring this people over the Jordan? what shall I say after the Israelites have turned their backs against their enemies?
31 Now therefore all the Canaanites, inhabitants of teh land, will hear this thing, and surround us and cut off our name.
32 And the Lord said to Joshua, Why dost thou fall upon thy face? rise, get thee off, for the Israelites have sinned, and taken of the accursed thing; I will no more be with them unless they destroy the accursed thing from amongst them.
33 And Joshua rose up and assembled the people, and brought the Urim by the order of the Lord, and the tribe of Judah was taken, and Achan the son of Carmi was taken.
34 And Joshua said to Achan, Tell me my son, what hast thou done, and Achan said, I saw amongst the spoil a goodly garment of Shinar and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; I coveted them and took them, and behold they are all hid in the earth in the midst of the tent.
35 And Josua sent men who went and took them from the tent of Achan, and they

brought them to Joshua.
36 And Joshua took Achan and these utensils, and his sons and daughters and all belonging to him, and they brought them into the valley of Achor.
37 And Joshua burned them there with fire, and all the Israelites stoned Achan with stones, and they raised over him a heap of stones; therefore did he call that place the valley of Achor, so the Lord's anger was appeased, and Joshua afterward came to the city and fought against it.
38 And the Lord said to Joshua, Fear not, neither be thou dismayed, behold I have given into thy hand Ai, her king and her people, and thou shalt do unto them as thou dist to Jericho and her king, only the spoil thereof and the cattle thereof shall you take for a prey for yourselves; lay an ambush for the city behind it.
39 So Joshua did acording to the word of the Lord, and he chose from amongst the sons of war thirty thousand valiant men, and he sent them, and they lay in ambush for the city.
40 And he commanded them, saying, When you shall see us we will flee before them with cunning, and they will pursue us, you shall then rise out of the ambush and take the city, and they did so.
41 And Joshua fought, and the men of the city went out toward Israel, not knowing that they were lying in ambush for them behind the city.
42 And Joshua and all the Israelites feigned themselves wearied out before them, and they fled by the way of the wilderness with cunning.
43 And the men of Ai gathered all the people who were in the city to pursue the Israelites, and they went out and were drawn away from the city, not one remained, and they left the city open and pursued the Israelites.
44 And those who were lying in ambush rose up out of their places, and hastened to come to the city and took it and set it on fire, and the men of Ai turned back, and behold the smoke of the city ascended to the skies, and they had no means of retreating either one way or the other.
45 And all the men of Ai were in the midst of Israel, some on this side oand some on that side, and they smote them so that not one of them remained.
46 And the children of Israel took Melosh king ao Ai alive, and they brought him to Joshua, and Joshua hanged him on a tree and he died.
47 And the children of Israel returned to the city after having burned it, and they smote all those that were in it with the edge of the sword.
48 And the number of those that had fallen of the men of Ai, both man and woman, was twelve thousand; only the cattle and the spoil of the city they took to themselves, according to the word of the Lord to Joshua.
49 And all the kings on this side Jordan, all the kings of Canaan, heard of the evil which the children of Israel had done to Jericho and to Ai, and they gathered themselves together to fight against Israel.
50 Only the inhabitants of Gibeon were greatly afraid of fighting against the Israelites lest they should perish, so they acted cunningly, and they came to Joshua and to all Israel, and said unto them, We have come from a distand land, now therefore make a covenant with us.
51 And the inhabitants of Gibeon over-reached the children of Israel, and the children of Israel made a covenant with them, and they made peace with them, and the princes of the congregation swore unto them, but afterward the children of Israel knew that they were neighbors to them and were dwelling amongst them.
52 But the children of Israel slew them not; for they had sworn to them by the Lord, and they became hewers of wood and drawers of water.
53 And Joshua said to them, Why did you deceive me, to do this thing to us? and they answered him, saying, Because it was told to thy servants all that you had done to all the kings of the Amorites, and we were greatly afraid of our lives, and we did this thing.
54 And Joshua appointed them on that day to hew wood and to draw water, and he divided them for slaves to all the tribes of Israel.

55 And when Adonizedek king of Jerusalem heard all that the children of Israel had done to Jericho and to Ai, he sent to Hoham king of Hebron and to Piram King of Jarmuth, and to Japhia king of Lachish and to Deber king of Eglon, saying,
56 Come up to me and help me, that we may smite the children of Israel and the inhabitants of Gibeon who have made peace with the children of Israel.
57 And they gathered themselves together and the five kings of the Amorites wient up with all their camps, a mighty people numerous as the sand of the sea shore.
58 And they gathered themselves together and the five kings of the Amorites went up with all their camps, a mighty people numerous as the sand of the sea shore.
58 And all these kings came and encamped before Gibeon, and they began to fight against the inhabitants of Gibeon, and all the men of Gibeon sent to Joshua, saying, Come up puickly to us and help us, for all the kings of the Amorites have gathered together to fight against us.
59 And Joshua and all the fighting people went up from Gilgal, and joshua came suddenly to them, and smote these five kings with a great slaughter.
60 And the Lord confounded them before the children of Israel, who smote them with a terrible slaughter in Gibeon, and pursued them along the way that goes up to Beth Horon unto Makkedah, and they fled from before the children of Israel.
61 And whilst they were fleeing, the Lord sent upon them hailstones from heaven, and more of them died by the hailstones, than by the slaghter of the children of Israel.
62 And the children of Israel pursued them, and they still smote them in the road, going on and smiting them.
63 And when they were smiting, the day was declining toward evening, and Joshua said in the sight of all the people, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, until the nation shall have revenged itself upon its enemies.
64 And the Lord hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty moments,(1) and the moon also stood still and hastened not to go down a whole day.
65 And there was no day like that, before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel.

CHAPTER LXXXIX

1 Then spoke Joshua this song, on the day that the Lord had given the Amorites into the hand of Joshua and the children of Israel, and he said in the sight of all Israel,
2 Thou hast done mighty things, O Lord, thou hast performed great deeds; who is like unto thee? my lips shall sing to thy name.
3 My goodness and my fortress, my high tower, I will sing a new song unto thee, with thanksgiving will I sing to thee, thou art the strength of my salvation.
4 All the kings of the earth shall praise thee, the princes fo the world shall sing to thee, the children of Israel shall rejoice in they salvation, they shall sing and praise thy power.
5 To thee, O lord, did we confide; we said thou art our God, for thou wast our shelter and strong tower against our enemies.
6 To thee we cried and were not ashamed, in thee we trusted and were delivered; when we cried unto thee, thou didst hear our voice, thou dist deliver our souls from the sword, thou dist show unto us thy grace, thou dist give unto us thy salvation, thou dist rejoice our hearts with thy strength.
7 Thou dist go forth for our salvation, with thine arm thou dist redeem thy people; thou dist answer us from the heavens of they holiness, thou dist save

us from ten thousands of people.
8 The sun and moon stood still in heaven, and thou dist stand in thy wrath against our oppressors and dist command thy judgments over them.
9 All the princes of the earth stood up, the kings of the nations hath gathered themselves together, they were not moved at thy presence, they desired thy battles.
10 Thou didst rise against them in thine anger, and dist bring down they wrath upon them; thou dist destroy them in thine anger, and cut them oft in thine heart.
11 Nations have been consumed with thy fury, kingdoms have declined because of thy wrath, thou dist wound kings in the day of thine anger.
12 Thou dist pour out thy fury upon them, thy wrathful anger took hold of them; thou dist turn theri iniquity upon them, and dist cut them off in their wickedness.
13 They did spread a trap, they fell therein, in the net they hid, their foot was caught.
14 Thine hand was ready for all thine enemies who said, Through their sword they possessed the land, through their arm they dwelt in the city; thou dist fill their faces with shame, thou dist bring their horns down to the ground, thou dist terrify them in thy warth, and dist destroy them in thine anger.
15 The earth trembled and shook at the sound of they storm over them, thou dist not withhold their souls from death, and dist bring down their lives to the grave.
16 Thou dist pursue them in they storm, thou didst consume them in thy whirlwind, thou dist turn their rain into hail, they fell in deep pits so that they could not rise.
17 Their carcasses were like rubbish cast out in the middle of the streets.
18 They were consumed and destroyed in thine anger, thou dist save thy people with thy might.
19 Therefore our hearts rejoice in thee, our souls exult in thy salvation.
20 Our tongues shall relate thy might, we will sing and praise thy wondrous works.
21 For thou didst save us from our enemies, thou didst deliver us from those who rose up against us, thou didst destroy them from before us and depress them beneath our feet.
22 Thus shall all thine enemies perish O Lord, and the wicked shall be like chaff driven by the wind, and thy beloved shall be like trees planted by the waters.
23 So Joshua and all Israel with him returned to the camp in Gilgal, after having smitten all the kings, so that not a remnant was left of them.
24 And the five kings fled alone on foot from battle, and hid themselves in a cave, and Joshua sought for them in the field of battle, and did not find them.
25 And it was afterward told to Joshua, saying, The kings are found and behold they are hidden in a cave.
26 And Joshua said, Appoint men to be at the mouth of the cave, to guard them, lest they take themselves away; and the children of Israel did so.
27 And Joshua called to all Israel and said to the officers of battle, Place your feet upon the necks of these kings, and Joshua said, So shall the Lord do to all your enemies.
28 And Joshua commanded afterward that they should slay the kings and cast them into the cave, and to put great stones at the mouth of the cave.
29 And Joshua went afterward with all the people that were with him on that day to Makkedah, and he smote in with the edge of the sword.
30 And he utterly destroyed the souls and all belonging to the city, and he did to the king and people thereof as he had done to Jericho.
31 And he passed from there to Libnah and he fought against it, and the Lord delivered it into his hand, and Joshua smote it with the edge of the sword,

and all the souls thereof, and he did to it and to the king thereof as he had done to Jericho.
32 And form there he passed on to Lachish to fight against it, and Horam king of Gaza went up to assist the men of Lachish, and Joshua smote him and his people until there was none left to him.
33 And Joshua took Lachish and all the people thereof, and he did to it as he had done to Libnah. 34 And Joshua passed form there to Eglon, and he took that also, and he smote it and all the people thereof with the edge of the sword.
35 And form there he passed to Hebron and fought against it and took it and utterly destroyed it, and he retruned from there with all Israel to Debir and fought against it and smote it with the edge of the sword.
36 And he destroyed every soul in it, he left none remaining, and he did to it and the king thereof as he had done to Jericho.
37 And joshua smote all the kings of the Amorites from Kadesh-barnea to Azah, and he took their country at once, for the Lord had fought for Israel.
38 And Joshua with all Israel came to the camp to Gilgal.
39 When at that time Jabin king of Chazor heard all that Joshua had done to the kings of the Amorites, Jabin sent to Jobat king of Achshaph, and to all the kings of the Amorites, saying,
40 Come quickly to us and help us, that we may smite the children of Israel, before they come upon us and do unto us as they have done to the other kings of the Amorites.
41 And all these kings hearkened to the words of Jabin, king of Chazor, and they went forth with all their camps, seventeen kings, and their people were as numerous as the sand on the sea shour, together with horses and chariots innumerable, and they came and pitched together at the waters of Merom, and they were met together to fight against Israel.
42 And the Lord said to Joshua, Fear them not, for to-morrow about this time I will deliver them up all slain before you, thou shalt hough their horses and burn their chariots with fire.
43 And Joshua withall the men of war came suddenly upon them and smote them, and they fell into their hands, for the Lord had delivered them into the hands of the children of Israel.
44 So the children of Israel pursued all these kings with their camps, and smote them until there was none left of them, and Joshua did to them as the Lord had spoken to him.
45 And Joshua returned at that time to Chazor and smote it with the sword and destroyed every soul in it and burned it with fire, and form Chazor, Joshua passed to Shimron and smote it and utterly destroyed it.
46 From there he passed to Achshaph and he did to it as he had done to Shimron.
47 From there he passed to Adulam and he smote all the people in it, and he did to Adulam as he had done to Achshaph and to Shimron.
48 And he passed form them to all the cities of the kings which he had smitten, and he smote all the people that were left of them and he utterly destroyed them.
49 Only their booty and cattle the Israelites took to themselves as prey, but every human being they smote, they suffered not a soul to live.
50 As the Lord had commanded Moses so did Joshua and all Israel, they failed not in anything.
51 So Joshua and all the children of Israel smote the whole land of Canaan as the Lord had commanded them, and smote all their kings, being thirty and one kings, and the children of Israel took their whole country. 52 Besides the kingdoms of Sihon and Og which are on the other side Jordan, of which Moses had smitten many cities, and Moses gave them to the Reubenites and the Gadites and to half the tribe of Manasseh.
53 And Joshua smote all the kings that were on this side Jordan to the west,

and gave them for an inheritance to thenine tribes and to the half tribe of Israel.
54 For five years did Joshua carry on the war with these kings, and he gave their cities to the Israelites, and the land became tranquil from battle throughout the cities of the Amorites and the Canaanites.

CHAPTER XC.

1 At that time in the fifth year after the children of Israel had passed over Jordan, after the children of Israel had rested from their war with the Canaanites, at that time great and severe battles arose between Edom and the children fo Chittim, and the children of Chittim fought agains Edom.
2 And Abianus king of Chittim went forth in that year, that is in the thirty-first year of the reign, and a great force with him of the mighty men of the children fo Chittim, and he went to Seir to fight against the children of Esau.
3 And Hadad the king of Edom heard of his report, and he went forth to meet him with a heavy people and strong force, and engaged in battle with him in the field of Edom.
4 And the hand of Chittim prevailed over the children of Esau, and the children of Chittim slew of the children of Esau, two and twenty thousand men, and all that children of Esau fled from before them.
5 And the children of Chittim pursued them and they reached Hadad king of Edom, who was running before them and they caught him alive, and brought him to Abianus king of Chittim.
6 And Abianus ordered him to be slain, and Hadad king of Edom died in the forty-eighth year of his reign.
7 And the children of Chittim continued their pursuit of Edom, and they smote them with a great slaughter and Edom became subject to the children of Chittim.
8 And the children of Chittim ruled over Edom, and Edom became under the hand of the children of Chittim and became one kingdom from that day.
9 And from that time they could no more lift up their heads, and their kingdom became one with the children of Chittim.
10 And Abianus placed officers in Edom and all the children of Edom became subject and tributary to Abianus, and Abianus turned back to his own land, Chittim.
11 And when he returned he renewed his government and built for himself a spacious and fortified palace for a royal residence, and reigned securely over the children of Chittim and over Edom.
12 In those days, after the children of Israel had driven away all the Canaanites and the Amorites, Joshua was old and advanced in years.
13 And the Lord said to Joshua, Thou art old, advanced in life, and a great part of the land remains to be possessed. 14 Now therefore divide this land for an inheritance to the nine tribes and to the half tribe of Manasseh, and Joshua rose up and did as the Lord had spoken to him.
15 And he divided the whole land to the tribes of Israel as an inheritance, according to their divisions.
16 But to the tribe of Levi he gave no inheritance, the offerings of the Lord are their inheritance as the Lord had spoken of them by the hand of Moses.
17 And Joshua gave Mount Hebron to Caleb the son of Jephuneh, one portion above his brethren, as the Lord had spoken through Moses.
18 Therefore Hebron became an inheritance to Caleb and his children unto this day.
19 And Joshua divided the whole land by lots to all Israel for an inheritance, as the Lord had commanded him.
20 And the children of Israel gave cities to the Levites from their own inheritance, and suburbs for their cattle, and property, as the Lord had

commanded Moses so did the children of Israel, and they divided the land by lot whether great of small.
21 And they went to inherit the land according to their boundaries, and the children of Israel gave to Joshua the son of Nun an inheritance amongst them.
22 By the word of the Lord did they give to him the city which he required, Timnath-serach in Mount Ephraim, and he built the city and dwelt therein.
23 These are the inheritances which Elazer the priest of Joshua the son of Nun and the heads of the fathers of the tribes portioned out to the children of Israel by lot in Shiloh, before the Lord, at the door of the tabernacle, and they left off dividing the land.
24 And the Lord gave the land to the Israelites, and they possessed it as the Lord had spoken to them, and as the Lord had sworn to their ancestors.
25 And the Lord gave to the Israelites rest from all their enemies around them, and no man stood up against them, and the Lord delivered all their enemies into their hands, and not one thing failed of all the god which the Lord had spoken to the children of Israel, yea the Lord performed everything.
26 And Joshua called to all the children of Israel and he blessed them, and commanded them to serve the Lord, and he afterward sent them away, and they went each man to his city, and each man to his inheritance.
27 And the children of Israel served the Lord all the days of Joshua, and the Lord gave them rest from all around them, and they dwelt securely in their cities.
28 And it came to pass in those days, that Abianus king of Chittim died, in the thirty-eiththe year of his reign, that is the seventh year of his reign over Edom, and they buried him in his place which he had built for himself, and Latinus reigned in his stead fifty years.
29 And during his reign he brought forth an army, and he went and fought against the inhabitants of Britannia and Kernania, the children of Elisha son of Javan, and he prevailed over them and made them tributary.
30 He then heard that Edom had revolted form under the hand of Chittim, and Latinus went to them and smote them and subdued them, and placed them under the hand of the children of Chittim, and Edom became one kingdom with the children of Chittim all the days.
31 And for many years there was no king in Edom, and their government was with the children of Chittim and their king.
32 And it was in the twenty-sixtysixth year after the children of Israel had departed from Egypt, that Joshua was old, advanced in years, being one hundred and eight years old in those days.
33 And Joshua called to all Israel, to their elders, their judges and officers, after the Lord had given to all the Israelites rest form all their enemies round about, and Joshua said to the elders of Israel, and to their judges, Behold I am old, advanced in years, and you have seen what the Lord has done to all the nations whom he has driven away from before you, for it is the Lord who has fought for you.
34 Now therefore strengthen youselves to keep and to do all the words of the law of Moses, not to deviate from it to the right or to the left, and not to come amongst those nations who are left in the land; neither shall you make mention of the name of their gods, but you shall cleave to the Lords your God, as you have done to this day.
35 And Joshua greatly exhorted the children of Israel to serve the Lord all their days.
36 And all the Israelites said, We will serve the Lord our God all our days, we and our children, and our children's children, and our seed for ever.
37 And Joshua made a covenant with the people on that day, and he sent away the children of Israel, and they went each man to his inheritance and to his city.
38 And it was in those days, when the children of Israel were dwelling securely in their cities, that they buried the coffins of the tribes of their

ancestors, which they had brought up form Egypt, each man in the inheritance of his children, the twelve sons of Jacob did the children of Israel bury, each man in the possession of his children.
39 And these are the names of the cities wherein they buried the twelve sons of Jacob, whom the children of Israel had brought up from Egypt.
40 And they buried Reuben and Gad on this side Jordan, in Romia, which Moses had given to their children.
41 And Simeon and Levi they buried in the city Mauda, which he had given to the children of Simeon, and the suburb of the city was for the children of Levi.
42 And Judah they buried in the city of Benjamin opposite Bethlehem.
43 And the bones of Issachar and Zebulun they buried in Zidon, in the portion which fell to their children.
44 And Dan was buried in the city of his children in Eshtael, and Naphtali and Asher they buried in Kadeshnaphtali, each man in his place which he had given to his children.
45 And the bones of Joseph they buried in Shechem, in the part of the field which Jacob had purchased form Hamor, and which became to Joseph for an inheritance.
46 And they buried Benjamin in Jerusalem opposite the Jebusite, which was given to the children of Benjamin; the children of Israel buried their fathers each man in the city of his children.
47 And at the end of two years, Joshua the son of Nun died, one hundred and ten years old, and the time which Joshua judged Israel was twenty-eight years, and Israel served the Lord all they days of his life.
48 And the other affairs of Joshua and his battles and his reproofs with which he reproved Israel, and all which he had commanded them, and the names of the cities which the children of Israel possessed in his days, behold they are written in the book of the words of Joshua to the children of Israel, and in the book of the wars of the Lord, which Moses and Joshua and the children of Israel had written.
49 And the children of Israel buried Joshua in the border of his inheritance, in Timnath-search, with was given to him in Mount Ephraim.
50 And Elazer the son of Aaron died in those days, and they buried him in a hill belonging to Phineas his son, which was given him in Mount Ephraim.

CHAPTER XCI.

1 At that time, after the death of Joshua, the children of the Canaanites were still in the land, and the Israelites resolved to drive them out.
2 And the children of Israel asked of the Lord, saying, Who shall first go up for us to the Canaanites to fight agains them? and the Lord said, Judah shall go up.
3 And the children of Judah said to Simeon, Go up with us into our lot, and we will fight against the Canaanites and we likewise will go up with you, in your lot, so that children of Simeon went with the children of Judah.
4 And the children of Judah went up and fought agains the Canaanites into the hands of the children of Judah, and they smote them in Bezek, ten thousand men.
5 And they fough with Adonibezek in Bezek, and he fled from before them, and they pursued him and caught him, and they took hold of him and cut off his thumbs and great toes.
6 And Adoni-bezek said, Three score and ten kings having their thumbs and great toes cut off, gathered their meat under my table, as I have done, so God has requited me, and they brought him to Jerusalem and he died there.
7 And the children of Simeon went with the children of Judah, and they smote the Canaanites with the edge of the sword.
8 And the Lord was with the children of Judah, and they possessed the

mountain, and the children of Joseph went up to Bethel, the same is Luz, and the Lord was with them.
9 And the children of Joseph spied out Bethel, and the watchmen saw a man going forth from the city, and they caught him and said unto him, Show us now the entrance of the city and we will show kindness to thee.
10 And that man showed them the entrance of the city, and the children of Joseph came and smote the city with the ecge of the sword.
11 And the man with his family they sent away, and he went to the Hittites and he built a city, and he called the name thereof Luz, so all the Israelites dwelt in their cities, and the children of Israel dwelt in their cities, and the children of Israel served the Lord all the days of Joshua, and all the days of the elders, who had lengthened their days after Joshua, and saw the great work of the Lord, which he had preformed for Israel.
12 And the elders judged Israel after the death of Joshua for seventeen years.
13 And all the elders also fought the battles of Israel agains the Canaanites and the Lord drove the Canaanites from before the children of Israel, in order to place the Israelites in their land.
14 And he accomplished all the words which he had spoken to Abraham, Isaac, and Jacob, and the oath which he had sworn, to give to them and to their children, the land of the Canaanites.
15 And the Lord gave to the children of Israel the whole land of Canaan, as he had sworn to their ancestors, and the Lord gave them rest from those around them, and the children of Israel dwelt securely in their cities.
16 Blessed be the Lord for ever, amen, and amen.
17 Strengthen yourselves, and let the hearts of all you that trust in the Lord be of good courage.

THE END

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(1) Literally, times; what proportion of time, I cannot understand by this term, never used in scripture to express any division of time, so I have translated it "moments."
FILE NAME:JD1.EXT

Orson Pratt, JD 1:331

The first ordinance instituted for the cleansing of the earth, was that of immersion in water; it was buried in the liquid element, and all things sinful upon the face of it were washed away. ... The second ordinance instituted for the sanctification of the earth, is that of fire and the Holy Ghost.

Orson Pratt, JD 1:332

The law of meekness includes all the laws of the Gospel, with its ordinances and blessings, Priesthood and powers, through obedience to which mankind become justified, sanctified, purified, and glorified. Such are the meek of the earth, and none others.

Orson Hyde, JD 4:258, Salt Lake City

Gospel Mysteries

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory.

Orson Hyde, JD 4:259, Salt Lake City

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

Orson Hyde, JD 4:260, Salt Lake City

If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, "Our Father who art in heaven?"

Orson Hyde, JD 4:260, Salt Lake City

...It may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ, but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.

John Taylor, JD 24:233, Bear Lake

God has organized His Church after the pattern that exists in the heavens, and has given us laws for the government thereof, and placed at the head of it the holy Priesthood, which is after the order of Melchizedek, which is after the order of the Son of God, and which is after the power of an endless life, and then He has also introduced the Aaronic Priesthood as an appendage to the other.

John Taylor, JD 24:234, Bear Lake

I hear sometimes of parties, and of cliques, and of rings in our midst. What! what, a party in the Church and kingdom of God? What! rings associated with the principles of eternal truth -- associated with the celestial law that emanates from our Heavenly Father? The devil got up a ring and was cast out of heaven for getting it up, as also a third part of the spirits who associated themselves with him. They were cast out because they devised principles that were in opposition to the word and will and law of God, and every man who follows in their footsteps, unless he speedily repent, will be placed in the same position -- will also be cast out.

Gospel Mysteries

Joseph Smith, JD 6:237, 2 Jun 1839, Commerce, Illinois

The keys have to be brought from heaven, whenever the Gospel is sent. When they are revealed from heaven it is by Adam's authority. Daniel 7 speaks of the Ancient of Days. He means the oldest man -- our Father Adam (Michael). ... He (Adam) is the Father of the human family, and presides over the spirits of all men...

Joseph Smith, JD 6:239, 2 Jun 1839, Commerce, Illinois

There will be here and there a Stake for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes; for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends, where you may be blessed. ... The time is soon coming when no man will have any peace but in Zion and her Stakes.

Brigham Young, JD 1:32, 4 Mar 1852, Salt Lake City, Territorial House

Let every heart be firm, and every one say, I will never contend any more with a man for property, I will not be cruel to my fellow-creature, but I will do all the good I can, and as little evil as possible. Now, where would be the wrong of taking this course? This is the way to approximate toward a celestial state.

Brigham Young, JD 1:202, 6 Apr 1852, Salt Lake City, Tabernacle

What hinders this people from being as holy as the Church of Enoch? I can tell you the reason in a few words. It is because you will not cultivate the disposition to be so -- this comprehends the whole. If my heart is not fully given up to this work, I will give my time, my talents, my hands, and my possessions to it, until my heart consents to be subject; I will make my hands labor in the cause of God until my heart bows in submission to it.

Brigham Young, JD 1:203, 6 Apr 1852, Salt Lake City, Tabernacle

Let every man and every woman do this [tie themselves to the kingdom of God], and then be willing to make every sacrifice the Lord may require; and when they have bound up their affections, time, and talents, with all they have, to the interest of the kingdom, then they have gained the victory, and their work is complete, so far as they understand. If this people would take that course, what hinders their being in the millennium? ... The Millennium consists in this -- every heart in the Church and Kingdom of God being united in one; the Kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall drink, and wear clothing. Let the people be holy, and the earth under their feet will be holy.

Brigham Young, JD 1:203, 6 Apr 1852, Salt Lake City, Tabernacle

If the people will not serve the devil another moment whilst they live, if this congregation is possessed of that spirit and resolution here in this house is the Millennium. ... Let the whole people of the United States be possessed of that spirit and here is the Millennium, and so will it spread

over all the world.

Brigham Young, JD 6:319-320, 7 Apr 1852, Salt Lake City, Tabernacle, Conference

A person was mentioned today who did not believe that Brigham Young was a Prophet, Seer, and Revelator. I wish to ask every member of this whole community, if they ever heard him profess to be a Prophet, Seer, and Revelator, as Joseph Smith was? He professed to be an Apostle of Jesus Christ, called and sent of God to save Israel. If you know what the calling of an Apostle is, and if there were ten thousand of them on the earth at the same time, you must know that [p.320] the words of an Apostle who magnifies his calling are the words of the Almighty to the people all the time. He never need be called in question whether he revealed the mind of the Lord or not. ... When a man is an Apostle, and stands at the head of the kingdom of God on the earth, and magnifies his calling, he has the keys of all the power that ever was bestowed upon mortal man for the building up of the kingdom of God on the earth.

Brigham Young, JD 6:322, 7 Apr 1852, Salt Lake City, Tabernacle, Conference

The Lord must and will have a company of the Saints who will follow him to the cross, if it be necessary; and these he will crown. They are the ones who will wear a celestial crown and have dominion, rule, and government. These are they who will receive honor of the Father, with glory, exaltation, and eternal lives. They shall reign over kingdoms, and have power to be Gods, even the sons of God. Those other classes will take different stations and possess inferior glories, according to their works in the flesh. That class who will altogether serve the world and disregard the cause of truth will become servants to the sons of God and be in servitude throughout eternity.

Brigham Young, JD 1:70, 8 Apr 1852, Salt Lake City, Tabernacle

I long for the time that a point of the finger, or motion of the hand, will express every idea without utterance. When a man is full of the light of eternity, then the eye is not the only medium through which he sees, his ear is not the only medium by which he hears, nor the brain the only means by which he understands. When the whole body is full of the Holy Ghost, he can see behind him with as much ease, without turning his head, as he can see before him. If you have not that experience, you ought to have.

Brigham Young, JD 1:50, 9 Apr 1852, Salt Lake City, Tabernacle

Our Father in Heaven begat all the spirits that ever were, or ever will be upon this earth; and they were born spirits in the eternal world.

Brigham Young, JD 1:50, 9 Apr 1852, Salt Lake City, Tabernacle

When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days! about whom, holy men have written and spoken -- He is our Father and our God, and the only God with whom we have to do.

Gospel Mysteries

Brigham Young, JD 1:50-51, 9 Apr 1852, Salt Lake City, Tabernacle

And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so [p.51] on in succession.

Brigham Young, JD 1:50, 9 Apr 1852, Salt Lake City, Tabernacle

The Holy Ghost is the spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute his will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.

Brigham Young, JD 1:50, 9 Apr 1852, Salt Lake City, Tabernacle

When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.

Brigham Young, JD 1:51, 9 Apr 1852, Salt Lake City, Tabernacle

Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

Brigham Young, JD 1:51, 9 Apr 1852, Salt Lake City, Tabernacle

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah [Jehovah], and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Heber C. Kimball, JD 3:21, 18 Apr 1852, Salt Lake City, Tabernacle

Be faithful in your families, and in your prayer circles...

Heber C. Kimball, JD 3:22, 18 Apr 1852, Salt Lake City, Tabernacle

If you do not overcome your passions here, you have got to do it there. You are not going to step right into the presence of God when you leave this state of mortality; you have got to make many covenants and fulfill them to the very letter.

Brigham Young, JD 1:91, 13 Jun 1852, Salt Lake City, Tabernacle

In reality there can be no miracle, only to the ignorant. There are spiritual agents, invisible to the natural eye, not only in us, but in the elements, in the heavens above, and in the earth beneath, who are continually producing effects, the cause of which we cannot comprehend.

Gospel Mysteries

Brigham Young, JD 1:93, 13 Jun 1852, Salt Lake City, Tabernacle

We are now, or may be, as perfect in our sphere as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.

Orson Pratt, JD 1:281, 25 Jul 1852, Salt Lake City, Tabernacle

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature... and the earth itself, as a living being, was immortal and eternal in its nature.

Orson Pratt, JD 1:288, 25 Jul 1852, Salt Lake City, Tabernacle

It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body.

Orson Pratt, JD 1:290, 25 Jul 1852, Salt Lake City, Tabernacle

Here then we find, from the first chapter [of the Book of Revelation], that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition -- Thou "hast made us kings and priests." Now we see the reason why they are to wear crowns, for they will be made Kings and Priests on the earth; the Lord then, must have some way to give this kingly power. ..."Yes we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

Orson Pratt, JD 1:291, 25 Jul 1852, Salt Lake City, Tabernacle

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

Orson Pratt, JD 1:291, 25 Jul 1852, Salt Lake City, Tabernacle

God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

Orson Pratt, JD 1:292, 25 Jul 1852, Salt Lake City, Tabernacle

A complete purification is again to come upon the earth, and that too, by the more powerful element of fire; and the wicked will be burned as stubble. ... As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His Spirit be poured out upon all flesh,

before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the earth...

Brigham Young, JD 3:91, 8 Aug 1852, Salt Lake City, Tabernacle

The Gospel of Jesus Christ, must be preached to all nations for a witness and a testimony; for a sign that the day has come, the set time for the Lord to redeem Zion, and gather Israel, preparatory to the coming of the Son of Man.

Brigham Young, JD 3:93, 8 Aug 1852, Salt Lake City, Tabernacle

How much does it take to prepare a man, or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives. Now who will be damned to all eternity? Will any of the rest of mankind? No; not one of them.

Brigham Young, JD 6:293-294, 15 Aug 1852, Salt Lake City, Tabernacle

They [Prophets and Apostles] also go into the spiritual world to live with spirits. Do they commune with the Father and Son? The Father communes with them as he pleases, through the means of angels, or otherwise the Son and the Holy Ghost. This is the situation of the Prophet, the Apostle, and all Saints before they receive their resurrected bodies; but they are looking forward to the time when they shall receive their bodies from the dust; [p.294] and those that have been faithful, probably, will now soon get their resurrected bodies.

Brigham Young, JD 6:295, 15 Aug 1852, Salt Lake City, Tabernacle

About the time the Temples are ready, the strangers will be along and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead. ... They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the holy Priesthood, and unlock the door of knowledge, to let you look into the palace of truth. ... You will enter into the Temple of the Lord and begin to offer up ordinances before the Lord for your dead. Says this or that man, I want to save such a person -- I want to save my father; and he straightway goes forth in the ordinance of baptism, and is confirmed, and washed and anointed, and ordained to the blessings of the holy Priesthood for his ancestors.

Brigham Young, JD 6:296, 15 Aug 1852, Salt Lake City, Tabernacle

The land of Joseph is the land of Zion; and it takes North and South America to make the land of Joseph.

Brigham Young, JD 6:297, 15 Aug 1852, Salt Lake City, Tabernacle

Gospel Mysteries

The names of every son and daughter of Adam are already written in the Lamb's Book of Life. Is there ever a time when they will be taken out of it? Yes, when they become sons of perdition, and not till then. Every person has the privilege of retaining it there for ever and ever. If they neglect that privilege, then their names will be erased, and not till then. All the names of the human family are written there, and the Lord will hold them there until they come to the knowledge of the truth, that they can rebel against him, and can sin against the Holy Ghost; then they will be thrust down to hell, and their names be blotted out from the Lamb's Book of Life.

Brigham Young, JD 6:297, 15 Aug 1852, Salt Lake City, Tabernacle

If they choose death, evil, and darkness, the time will come when those who are acquainted with the power of God will deny that power, and speak against the Holy Ghost, and commit the unpardonable sin. They then throw themselves out of the power of the Saviour, and take to themselves power, and say, "I will not hearken to the Lord Jesus now; I will serve whom I please, and I defy the power of the Son of God." They yield themselves servants to the Devil and become his angels. They are then out of the hands of the Saviour, and can never dwell in heaven, worlds without end.

Brigham Young, JD 6:275, 28 Aug 1852, Salt Lake City, Tabernacle

We will take Joseph [Smith] for instance; he is faithful to his calling -- has filled his mission to this earth, and sealed his testimony with his blood; he has done the work his Father gave him to do, and will soon come to the resurrection. His spirit is waiting for the resurrection of the body, which will soon be. But has he the power to resurrect that body? He has not. Who has this power? Those that have already passed through the resurrection -- who have been resurrected in their time and season by some person else, and have been appointed to that authority just as you Elders have with regard to your authority to baptize. You have not the power to baptize yourselves, neither have you power to resurrect yourselves; and you could not legally baptize a second person for the remission of sins until some person first baptized you and ordained you to this authority. So with those that hold the keys of the resurrection to resurrect the Saints. Joseph will come up in his turn, receive his body again, and continue his mission in the eternal worlds until he carries it out to perfection, with all the rest of the faithful, to be made perfect with those who have lived before, and those who shall live after; and when the work is finished, and it is offered to the Father, then they will be crowned and receive keys and powers by which they will be capable of organizing worlds.

Brigham Young, JD 6:275, 28 Aug 1852, Salt Lake City, Tabernacle

After men have got their exaltations and their crowns -- have become Gods, even the sons of God -- are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles

for their spiritual children. This is a key for you. The faithful will become Gods, even the sons of God; but this does not overthrow the idea that we have a father. Adam is my father; (this I will explain to you at some future time;)...

Orson Pratt, JD 1:54, 29 Aug 1852, Salt Lake City, Tabernacle

...We will show you that it [plural marriage] is incorporated as a part of our religion, and necessary for our exaltation to the fullness of the Lord's glory in the eternal world.

Orson Pratt, JD 1:55, 29 Aug 1852, Salt Lake City, Tabernacle

We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones.

Orson Pratt, JD 1:56-57, 29 Aug 1852, Salt Lake City, Tabernacle

...If one has power to become the Father of spirits, so has another; [p.57] if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently there will be many Fathers, and there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are counted worthy to be Gods.

Orson Pratt, JD 1:60, 29 Aug 1852, Salt Lake City, Tabernacle

We read that those who do the works of Abraham, are to be blessed with the blessing of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting Priesthood, that by a certain ordinance these blessings were placed upon our heads -- the blessings of Abraham, Isaac, and Jacob.

Orson Pratt, JD 1:65, 29 Aug 1852, Salt Lake City, Tabernacle

Here, then, you can read their history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power; are made Kings and Priests; and this power is conferred upon them in time, by the everlasting priesthood, to hold a kingdom in eternity that shall never be taken from them worlds without end; and they will propagate their species. They are not servants; for one God is not to be a servant to another God...

Brigham Young, JD 6:282, 29 Aug 1852, Salt Lake City, Tabernacle

It [baptism for the dead] is all connected with the exaltation of man, showing how he becomes exalted to be a king and a Priest -- yea, even a God, like his Father in heaven. Without the doctrine that this revelation reveals, no man on earth ever could be exalted to be a God.

Heber C. Kimball, JD 1:247, 23 Sep 1852

Gospel Mysteries

I want to live all the time in righteousness, as I know that God sees me and all the works of His hands. When we see as He sees, and comprehend as He comprehends, it will be by the same powers and keys that we are known to Him.

Heber C. Kimball, JD 1:208, 8 Oct 1852, Salt Lake City, Tabernacle

I have helped to build up two temples, and have had my endowments in them, and in other places; but to have an endowment that is proper and consistent, is to have it in a temple that has been built and consecrated to that purpose.

Heber C. Kimball, JD 1:161, 9 Oct 1852, Salt Lake City, Tabernacle, Conference

I tell you, brethren, if you are not passive you will have to go into that mill, and perhaps have to grind there one thousand years, and then the Gospel will be offered to you again, and then if you will not accept of it, and become passive, you will have to go into the mill again, and thus you will have offers of salvation from time to time, until all the human family, except the sons of perdition, are redeemed.

Heber C. Kimball, JD 6:31, 8 Nov 1852, Salt Lake City, Tabernacle

Now, brethren, you have got a spirit in you, and the spirit was created and organized -- was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, he commenced and brought forth spirits; and then, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body. God made the elements that they are made of, just as much as he made anything. Tell me the first thing that is made on earth that God did not organize and place here in this world. Not a thing.

Heber C. Kimball, JD 6:36, 8 Nov 1852, Salt Lake City, Tabernacle

Where did the earth come from? From its parent earths.

Heber C. Kimball, JD 6:36, 8 Nov 1852, Salt Lake City, Tabernacle

The earth is alive. If it was not it could not produce. If you find a piece of earth that is dead, you cannot produce anything from it, except you resurrect it and restore it to life. ... If you have got half an acre, you can bless it, and dedicate it, and consecrate it to God, and ask him to fill it with life.

Heber C. Kimball, JD 1:355, 14 Nov 1852, Salt Lake City, Tabernacle

Now you may reflect upon it, you never will obtain your resurrected bodies, until you bring your spirits into subjection. I am not talking to this earthly house of mine, neither am I talking to your bodies, but I am speaking to your spirits.

Gospel Mysteries

Heber C. Kimball, JD 1:356, 14 Nov 1852, Salt Lake City, Tabernacle

I ask, then, if it is your spirits that must be brought into subjection? It is; and if you do not do that in these bodies, you will have to go into another estate to do it. You have got to train yourselves according to the law of God, or you will never obtain your resurrected bodies.

Heber C. Kimball, JD 1:356, 14 Nov 1852, Salt Lake City, Tabernacle

When we escape from this earth, we suppose we are going to heaven? Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to be obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends -- when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves.

Brigham Young, JD 1:5, 16 Jan 1853, Salt Lake City, Tabernacle

I wish to impress upon your minds the reality that when the body which is organized for intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized for an eternal existence.

Brigham Young, JD 1:278, 14 Feb 1853, Salt Lake City, Temple Block

To me as an individual, it is no matter whether you build a temple or not; I and my brethren have received our endowments, keys, blessings -- all the tokens, signs, and every preparatory ordinance, that can be given to man, for his entrance into the celestial gate.

Brigham Young, JD 1:312, 20 Feb 1853, Salt Lake City, Tabernacle

Salvation is an individual operation. I am the only person that can possibly save myself. When salvation is sent to me, I can reject or receive it. In receiving it, I yield implicit obedience and submission to its great Author throughout my life, and to those whom He shall appoint to instruct me... Now those men, or those women, who know no more about the power of God, and the influences of the Holy Spirit, than to be led entirely by another person, suspending their own understanding, and pinning their faith upon another's sleeve, will never be capable of entering into the celestial glory, to be crowned as they anticipate; they will never be capable of becoming Gods. ... Who will? Those who are valiant and inspired with the true independence of heaven, who will go forth boldly in the service of their God, leaving others to do as they please, determined to do right, though all mankind should take the opposite course.

Brigham Young, JD 1:117, 27 Feb 1853, Salt Lake City, Tabernacle

Suppose that our Father in heaven, our elder brother, the risen Redeemer, the Saviour of the world, or any of the Gods of eternity should act upon this principle, to love truth, knowledge, and wisdom, because they are all

powerful, and by the aid of this power they could send devils to hell, torment the people of the earth, exercise sovereignty over them, and make them miserable at their pleasure; they would cease to be Gods; and as fast as they adopted and acted upon such principles, they would become devils, and be thrust down in the twinkling of an eye; the extension of their kingdom would cease, and their God-head come to an end.

Brigham Young, JD 1:119, 27 Feb 1853, Salt Lake City, Tabernacle

A great promise was made to Abraham, which was -- you shall have seed, and unto your increase there shall be no end. The same promise was made unto the Saviour, and unto every true and faithful man who serves God with all his heart, and whose delight is in keeping the law of the Lord, obeying the behests of Jehovah, and building up His kingdom upon the earth.

Brigham Young, JD 1:120, 27 Feb 1853, Salt Lake City, Tabernacle

It is such a man's [a man who has stood the test and proved faithful] privilege to have wives and children, and neighbors, and friends, who wish to be sealed to him. Who else? No one. I tell you nobody else. Do you hear it?

Brigham Young, JD 1:120, 27 Feb 1853, Salt Lake City, Tabernacle

If you are a first rate good man, and honor your Priesthood, it is your privilege [to be plurally married]. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory.

Brigham Young, JD 1:133, 6 Apr 1853, Salt Lake City, Tabernacle, Conference

...Does a man's being a Prophet in this Church prove that he shall be the President of it? I answer, no! A man may be a Prophet, Seer, and Revelator, and it may have nothing to do with his being the President of the Church.

Brigham Young, JD 1:133, 6 Apr 1853, Salt Lake City, Tabernacle, Conference

You old men that have been through the mill pretty well, have been inquiring after light -- which way do you go? You will tell me you go to the east for light? So we commence by laying the stone on the south-east corner, because there is the most light.

Brigham Young, JD 1:134-135, 6 Apr 1853, Salt Lake City, Tabernacle, Conference

Now recollect that the High Priesthood, and the lesser Priesthood, and all the Priesthood there is, are combined, centered in, composed of, and circumscribed by, the Apostleship. ... The keys of the eternal Priesthood, which is after the order of the son of God, are comprehended by being an Apostle. All the Priesthood, all the keys, all [p.135] the gifts, all the endowments, and everything preparatory to entering into the presence of the Father and of the Son, are in, composed of, circumscribed by, or I might say

incorporated within the circumference of, the Apostleship.

Brigham Young, JD 1:137, 6 Apr 1853, Salt Lake City, Tabernacle, Conference

Said Joseph, "Will you insult the Priesthood [by wanting to ordain a man a High Priest after he has been ordained an Apostle]? Is that all the knowledge you have of the office of an Apostle? Do you not know that the man who receives the Apostleship, receives all the keys that ever were, or that can be, conferred upon mortal man?..."

Brigham Young, JD 2:31, 6 Apr 1853, Salt Lake City, Temple Block

The preparatory ordinances there [in the Kirtland Temple] administered, though accompanied by the ministration of angels, and the presence of the Lord Jesus, were but a faint similitude of the ordinances of the House of the Lord in their fullness.

Brigham Young, JD 2:31, 6 Apr 1853, Salt Lake City, Temple Block

Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell.

Parley Pratt, JD 2:43, 6 Apr 1853, Salt Lake City, Temple Block

Demons, foul or unclean spirits, adulterous or murderous spirits, those who love or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.

Parley Pratt, JD 2:44, 6 Apr 1853, Salt Lake City, Temple Block

Who ordained our first founders to the Apostleship, to hold the keys of the kingdom of God, in these times of restoration? Peter, James, and John, from the eternal world. Who instructed him in the mysteries of the Kingdom, and in all the things pertaining to Priesthood, law, philosophy, sacred architecture, ordinances, sealings, anointings, baptisms for the dead, and in the mysteries of the first, second, and third heavens, many of which are unlawful to utter? Angels and spirits from the eternal worlds. Who revealed to him the plan of redemption, and of exaltation for the dead who had died without the Gospel? and the keys and preparations necessary for holy and perpetual converse with Jesus Christ, and with the spirits of just men made perfect, and with the general assembly and Church of the first-born, in the holy of holies? Those from the dead!
Parley P. Pratt, JD 1:7, 7 Apr 1853, Salt Lake City, Conference

The outward tabernacle, inhabited by a spirit, returns to the element from which it emanated. But the thinking being, the individual, active agent or identity that inhabited that tabernacle, never ceased to exist, to think, act, live, move, or have a being; never ceased to exercise those sympathies, affections, hopes, and aspirations, which are founded in the very nature of intelligences, being the inherent and invaluable principles of their eternal

existence.

Parley P. Pratt, JD 1:8, 7 Apr 1853, Salt Lake City, Conference

Why, they are organized intelligences. What are they made of? They are made of the element which we call spirit, which is as much an element of material existence, as earth, air, electricity, or any other tangible substance recognized by man; but so subtle, so refined is its nature, that it is not tangible to our gross organs. It is invisible to us, unless we are quickened by a portion of the same element...

Parley P. Pratt, JD 1:9, 7 Apr 1853, Salt Lake City, Conference

Thrones, kingdoms, crowns, principalities, and powers, in the celestial and eternal worlds, and the fullness of the presence of the Father, and of His Son Jesus Christ, are reserved for resurrected beings, who dwell in immortal flesh. The world of resurrected beings, and the world of spirits, are two distinct spheres, as much so as our own sphere is distinct from that of the spirit world.

Parley P. Pratt, JD 1:15, 7 Apr 1853, Salt Lake City, Conference

You have been baptized, you have had the laying on of hands, and some have been ordained, and some anointed with a holy anointing. ... I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

John Taylor, JD 1:231, 8 Apr 1853, Salt Lake City, Tabernacle, Conference

The laws and ordinances that exist in the eternal world have their pattern in the things which are revealed to the children of men on earth. The Priesthood as it exists on the earth is a pattern of things in heaven.

Brigham Young, JD 6:306-307, 8 Apr 1853, Salt Lake City, Tabernacle, Conference

Pertaining to the kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory Gospel or law to fit and prepare them after receiving their tabernacles, to enter again into the presence of their Father and God, this heirship, this [p.307] right did belong, still belongs, and for ever will belong to the first-born son in every family of Adam's race. ... Jesus Christ, first-begotten of the Father, of all the rest of the children, and of all they possess, alone is the lawful heir.

Orson Hyde, JD 6:312, 8 Apr 1853, Salt Lake City, Tabernacle, Conference

Be careful not to wash your feet against any but those that are worthy; but endeavour, with long-suffering, and amid the contradiction of sinners against yourself, to be diligent and patient until it go to the last extremity; but when you have done so against a house, an individual, or people, be careful not to return there again, but go your way, even as it is said.

Gospel Mysteries

Orson Hyde, JD 6:312, 8 Apr 1853, Salt Lake City, Tabernacle, Conference

When the servants of God bind up the law and wash their feet against the people, does not this look like the Saints judging the world? With such a people the judgement is passed. They do not know it; but they will find it out when they wake up from the long sleep of death and reckon their history. They will find out that away back at a certain time a servant of God washed his feet against them. Ah! there the die was cast; there their doom was sealed; there they were barred out against coming into the kingdom of God. That was the important moment when salvation passed from them.

Orson Hyde, JD 1:72, 9 Apr 1853, Salt Lake City, Tabernacle

Now sanctification means, not only the purifying of the heart by prayer, and by acts of obedience to God, but it means also to purify a people, and purge from their midst that which is evil.

Parley P. Pratt, JD 1:257, 10 Apr 1853, Salt Lake City, Tabernacle, Conference

...It is a fact that all beings are not equal in their intellectual capacity, in their dispositions, and in the gifts and callings of God. It is a fact that some beings are more intelligent than others, and some are endowed with abilities or gifts which others do not possess. In organizing and peopling the worlds, it was found necessary to place among the inhabitants some superior intelligences, who were capacitated to teach, to rule, and preside among other intelligences. ... Hence one intelligence is peculiarly adapted to one department or usefulness, and another to another. We read much in the Bible in relation to a choice or election, on the part of Deity, towards intelligences in His government on earth, whereby some were chosen to fill stations very different from others. And this election not only affected the individuals thus chosen, but their posterity for long generations, or even for ever.

Parley P. Pratt, JD 1:258, 10 Apr 1853, Salt Lake City, Tabernacle, Conference

When He [God] speaks of nobility, He simply means an election made, and an office or a title conferred, on the principle of superiority of intellect, or nobleness of action, or of capacity to act. And when this election, with its titles, dignities, and estates, includes the unborn posterity of a chosen man, as in the case of Abraham, Isaac, and Jacob, it is with a view of the noble spirits of the eternal world coming through their lineage, and being taught in the commandments of God. Hence the Prophets, Kings, Priests, Patriarchs, Apostles, and even Jesus Christ, were included in the election of Abraham, and of his seed, as manifested to him in an eternal covenant.

Parley P. Pratt, JD 1:258, 10 Apr 1853, Salt Lake City, Tabernacle, Conference

It may be inquired, why God made one unequal to another, or inferior in intellect or capacity. To which I reply, that He did not create their intelligence at all. It never was created, being an inherent attribute of the eternal element called spirit, which element composes each individual spirit, and which element exists in an infinitude of degrees in the scale of

intellect, in all the varieties manifested in the eternal God, and thence to the lowest agent, which acts by its own will.

Parley P. Pratt, JD 1:261, 10 Apr 1853, Salt Lake City, Tabernacle, Conference

But no man can hold the keys of Priesthood or of Apostleship, to bless or administer salvation to the nations, unless he is a literal descendant of Abraham, Isaac, and Jacob. Jesus Christ and his ancient Apostles of both hemispheres were of that lineage.

Parley P. Pratt, JD 1:261, 10 Apr 1853, Salt Lake City, Tabernacle, Conference

In the lineage of Abraham, Isaac, and Jacob, according to the flesh, was held the right of heirship to the keys of Priesthood for the blessings and for the salvation of all nations. From this lineage sprang the Prophets, John the Baptist, Jesus, and the Apostles; and from this lineage sprang the great Prophet and restorer in modern times, and the Apostles who hold the keys under his hand.

Brigham Young, JD 2:124, 17 Apr 1853, Salt Lake City, Tabernacle

So it will be with every wicked man and woman, and every wicked nation, kingdom, and government upon earth, sooner or later; they will be thrown back to the native element from which they originated, to be worked over again, and be prepared to enjoy some sort of a kingdom.

Brigham Young, JD 1:111, 8 May 1853, Salt Lake City, Tabernacle

It is not only a privilege, but a duty for the Saints to seek unto the Lord their God for wisdom and understanding, to be in possession of the spirit that fills the heavens, until their eyes are anointed and opened to see the world as it really is, to know what is made for, and why all things are as they are.

John Taylor, JD 1:159, 12 Jun 1853, Salt Lake City, Tabernacle, Conference

But I believe, furthermore, that there are eternal grades of progression, which will continue worlds without end, and to an infinity of enjoyment, expansion, glory, progression, and of everything calculated to ennoble and exalt mankind.

Brigham Young, JD 1:188, 19 Jun 1853, Salt Lake City, Tabernacle

I will now say, not only to our delegate to congress, but to the Elders who leave the body of the Church, that he thought that all the cats and kittens were let out of the bag when brother Pratt went back last fall, and published the Revelation concerning the plurality of wives: it was thought there was no other cat to let out. But allow me to tell you, Elders of Israel, and delegated to Congress, you may expect an eternity of cats, that have not yet escaped from the bag. Bless your souls, there is no end to them, for if there is not one thing, there will always be another.

Brigham Young, JD 1:349, 10 Jul 1853, Salt Lake City, Tabernacle

Gospel Mysteries

To choose life is to choose an eternal existence in an organized capacity: to refuse life and choose death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element. ... All things have come within the bounds of man's limited knowledge -- the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

Brigham Young, JD 1:350, 10 Jul 1853, Salt Lake City, Tabernacle

Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit.

Brigham Young, JD 1:351, 10 Jul 1853, Salt Lake City, Tabernacle

He has caused us to forget every thing we once knew before our spirits entered within this vail of flesh. For instance, it is like this: when we lie down to sleep, our minds are often as bright and active as the minds of an angel, at least they are as active as when our bodies are awake. They will range over the earth, visit distant friends, and, for aught we know, the planets, and accomplish great feats; do that which will enhance our happiness, increase to us every enjoyment of life, and prepare us for celestial glory; but when we wake in the morning, it is all gone from us; we have forgotten it.

Brigham Young, JD 1:351, 10 Jul 1853, Salt Lake City, Tabernacle

Why cannot we behold all things in space? Because there is a curtain dropped, which makes them out of sight to us. Why cannot we behold the inhabitants in Kolob, or the inhabitants in any of those distant planets? For the same reason; because there is a curtain dropped that interrupts our vision. So it is, something intervenes between us and them, which we cannot penetrate.

Brigham Young, JD 1:352, 10 Jul 1853, Salt Lake City, Tabernacle

Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to an end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements.

Brigham Young, JD 1:238, 24 Jul 1853, Salt Lake City, Tabernacle

I believe the Father came down in his tabernacle and begat Jesus Christ. ... I believe He has a tabernacle, and begat Jesus Christ in His express image and likeness, because the Bible expressly declares it.

Brigham Young, JD 1:240, 24 Jul 1853, Salt Lake City, Tabernacle

From dust I am, and to dust I must return. So it is with the rest of us, we shall all die and be buried in the silent grave, unless we can obtain faith

sufficient to overcome death. We die because we have not conquered death, hell, and the grave. But if we continue obeying the Gospel, you will see the time when we will have that power.

Brigham Young, JD 1:245, 24 Jul 1853, Salt Lake City, Tabernacle

We must begin and make Zion in our own hearts, and then extend it to our neighborhoods, and so continue until the Lord shall reign upon the earth.

Jedediah Grant, JD 1:345, 7 Aug 1853, Salt Lake City, Tabernacle

Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master.

Jedediah Grant, JD 1:346, 7 Aug 1853, Salt Lake City, Tabernacle

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers.

Heber C. Kimball, JD 2:111, 13 Aug 1853, Salt Lake City, Tabernacle, Conference

The question is asked many times, "Has brother Brigham got the Urim and Thummim?" Yes, he has got everything; everything that is necessary for him to receive the will and mind of God to this people.

Brigham Young, JD 1:269, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

What hinders us from being truly rich? This is the point. I will tell you when you and I may consider ourselves truly rich -- When we can speak to the earth -- to the native elements in boundless space, and say to them -- "Be ye organized, and planted here, or there, and stay until I command you hence;"...

Brigham Young, JD 1:270, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

This [meal of bread and fish] the Saviour called from the surrounding elements; he was quite capable of doing it, because he had the keys and power of true riches, if any man possess which, he is rich in time, and in eternity both.

Brigham Young, JD 1:270, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

He, unperceived by his disciples and the multitudes, spoke to the native elements, and brought forth bread. He had the power. We have not that power, but are under the necessity of producing bread according to a systematic plan... But when we possess the true riches, we shall be able to call forth

the bread from the native element, like as Jesus Christ did. Everything that is good for man is there.

Brigham Young, JD 1:271, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

We are seeking to be made rich in the power of God, so as to be able to control the elements, and say -- "let there be light," and there is light; "Let there be water," and there is water; "Let this or that come," and it cometh; by the power that is within us to command the elements; and they obey, just as they did the Saviour when he changed the water into wine, or made bread to feed the multitudes.

Brigham Young, JD 1:272, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

The Father and I are one, you disciples and I are one; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a key-word to exaltation, glory, power, and excellency, by which principalities, kingdoms, dominions, and eternal lives will surround us. That will give you true riches and nothing else will. The only true riches in existence are for you and I to secure for ourselves a holy resurrection...

Brigham Young, JD 1:274, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

What is a mystery? We do not know, it is beyond our comprehension. When we talk about mystery, we talk about eternal obscurity; for that which is known, ceases to be a mystery; and all that is known, we may know as we progress in the scale of intelligence.

Brigham Young, JD 1:274, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

We are of the earth, earthy, and not only will the portion of mother earth which composes these bodies get a resurrection, but the earth itself. It has already had a baptism. ... The Lord baptized the earth for the remission of sins, and it has been once cleansed from the filthiness that has gone out of it, which was in the inhabitants who dwelt upon its face.

Brigham Young, JD 1:275, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

Jesus says, he will destroy death and him that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. ... When the elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. ... And if he [Jesus] ever makes "a full end of the wicked," what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the kingdom. ... There can be no such thing as power to annihilate element. There is one eternity of element, which can be organized or disorganized, composed or decomposed...

Brigham Young, JD 1:276, 14 Aug 1853, Salt Lake City, Tabernacle, Conference

Remember, that true riches -- life, happiness, and salvation, is to secure for ourselves a part in the first resurrection, where we are out of the

reach of death, and him that hath the power of it; then we are exalted to thrones, and have power to organize element.

Orson Hyde, JD 1:125, 6 Oct 1853, Salt Lake City, Tabernacle, Conference

"But," says one, "I wish to see the Father, and the Saviour, or an angel now." Before you can see the Father, the Saviour, or an angel, you have to be brought into close places in order to enjoy this manifestation. The fact is, your very life must be suspended on a thread, as it were. If you want to see your Saviour, be willing to come to that point where no mortal arm can rescue, no earthly power save! When all other things fail, when everything else proves futile and fruitless, then perhaps your Saviour and your Redeemer may appear; his arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; and when help on all sides appears to fail, my arm shall save, my power shall rescue, and you shall hear my voice, saith the Lord.

Orson Hyde, JD 1:126-127, 6 Oct 1853, Salt Lake City, Tabernacle, Conference

In order to be made pillars in the temple of our God, what [p.127] are we to do? We must overcome.

Orson Hyde, JD 1:126, 6 Oct 1853, Salt Lake City, Tabernacle, Conference

The angels are not fond to descend to this world, because of the coldness of spirit that reigns in it; they would rather remain in heaven around the throne of God, among the higher order of intelligences, where they can enjoy life, and peace, and the communion of the Holy One. When they are sent, they will come; but they are tolerably well advanced among them that overcome.

Orson Hyde, JD 1:130, 6 Oct 1853, Salt Lake City, Tabernacle, Conference

If the earth falls, and is not to rise again, it will be removed out of its present orbit. Where will it go to? God says He will gather all things into one; then He will gather the earth likewise, and all that is in it, in one. The gathering will be upon a larger scale in time to come; for by and by the stars of Heaven will fall. Which way will they go? They will rally to a grand center, and there will be one grand constellation of worlds. ... The earth will have to be removed from its place, and reel to and fro like a drunkard. The fact is, it has got to leave the old track in which it has roamed in time passed, and beat a new path; and saith the Lord,"come up here." What is He going to do with it? Why take it where the sun will shine upon it continually, and there shall be no more night there... We have but one sun to shine upon us, but when the earth is taken out of this orbit it will come in contact with the rays of other suns that illuminate other spheres; their rays will dazzle our earth, and make the glory of God rest upon it, so that there will be no more night there. Is it possible then that there are worlds reserved in eternal night, in an eternal eclipse, rolling in the shade? What is their use? They are the homes of them that love darkness rather than light; and it shall be said unto them, Depart, ye cursed, into outer darkness. There are planets that revolve in eternal darkness, that you who love darkness rather than light may go and find your own home.

Jedediah Grant, JD 2:11, 19 Feb 1854, Salt Lake City, Tabernacle

When the Priesthood of God is upon the earth, then the priesthood of the

devil may be seen operating, for he has got one.

Jedediah Grant, JD 2:14, 19 Feb 1854, Salt Lake City, Tabernacle

If ever you are brought into the presence of God, and exalted to a seat in His celestial kingdom, it will be by virtue of the Holy Priesthood, therefore you have got to be proved, not only by being tempted by the devil, but the Priesthood will try you -- it will try you to the core.

Heber C. Kimball, JD 3:112-113, 19 Mar 1854, Salt Lake City, Tabernacle

As for my going into the immediate presence of God when I die, I do not expect it, but I expect to go into the world of spirits and associate with my brethren, and preach the gospel in the spiritual world, and prepare myself in every necessary way to receive my body again, and then enter through [p.113] the wall [veil] into the celestial world. I never shall come into the presence of my Father and God until I have received my resurrected body, neither will any other person; and I doubt whether all those who profess to be Saints will ever be gathered with the spirits of the just in the spiritual world; but they will be left where they attain to. The righteous are gathered to the spirit world to prepare for the resurrection of their bodies.

John Taylor, JD 1:372, 19 Apr 1854, Salt Lake City, Tabernacle

Have you forgot who you are, and what your object is? Have you forgot that you profess to be Saints of the Most High God, clothed upon with the Holy Priesthood? Have you forgot that you are aiming to become Kings and Priests to the Lord, and Queens and Priestesses to Him?

Orson Hyde, JD 2:80, 6 Oct 1854, Salt Lake City, Tabernacle, Conference

"Then you really mean to hold to the doctrine that the Savior of the world was married; do you mean to be understood so? And if so, do you mean to be understood that he had more than one wife?"

Orson Hyde, JD 2:81, 6 Oct 1854, Salt Lake City, Tabernacle, Conference

How was it with Mary and Martha, and other women that followed him? In old times, and it is common in this day, the women, even as Sarah, called their husbands Lord; the word Lord is tantamount to husband in some languages, master, lord, husband, are about synonymous.

Orson Hyde, JD 2:82, 6 Oct 1854, Salt Lake City, Tabernacle, Conference

...Jesus was the bridegroom at the marriage of Cana of Galilee... We say it was Jesus Christ who was married, to be brought into the relation whereby he could see his seed, before he was crucified. ... I shall say here, that before the Savior died, he looked upon his own natural children, as we look upon ours...

Orson Pratt, JD 2:237, 15 Oct 1854, Salt Lake City, Tabernacle

...It is the spirit of man, and not the mortal tabernacle, that enjoys,

that suffers, that has pleasure and pain. ...The body of flesh and bones, when the spirit has left it, is incapable of any sensation whatever...

Orson Pratt, JD 2:343, 18 Feb 1855, Salt Lake City, Temple Block

We heard a most excellent discourse last Sunday about the angels being sent to the various nations of the earth, to superintend the affairs and destinies thereof; also about each person upon the face of the whole earth having his guardian angel from the time that he comes into the world.

Orson Hyde, JD 2:210, 18 Mar 1855, Salt Lake City, Tabernacle

I discover that some of the Eastern papers represent me as a great blasphemer, because I said, in my lecture on Marriage, at our last Conference, that Jesus Christ was married at Cana of Galilee, that Mary, Martha, and others were his wives, and that he begat children. ... Startle not at this! for even the Father himself honored that law by coming down to Mary, without a natural body, and begetting a son; and if Jesus begat children, he only "did that which he had seen his Father do."

George A. Smith, JD 2:215, 18 Mar 1855, Salt Lake City, Tabernacle

The Lord poured His Spirit upon us, and gave us some little idea of the law of anointing, and conferred upon us some blessings. He taught us how to shout hosannah, gave Joseph the keys of the gathering together of Israel, and revealed to us, what? Why the fact was he dare not yet trust us with the first key of the Priesthood. He told us to wash ourselves, and that almost made the women mad, and they said, as they were not admitted into the Temple while this washing was being performed, that some mischief was going on, and some of them were right huffy about it. We were instructed to wash each other's feet, as an evidence that we had borne testimony of the truth of the Gospel to the world. We were taught to anoint each other's head with oil in the name of the Lord, as an ordinance of anointing.

Brigham Young, JD 2:255, 6 Apr 1855, Salt Lake City, Tabernacle

You are aware that many think that the devil has rule and power over both body and spirit. Now, I want to tell you that he does not hold any power over man, only so far as the body overcomes the spirit that is in a man, through yielding to the spirit of evil.

Brigham Young, JD 2:256, 6 Apr 1855, Salt Lake City, Tabernacle

If the spirit yields to the body, the devil then has power to overcome both the body and spirit of that man, and he loses both.

Orson Pratt, JD 2:260, 7 Apr 1855, Salt Lake City, Bowery

...The Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sin, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection.

Orson Pratt, JD 2:261, 7 Apr 1855, Salt Lake City, Bowery

...Our President has told us that the law relating to a full consecration of our property would perhaps be one of the last laws that would be fulfilled before the coming of Christ.

Brigham Young, JD 3:155, 6 May 1855, Salt Lake City, Tabernacle

...My faith is placed upon the Lord Jesus Christ, and my knowledge I have received from him. That must be the case with every person who expects to receive a celestial glory, to be crowned in a celestial kingdom of our God.

Orson Pratt, JD 3:16, 20 May 1855, Salt Lake City, Tabernacle

When He [God] set the forbidden fruit before them, He said, "If you eat, it will make you mortal, whereas you are now immortal, but you may choose for yourselves."

Brigham Young, JD 2:301, 3 Jun 1855, Salt Lake City, Tabernacle

To have such a promise so sealed upon our heads, which no power on earth can take from us, to be sealed up to the day of redemption and have the promise of eternal lives, is the greatest of all.

Brigham Young, JD 3:53, 13 Jul 1855, Provo, Conference

Did you realize that the order of prayer required you to mentally follow the words of the person who was praying? ... There are times and places when all should vocally repeat the words spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.

Jedediah Grant, JD 3:61, 13 Jul 1855, Provo, Conference

One doctrine which you need is to make your families, your streets, and every thing about you clean, and to prepare proper outhouses. Purify yourselves, your houses, lots, farms, and every thing around you on the right and on the left, then the Spirit of the Lord can dwell with you. ... Saints must practice cleanliness and purity, and show by their prayers, by all their works, and in their families, that they are reforming, and forsaking all and every kind and species of filthiness and evil practice...

Jedediah Grant, JD 3:61, 13 Jul 1855, Provo, Conference

Talk about the Saints coming up to the Church of the first born, to the state of perfection which Enoch attained; if men and women ever attain to this, they have got to be pure in all their habits, pure in their spirits as well as in their doctrines, for the Lord has told us what is right and

required in those things.

E. T. Benson, JD 3:64, 13 Jul 1855, Provo, Conference

God has condescended to speak to His Saints, and has instructed them to wash their bodies with pure water, and to observe cleanliness of body as well as of spirit; this is necessary and belongs to our religion.

Brigham Young, JD 3:265, 14 Jul 1855, Provo, Bowery

This law [of plural marriage] was never given of the Lord for any but his faithful children; it is not for the ungodly at all; no man has a right to a wife, or wives, unless he honors his Priesthood and magnifies his calling before God.

Brigham Young, JD 3:266, 14 Jul 1855, Provo, Bowery

Now if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go still further and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned.

Parley P. Pratt, JD 3:188-189, 26 Aug 1855, Salt Lake City, Bowery

Well, then, when a man holding the eternal Priesthood passes the veil, he still holds his authority, and his heart is full of affection and love towards God's creatures, and he is clothed with the power of God, and he is His Prophet, Apostle, and Elder. ... Let a man pass the veil with the everlasting Priesthood, having magnified it to the day of his death, and [p.189] you cannot get it off him; it will remain with him in the world of spirits; and when he wakes up in that world among the spirits, he has that power, and that obligation on him, that if he can find a person worthy of salvation, why, as soon as he ascertains that, and he remembers what he may teach and who he may teach, he then discovers that he has got a mission.

George A. Smith, JD 3:29, 23 Sep 1855, Salt Lake City, Bowery

The Lord conferred portions of the Priesthood upon certain races of men, and through promises made to their fathers they were entitled to the rights, and blessings, and privileges of that Priesthood. Other races, in consequence of their corruptions, their murders, their wickedness, or the wickedness of their fathers, had the Priesthood taken from them, and the curse that was upon them was decreed should descend upon their posterity after them, it was decreed that they should not bear rule.

George A. Smith, JD 3:37, 23 Sep 1855, Salt Lake City, Bowery

This spirit [of murmuring] will in the end lead a man to destruction; and all that will preserve the Saints in the last days from the general destruction in the vortex of ruin to which the world is rushing, will be their unity with each other, their clinging with all their might, mind, and strength to the building up of this kingdom, and making it their only interest, that they may hang together as one...

Brigham Young, JD 3:46, 6 Oct 1855, Salt Lake City, Bowery

I am sent for continually [to give blessings], though I only go occasionally, because it is the privilege of every father, who is an Elder in Israel, to have faith to heal his family, just as much so as it is my privilege to have faith to heal my family; and if he does not do it he is not living up to his privilege.

Brigham Young, JD 3:50, 6 Oct 1855, Salt Lake City, Bowery

We are as yet obliged to have devils in our community, we could not build up the kingdom without them. Many of you know you can not get your endowment without the devil's being present; indeed we cannot make rapid progress without the devils.

Heber C. Kimball, JD 3:124, 6 Oct 1855, Salt Lake City, Bowery

Some will come with great zeal and anxiety, saying, "I want my endowments; I want my washings and anointings; I want my blessings; I wish to be sealed up to eternal lives; I wish to have my wife sealed and my children sealed to me;" in short, "I desire this and I wish that." What good would all this do you, if you do not live up to your profession and practice your religion?

Parley P. Pratt, JD 3:135, 7 Oct 1855, Salt Lake City, Bowery

Now, when the times of the Gentiles are fulfilled there will be an uprooting of their governments and institutions, and of their civil, political, and religious polity. There will be a shaking of nations, a downfall of empires, an upturning of thrones and dominions, as Daniel has foretold, and the kingdom and power, and rule on the earth will return to another people, and exist under another polity, as Daniel has further foretold.

Brigham Young, JD 3:192, 27 Jan 1856, Salt Lake City, Tabernacle

An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually... Upon whoever are bestowed the keys of the eternal Priesthood, by a faithful life, will secure themselves power to see the things of God, and will understand them as plainly as they ever understood anything by gazing upon it with their natural eyes, or as clearly as they ever could distinguish one object from another by their sensations.

Heber C. Kimball, JD 3:229, 2 Feb 1856, Salt Lake City, Tabernacle

I saw their [evil spirit's] hands, their eyes, and every feature of their faces, the hair on their heads, and their ears, in short they had full-formed bodies. ... The spirits of the wicked, who have died for thousands of years past, are at war with the Saints of God upon the earth.

Heber C. Kimball, JD 3:230, 2 Feb 1856, Salt Lake City, Tabernacle

If men and women do not qualify themselves and become sanctified and purified in this life, they will go into a world of spirits where they will have a greater contest with the devils than ever you had with them here.

Brigham Young, JD 3:203, 17 Feb 1856, Salt Lake City, Tabernacle

We might ask, when shall we cease to learn? I will give you my opinion about it; never, never. If we continue to learn all we can, pertaining to the salvation which is purchased and presented to us through the Son of God, is there a time when a person will cease to learn? Yes, when he has sinned against God the Father, Jesus Christ the Son, and the Holy Ghost -- God's minister; when he has denied the Lord, defied Him and committed the sin that in the Bible is termed the unpardonable sin -- the sin against the Holy Ghost. That is the time when a person will cease to learn, and from that time forth, will descend in ignorance, forgetting that which they formerly knew, and decreasing until they return to the native element, whether it be one thousand or in one million years, or during as many eternities as you can count.

Brigham Young, JD 3:205-206, 17 Feb 1856, Salt Lake City, Tabernacle

God never bestows upon his people, or upon an individual, superior blessings without a [p.206] severe trial to prove them, to prove that individual, or that people, to see whether they will keep their covenants with Him, and keep in remembrance what He has shown them. The greater the vision, the greater the display of power of the enemy. And when such individuals are off their guard they are left to themselves, as Jesus was.

Brigham Young, JD 3:206, 17 Feb 1856, Salt Lake City, Tabernacle

...The Father withdrew Himself, withdrew His Spirit, and cast a veil over him [Jesus]. That is what made him [Jesus] sweat blood. If he had had the power of God upon him, he would not have sweat blood; but all was withdrawn from him, and a veil was cast over him, and he then plead with the Father not to forsake him. "No," says the Father, "you must have your trials, as well as others." So when individuals are blessed with visions, revelations, and great manifestations, look out, then the devil is nigh unto you, and you will be tempted in proportion to the vision, revelation, or manifestation you have received.

Brigham Young, JD 3:208, 17 Feb 1856, Salt Lake City, Tabernacle

Did all the disciples have visions? No, they did not. Do they now? No. I know the inquiry may arise, can a person be a real disciple without having visions? Yes, but that person cannot be a special witness to the doctrine he believes in.

Brigham Young, JD 3:208, 17 Feb 1856, Salt Lake City, Tabernacle

When the spirits of men are subject to the body, and continue to be, and commit the amount of evil necessary to fill up their cup, they are cast out

and their names will be blotted out from the Lamb's Book of Life. ... Their names were always there [in the Lamb's Book of Life], and never will be blotted out, though they be up and down, warm, hot, and cool, and though they may sin today, and tomorrow repent of it, but their names will remain in the Lamb's Book of Life until they sin the sin unto death. And when their names are once blotted out they will never be written there again; they will then be numbered with those who will cease to increase, cease to learn, to multiply, and spread abroad.

Heber C. Kimball, JD 3:250, 9 Mar 1856, Salt Lake City, Tabernacle

This tabernacle will be laid down, and my spirit will pass through the veil, into the world of spirits. I told you, the other day, that when you are through with this state of existence, your labor is not at an end. The spirit world will probably be equal to this in that respect, and I think a little harder.

Brigham Young, JD 3:246, 16 Mar 1856, Salt Lake City, Tabernacle

The law is very strict; and in this congregation there are men and women who, with uplifted hands to heaven, before the Father, the Son, and all the holy angels, made solemn covenants that they never would do thus and so. For example, one obligation is, "I will never have anything to do with any of the daughters of Eve, unless they are given to me of the Lord." Men will call God to witness that they never will transgress this law, and promise to live a virtuous life, so far as intercourse with females is concerned... Do we enforce upon them the strict penalty of the law? Not yet.

Heber C. Kimball, JD 3:269, 23 Mar 1856, Salt Lake City, Tabernacle

The most of those present have received their endowments, their washings, and anointings, and have made covenants to their God and their brethren, before witnesses, that they would be faithful, that they would be true, that they would listen to the counsels of the Lord's servants, and cease to do evil. All who have done this have been pronounced clean, and then will they go and pollute themselves with the wicked? I am sorry to say that a few are unwise enough to do so. ...If they do not repent of their follies and sins, their washings and anointings will prove a curse instead of a blessing, and will expedite their condemnation. If a man sins to that degree that he is cut off from the Church, he forfeits the blessings promised on condition of keeping his covenants. When a man loses his membership in this Church, he also loses his Priesthood, and of course the blessings of his endowments.

Heber C. Kimball, JD 3:271, 23 Mar 1856, Salt Lake City, Tabernacle

After you have received your endowments, a wicked course will more seriously affect you, it will, therefore, be requisite for you to be much more careful how you trifle with holy principles, and transgress your covenants. For this reason I wish the Bishops to take heed who they recommend as worthy to receive endowments, for we shall require a strict account from them.

Brigham Young, JD 3:277, 23 Mar 1856, Salt Lake City, Tabernacle

God gave Lucifer power, influence, mastery, and rule, to a certain

extent, to control the life pertaining to the elements composing the body, and the spirit which God places in the body becomes intimately connected with it, and is of course more or less affected by it.

George A. Smith, JD 3:289, 6 Apr 1856, Salt Lake City, Bowery

These derangements are constantly increasing, and will increase; and the time is not far distant when millions of people will fly to these Valleys as the peaceful, plentiful place of refuge. Then it becomes the Saints to store up food for themselves, and for the hosts who will come here for sustenance and protection, for as the Lord lives they will flow here by thousands and millions, and seek bread and protection at the hands of this people.

Orson Pratt, JD 3:303, 6 Apr 1856, Salt Lake City, Bowery

Where there are two or three who go to lay hands upon the sick, they, if faithful, generally have more confidence before God than if they were to administer singly; they prevail more before the Lord; and, hence, the commandment is, that two or three lay hands upon the sick and pray over them, that they may be healed. We are instructed to send for two or three Elders, because it is supposed that two or three will accomplish more than one can by officiating singly.

Parley P. Pratt, JD 3:316, 7 Apr 1856, Salt Lake City, Tabernacle

He [Christ] died to accomplish the salvation of all except the sons of perdition, and they have had all these blessings applied to them, and have partaken of them, known them, and then turned enemies to them, and there is not anything greater that you can do for them, and they perish, for after the blood of Christ has been shed and they despised it, nothing more can be done for them than already has been, for they have rejected the means of salvation.

Orson Pratt, JD 3:344, 13 Apr 1856, Salt Lake City, Tabernacle

Adam and Eve were immortal, the same as resurrected beings, but previous to their transgressions they had no knowledge of good and evil. After the redemption we will not only have the same kind of bodies that they possessed in the garden of Eden before the fall, but we will have a knowledge of good and evil through our experience.

Orson Pratt, JD 3:348, 13 Apr 1856, Salt Lake City, Tabernacle

You are not to suppose that you are going to be jumped into the midst of revelations, and by one great and grand step are to burst the veil, and to rend it from your eyes, do you think that you are to step into the celestial kingdom and see it all at once? No, these blessings are by far too precious to be attained in such a way; they are to be attained by diligence and faith from day to day, and from night to night.

Orson Pratt, JD 3:351, 13 Apr 1856, Salt Lake City, Tabernacle

When you shall rend the veil that is between you and the heavens, it will be by your works of faith and obedience. Do you realize that you are the individuals to rend that veil? Jesus has done his part, and he is willing that

the veil should be rent; he has made intercession before the Father; he has offered his own life, and what more can he do? When you shall have faith to rend that veil which is over your minds, you will find that the heavens are ready and waiting to bestow the blessings promised, just as soon as you are prepared to receive them.

Orson Pratt, JD 3:353, 13 Apr 1856, Salt Lake City, Tabernacle

Could Moses have withstood that terrible manifestation, if he had not practiced for many years the principles of righteousness? A mere vision would not have strengthened him and, even to shew him the glory of God in part would not have enabled him to combat with the powers of darkness that then came to him. It was by his knowledge of God, by his perseverance, his diligence and obedience in former years, that he was enabled to rebuke the devil, in the name of Jesus Christ, and drive him from him.

Brigham Young, JD 3:318, 20 Apr 1856, Salt Lake City, Tabernacle

If they had received [revelations] from the proper source, the same power that revealed to them would have shown them that they must keep the things revealed in their own bosoms, and they seldom would have a desire to disclose them to the second person. That is a general rule, but will it apply in every case, and to the people called the kingdom of God at all times? No, not in the strictest sense, but the Spirit which reveals will impart the proper discretion. All the people have not learned this lesson, they should have learned it long ago.

Brigham Young, JD 3:319, 20 Apr 1856, Salt Lake City, Tabernacle

Though we have it in history that our father Adam was made of the dust of this earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the truth we shall see and understand that he helped to make this world, and was the chief manager in that operation. He was the person who brought the animals and seeds from other planets to this world, and brought a wife with him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this earth. He was made as you and I are made, and no person was ever made upon any other principle. Do you not suppose that he was acquainted with his associates, who came and helped to make this earth? Yes, they were just as familiar with each other as we are with our children and parents.

Brigham Young, JD 3:321, 20 Apr 1856, Salt Lake City, Tabernacle

We cannot even give endowments without representing a devil.

Brigham Young, JD 3:332, 8 Jun 1856, Salt Lake City, Bowery

A great many of you have had your endowments, and you know what a vote with uplifted hands means. It is a sign which you make in token of your covenant with God and with one another, and it is for you to perform your vows. When you raise your hands to heaven and let them fall and then pass on with your covenants unfulfilled, you will be cursed.

Gospel Mysteries

Brigham Young, JD 3:356, 15 Jun 1856, Salt Lake City, Bowery

Mankind are organized of element designed to endure to all eternity; it never had a beginning and never can have an end. There never was a time when this matter, of which you and I are composed, was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated. It is brought together, organized, and capacitated to receive knowledge and intelligence, to be enthroned in glory, to be made angels, Gods -- beings who will hold control over elements, and have power by their word to command the creation and redemption of worlds, or to extinguish suns by their breath, and disorganize worlds, hurling them back into their chaotic state.

Brigham Young, JD 3:357, 15 Jun 1856, Salt Lake City, Bowery

We are organized for the express purpose of controlling the elements, of organizing and disorganizing, of ruling over kingdoms, principalities, and powers, and yet our affections are often too highly placed upon paltry, perishable objects.

Brigham Young, JD 3:360, 15 Jun 1856, Salt Lake City, Bowery

Take a Prophet, an Apostle, a man of God, one who is just as good in his calling and capacity as Jesus Christ was in his, a man who has adorned the doctrine of his profession, until he is sealed up unto eternal lives by the power of the Priesthood, one who is sure of a glorious resurrection, and let him desire to have a wife. ... When will she be worthy of the full extent of your affection? When she has lived long enough to secure to herself a glorious resurrection and an eternal exaltation as your companion, and never until then. ...Before your affections become too strong, wait until you and your family are sealed up unto eternal lives, and you know they are yours from that time henceforth and for ever.

Brigham Young, JD 3:361, 15 Jun 1856, Salt Lake City, Bowery

When a wife secures to herself a glorious resurrection, she is worthy of the full measure of the love of the faithful husband, but never before. And when a man has passed through the veil, and secured to himself an eternal exaltation, he is then worthy of the love of his wife and children, and not until then, unless he has received the promise of and is sealed up unto eternal lives. Then he may be an object fully worthy of their affections and love on the earth, and not before.

Brigham Young, JD 3:364-365, 22 Jun 1856, Salt Lake City, Bowery

By a close application of the gifts bestowed upon us, we can secure to ourselves the resurrection of these bodies that we now possess, that our spirits inhabit, and when they are resurrected they will be made pure and holy; then they will endure to all eternity. [p.365] But we cannot receive all at once, we cannot understand all at once; we have to receive a little here and a little there.

Brigham Young, JD 3:367, 22 Jun 1856, Salt Lake City, Bowery

The Gospel is simple, it is plain. The mystery of godliness, or of the

Gospel, is actually couched in our own ignorance; that is the cause of the mystery that we suppose to be in the revelations given to us; it is in our own misunderstanding -- in our ignorance. There is no mystery throughout the whole plan of salvation, only to those who do not understand.

Brigham Young, JD 3:368, 22 Jun 1856, Salt Lake City, Bowery

...When our spirits leave our bodies where do they go to? I will tell you. Will I locate them? Yes, if you wish me to. They do not pass out of the organization of this earth on which we live. ... But where is the spirit world? It is incorporated within this celestial system.

Brigham Young, JD 3:368-369, 22 Jun 1856, Salt Lake City, Bowery

Where did he [Satan] go? He came here, and one third part of the spirits in heaven came with him. Do you suppose that one third part of all the beings that existed in eternity came [p.369] with him? No, but one third part of the spirits that were begotten and organized and brought forth to become tenants of fleshly bodies to dwell upon this earth.

Brigham Young, JD 3:369, 22 Jun 1856, Salt Lake City, Bowery

When you lay down this tabernacle, where are you going? Into the spirit world. Are you going into Abraham's bosom. No, not any where nigh there, but into the spirit world. Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. Do they both inhabit one kingdom? Yes, they do. Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? No where else, only as you may be permitted.

Brigham Young, JD 3:370, 22 Jun 1856, Salt Lake City, Bowery

The wicked spirits that leave here and go into the spirit world, are they wicked there? Yes.

Brigham Young, JD 3:370, 22 Jun 1856, Salt Lake City, Bowery

Joseph, also, goes there, but has the devil power over him? No, because he held the keys and power of the eternal Priesthood here, and got the victory while here in the flesh.

Brigham Young, JD 3:371, 22 Jun 1856, Salt Lake City, Bowery

...If you have brought the flesh into subjection by the power of the Priesthood, if you have honored the body, when it crumbles to the earth and your spirit is freed from this home of clay, has the devil any power over it? Not one particle.

Brigham Young, JD 3:371, 22 Jun 1856, Salt Lake City, Bowery

But is Joseph [Smith] glorified? No, he is preaching to the spirits in

prison. He will get his resurrection the first of any one in this kingdom, for he was the first that God made choice of to bring forth the work of the last days.

Brigham Young, JD 3:371-372, 22 Jun 1856, Salt Lake City, Bowery

Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so [p.372] refined as not to be tangible to this coarser organization. They walk, converse, and have their meetings...

Brigham Young, JD 3:372, 22 Jun 1856, Salt Lake City, Bowery

Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it.

Brigham Young, JD 3:372-373, 22 Jun 1856, Salt Lake City, Bowery

There are two thirds for us, and one third against us; and there is not a son or daughter of Adam but what will be saved in some [p.373] kingdom and receive a glory and an exaltation to a degree, except those who have had the privilege of the Gospel and rejected it and sinned against the Holy Ghost, they will become servants to devils. How long will they exist? I do not know, neither do I care. Every one of this people, with the Saints that have lived before us, from the days of Adam until now, and those that may come after us, all say, "Build up the kingdom of God." What for? To save the inhabitants of the earth, to get them all back into some kind of a kingdom where they can be administered to, and not have this organized matter return again to its native element, for we wish this work to be preserved.

Brigham Young, JD 3:375, 22 Jun 1856, Salt Lake City, Bowery

And when we have passed into the sphere where Joseph is, there is still another department, and then another, and another, and so on to an eternal progression in exaltation and eternal lives.

Heber C. Kimball, JD 4:1, 29 Jun 1856, Salt Lake City, Bowery

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth -- the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted.

Heber C. Kimball, JD 4:2, 29 Jun 1856, Salt Lake City, Bowery

...I sat upon the bed thinking and reflecting upon what had past, and all at once my vision was opened, and the walls of the building were no obstruction to my seeing, for I saw nothing but the visions that presented themselves. Why did not the walls obstruct my view? Because my spirit could look through the walls of that house, for I looked with that spirit, element, and power, with which angels could look; and as God sees all things, so were invisible things brought before me, as the Lord would bring things before Joseph in the Urim and Thummim. It was upon that principle that the Lord showed things to the Prophet Joseph.

Gospel Mysteries

Heber C. Kimball, JD 4:4, 29 Jun 1856, Salt Lake City, Bowery

I believe that Joseph has got the Church organized in the spirit world, and that he calls and sends the Elders to preach the Gospel to the spirits in prison.

Heber C. Kimball, JD 4:5, 29 Jun 1856, Salt Lake City, Bowery

Many think that they are going right into the celestial kingdom of God, in their present ignorance, to at once receive glories and powers; that they are going to be Gods, while many of them are so ignorant, that they can see or know scarcely anything. Such people talk of becoming Gods, when they do not know anything of God, or of His works; such persons have to learn repentance, and obedience to the law of God; they have got to learn to understand angels, and to comprehend and stick to the principles of this Church.

Parley P. Pratt, JD 4:13, 29 Jun 1856, Salt Lake City, Bowery

We are required to overcome our faults, and be careful to increase in and learn the truth, and put in practice, and to pray for the Holy Spirit of promise, and to be careful to keep the commandments of God, careful to do nothing to our neighbors, but what I would have them do under the like circumstances and be perfectly willing for them to do to me.

Parley P. Pratt, JD 4:14, 29 Jun 1856, Salt Lake City, Bowery

Here we see that we have only got a portion of the Priesthood and the keys, the others are in the possession of the congregations of the Saints in the heavens, and before we are prepared to be ministered to by them and enjoy their society, we must alter considerably.

Brigham Young, JD 4:24-25, 17 Aug 1856, Salt Lake City, Bowery

You may go to some people here, and ask what ails them, and they answer, "I don't know, but we feel a dreadful distress in the stomach and in the back; we feel all out of order, and we wish you to lay hands upon us." "Have you used any remedies?" "No. We wish the Elders to lay hands upon us, and we have faith that we shall be healed." That is very inconsistent according to my faith. If we are sick, and ask the Lord to heal us, and to do all for us that is necessary to be done, according to my understanding of the gospel of salvation, I might as well ask the Lord to cause my wheat and corn to grow, without my plowing the ground and casting in the seed. It appears consistent to me to apply every remedy that comes within the range of my knowledge, and to ask my Father in heaven, in the name of Jesus Christ, to sanctify that application to the healing of my body; to another this may appear inconsistent. If a person afflicted with a cancer should come to me and ask me to heal [p.25] him, I would rather go [to] the grave-yard and try to raise a dead person, comparatively speaking. But supposing we were traveling in the mountains, and all we had or could get, in the shape of nourishment, was a little venison, and one or two were taken sick, without anything in the world in the shape of healing medicines within our reach, what should we do? According to my faith, ask the Lord Almighty to send an angel to heal the sick. This is our privilege, when so situated that we cannot get anything to

help ourselves. Then the Lord and his servants can do all. But it is my duty to do, when I have it in my power. Many people are unwilling to do one thing for themselves, in case of sickness, but ask God to do it all.

Brigham Young, JD 4:28, 17 Aug 1856, Salt Lake City, Bowery

If you have a kingdom and a dominion here, it must be concentrated in the head [the Lord]; if we are ever prepared for an eternal exaltation, we must be concentrated in the head of the eternal Godhead. Why? Because everything else is opposed to that kingdom, and the heir of that kingdom will keep up the warfare with that opposing power until death is destroyed, and him that hath the power of it; not annihilated, but sent back to native element.

Brigham Young, JD 4:29, 17 Aug 1856, Salt Lake City, Bowery

How could you ever get a people equal with regard to their possessions? They never can be, no more than they can be in the appearance of their faces. Are we equal? Yes. Wherein? We are equal in the interest of eternal things, in our God, not aside from Him.

Brigham Young, JD 4:31-32, 17 Aug 1856, Salt Lake City, Bowery

Everything that is opposed to God and His Son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence [p.32] will eventually cease.

Heber C. Kimball, JD 5:220, 6 Sep 1856, Salt Lake City, Bowery

Do your duty, and you will make every house and every place a palace, and your homes will be as the gate of heaven, and a source of joy to your husbands. Of course you must have a heaven of that which you have made. Why, I would go to work and make an altar and a heaven, and I never would take any other course than that which is honourable before God; and how can you live your religion without this?

Brigham Young, JD 4:53, 21 Sep 1856, Salt Lake City, Bowery

We have got to be rightly prepared to go into the spirit world, in order to become kings. That is, so far as the power of Satan is concerned you and I have got to be free from his power, but we cannot be while we are in the flesh.

Brigham Young, JD 4:53-54, 21 Sep 1856, Salt Lake City, Bowery

I do know that there are sins committed, of such a nature that if the people did understand the doctrine of salvation, they would tremble because of their situation. And furthermore, I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke

thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further; I have had men come to me and [p.54] offer their lives to atone for their sins.

Brigham Young, JD 4:53, 21 Sep 1856, Salt Lake City, Bowery

There are sins that men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground that the smoke thereof might ascend to heaven as an offering for their sins, whereas, if such is not the case, they will stick to them and remain upon them in the spirit world. I know, when you hear my brethren telling about cutting people off from the earth, that you consider it is strong doctrine; but it is to save them, not to destroy them.

Brigham Young, JD 4:54, 21 Sep 1856, Salt Lake City, Bowery

When you see celestial beings, you will see men and women, but you will see those beings clothed upon with robes of celestial purity.

Brigham Young, JD 4:54-55, 21 Sep 1856, Salt Lake City, Bowery

When you are prepared to see our [p.55] Father, you will see a being with whom you have long been acquainted, and He will receive you into His arms, and you will be ready to fall into His embrace and kiss Him...

Brigham Young, JD 4:54, 21 Sep 1856, Salt Lake City, Bowery

God is the Father of our spirits; He begat them, and has sent them here to receive tabernacles, and to prove whether we will honour them. If we do, then our tabernacles will be exalted; but if we do not, we shall be destroyed; one of the two -- dissolution or life. The second death will decompose all tabernacles over whom it gains the ascendancy; and this is the effect of the second death, the tabernacles go back to their native element.

Brigham Young, JD 4:54, 21 Sep 1856, Salt Lake City, Bowery

It is true that the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar, as in ancient days; and there are sins that the blood of a lamb, of a calf, or of turtle doves, cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine and throw out a few words about it. You have been taught that doctrine, but you do not understand it.

Brigham Young, JD 4:56, 21 Sep 1856, Salt Lake City, Bowery

This is the reason why the doctrine of plurality of wives was revealed,

that the noble spirits which are waiting for tabernacles might be brought forth.

Brigham Young, JD 4:56, 21 Sep 1856, Salt Lake City, Bowery

If my wife had borne me all the children that she ever would bare, the celestial law would teach me to take young women that would have children.

Brigham Young, JD 4:57, 21 Sep 1856, Salt Lake City, Bowery

True there is a curse upon the woman that is not upon the man, namely, that "her whole affections shall be towards her husband," and what is the next? "He shall rule over you."

Brigham Young, JD 4:43, 22 Sep 1856, Salt Lake City, Bowery

When we get the font prepared that is now being built, I will take you into the waters of baptism [for rebaptism], if you repent of your sins. If you will covenant to live your religion and be Saints of the Most High, you shall have that privilege, and I will have the honor of baptizing you in that font, or of seeing that it is done.

Heber C. Kimball, JD 5:203, 12 Oct 1856, Salt Lake City, Bowery

I speak this that you may understand that your re-baptisms must be agreeable to the order laid down. It is not simply a man's saying, "Having been commissioned by Jesus Christ, I baptise you for the renewal of your covenant and remission of your sins," but you must be subject to your brethren and fulfill the law of God.

Heber C. Kimball, JD 4:82, 9 Nov 1856, Salt Lake City, Tabernacle

When you go into heaven, into the celestial world, you will see the Church organized just as it is here, and you will find all the officers down to the Deacon. Our Church organization is a manifestation of things as they are in heaven, and you are all the time praying that the Church here may be brought into union and set in order as it is in heaven.

Brigham Young, JD 4:133, 4 Dec 1856, Salt Lake City, Tabernacle

Take a spirit that has gone into the spirit world, does it have control over corruptible bodies? No. It can only act in the capacity of a spirit. As to the devils inhabiting these earthly bodies, it cannot control them, it only controls spirits. But when the spirit is again united to the body, that spirit and body unitedly have control over the evil bodies, those controlled by the devil and given over to the devils, if there is any such thing. Resurrected beings have control over matter as well as spirit.

Brigham Young, JD 4:133, 4 Dec 1856, Salt Lake City, Tabernacle

When a good man or woman dies, the spirit does not go to the sun or the moon. I have often told you that the spirits go to God who gave them, and that

He is everywhere; if God is not everywhere, will you please tell me where He is not. The moment your eyes are opened upon the spirit land, you will find yourselves in the presence of God...

Brigham Young, JD 4:134, 4 Dec 1856, Salt Lake City, Tabernacle

Where do you suppose the spirits of our departed friends are? Where they ought to be; they are here, on the other side of the earth, in the East Indies, in Washington, etc.; they are controlling the fallen spirits here, or somewhere else. They could not control the spirits of evil men while here, only by faith, but now one of our departed brethren can control millions of disembodied evil spirits; while they were in the flesh they were afflicted by them.

Wilford Woodruff, JD 4:147, 21 Dec 1856, Salt Lake City, Tabernacle

As an individual I am determined to wake up and do my duty, God being my helper...The law of God, the holy Priesthood, and the holy anointing and washing, and everything else that is holy requires it at our hands. I know this.

Franklin D. Richards, JD 4:160, 11 Jan 1857, Salt Lake City, Tabernacle

With these men before us here continually, we have seen exemplified a measure of that knowledge, understanding and power that is offered us in the keys of the endowment that are given in the House of the Lord, by which we may grow to a knowledge of all that affects our salvation and exaltation in His kingdom.

Franklin D. Richards, JD 4:163, 11 Jan 1857, Salt Lake City, Tabernacle

Who is there that has any part of the Priesthood, and who has received his endowments but that ought to be able to administer in his household all those things which are necessary for life and salvation?

Heber C. Kimball, JD 4:169, 11 Jan 1857, Salt Lake City, Tabernacle

The more of the Spirit of God a man has, the more composed he is.

Brigham Young, JD 4:196, 1 Feb 1857, Salt Lake City, Tabernacle

...Gather up all who profess to be Latter-day Saints, and how many of them are there in the way to enter into the straight gate? How many are going to be crowned Gods? You will all admit that this is a hard question to answer. Do you think one half of them will enter in at the straight gate, pass by the angels and the Gods, and receive a celestial exaltation? I pray they may, even if I do not believe so.

Brigham Young, JD 4:197, 1 Feb 1857, Salt Lake City, Tabernacle

Eternal glory, happiness, beauty, power, exaltation, excellency, and every good thing are prepared for the Elders that now sit before me to enter into the presence of the Father and the Son, where they could be exalted, sit

with the Gods, be crowned with immortality and eternal lives; become the fathers, not only of many nations, but of an endless posterity; be the framers, not only of a kingdom, but of an endless chain of kingdoms. Nothing more can be done, than what has been done.

Brigham Young, JD 4:199, 1 Feb 1857, Salt Lake City, Tabernacle

At the time when you receive the greatest blessings by the manifestations of the power and Spirit of God, immediately the Lord may leave you to yourselves, that you may prove yourselves worthy of this exaltation.

Brigham Young, JD 4:200, 1 Feb 1857, Salt Lake City, Tabernacle

You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in heaven gave. I mean the Father of your spirits, of those spirits which He has put into these tabernacles. The tabernacle must be brought in subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life; if they do come forth, they must dwell in a lower kingdom.

Heber C. Kimball, JD 4:208, 1 Feb 1857, Salt Lake City, Tabernacle

When I go into the world of spirits I throw off the old clothing and the old body with all that pertains to it. And when I go there I shall be clothed anew, with the elements that are made in the country that I go to. Why? Because it is immortal and eternal duration. That is the difference between this world and that world; and then at the same time that world is this world, and this world is that world.

Brigham Young, JD 4:215, 8 Feb 1857, Salt Lake City, Tabernacle

It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The Scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ who thou hast sent;" this is as much to say that no man can enjoy or be prepared for eternal life without that knowledge.

Brigham Young, JD 4:217, 8 Feb 1857, Salt Lake City, Tabernacle

Thus you may continue back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding. But when we arrive at that point, a vail is dropped, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is, it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species -- of one family -- and Jesus Christ is also of our species.

Gospel Mysteries

Brigham Young, JD 4:217, 8 Feb 1857, Salt Lake City, Tabernacle

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create -- to bring forth and organize the elements upon natural principles. This he did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the scriptures teach.

Brigham Young, JD 4:218, 8 Feb 1857, Salt Lake City, Tabernacle

When the time came that His first-born, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His Spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has obtained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation.

Brigham Young, JD 4:218, 8 Feb 1857, Salt Lake City, Tabernacle

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

Brigham Young, JD 4:219, 8 Feb 1857, Salt Lake City, Tabernacle

Now take a person in this congregation who has knowledge with regard to being saved in the kingdom of our God and our Father, and being exalted, one who knows and understands the principles of eternal life, and sees the beauty and excellency of the eternities before him compared with the vain and foolish things of the world, and suppose that he is overtaken in a gross fault, that he has committed a sin that he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without the shedding of his blood, and also knows that by having his blood shed he will atone for that sin, and be saved and exalted with the Gods, is there a man or woman in this house but what would say, "shed my blood that I may be saved with the Gods?" All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation. Will you love your brothers or sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?

Brigham Young, JD 4:219, 8 Feb 1857, Salt Lake City, Tabernacle

Gospel Mysteries

The time has been in Israel under the law of God, the celestial law, or that which pertains to the celestial law, for it is one of the law of that kingdom where our Father dwells, that if a man was found guilty of adultery, he must have his blood shed, and that is near at hand. But now I say, in the name of the Lord, that if this people will sin no more, but faithfully live their religion, their sins will be forgiven them without taking life.

Brigham Young, JD 4:220, 8 Feb 1857, Salt Lake City, Tabernacle

This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation you desire. This is the way to love mankind.

Brigham Young, JD 4:220, 8 Feb 1857, Salt Lake City, Tabernacle

I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother Jesus Christ raises them up -- conquers death, hell, and the grave. I have known a great many men who have left this Church for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force.

Heber C. Kimball, JD 4:248, 1 Mar 1857, Salt Lake City, Tabernacle

Are you ever going to be prepared to see God, Jesus Christ, His angels, or comprehend His servants, unless you take a faithful and prayerful course? Did you actually know Joseph Smith? No. Do you know brother Brigham? No. Do you know brother Heber? No, you do not. Do you know the Twelve? You do not, if you did, you would begin to know God, and learn that those men who are chosen to direct and counsel you are near kindred to God and to Jesus Christ, for the keys, power, and authority of the kingdom of God are in that lineage.

Brigham Young, JD 4:265-266, 8 Mar 1857, Salt Lake City

But it is no great matter whether light is borrowed or begged, for it is not so much the way in which I obtain knowledge, as in the use I make of the knowledge I have obtained. The wrong use of our knowledge is what brings default in me or you. I say that I have no light to lend. If God has given me light, if I possess the light of the Spirit of revelation, and bestow that knowledge upon my [p.266] brethren that same fountain increases in me; whereas, if I were to shut it up -- to close up the vision -- and keep it from the people, it would be like the candle lighted and put under the bushel, where of course the want of free air would extinguish it; and if the light in me becomes darkness, how great is that darkness! This is my explanation with regard to the light that is in me. If I receive from the fountain, the more I give the more I receive. The freer I am to hand out that which the Lord

bestows on me, the better my mind is prepared to receive more from the fountain; that is the experience of every individual.

Brigham Young, JD 4:266, 8 Mar 1857, Salt Lake City

When will we possess knowledge, and power, and glory, and wisdom independently? When Jesus has finished his work. When we have proved ourselves worthy to be crowned, when we have passed through all the ordeals of suffering, trials, and temptations, and proven to our Father and our God that we are His friends, that we will live and serve Him, and not forsake our parents -- will not forsake our Father's house and His precepts; when we have proven ourselves faithful in the flesh, and have gone through the vail into the spirit world -- have done all that is required of us in preaching to those who are in prison, and are faithful until we receive our bodies again -- until these tabernacles which we now occupy are resurrected and brought again to the spirits, and the spirits to the tabernacles, and Jesus calls on us to come up and be crowned among the faithful who will receive crowns of glory, immortality, and eternal life, then we will receive that power, knowledge, and wisdom, and possess it as independently as the Gods possess their power. It will then be bequeathed to them that they will have light within themselves. Why? Because they have control over the elements, and it will never be until then.

Brigham Young, JD 4:271-272, 8 Mar 1857, Salt Lake City

Will we all become Gods, and be crowned kings? No, my brethren, there will be millions on [p.272] millions, even the greater part of the celestial world, who will not be capable of a fullness of that glory, immortality, eternal lives and a continuation of them, yet they will go into the celestial kingdom. Will this people all go into that kingdom? I think a great many will have to be burnt out like an old pipe, before they can go into any decent kingdom.

Brigham Young, JD 4:271, 8 Mar 1857, Salt Lake City

If you look at things spiritually, and then naturally, and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on earth. Suppose that one of us had been Adam, and had peopled and filled the world with our children, they, although they might be great grandchildren, etc., still, say I, had I been Adam, they would be my flesh, blood, and bones, and have the same kind of a spirit put into them that is in me.

Orson Hyde, JD 5:71, 8 Mar 1857, Salt Lake City, Tabernacle

And inasmuch as our Heavenly Father is accessable to all, it is far better to store our minds with the treasures of wisdom and knowledge, by our own spiritual labors and toil, direct from the great Fountain of celestial light and love, than to trust wholly to the testimony and teachings of others. Obtain the testimony of Jesus, which is the spirit of prophecy.

Brigham Young, JD 4:285, 15 Mar 1857, Salt Lake City, Tabernacle

Gospel Mysteries

Joseph [Smith] has not yet got through there. When he finishes his mission in the spirit world, he will be resurrected, but he has not yet done there.

Brigham Young, JD 4:285, 15 Mar 1857, Salt Lake City, Tabernacle

Joseph [Smith] is not resurrected; and if you will visit the graves you will find the bodies of Joseph and Hyrum [Smith] yet in their resting place. Do not be mistaken about that; they will be resurrected in due time.

Brigham Young, JD 4:286, 15 Mar 1857, Salt Lake City, Tabernacle

When his [Joseph Smith's] spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after his resurrection.

Brigham Young, JD 4:287, 15 Mar 1857, Salt Lake City, Tabernacle

The man that cannot know millions of things that he would not tell his wife, will never be crowned in the celestial kingdom, never, never, never. It cannot be; it is impossible. And that man who cannot know things without telling any other living being upon the earth, who cannot keep his secrets and those that God reveals to him, never can receive the voice of his Lord to dictate him and the people on this earth.

Heber C. Kimball, JD 4:294, 15 Mar 1857, Salt Lake City, Tabernacle

In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanctify it and fill it with life and power, and sent it to the sick, and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds.

Heber C. Kimball, JD 4:294, 15 Mar 1857, Salt Lake City, Tabernacle

The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of those boxes, so as brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here, I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them.

D. H. Wells, JD 5:43, 22 Mar 1857, Salt Lake City, Tabernacle

Gospel Mysteries

We read that Satan shall be bound a thousand years. How is this to be accomplished? By our becoming so impregnated with the principles of the Gospel -- with the Holy Ghost -- that the enemy will have no place in us or in our families, and shedding forth that influence in our neighborhoods. The adversary is first to be driven from ourselves, then from our families, then from our neighbors, next from our Territory, and eventually from the nations, until he shall find no place upon the face of the whole earth: then will he not be bound? Yes, so far as this earth is concerned; and that is the way in which it is to be done, in my humble opinion.

WIlford Woodruff, JD 5:85, 8 Apr 1857, Salt Lake City, Bowery

Why, by and by, it was revealed through the servants of the Lord, that females should be baptized for females, and males for males; but the full particulars of this order was not revealed till after the days of Joseph; therefore this shows an advance in the building up of the kingdom, the gathering of Israel, and the warning of the nations of the earth.

Joseph Young, JD 6:242, 8 Apr 1857, Salt Lake City, Bowery

He [Brigham Young] says that all the endowments have to be given on this side of the vail, or they never will be given. (President B. Young: That is true.)

Joseph Young, JD 6:242, 8 Apr 1857, Salt Lake City, Bowery

"Why," says one,"the endowments are going on." That is true: a portion of the endowments are going on, but there are other things that never will until the Temple is built, -- of which are the baptism for the dead and our endowments by proxy for our dead friends. Are they going on? No. Will they, before that house is built? No, not that I know of.

Heber C. Kimball, JD 4:363-364, 19 Apr 1857, Salt Lake City, Bowery

There are a great many people in the world that God ordained to give them their endowment, and they become vessels of wrath, fitted for destruction. Have we not labored years here, and toiled to give you our blessings, and endowments, and anointings, and then sealed you up, and this, and that, and the other? Do you see them turn away? Did we make them so? We gave them all their blessings as mush as we have given you yours; and they have [p.364] become vessels of wrath, they are fitting for destruction, and they will go and do the work of God, and He will bring about his purposes by them, and they will be destroyed...

Heber C. Kimball, JD 4:364, 19 Apr 1857, Salt Lake City, Bowery

Everybody is elected that will be elected, and then honor their calling and priesthood, and obtain the blessings and promises; and if they be faithful to the end of their days, they will be saved -- every one of them.

Heber C. Kimball, JD 5:18, 6 Jun 1857, Salt Lake City, Bowery

If I obtain all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those

things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh. Then, if my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity. Those blessings are for every righteous man; and the blessings that are conferred upon faithful men and women in their holy anointings and sealings will rest upon their posterity after them for ever and for ever, through their faithfulness; and there is no end to it.

Heber C. Kimball, JD 5:19, 6 Jun 1857, Salt Lake City, Bowery

Those who go through their endowments now and are sealed up unto eternal lives, those blessings will stick to them, if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand.

Heber C. Kimball, JD 5:21, 6 Jun 1857, Salt Lake City, Bowery

As I have said, I know that we will see those things of which I have spoken -- such famines as this world never beheld. Yes, we have got to see those scenes; but if we will keep our vows and covenants, the Lord will hold them off until we can prepare ourselves; and if you will wake up and do as you are told, you will escape. ... I know that He is able to suffer famines to come upon us, and then to rain manna down from heaven to sustain us. ... I do not know how He does that, but I know that He can do it just as easily as He could bring me into existence upon this earth.

Heber C. Kimball, JD 4:335, 7 Jun 1857, Salt Lake City, Bowery

God does not want to shed blood without it is necessary, any more than He wants us to go and slaughter a beast when we have no need of it. But when we have need of meat, and are driven to it by necessity, then it is all right. If it is necessary, then it is all right. If it is necessary that we should shed blood, then it is right. All things are right that are done according to the will and pleasure of God.

Orson Hyde, JD 5:17, 14 Jun 1857, Bowery

Remember the counsel that is given, "Store up all your grain," and take care of it! Prize it above gold and silver, above rich clothing and fine apparel, and above everything else except the bread of life! And I tell you it is almost as necessary to have bread to sustain the body as it is to have food for the spirit; for the one is as necessary as the other to enable us to carry on the work of God upon the earth.

Brigham Young, JD 4:371-372, 28 Jun 1857, Salt Lake City, Bowery

There is one principle that I wish the people would understand and lay to heart. Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the kingdom of heaven -- that you are full of confidence in God -- that you will never betray a thing that God tells you -- that you will never reveal to your neighbor that which ought not to be revealed, as quick as you prepare to be entrusted with

the things of God, [p.372] there is an eternity of them to bestow upon you.

Brigham Young, JD 4:372, 28 Jun 1857, Salt Lake City, Bowery

Giving endowments to a great many proves their overthrow, through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber takes the lead in giving endowments, and you may ask, "Why do you give such folks their endowments?" To qualify them to be devils, if they wish to be. The plan of salvation is calculated to make devils as well as Saints; for by and by we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and become an heir to His kingdom. ...I defy any of them to give an idea of what is taught them in their endowments, except a garbled mass of trash. God takes that knowledge from their minds. We have to make devils, and we are preparing them.

Brigham Young, JD 4:372, 28 Jun 1857, Salt Lake City, Bowery

And just as fast as you prove to Him that you will preserve everything secret that ought to be -- that you will deal out to your neighbors all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbours, and brethren, the Lord will bestow upon you, and give to you, and bestow upon you, until finally he will say to you, "You shall never fall; your salvation is sealed unto you; you are sealed up unto eternal life and salvation, through your integrity."

Brigham Young, JD 5:4, 5 Jul 1857, Salt Lake City, Bowery

We can make Zion, or we can make Babylon, just as we please. We can make just what we please of this place. The people can make Zion: they can make a heaven within themselves. When people gather here, they should come with a determination to make Zion within themselves, with the resolution that "I will carry myself full of the Spirit of Zion wherever I go; and this is the way in which I will control evil spirits; for I mean that my spirit shall have control over evil;" and do you not see that such a course will make Zion? This American continent will be Zion; for it is so spoken of by the prophets. Jerusalem will be rebuilt and will be the place of gathering, and the tribe of Judah will gather there; but this continent of America is the land of Zion.

Heber C. Kimball, JD 5:31, 12 Jul 1857, Salt Lake City, Bowery

You ladies have not any priesthood, only in connection with your husbands. You suppose that you receive the priesthood when you receive your endowments; but the priesthood is on your husbands. Can you honour God and abuse your husbands like the devil? How can you honour the Priesthood, except you honour the man you are connected with? I am talking about good men; I will not in this connection say anything about bad men. How can you honor the Priesthood, except you honour the one you are connected with?

Heber C. Kimball, JD 5:34, 12 Jul 1857, Salt Lake City, Bowery

But, perhaps, many of you have never thought that Joseph [Smith] was with Jesus in the spirit world ere the organization of this earth, and came forth in this last dispensation.

Gospel Mysteries

Brigham Young, JD 5:53, 19 Jul 1857, Salt Lake City, Bowery

[For] The intelligence that is in me to cease to exist is a horrid thought; it is past enduring. This intelligence must exist; it must dwell somewhere. If I take the right course and preserve it in its organization, I will preserve to myself eternal life. This is the greatest gift that ever was bestowed on mankind, to know how to preserve their identity.

Brigham Young, JD 5:54, 19 Jul 1857, Salt Lake City, Bowery

The principles of life and salvation are the only principles of freedom; for every principle that is opposed to God -- that is opposed to the principles of eternal life, whether it is in heaven, on the earth, or in hell, the time will be when it will cease to exist, cease to preserve, manifest, and exhibit its identity; for it will be returned to its native element.

Heber C. Kimball, JD 5:87, 26 Jul 1857, Salt Lake City, Bowery

Bless your souls, if a man is a Prophet, and that Prophet has a posterity, his whole posterity are prophets. Tell about raising up kings, and priests, and prophets unto the Most High God!

Heber C. Kimball, JD 5:88, 26 Jul 1857, Salt Lake City, Bowery

You can see the stars; they are as thick as the hairs on my head. What are they? They are worlds like this, and redeemed worlds, as this will be some time; and we are the boys that will help redeem it.

Heber C. Kimball, JD 5:95, 26 Jul 1857, Salt Lake City, Bowery

I believe in annihilation in one degree. Men will sin so that they will be damned spiritually and temporally. There will be a dissolution of the natural body and of the spirit, and they will go back into their native element, the same as a chemist can go to work and dissolve a five-dollar gold piece, and throw it into a liquid. Does not that show there can be a dissolution of the natural body and the spirit? That is what is called the second death.

Joseph Young, JD 6:227, 26 Jul 1857, Salt Lake City, Bowery

I have heard brother Brigham say, and I endorse the sentiment, that every man and every woman who is not willing to lay down his or her mortal life for this Gospel cannot be saved. The Lord will bring us into a place where we shall be tried whether we are as willing to die as we are to live, and I know this is true; and if I have not gained that point, I have got to live so as to arrive at it on this side of the vail.

Brigham Young, JD 5:96, 2 Aug 1857, Salt Lake City, Bowery

Still I do not know but that Joseph [Smith] had quite as many of his [family] connections valiant for the truth, in proportion to their number, as Jesus had; for Jesus had many brothers and sisters, and the most of them were

opposed to him, and continued so during the greater part of their lives.

Heber C. Kimball, JD 5:129, 2 Aug 1857, Salt Lake City, Bowery

Here, in the Territory of Deseret, is the kingdom of God, and here are all the officers pertaining to that kingdom; and here is an organization that is organized after the order of God, and it is organized after the order of the Church of the First Born. Let me explain what the Church of the First Born is. It is the first Church that ever was raised up upon this earth; that is, the first born Church. That is what I mean; and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order is organized here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. Brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments, they were together in one place. They were organized, and received their endowments and blessings, and those keys were placed upon them, and that kingdom will stand for ever.

Heber C. Kimball, JD 5:133, 2 Aug 1857, Salt Lake City, Bowery

You have received your endowments. What is it for? To learn you to hold your tongues, and keep what you get, and increase upon it. If you do not keep the word of life you receive -- that which proceeds from God, your minds never will expand, and you will always be barren, like unto a barren woman.

Heber C. Kimball, JD 5:137, 2 Aug 1857, Salt Lake City, Bowery

I do not think that many ever supposed that animals are going to be resurrected. When God touched Elijah's eyes, and he looked on the mountain, and he saw chariots and horses, and men by the thousands and millions. Where did they come from? There is nothing on this earth but what came from heaven, and it grew and was created before it grew on this earth; the Bible says so... Yes, everything that is upon this earth grew before it came here; it was transported from heaven to earth.

Heber C. Kimball, JD 4:376, 16 Aug 1857, Salt Lake City, Bowery

And I will say to you that, if you will live your religion while you are gone, when you come back you shall have your endowments, and God shall bless you, while the man or the woman who has received their endowments and does not magnify their calling, will not be benefitted at all by them, and they will only tend to their condemnation.

Heber C. Kimball, JD 5:172, 23 Aug 1857, Salt Lake City, Bowery

Some say the earth exists without spirit; I do not believe any such thing; it has a spirit as much as any body has a spirit. How can anything live, except it has a living spirit? How can the earth produce vegetation, fruit, trees, and every kind of production, if there is no life in it?

Heber C. Kimball, JD 5:179, 23 Aug 1857, Salt Lake City, Bowery

Well, let me tell you, the Holy Ghost is a man; he is one of the sons of

our Father and our God; and he is that man that stood next to Jesus Christ, just as I stand by brother Brigham.

Heber C. Kimball, JD 5:162, 30 Aug 1857, Salt Lake City, Bowery

I never knew it to fail, when men made covenants, but they were brought to the test, to see if they would live up to them. This people have made covenants, they have made vows, and they have been instructed by brother Brigham; and he has told them that those covenants and penalties are true and faithful; and I say they are as true as the Lord God liveth; and the day will come that you will have to fulfill those vows and covenants that you have made; and not one word shall fail.

Heber C. Kimball, JD 5:164, 30 Aug 1857, Salt Lake City, Bowery

If you will lay a bowie knife or a loaded revolver under your pillow every night, you will not have many unpleasant dreams, nor be troubled with the nightmare; for there is nothing that the Devil is so much afraid of as a weapon of death.

John Taylor, JD 5:189, 30 Aug 1857, Salt Lake City, Bowery

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of; they do not understand it; but you have received this from the hands of God.

Heber C. Kimball, JD 5:271, 27 Sep 1857, Salt Lake City, Bowery

Now, will the day come when this pitcher will return to its mother earth? It will; and it may be thrown into some part of the earth where it may be thousands and millions of years before that pitcher or the elements of which it is composed will be brought back again; and so it will be with thousands and millions of the people; they will never be brought back into the shape they were in once. Some men enquire, "Why?" Simply because they have dishonoured the spirit and bodies that God gave them; therefore God will make a desolation of those bodies and spirits, and he will throw them back into the earth; that is, that portion that belongs to the earth will go back there. And so it will be with our spirits: they will go back into the elements or space that they once occupied before they came here. Now, you may believe what you have a mind to about it; it is just as easy to conceive of a dissolution as to conceive of anything else.

Heber C. Kimball, JD 5:278, 27 Sep 1857, Salt Lake City, Bowery

When I sleep, I have fifteen shooters, six shooters, and all other kind of shooters; and the devils do not come there: and if they succeed in troubling me, they have to get into some other person's body.

Erastus Snow, JD 5:289, 4 Oct 1857, Salt Lake City, Bowery

Gospel Mysteries

Every man in Israel is responsible in a certain degree for the conduct of his wives and children. He has covenanted that he will assume that responsibility; that is, he will assume the responsibility of the sins of his wives, if he fails to discharge his duties towards them in teaching and leading them in the ways of life and salvation.

Erastus Snow, JD 5:291, 4 Oct 1857, Salt Lake City, Bowery

Do you uphold your husband before God as your lord? "What! -- my husband to be my lord?" I ask, can you get into the celestial kingdom without him? Have any of you been there? You will remember that you never got into the celestial kingdom without the aid of your husband. If you did, it was because your husband was away, and some one had to act proxy for him. No woman will get into the celestial kingdom, except her husband receives her, if she is worthy to have a husband; if not, someone will receive her as a servant.

Brigham Young, JD 5:330, 7 Oct 1857, Salt Lake City, Bowery

Just so with our Father: he reveals to us as we are prepared to receive, and I hope to continue to learn. There is no cessation, in time or in eternity, to the progress and increase of the righteous.

Brigham Young, JD 5:331-332, 7 Oct 1857, Salt Lake City, Bowery

The Devil was cursed and sent down from heaven. He has no body of his own; therefore he is constantly endeavouring to obtain possession of the tabernacles belonging to others. Some have grumbled because I believe our God to be so near to us as Father Adam. There are many who know that doctrine to be true. Where was Michael in the creation of this earth? Did he have a mission to the earth? He did. Where was he? In the Grand Council, and performed the mission assigned him there. Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; and after Joseph lets you pass him, you will find Peter; and after you pass [p.332] the Apostles and many of the Prophets, you will find Abraham, and he will say, "I have the keys, and except you do thus and so, you cannot pass;" and after a while you come to meet Jesus; and when you at length meet Father Adam, how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass;" then we shall by very glad to see the white locks of Father Adam. But those are ideas which do not concern us at present, although it is written in the Bible -- "This is eternal life, to know thee, the only true God, and Jesus Christ who thou hast sent."

George A. Smith, JD 5:366, 1 Nov 1857, Salt Lake City, Tabernacle

This is the safest place on this earth; and as we learn more righteousness, divest ourselves more and more of selfishness, and become more and more instructed in the intrinsic value of earthly substance, compared to eternal riches, the principle of safety will increase and the Millennium will actually commence with this people.

George A. Smith, JD 5:367, 1 Nov 1857, Salt Lake City, Tabernacle

Gospel Mysteries

Every man and woman should cultivate in their hearts a desire to love the Lord, keep his commandments, and appreciate the spirit and the freedom of the Gospel and the privilege and blessing of the fullness of the holy Priesthood more than all the treasures upon the face of the earth.

John Taylor, JD 6:24, 1 Nov 1857, Salt Lake City, Tabernacle

Was the kingdom that the Prophets talked about, that should be set up in the latter times, going to be a Church? Yes. And a State? Yes, it was going to be both Church and State, to rule both temporarily [temporally] and spiritually.

Isaac Morley, JD 6:215, 8 Nov 1857, Salt Lake City, Tabernacle

We should reflect upon the covenants and obligations that we have made unto God and before our brethren. There are many keys in those holy covenants whereby we can derive comfort. Obedience is the grand key whereby this people are to be exalted; and I sincerely believe that the Presidency is comforted by the obedience that is rendered to their requirements.

Brigham Young, JD 6:41, 15 Nov 1857, Salt Lake City, Tabernacle

I go into my room where we have our prayer circle, and among twelve men there will be perhaps twelve different prayers offered up -- one praying for one thing and another for another thing. You may reduce the number to three, and let them be clothed for secret prayer; and while one is praying aloud, each of the others will be praying for that which the one that is mouth is not praying for, unless they are better taught in regard to prayer than is the Christian world.

Brigham Young, JD 6:43, 15 Nov 1857, Salt Lake City, Tabernacle

If you do not know what to ask for, let me tell you how to pray. When you pray in secret or with your families, if you do not know anything to ask for, submit yourselves to your Father in heaven and beseech him to guide you by the inspiration of the Holy Ghost, and to guide this people, and dictate the affairs of his kingdom on the earth, and there leave it. Ask him to put you just where he wants you, and to tell you what he wants you to do, and feel that you are on hand to do it.

Brigham Young, JD 6:45, 15 Nov 1857, Salt Lake City, Tabernacle

Take the men whose hearts, when they pray, are upon one sentence and upon one idea at a time, when they ask God for anything, or to bring this or that to pass, do you think that the powers of hell can hinder what they ask for? No. It is as true as the heavens -- as firm as the mountains that rest upon these valleys -- as sure as eternity, that nothing can fail which they agree upon; for God will grant it. What is our difficulty? When I go to my prayer-room, among men who have been with me for years, there is too great a diversity of feeling and desires to be in accordance with the Gospel.

Heber C. Kimball, JD 6:50, 15 Nov 1857, Salt Lake City, Tabernacle

Gospel Mysteries

It is not the Spirit of God that leads a man or woman to shed blood -- to desire to kill and slay. When the time comes that we have need to shed blood, then it will be necessary we should do it, and it will be just as innocent as to go and kill an ox when we are hungry or in time of famine.

Heber C. Kimball, JD 6:67, 22 Nov 1857, Salt Lake City, Tabernacle

When the head speaks, let every man and woman listen and obey. I do not care so much about the women obeying as I do about the men. I am not talking about them, but of you, Elders of Israel, that have the Priesthood. Women do not hold a particle of Priesthood, only what they hold in connection with their husbands; neither have the men, except that which they hold in connection with those who hold the keys of the kingdom at head-quarters. Do not step out on one side and say you have Priesthood independent. You have not a particle in that way.

Brigham Young, JD 6:73, 22 Nov 1857, Salt Lake City, Tabernacle

There are myriads of disembodied evil spirits -- those who have long ago laid down their bodies here and in the regions round about, among and around us; and they are trying to make us and our children sick, and are trying to destroy us and to tempt us to evil.

Brigham Young, JD 6:75, 22 Nov 1857, Salt Lake City, Tabernacle

If you keep silent, you can master your feelings, can subdue your passions, and ultimately become masters of them and banish them from you. If you give way to your unbridled tongues, you increase anger within you, and the first you know your blood is boiling with wrath.

Brigham Young, JD 6:75, 22 Nov 1857, Salt Lake City, Tabernacle

It is no matter how you are tempted, if you do not give way to temptation; but if you give way to temptation, it carries you to destruction.

Brigham Young, JD 6:76-77, 22 Nov 1857, Salt Lake City, Tabernacle

When we [p.77] come to understanding, there will not be as many desires and prayers as there are people, while one is officiating as mouth for the whole; but when he who is mouth prays, every heart will wait until he utters a sentence, and that embodies what they also desire. When the sisters meet together and appoint one of their number to pray, they will never let a desire escape from the heart until they know what the mouth is praying for. They all will desire the same and pray for the same. This people are hastening to that degree of perfection.

Heber C. Kimball, JD 6:101, 29 Nov 1857, Salt Lake City, Tabernacle

Did God produce us? He did, and every son and daughter of Adam upon the face of this earth; and he produced us upon the same principle that we produce one another. And so it is with the fruit of creation.

Gospel Mysteries

Heber C. Kimball, JD 6:125, 13 Dec 1857, Salt Lake City, Tabernacle

After receiving the Priesthood, when a person receives his endowment, he is an heir to the Priesthood -- an heir of God, and a joint-heir with Jesus Christ; that is, he has commenced his heirship.

Heber C. Kimball, JD 6:125-126, 13 Dec 1857, Salt Lake City, Tabernacle

Judas lost that saving principle, and they took him and killed him. It is said [p.126] in the Bible that his bowels gushed out; but they actually kicked him until his bowels came out. "I will suffer my bowels to be taken out before I will forfeit the covenant I have made with Him and my brethren." Do you understand me?

Heber C. Kimball, JD 6:125, 13 Dec 1857, Salt Lake City, Tabernacle

The Father waited until the meridian of time -- that is, till the time was half up, before he came on the earth and begat in the flesh the Son of God, who was to be our Saviour. Was every woman qualified to raise that child [Jesus Christ]? No. You will find that Mary was of the Royal Priesthood, which is after the order of God; and he was particular who raised that child, that it might be trained according to his [God's] dictation.

Heber C. Kimball, JD 6:127, 13 Dec 1857, Salt Lake City, Tabernacle

When you got your endowments, did you not make a covenant not to speak against the anointed? And every woman that received this ordinance made a covenant with her husband that she would be true and faithful to him, be a guardian angel to him, and watch over his pillow by night and by day, and be true to her God and to the anointed.

Heber C. Kimball, JD 6:190-191, 27 Dec 1857, Salt Lake City, Tabernacle

I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power. ... I am preaching these things to my brethren and sisters, that they may know, if they have not dedicated and consecrated their children to the Lord, that it has to be done. But you may inquire, "How shall we do [p.191] it?" You will have to do it as brother Brigham and others have done when in Nauvoo. We had to take our children and wash and anoint them, and place the birthright and father's blessing upon them in the house of God, and then have them sealed to us; and you will have to do just so. ...In proportion as you bring yourselves into subjection, your children will receive the blessings of heaven.

Orson Hyde, JD 6:154, 3 Jan 1858, Salt Lake City, Tabernacle

I tell you, Joseph holds the keys, and none of us can get into the celestial kingdom without passing by him. We have not got rid of him, but he stands there as the sentinel, holding the keys of the kingdom of God; and there are many of them beside him.

Orson Hyde, JD 6:157, 3 Jan 1858, Salt Lake City, Tabernacle

The grand secret we shall find to be, when we get through, that these

[the First Presidency] are gods unto us, and there are millions of them [other Gods] beside; but they [the other Gods] have but little to do with us. It is the power that is next to us that we have to do with more particularly -- the power under whose jurisdiction we are immediately brought.

George A. Smith, JD 6:160-161, 3 Jan 1858, Salt Lake City, Tabernacle

The very moment that revelation to this Church through our Prophet and Presidency ceases to be communicated [p.161] unto us, and we adopt any series of books, whether the writings of Joseph [Smith] or the writings or any other man, or all the writings and revelations that ever have been given, and say, This much we receive, and no more; then we are as dead as the lifeless corpse: we cut off the channel of revelation, and the light and the communication between us and eternal happiness; we cut asunder the thread of light, and we are in darkness and adrift in the sea, without a compass to guide us, like any other religious denomination.

George A. Smith, JD 6:161, 3 Jan 1858, Salt Lake City, Tabernacle

But if we would inherit the blessings of the Priesthood -- if we would stand in the presence of the Almighty -- stand upon Mount Zion and inherit the blessings of a glorious celestial dominion, we have got to be clean, we must cleanse ourselves, put away our follies, and be prepared to stand united.

Brigham Young, JD 6:195, 7 Feb 1858, Salt Lake City, Tabernacle

"I have a wife." She is only committed to you to enable you to prove whether you will treat her in a righteous manner: she is not yet yours.

Brigham Young, JD 6:198, 7 Feb 1858, Salt Lake City, Tabernacle

We know enough to damn us; and when we know enough for that, we know enough to save us, if that knowledge is improved upon.

Brigham Young, JD 7:47, 28 Mar 1858, Salt Lake City, Tabernacle

With regard to doctrinal points that which we do not understand should not be talked about in this stand; and the Elders of Israel should never contend about any point of doctrine that does not pertain to the present day's salvation.

Brigham Young, JD 7:66, 6 Jun 1858, Provo, Bowery

A man who has wisdom to control one wife and five children can control ten wives and one hundred children; then he can control a town, a city, a state, a nation, a kingdom, or the whole world.

Brigham Young, JD 7:57, 27 Jun 1858, Provo, Bowery

They will be decomposed, both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganized, and will be as though they never had been, while we will live

and retain our identity, and contend against those principles which tend to death or dissolution. I am after life; I want to preserve my identity, so that you can see Brigham in the eternal worlds just as you see him now. I want to see that eternal principle of life dwelling within us which will exalt us eternally in the presence of our Father and God. If you wish to retain your present identity in the morn of the resurrection, you must so live that the principle of life will be within you as a well of water springing up unto eternal life.

Brigham Young, JD 7:163, 5 Jun 1859, Salt Lake City, Tabernacle

It will be so with every person who receives a resurrection; the blood will not be resurrected with the body, being designed only to sustain the life of this present organization.

Brigham Young, JD 7:173, 12 Jun 1859, Funeral of Fanny Young

And when the Lord has committed his holy Priesthood to men on earth, without which no mortal being can be prepared to enter in to the celestial kingdom, how do many of the Elders treat it? That question I do not wish to answer; but I really wish that such persons would learn a little good sense.

Brigham Young, JD 6:333, 19 Jun 1859, Salt Lake City, Tabernacle

The spirit from the eternal worlds enters the tabernacle at the time of what is termed quickening, and forgets all it formerly knew.

Brigham Young, JD 6:333, 19 Jun 1859, Salt Lake City, Tabernacle

You read of the first and second death. We witness, day by day, the dissolution of the body; and there is also a second death. ... The greatest gift that God can bestow upon the children of men is the gift of eternal life; that is, to give mankind power to preserve their identity -- to preserve themselves before the Lord.

Brigham Young, JD 7:7, 3 Jul 1859, Salt Lake City, Tabernacle

Every man and woman will receive to a fullness, though the quantity will vary according to the extent of their capacity, and each will be crowned with glory and eternal life, if faithful. He that endures to the end the same shall be saved. Not to run for a season and then turn away; but those who endure to the end will receive a fullness of joy which will give them satisfaction.

Brigham Young, JD 6:348, 31 Jul 1859, Salt Lake City, Tabernacle

Make servants [in the kingdoms of glory] of such characters [drunkards and apostates] and set them to work in their different departments, and they can do something: they are not useless. They are the workmanship of God's hands -- brothers to Jesus, flesh of his flesh and bone of his bone. The same Father that begat the tabernacle of Jesus on the earth brought forth the world of mankind; and we are all his children, whether we do wickedly or not. We are the offspring of one common Father.

Gospel Mysteries

Brigham Young, JD 7:202, 31 Jul 1859, Salt Lake City, Tabernacle

It is by the law of the Priesthood that men are, and by that law they may maintain their eternal identity. A strict observance of those laws will secure an inheritance in that kingdom where death never enters, and all else will sooner or later pass away as a night vision.

Brigham Young, JD 7:205, 31 Jul 1859, Salt Lake City, Tabernacle

Some think that they can prosper by lying a little, breaking the Sabbath, and doing almost everything that they ought not to do. In the end they will learn that they have trod the path that leads to the first and second death, which will have power over them; and the time will come when they will be as though they had not been.

Brigham Young, JD 7:238, 1 Sep 1859, Salt Lake City, Tabernacle

You need exhorting rather than teaching. You have been taught doctrine in abundance, and I have sometimes thought it a pity the Lord has revealed quite as much as he has. And I can truly say that I believe, if I am guilty in any one point in my walk before this people, it is in telling them things they are not worthy of -- that I have given into them things that they could not receive. For this reason I deem it mainly needful to stir up your pure minds by way of remembrance.

Brigham Young, JD 7:240, 1 Sep 1859, Salt Lake City, Tabernacle

What is called spirit-rapping, spirit-knocking, and so forth, is produced by the spirits that the Lord has suffered to communicate to people on the earth, and make them believe in revelation. There are many who do not believe this; but I believe it, and have from the beginning. ... Are there any communications from evil spirits? Yes; and the Devil is making the people believe very strongly in revelations from the spirit world.

George A. Smith, JD 10:66-67, 4 Sep 1859

Now, it is not certain that the Prophet always reveals those secrets unto the people. It may happen in [p. 67] many instances, that the Lord will reveal unto his servants the Prophets many things that are to come, and yet leave those who are not enlightened by the Spirit of Prophecy to wait until those things transpire before they are apprised of them.

Orson Pratt, JD 7:254, 11 Sep 1859, Salt Lake City, Tabernacle

He [Adam] was a being intended in his construction to endure for evermore. Death had no dominion over his tabernacle; the principle of blood which flows in the mortal tabernacles of men did not exist in his immortal body; but his veins and arteries contained a fluid of a far purer nature than that of blood; in other words, they were filled with the spirit of life, which was calculated to preserve them in immortality.

Orson Pratt, JD 7:312, 18 Sep 1859, Salt Lake City, Tabernacle

Gospel Mysteries

It is our privilege to sanctify ourselves and have even greater power than those who go to the nations. Why? Because here is the great central place of gathering, and here should center all the powers of the everlasting Priesthood. Here, in our midst, should be poured out the blessings of that Priesthood to their fullest extent.

Orson Pratt, JD 7:313, 18 Sep 1859, Salt Lake City, Tabernacle

You have the keys of the Priesthood; you have the key-words of the Priesthood here; you have the signs of the Priesthood here; you have all the ordinances of the Priesthood here which have been revealed; you have learned the rules and laws of the Priesthood...

Orson Hyde, JD 7:315, 6 Oct 1859, Salt Lake City, Tabernacle

What did we agree to before we came here? If to anything, I suppose the very same things we agreed to since we did come here, that are legitimate and proper. The husband agreed to be a faithful servant of God, to do his duty to all that were placed under his charge. The wife, on her part, covenants that she will be a faithful and devoted wife, and will obey her husband in the Lord in all things. If this were so, it is all right; for it is just as we are taught on the earth. ... Children agreed to obey their parents, as parents agreed to obey their superiors in the kingdom of God; and parents were brought under obligation to train their children in the way they should go.

Brigham Young, JD 7:333, 8 Oct 1859, Salt Lake City, Tabernacle

When you can thus feel, then you may begin to think that you can find something about God, and begin to learn who he is. He is our Father -- the Father of our spirits, and was once a man in mortal flesh as we are, and is now an exalted Being. How many Gods there are, I do not know. But there never was a time when there were not Gods and worlds, and when men were not passing through the same ordeals that we are now passing through. That course has been from all eternity, and it is and will be to all eternity.

Brigham Young, JD 7:336, 8 Oct 1859, Salt Lake City, Tabernacle

Parents -- you who continue to live the life of true Christians, and are filled with faith, virtue, and good works, I promise you, in the name of Israel's God, that you will have your children, and no power can rob you of them; for all will be saved, except the sons of perdition. If they go to hell, you will have the privilege of dragging them from there, if you are faithful. This is the promise made to Abraham.

Brigham Young, JD 7:285, 9 Oct 1859, Salt Lake City, Tabernacle

When you tell me that father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the earth.

Gospel Mysteries

Brigham Young, JD 7:285, 9 Oct 1859, Salt Lake City, Tabernacle

Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world -- that the seeds of every plant composing the vegetable kingdom were brought from another world?

Brigham Young, JD 7:285, 9 Oct 1859, Salt Lake City, Tabernacle

The life that is in within us is a part of an eternity of life, and is organized spirit, which is clothed upon by tabernacles, thereby constituting our present being, which is designed for the attainment of further intelligence. The matter composing our bodies and spirits has been organized from the eternity of matter that fills immensity.

Brigham Young, JD 7:286, 9 Oct 1859, Salt Lake City, Tabernacle

The Being whom we call Father was the Father of the spirit of the Lord Jesus Christ, and he was also his Father pertaining to the flesh.

Brigham Young, JD 7:287, 9 Oct 1859, Salt Lake City, Tabernacle

Every principle, act, and portion of the lives of the children of men that does not tend to this [achieving eternal life] will lead to an eternal dissolution of the identity of the person.

Brigham Young, JD 7:289, 9 Oct 1859, Salt Lake City, Tabernacle

...No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith.

Brigham Young, JD 7:289, 9 Oct 1859, Salt Lake City, Tabernacle

He [Joseph Smith] holds the keys of that [celestial] kingdom for the last dispensation -- the keys to rule in the spirit-world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit-world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven.

Brigham Young, JD 7:290, 9 Oct 1859, Salt Lake City, Tabernacle

Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.

Brigham Young, JD 7:290, 9 Oct 1859, Salt Lake City, Tabernacle

Joseph was foreordained to be the temporal savior of his father's house, and the seed of Joseph are ordained to be the spiritual and temporal saviors of all the house of Israel in the latter days. Joseph's seed has mixed itself with all the seed of man upon the face of the whole earth.

Gospel Mysteries

Brigham Young, JD 7:133-134, 18 Dec 1859, Salt Lake City, Tabernacle

There [p. 134] is one virtue, attribute, or principle, which, if cherished and practiced by the Saints, would prove salvation to thousands upon thousands. I allude to charity, or love, from which proceed forgiveness, long-suffering, kindness, and patience.

Brigham Young, JD 7:133, 18 Dec 1859, Salt Lake City, Tabernacle

I ask intelligent men -- those in whose bosoms the spirit of revelation continually abides, whether their souls do not mourn to see the neglect, the weakness, the blindness, and stupidity of those who have received the words of eternal life -- who have received the promises and covenants of God, and have had the rights and privileges of receiving the revelations of Jesus Christ to guide and direct them in the path of truth and holiness, so that they could make sure to themselves salvation and eternal lives in the celestial kingdom of our Father and God. Is it not painful? Are you not astonished to see people who have received the Holy Spirit of promise, the Holy Ghost, -- who have received visions -- who have been endowed with faith and with the knowledge of God -- who have had power to lay hands upon the sick, and diseases have departed at their command, and foul spirits at their word, turn away and forsake their covenants and their God?

Brigham Young, JD 7:136, 18 Dec 1859, Salt Lake City, Tabernacle

It is necessary that we should be tried, in order to prove whether we can be still in prayer time. You know that it is sometimes necessary to correct our children for making a noise in prayer time. It is now prayer time with us.

Brigham Young, JD 7:142, 18 Dec 1859, Salt Lake City, Tabernacle

Then angels will come and begin to resurrect the dead, and the Saviour will also raise the dead, and they will receive the keys of the resurrection, and will begin to assist in that work. Will the wicked know of it? They will know just as much about it as they now know about "Mormonism," and no more.

Brigham Young, JD 7:142, 18 Dec 1859, Salt Lake City, Tabernacle

Jesus has been upon the earth a great many more times than you are aware of. When Jesus makes his next appearance on earth, but few of this Church and kingdom will be prepared to receive him and see him face to face and converse with him; but he will come to his temple.

Brigham Young, JD 7:142, 18 Dec 1859, Salt Lake City, Tabernacle

Let every man and woman that believes in the redemption of Zion, the gathering of Israel, the calling of Prophets and Apostles in the last days, and the building up of the kingdom of God, no more to be thrown down, come here prepared to receive the mysteries of the kingdom and learn the further things of eternity, to bring heaven to earth, and in their understandings be exalted to heaven...

Erastus Snow, JD 7:352, 5 Jan 1860, Salt Lake City, Tabernacle

Gospel Mysteries

When we entered into the fullness of the Gospel -- into a sacred and holy covenant with God, we virtually agreed to surrender our will to him; we agreed to place ourselves under his direction, guidance, dictation, and counsel, that our will should be merged in his.

Erastus Snow, JD 7:358-359, 5 Jan 1860, Salt Lake City, Tabernacle

I understand that that second death is a spiritual death. Is it meant that the spirit shall die? Each of you can draw your own conclusions as well as I. Your traditions may be such that your thoughts do not run in the same channel with mine in this respect. But I can conceive of no other spiritual death than dissolution. I understand, when applied to the mortal tabernacle, it alludes to the dissolution of that tabernacle; [p.359] it ceases to act in its functions, being dissolved, to return to its native element.

Erastus Snow, JD 7:359, 5 Jan 1860, Salt Lake City, Tabernacle

The idea of the second death, or dissolution of the spirit, is that which is the most terrifying to the soul.

Brigham Young, JD 9:102, 5 Jan 1860, Salt Lake City, Tabernacle

Angels are those beings who have been on an earth like this, and have passed through the same ordeals that we are now passing through. They have kept their first estate far enough to preserve themselves in the Priesthood. They did not so violate the law of the Priesthood and condemn themselves to the sin against the Holy Ghost as to be finally lost. They are not crowned with the celestial ones. They are persons who have lived upon an earth, but did not magnify the Priesthood in that high degree that many others have done who have become Gods, even the sons of God.

Brigham Young, JD 9:104, 5 Jan 1860, Salt Lake City, Tabernacle

Is every man and woman capable of receiving the highest glory of God? No. We are surrounded with circumstances that control us to a certain degree.

Brigham Young, JD 9:106, 5 Jan 1860, Salt Lake City, Tabernacle

No person on the earth can truly call anything his own, and never will until he has passed the ordeals we are all now passing, and has received his body again in a glorious resurrection, to be crowned by him who will be ordained and set apart to set a crown upon our heads. Then will be given to us that which we now only seem to own, and we will be forever one with the Father and the Son, and not until then.

Brigham Young, JD 9:108, 5 Jan 1860, Salt Lake City, Tabernacle

Do not imagine that I am in the least finding fault with the Devil. I would not bring a railing accusation against him, for he is fulfilling his office and calling manfully; he [Satan] is more faithful in his calling than are many of the people. ... When we have lived to see millions of worlds created -- yea, more in number than the particles of matter that compose this

earth and millions of earths like his, if so many could be numerated by man, and people live on them to pass through the ordeals we are passing through, you will never see one of them [other earths] without a devil.

Orson Pratt, JD 7:375, 29 Jan 1860, Salt Lake City, Tabernacle

There is one thing I will assure you of -- God will never reveal anything to me, or to any other man, which will come in contact [conflict] with the views and revelations which he gives to the man who holds the keys. We never need expect such a thing.

Brigham Young, JD 8:8, 4 Mar 1860, Salt Lake City, Tabernacle

The earth will abide its creation, and will be counted worthy of receiving the blessings designed for it, and will ultimately roll back into the presence of God who formed it and established its mineral, vegetable, and animal kingdoms. These will all be retained upon the earth, come forth in the resurrection, and abide for ever and for ever. Who will be destroyed? Those who have the words of eternal life offered to them and reject those words.

Brigham Young, JD 8:10, 4 Mar 1860, Salt Lake City, Tabernacle

I shall not cease learning while I live, nor when I arrive in the spirit-world; but shall there learn with greater facility; and when I again receive my body, I shall learn a thousand times more in a thousand times less time; and then I do not mean to cease learning, but shall still continue my researches.

Brigham Young, JD 8:17, 5 Mar 1860, Salt Lake City, Tabernacle

It has been stated that I teach the doctrine that the Gods continue to increase in all their attributes to all eternity. Have you ever heard me teach such a doctrine? I have taught doctrine; but have I called in question any of the Gods? It has been stated that God our Father comprehends eternity, from eternity to eternity, all there is, all there was, all there ever can be about eternity, in and through it. When a person undertakes to establish such a doctrine, what does he do? He gives bounds to that eternity which he at the same time admits to be boundless. Admit such doctrine, and eternity flees away like the shadow of morning; and that is as much as I ever teach about it. Do I say that heavenly beings improve? I am not yet there; I do not know. Understand eternity? There is not and never was a man in the finite flesh who understands it.

Brigham Young, JD 8:27, 25 Mar 1860, Salt Lake City, Tabernacle

There are certain portions of this native element that will be refined and prepared to enter into the celestial kingdom -- into the celestial family of the celestial world. If the spirit honours the body and the body honours the spirit while they are here united, the particles of matter that compose the mortal tabernacle will be resurrected and brought forth to immortality and eternal life; but it cannot be brought forth and made immortal, except it undergoes a change, for "dust thou art, and unto dust thou shalt return." What for? To prepare the body to be made immortal and fitted to dwell in the presence of the Gods.

Gospel Mysteries

Brigham Young, JD 8:27, 25 Mar 1860, Salt Lake City, Tabernacle

It is commonly termed death to have the spirit and body separated; but literally that is not death only to those who are sons of perdition.

Brigham Young, JD 8:28, 25 Mar 1860, Salt Lake City, Tabernacle

Spirits, when they leave their bodies, do not dwell with the Father and the Son, but live in the spirit-world, where there are places prepared for them.

Brigham Young, JD 8:29, 25 Mar 1860, Salt Lake City, Tabernacle

This promise is made to every son and daughter of Adam, if they obey the conditions laid down; and their names have been written in the Lamb's book of life from the beginning, before we came into the world, and they will remain there to all eternity, unless we blot them out through a wicked course.

Brigham Young, JD 8:30, 25 Mar 1860, Salt Lake City, Tabernacle

Be very careful that you do not so conduct yourselves that when your bodies die, you will not receive them in an immortal state. Be careful that your lives are such that you be not deprived entirely of these bodies which have borne so much affliction and pain. There is a great design in the formation of the body.

Brigham Young, JD 8:35, 6 Apr 1860, Salt Lake City, Tabernacle

The Lord has bestowed the holy Priesthood upon the children of men, by which alone they can be prepared to enter into the celestial kingdom of our God.

Brigham Young, JD 8:43, 8 Apr 1860, Salt Lake City, Tabernacle

The particles of this earth that now compose this body will be re-arranged, and the spirit will be clothed with an immortal tabernacle. Let the spirit reign predominant over the flesh, and bring into subjection the whole man, every feeling and every desire of his heart, and let him be devoted wholly, body and spirit, to the end for which he has been created. When the flesh is brought into subjection, it is made worthy through that means.

Orson Pratt, JD 8:49, 8 Apr 1860, Salt Lake City, Tabernacle

In a revelation given to this Church, it is said that no man shall know until he [Jesus] comes; therefore we cannot expect to know the day nor the hour; but we know it [the second coming] is near at hand, and what a consolation it is. There may be men that will know within a year -- that will have revelation to say within one or two years when the Lord shall appear. I do not know that there is anything against this.

Brigham Young, JD 8:72, 22 Apr 1860, Salt Lake City, Tabernacle

Gospel Mysteries

You need not teach that this place is Zion, or that Nauvoo or Missouri is Zion; but tell the people that North and South America are the land of Zion, and that our God will finish his work where he commenced it, where the center stake of Zion is, and where the garden of Eden was.

Brigham Young, JD 8:32, 5 Apr 1860, Salt Lake City, Tabernacle

As many as will be faithful to their calling, and manifest their faith by their good works, will find that they belong to the elect; and every one that forsakes his covenants and his God, and turns away from the holy commandments delivered to him, will find that he belongs to that class who are reprobates.

Brigham Young, JD 8:58, 20 May 1860, Salt Lake City, Tabernacle

And I will say, as I have before said, if guilt before my God and my brethren rests upon me in the least, it is in this one thing -- that I have revealed too much concerning God and his kingdom, and the designs of our Father in heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling what God is, how he lives, the nature of his providences and designs in creating the world, in bringing forth the human family on the earth, his designs concerning them, etc.

Brigham Young, JD 8:61, 20 May 1860, Salt Lake City, Tabernacle

If we are crowned to become lords of lords and kings of kings, it will be to rule and reign over our own posterity pertaining to this flesh -- these tabernacles -- this commencement in our finite state or being. When I reign king of kings and lord of lords over my children, it will be when my first, second, third, fourth, and so on, son rises up and counts thousands and millions of his posterity, and is king over them; then I am a king of these kings. Our Father, who is Lord of all, will reign a King of kings and Lord of lords over all his children.

Brigham Young, JD 8:63, 20 May 1860, Salt Lake City, Tabernacle

When men will live to the age of a tree, their food will be fruit.

Heber C. Kimball, JD 8:86, 3 Jun 1860, Salt Lake City, Tabernacle

This is the religion of Jesus Christ as taught in these books -- the Bible and the Book of Mormon, and it is in accordance with that which is in my breast, and which is a better book, for it is life in Christ; and that living being that receives light and intelligence from the heavens through the revelations of the Holy Ghost is a living oracle. It is the living Oracle that is within us that will guide us in the way of life.

Brigham Young, JD 8:279, 3 Jun 1860, Salt Lake City, Tabernacle

Enoch was the only man that could build a city to God; and as soon as he had it completed, he and his city, with its walls, houses, land, rivers, and everything pertaining to it, were taken away.

Gospel Mysteries

Brigham Young, JD 8:279, 3 Jun 1860, Salt Lake City, Tabernacle

Men in the flesh are clothed with the Priesthood with its blessings, the apostatizing from which and turning away from the Lord prepares them to become sons of perdition. There was a Devil in heaven, and he strove to possess the birthright of the Saviour.

Heber C. Kimball, JD 8:243, 12 Jun 1860, Willow Creek

After the earth was made, then there was a garden spot selected, and the Lord commanded some of his associates to go and plant it, and to cause all kinds of vegetation to grow, and fruits of every description. Some suppose the Lord commanded all these things to come out of the earth. Yes, he did, after the seeds were put in the earth; and he blessed the earth, and the vegetation that was in the earth. When all these things were done, the garden was beautified, and made pure and clean and holy and sanctified; and then the next thing was to bring forth the animal creation; but the animals were not brought there until the vegetation was planted and grown. We often sing "This earth was once a garden place," where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honor.

Heber C. Kimball, JD 8:243-244, 12 Jun 1860, Willow Creek

The religion [p.244] of Jesus Christ, of angels, of Brigham, and of all good men is to take a care of and improve and adorn the earth as Adam did. When he planted the garden, he planted it with seeds he brought with him; and he also brought the animals from the earth he lived upon, where his Father dwelt.

Heber C. Kimball, JD 8:107, 1 Jul 1860, Salt Lake City, Tabernacle

Unless we are very diligent, we shall be very far behind the times when the New Jerusalem comes down from heaven, adorned as a bride for her husband. Now, I believe that Enoch went away from here on a piece of earth, but I do not believe that he remained idle all the time: they have been improving and cultivating the earth -- they have been multiplying and increasing the inhabitants where they live. So it is with the lost tribes of Israel: they are not asleep. God speaks to them through their Prophets, and they are learning to be obedient and to be subject to the law of God.

Heber C. Kimball, JD 8:108, 1 Jul 1860, Salt Lake City, Tabernacle

I can tell you it is time for us to be humble, prayerful, to live our religion, -- not only those men who hold office -- not merely those who are selected to lead prayer-circles and to pray according to the holy order, but it is for all...

Heber C. Kimball, JD 8:109, 1 Jul 1860, Salt Lake City, Tabernacle

Brethren, do you believe that there will be thousands and hundreds of thousands that will flock to this people for bread, for meat, for clothing, and for the comforts of life? Such will be the case, and I do not know but it will come before we are ready for it.

Gospel Mysteries

Brigham Young, JD 8:116, 8 Jul 1860, Salt Lake City, Bowery

Children are now born who will live until every son of Adam will have the privilege of receiving the principles of eternal life.

Brigham Young, JD 8:118, 8 Jul 1860, Salt Lake City, Bowery

The spirits of the human family are pure and holy at the time they enter tabernacles; but the Lord has so ordered that the enemy has great power over our tabernacles, whose organization pertains to the earth.

Brigham Young, JD 8:123, 15 Jul 1860, Salt Lake City, Bowery

When the testimony of the Elders ceases to be given, and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquakes, hail, rain, thunders and lightnings, and fearful destruction. What matters the destruction of a few railway cars? You will hear of magnificent cities, now idolized by the people, sinking in the earth, entombing the inhabitants. The sea will heave itself beyond its bounds, engulfing mighty cities. Famine will spread over the nations, and nation will rise up against nation, kingdom against kingdom, and states against states, in our own country and in foreign lands; and they will destroy each other, caring not for the blood and lives of their neighbors, of their families, or for their own lives.

Brigham Young, JD 8:134, 29 Jul 1860, Salt Lake City, Bowery

Many think that Enoch and his whole city were taken from the earth directly into the presence of God. That is a mistaken idea. If, within three hundred and sixty-five years, I can see a people capable of surmounting every sin, of overcoming every evil and effect of sin to such a degree as to be separated in the flesh from the sinful portion of the world and from all the effects of the fall -- a great people as pure and holy as were the people of Enoch, I should not complain, and perhaps, have no cause to. Yet, in the latter days, God will cut short his work in righteousness. Do you understand that what the Lord will perform in the latter days will be done quicker than in the former days?

Brigham Young, JD 8:136, 29 Jul 1860, Salt Lake City, Bowery

It is highly gratifying to the Lord, to angels, and to all good men, to see intelligent beings organized to receive a great amount of intelligence -- seeking to possess eternal life.

Brigham Young, JD 8:150, 26 Aug 1860, Provo

If we obtain the glory that Abraham obtained, we must do so by the same means that he did. If we are ever prepared to enjoy the society of Enoch, Noah, Melchizedek, Abraham, Isaac, and Jacob, or of their faithful children, and of the faithful Prophets and Apostles, we must pass through the same experience, and gain the knowledge, intelligence, and endowments that will prepare us to enter into the celestial kingdom of our Father and God. ...

Gospel Mysteries

Every trial and experience you pass through is necessary for your salvation.

Brigham Young, JD 8:154, 26 Aug 1860, Salt Lake City, Bowery

Jesus will redeem the last and least of the sons of Adam, except the sons of perdition, who will be held in reserve for another time. They will become angels of the Devil.

Brigham Young, JD 8:154, 26 Aug 1860, Salt Lake City, Bowery

All [of the glory] they [the sectarian world] have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn.

Brigham Young, JD 8:154, 26 Aug 1860, Salt Lake City, Bowery

The disciples of Jesus were to dwell with him. Where will the rest go? Into kingdoms prepared for them, where they will live and endure. Jesus will bring forth, by his own redemption, every son and daughter of Adam, except the sons of perdition, who will be cast into hell. Others will suffer the wrath of God -- will suffer all the Lord can demand at their hands, or justice can require of them; and when they have suffered the wrath of God till the utmost farthing is paid, they will be brought out of prison.

Brigham Young, JD 8:159, 2 Sep 1860, Salt Lake City, Bowery

The Gospel of salvation is a portion of the law that pertains to the kingdom where God resides; and the ordinances pertaining to the holy Priesthood are the means by which the children of men find access to the way of life, wherein they can extend their travels until they return to the presence of their Father and God.

Brigham Young, JD 8:179, 9 Sep 1860, Salt Lake City, Bowery

"What will you do with all those who have sought to kill you?" Make them soap-boilers and kitchen flunkeys. We are not going to send them into hell fire, for it takes a good Latter-day Saint apostatized to get down into that deep (did I say bottom-less?) pit. A person, to become an angel of the Devil, has first to be a good Saint, and then deny the Lord who bought him. Do you query why we give endowments to A., B., and C? It is to make devils of those who will deny the faith, for that is also necessary, as a host of devils will be needed. We also want Saints, angels, holy ones, and those that are exalted to the highest glory -- we want them to inherit kingdoms that number millions on millions.

Brigham Young, JD 8:182, 9 Sep 1860, Salt Lake City, Bowery

We want to hurry and gather the brethren, that they may receive their endowments, and either remain Saints or apostatize; and those who continue faithful may be taught to more and more honor their faith and co-operate in building up the kingdom of God on the earth.

Gospel Mysteries

Brigham Young, JD 8:167, 16 Sep 1860, Salt Lake City, Bowery

You who are in the Church and have been a long time faithful, the Lord will never suffer to so fall away that you cannot be saved.

Orson Pratt, JD 8:311, 16 Sep 1860, Salt Lake City, Bowery

It is true there are some promises that God has made upon some subjects without conditions. We might mention the following in the revelation upon marriage, concerning sealing blessings upon persons, and sealing them up to eternal life -- sealing upon them blessings for time and for all eternity, at the time when the man and woman go forth and are sealed by the Priesthood having authority to do this. This remains upon them, if they are sealed unconditionally; at least, the revelation says, if such a one transgresses, he shall be destroyed in the flesh and suffer until the day of redemption; and when they shall come forth and inherit all that was placed upon their heads by the servants of God, on the condition that they have not committed the sin against the Holy Ghost or shed innocent blood. This would seem to be as near an unconditional promise as can well be made to mortals.

Brigham Young, JD 8:191, 30 Sep 1860, Salt Lake City, Bowery

Learn first to obtain power over the smaller objects and principles around you. Learn to control yourselves and that which is immediately around you, and always keep in view that the animal, vegetable, and mineral kingdoms -- the earth and its fullness -- will all, except the children of men, abide their creation -- the law by which they were made, and will receive their exaltation.

George A. Smith, JD 8:255, 6 Oct 1860, Tabernacle

When a man's mind is illuminated by a dream, it leaves a vivid and pleasant impression: when it may be guided by the Spirit of God, it leaves the mind happy and comfortable, and the understanding clear.

Brigham Young, JD 8:196-197, 7 Oct 1860, Salt Lake City, Tabernacle

Is it not a glorious [p.197] thought that there are kingdoms, mansions of glory, and comfortable habitations prepared for all the sons and daughters of Adam, except the sons of perdition? All will not have part in the first resurrection, and perhaps many will not appear in the second; but all will be resurrected, and, except the sons of perdition, enter kingdoms, the least of which I presume is more glorious than ever John Wesley saw in vision. All the inhabitants of the earth will enter a glory, except the sons of perdition, or angels to the Devil. But where will they dwell? -- what shall be their fate before they are prepared for a kingdom of glory? They will be cast into prison, and there remain until they have paid the debt they have contracted; wherefore it is better to make peace with the officer while in the way with him, as Jesus has said.

Brigham Young, JD 8:198, 7 Oct 1860, Salt Lake City, Tabernacle

...The nearest way to the center Stake of Zion was through Great Salt

Lake City. ... Where is the center Stake of Zion? In Jackson County, Missouri. ... This is the land of Zion; and who are Zion? The pure in heart are Zion; they have Zion within them. Purify yourselves, sanctify the Lord God in your hearts, and have the Zion of God within you, and then you will rejoice more and more.

Brigham Young, JD 8:203, 8 Oct 1860, Salt Lake City, Bowery

When the temple is built here, I want to maintain it for the use of the Priesthood: if this cannot be, I would rather not see it built, but go into the mountains and administer there in the ordinances of the holy Priesthood, which is our right and privilege.

Brigham Young, JD 8:208, 14 Oct 1860, Salt Lake City, Bowery

Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations.

Brigham Young, JD 8:222, 21 Oct 1860, Salt Lake City, Bowery

Man is the transgressor. Eve was the first to partake of the forbidden fruit, and the man was disposed to follow her, and did follow her; consequently, sin is in the world, and when redemption comes it must come by man. When we speak of law and the transgression of law, we refer to the law of God to man. I doubt whether it can be found, from the revelations that are given and the facts as they exist, that there is a female in all the regions of hell.

Brigham Young, JD 8:224, 21 Oct 1860, Salt Lake City, Bowery

As I have frequently told them, no man in this dispensation will enter the courts of heaven, without the approbation of the Prophet Joseph Smith, jun. ... If I ever pass into the heavenly courts, it will be by the consent of the Prophet Joseph. If you ever pass through the gates into the Holy City, you will do so upon his certificate that you are worthy to pass. Can you pass without this inspection? No; neither can any person in this dispensation, which is the dispensation of the fullness of times. In this generation, and in all generations that are to come, every one will have to undergo the scrutiny of this Prophet.

Brigham Young, JD 8:225, 21 Oct 1860, Salt Lake City, Bowery

Our bodies are now mortal. In the resurrection there will be a reunion of the spirits and bodies, and they will walk, talk, eat, drink, and enjoy.

Brigham Young, JD 8:225, 21 Oct 1860, Salt Lake City, Bowery

Those who are resurrected will thus dictate in the Temple. When the

Saints pass through death, they cannot officiate in this sinful world, but they will dictate those who are here. "Go, now, and be baptized for the honorable -- for those who would have received the law of God and the true religion, if they had lived; be baptized for the heathen -- for all who were honest; officiate for them, and save them, and bring them up. Be baptized for them, anointed for them, washed and sealed for them, and fulfill all the ordinances which cannot be dispensed with." They will all be performed for the living and the dead upon Mount Zion.

Heber C. Kimball, JD 8:240, 25 Nov 1860, Salt Lake City, Tabernacle

It will be with them as President Young was talking this morning about a certain class of individuals: there will be a dissolution, not only of the tabernacles, but of the spirits; for the body is not accountable to the spirit, but it is rendered accountable for the acts of the person that dwells in it -- that is, to some extent. ... There will probably be thousands who will be brought forth, in the resurrection, in their sins, and their conduct in life will have rendered them worthy of the second death.

Brigham Young, JD 8:344, 20 Jan 1861, Salt Lake City, Tabernacle

As soon as your spirits are unlocked from these tabernacles, you are in the spirit-world, and you will there have to contend against evil spirits as we here have to contend against wicked persons.

Brigham Young, JD 8:345, 20 Jan 1861, Salt Lake City, Tabernacle

There is no ecclesiastical law that you know anything about, to free a wife from a man to whom she has been sealed, if he honours his Priesthood.

Heber C. Kimball, JD 8:349, 17 Feb 1861, Salt Lake City, Tabernacle

Then who is to gather the people of God? You all say that we are to become a kingdom of kings and priests -- of queens and priestesses; and the Bible supports this doctrine. Now, the truth is, you are the very kings and priests that have got to gather the Saints, and your wives have got to school them and nurse them. ... We are informed in the Bible that in the last days the sons of God shall be brought from afar, and his daughters from the ends of the earth; and also that the elect will be gathered from the four quarters of the globe.

Brigham Young, JD 8:351, 3 Mar 1861, Salt Lake City, Tabernacle

Christians are exhorted to be faithful, for eventually Jesus will crown his brethren as kings and priests, -- not only the Twelve Apostles that brother Broderick referred to this morning, but also all that keep his commands and live faithfully to the requirements of the holy Gospel. We are exhorted to be steadfast and immovable, always abounding in good works.

Brigham Young, JD 8:352, 3 Mar 1861, Salt Lake City, Tabernacle

Until the last spirit that has been designed to come here and take a tabernacle has come upon the earth, the winding up scene cannot come.

Gospel Mysteries

Brigham Young, JD 8:354-355, 3 Mar 1861, Salt Lake City, Tabernacle

The angels that now walk in their golden streets, and they [p.355] have the tree of life within their paradise, had to obtain that gold and put it there. When we have streets paved with gold, we will have placed it there ourselves. When we enjoy a Zion in its beauty and glory, it will be when we have built it.

George A. Smith, JD 9:69, 10 Mar 1861, Salt Lake City, Tabernacle

When this people shall have learned to do the will of our Heavenly Father, and to be united in all things, then will be brought about the prediction that the wicked shall slay the wicked. The time is not far distant when the distressed of all nations will come from the east and from the west, from the north and from the south, and claim protection from the Saints of the Most High God.

Heber C. Kimball, JD 9:41, 17 Mar 1861, Salt Lake City, Tabernacle

This brings to my mind the vision that Joseph Smith had, when he saw Adam open the gate of the Celestial City and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God. I merely bring this up to impress upon your mind the principles of order, but it will nevertheless apply to every member of the Church.

Heber C. Kimball, JD 9:42-43, 17 Mar 1861, Salt Lake City, Tabernacle

Why, you will find the judgment of God coming upon those who blasphemed his name, and the United States will suffer, for they will be afflicted with wars and with trouble at home. While this is going on, the man who lives his religion and honors his calling will be prospered and go back to Jackson county, Missouri, with the faithful Elders, where they will receive their inheritances. They will then have to fulfill their covenants which they have made with the Lord their God, for these things will be required at our hands. None will be permitted to dwell there [in Jackson County] who will not observe the laws of the kingdom of God. And [p.43] remember, there is no other way to go to Jackson County but through Great Salt Lake City.

Heber C. Kimball, JD 9:7, 6 Apr 1861, Salt Lake City, Tabernacle

Brother Wells was speaking of the extension of our settlements, that every inch of ground that is consecrated to God and the use of his Saints is redeemed from the power of Satan.

John Taylor, JD 9:12-13, 6 Apr 1861, Salt Lake City, Tabernacle

Let the principles of union and faith be observed at your homes; and if you are men having families, let there be a daily incense arise from your family altar, and let your constant and daily prayer be, "God bless the Presidency of the [p.13] Church, God bless the Twelve, the Bishops, and all the constituted authorities of the Church, and the Lord give me wisdom to act according to their dictation, and the Lord bless all those that believe on

their words."

Heber C. Kimball, JD 9:25-26, 7 Apr 1861, Salt Lake City, Tabernacle

No man will become a king, only by honouring his calling, and by obtaining a crown by experience [p.26], and continuing in well-doing. There is no woman that will ever be a queen except she is a good woman and well attached to a good king.

Heber C. Kimball, JD 9:25, 7 Apr 1861, Salt Lake City, Tabernacle

I am alluding to fathers and mothers -- to the Elders of Israel -- to men of God that have been anointed with a holy anointing, to be what? To be Priests of God. Live for it, and honour your present calling, and keep your election sure. If you were not elected in eternity, and to enlist under the banner of Christ; and finally we will all be elected, if we only take a course that is proper.

Heber C. Kimball, JD 9:25, 7 Apr 1861, Salt Lake City, Tabernacle

I am a son of God; I came from him. I belong to the family of Christ, and I am an heir to all the promises with my Savior Jesus. If I am faithful, and do not do anything worse than I have done, I shall come off victoriously.

Brigham Young, JD 9:37, 7 Apr 1861, Salt Lake City, Tabernacle

We must live by principle; and if we do, we shall attain to perfection -- to being crowned with crowns of glory, immortality, and eternal lives. I would rather be purified here than to live ten thousand years to attain the same point in another existence.

Brigham Young, JD 9:86-87, 7 May 1861, Mill Creek

What are the privileges of a Bishop? Has he the privilege of the administration of angels? Yes; this belongs to the lesser Priesthood. Has he the privilege of using the Urim and Thummim? Yes. The breastplate of Aaron that you read of in the Scriptures was a Urim and Thummim, fixed in bows similar to the one Joseph Smith found. Aaron wore this Urim and [p.87] Thummim on his breast, and looked into it like looking on a mirror, and the information he needed was there obtained.

Brigham Young, JD 9:87, 7 May 1861, Mill Creek

What ordination should a man receive to possess all the keys and powers of the Holy Priesthood that were delivered to the sons of Adam? He should be ordained an Apostle of Jesus Christ. That office puts him in possession of every key, every power, every authority, communication, benefit, blessing, glory, and kingdom that was ever revealed to man. That pertains to the office of an Apostle of Jesus Christ.

Brigham Young, JD 9:91, 7 May 1861, Mill Creek

Let a Quorum of High Priests go into an upper room, and there appear

before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the holy Priesthood, and then ask God to give a revelation concerning that doctrine, and they have a right to receive it. If you cannot get the information in any other way, suppose you were upon the islands of the sea, far away from the main body of the Church, you are entitled to the administration of angels who administer in the terrestrial kingdom; and they have a right to receive administrations from the celestial. In this capacity you could ask for revelations pertaining to doctrine.

Brigham Young, JD 9:137, 28 Jul 1861, Salt Lake City, Bowery

When will Zion be redeemed? When will the Savior make his appearance in the midst of his people? When will the vail be taken away, that we may behold the glory of God? Can any of you answer these questions? Yes, readily, when I tell you. The redemption of Zion is the first step preparatory to the two last-named events. Just as soon as the Latter-day Saints are ready and prepared to return to Independence, Jackson County, in the State of Missouri, North America, just so soon will the voice of the Lord be heard, "Arise now, Israel, and make your way to the center Stake of Zion." ... We must be pure to be prepared to build up Zion.

Brigham Young, JD 9:138, 28 Jul 1861, Salt Lake City, Bowery

We are gathering a few that will be faithful in the midst of this people, and prepare themselves to be crowned kings and priests unto God. ... Will all become kings and priests? No; not even all that will embrace the fullness of the Gospel.

Brigham Young, JD 9:138, 28 Jul 1861, Salt Lake City, Bowery

Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion.

Brigham Young, JD 9:139, 28 Jul 1861, Salt Lake City, Bowery

Some person holding the keys of the resurrection, having previously passed through that ordeal, will be delegated to resurrect our bodies, and our spirits will be there and prepared to enter into their bodies.

Wilford Woodruff, JD 9:163, 1 Dec 1861, Salt Lake City, Tabernacle

If I have a blessing given to me by the holy Priesthood, or if I receive a blessing from a Patriarch, those gifts and blessings will reach into the other world; and if I am true to my covenants through this life, I can claim every blessing that has been conferred upon me, because that authority by which they were conferred is ordained of God; and it is that by which the sons of the Most High administer unto the children of men the ordinances of life and salvation; and those official acts will have their effect upon those persons beyond the grave as well as in this life. These are the true riches; they are riches that will last to all eternity, and we have power through these blessings, conferred by the Gospel, to receive our bodies again, and to preserve our identity in eternity.

Gospel Mysteries

Wilford Woodruff, JD 9:165, 1 Dec 1861, Salt Lake City, Tabernacle

It is our duty to live in that way that we can have power to unlock and comprehend the mysteries of the kingdom of God...

Brigham Young, JD 9:147-148, 12 Jan 1862, Salt Lake City, Tabernacle

The punishment of God is Godlike. It endures forever, because there never will be a time when people ought not to be damned, and there must always be a hell to send them to. How long the damned remain in hell, I know not, nor what degree of suffering they endure. ... [p.148] They will receive according as their deeds have been while in the body. God's punishment is eternal, but that does not prove that a wicked person will remain eternally in a state of punishment.

Brigham Young, JD 9:148, 12 Jan 1862, Salt Lake City, Tabernacle

The Father frequently came to visit his son Adam, and talked and walked with him; and the children of Adam were more or less acquainted with their Grandfather, and their children were more or less acquainted with their Great-Grandfather...

Brigham Young, JD 9:149, 12 Jan 1862, Salt Lake City, Tabernacle

There is no plan, no device, no possible way in which we can get rid of "Mormonism," only by taking the downward road which leads to hell, until spiritually and temporally the whole organized being is dissolved and the particles thereof have returned again to native elements. We read in the Scriptures of the second death not having power over certain ones. The first death is the separation of the spirit from the body; the second death is, as I have stated, the dissolution of the organized particles which compose the spirit, and their return to native element.

Heber C. Kimball, JD 10:101, 6 Feb 1862, Salt Lake City, Bowery

By observing strictly the precepts of the Gospel, we can learn how to live forever, and how to receive our tabernacles again in the morning of the first resurrection, to dwell on this earth for ever. To attain the possession of these blessings, we must live worthy of them.

Heber C. Kimball, JD 10:102, 6 Feb 1862, Salt Lake City, Bowery

One half of the people we gather may not be true Saints, but that makes no difference, for if there is not more than one Saint to ten who profess to be Saints, the Almighty will preserve the ten unworthy persons for the sake of the one good Saint.

Brigham Young, JD 9:192, 9 Feb 1862, Salt Lake City, Tabernacle

A thief may dig up dead bodies and sell them for the dissecting knife, or may take their raiment from them, but when the resurrection takes place, the Saints will come forth with all the glory, beauty, and excellency of resurrected Saints clothed as they were when they were laid away. ..I will

promise you that they will be well clothed in the resurrection, for the earth and the elements around it are full of these things. All that is needed in power to bring forth those things necessary, as Jesus did when he fed the multitude with a few loaves and fishes, perhaps no more than would on ordinary occasions feed six men; he organized the elements around and fed five thousand. In the resurrection everything that is necessary will be brought from the elements to clothe and to beautify the resurrected Saints, who will receive their reward.

Brigham Young, JD 9:193, 9 Feb 1862, Salt Lake City, Tabernacle

If the particles of which the body is composed are distributed to the four quarters of the earth, at the sound of the trumpet, when the dead are to come forth the dust that composed their bodies, that portion which is suffered to endure, will come from the ends of the earth, mote by mote, particle by particle, atom by atom, bone by bone, sinew to sinew, and flesh will cover them, and the same body will come forth in the resurrection, as much so as the body of Jesus came forth from the tomb.

Heber C. Kimball, JD 9:371, 9 Feb 1862, Salt Lake City, Tabernacle

Joseph the Prophet said that our heavenly Father went on from one degree of knowledge to another until he obtained the knowledge that made him God. So also will it be with us, we shall have to advance from one degree of faith to another until we get that knowledge that will prepare us for exaltation in our Father's kingdom. But we must first prove ourselves in this state of probation, then we rise from step to step till we reach that position that is promised to the people of God.

Heber C. Kimball, JD 9:376, 9 Feb 1862, Salt Lake City, Tabernacle

Some of you have got an idea that wool will not do; but let me inform you that when Peter came and sat in the Temple in Kirtland, he had on a neat woollen garment, nicely adjusted around the neck. ... To return to the subject of the garments of the Holy Priesthood, I will say that the one which Jesus had on when he appeared to the Prophet Joseph was neat and clean, and Peter had on the same kind, and he also had a key in his hand.

Brigham Young, JD 9:283, 23 Feb 1862, Salt Lake City, Tabernacle

Man is the offspring of God. Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in his veins as it does in ours.

Brigham Young, JD 9:286, 23 Feb 1862, Salt Lake City, Tabernacle

Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father; and I do not know that he would if he had not a mother; the one would be as absurd as the other.

Brigham Young, JD 9:286, 23 Feb 1862, Salt Lake City, Tabernacle

Gospel Mysteries

Our former religious traditions had taught us that our Father in heaven has no tabernacle, that his center is everywhere and his circumference is nowhere. Yet we read that "God came from Teman, and the Holy One from Mount Paran." "Before him went the pestilence, and burning coals went forth at his feet." "And the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool."

Brigham Young, JD 9:240, 2 Mar 1862, Salt Lake City, Tabernacle

We wish a Temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinance of the Priesthood to the Saints for their exaltations.

Brigham Young, JD 9:246, 23 Mar 1862, Salt Lake City, Tabernacle

The animal, vegetable, and mineral kingdoms abide the law of their Creator; the whole earth and all things pertaining to it, except man, abide the law of their creation.

Brigham Young, JD 9:243, 6 Apr 1862, Salt Lake City, Dedication of Theater

It is written, "Prove all things, hold fast that which is good." Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; I do not particularly mean father Adam, or his Father; I do not particularly mean Abraham, or Moses, the Prophets, or Apostles, but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through, and have searched all things, even to the depths of hell.

Brigham Young, JD 9:244, 6 Apr 1862, Salt Lake City, Dedication of Theater

There is no music in hell, for all good music belongs to heaven. Sweet harmonious sounds give exquisite joy to human beings capable of appreciating music.

Brigham Young, JD 9:269, 6 Apr 1862, Salt Lake City, Tabernacle

With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. ... I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel.

Orson Hyde, JD 10:48, 6 Apr 1862, Salt Lake City, Tabernacle

May we not arrive at a point where we can secure the confidence of the Almighty, so that he will say, "Whatever you bind on earth shall be bound in heaven. You know my policy; I have full confidence in you, indeed the light of

Heaven shines in your hearts, and with this go and do as seemeth good unto you?"

Heber C. Kimball, JD 9:299, 7 Apr 1862, Salt Lake City, Tabernacle

He has said to his children ask and ye shall receive, seek and ye shall find, knock and the door shall be opened unto you. But we may ask as much as we please if our works do not correspond with our petitions.

Daniel H. Wells, JD 9:302, 7 Apr 1862, Salt Lake City, Tabernacle

I do not know but we are now building up a Temple in which may be revealed the keys of the resurrection of the dead.

Brigham Young, JD 9:290, 27 Apr 1862, Salt Lake City, Tabernacle

Never give way to vain laughter. ... I noticed that the brethren gave way to that laugh which I choose not to hear. I hope they will accept of this caution and watch, govern, control and subdue their passions.

Heber C. Kimball, JD 10:44, 4 May 1862, Salt Lake City, Tabernacle

Even in the endowments, there is not a solitary thing but what is an imitation of the Son or the Father in some way or other; and all this is done to keep us in remembrance of him.

Heber C. Kimball, JD 10:46, 4 May 1862, Salt Lake City, Tabernacle

There is great blessing to be placed upon the faithful men in the latter days -- they are to be sealed up unto eternal life, and against all sins and blasphemies, except the shedding of innocent blood, or consenting thereunto, which is the same in the eyes of God.

Heber C. Kimball, JD 9:327, 7 Jun 1862, Salt Lake City, Tabernacle

Jesus took Peter, James and John into a high mountain, and there gave them their endowment, and placed upon them authority to lead the Church of God in all the world, to ordain men to the Priesthood, to set in order the Church and send forth the Elders of Israel to preach to a perishing world. For the same purpose has the Lord called us up into these high mountains, that we may become endowed with power from on high in the Church and kingdom of God, and become kings and priests unto God, which we never can be lawfully until we are ordained and sealed to that power, for the kingdom of God is a kingdom of kings and priests, and will rise in mighty power in the last days.

Heber C. Kimball, JD 9:328, 7 Jun 1862, Salt Lake City, Tabernacle

The majority of this people are a righteous people, and God will defend the righteous, and for the righteous' sake preserve a great many for the time being that are not righteous; for he [God] has great respect for his friends -- for his anointed -- for the elect whose lives have been hid with Christ in God, and none of these will be lost because Jesus Christ saves all whom the Father has put in his power.

Gospel Mysteries

Brigham Young, JD 10:28, 8 Jun 1862, Salt Lake City, Tabernacle

It is the calling of the wife and mother to know what to do with everything that is brought into the house, laboring to make her home desirable to her husband and children, making herself an Eve in the midst of a little paradise of her own creating, securing her husband's love and confidence, and tying her offspring to herself, with a love that is stronger than death, for an everlasting inheritance.

Brigham Young, JD 10:30, 8 Jun 1862, Salt Lake City, Tabernacle

It is our business to live, to learn how to preserve our lives, and labor to make the earth into a Garden of Eden; unless we do this, we are unworthy to possess eternal life.

Brigham Young, JD 10:30, 8 Jun 1862, Salt Lake City, Tabernacle

We thus proceed from one step to another until we merge into immortality. We do not become another kind of beings in passing through the resurrection, but we are more refined through the application of the laws of the Gospel to our lives and passing through the grave. The grave will take away every deformity from the mortal organisms of the faithful, and they will be perfect as our Father in heaven is perfect.

Brigham Young, JD 9:320, 6 Jul 1862, Bowery

Monogamy, or restrictions by law to one wife, is no part of the economy of Heaven among men.

Brigham Young, JD 9:314, 13 Jul 1862, Salt Lake City, Bowery

All must have the privilege of proving to God and angels what they will do with the talent and ability God has given them, whether they will waste their blessings in pandering to unholy appetites or use them in the way God has designed they should. This is one great reason why men are permitted to do as they do.

Brigham Young, JD 9:315, 13 Jul 1862, Salt Lake City, Bowery

The glory of those who are not permitted to enter into the presence of the Father and the Son will be greater than mortals can imagine, in glory, excellency, exquisite pleasure, and intense bliss. It has not entered into the heart of man to conceive of the greatness of their glory. But the glory of those who enter into the presence of God exceeds all these in glory, as the light of the sun exceeds the light of the moon and stars. All these different glories are ordained to fit the capacities and conditions of men.

Brigham Young, JD 9:317, 13 Jul 1862, Salt Lake City, Bowery

Be this as it may, there are no bounds to the elements that compose worlds like this. This earthly ball, this little opake substance thrown off into space, is only a speck in the great universe; and when it is

celestialized it will go back into the presence of God, where it was first framed.

Wilford Woodruff, JD 10:12, 27 Jul 1862, Salt Lake City, Bowery

We also know that any man who receives this Priesthood, and is faithful thereunto, will receive the same blessings and power in any and every age of the world.

Brigham Young, JD 10:2, 28 Sep 1862, Salt Lake City, Bowery

God is the Father of our spirits, which are clothed upon by fleshly bodies, begotten for us by our earthly fathers. Jesus is our elder Brother spirit clothed upon with an earthly body begotten by the Father of our spirits.

Brigham Young, JD 10:4, 28 Sep 1862, Salt Lake City, Bowery

God foreknows all, and has predestinated all who believe the truth to the possession of eternal life, and this in short is all there is of it.

Brigham Young, JD 10:4, 28 Sep 1862, Salt Lake City, Bowery

There is no mystery in the Gospel of salvation for those who are heirs of salvation, and they can readily comprehend the truth in many places of the Bible where the language does not do justice to the principles designed to be set forth.

Brigham Young, JD 10:18, 6 Oct 1862, Salt Lake City, Bowery

Hear it, ye Saints, that man or woman who is crowned with crowns of glory, immortality and eternal lives will never be heard to grumble or complain.

Brigham Young, JD 10:23, 6 Oct 1862, Salt Lake City, Bowery

Jesus Christ made water into wine by calling together from the elements the properties of wine. He fed thousands of people with five loaves and two small fishes by calling the elements together to compose bread and fish; and he says, "Greater works than these shall ye do, because I go to the Father." It is our privilege and our duty to continue to learn, and we shall have wisdom enough to command the elements as he did, and until the earth is brought back to its paradisiacal state. But we must first redeem ourselves from every root of bitterness that may be in our nature, striving daily to overcome the evil that is in the world and in ourselves, sanctifying our hearts and affections until there shall be nothing abiding in us contrary to the Holy Ghost in its perfect and full fruition of enjoyment to the creature.

Brigham Young, JD 10:24, 6 Oct 1862, Salt Lake City, Bowery

Those who attain to the blessing of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches

to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life, obtain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband, or the husband with the wife; for those of the first resurrection will be free from sin and from the consequences and power of sin.

Heber C. Kimball, JD 10:76, 6 Oct 1862, Salt Lake City, Bowery

When we went on that journey, Joseph told us there was an endowment laid up for us; for what? Because we had done just as we were told; and I can bear testimony that we received that endowment. Have we got through with our endowments? No, we have not; we have only just commenced, merely received the initiative ordinances, and we are only children in these things yet, but if we are faithful, we shall receive all that our hearts can desire, for the Almighty will withhold no good thing from them that love him and keep his commandments.

Heber C. Kimball, JD 10:78, 6 Oct 1862, Salt Lake City, Bowery

In regard to this work, I know that it will roll on, and the kingdom will be built up, the elect gathered, and the chosen ones go back to the center stake of Zion. There are a great many that are remaining in the States till we go back, but I can tell them they will have to come here, for this is the only way there is for the true Saints to get to Jackson County, and they will find it out to be so in due time.

Charles C. Rich, JD 10:94-95, 6 Oct 1862, Salt Lake City, Bowery

All that wisdom and knowledge which we have obtained we will carry with us to the spirit world, and this, you can readily perceive, would make just about such a heaven on the other [p. 95] side of the vail as we have made on this side. I do not think we would make it much different. Of course we will have to learn beyond the vail as much so as we have need of learning while here.

Amasa M. Lyman, JD 10:85, 7 Oct 1862, Salt Lake City, Tabernacle

People talk about going to heaven, but when we find ourselves in heaven we shall find that we have reached it without going to it. Heaven is a development of internal powers and external changes.

Amasa M. Lyman, JD 10:89, 7 Oct 1862, Salt Lake City, Tabernacle

The Prophet Joseph [Smith] once took me by the arm in the street, and said, "I have so many blessings, and there is nothing but what you can enjoy in your time and place the same as I do, and so can every man."

Brigham Young, JD 10:104, 8 Mar 1863, Salt Lake City, Tabernacle

The people want to know a great deal -- they want to know all, but it cannot all be learned in one day nor in a short period of time. We expect to learn to all eternity.

Brigham Young, JD 10:109, 8 Mar 1863, Salt Lake City, Tabernacle

As for offering refutations to charges made against us, it would be impossible to keep pace with the thousands of freshly invented falsehoods that the powers spiritual and the powers temporal would produce to feed the credulity of the masses.

Brigham Young, JD 10:110, 8 Mar 1863, Salt Lake City, Tabernacle

Shall I tell you the law of God in regard to the African race? If the white man who belongs to the chosen seed, mixes his blood with the seed of Cain, the penalty, under the law of God, is death on the spot. This will always be so.

Brigham Young, JD 10:111, 8 Mar 1863, Salt Lake City, Tabernacle

Purify your flesh and blood, your spirits, your habitations and your country, and then you will be pure before God. This change has got to be before this earth will be taken back into a celestial atmosphere.

John Taylor, JD 10:149-150, 6 Apr 1863, Salt Lake City, Bowery

It is a nice thing to get our endowments, and there is something yet to be got which we have not yet received. The Scripture says, "First temporal and then spiritual," and the temporal things are mixed up with spiritual things; but before we are worthy of the one we must take hold of the other. ... By and bye you will go into that Temple, and when you have received your endowments in it and the spiritual blessings that you can get, you will learn more about building another Temple, and then will come temporal things again. The Temple we are now building, in [p. 150] comparison, is no more than a little plaything, but in doing it we shall learn better how to perform temporal things and spiritual things.

Ezra T. Benson, JD 10:153, 6 Apr 1863, Salt Lake City, Bowery

Do we expect to realize a fullness of these blessings today. No, but we expect to realize some of them -- a little today and a little more tomorrow, and thus go on from step to step and from grace to grace until we find ourselves safely landed back in the presence of our Father in heaven.

Heber C. Kimball, JD 10:165, 6 Apr 1863, Salt Lake City, Bowery

There are but few here who received the endowment that was given in the Temple at Kirtland; many of those who did receive it are dead, quite a number are turned away, for the apostasy was very great in those days considering the number of the people, hence there are but few now with us who partook of that endowment. There are still other endowments that were given to a very few in Nauvoo, and which we do not give here at present, but which will be given to the faithful when that Temple is finished, if not before.

Heber C. Kimball, JD 10:166, 6 Apr 1863, Salt Lake City, Bowery

Gospel Mysteries

Have you not had your endowments, sisters, and been sealed to your husbands? Yes, many of you have, and now let me ask if there is anything more than what you have received, any further ordinances to be received? Yes, lots of them. There were but a hundred and thirty who received a part in advance of the ordinances of endowment that were revealed by the Prophet Joseph. Bless you, it will be one endowment after another till we pass through the vail into the other world, and until we have passed all the ordeals requisite to prepare us to enter into celestial glory and exaltation.

Charles C. Rich, JD 10:162, 7 Apr 1863, Salt Lake City, Bowery

If we do not gain experience and obtain the necessary endowments as we pass along, we shall find ourselves very poorly prepared for the great and glorious endowments that are to be received in that Temple. If we do not prepare ourselves, those endowments, if we are permitted to receive them at all, will be no better for us than the endowments given to some men in Nauvoo -- that it, they will prove a curse instead of a blessing.

Brigham Young, JD 10:221, 20 Apr 1863, American Fork

We may rejoice greatly in the possession of the spirit of truth, and in the power of God, which elevates the soul to the contemplation of heavenly things, but it does not teach men how to raise corn. The Lord could impart this information in a special revelation, the same as he instructed Adam and Eve how to cover their nakedness. He showed them how to make aprons of leaves and then coats of skins, and instructed Adam in extracting the metals from their ores, the same as one man instructs another.

Brigham Young, JD 10:221, 20 Apr 1863, American Fork

We shall never see the time when we shall not need to be taught, nor when there will not be an object to be gained. I never expect to see the time that there will not be a superior knowledge, and, consequently, incitements to further progress and further improvements.

Brigham Young, JD 10:222, 20 Apr 1863, American Fork

The world is wrong and we have to right it under the direction of Heaven. For this purpose are we located upon the land of Zion, and the land of Zion is North and South America -- the land where our heavenly Father made his appearance and planted the Garden of Eden.

Brigham Young, JD 10:172, 24 May 1863, Salt Lake City, Tabernacle

Those who are counted worthy to dwell with the Father and the Son have previously received an education fitting them for that society; they have been made fully acquainted with every pass-word, token and sign which have enabled them to pass by the porters through the doors into the celestial kingdom.

Brigham Young, JD 10:173, 24 May 1863, Salt Lake City, Tabernacle

I will put my own definition to the term sanctification, and say it consists in overcoming every sin and bringing all into subjection to the law of Christ. ... All the Lord has called us to do is to renovate our own hearts,

then our families, extending the principles to neighborhoods, to the earth we occupy, and so continue until we drive the power of Satan from the earth and Satan to his own place. That is the work Jesus is engaged in, and we will be co-workers with him. Do not suppose that we shall ever in the flesh be free from temptations to sin. Some suppose that they can in the flesh be sanctified body and spirit and become so pure that they will never again feel the effects of the power of the adversary of truth. Were it possible for a person to attain to this degree of perfection in the flesh, he could not die neither remain in a world where sin predominates.

Brigham Young, JD 10:175, 24 May 1863, Salt Lake City, Tabernacle

I suppose that God never organized an earth and peopled it that was ever reduced to a lower state of darkness, sin and ignorance than this. I suppose this is one of the lowest kingdoms that ever the Lord Almighty created, and on that account is capable of becoming exalted to be one of the highest kingdoms that has ever had an exaltation in all the eternities.

Brigham Young, JD 10:188, 31 May 1863, Salt Lake City, Bowery

The sons of Ephraim are wild and uncultivated, unruly, ungovernable. The spirit in them is turbulent and resolute; they are the Anglo-Saxon race, and they are upon the face of the whole earth, bearing the spirit of rule and dictation, to go forth from conquering to conquer.

Brigham Young, JD 10:191, 31 May 1863, Salt Lake City, Bowery

The Father is a perfect man in every part, a person of tabernacle endowed with all the features and attributes of a perfect being.

Brigham Young, JD 10:300, 4 Jun 1863, Salt Lake City, Tabernacle

It has been observed that we have made covenants to do thus and so, and that we ought not to speak against the Lord and his anointed.

Wilford Woodruff, JD 10:217, 12 Jun 1863, Salt Lake City, Bowery

No man ever did or ever will obtain salvation only through the ordinances of the Gospel and through the name of Jesus. There can be no change in the Gospel; all men that are saved from Adam to infinitum are saved by the one system of salvation.

Brigham Young, JD 10:211, 14 Jun 1863, Salt Lake City, Bowery

What I possess, whether wives and children, goods and chattels, will not be mine, in the strict sense of the word, until I have passed all the ordeals that God has ordained that his children shall pass; until I have overcome every sin and every obstacle to my being crowned in the celestial kingdom of our Father and God. If I am unfaithful with that which God has put in my possession, it will be taken from me and be given to another.

Heber C. Kimball, JD 10:235, 27 Jun 1863, Provo

I might say much more upon this subject, but I will ask, has it not been imitated before you in your holy endowments so that you might understand how things were in the beginning of creation and cultivation of this earth? God the Father made Adam the Lord of this creation in the beginning, and if we are the Lords of this creation under Adam, ought we not to take a course to imitate our Father in heaven? Is not all this exhibited to us in our endowments?

Heber C. Kimball, JD 10:235, 27 Jun 1863, Provo

And I will say more, the spot chosen for the garden of Eden was Jackson County, in the State of Missouri, where Independence now stands; it was occupied in the morn of creation by Adam and his associates who came with him for the express purpose of peopling this earth.

Heber C. Kimball, JD 10:237, 27 Jun 1863, Provo

Who are angels? They are sanctified men who once lived upon this earth and held the Priesthood just as we do now, and who are co-workers with us.
Heber C. Kimball, JD 10:240-241, 19 Jul 1863, Salt Lake City, Bowery

When the kingdom of God is organized upon the earth, it is done to protect the Church of Christ in its rights and privileges, so that you see the [p. 241] Church makes a government to protect itself, but who knows what that government is? All those to whom it has been revealed, and no others.

Heber C. Kimball, JD 10:241, 19 Jul 1863, Salt Lake City, Bowery

Think of your holy endowments and what you have been anointed to become, and reflect upon the blessings which have been placed upon you, for they are the same in part that were placed upon Jesus; he was the one that inducted his Apostles into these ordinances; it was he who set up the kingdom of which we are subjects.

Brigham Young, JD 10:251, 6 Oct 1863, Salt Lake City, Bowery

Righteousness tends to an eternal duration of organized intelligence, while sin bringeth to pass their dissolution.

Brigham Young, JD 10:252, 6 Oct 1863, Salt Lake City, Bowery

There are places on the earth where the Lord can come and dwell, if he pleases. They may be found on the tops of high mountains, or in some cavern or places where sinful man has never marked the soil with his polluted feet.

Brigham Young, JD 10:254, 6 Oct 1863, Salt Lake City, Bowery

There are some of the sealing ordinances that cannot be administered in the house that we are now using; we can only administer in it some of the first ordinances of the Priesthood pertaining to the endowment. There are more advanced ordinances that cannot be administered there...

Gospel Mysteries

Brigham Young, JD 10:254, 6 Oct 1863, Salt Lake City, Bowery

Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy.

Brigham Young, JD 10:267, 6 Oct 1863, Salt Lake City, Bowery

When God bestows upon us our power to command the elements -- to speak, and the soil is formed and filled with fertility -- to speak, and the rain descends upon it to moisten and germinate the seed that we have planted and to nourish it until it ripens its golden fruit, then shall we possess true riches, and not until then. When we possess this power by the irrevocable decree of heaven, we possess wealth that cannot take the wings of the morning and leave us poor indeed.

Brigham Young, JD 10:288, 6 Nov 1863, Salt Lake City, Tabernacle

Instead of the righteous being bound tighter and tighter, they will continue to have more and more liberty, as we are more and more faithful, and obtain more power with the heavens and more of the power of God upon us. Let us seek diligently unto the Lord, until we obtain the faith of Jesus in its fullness, for those who possess this are free indeed.

Brigham Young, JD 10:309, Jun 1864

Most of you, my brethren, are Elders, Seventies, or High Priests; perhaps there is not a Priest or Teacher present. The reason of this is that when we give the brethren their endowments, we are obliged to confer upon them the Melchisedec Priesthood; but I expect to see the day when we shall be so situated that we can say to a company of brethren you can go and receive the ordinances pertaining to the Aaronic order of Priesthood, and then you can go into the world and preach the Gospel; or do something that will prove whether you will honor that Priesthood before you receive more. Now we pass them through the ordinances of both Priesthoods in one day, but this is not as it should be and would if we had a Temple wherein to administer these ordinances.

orge Q. Cannon, JD 11:30, 13 Nov 1864, Kaysville

I have no doubt that many of my brethren and sisters have sensibly felt in various places and at various times evil influences around them. Brother Joseph Smith gave an explanation of this. There are places in the Mississippi Valley where the influence or the presence of invisible spirits are very perceptibly felt. He said that numbers had been slain there in war, and that there were evil influences or spirits which affect the spirits of those who have tabernacles on the earth. ... I have come to the conclusion that if our eyes were open to see the spirit world around us, we should feel differently on this subject than we do; we would not be so unguarded and careless, and so indifferent whether we had the spirit or not; but we would be continually watchful and prayerful to our heavenly Father for His Holy Spirit and His holy

angels to be around about us to strengthen us to overcome every evil influence.

George Q. Cannon, JD 11:31-32, 13 Nov 1864, Kaysville

We have had line upon line, precept upon precept, here a little, and there a little, from the beginning unto the present time, and there never was a day, an hour, a moment, from the organization of this Church unto the present time that we, as a people, have been destitute of the voice of God and the instruction of the Holy Ghost. While this is the case, and we have abundance of teaching poured out upon us, and we should refuse to obey any of them, we need not expect visitations from higher personages, coming down to administer unto us and impart unto us things that we could know, if we would only learn to be obedient [p.32] to the counsels and instructions we now receive.

George A. Smith, JD 11:10, 15 Nov 1864, Ogden, Tabernacle

I have always heard it suggested that as the spirit of "Mormonism" gathered together the seed of Abraham -- mostly the sons of Abraham that are mixed among the nations; that the Holy Spirit falling upon men, who are not of the pure blood, who had the predominance of other blood in their veins, that the manifestation is greater, and when great manifestations fall on men, great trials immediately follow.

Brigham Young, JD 11:15, 11 Dec 1864, Salt Lake City, Tabernacle

When an angel is appointed to perform a duty, to go to the earth to preach the Gospel, or to do anything for the advancement of his Father's kingdom in any part of the great domain of heaven, the vision of that angel is opened to see and understand the magnitude of the work that is expected of him to perform, and the grand results which will grow out of it. That is the reason why the angels are of one heart and of one mind, in their faithfulness and obedience to the requirements of their Father and God. They can desire and ask for nothing that will make them happy, good and great that is withheld from them; and life eternal is theirs.

Brigham Young, JD 11:15, 11 Dec 1864, Salt Lake City, Tabernacle

Remarks have been made as to our staying here [in Utah]. I will tell you how long we will stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the center Stake of Zion.

John Taylor, JD 11:27, 11 Dec 1864, Salt Lake City, Tabernacle

...We are also attending to other things, we are securing to ourselves an everlasting exaltation, we are learning God and His laws, and the whisperings of His Spirit, whereby we can be saved and exalted and be brought to a closer union and connection with Him by covenants and ordinances, and anointings, and endowments, and blessings, that He is revealing and unfolding.

Brigham Young, JD 11:40-41, 8 Jan 1865, Salt Lake City, Tabernacle

Gospel Mysteries

If our Father and God should be disposed to walk through one of these aisles, we should not know him from one of the congregation. You would see a man, and that is all you would know about him; you would merely know Him as a stranger from some neighboring city or country. This is the character of Him whom we worship and acknowledge as our Father and God: when He is disposed to visit a house, a neighborhood, or a congregation, He does it at His pleasure; and although He may be seen by mortals in this character, yet no man can see Him in His glory and live. When the Lord sends an angel to visit men, He gives him power and authority to appear to the people as a man, and not as an angel in his glory; for we could not [p.41] endure the presence even of an angel in his glory. No mortal man has ever seen God in His glory at any time and lived. We may have seen the Lord and angels many times, and did not know it.

Brigham Young, JD 11:43, 8 Jan 1865, Salt Lake City, Tabernacle

We read that there is nothing impossible with God. In a broad sense there is not; but in another sense there are things he never attempted and never will. He will not exalt a spirit to thrones, to immortality, and eternal lives, unless that spirit is first clothed in mortal flesh, and with it, passes through a mortal probation, and overcomes the world, the flesh, and the devil through the atonement made by Jesus Christ and the power of the Gospel. The spirit must be clothed as He is, or it never can be glorified with him.

Wilford Woodruff, JD 11:66, 22 Jan 1865, Salt Lake City, Tabernacle

When the first missionaries went to England, disembodied spirits sought to destroy them, and had there not been an angel of salvation present, they would have been slain; nothing but the power of God saved them. ... Sometimes they [evil spirits] are invisible, and sometimes they are in the tabernacles of men.

John Taylor, JD 11:77, 5 Feb 1865, Salt Lake City, Tabernacle

My understanding of the thing is, that God has made each man a register within himself, and each man can read his own register, so far as he enjoys his perfect faculties.

Heber C. Kimball, JD 11:81, 19 Feb 1865, Centerville

We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is the woman without the man in the Lord; they depend upon each other, and are necessary to each other for the propagation of our species.

Heber C. Kimball, JD 11:81, 19 Feb 1865, Centerville

The Priesthood is also with the woman, because she is connected with the man, and the man is connected with his God. Being so connected, we must all be honorable if we are good.

Brigham Young, JD 11:117, Jun or Jul 1865

Gospel Mysteries

I expect to obtain the same as Abraham obtained by faith and prayer, also the same as Isaac and Jacob obtained; but there are few who live for the blessings of Abraham, Isaac and Jacob after they are sealed upon them. No blessing that is sealed upon us will do us any good, unless we live for it.

Brigham Young, JD 11:118, Jun or Jul 1865

Abraham was faithful to the true God, he overthrew the idols of his father and obtained the Priesthood after the order of Melchisedek, which is after the order of the Son of God, and a promise that of the increase of his seed there should be no end; when you obtain the Holy Priesthood, which is after the order of Melchizedek, sealed upon you, and the promise that your seed shall be numerous as the stars in the firmament, or as the sands upon the sea shore, and of your increase there shall be no end, you have then got the promise of Abraham, Isaac and Jacob, and all the blessings that were conferred upon them. How many of the youth of our land are entitled to all the blessings of the kingdom of Heaven, without first receiving the law of adoption? When a man and woman have received their endowments and sealings, and then had children born to them afterwards, those children are legal heirs to the kingdom and to all its blessings and promises, and they are the only ones that are on this earth.

Brigham Young, JD 11:121, 18 Jun 1865, Salt Lake City, Bowery

In all my public administration as a minister of truth, I have never yet been under the necessity of preaching, believing or practicing doctrines that are not fully and clearly set forth in the Old and New Testaments, Book of Doctrine and Covenants, and Book of Mormon.

Brigham Young, JD 11:122-123, 18 Jun 1865, Salt Lake City, Bowery

He created man, as we create our children; for there is no other process of creation in heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be. ... There exist fixed laws and regulations by which the elements are fashioned to fulfill their destiny in all the varied kingdoms and orders of creation, and this process of creation is from everlasting to everlasting. ... "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his own image." I am quite satisfied to be made aware by the scriptures, and [p.123] by the spirit of God, that He is not only the God and Father of Jesus Christ, but is also the Father of our spirits and the Creator of our bodies which bear His image as Seth bore the image of his father Adam.

Heber C. Kimball, JD 11:144, 6 Oct 1865, Salt Lake City, Bowery

We are made one with the Father and the Son by observing His word, His law and His ordinances.

Heber C. Kimball, JD 11:145, 6 Oct 1865, Salt Lake City, Bowery

The majority of the members of this Church are the very elect of our God. There are some that are not so good, who care not for God, for His servant Brigham, for Heber, nor for the Twelve Apostles. But the day will come when the Lord will choose a people out of this people, upon whom he will bestow his choicest blessings.

Gospel Mysteries

John Taylor, JD 11:163-164, 7 Oct 1865, Salt Lake City, Bowery

As God is our Father, and the organizer of these bodies, and of this [p.164] earth on which we live, He wants to teach us all, principles that will be calculated to exalt us and exalt the earth on which we live.

John Taylor, JD 11:163, 7 Oct 1865, Salt Lake City, Bowery

We emanated from Him; we are His children, and not only His children temporally and spiritually, but we are united to Him by covenant to serve Him; we have covenanted to serve Him in baptism; we have covenanted to serve Him in our endowments, to keep His commandments, and walk according to the laws of life.

Daniel H. Wells, JD 11:183, 8 Oct 1865, Salt Lake City, Bowery, Conference

How are we to learn God whom to know is eternal life? We learn to know Him through the principles of the Gospel. He is revealed to man through the authority of the Holy Priesthood, which has been established among the children of men through the revelations of the Lord Jesus Christ to His servants.

Heber C. Kimball, JD 11:211, 4 Apr 1866, Salt Lake City, Tabernacle

If our wives would remember and keep faithfully the covenant they have made, they would observe the laws of their husbands, and teach their children to honor every law of God, and to love, honor, and obey their earthly father. If I keep my covenants, I shall be saved in the presence of God; if I violate them, I shall be damned; and so it will be with my family; and what applies to me in this respect will apply to all.

John Taylor, JD 11:222, 7 Apr 1866, Salt Lake City, Tabernacle

Then what did this principle [sealing] open up to our view? That our wives, who have been associated with us in time -- who had borne with us the heat and burden of the day, who had shared in our afflictions, trials, troubles, and difficulties, that they could reign with us in the eternal kingdoms of God, and that they should be sealed to us not only for time, but for all eternity.

Brigham Young, JD 11:215, 29 Apr 1866, Salt Lake City, Tabernacle

I could say something encouraging to parents, if they would heed. Let the father and mother, who are members of this Church and kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves towards them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.

Brigham Young, JD 11:249, 17 Jun 1866, Salt Lake City, Tabernacle

...The Great architect, manager and superintendent, controller and dictator who guides this work is out of sight to our natural eyes. He lives on another planet; he is in another state of existence; he has passed the ordeals we are now passing through; he has received an experience, has suffered and enjoyed, and knows all that we know regarding the toils, sufferings, life and death of this mortality, for he has passed through the whole of it, and has received his crown and exaltation, and holds the keys and the power of this kingdom; he sways his scepter, and does his will among the children of men, among Saints and among sinners, and brings forth results to suit his purpose among kingdoms and nations and empires, that all may redound to his glory and to the perfection of his work.

Brigham Young, JD 11:262, 12 Aug 1866, Salt Lake City, Bowery

There is also a man down the street who tried to exhibit the endowments to a party who was here. You will see what becomes of that man. Do not touch him. He has forfeited every right and title to eternal life; but let him alone, and you will see by and by what will become of him.

Brigham Young, JD 11:268, 19 Aug 1866, Salt Lake City, Bowery

If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church.

Brigham Young, JD 11:269, 19 Aug 1866, Salt Lake City, Bowery

The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had the blessings offered unto them, and they refused to accept them.

Brigham Young, JD 11:271, 19 Aug 1866, Salt Lake City, Bowery

By and by the word will be given to me and my brethren to arise from the dead in the first resurrection, and receive the keys thereof, and go and call forth the rest.

Brigham Young, JD 11:272, 19 Aug 1866, Salt Lake City, Bowery

Why are so many of the inhabitants of the earth cursed with a skin of blackness? It comes in consequence of their fathers rejecting the power of the Holy Priesthood, and the law of God. They will go down to death. And when all the rest of the children have received their blessings in the Holy Priesthood, then that curse will be removed from the seed of Cain, and they will then come up and possess the priesthood, and receive all the blessings which we now are entitled to.

Brigham Young, JD 11:283, 13 Jan 1867, Salt Lake City, Tabernacle

Gospel Mysteries

There are some of our Elders who will argue themselves into false doctrine by giving an undue preference to one scripture and passing over others equally as important.

Brigham Young, JD 11:286, 13 Jan 1867, Salt Lake City, Tabernacle

Some men seem as if they could learn so much and no more. They appear to be bounded in their capacity for acquiring knowledge, as Brother Orson Pratt, has in theory, bounded the capacity of God. According to his theory, God can progress no further in knowledge and power; but the God that I serve is progressing eternally, and so are his children: they will increase to all eternity, if they are faithful.

Brigham Young, JD 11:290, 13 Jan 1867, Salt Lake City, Tabernacle

If the spirit yields to the body, it becomes corrupt; but if the body yields to the spirit it becomes pure and holy, and is fitted to come forth with the just in the morning of the first resurrection, and to dwell with the sanctified; otherwise we cannot be prepared for this glory.

Brigham Young, JD 11:297, 3 Feb 1867, Salt Lake City, Tabernacle

...No such man [greedy and exploitative] ever can magnify the priesthood nor enter the celestial kingdom. Now, remember, they will not enter that kingdom; and if they happen to go there, it will be because somebody takes them by the hand, saying, "I want you for a servant;" or, "Master, will you let this man pass in my service?" "Yes, he may go into your service; but he is not fit for a lord, nor a master, nor fit to be crowned;" and if such men get there, it will be because somebody takes them in [to the celestial kingdom] as servants.

Brigham Young, JD 11:301, 3 Feb 1867, Salt Lake City, Tabernacle

The same will apply to our mechanics -- if they will not labor for the building up of this kingdom, instead of working to get rich, they will miss the gate of the celestial kingdom, and will not get in there unless we take them in for servants.

Brigham Young, JD 11:324, 10 Feb 1867, Salt Lake City, Tabernacle

Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them.

Brigham Young, JD 11:328, 10 Feb 1867, Salt Lake City, Tabernacle

We are trying to teach this people to use their brains, that they may obtain knowledge and wisdom to sustain themselves and to dictate for others; that they may be worthy to be made kings and priests to God, which they never can be unless they learn, here or somewhere else, to govern, manage,

legislate, and sustain themselves, their families, and friends, even to the making of nations, and nation after nation. If they cannot attain to this, they will have to be servants somewhere.

Brigham Young, JD 11:349, 6 Apr 1867, Salt Lake City, Tabernacle

We must not get down and pray, and then get right up and let our actions say we do not believe a word of our prayer; but all the acts of our lives must be concentrated on the building up of the Kingdom of God, then we shall be His disciples in very deed.

Brigham Young, JD 12:28, 7 Apr 1867, Salt Lake City, Tabernacle

If a person is weary, worn out, cast down, fainting, or dying, a brandy sling, a little wine, or a cup of tea is good to revive them. Do not throw these things away, and say they must never be used; they are good to be used with judgment, prudence, and discretion.

Brigham Young, JD 11:372, 8 Apr 1867, Salt Lake City, Tabernacle

They receive more in the House of the Lord now than is their due. Our brethren and sisters, baptized three, four, or six months ago, go and get their endowments, the sealing blessings for all eternity, the highest that can be conferred upon them, yet how lightly they are treated.

Brigham Young, JD 12:35, 14 Apr 1867, Salt Lake City, Tabernacle

We never shall become one to that extent that we shall look alike or possess precisely the same mental power and ability; this is not the design of Heaven.

Brigham Young, JD 12:37, 14 Apr 1867, Salt Lake City, Tabernacle

You may think that these things [of the Word of Wisdom] are not of much importance; no more they are, unless they are observed, but let the people observe them and they lay the foundation for longevity, and they will begin to live out their days, not only a hundred years, but, by and bye, hundreds of years on the earth. Do you think they will stuff themselves then with tea, and coffee, and perhaps with a little brandy sling before breakfast and a little before going to bed, and then beef, pork, mutton, sweetmeats, and pastry, morning, noon, and night? No; you will find they will live as our first parents did, on fruits and on a little simple food, and they will never overload the stomach.

Brigham Young, JD 12:63, 16 Jun 1867, Salt Lake City, Tabernacle

The Lord is merciful, but, when He comes to His Kingdom on the earth, He will banish traitors from His presence, and they will be sons of perdition. Every apostate who ever received this gospel in faith, and had the spirit of it, will have to repent in sackcloth and ashes, and sacrifice all he possesses, or be a son of perdition, go down to hell, and there dwell with the damned; and those who persecute and destroy the people of God, and shed the blood of innocence, will be judged accordingly.

Gospel Mysteries

Brigham Young, JD 12:68, 23 Jun 1867, Salt Lake City, Bowery

Do we find any curious ideas advanced in our day? Yes, I can relate a circumstance that I once heard myself, from one of the first elders in this church. He was preaching to the people on the principle of adultery, and told them that, according to the law of the Lord, whosoever commits adultery shall have his blood shed. But the idea striking him that millions had committed this crime whose blood had never been shed, he thought this could not be correct, and so to improve it he said if their blood was not shed in this life it would be in the resurrection. What an absurdity! There is no blood there [in the resurrection]. Flesh and blood cannot inherit the Kingdom of God.

Brigham Young, JD 12:94, 30 Jun 1867, Salt Lake City, Bowery

What will the devil do with such characters [apostates]? Will he have them in his kingdom? Yes, he will be obliged to, because he is an apostate himself. He [Satan] apostatized from the Celestial Kingdom, and was thrust down to hell.

Brigham Young, JD 12:97, 30 Jun 1867, Salt Lake City, Bowery

I ask this question of you, mother Eves, every one of you. If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families you ought to bear the burden.

Daniel H. Wells, JD 12:134, 18 Aug 1867, Salt Lake City, Bowery

You should always put forth the right hand when taking either the bread or the cup; and you should take off your hats if you have them on, and partake of the consecrated emblems with reverence, and remember that you do it in commemoration of the death, sufferings, and resurrection of our Lord and Savior Jesus Christ, who will yet rule and reign on this earth, King of kings and Lord of lords.

Daniel H. Wells, JD 12:134, 18 Aug 1867, Salt Lake City, Bowery

In this dispensation will be revealed the keys of the resurrection, which will enable men to go forth clothed with power to raise and bring forth the dead.

Orson Pratt, JD 19:313, 7 Oct 1867, Salt Lake City, Tabernacle

The time will come when the faith of this people, the pure in heart, will be sufficiently great that when they build a house to the name of the Lord, and do not suffer any unclean thing to enter therein, that the Lord will come and grace it with his presence, as well as by the presence of his angels. That will be the time when the pure in heart, who enter into the house of God, will behold his face.

Gospel Mysteries

Orson Pratt, JD 19:320, 7 Oct 1867, Salt Lake City, Tabernacle

Let us look at the inscription that John says was written on their [the 144,000] foreheads. That will tell us that the name of their Father was written there. What was his name? God, translated into the English language. Ahman in the pure language. The Father's name John saw inscribed on the foreheads of the hundred and forty-four thousand who were singing the new song before the Lord.

Brigham Young, JD 12:101, 17 Nov 1867, Salt Lake City, Tabernacle

We receive the Gospel, not that we may have our names written in the Lamb's book of life, but that our names may not be blotted out of that book. "For," saith the Lord, "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life." Why? Because he had overcome through his faithfulness. My doctrine is -- that there never was a son and daughter of Adam and Eve born on this earth whose names were not already written in the Lamb's book of life, and there they will remain until their conduct is such that the angel who keeps the record is authorized to blot them out and record them elsewhere.

Brigham Young, JD 12:103, 17 Nov 1867, Salt Lake City, Tabernacle

Let no person give up prayer because he has not the spirit of prayer, neither let any earthly circumstance hurry you while in the performance of this important duty. By bowing down before the Lord to ask Him to bless you, you will simply find this result -- God will multiply blessings on you temporally and spiritually.

Brigham Young, JD 12:103, 17 Nov 1867, Salt Lake City, Tabernacle

When men and women have travelled to a certain point in their labors in this life, God sets a seal upon them that they never can forsake their God or His kingdom; for, rather than they should do this, He will at once take them to Himself.

Brigham Young, JD 12:109, 17 Nov 1867, Salt Lake City, Tabernacle

This people are greatly blessed by receiving the Spirit of the Almighty, and by being privileged to go into His house and making covenants with Him, and in return receiving the keys of eternal life from his hands.

Brigham Young, JD 12:162, 16 Feb 1868, Salt Lake City, Tabernacle

We cannot now administer the further ordinances of God in the fullest sense of the word legally unto the people, neither shall we be able to do so until we have a temple built for that purpose.

Brigham Young, JD 12:163-164, 16 Feb 1868, Salt Lake City, Tabernacle

It is absolutely necessary that the [p.164] Saints should receive the further ordinances of the house of God before this short existence shall come to a close, that they may be prepared and fully able to pass all the sentinels

leading into the celestial kingdom and into the presence of God.

Brigham Young, JD 12:166, 16 Feb 1868, Salt Lake City, Tabernacle

The voice of the Lord is gather out from her, my people, that ye partake not of her sins nor of her plagues, and build temples to My name, and seal up My sons and daughters to eternal life...

Brigham Young, JD 12:167, 16 Feb 1868, Salt Lake City, Tabernacle

We are all called to be Saints, to be filled with the purity of God, and with the power of the Holy Spirit of the Lord Jesus -- the spirit of revelation -- we are called from darkness into light, from error to truth, from the power of Satan to the living God, we are called from the kingdoms of darkness to the kingdom of God and light, and, by and bye, we shall be chosen because we are worthy, and it will be said to us: "You have lived the life of a saint, now you are chosen to be an heir of the celestial kingdom of our Father and God."

Daniel H. Wells, JD 12:233, 22 Mar 1868, Salt Lake City, Tabernacle

Why, we are called and chosen to be righteous, holy beings; and let us remember that the time for being chosen because we have been righteous will come after a while, and happy will be that individual who has so lived up to his privileges as to be among the chosen ones. If we wish to attain to this great blessing we must live for it, and not be neglectful in regard to the things of God.

Brigham Young, JD 12:174, 29 Mar 1868, Salt Lake City, Tabernacle

Our children who are born in the Priesthood are legal heirs, and entitled to the revelations of the Lord, and as the Lord lives, his angels have charge over them, though they may be left to themselves occasionally.

Brigham Young, JD 12:201-202, 8 Apr 1868, Salt Lake City, Tabernacle

Let the sisters take care of themselves, and make themselves beautiful, and if any of you are so superstitious and ignorant as to say that this is pride, I can say that you are not informed as to the pride which is sinful before the Lord, you are also ignorant as to the excellency of the heavens, and of the beauty which dwells in the society of the Gods. Were you to see an angel, you would see a beautiful and lovely [p.202] creature. Make yourselves like angels in goodness and beauty.

Erastus Snow, JD 12:214, 8 Apr 1868, Salt Lake City, Tabernacle

With regard to the aborigines of this continent, there are several prophecies to the effect that they will one day become a pure people; but that will not take place until the fullness of the Gentiles has come.

Heber C. Kimball, JD 12:188, 12 Apr 1868, Bountiful

I have been to the altar where Adam offered sacrifices and blessed his

son and then left them and went to heaven.

Heber C. Kimball, JD 12:191, 12 Apr 1868, Bountiful

Our children are heirs to our rights and privileges, and when an earth is organized for us we will take our children there as God our Father brought His children here when He came.

Brigham Young, JD 12:228-229, 17 May 1868, Bountiful

And [p.229] where is the land of Zion? It is wherever the finger of the Lord has pointed out for His people to gather to. That is the place to go to. I recollect a lady asking me in Canada, in 1832 or '33, how large Jackson County was; and when I said 30 miles square, said she, "Suppose the whole world would embrace your doctrine, how would they get into Jackson County?" My reply was that, "Jackson County, in that case, would cover the whole world. Zion will expand as far as the necessity of the case requires it. You need not fear but there will be room for you, if you believe and gather with the Saints."

Brigham Young, JD 12:244, 25 Jul 1868, Mill Creek

It is for us to live so that we can claim the blessings of God. You recollect reading of the brother of Jared, Mahonri Moriancumer, who saw the Lord. If he had not kept the commandments of God he would not have had power to see the finger of the Lord. But he was faithful in all things, and this gave Mahonri such exceeding great faith that he had a right to the blessings he asked. If we were to keep the commandments of God, as he did, we would have the right to claim the blessings even as Mahonri had. But if we will not be obedient in all things we cannot claim them.

Brigham Young, JD 12:274, 16 Aug 1868, Salt Lake City, Tabernacle

...Jesus has gone to prepare mansions for every creature. Who will go down as "sons of perdition" and receive the reward of the damned? None but those who have sinned against the Holy Ghost. All others will be gathered into kingdoms where there will be a certain amount of peace and glory.

Brigham Young, JD 12:312, 29 Nov 1868, Salt Lake City, Tabernacle

But you take an Elder in Israel who honors his calling, and though he may travel the world over, his wife at home says: "I am perfectly satisfied with regard to my husband, he would suffer his head to be taken from his shoulders before he would violate his covenants with me, they are sacred before God."

Brigham Young, JD 13:76, 10 Dec 1868, Salt Lake City, 13th Ward

All people have guardian angels. Whether our departed dead guard us is not for me to say. I can say we have our guardian angels.

Brigham Young, JD 13:77, 10 Dec 1868, Salt Lake City, 13th Ward

As quickly as the spirit is unlocked from this house of clay, it is free

to travel with lightning speed to any planet, or fixed star, or to the uttermost part of the earth, or to the depths of the sea, according to the will of him who dictates.

Joseph F. Smith, JD 12:351, 10 Jan 1869, Salt Lake City, Tabernacle

This is why we build our temples and endowment houses that we may be taught and instructed, sanctified and set apart; that we may be full of the Holy Ghost and the power of God, that we may stand forth as the elect of God, as the chosen of Jehovah to bring to pass the things spoken of by the prophets.

Orson Pratt, JD 12:353, 24 Feb 1869, Salt Lake City, Tabernacle

How old was Joseph Smith when the Lord first manifested Himself to him? He was about fourteen years and four months old.

Erastus Snow, JD 13:9, 28 Feb 1869, Salt Lake City, Tabernacle

The foundation and the seeds of dissolution and death are sown in our tabernacles. The passions of human nature work, ultimately, the overthrow and dissolution of our bodies; and this is no more true than that the spirit, in like manner, works out its own dissolution, that is, whosoever suffers the second death, which is a spiritual death, suffers that death as the legitimate fruit of his evil doings as certainly and as naturally as the body suffers death through the violation of the laws of its own organization. Whether we violate the laws of our organizations ignorantly or otherwise, the results are the same.

Brigham Young, JD 13:3, 7 Apr 1869, Salt Lake City, Tabernacle

...Every son and daughter in Israel should say, we will keep the "Word of Wisdom" independent of father, mother, or any elder in the church; we know what is right and we will do it. By so doing this people will increase health in their systems, and the destroying angel, when he comes along, will pass them by.

Brigham Young, JD 13:31, 8 Apr 1869, Salt Lake City, Tabernacle

They are Latter-day Saints; they wish to gather to Zion and to enjoy all the blessings of Zion; they are anxiously waiting for every gift and blessing God has in store for the faithful, and to be numbered with the Church of the Firstborn...

Brigham Young, JD 13:139-140, 11 Jul 1869, Salt Lake City, Tabernacle

No matter how many generations come and go, believers in him are required to eat bread and drink wine in remembrance of his death and sufferings until he comes again. Why are they required to do this? To witness unto the Father, to Jesus and to angels that they are believers in and desire to follow him [p.14] in the regeneration, keep his commandments, build up his kingdom, revere his name and serve him with an undivided heart, that they may be worthy to eat and drink with him in his Father's kingdom. This is why the Latter-day

Saints partake of the ordinances of the Lord's supper.

Brigham Young, JD 13:143, 11 Jul 1869, Salt Lake City, Tabernacle

We must believe that this same Jesus was crucified for the sins of the world, that is, for the original sin, not the actual individual transgressions of the people; not but that the blood of Christ will cleanse from all sin, all who are disposed to act their part by repentance, and faith in his name. But the original sin was atoned for by the death of Christ, although its effects we still see in the diseases, tempers and every species of wickedness with which the human family is afflicted.

Brigham Young, JD 13:145, 11 Jul 1869, Salt Lake City, Tabernacle

Our spirits once dwelt in the heavens and were as pure and holy as the angels; but angels have tabernacles and spirits have none, and they are anxious to take tabernacles and they come to the meanest, lowest and humblest of the human race to obtain one rather than run any risk of not doing so.

Brigham Young, JD 13:149, 11 Jul 1869, Salt Lake City, Tabernacle

I have heard a great many sermons, prayers and exhortations for people to go and get religion and have their names written in the "Lamb's Book of Life." I want to inform the whole world, all the sons and daughters of Adam, that their names are written there, and there they will remain to all eternity unless they by their evil acts blot them out.

Brigham Young, JD 13:57, 18 Jul 1869, Salt Lake City, Tabernacle

Then if we receive the Holy Ghost we shall know and understand things as they are, we shall be able to read the Scriptures by the Spirit, with which they were written, and if we continue faithful we shall be led to a knowledge of God and Jesus whom He has sent, which the apostle says "is eternal life".

Wilford Woodruff, JD 13:319, 5 Sep 1869, Salt Lake City, Tabernacle

Adam, himself, was a prophet and he ordained his sons to the Melchizedek Priesthood; the Gospel of Christ was taught to him after the Fall, and he attended to the ordinances of the house of God. He was a High Priest, and, as a High Priest, held the keys of the kingdom of God.

Wilford Woodruff, JD 13:319, 5 Sep 1869, Salt Lake City, Tabernacle

And the highest office that any man has ever held on the face of the earth in this or any other generation is that of an Apostle. ... And the office of an Apostle entitles him to hold the keys of the kingdom of God; and what he binds on earth is bound in heaven, and what he looses on earth is loosed in heaven.

Wilford Woodruff, JD 13:327, 5 Sep 1869, Salt Lake City, Tabernacle

And this work of administering the ordinances of the house of God to the dead, I may say, will require the whole of the Millennium, with Jesus at the

head of the resurrected dead to attend to it.

Orson Pratt, JD 13:187, 7 Oct 1869, Salt Lake City, Tabernacle

Some angels are Gods, and still possess the lower office called angels. Adam is called an Archangel, yet he is a God. Abraham, Isaac and Jacob, no doubt, have the right to officiate in the capacity of angels if they choose, but still they have ascended to their exaltation, to a higher state than that of angels -- namely, to thrones, kingdoms, principalities and powers, to reign over kingdoms and to hold the everlasting Priesthood.

Brigham Young, JD 13:155, 14 Nov 1869, Salt Lake City, Tabernacle

I will say a word with regard to prayer. It matters not whether you or I feel like praying, when the time comes to pray, pray. If we do not feel like it, we should pray till we do.

George Q. Cannon, JD 13:49, 5 Dec 1869, Salt Lake City, Tabernacle

"Hurry up brethren," he [the Prophet Joseph] used to say, "let us finish the temple; the Lord has a great endowment in store for you, and I am anxious that the brethren should have their endowments and receive the fullness of the Priesthood." ... Prior to the completion of the Temple, he took the Twelve and certain other men, who were chosen, and bestowed upon them a holy anointing, similar to that which was received on the day of Pentecost by the Twelve, who had been told to tarry at Jerusalem. This endowment was bestowed upon the chosen few whom Joseph anointed and ordained, giving unto them the keys of the Holy Priesthood, the power and authority which he himself held, to build up the Kingdom of God in all the earth and accomplish the great purposes of our Heavenly Father; and it was by virtue of this authority, on the death of Joseph, that President Young, as President of the quorum of the Twelve, presided over the Church.

Orson Pratt, JD 13:63, 9 Dec 1869, Salt Lake City, Tabernacle

These are the two-thirds who kept their first estate. Their numbers, probably, cannot be less than two hundred thousand millions, leaving, as an approximate estimate, one hundred thousand millions of rebellious spirits or devils who were cast out from Heaven and banished to this creation, having no privilege of fleshly tabernacles.

Orson Pratt, JD 13:64, 9 Dec 1869, Salt Lake City, Tabernacle

The devil has not the power to take full possession of the tabernacles of human creatures, unless they give way to him and his influence to that degree that he gets power over them.

Wilford Woodruff, JD 13:167, 12 Dec 1869, Salt Lake City, Tabernacle

But unto the Latter-day Saints the sealing ordinances have been revealed, and they will have effect after death, and, as I have said, will re-unite men and women eternally in the family organization. Herein is why these principles are a part of our religion, and by them husbands and wives, parents and

children will be re-united until the links in the chain are re-united back to Father Adam. We could not obtain a fullness of celestial glory without this sealing ordinance or the institution called the patriarchal order of marriage, which is one of the most glorious principles of our religion.

Wilford Woodruff, JD 13:169, 12 Dec 1869, Salt Lake City, Tabernacle

What joy, consolation and satisfaction it will be to the Apostles, Elders and Saints of God, of this day, who remain true and faithful to the end, having become members of the Church of the Firstborn, and been valiant in the testimony of Jesus, when they meet Father Adam, Enoch, Jacob, Isaiah, Jeremiah, Jesus and the Apostles, how great their joy will be!

Brigham Young, JD 13:316, 17 Apr 1870, Salt Lake City, Tabernacle

If the spirit should return to native element the element would not be destroyed; the particles of matter will remain for ever.

Brigham Young, JD 13:316, 17 Apr 1870, Salt Lake City, Tabernacle

I have no fear of heavenly beings, for they are my friends. I want to go to their society and to be associated with them. I like some of God's messengers, who travel about, to visit me. I am fond of their society. I like the spirits that dwell there. I want to go home; I want to go back again and live there for ever.

Brigham Young, JD 13:330, 24 Apr 1870, Salt Lake City, Tabernacle

We will also have hands laid on us for the reception of the Holy Ghost; and then we will receive the washings and anointings for and in their behalf, preparatory to their becoming heirs of God and joint-heirs with Christ.

Brigham Young, JD 14:42, 8 May 1870, Salt Lake City, Tabernacle

And following down the chain of his [an infidel's] reasoning, he will say there was a time when there was no earth, no stars, no worlds, no anything. Well, I know there never was such a time. That is faith against faith, declaration against declaration. What a pitiful condition it would be for all space to contain nothing! To suppose that element, worlds, men, the grass of the fields, or the trees of the forest were created, is all folly! They are from eternity. It is equally vain to imagine space empty! There is no space without a kingdom, neither is there any kingdom without space, and they are from everlasting to everlasting. "How do you know it?" asks the unbeliever. By the revelations of God, by the revelations of Jesus Christ.

Brigham Young, JD 14:71-72, 10 Jul 1870, Ogden, Tabernacle

But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent his Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that he has paid the debt, in fulfillment of the Scripture which says,"He was the Lamb slain from the foundation of the world." Is it so on any other earth? On every earth. How many earths are there? I observed this morning that

you may take the particles of matter composing this earth, and if they could be enumerated they would only be a beginning to the number of the creations of God; and they are continually coming into existence, and undergoing changes and passing through the same experiences that we are passing through. Sin is upon every earth that ever was created, and if it was not so, I would like some philosophers to let us know how people can be exalted to become sons of God, and enjoy a fullness of glory with the Redeemer. Consequently every earth has its redeemer, and every earth has its tempter; and every earth, and the people thereof, [p.72] in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through.

Brigham Young, JD 14:72, 10 Jul 1870, Ogden, Tabernacle

Do you see the reason and propriety of laying hands on each other? When we are prepared, when we are holy vessels before the Lord, a stream of power from the Almighty can pass through the tabernacle of the administrator to the system of the patient, and the sick are made whole; the headache, fever or other disease has to give way.

Brigham Young, JD 13:215, 17 Jul 1870, Salt Lake City, Tabernacle

There is no ordinance that God has delivered, by His own voice, through His Son Jesus Christ or by the mouths of any of His prophets, Apostles or evangelists, that is useless. Every ordinance, every commandment and requirement is necessary for the salvation of the human family.

Brigham Young, JD 13:271, 24 Jul 1870, Salt Lake City, Tabernacle

So it is with regard to the inhabitants of the sun. Do you think it is inhabited? I rather think it is. Do you think there is any life there? No question of it; it was not made in vain. It was made to give light to those who dwell upon it, and to other planets; and so will this earth when it is celestialized. Every planet in its first rude, organic state receives not the glory of God upon it, but is opaque; but when celestialized, every planet that God brings into existence is a body of light, but not till then. Christ is the light of this planet.

Brigham Young, JD 13:248, 25 Sep 1870, Salt Lake City, Tabernacle

God never did make a world out of nothing; He never will, He never can! There is no such principle in existence. Worlds are made of crude element which floats, without bounds in the eternities -- in the immensity of space; an eternity of matter -- no limits to it, in its natural crude state, and the power of the Almighty has this influence and wisdom -- when He speaks He is obeyed, and matter comes together and is organized.

Brigham Young, JD 13:250, 25 Sep 1870, Salt Lake City, Tabernacle

He is our Father; He is our God, the Father of our Spirits; He is the framer of our bodies, and set the machine in successful operation to bring forth these tabernacles that I now look upon in this building, and all that ever did or ever will live on the face of the whole earth.

Gospel Mysteries

Brigham Young, JD 13:281, 30 Oct 1870, Salt Lake City, Tabernacle

We receive revelation from Heaven, you receive your revelations from every foul spirit that has departed this life, and gone out of the bodies of mobbers, murderers, highwaymen, drunkards, thieves, liars, and every kind of debauched character, whose spirits are floating around here, and searching and seeking whom they can destroy; for they are the servants of the devil; and they are permitted to come now to reveal to the people.

Brigham Young, JD 13:283, 30 Oct 1870, Salt Lake City, Tabernacle

There is space, and in that space there are mansions or kingdoms which God has prepared for His children to inhabit, according to their several capacities. We shall all go somewhere, and all upon whom the second death has no power will live eternally. We want to prepare for that mansion that Jesus went to prepare for his disciples.

Brigham Young, JD 13:309, 13 Nov 1870, Ogden, Tabernacle

The Scriptures say that He, the Lord, came walking in the Temple, with His train; I do not know who they were, unless His wives and children; but at any rate they filled the Temple, and how many there were who could not get into the Temple I cannot say. This is the account given by Isaiah, whether he told the truth or not I leave every body to judge for himself.

Brigham Young, JD 14:97, 8 Apr 1871, Salt Lake City, Tabernacle

And through the Millennium, the thousand years that the people will love and serve God, we will build temples and officiate therein for those who have slept for hundreds and thousands of years -- those who would have received the truth if they had had the opportunity; and we will bring them up, and form the chain entire, back to Adam.

George Q. Cannon, JD 14:124, 8 Apr 1871, Salt Lake City, Tabernacle

It is true that God, in his mercy, has permitted us to build another house, which we call the Endowment House, and in which we have received many ordinances and blessings; but there are several [ordinances] which cannot be attended to in the Endowment House; they must be postponed until a temple is completed, in which the Elders and men of God who bear the Holy Priesthood, can go and administer the things of God, and have them accepted by him.

George Q. Cannon, JD 14:124, 8 Apr 1871, Salt Lake City, Tabernacle

The walls were completed, it was roofed, the spire was finished, and the upper story so far completed that the Elders could go in and administer in the ordinances of God's house -- the sealings, washings and anointings, and in the performance of those ceremonies and ordinances which were necessary for our growth, increase and perfection as a people...

George Q. Cannon, JD 14:128, 8 Apr 1871, Salt Lake City, Tabernacle

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our

God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can he be Kings of kings unless there be kings under him to give him homage and pay respect unto him and acknowledge him as their Lord and their King? When God led Abraham forth and told him that as the stars of the firmament were innumerable so should his seed be, he proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over an innumerable host; for if Abraham were not to be king over them, of what use or glory would his posterity be to him? ... There shall be no end to the increase of his kingdom. His glory consisted of this; and the glory of God consists in the number of his posterity; and as generation succeeds generation, until the earth is filled and glorified, other worlds will be rolled into existence, upon which the posterity of God, our heavenly Father, shall increase throughout the endless ages of eternity. As it was said to Abraham and Jesus, so it will be said to the faithful sons and daughters of God; hence the Latter-day Saints believe in the eternal nature of the marriage relationship.

Brigham Young, JD 14:86, 9 Apr 1871, Salt Lake City, Tabernacle

We are here as a human family. Bless your hearts, there is not one of us but what is a son or daughter of Adam and Eve, not any but what are just as much brothers and sisters as we should be if born of the same parents, right in the same family, with only ten children in the family. It is the same blood precisely. I do not care where we come from, we are all of this family, and the blood has not been changed.

Brigham Young, JD 14:89, 9 Apr 1871, Salt Lake City, Tabernacle

The law of tithing is an eternal law. The Lord Almighty never had his kingdom on the earth without this law of tithing being in the midst of his people, and he never will. It is an eternal law that God has instituted for the benefit of the human family, for their salvation and exaltation. This law is in the Priesthood, but we do not want any to observe it unless they are willing to do so.

Brigham Young, JD 14:89, 9 Apr 1871, Salt Lake City, Tabernacle

By and by, according to the Scriptures, the days of a man shall be like the days of a tree. But in those days people will not eat and drink as they do now; if they do their days will not be like a tree, unless it be a very short-lived tree. This is our business.

Brigham Young, JD 14:136, 21 May 1871, Salt Lake City, Tabernacle

The kingdom of God and its mysteries are and can be known only to him to whom God reveals them, and I hope and pray that we are or may be among that number.

Brigham Young, JD 14:136, 21 May 1871, Salt Lake City, Tabernacle

God notices this world. He organized it, and brought forth the inhabitants upon it. We are his children, literally, spiritually, naturally, and in every respect. We are the children of our Father; Jesus is our elder brother, ready to save all who will come to him.

Gospel Mysteries

Brigham Young, JD 14:157, 4 Jun 1871, Ogden, Tabernacle

As for a person being saved in the celestial kingdom of God without being prepared to dwell in a pure and holy place, it is all nonsense and ridiculous; and if there be any who think they can gain the presence of the Father and the Son by fighting for instead of living their religion, they will be mistaken, consequently the quicker we make up our minds to live our religion the better it will be for us. If we live so as to enjoy the spirit of the faith that we have embraced there is no danger of our being deceived.

Orson Pratt, JD 14:241, 20 Aug 1871, Salt Lake City, Tabernacle

So it will be when we come up into the presence of our Father and God in the mansion whence we emigrated to this world. When we get there we will behold the face of our Father, the face of our mother, for we are begotten there the same as we are begotten by our fathers and mothers here, and hence our spirits are the children of God, legally and lawfully, in the same sense that we are the children of our parents here in this world.

Orson Pratt, JD 14:242-243, 20 Aug 1871, Salt Lake City, Tabernacle

This puts me in mind of a certain vision that John the Revelator had on the Isle of Patmos. On that occasion he saw one hundred and forty-four thousand standing upon Mount Zion, singing a new and glorious song; the singers seemed to be among the most happy and glorious of those who were shown to John. They, the [p.243] one hundred and forty-four thousand, had a peculiar inscription in their foreheads. What was it? It was the Father's name. It is God -- the being we worship. If, then, the one hundred forty-four thousand are to have the name of God inscribed on their foreheads, will it be simply a plaything, a something that has no meaning? or will it mean that which the inscriptions specify? -- that they are indeed Gods -- one with the Father and one with the Son; as the Father and Son are one, and both of them called Gods, so will all His children be one with the Father and the Son, and they will be one so far as carrying out the great purposes of Jehovah is concerned.

Joseph F. Smith, JD 14:284, 3 Sep 1871, Salt Lake City, Tabernacle

I will say that no one supposes for a moment that a confirmed and unrepentant drunkard will ever be permitted within the gates of the celestial city. We all understand this, but I want to bear my testimony that those who prostitute mind and body by the debasing use of intoxicating drinks and the crimes and evils to which it leads will never have part in the celestial kingdom.

Brigham Young, JD 14:229, 16 Sep 1871, 13th Ward

The advantage of this Priesthood that Brother George A. Smith has been talking about is that when persons yield obedience to it [the Priesthood], they secure to themselves the sanction of Him who is its author, and who has bestowed it upon the children of men. His power is around them and defends them; and when they pass into the spirit world they are out of the reach of the power of Satan, and they are not liable to be tempted, hunted, and chased as the wicked are, although the wicked may rest and enjoy far more there than

here; but a person who obeys the Priesthood of the Son of God is entirely free from this. Where the pure in heart are the wicked cannot come. This is the state of the spirit world.

Brigham Young, JD 14:231, 16 Sep 1871, 13th Ward

The brightness and glory of the next apartment is inexpressible. ... They move with ease and like lightning. ... If we want to behold Jerusalem in the days of the Savior; or if we want to see the Garden of Eden as it was when created, there we are, and we see it as it existed spiritually, for it was created first spiritually and then temporally, and spiritually it still remains. ... This is what the faithful Saints are coming to; they will possess this power, and if they wish to visit different planets, they will be there. ... When we pass into the spirit world we shall possess a measure of this power; not to that degree that we will when resurrected and brought forth in the fullness of glory to inherit the kingdoms prepared for us.

Brigham Young, JD 14:232, 16 Sep 1871, 13th Ward

This life is given to prepare for the next. You will not drop off there as here: you will stay there, except those who are destroyed by the second death.

Orson Pratt, JD 15:69, 4 Feb 1872, Salt Lake City, Tabernacle

...There were a few individuals in the various generations of Israel, such as Prophets, Schools of Prophets, etc., which received the higher law, and obtained the higher priesthood, and were blessed of the Lord, and had the privilege of entering into his rest, being filled with the spirit of prophecy and revelation, having the power not only to prophecy and to obtain revelation, but to come up by the virtue of the higher law, into near communion with the Father and the Son, having the privilege to behold, by vision, the face of the Lord.

Orson Pratt, JD 14:344, 10 Mar 1872, Salt Lake City, Tabernacle

Go to the Latter-day Saints and inquire of them what Zion is, and they will tell you it is the Church of the Living God wherever it can be found.

Brigham Young, JD 15:7, 28 Apr 1872, Salt Lake City, Tabernacle

You hearken to that still small voice that whispers eternal truth, that opens the visions of eternity to you that you can discern, understand and follow, and the foul spirits that throng the air, and that fill our houses if we let them in, will not have power over you.

Orson Pratt, JD 15:53, 7 Jun 1872, Salt Lake City, Tabernacle

The wicked as well as the righteous will feel the power of these keys. The wicked as well as the righteous must be sealed to that end for which they have lived. The wicked, who have disobeyed the law of God, must be sealed over unto darkness, until they have been punished and beaten with many stripes, until the last resurrection, until the last trump shall sound. But the righteous, in the flesh and behind the veil, will come forth in the first

resurrection, but prior to that great event they will co-operate in their labors for the consummation of the purposes of the Almighty so far as necessary to prepare the way for the second coming of the Lord Jesus Christ to reign here, personally, on the earth for the space of one thousand years.

Brigham Young, JD 15:64, 9 Jun 1872, Brigham City, Bowery

But when we inquire about the character of our Father, there are some things connected therewith that men do not understand, neither should they understand them. It is not in accordance with the mind and will of him we worship as our God, that the inhabitants of the earth, in their weak and wicked capacity, and ignorance, should understand them.

Brigham Young, JD 15:127, 11 Aug 1872, Salt Lake City, Tabernacle

So it will be when, as the Scriptures foretell, "the element shall melt with fervent heat." The Lord Almighty will send forth his angels, who are well instructed in chemistry, and they will separate the elements and make new combinations thereof, and the whole heavens will be a sheet of fire.

Brigham Young, JD 15:137, 24 Aug 1872, Farmington

We have not, neither can we receive here, the ordinance and the keys of the resurrection. They will be given to those who have passed off this stage of action and have received their bodies again, as many have already done and many more will. They will be ordained, by those who hold the keys of the resurrection, to go forth and resurrect the Saints, just as we receive the ordinance of baptism, then the keys of authority to baptize others for the remission of their sins.

Brigham Young, JD 15:137, 24 Aug 1872, Farmington

We cannot receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter, for they are beyond our capacity and calling, beyond this world. In the resurrection, men who have been faithful and diligent in all things in the flesh, have kept their first and second estate, and worthy to be crowned Gods, even the sons of God, will be ordained to organize matter.

Brigham Young, JD 15:137, 24 Aug 1872, Farmington

We have not the power in the flesh to create and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh.

Brigham Young, JD 15:138, 24 Aug 1872, Farmington

We will operate here, in all the ordinances of the house of God which pertain to this side of the vail, and those who pass beyond and secure to themselves a resurrection pertaining to the lives will go on and receive more

and more, more and more, and will receive one after another until they are crowned Gods, even the sons of God.

Brigham Young, JD 15:138-139, 24 Aug 1872, Farmington

If we [p.139] ask who will stand at the head of the resurrection in this last dispensation, the answer is -- Joseph Smith, Junior, the Prophet of God. He is the man who will be resurrected and receive the keys of the resurrection, and he will seal this authority upon others, and they will hunt up their friends and resurrect them when they shall have been officiated for, and bring them up.

Brigham Young, Jr., JD 15:142, 25 Aug 1872, Farmington

He [the unfaithful Elder] may hang around, and declare that he is one of the crowd, and that he is going along with them on that train; but, ignorant of the time it starts, and destitute of the means to pay his way, he strays off for a short time, and in the meanwhile the train starts and leaves him behind. It is just so with an unfaithful Elder in this kingdom -- he is not prepared for events as they transpire, and, lacking the spirit of the Gospel, is liable to be left behind.

Brigham Young, JD 15:162, 9 Oct 1872, Salt Lake City, Conference

There is not a Latter-day Saint nor a Former-day Saint that ever did, or ever will expect to see any such customs or fashions when they get into heaven. If they were to see an angel, they would see a being beautifully but modestly dressed, white, comely and nice to look upon.

Brigham Young, JD 15:166, 9 Oct 1872, Salt Lake City, Conference

He is going to set up his kingdom -- a literal, temporal kingdom. It will be a kingdom of priests by and by.

Brigham Young, JD 15:221, 9 Oct 1872, Salt Lake City, Conference

By strict obedience to these requirements, we prove ourselves faithful to our God; and when we have passed through all the ordeals necessary, and have proved perfectly submissive to all rules and regulations which give lives eternal, he then sets us free and crowns us with glory, immortality and eternal lives; and there is no other path that we can walk in, no other system, no other laws or ordinances by which we can gain exaltation, only by submitting ourselves perfectly to the requirements of heaven.

Brigham Young, JD 15:229, 9 Oct 1872, Salt Lake City, Conference

Set that example before your wives and your children, before your neighbors and this people, that you can say: "Follow me, as I follow Christ." When we do this, all is right, and our consciences are clear.

Orson Pratt, JD 15:246, 15 Dec 1872, Salt Lake City, 14th Ward

Gospel Mysteries

If we were born in heaven before this world was made, the question might arise as to the nature of that birth. Was it by command that the spiritual substance, scattered through space, was miraculously brought together, and organized into a spiritual form, and called a spirit? Is that the way we were born? Is that the way that Jesus, the firstborn of every creature, was brought into existence. Oh no; we were all born there after the same manner that we are here, that is to say, every person that had an existence before he came here had a literal father and a literal mother, a personal father and a personal mother... Now I look upon every man and woman that have ever come here on this globe, or that ever will come, as having a father and mother in the heavens by whom their spirits were brought into existence.

Orson Pratt, JD 15:251, 15 Dec 1872, Salt Lake City, 14th Ward

Here were two beings united who were as immortal as you will be when you come forth from your graves in the morning of the first resurrection. Under these conditions Adam and Eve were married.

Orson Pratt, JD 15:252, 15 Dec 1872, Salt Lake City, 14th Ward

We come forth in the morning of the first resurrection as immortal males and immortal females. Our wives, married to us for eternity, come forth, and they are ours by virtue of that which God has pronounced upon them through those whom he has appointed, and to whom he has given authority. We have a legal claim upon them in the resurrection.

Wilford Woodruff, JD 15:281, 12 Jan 1873, Salt Lake City, 13th Ward

Let us build this Temple that we may attend to the ordinances for the living and the dead. If we do not do this we shall be sorry. When I see men who have received the word of God, and tasted the powers of the world to come, and then turn away, I think of the parable of the five wise and five foolish virgins. It will pay us to be wise and to have oil in our lamps, to have fellowship with the Holy Spirit, and to live our religion and keep the commandments of God day by day.

George Q. Cannon, JD 15:299, 12 Jan 1873, Salt Lake City, 14th Ward

There was to be no end to the kingdom of Abraham, he was to have thrones, principalities and dominions; to be crowned not with a barren, empty crown, not a crown without a kingdom, but a real one, emblematical of endless and boundless rule, power, dominion, and glory. The Lord has promised the same glory to every being who attains to the glory of the sun, who gains a fullness of glory in his celestial kingdom. They will all be heirs of God and joint heirs with Jesus Christ.

John Taylor, JD 15:271, 15 Jan 1873, Salt Lake City, 13th Ward

Some people object to music. Why music prevails in the heavens, and among the birds! God has filled them with it. There is nothing more pleasing and delightful than it is to go into the woods or among the bushes early in the morning and listen to the warbling and rich melody of the birds, and it is strictly in accordance with the sympathies of our nature. We have no idea of the excellence of the music we shall have in heaven.

John Taylor, JD 15:273, 15 Jan 1873, Salt Lake City, 13th Ward

Let the heart be drawn out to God. Let there be an altar in every house, and let the sacred fire burn on that altar.

Orson Hyde, JD 15:307, 19 Jan 1873, Salt Lake City, 14th Ward

Do I want a mansion in yonder world that is glorious? Then I must comply with the law of Heaven and pay my tithes and bring my offerings and prove to the Heavens that I am a friend of his government; and that I am willing to sacrifice anything to please him and to secure the desired treasure.

Orson Hyde, JD 15:310, 19 Jan 1873, Salt Lake City, 14th Ward

I love to see innocence, purity, cleanliness and all this, and I would rather have disclosed to me, in the visions of one night's sleep, the true principles of godliness as they exist on the other side of the veil, than to have all the pride and fashion that decorate these poor mortal bodies, for one view of eternal things throws into the shade all earthly grandeur and glory.

Orson Hyde, JD 15:311, 19 Jan 1873, Salt Lake City, 14th Ward

We may think that we are going to get all our sealings, anointings, our marriages and everything of that kind free, but we are mistaken about that -- we have got to pay for them all. How do you pay? Tithing and offerings to the kingdom of God pay for it all. Then when you come up to have accounts adjusted, and the books are opened, and another book is opened and the dead are judged out of those things written in the books according to their works, they have paid the charges, and that which they claim is their own, it is given to them of God.

Orson Pratt, JD 15:314-315, 19 Jan 1873, Salt Lake City, 14th Ward

Suppose that Saints, who have not only heard the law of God, but have embraced the Gospel of the Son of God, have been renewed in their minds by the power of the Holy Ghost and have tasted the good word of God and the powers of the world to come, should be so far overcome as to shed innocent blood, would there be any forgiveness for them? Not at all. Would it be our duty, if such a person were judged, and condemned by the laws of our country to be hanged by the neck until dead, to visit him and pray that God would forgive his sins? No, we would be sinning against God in doing so. Why? Because God has revealed to us that persons who have this light and knowledge, and shed innocent blood, cannot be forgiven in this world nor in the [p.315] world to come, and we should not ask him to do that which he has decreed that he will not do. Such a person commits the unpardonable sin -- he sheds innocent blood after having the light of the Holy Ghost, knowing that in so doing he is not only sinning against God the Father and against his Son, but against the convictions of the Holy Ghost. Supposing, again, that persons outside of this Church, that have heard the Gospel of the Son of God, but have refused to obey it, should murder, they sin against great light and knowledge, but not against the Holy Ghost. Here is the difference between the two classes of murderers; the Latter-day Saint would never be forgiven, but he would become a son of perdition.

Gospel Mysteries

Orson Pratt, JD 15:318, 19 Jan 1873, Salt Lake City, 14th Ward

I will here ask, will many of these individuals who have sinned against God come forth and inherit that high degree of exaltation in the celestial world? ... No. Why not? Because they are not prepared for it. I do not say but what they may in some future age, according to the purposes of God, be led along from one step to another, until, finally, some of them attain to celestial glory.

Orson Pratt, JD 15:319, 19 Jan 1873, Salt Lake City, 14th Ward

Over whom will they reign [in the celestial kingdom]? Their own children, their own posterity will be the citizens of their kingdoms; in other words, the patriarchal order will prevail there to the endless ages of eternity, and the children of each patriarch will be his while eternal ages roll on.

Orson Pratt, JD 15:320, 19 Jan 1873, Salt Lake City, 14th Ward

Understand me now, resurrected parents are the parents not of bodies of flesh and bones, but of spirits the same as we were before we came and took these mortal bodies, that is when we lived up in yonder world in the presence of our Father, and in the company of the thousands and millions of our brother and sister spirits.

Orson Pratt, JD 15:320, 19 Jan 1873, Salt Lake City, 14th Ward

There is only one way by which children can be freed from that celestial law and order of things, and that is by rebellion. They are agents, and they can rebel against God and against the order of things he has instituted there, just as Satan and the fallen angels rebelled and turned away.

Orson Pratt, JD 15:321, 19 Jan 1873, Salt Lake City, 14th Ward

We have now mentioned three classes of angels [pre-mortal spirits, resurrected beings, spirits awaiting resurrection]. There are others, among them some redeemed from former creations before this world was made, one of whom administered to our first parents after they were cast out of the garden as they were offering sacrifices and burnt offerings, according to the commandments which they received from God when they were driven from the garden. ...These angels that came to Adam were not men who had been redeemed from this earth -- not men who had been translated from this earth -- but they pertained to former worlds.

Orson Pratt, JD 15:321, 19 Jan 1873, Salt Lake City, 14th Ward

Some of these angels have received their exaltation, and still are called angels. For instance Michael has received his exaltation. He is not without his kingdom and crown, wife or wives and posterity, because he lived faithful to the end. Who is he? Our first, great progenitor, Adam, is called Michael, the Prince. ... Some of these angels have received their exaltation. They are kings, they are priests, they have entered into their glory and sit upon thrones -- they hold the scepter over their posterity.

Gospel Mysteries

Orson Pratt, JD 15:322, 19 Jan 1873, Salt Lake City, 14th Ward

Yes, angels will be sent forth from the celestial world to minister to those who inherit the glory of the moon, bearing messages of joy and peace and of all that which is calculated to exalt, redeem, and ennoble those who have resurrected into a terrestrial glory. They can receive the Spirit of the Lord there, and the ministrations of angels there.

Orson Pratt, JD 15:323, 19 Jan 1873, Salt Lake City, 14th Ward

Those in the terrestrial world have the privilege of beholding Jesus sometimes -- they can receive the presence of the Son, but not of the fullness of the Father; but those in the telestial world, still lower, receive only the Holy Ghost, administered to them by messengers ordained and sent forth to minister to them for glory and exaltation, providing they will obey the law that is given unto them, which law will be telestial law. That will finally exalt them. How far I know not, but where God and Christ are they can not come, worlds without end.

Joseph F. Smith, JD 15:324, 9 Feb 1873, Salt Lake City, 13th Ward

The Lord designed in the beginning to place before man, the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. But if he should fail, he would give to him the law of sacrifice and provide a Savior for him, that he might be brought back again into the presence and favor of God and partake of eternal life with him.

Orson Pratt, JD 15:360, 9 Mar 1873, Salt Lake City, 16th Ward

Blessed are they who have faithfully paid their tithing all the time, and blessed are their children, they will receive their inheritance in the Land of Zion, when the Lord shall come.

Orson Pratt, JD 15:362, 9 Mar 1873, Salt Lake City, 16th Ward

Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them.

Orson Pratt, JD 15:363, 9 Mar 1873, Salt Lake City, 16th Ward

Do you suppose that the Lord will suffer any unclean thing to be in that army [that returns to redeem Zion]? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him.

Orson Pratt, JD 15:366, 9 Mar 1873, Salt Lake City, 16th Ward

Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and

not be overcome by them.

Brigham Young, JD 16:27, 6 Apr 1873, Salt Lake City, Tabernacle

...I tell you today that if our minds are not made up to serve God, if we are not for Christ, and for his kingdom upon the earth; if we are not willing to devote our time, talents, means, influence and everything that he has given into our possession, we are not in the way we should walk.

Brigham Young, JD 16:21, 7 Apr 1873, Salt Lake City, Tabernacle

Suppose that a female angel were to come into your house and you had the privilege of seeing her, how would she be dressed? ... She would be neat and nice, her countenance full of glory, brilliant, bright, and perfectly beautiful, and in every act her gracefulness would charm the heart of every beholder. There is nothing needless about her.

Brigham Young, JD 16:41, May 18 1873, Ogden, Tabernacle

If, however, we are striving to the utmost of the ability God has given us to prove that we are willing to serve him and perform our duties, we are justified. We have the kingdom of God to build up, Zion to redeem; we have to sanctify ourselves so that we may be prepared to be caught up with the Church of the First Born, and if we improve every day and hour, then if we die we shall be found justified. But if we continue to live, we must become Saints in very deed, or come short of the fullness of the glory of God that is to be revealed.

Brigham Young, JD 16:46, May 18 1873, Ogden, Tabernacle

Where is the divine who knows the least thing about that Being who is the Father of our Spirits and the author of our bodies?

Orson Pratt, JD 16:50, May 18 1873, Ogden, Tabernacle

We come down to the days of Noah. He was a righteous man, and called of God to preach the Gospel among the nations as it was revealed to his forefathers, and before the days of the flood, so great was the faith of many of the people, after the days that Enoch's city was caught up, the Holy Ghost fell upon them, and they were caught up by the power of heaven into the midst of Zion -- the Zion of Enoch.

Orson Pratt, JD 16:81, 15 Jun 1873, Salt Lake City, Tabernacle

But we read that in the latter days God will accept the house that shall be built, and not only the house erected to his name, but also the dwelling-houses of his people, showing that they must be a very pure people, or he would not accept of their private dwellings.

Orson Pratt, JD 16:82, 15 Jun 1873, Salt Lake City, Tabernacle

But in the latter days there will be a people so pure in Mount Zion, with

a house established upon the tops of the mountains, that God will manifest himself, not only in their Temple and upon all their assemblies, with a visible cloud during the day, but when the night shall come, if they shall be assembled for worship, God will meet with them by his pillar of fire; and when they retire to their habitations, behold each habitation will be lighted up by the glory of God, -- a pillar of flaming fire by night.

Brigham Young, JD 16:113, 27 Jun 1873, Logan, Bowery

All he would have to do would be to send an angel to perform a little meteorological and chemical change, and the clouds would gather no more moisture, and no more rain would fall on the earth. Where would your trees be then? What would become of your gardens?

Franklin D. Richards, JD 16:62, 28 Jun 1873, Logan

If our record shews that we have been faithful in all things, and have never forgotten to pay our Tithing, our posterity can come to the house of the Lord and ask, as a right, for the blessings they need for themselves or their dead.

George Q. Cannon, JD 16:116, 29 Jun 1873, Logan, Bowery

I cannot conceive of any man being able to attain unto celestial glory who is not willing to sacrifice everything that he has for the cause of God.

George Q. Cannon, JD 16:120, 29 Jun 1873, Logan, Bowery

I also believe that when Satan is loosed again for a little while, when the thousand years shall be ended, it will be through mankind departing from the practice of those principles which God has revealed, and this Order of Enoch probably among the rest.

Daniel H. Wells, JD 16:127, 9 Aug 1873, Salt Lake City, Tabernacle

Our Father has passed through these ordeals, and has trodden the paths we are treading. He kept his second estate, and has attained to his exaltation. We have the privilege of following in his footsteps. It has been revealed in our day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, bona fide his children. Not in a spiritual sense alone, but when we say, "Our Father who are in heaven," we mean just what we say.

George Q. Cannon, JD 16:143, 10 Aug 1873, Salt Lake City, Tabernacle

Many men wonder how it is that we can believe in celestial marriage. We believe in it because it lies at the foundation of all future greatness. If a man rule in heaven he will rule over his own posterity. The Apostle John, said that they sang a new song in heaven -- "And hast made us unto our God kings and Priests: and we shall reign on the earth." Reign on the earth! This was the song. Over whom were they to reign? Over whom more properly than their families.

Orson Pratt, JD 16:151, 16 Aug 1873, Ogden, Tabernacle

When the day of the power of the Lord shall come, then will be a time when not only the sick, the lame and the blind, but also the very elements will be wrought upon by the power of God, as the Lord has spoken, and be subservient to the commands of his servants.

Brigham Young, JD 16:166, 31 Aug 1873, Paris, Idaho, Bowery

Now, where a man in this Church says, "I don't want but one wife, I will live my religion with one," he will perhaps be saved in the celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forward and say, "Here is that which thou gavest me, I have not wasted it, and here is the one talent," and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single for ever and ever. But if the woman is determined not to enter into a plural marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity.

Brigham Young, JD 16:167, 31 Aug 1873, Paris, Idaho, Bowery

They who will be exalted cannot perform all the labor, they must have servants and you can be servants to them.

Brigham Young, JD 16:167, 31 Aug 1873, Paris, Idaho, Bowery

After the earth was prepared Father Adam came and stayed here, and there was a woman brought to him. ... There is no doubt but that he left many companions.

Orson Pratt, JD 16:179, 31 Aug 1873, Salt Lake City, Tabernacle

God gave the command [Be fruitful and multiply] to these two immortal personages, before the Fall, showing clearly and plainly that immortal beings had that capacity, or else God would never have given it to them. I will admit that they had no power to beget children of mortality; it required a fall to enable them to do that, and without that no mortal beings could have been produced.

Brigham Young, JD 16:186, 4 Sep 1873, Franklin

We can at the present time, go into the Endowment House and be baptized for the dead, receive our washings and anointing, etc., for there we have a font that has been erected, dedicated expressly for baptizing people for the remission of sins, for their health and for their dead friends; in this the Saints have the privilege of being baptized for their friends. We also have the privilege of sealing women to men, without a Temple. This we can do in the Endowment House; but when we come to other sealing ordinances, ordinances pertaining to the Holy Priesthood, to connect the chain of the Priesthood from father Adam until now, by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, but not men to men, without a Temple. ... This ordinance will not be performed anywhere but in a Temple; neither will children be sealed to

their living parents in any other place than a Temple.

Joseph F. Smith, JD 16:247, 7 Oct 1873, Salt Lake City, Tabernacle

We have got to learn to stand or fall for ourselves, male and female. It is true that we are taught in the principles of the Gospel that man is the head of the woman, and Christ is the head of the man; and according to the order that is established in the kingdom of God, it is the duty of the man to follow Christ, and it is the duty of the woman to follow the man in Christ, not out of him.

Joseph F. Smith, JD 16:247-248, 7 Oct 1873, Salt Lake City, Tabernacle

You must be obedient. [p.248] Obedience is the first law of heaven. Without it the elements could not be controlled. Without it neither the earth nor those who dwell upon it could be controlled. The angels in heaven would not be controlled without it, and in fact without obedience there could be no union or order, and chaos and confusion would prevail.

Orson Pratt, JD 16:258, 7 Oct 1873, Salt Lake City, Tabernacle, Conference

All who are born before their parents enter that new and everlasting covenant have to be made legitimate heirs. In what way? According to the ordinance and law of adoption. ... But in order that parents may have their children legitimately under their control, it is necessary that the ordinance of adoption in the house of God should be performed in regard to the children born before their parents entered into the eternal covenant of marriage.

Orson Pratt, JD 16:260-261, 7 Oct 1873, Salt Lake City, Tabernacle, Conference

Among these hidden things that are to be revealed [p.261] are the books of genealogy, tracing individuals and nations among all people, back to ancient times. It may be inquired -- "How can all this be done?" We answer, by the Urim and Thummim, which the Lord God has ordained to be used in the midst of his holy house, in his Temple. You may inquire -- "What is the Urim and Thummim?" We reply, it is a divine instrument, prepared in ancient times, by which he who possessed it could call upon the name of the Lord, and receive from him answers to all matters it was necessary that he should know. ... When that instrument is restored to the house of God, to the Temple of the Most High, our ancestry, that is, the ancestry of all faithful in the church of Jesus Christ of Latter-day Saints, will be made manifest. Not all at once, but by degrees.

Lorenzo Snow, JD 16:273, 7 Oct 1873, Salt Lake City, Tabernacle, Conference

Before we are prepared to return to Jackson County, to build up the center Stake of Zion, I believe that a system or order of things will be introduced for our practice, requiring more faith and devotion than, I fear, some of us possess at the present moment. This will call forth a perfect submission in respect to our temporal affairs, equal to that in which we now yield ourselves in spiritual matters.

Gospel Mysteries

Lorenzo Snow, JD 16:276, 7 Oct 1873, Salt Lake City, Tabernacle, Conference

And I think we are not justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.

Orson Pratt, JD 16:318, 22 Nov 1873, 16th Ward

After man and woman were placed in the Garden of Eden, we find that they were tempted. By whom? By a being or beings who once dwelt in the presence of God, in his celestial kingdom. They were once angels of light and truth, having authority in the presence of the Father.

Orson Pratt, JD 16:324, 22 Nov 1873, 16th Ward

Our first parents were not mortal when they were placed on this earth, but they were as immortal as those who are resurrected in the presence of God...

Orson Pratt, JD 16:335, 28 Dec 1873, 1st Ward

...I am of the opinion that the spirits of children who die here regain their former dimensions of manhood or womanhood, and hence if you were to see them you would perhaps be disappointed. But by and by the resurrection will come, then these full grown spirits, who have died in infancy here, will again enter in to the infant tabernacle, and they will come forth as infants, as they were at the time they laid down their bodies; then their parents will have no difficulty in recognizing them.

Orson Pratt, JD 16:338, 28 Dec 1873, 1st Ward

...I can not see that it will be necessary for the immortal body to be vivified or quickened and refreshed by sleep. They will no doubt eat and drink in an immortal state, but whether it will be necessary to do this is another question entirely. ... Suffice it to say that, even children of mortality, when quickened by the Spirit of God, have often lived for quite a period of time without eating or drinking.

George A. Smith, JD 17:59, 7 May 1874, Salt Lake City, Tabernacle, Conference

And it has been generally understood among us that the redemption of Zion would not occur upon any other principle than upon that of the law of consecration.

George A. Smith, JD 17:62, 7 May 1874, Salt Lake City, Tabernacle, Conference

...For we know that we can never be prepared for the coming of the Savior only by uniting and becoming one, in temporal as well as in spiritual things, and being prepared to enjoy the blessings of exaltation.

Gospel Mysteries

Wilford Woodruff, JD 17:71, 8 May 1874, Salt Lake City, Tabernacle

We have been willing, with every feeling of our hearts, that Joseph Smith, President Young, and the leaders of this people should guide and direct us in regard to our eternal interests; and the blessings sealed upon us by their authority reach the other side of the vail and are in force after death, and they affect our destiny to the endless ages of eternity. Men, in the days of Abraham, Isaac and Jacob, and of Jesus and the Apostles, had blessings sealed upon them, kingdoms, thrones, principalities and powers, with all the blessings of the New and Everlasting Covenant.

Wilford Woodruff, JD 17:72, 8 May 1874, Salt Lake City, Tabernacle

The Lord has called upon us to unite together and take hold of this work, and to prepare ourselves for the great events which are at hand, that when the destroying angels go forth to reap the earth, beginning at the sanctuary, they need not destroy any man upon whom is the mark set by the writer with the inkhorn, who cried and mourned because of the abominations done among men.

Orson Pratt, JD 17:112, 14 Jun 1874, Salt Lake City, Tabernacle

If we would go back then [to Zion], we must comply with the celestial law, the law of consecration, the law of oneness, which the Lord has spoken of from the beginning. Except you are one you are not mine. ... There is no other way for us to become one but by keeping the law of heaven, and when we do this we shall become sanctified before God, and never before.

Brigham Young, JD 18:243, 23 Jun 1874, Salt Lake City, Third Ward

All things were created first spiritual, and then temporal. Everything in the spirit world was presented as we see it now, and this temporal earth was presented there. We were in the spirit world, and we came here into this time, which is in eternity, nothing in the world only a change of time and seasons allotted to a change of being that makes it time to us. It is in eternity, and we are just as much in eternity now, as we shall be millions of years hence. But it is time measured to finite beings, and it is changeable, and we call it temporal, while the fact is it is all spiritual in the first place, then temporal, then spiritual, and made immortal, consequently you can not divide them.

Brigham Young, JD 18:246, 23 Jun 1874, Salt Lake City, Third Ward

All that the Lord requires of us is strict obedience to the laws of life. All the sacrifice that the Lord asks of his people is strict obedience to our own covenants that we have made with our God, and that is to serve him with an undivided heart.

Brigham Young, JD 18:249, 23 Jun 1874, Salt Lake City, Third Ward

Were it not for what is revealed concerning the sealing ordinances, children born out of the covenant could not be sealed to their parents; children born in the covenant are entitled to the Spirit of the Lord and all the blessings of the kingdom.

Gospel Mysteries

Brigham Young, JD 18:249, 23 Jun 1874, Salt Lake City, Third Ward

The fact is, let the pure principles of the kingdom of God be taught to men and women, and far more of the latter [women] than of the former [men] will receive and obey them. What shall we do with them? They want exaltation, they want to be in the great family of heaven, they do not want to be cast off, then they must be taken into the families of those who prove themselves worthy to be exalted with the Gods.

Brigham Young, JD 17:118, 28 Jun 1874, Brigham City, Bowery

For us to think that we have an inheritance on the earth is folly, unless God has declared, and sealed it upon us, by revelation, that we shall never fall, never doubt, never come short of glorifying him or of doing his will in all things.

Brigham Young, JD 17:119, 28 Jun 1874, Brigham City, Bowery

It takes a higher power than a bill of divorce to take a woman from a man who is a good man and honors his Priesthood -- it must be a man who possesses a higher power in the Priesthood, or else the woman is bound to her husband, and will be forever and ever.

George Q. Cannon, JD 17:137-138, 19 Jul 1874, 14th Ward

It is not a strong assurance or hope that the Latter-day Saints have, that they will receive these blessing in the eternal worlds; but when the promise is sealed upon their heads that they shall come forth in the morning of the first resurrection and be crowned with glory, immortality and eternal lives, there is a testimony from God, our eternal Father in the heavens above, which rests down upon them and confirms the truth of these words upon the soul of a faithful man or woman, and they know, when words are pronounced upon them by a man who has the authority, sealing upon them blessings, keys, thrones, principalities, powers and exaltations in [p.138] the eternal kingdoms of God our Father, I say they know, by the testimony of the Spirit of God which rests down upon them at such times, that these words are not the words of men, but that they are the words of the Spirit of God inspiring that man, and that God takes a record of that ordinance in the heavens, and that it is sealed upon them and upon their children, and that they will actually come forth in the morning of the first resurrection, according to the promise, hence, there is no fear of death in the minds of the Latter-day Saints.

Brigham Young, JD 17:143, 19 Jul 1874, 14th Ward

This is our home, built expressly for us by the Father of our spirits, who is the Father, maker, framer and producer of these mortal bodies that we now inherit, and which go back to mother earth. When the spirit leaves them they are lifeless; and when the mother feels life come to her infant it is the spirit entering the body preparatory to the immortal existence. But suppose an accident occurs and the spirit has to leave this body prematurely, what then? All that the physician says is -- "it is a still birth," and that is all they know about it, but whether the spirit remains in the body a minute, an hour, a day, a year, or lives there until the body has reached a good old age, it is certain that the time will come when they will be separated, and the body will

return to mother earth, there to sleep upon that mother's bosom. That is all there is about death.

Brigham Young, JD 17:143, 19 Jul 1874, 14th Ward

When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in heaven. And when man fell -- though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all, it was all planned -- but when man fell, the earth fell into space, and took up its abode in this planetary system, and the sun became our light. When the Lord said -- "Let there be light," there was light, for the earth was brought near the sun that it might reflect upon it so as to give us light by day, and the moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there, and these intelligent beings that I am looking at, if they live worthy of it, will dwell upon this earth.

Orson Pratt, JD 17:147, 19 Jul 1874, Salt Lake City, Tabernacle

How much of the earth was taken up in connection with their habitations [the city of Enoch] we are not informed. It might have been a large region. ... In those days the land was united; the eastern and the western hemispheres were one; but they dwelt in that portion of our globe that is now called the western hemisphere, and they were taken up from this portion of the globe. No doubt all the region of country occupied by them was translated, or taken away from the earth.

Orson Pratt, JD 17:148-149, 19 Jul 1874, Salt Lake City, Tabernacle

He has told us that they [the people of the city of Enoch] have been ministering angels during all that time. To whom? To those of the terrestrial order, if you can understand that expression. ... Even so, he granted to the people of Enoch their desire to become ministering spirits unto those of the terrestrial order until the earth should rest and they should again return to it. ... This middle class, whose glory is typified by the glory of our moon in the firmament of the heavens as compared with the sun, are those who once dwelt on this or some other creation and, if they have had the Gospel laid before them they have not had a full opportunity of receiving it; or they have not [p.149] heard it all, and have died without having the privilege. In the resurrection they come forth with terrestrial bodies. They must be administered to says the vision, and God has appointed agents or messengers to minister to these terrestrial beings, for their good, blessing, exaltation, glory and honor in the eternal worlds. Enoch and his people understanding this principle sought that they, before receiving the fullness of their celestial glory, might be instruments in the hands of God of doing much good among beings of the terrestrial order. We read in the New Testament concerning certain angels that are in the eternal worlds, and the question is asked by the Apostle Paul -- "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" -- not for those who were already heirs of salvation, but for those who shall be -- those who were to be redeemed, that were to be brought forth and exalted. Enoch and his people were appointed to this ministry, holding the Priesthood thereof, with power and authority to administer in order that those beings may be exalted and brought up, and inherit all the glory that they are desirous to receive.

Gospel Mysteries

Orson Pratt, JD 17:153, 19 Jul 1874, Salt Lake City, Tabernacle

You may try to get the fullness thereof [celestial glory] singlehanded, but you can't do it, for God has made this a point of order and law, that all beings who are exalted to that highest glory shall be united in the Lord, as husband and wife.

Orson Pratt, JD 17:154, 19 Jul 1874, Salt Lake City, Tabernacle

...If you are faithful, you will be entitled to your wife and your children, to all eternity, by virtue of the covenants which you have entered into, and which have been sealed on earth, by divine authority, and sealed in heaven in your behalf.

Brigham Young, JD 17:157, 9 Aug 1874, Lehi

Now I want to give you these few words -- the kingdom of God will protect every person, every sect and all people upon the face of the whole earth, in their legal rights. I shall not tell you the names of the members of this kingdom, neither shall I read to you its constitution, but the constitution was given by revelation. The day will come when it will be organized in strength and power.

Brigham Young, JD 17:159, 9 Aug 1874, Lehi

What Joseph meant by being damned was that people will go into the spirit world without the Priesthood, and consequently they are under the power of Satan, and will have to be redeemed, or else they will be forever under his power.

George A. Smith, JD 17:196, 6 Oct 1874, Salt Lake City, Tabernacle, Conference

There are many false spirits gone out into the world, and when Joseph Smith communicated the keys of the Priesthood to the servants of the Lord, he gave them the power to try these spirits, and this power was given to the Church, and no man need be led astray only as he suffers himself to lose the Holy Spirit, which is the result of sin, wickedness, neglect or transgression.

Wilford Woodruff, JD 17:193, 7 Oct 1874, Salt Lake City, Tabernacle, Conference

If a man does right, is valiant in the testimony of Jesus Christ, obeys the Gospel, and keeps his covenants, when he passes to the other side of the vail he has an entrance into the presence of God and the Lamb; having kept celestial law he enters into celestial glory, he is preserved by that law, and he participates in that glory through the endless ages of eternity.

John Taylor, JD 17:207, 7 Oct 1874, Salt Lake City, Tabernacle, Conference

We find that after the days of Noah an order was introduced called the patriarchal order, in which every man managed his own family affairs, and prominent men among them were kings and priests unto God, and officiated in what is known among us as the Priesthood of the Son of God, or the Priesthood

after the Order of Melchisedec. Man began again to multiply on the face of the earth, and the heads of families became their kings and priests, that is, the fathers of their own people, and they were more or less under the influence and guidance of the Almighty.

John Taylor, JD 17:208, 7 Oct 1874, Salt Lake City, Tabernacle, Conference

One of the Prophets, in speaking of the affairs that were then to take place, said that a certain power should arise which should make war with and prevail against the Saints, and that that power should seek to change the times and the laws, and that they should be given into his hand, for a time, and times and the dividing of times. Very well, these things have taken place.

Orson Pratt, JD 17:222, 7 Oct 1874, Salt Lake City, Tabernacle, Conference

It had also been lawful for a man to marry his own sister, as in the days of Adam, for you know there were no other ladies on the face of the earth for the sons of Adam except their own sisters, and they were obliged to marry them or to live bachelors.

John Taylor, JD 17:177, 9 Oct 1874, Salt Lake City, Tabernacle, Conference

We are called upon once in a while to take a new step in this great work. At one time it was polygamy, at another it was baptism for the dead, then it was building Temples, then certain endowments, then the sealing of our children to us, then certain promises made to ourselves, such as God made to Abraham in former days, and now it is that we must get a little closer together, and be more united in regard to our temporal affairs, that we may be prepared to act and to operate in all things according to the mind and will of God and this step in advance, like every other, has caused us to reflect and ponder, and many of us are full of fears and doubts in relation to many things and many men.

Wilford Woodruff, JD 17:245, 9 Oct 1874, Salt Lake City, Tabernacle, Conference

This is one of the legacies that is designed from God to the Saints while dwelling in the flesh among a world of devils, for the world is full of them, there are millions and millions -- all that were cast out of heaven; they never die, and they never leave the earth, but they dwell here and will continue to do so until Satan is bound.

Wilford Woodruff, JD 17:250, 9 Oct 1874, Salt Lake City, Tabernacle, Conference

Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It was promised that the New Jerusalem will be built up in our day and generation, and it will have to be done by the United Order of Zion and according to celestial law.

Charles C. Rich, JD 17:171, 11 Oct 1874, Salt Lake City, Tabernacle, Conference

We need to be valiant before the Lord, valiant in testimony, valiant in

keeping his commandments, valiant in rejecting every evil practice that may be presented before us; and if this is our course, and we continue therein, the time will come when we will be counted worthy of an inheritance and exaltation among the sanctified in the presence of our Father.

Orson Pratt, JD 17:184, 11 Oct 1874, Salt Lake City, Tabernacle, Conference

There is a certain degree of judgment rendered upon every man and every woman as soon as they have passed the ordeals of this present probation. When they lay their bodies down their spirits return into the presence of God, when a decree of judgement and sentence is immediately passed.

Orson Pratt, JD 17:324, 14 Mar 1875, 16th Ward

We are also told that we are his sons and his daughters, that we were begotten by him, before the foundation of this world; that we are his offspring, as much so as the little children in this room are the offspring of their parents.

Orson Pratt, JD 17:325, 14 Mar 1875, 16th Ward

The elements, composing our spirits were eternal; they were never created, neither indeed can be; they existed from all eternity, and were, at a certain period, combined or organized in the form of our spirits; and hence the pre-existence of man before the world was made.

Orson Pratt, JD 17:327, 14 Mar 1875, 16th Ward

Let us then keep all the commandments, and laws, and conditions which God has appointed for us to keep. It is our right and privilege to knock, and we have the promise that it shall be opened to us; to seek, and when we do seek, to do so with the expectation of finding. In this way we may receive more and more information and knowledge, concerning the things of God, and the works of his hands.

Orson Pratt, JD 17:331-332, 14 Mar 1875, 16th Ward

"...Now what does all this mean [D&C 88:51-61]?" The Lord wanted to represent these kingdoms so that we could understand what he desired to impart, and he gave it as a parable, in order to assist our weak comprehensions to understand something about Mercury, Venus, Jupiter, Saturn, Uranus and others of the various worlds that he has formed. ... Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years. Yes, and then we shall be made glad with the joy of the countenance of our Lord. ... [p.332] Then what? He withdraws. What for? To fulfill other purposes; for he has other worlds or creations and other sons and daughters, perhaps just as good as those dwelling on this planet, and they, as well as we, will be visited, and they will be made glad with the countenance of their Lord.

Orson Pratt, JD 17:332, 14 Mar 1875, 16th Ward

In this way all the creations that are redeemed can enjoy the continued

and eternal presence of the Lord their God. I mean those who are made celestial, not those who are in the lower orders, who are governed by telestial laws, but those who are exalted to the highest degree of glory, those who will be made kings and priests, those who have kept celestial law, obeyed celestial ordinances, and received the Priesthood which God has ordained, and to which he has given power and authority to administer and to seal on earth that it may be sealed in heaven.

John Taylor, JD 17:370, 8 Apr 1875, Salt Lake City, Tabernacle, Conference

Man was created in the image of God, and he was the offspring of Deity himself, and consequently made in his likeness; and being made in that likeness, he was a son of God, and the very object of his being planted upon the earth was that he might multiply.

Orson Pratt, JD 18:25, 11 Apr 1875, Salt Lake City, Tabernacle

God is determined to raise up Prophets among that people [the ten tribes], but he will not bestow upon them all the fullness of the blessings of the Priesthood. The fullness will be reserved to be given to them after they come to Zion. But Prophets will be among them while in the north, and a portion of the Priesthood will be there...

Orson Pratt, JD 18:25, 11 Apr 1875, Salt Lake City, Tabernacle

What particular blessing has the Lord for Ephraim? He holds the birthright. "Ephraim is my first-born," saith the Lord in the 31st chapter of Jeremiah. The first-born in the great latter-day work, holding the keys of blessings for all the twelve tribes of Israel. God has an order in his kingdom.

WIlford Woodruff, JD 18:32, 27 Jun 1875, Salt Lake City, Second Ward

Children are taken away in their infancy, and they go to the spirit world. They come here and fulfill the object of their coming, that is, they tabernacle in the flesh. They come to receive a probation and an inheritance on the earth; they obtain a body or tabernacle, and that tabernacle will be preserved for them, and in the morning of the resurrection the spirits and bodies will be reunited, and as here we find children of various ages in a family, from the infant at the mother's breast to manhood, so will it be in the family organization in the celestial world. Our children will be restored to us as they are laid down if we, their parents, keep the faith and prove ourselves worthy to obtain eternal life; and if we do not so prove ourselves our children will still be preserved, and will inherit celestial glory.

Orson Pratt, JD 18:49, 11 Jul 1875, Salt Lake City, Tabernacle

Supposing it had been possible for Adam and Eve, before they fell, to have had children, what kind of children would they have been? Would mortal children have descended from immortality without any transgression? Would people of flesh and blood and bones come into the world from immortal parents? No.

Gospel Mysteries

Orson Pratt, JD 18:167, 18 Jul 1875, Salt Lake City, Tabernacle

In the great latter-day work, then, the Lord will search after the descendants of Ephraim and Manasseh, and will bring them also to the knowledge of the truth.

Brigham Young, JD 18:71, 31 Aug 1875, Salt Lake City, Tabernacle

...Because a man is ordained an Apostle it does not prove that he belongs to the Quorum of the Apostles.

Wilford Woodruff, JD 18:109, 12 Sep 1875, Salt Lake City, Tabernacle

In no age or dispensation can a man be called to a greater calling than to administer in the ordinances of the house of God, and nothing but the power of God and the inspiration of the Almighty can sustain and uphold any man, no matter what age he may live in, who is called of God to declare the words of life and salvation, and to preach repentance to an unbelieving generation.

Wilford Woodruff, JD 18:110, 12 Sep 1875, Salt Lake City, Tabernacle

The parable of the ten virgins is intended to represent the second coming of the Son of man, the coming of the Bridegroom to meet the bride, the Church, the Lamb's wife, in the last days; and I expect that the Savior was about right when he said, in reference to the members of the Church, that five of them were wise and five were foolish; for when the Lord of heaven comes in power and great glory to reward every man according to the deeds done in the body, if he finds one-half of those professing to be members of his Church prepared for salvation, it will be as many as can be expected, judging by the course that many are pursuing.

Wilford Woodruff, JD 18:113, 12 Sep 1875, Salt Lake City, Tabernacle

The Millennium is dawning upon the world, we are at the end of the sixth thousand years, and the great day of rest, the Millennium of which the Lord has spoken, will soon dawn and the Savior will come in the clouds of heaven to reign over his people on the earth one thousand years.

Wilford Woodruff, JD 18:117, 12 Sep 1875, Salt Lake City, Tabernacle

I do not expect that more than half of us will have oil in our lamps and be prepared to enter into the marriage supper with the Bridegroom. ... It seems to me that there will be but a remnant even of the Latter-day Saints who will be prepared to inherit eternal life and for the coming of the bridegroom.

Joseph F. Smith, JD 18:93, 6 Oct 1875, Salt Lake City, Tabernacle, Conference

And he that believes, is baptized and receives the light and testimony of Jesus Christ, and walks well for a season, receiving the fullness of the blessings of the Gospel in this world, and afterwards turns wholly unto sin, violating his covenants, he will be among those whom the Gospel can never reach in the spirit world; all such go beyond its saving power, they will taste the second death, and be banished from the presence of God eternally.

Gospel Mysteries

Daniel H. Wells, JD 18:100, 7 Oct 1875, Salt Lake City, Tabernacle, Conference

No man can get a greater evidence of the Lord's having forgiven him his sins, than the knowledge that he has actually turned away from them, and that he is living in obedience to the principles of the holy Gospel. Every man and every woman knows this for himself or herself, and if they have, then may they know that the Lord has forgiven them their sins, and not without.

Daniel H. Wells, JD 18:102, 7 Oct 1875, Salt Lake City, Tabernacle, Conference

This earthly probation is a day of trial. We have to pass through tests and ordeals, and have to prove ourselves worthy to be numbered among that great company who will stand as saviors upon Mount Zion, with the very impress of deity upon them -- the name of God written upon their foreheads.

Wilford Woodruff, JD 18:127, 8 Oct 1875, Salt Lake City, Tabernacle, Conference

Our lives have been hid with Christ in God, and we are heirs of the eternal Priesthood, through the lineage of our fathers. Thus saith the Lord through the mouth of the Prophet Joseph Smith, who sealed his testimony with his blood, and his testimony from that hour has been in force upon all the world.

Orson Pratt, JD 18:131, 9 Oct 1875, Salt Lake City, Tabernacle, Conference

It is an easy matter for the Great Jehovah to manifest himself, if he pleases so to do, upon a mountain or hill, or in the secret closet; or while we slumber upon our pillows by night, the visions of eternity may be opened to our minds, and we may receive great consolation, joy and peace, through the manifestations given us by the gift and power of the Holy Ghost.

Orson Pratt, JD 18:132, 9 Oct 1875, Salt Lake City, Tabernacle, Conference

Since that time buildings have been reared to the name of the Most High, and the Priesthood have been called together, and the councils of the Priesthood have been blessed, endowments have been made manifest, and ordinances of endowments, keys of endowments, signs and tokens of endowments, and principles calculated to give joy and to impart happiness, for the Lord had commanded, that in the midst of Zion, life for ever more should be poured out upon the fallen sons and daughters of his people.

Joseph F. Smith, JD 18:275, 8 Apr 1876, Salt Lake City, Tabernacle, Conference

The Holy Ghost is a personage who acts in Christ's stead. ... Without the aid of the Holy Spirit no mortal can walk in the straight and narrow way, being unable to discern right from wrong, the genuine from the counterfeit, so nearly alike can they be made to appear.

Joseph F. Smith, JD 18:277, 8 Apr 1876, Salt Lake City, Tabernacle, Conference

He [Jesus] had power to lay down his life and take it up again, and if we

keep inviolate the covenants of the Gospel, remaining faithful and true to the end, we too, in his name and through his redeeming blood, will have power in due time to resurrect these our bodies after they shall have been committed to the earth.

Brigham Young, JD 18:213, 15 Aug 1876, Logan

There are very few of the children of Father Adam and Mother Eve, who will be prepared to go into the Celestial Kingdom. Those who prepare themselves here below, through obedience to the Gospel, receiving through their faithfulness the keys of the Priesthood, and sanctifying themselves through the truth, they are preparing themselves to become the sons of God. If we become the sons of God, we shall be joint heirs with Jesus Christ to all the inheritances that the Father hath prepared for the faithful. But there are few of all the human family that will ever attain to this highest state of glory.

Brigham Young, JD 18:217, 15 Aug 1876, Logan

It is for us to choose whether we will be sons and daughters, joint heirs with Jesus Christ, or whether we accept an inferior glory; or whether we sin against the Holy Ghost, which cannot be pardoned or forgiven in this world, nor in the world to come; the penalty of which is to suffer the second death. What is that we call death, compared to the agonies of the second death? If people could see it, as Joseph and Sidney saw it, they would pray that the vision be closed up; for they could not endure the sight. Neither could they endure the sight of the Father and the Son in their glory, for it would consume them.

Brigham Young, JD 18:231, 17 Sep 1876, Salt Lake City, Tabernacle

It is said in this book [the Bible] that God made the earth in six days. This is a mere term, but it matters not whether it took six days, six months, six years, or six thousand years. The creation occupied certain periods of time. We are not authorized to say what the duration of these days was, whether Moses penned these words as we have them, or whether the translators of the Bible have given the words their intended meaning.

George Q. Cannon, JD 18:254, 17 Sep 1876, Salt Lake City, Tabernacle

The heathen believes his doctrine and teaches it to his children. Belief alone is not sufficient. We must know, if we ever get eternal life. "To know God and Jesus Christ whom he has sent, is life eternal."

Brigham Young, JD 18:258, 8 Oct 1876, Salt Lake City, Conference

That is, spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies.

Brigham Young, JD 18:259, 8 Oct 1876, Salt Lake City, Conference

When they receive their crowns, their dominions, they then will be prepared to frame earth's like unto ours and to people them in the same manner

as we have been brought forth by our parents, by our Father and God.
Brigham Young, JD 18:260, 8 Oct 1876, Salt Lake City, Conference

The great and grand secret of salvation, which we should continually seek to understand through our faithfulness, is the continuation of the lives. Those of the Latter-day Saints who will continue to follow after the revelations and commandments of God to do them, who are found to be obedient in all things, continually advancing little by little towards perfection and the knowledge of God, they, when they enter the spirit world and receive their bodies, will be able to advance faster in the things pertaining to the knowledge of the Gods, and will continue onward and upward until they become Gods, even the sons of God.

Orson Pratt, JD 18:297, 12 Nov 1876, Salt Lake City, Tabernacle

We shall have the power of locomotion; and like Jesus, after his resurrection, we shall be able to mount up and pass from one world to another. We shall not be confined to our native earth. There are many worlds inhabited by people who are glorified, for heaven is not one place, but many; heaven is not one world but many.

Orson Pratt, JD 18:320, 3 Dec 1876, Salt Lake City, 20th Ward

I have no doubt there will be a certain degree of the glory of the immortal beings withheld from the children of mortality, during the whole period of the millennium. Kings and priests will come here to reign, and will mingle freely with their children of whom they are ancestors. And those who are mortal can receive instruction from those who are immortal, that will prepare them for the time when the earth is to undergo a still greater change. The children of mortality will need this preparation in order to live when this earth is burning up, which is to be its final destiny.

John Taylor, JD 18:328, 31 Dec 1876, Salt Lake City, 7th Ward

For Satan had already been struggling in the heavens among the sons of God, from whom he dissented, and thus he became the devil, and they that took sides with him became his angels.

John Taylor, JD 18:334, 31 Dec 1876, Salt Lake City, 7th Ward

The component parts of man can no more become the flesh of beasts or fishes than gold can become silver, lead turn to iron, or copper to gold. Each is separate and distinct from the other.

Orson Pratt, JD 18:343, 25 Feb 1877, Salt Lake City, 18th Ward

Perhaps you may be anxious to know what "Ondi-Ahman" means. It means the place where Adam dwelt. "Ahman" signifies God. The whole term means Valley of God, where Adam dwelt. It is in the original language spoken by Adam, as revealed to the Prophet Joseph.

Orson Pratt, JD 18:347, 25 Feb 1877, Salt Lake City, 18th Ward

Gospel Mysteries

The earth must be resurrected again, as well as our bodies; its elements will be re-united, and they will be brought together by the power of God's word. He will then so organize these elements now constituted upon this earth, that there will be no curse attached to any of its compound thus made.

Daniel H. Wells, JD 18:369-370, 6 Apr 1877, St. George, Temple Dedication

Holy Father, we dedicate unto thee the furniture and utensils used in the holy washings, anointings and ceremonies of this thy holy House; also the curtains and frames for partitions; together with [p.370] the altars and their cushions...

Brigham Young, JD 19:4, 19 Apr 1877, Salt Lake City, Tabernacle

When we become sanctified in the truth, and our faith, through the Gospel of the Son of God, becomes sufficiently powerful we will be able to remove the thorns and thistles and obnoxious weeds that grow immediately around us, and to bless and sanctify our gardens and farms, so that they will bring forth spontaneously the fruits and flowers, the cereals and vegetables that sustain life; and upon this principle as righteousness extends will the whole earth eventually be redeemed and sanctified, when all things will be as they were in the beginning, when the Lord finished the earth and pronounced everything to be "very good."

Orson Pratt, JD 18:363, 13 May 1877, Salt Lake City, Tabernacle

The higher Priesthood after the order of the Son of God, we are told, in a modern revelation, holds the power to commune with the Church of the First-born that are in heaven, and that too not in a spiritual sense alone; or, as some would infer, to commune with them without receiving any revelation, to commune with them without beholding their personages; but in the literal sense, even the same as one man communes with another. It holds not only the power of the ministration of holy angels to be seen personally, but also the power of beholding the face of God the Father, that through the power and manifestations of the spirit of God and of his angels we may be prepared to enter into the presence of God the Father in the world to come, and enjoy continual communion with him, and be crowned with the glory of the celestial kingdom, to stand in our place and calling to all eternity, in connection with all those who hold the Priesthood in the eternal worlds.

Brigham Young, JD 19:33, 18 May 1877, Logan, Temple Site Dedication

Into this house, when it is completed, we expect to enter to enjoy the blessings of the priesthood, and receive our washings, our anointings, our endowments, and our sealings; and the brethren will be sealed to brethren to connect the links and make perfect the chain from ourselves to Father Adam.

Orson Pratt, JD 19:16, 20 May 1877, Logan

When the Temple was built, the Lord did not see proper to reveal all the ordinances of the Endowments such as we now understand. He revealed little by little. No rooms were prepared for washings; no special place prepared for the anointings, such as you understand, and such as you comprehend at the period of the history of the Church! Neither did we know the necessity of the

washings, such as we now receive. It is true, our hands were washed, our faces and our feet. The Prophet Joseph was commanded to gird himself with a towel, doing this in the Temple. What for? That the first Elder might witness to our Father and God, that we were clean from the blood of that wicked generation, that then lived. We had gone forth according to our best ability, to publish glad tidings of great joy, for thousands of miles, upon this continent. After this we were called in, and this washing of hands and feet was to testify to God that we were clean from the blood of this generation. The holy anointing was placed upon the heads of his servants, but not the full development of the Endowments in the anointing.

Orson Pratt, JD 19:18, 20 May 1877, Logan

He has said that his people are always to build unto his name a house. What for? That his name might be there; that his angels might be there; that his presence might be there; and that there the fullness of the holy Priesthood might be more fully revealed; and that there all the ordinances might be performed, that were ordained from before the foundation of the world. This is the object of Temples.

Brigham Young, JD 19:36-37, 17 Jun 1877, Farmington

These treasures that are in the earth [p.37] are carefully watched, they can be removed from place to place according to the good pleasure of Him who made them and owns them. He has his messengers at his service, and it is just as easy for an angel to remove the minerals from any part of one of these mountains to another, as it is for you and me to walk up and down this hall.

Brigham Young, JD 19:66-67, 19 Jul 1877, Ogden, Tabernacle

What is the difference between a Saint of God and an angel of God? One is clothed upon with mortality, the other has passed through mortality and has received the celestial glory of our heavenly Father, and is free from the contaminating influences of sin that we have to contend with. This is the difference. We ask the question, can mortal beings [p.67] live so that they are worthy of the society of angels? I can answer the question for myself -- I believe that they can; I am sure that they can. But in doing this, they must subdue the sin that is within themselves, correct every influence that arises within their own hearts that is opposed to the sanctifying influences of the grace of God, and purify themselves by their faith and by their conduct, so that they are worthy. Then they are prepared for the society of angels. To be Saints indeed, requires every wrong influence that is within them, as individuals, to be subdued, until every evil desire is eradicated, and every feeling of their hearts is brought into entire subjection to the will of Christ.

John Taylor, JD 19:124, 7 Oct 1877, Salt Lake City, Tabernacle, Conference

You heard too that although the Priesthood held certain powers and privileges, the manifestations and powers thereof were only conferred according to the exigencies of the case and the necessities and requirements thereof. God has conferred upon us these blessings, but here are certain manifestations and powers that must come directly from him, and it is the duty of the Twelve to hunt up, search after, pray for and obtain them; and it is also the duty of these Presidents of Stakes, Bishops, High Priests, Seventies, and all men holding prominent positions, to seek after and comprehend God,

whom to know is life everlasting.

George Q. Cannon, JD 19:235-236, 8 Oct 1877, Salt Lake City, Tabernacle

Was it necessary that Elder Taylor should be set apart to preside over this people? was it [p.236] necessary that the Twelve Apostles should be set apart to preside over this people? No, it was not, for they already possessed the power, authority and ordination. Was it necessary for the Prophet Joseph Smith to set apart Brigham or Heber or Willard, or any of the rest of the Twelve Apostles? No, for the same reason, they had received the fullness of the Holy Priesthood, the full endowment and the keys, and the authority, and the fullness of the Apostleship; therefore it was not necessary.

Charles C. Rich, JD 19:164, 11 Nov 1877, Paris, Idaho, Conference

There are ordinances that can only be administered in a Temple, hence the importance of completing the Temple so that these ordinances may be administered for the living and for the dead. In relation to this deviation from this rule pertaining to sealings and endowments, we understand that the Priesthood is greater than the Temple, and that which is sealed on earth by those holding the keys, is sealed in heaven.

John Taylor, JD 19:155, 14 Nov 1877, 14th Ward

But there are certain eternal laws among the Gods in the eternal worlds which render it necessary that mankind shall go through certain ordeals and observe certain ordinances and be governed by certain laws before they can be exalted in the kingdom of God.

Orson Pratt, JD 19:178, 2 Dec 1877, 14th Ward

We can only go about so far with our natural sight; but there is a faculty in every man and woman which is now sleeping in a dormant state; and as soon as it is touched by the spirit of the Lord, we shall be enabled to see a new world of things as it were, mysteries will be opened up and we will perceive naturally as if they were written, and in this way we shall be able to learn very rapidly indeed. If we want a knowledge of this world or of ourselves, when our spirits were born, or if we desire to know things that took place before the foundations of the world were laid or the nucleus was formed, when the sons of God shouted for joy, if we desired to know these things it would only be necessary for the Spirit of the Lord to touch the vision of our minds and light up our understanding and we could gaze upon things past for thousands of generations of worlds before the earth was made, and we could see the succession of worlds that have been and were in existence long before this earth was formed, we could see the ordeals through which they had passed, see them brought into existence and passing through their several changes and finally become glorified celestial mansions in the presence of God.

Orson Pratt, JD 19:214, 9 Dec 1877, 12th Ward

You will perceive, Latter-day Saints, how this Urim and Thummim was formed in the first place. It was not something that existed on the earth in a natural state, it was something made by the Lord. He is a good mechanic, he

understands how to make things.

Orson Pratt, JD 19:291, 1878, Salt Lake City, 14th Ward

It is doubtful whether the children of mortality on other worlds, will ever behold the light of this earth, after it is made eternal, unless they happen to catch a glimpse of it by vision. God dwells in a world of light too glorious for mortal eyes to behold, unless aided by the Spirit of the living God.

Orson Pratt, JD 19:292, 1878, Salt Lake City, 14th Ward

There may be a process of communication by means of celestial, heavenly light, that will far outstrip the natural light which proceeds from yonder luminaries in our heavens. It may be that this natural light travels very slowly, compared with the light that proceeds forth from celestial worlds, wherever they may be situated.

Orson Pratt, JD 19:293, 1878, Salt Lake City, 14th Ward

What has the Lord said to us, Latter-day Saints, concerning these planets [DC 88]? He says, all these are kingdoms, to which he has given laws. And he likens these worlds, or kingdoms, unto a man having a field, and he sent forth his servants to dig in this field. ... Why was it necessary, that there should be a withdrawal of the presence of the Lord in visiting the different worlds? I think it was necessary, so far as mortality is concerned, and indicates that the inhabitants of these different planets are fallen, as we are.

Orson Pratt, JD 19:294, 1878, Salt Lake City, 14th Ward

To be in the presence of God, then, is simply to have the veil withdrawn, which will be done when we prove ourselves worthy of celestial glory.

Orson Pratt, JD 19:289, 1878, Salt Lake City, 14th Ward

Hence, when the materials of our body shall come together again to be reorganized, our bodies will be a little different to what they are now. Blood will not then flow in the arteries and veins of the immortal male and female; for blood leads to death -- leads to change; but instead of blood will flow the pure Spirit of the living God.

Charles C. Rich, JD 19:250, 10 Feb 1878, Paris, Idaho

It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the revelations of St. John, that the Saints are to receive a white stone, "and in the stone a new name, which no man knoweth save him that receiveth it." Joseph tells us that this new name is a key-word, which can only be obtained through the endowments. This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we should be very thankful.

Erastus Snow, JD 19:269, 3 Mar 1878, Beaver City

If I believe anything that God has ever said about himself, and anything pertaining to the creation and organization of man upon the earth, I must believe that Deity consists of man and woman.

Erastus Snow, JD 19:275, 3 Mar 1878, Beaver City

Now the term devil we use also as a term representing a power that is at the head of the rebellion against God our Father. A power that stands at the head of that organized rebellion. A power that governs all evil spirits. He is called in the Scriptures that old Serpent, the devil, and Satan, and Lucifer, and a variety of names. These are applied to him, and all representing the chief power over that organized rebellion, that governs and controls these evil spirits, and that power holds the power of death over mortality, and over man in the flesh. And why and how do they obtain that power? I have said by influencing the parents in the first place, and then by influencing their posterity after them, and violating the laws of their being, and thereby subjecting themselves to dissolution and death.

Erastus Snow, JD 19:276, 3 Mar 1878, Beaver City

That immortal tabernacle, that incorruptible, will have no blood circulating in its veins.

Erastus Snow, JD 19:277, 3 Mar 1878, Beaver City

And when he [Jesus] was raised from the dead he was quickened by the spirit, by the spirit and power of the Father, and the life that was in him was not the life infused by the circulation of the blood, it was not that that kept the machinery of this organism in motion, it was the element called spirit. And this is the essential difference between the mortal and immortal.

Wilford Woodruff, JD 19:299, 6 Apr 1878, Conference

And I wish all Israel to understand that when we impart of our substance to build Temples that we do not do it to benefit the Lord at all, he [the Lord] had his endowments a long time before we were born, and also passed through his probation. We are his children, he wishes to exalt us back to his presence, and he knows very well we are obliged to walk in the same path and receive the same ordinances in order to inherit the same glory that surrounds him.

George Q. Cannon, JD 20:6, 7 Apr 1878, Salt Lake City, Conference

I have said, and I firmly believe, that the day will most assuredly come when the people of these mountains will become a great factor in the settlement of differences, in the preservation of human rights in the future, in the great contests which seem ready to burst upon us at any moment.

Orson Pratt, JD 20:18, 23 Jun 1878, Salt Lake City, Tabernacle

For it will be remembered that animals did not devour one another until

after the fall, neither was there any death, until after the fall. What did they eat, then? The Lord said, "To every beast of the field, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." The grass, and the herbs, and every green thing were their food. And Adam and Eve ate fruits and vegetables, not animal flesh.

Wilford Woodruff, JD 19:361, 30 Jun 1878, Salt Lake City, Tabernacle

No man can enter into the kingdom of God except he is born of the water and of the Spirit. Men may be judged and their bodies lie in the grave until the last resurrection, to come forth and receive of a telestial glory, but no man will receive of the celestial glory except it be through the ordinances of the House of God.

Joseph F. Smith, JD 20:28, 7 Jul 1878, Salt Lake City, Tabernacle

In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. There is no blessing promised except upon conditions, and no blessing can be obtained by mankind except by faithful compliance with the conditions, or law, upon which the same is promised. The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law in part -- and is good as far as it goes -- and so far as a man abides these conditions of the law, he will receive his reward therefore, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it.

Joseph F. Smith, JD 20:30, 7 Jul 1878, Salt Lake City, Tabernacle

What we do not learn relative to the salvation of our souls which are our bodies and spirits, in this probation we will have to learn in the eternity which lies before us, for we cannot be saved without knowledge. "But what if we never get knowledge?" Then we never will be saved. Suppose we live and die without knowledge? Then, if we ever obtain salvation we will have to get it in the next world...

Joseph F. Smith, JD 20:30, 7 Jul 1878, Salt Lake City, Tabernacle

"But," says one, "how will it be with good men who believe the doctrine [of plural marriage], but are prevented, or cannot enter into the practice of it?" I reply that every man and woman will receive all that they are worthy of, and something thrown in perhaps, on the score of the boundless charity of God. But who can justly expect to obtain more than they merit? All the judgments of God are not given unto man.

Orson Pratt, JD 20:74-75, 25 Aug 1878, 13th Ward

It was the Lord whom we serve, the Supreme Ruler of the universe, who

organizes and disorganizes according to his own will and pleasure. He garnishes the heavens in his wisdom and builds the vast superstructure of the universe, as a very handy work. He brings into life and being new worlds [p.75] and disorganizes them, scattering the elements, and again brings them together by his power or by the laws he has ordained, and by his laws makes new creations, new worlds, and new universes, and inhabits them with myriads and myriads of intelligent beings? This is the work of the great Supreme Ruler of all things.

Orson Pratt, JD 20:74, 25 Aug 1878, 13th Ward

How many organizations the materials of our earth have undergone before they were organized according to the revelations given to Moses, are not revealed.

John Taylor, JD 21:59, 21 Sep 1878, Ogden, Weber Stake

The Lord has blessed us with endowments and covenants of which the world know nothing, neither can they know anything about it. And he has given unto us these things that we might be brought into closer union with God, that we might know how to save ourselves, our wives and children, as well as our fathers and progenitors who have gone before us.

John Taylor, JD 20:131, 1 Dec 1878, Bountiful

To speak of these laws, God himself is governed by law, and the Priesthood in the eternal world are governed by law, just as much as his works are.

John Taylor, JD 20:133, 1 Dec 1878, Bountiful

He has placed in our power certain principles which are the offspring of God, which have emanated from him, in regard to endowments and anointings and other intelligence which it would not be proper to speak of at the present time.

Orson Pratt, JD 20:155, 9 Mar 1879, London

The earth will have to pass away the same as our bodies do, and the dust thereof be mingled in a chaotic form. But that same being who organized the earth will again speak, and eternity will again hear his voice, and the materials of our earth will come together again, and when it unites them in one, and forms them into a world, a habitation for immortal beings; for kings and for priests, and for those that have been faithful to the end.

Erastus Snow, JD 20:186-187, 6 Apr 1879, Conference

...The devil who deluded them, will rejoice over them until, peradventure, the time shall come when the long-suffering and mercy [p.187] of an indulgent Father shall cause him to send messengers from the terrestrial or celestial world, as the case may be, to see if there are any among them who, by their sad experience, have learned to appreciate the light, and are yearning for a better condition. And if they do, the offer of salvation may

again be made to them, and they, through the means that our Savior has wrought out for them, and through the ordinances of the House of God, and the servants and handmaidens of God who may be called priests and priestesses, to administer for and in their behalf.

Lorenzo Snow, JD 20:188, 7 Apr 1879, Salt Lake City, Conference

The Lord proposes to confer the highest blessings upon the Latter-day Saints; but, like Abraham, we must prepare ourselves for them, and to do this the same law that was given to him of the Lord has been given to us for our observance. We are also required to arrive at a state of perfection before the Lord; and the Lord in this case, the same as in every other, has not made a requirement that cannot be complied with, but on the other hand, He has placed for the use of the Latter-day Saints the means by which they can conform to His holy order.

Lorenzo Snow, JD 20:189, 7 Apr 1879, Salt Lake City, Conference

But we are subject to folly, to the weakness of the flesh, and we are more or less ignorant, thereby liable to err. Yes, but that is no reason why we should not feel desirous to comply with this command of God [plural marriage], especially seeing that he has placed within our reach the means of accomplishing this work. This I understand is the meaning of the word perfection, as expressed by our Savior and by the Lord to Abraham. A person may be perfect in regard to some things and not others.

Aurelius Miner, JD 20:235, 11 May 1879, Salt Lake City, Tabernacle

It was by the power of faith that God created the heavens and the earth, and if God could by the power of faith organize these vast planets which revolve in the most perfect order through space, if, I say, that he could do this by the power of faith, how great a portion of that power would it take to remove the Wasatch range? Not a very large proportion. ... Do you fast and pray according to the ordinances of this system, through which the power of God is obtained? If you have not, then your ministrations were in vain because you failed to comply with the conditions.

John Taylor, JD 21:4, 31 Aug 1879, Logan

It is in consonance with the fore-ordained plan of the Almighty that a man should pass through certain trials and difficulties, and be tested in every possible way, in order to be prepared for an exaltation in the kingdom of God.

John Taylor, JD 21:8, 31 Aug 1879, Logan

When the people shall have torn to shreds the Constitution of the United States the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations.

Erastus Snow, JD 21:24, Oct 1879, Brigham City

Gospel Mysteries

The wonderful mechanism of the nervous system, through which the spirit makes it impressions upon the body, is, as it were, an intermediate organism between the fine spiritual body and the coarser elements of the tabernacle.

George Q. Cannon, JD 21:76-77, 5 Oct 1879, Salt Lake City, Tabernacle

It is our duty though to contend for more faith, for greater power, for clearer revelations, for better understanding concerning his great truths as he communicates them to us. That is our duty; that is the object of our lives as Latter-day [p.77] Saints -- to live so near unto him that nothing can happen to us but that we will be prepared for it beforehand.

George Q. Cannon, JD 21:78, 5 Oct 1879, Salt Lake City, Tabernacle

Why, the devil would have no power on the earth if it were not for some people who allow him to use their tabernacles.

Orson Pratt, JD 24:25, 26 Oct 1879, Salt Lake City, Tabernacle

...The Lord is not confined to an exact pattern in relation to these Temples building in the different Stakes any more than He is confined in the creation of worlds to make them all of the same size. He does not make them all of one size, nor does He construct any in many respects alike; there is a variation as much as there is in human form. Take men and women. There are general outlines that are common to all, but did you ever see two faces alike among all the millions of the human family? What a great variety, and yet all are constructed in general outline alike -- after the image of God. So in regard to the building of Temples. The Lord will not confine Himself to any one special method to be so many feet long, so many feet wide, and so many places for the Priesthood to stand, but He will construct His Temples in a great variety of ways, and by and by, when the more perfect order shall exist we shall construct them, through the aid of revelation, in accordance with the Temples that exist in yonder heaven.

George Q. Cannon, JD 21:267, 2 Nov 1879, Hyde Park

And so with the great events that will take place in the future; they will come along in so natural a manner, the Lord will bring them to pass in such a way that they will not be accepted by the people, except by those who can comprehend the truth, as the fulfillment of the predictions of the prophets.

George Q. Cannon, JD 21:269, 2 Nov 1879, Hyde Park

For the day of God's power in the redemption of Zion will come. But I do not expect that to come upon us all of a sudden. I expect that it will be the natural result of the natural growth of the people in the things of God.

George Q. Cannon, JD 21:269, 2 Nov 1879, Hyde Park

Who can conceive of any power that was lacking? Who had power to promise unto man that they should be kings and priests unto God? And in addition to that, who had the power to seal upon them the actual kingly and priestly dignity and confirm upon them the fullness of it, and also to give them

promises respecting the Godhead that should be fulfilled upon them, and if faithful, to come forth in the morning of the first resurrection?

George Q. Cannon, JD 21:270, 2 Nov 1879, Hyde Park

...President Young and the Twelve Apostles, whose President at the death of the Prophet Joseph he was, actually received under the hands of the Prophet Joseph, every key, and power, and authority that he himself possessed, and that they actually did take hold and complete the temple he started, and endowed their fellow servants therein with the same authority and the same priestly and kingly dignity that they had received from under his hands.

George Q. Cannon, JD 21:270, 2 Nov 1879, Hyde Park

...One temple, at least, has been completed, while three others are in process of erection, which we hope will soon be completed, into which buildings the Saints of God can enter and receive their endowments, receive their washings and anointings and sealings and ordinances, and have the keys of the holy priesthood bestowed upon them, which they can exercise in the right way for the building up of the work of God.

Orson Pratt, JD 21:200, 12 Nov 1879, Mount Pleasant

We learn, therefore, when speaking of this spiritual creation, that not only all the children of men, of all generations, and of all ages, were created spiritually in heaven, but that fish and fowls, and beast, and all animated things, having life, were first made spiritual in heaven, on the fifth and sixth days, before bodies of flesh were prepared for them on the earth; and that there was no flesh upon the earth until the morning of the seventh day.

Orson Pratt, JD 21:201, 12 Nov 1879, Mount Pleasant

We are also told that the earth was organized in a spiritual form, that is, that portion that gives life to the earth. We read about the earth's dying, and that it shall be quickened again. What is it that will make the earth die? It will be the withdrawing of the spiritual portion from it, that which gives it life -- that which animates it, and causes it to bring forth fruit; that which quickens the earth is the Spirit of God.

Orson Pratt, JD 21:205, 12 Nov 1879, Mount Pleasant

In this new creation [celestial earth] the tree of life will flourish and grow. All beings that partake of the fruit of the tree of life will be constituted, so that they will live for ever and ever.

H. W. Naisbitt, JD 21:39, 23 Nov 1879, Salt Lake City, 13th Ward

Salvation, in its largest aspect, consists in the proportion of truth received; men and women only are saved in proportion to the truth which they appropriate. An ignorant man will only obtain the salvation which belongs to the ignorant. The idler will only obtain that salvation which belongs to an idle man.

Gospel Mysteries

C. W. Penrose, JD 21:46, 29 Nov 1879, Provo, Tabernacle

When the human body is in a healthy condition, the spirit that dwells therein animates every portion; but when the body gets into an unhealthy condition, there are parts of it through which the spirit does not circulate.

C. W. Penrose, JD 21:49, 29 Nov 1879, Provo, Tabernacle

But we read that the Melchizedek priesthood contains greater powers than that. It not only holds the keys of the ministration of angels, but of communion with the heavenly Jerusalem, the general assembly and church of the first-born with Jesus Christ the Mediator of the new covenant and God the highest and holiest of all. And the time will come when under this priesthood to those who hold this authority and calling, and have the spirit of it and minister in that spirit and obtain the power thereof, the Lord will unveil his face and they shall gaze upon his glory.

C. W. Penrose, JD 21:51, 29 Nov 1879, Provo, Tabernacle

This is why he has given unto us laws with regard to the marriage relations, that Israel shall not marry Gentiles; that Israel shall wed Israel; that the daughters of God shall marry the sons of God, etc., in order that our children may be heirs to the blessings pertaining to the everlasting covenant, that by and by there may be a race of men and women upon the earth who will be holy unto the Lord, born with natural desires in them to do right, which they have inherited from their parents...

Joseph F. Smith, JD 21:10, 7 Dec 1879, Salt Lake City, 17th Ward

And as he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon, Abraham, Isaac and Jacob, the fathers of the faithful.

Joseph F. Smith, JD 21:12, 7 Dec 1879, Salt Lake City, 17th Ward

Herein is the difference between the second and the first death, herein man became spiritually dead; for from the first death he may be redeemed by the blood of Christ through obedience to the laws and ordinances of the Gospel, but from the second there is no redemption at all.

John Taylor, JD 21:159, 7 Dec 1879, 14th Ward

Whenever men are placed in communication with God and are in possession of the Gospel of the Son of God, it brings life and immortality to light, and places them in relationship with God that other men know nothing about.

John Taylor, JD 21:15, 8 Feb 1880, Salt Lake City, 14th Ward

Gospel Mysteries

Permit me to say there are eternal laws that exist with the Gods in the eternal worlds, and from which they cannot depart, and to which they are bound in all their acts, I was going to say as we are, but I will say not as we are, but as we ought to be, subject to the law of God in all our acts, and that it is absolutely necessary that men should be placed in a state of trial, in a state of probation.

John Taylor, JD 21:18, 8 Feb 1880, Salt Lake City, 14th Ward

It is said that God has made of one blood all nations of the earth, yet there are certain classes of men among the nations just as much as there are certain classes of metals. ... There are bodies celestial, there are bodies terrestrial, there are bodies telestial. ... This distinction arises from the acts of men, as it is said "Ye are servants to whom you yield yourselves servants to obey."

John Taylor, JD 21:210, 1 Mar 1880, Kaysville

And if we have received any office, or calling, or authority, or any power to administer in any of the ordinances, we have received that from the hand of God, and we can only perform these ordinances according to the priesthood we are permitted to possess.

H. W. Naisbitt, JD 21:111, 7 Mar 1880, 10th Ward

Now, if we would cultivate this spirit, if we would listen to its teachings, it would come to us in many ways, in visions, in dreams and manifestations of the power of God. We could have the ministrations of angels, and many of us probably the ministration of the Son -- as some have done in the history and experience of this Church -- and this is the position to which we will all arrive if we are faithful to the great trust that is laid upon us; we shall not only enjoy the society of "an innumerable company of angels," not only come "to the general assembly and church of the firstborn," but we shall also be privileged to go to Jesus, and to God the Father of us all and there bask in his presence and be educated in his ways and sit down to the glory which awaits the just.

John Taylor, JD 21:247, 21 Mar 1880, Ogden, Tabernacle

Then when they [the children of Israel] were short of food he supplied them with angel's food, manna.

John Taylor, JD 21:253, 21 Mar 1880, Ogden, Tabernacle

And then when the time comes that these calamities we read of, shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other.

Charles W. Penrose, JD 22:89, 1 May 1880, Salt Lake City, Tabernacle

Gospel Mysteries

But do you know that Jesus is the Christ? No, you cannot know unless you get a revelation from God to that effect. You may believe that Jesus is the Christ, you may have been trained up in that belief, but you cannot know it unless God shall reveal it to you. It is only by the power of the Holy Ghost, that this knowledge can come to the children of men, neither can knowledge come to any one concerning the things of God, except by the same spirit.

Charles W. Penrose, JD 22:90, 1 May 1880, Salt Lake City, Tabernacle

But if men believe in God, they must also believe in Jesus Christ as the Savior of the world, as the Redeemer of man; they must believe he is the Son of God, because all men come to God by Jesus Christ. His [Jesus Christ's] name is the key word of salvation.

Wilford Woodruff, JD 21:121, 6 Jun 1880, Salt Lake City, Tabernacle

We live in the generation itself when Jesus Christ will come in the clouds of heaven with power and great glory.

Wilford Woodruff, JD 21:126, 6 Jun 1880, Salt Lake City, Tabernacle

Now, those who have got oil in their lamps, are men who live their religion, pay their tithing, pay their debts, keep the commandments of God, and do not blaspheme his name; men and women who will not sell their birthright for a mess of pottage or for a little gold or silver; these are those that will be valiant in the testimony of Jesus Christ.

Wilford Woodruff, JD 21:196, 3 Jul 1880, Salt Lake City

No other angels are coming from any other world to administer in this dispensation; those men will minister who dwelt here in the flesh.

Wilford Woodruff, JD 21:196, 3 Jul 1880, Salt Lake City

Joseph Smith, I expect, will sound the sixth trumpet.

Orson Pratt, JD 21:287, 18 Jul 1880, Salt Lake City, Tabernacle

The inhabitants of heaven, who were selected to come on this creation, were agents, just as much as we are. They had a law given to them, just as much as we have. They had penalties affixed to that law, just the same as we have. They could keep that law given to them in heaven, just as well as we could keep a law given to us. They could rebel against that law, because of their agency, the same as we rebel against the laws of heaven.

John Taylor, JD 22:201, 18 Jul 1880, Ogden, Tabernacle

No man has a right to use his priesthood to carry on his own peculiar ideas, or to set himself up as a standard, with the exception of the First Presidency, and they have no right to do it unless God be with them, and sustain them, and they are upheld by the people.

George Q. Cannon, JD 22:109, 25 Jul 1880, 14th Ward

Many will fall by the wayside, many will lose their faith, many will be led away by false and seducing spirits; but there will be those who will be saved and exalted, and all of us who are here tonight have this privilege if we will accept of it; we can be saved each of us and crowned with glory in the presence of God and the Lamb. There is no provision to exclude us; we are not predestined for damnation; we are predestined to be saved if we will accept of the salvation offered.

Wilford Woodruff, JD 21:298, 1 Aug 1880, Logan, Tabernacle

...I would like to ask, if it was wrong to desire revelation? What business have we with this priesthood, if we have not power to receive revelation? What is the priesthood given for? If we do not have revelation, it is because we do not live as we should live, because we do not magnify our priesthood as we ought to; if we did we would not be without revelation, none would be barren or unfruitful. ... This idea that no man has any right to call upon God and receive revelation is wrong, and it has been wrong in any age of the world.

Orson Pratt, JD 21:328, 1 Aug 1880, Salt Lake City, Tabernacle

The tree of life will be on the earth in the midst of that city that will descend on the earth, and whoever eats of the fruit of that tree will live forever, just the same as the tree of life was placed upon the earth before Adam transgressed. Any one eating of the fruit of that tree could not die, for the decree of the Lord had gone forth, and his word must be fulfilled.

Orson Pratt, JD 21:330-331, 1 Aug 1880, Salt Lake City, Tabernacle

Moreover, you will not only be favored with this great privilege [of seeing the Lord], but Isaiah tells us that "the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night." When you hold your meeting in the day time, you shall be sheltered by a cloud, and when you hold your meetings in the night time, instead of lighting up your lamps with common oil, or with gas, or anything of this kind, you will have no need of any artificial light, for the Lord God will be the light thereof, and his [p.331] glory will be there, and you will see it and you will hear his voice.

C. W. Penrose, JD 21:230, 8 Aug 1880, Salt Lake City, Tabernacle

Faith is a force. It is as much a force as magnetism or electricity. It is the power by which the universe was framed. God can speak to the elements of our bodies and bring them forth again according to certain fixed laws known to him if not to us.

Orson Pratt, JD 21:233, 8 Aug 1880, Salt Lake City, Tabernacle

This would seem to indicate that there is something connected with the earth itself, wherein it has an agency; and that because of the exercise of its agency, and keeping the law, it should be crowned with celestial glory. The materials out of which our earth is formed, are also governed by law.

Gospel Mysteries

Erastus Snow, JD 21:372, 8 Aug 1880, Paris

Now, the Levitical Priesthood referred to was not a new Priesthood. We do not understand it to be an order of the Priesthood instituted at the time Israel was in the wilderness of Sinai, but that it had been from the beginning a part of the Holy Priesthood, an appendage, or a subdivision, or branch of the same Priesthood. The rights of this descended from father to son, among the first-born, unless the first-born failed to appreciate it and exercise it in righteousness. In that event it passed to one of the others.

Wilford Woodruff, JD 21:317, 10 Oct 1880, Salt Lake City, Conference

It has been my faith and belief from the time that I was made acquainted with the Gospel that no greater prophet than Joseph Smith ever lived on the face of the earth save Jesus Christ. He was raised up to stand at the head of this great dispensation -- the greatest of all dispensations God has ever given to man. He remarked on several occasions when conversing with his brethren: "brethren you do not know me, you do not know who I am."

Wilford Woodruff, JD 21:317-318, 10 Oct 1880, Salt Lake City, Conference

After the death of Joseph Smith I saw and conversed with him many times in my dreams in the night season. On one occasion he and his brother Hyrum met me when on the sea going on a mission to England. ... And there were many things he laid before me in his interview on that occasion. And when I awoke many of the things he had told me were taken from me, I could not comprehend them. I have had [p.318] many interviews with Brother Joseph until the last 15 or 20 years of my life; I have not seen him for that length of time. ... And on one occasion, I saw Brother Brigham and Brother Heber ride in carriage ahead of the carriage in which I rode when I was on my way to attend conference; and they were dressed in the most priestly robes.

Wilford Woodruff, JD 21:318, 10 Oct 1880, Salt Lake City, Conference

But what I was going to say in this: the thought came to me that Brother Joseph had left the work of watching over this church and kingdom to others, and that he had gone ahead, and that he had left this work to men who have lived and labored with us since he left us. This idea manifested itself to me, that such men advance in the spirit world. And I believe myself that these men who have died and gone into the spirit world had this mission left with them, to watch over the Latter-day Saints.

Orson Pratt, JD 22:28, 10 Oct 1880, Salt Lake City, Conference

Joseph Smith, when he translated these records by the aid of the Urim and Thummim, had not yet received any Priesthood, so far as his temporal existence was concerned. But, now, do not misunderstand me in regard to this position. He did hold the Priesthood before he came here upon the earth. ... You will find this recorded in a sermon delivered by the Prophet Joseph, showing that not only he, but also all of the faithful that have received the Priesthood here in this life, were ordained before the foundation of the world.
George Q. Cannon, JD 22:124, 31 Oct 1880, Tooele

Gospel Mysteries

When we talk about celestial glory, we talk of the condition of endless increase; if we obtain celestial glory in the fullest sense of the word, then we have wives and children in eternity, we have the power of endless lives granted unto us, the power of propagation that will endure through all eternity, all being fathers and mothers in eternity; fathers of fathers, mothers of mothers, kings and queens, priests and priestesses, and shall I say more? Yes, all becoming gods. For this is the power of God; it is the power by which God presides over the universe, and fills the universe with power, and which we pray unto Him to bestow upon us.

George Q. Cannon, JD 22:125, 31 Oct 1880, Tooele

I must bring every appetite. I must bring every passion, I must bring every desire of my being into complete subjection to the will and mind and law of God, or I cannot receive the exaltation He has promised unto His faithful children.

George Q. Cannon, JD 22:126, 31 Oct 1880, Tooele

I say to my sisters, you expect to receive exaltation in the presence of God. Will you obtain it if you do not bring your will into subjection to the will of God? No. Will you be cast off? If you do certain things, you will. But I think the women of this Church would have to do a great many bad things before their God would cast them off entirely. The Lord may feel after them, He will bring them through circumstances such as will eventually purify them. But no woman can enter into the celestial kingdom any more than a man whose will is in opposition to the will of God. When God speaks all must submit to it.

George Q. Cannon, JD 22:130, 31 Oct 1880, Tooele

We are related to each other; we may not have the same blood in our veins now, but it will be found when we trace it back, that we are of the same family; hence it is that we love one another as we do, at least, that is one reason for it. It is true that we have been scattered among Gentile nations, and are called Gentiles, but nevertheless we are of the pure seed, having come through Gentile lineage that we may be the means of saving them, and through our faithfulness we shall stand at their head. This is the blessing which rests upon us as descendants of Abraham.

Charles W. Penrose, JD 21:353, 2 Jan 1881, Salt Lake City

All these ordinances and ceremonies instituted by the Almighty and comprehended in that which is called the Gospel are necessary. There is no such thing as non-essential ordinances; every one of them is essential. Exaltation cannot be arrived at without them.

Wilford Woodruff, JD 22:209, 9 Jan 1881, Salt Lake City

The Lord has had his endowments a great many years ago. He has ascended to his thrones, principalities and powers in the eternities. We are his children.

Gospel Mysteries

Charles W. Penrose, JD 22:71, 30 Jan 1881, Salt Lake City, Tabernacle

And the Holy Ghost that proceeds from the Father, that fills all the immensity of space, that is in all things and through all things and round about all things, and is "the law by which all things are governed;" that beareth witness of the truth to all people who abide by the truth, will quicken them and bring them into communion with the Father and the Son.

Charles W. Penrose, JD 22:73, 30 Jan 1881, Salt Lake City, Tabernacle

Just as soon as we are ready to carry out what has already been revealed, the heavens are ready to reveal more. We have only received a little of that which is designed to be made known in the latter days. God is ready to reveal in this great dispensation all things that were revealed in former times, and many things that have been hid from the foundation of the world.

Joseph F. Smith, JD 22:43, 6 Feb 1881, Logan

When Jesus came to the earth He scarcely found faith among mankind; only John the Baptist holding a commission from God to minister in the first ordinances of the Gospel; John having been called and appointed of God and ordained by a holy angel to that ministry and Priesthood.

Joseph F. Smith, JD 22:47, 6 Feb 1881, Logan

It is a duty, it is the word of the Lord to the Saints, that they should meet with their families morning and evening, and call upon God in His name. This principle is part of the Gospel, it was taught by the Savior on the eastern, and also on the western continent: and, simple as it may appear, it is absolutely necessary that the Latter-day Saints should come together in the family capacity, and kneeling around the family altar, call upon God for His blessings morning and evening.

George Q. Cannon, JD 22:239, 24 Apr 1881, Salt Lake City, Tabernacle

He has commanded us to seek unto him, and he that seeks shall find, to him that knocks it shall be opened, and he that asks shall receive. How? Will it come in such a manner as to convince all the world? No. There would be no faith if this were the case; there would be no room for the exercise of faith. God wishes his children to be developed.

Wilford Woodruff, JD 22:173, 12 Jun 1881, Salt Lake City, Tabernacle

You cannot convert a Jew. They will never believe in Jesus Christ until he comes to them in Jerusalem, until these fleeing Jews take back their gold and silver to Jerusalem and rebuild their city and temple, and they will do this as the Lord lives.

George Q. Cannon, JD 22:182, 21 Jun 1881, Salt Lake City, Tabernacle

We believe there is an endless hell. We do not, however, believe that human beings are consigned to it eternally. The hell may be endless and the punishment endless, but it does not follow that they who are consigned there

are to remain in it eternally.

Wilford Woodruff, JD 22:234, 26 Jun 1881, Bountiful

...Somebody on earth must perform this ordinance [baptism] for them in the flesh [by proxy] before they can receive part in the first resurrection, and be worthy of eternal life. It takes as much to save a dead man as a living one.

Wilford Woodruff, JD 22:235, 26 Jun 1881, Bountiful

Joseph went to God, and He opened his mind by vision in which he saw the destruction of our nation; he saw that famine and pestilence and war would lay waste our land, until it became so terrible that he prayed God to close the vision.

John Taylor, JD 22:218-219, 27 Jun 1881, Hooperville

Jesus tried in his day to get the people to comprehend one thing -- to ask and receive. It is a simple thing. Seek and you shall find; knock [p.219] and it shall be opened to you. For he that asketh receiveth, etc. Do you believe it? If you do, go and try it, and see whether God lives or not, and you will know for yourselves. It was said in former times, "We know that God lives." How do you know? Because we received the things which we asked at his hands. In one place the people are told, You receive not because you ask not; and our Heavenly Father upbraids them for not asking.

George Q. Cannon, JD 22:289, 27 Jun 1881, Hooperville

I dreamed one night that this party of brethren were heaving at the windlass, having a rope attached to it reaching forward to the anchor at the bow of the vessel. We were working with all our might endeavoring to raise the anchor, but seemingly we made but little progress. While thus engaged I thought the Prophet Joseph came from the after part of the vessel dressed in his temple clothes, and tapping me on the shoulder told me to go with him. I went, and he climbed on to the forecastle which was higher than the main deck and on a level with the bulwarks, and there he knelt down, also telling me to kneel down with him. He prayed according to the order of prayer which is revealed. After prayer, he arose upon his feet. "Now," said he, "George, take hold of that rope -- the rope we had been pulling on with all our might. I took hold of it, and with the greatest ease and without the least effort, the anchor was raised." "Now," said he, "let this be a lesson to you; remember that great things can be accomplished through the power of prayer and the exercise of faith in the right way."

George Q. Cannon, JD 22:290, 27 Jun 1881, Hooperville

Men have met in secret in holy places, and have besought God in the appointed way, according to the holy order revealed, and deliverance has been wrought out for Zion, when it seemed that everything was dark before them and without one ray of light. At such times, when everything has been hedged up, the servants of God have met in secret places and have plead with God according to the holy order, and the heavens have been moved, and difficulties have vanished away, and our path has been made plain before us, and we have escaped the hands of our enemies.

Charles W. Penrose, JD 22:167, 17 Jul 1881, Salt Lake City, Tabernacle

Repent and be baptized every one of you, in the name of the Lord Jesus, and you shall be cleansed from sin, and a new heart shall be put into you. You shall be born of the water and be made new creatures in Christ Jesus. You shall be born of the Spirit, the Holy Ghost shall be given unto you as a gift from God, which shall be a light to your feet and a lamp to your path, by which you can be brought into communion with the Father and the Son and the heavenly hosts, by which light and intelligence can be flashed from the celestial kingdom to your souls, and by which you may know you are accepted of God!

John Taylor, JD 22:307, 28 Aug 1881, Provo

In our Temples we expect to receive certain ordinances revealed to us from God through His servants. And would not the world like to know what they consisted of? They will have to go to their God to find out.

John Taylor, JD 22:309, 28 Aug 1881, Provo

They preach to spirits in prison; they officiate in ordinances with which we have nothing to do. ... But who are to be the administrators of these ordinances? Are we? No, they are out of our reach, they are behind the veil.

Wilford Woodruff, JD 22:333, 8 Oct 1881, Salt Lake City, Tabernacle

I saw the resurrection of the dead. In the first resurrection those that came forth from their graves seemed to be all dressed alike, but in the second resurrection they were as diverse in their dress as this congregation is before me to-day...

Wilford Woodruff, JD 22:333, 8 Oct 1881, Salt Lake City, Tabernacle

Hence there are a great many things taught us in dreams that are true, and if a man has the spirit of God he can tell the difference between what is from the Lord and what is not. ... We may never see anything take place exactly as we see it in a dream or a vision, yet it is intended to teach us a principle.

George Q. Cannon, JD 22:326, 9 Oct 1881, Salt Lake City, Tabernacle, Conference

The great difficulty with us is: We have a religion and do not seek for its power, we do not dive to its depths, we do not rise to its heights, we do not comprehend its beauties and blessings. We go along without seeking after our God and the power of our God, as we should do. If we would devote a little time to self-examination when we go to bed, review the events of the day, see if our conduct has been such as God can approve of, and enables us to lie down with a conscience void of offence towards God and all men, we do well, and if we cannot do that it is time to repent.

Gospel Mysteries

John Taylor, JD 22:312, 19 Oct 1881, Box Elder County

We are building up Zion, and Zion is not confined to our prominent cities, but includes all the cities of the Saints.

John Taylor, JD 26:106, 20 Oct 1881, Malad, Idaho

And why was John the Baptist chosen to confer this Priesthood? Because he was the last that held this holy Priesthood upon the earth. And why did he come? Because the Priesthood administers in time and eternity; both the Aaronic and Melchizedek.

Wilford Woodruff, JD 22:343, 23 Oct 1881, Salt Lake City, Tabernacle

He [Jesus] burst the bonds of death, he conquered the tomb, and came forth with an immortal body filled with glory and eternal life, holding all the powers and keys he held while in the flesh. Having appeared to some of the holy women and the apostles, he then went and administered to the Nephites upon this continent, and from here he went to the ten tribes of Israel, and delivered to them the Gospel, and when they return they will bring the history of the dealings of Jesus of Nazareth with them, while in his immortal body.

George Q. Cannon, JD 23:104, 20 Nov 1881, Salt Lake City, Assembly Hall

And we shall not only stay here, but we shall spread abroad, and the day will come -- and this is another prediction of Joseph Smith's -- I want to remind you of it, my brethren and sisters, when good government, constitutional government -- liberty -- will be found among the Latter-day Saints, and it will be sought for in vain elsewhere; when the Constitution of this land and republican government and institutions will be upheld by this people who are now so oppressed and whose destruction is now sought so diligently. The day will come when the Constitution, and free government under it, will be sustained and preserved by this people.

Joseph F. Smith, JD 22:350, 29 Jan 1882, 14th Ward

Now she has passed beyond suffering and debility; nothing but the lifeless, inanimate part of Sister Cannon remains, the life, -- the intelligent and the immortal part has gone to God from whence it came. Not but what she might be present [at her funeral] if she desires to be here, and her desire be consistent with the will and pleasure of our heavenly Father; for those who live here in the flesh have a claim upon this earth, and upon the bodies they have occupied while they sojourned here.

Joseph F. Smith, JD 22:351, 29 Jan 1882, 14th Ward

Hence, when messengers are sent to minister to the inhabitants of this earth, they are not strangers, but from the ranks of our kindred, friends, and fellow-beings and fellow-servants.

John Taylor, JD 26:90, 12 Feb 1882, Salt Lake City, Assembly Hall

The principle of translation was a principle that at that time existed in

the Church, and is one of the principles of the Gospel, and which will exist in the last days.

John Taylor, JD 26:91, 12 Feb 1882, Salt Lake City, Assembly Hall

Such characters have no place within [the Heavenly city]; but those who fear God and work righteousness, who have washed their robes and made them white in the blood of the Lamb, they will be introduced into the presence of God, to participate with Him in the glories there referred to.

John Taylor, JD 26:95, 12 Feb 1882, Salt Lake City, Assembly Hall

Our Elders are sent forth to preach faith, repentance and baptism for remission of sins. The doctrine of plural marriage does not belong to people who are governed by such principles as they are, people who break their marriage vows and who wink at those who do it, people who violate their sacred honor with the opposite sex and trample upon and destroy millions of the daughters of Eve, and drag them down to death and destruction -- it does not belong to such people; it belongs to the people who have obeyed the Gospel of the Son of God, the people who are in possession of the principles of life, and who are keeping the commandments of God; it does not belong to Latter-day Saints even unless they are pure and virtuous; unless they are honorable and worthy they cannot be associated with any such thing, much less can the class that I have referred to who are making so much noise about it; so they need not trouble their heads.

John Taylor, JD 23:32, 5 Mar 1882, Assembly Hall

How perfect it [the organization of the Priesthood] was in the days of Enoch we are not told, but everything that they had revealed to them pertaining to the organization of the Church of God, also pertaining to doctrine and ordinances, we have had revealed to us, excepting one thing, and that is the principle and power of translation; that however, will in due time be restored also.

John Taylor, JD 23:64-65, 19 Apr 1882, Conference

It [celestial marriage] does not belong to them, nor does [p.65] it pertain to all of our own people. None but the more pure, virtuous, honorable and upright are permitted to enter into these associations.

John Taylor, JD 23:65, 19 Apr 1882, Conference

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with Him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages.

John Taylor, JD 23:67, 19 Apr 1882, Conference

Have you not read that no "murderer hath eternal life abiding in him?" What shall be thought of those unnatural monsters, the slayers of their own offspring? This revolting, unnatural, damnable vice [abortion] may be fashionable, but God will require this crime at their hands.

John Taylor, JD 23:68, 19 Apr 1882, Conference

Our trust is in God. You have heard me say before, Hosanna, the Lord God Omnipotent reigneth; and if this congregation feels as I do we will join together in the same acclaim. Follow me. (The speaker then repeated and was followed by the congregation: Hosanna! Hosanna! Hosanna! to God and the Lamb, for ever and ever worlds without end, Amen, Amen and Amen.)

Erastus Snow, JD 23:183, 6 May 1882, Logan

For it must be remembered that of all the seed of Abraham whom the Lord chose to bear the keys pertaining to this holy order of Priesthood, the seed of Ephraim, the son of Joseph, were the first and [p.184] chief. While the tribe of Levi, unto which Moses and Aaron belonged, was specially charged with the administration of affairs of the lesser Priesthood under the law, yet Ephraim, the peculiar and chosen son of Joseph, was the one whom the Lord had named by his own mouth and through the Prophets, to inherit the keys of presidency of this High Priesthood after the order of the Son of God.

Erastus Snow, JD 23:184, 6 May 1882, Logan

...Ishmael was of the lineage of Ephraim, and that his sons married into Lehi's family, and Lehi's sons married Ishmael's daughters...

Erastus Snow, JD 23:186, 6 May 1882, Logan

And so he elected the seed of Ephraim to be that peculiar people I have referred to, that holy nation, a kingdom of Priests, a people to receive the covenants and oracles, and to be witnesses to certain nations of the God of Israel.

Lorenzo Snow, JD 23:189, 6 May 1882, Logan

I am under the strongest impression that the most valuable consideration, and that which will be of the most service when we return to the spirit world, will be that of having established a proper and well-defined character of as faithful and consistent Latter-day Saints in this state of probation.

Lorenzo Snow, JD 23:194-195, 6 May 1882, Logan

When our friends are stricken down by sickness and disease, or when our little ones are in the agonies of pain and death, there should be Elders in our midst who have educated themselves so thoroughly in developing the gifts of the spirit within them, and in whom the Saints have such perfect confidence, that they would always be sought after instead of doctors. There are men among us who possess the gift of healing, and might have great faith; but they do not exercise the gift, they do not live for it, and therefore, do not have the power to use it so effectually as they might. There are men in this Church who are as good in their hearts and feelings as men ever were, but lack faith and energy, and do not obtain really what is their privilege to receive. If their faith, their energy and determination were equal to their good feelings and desires, their honesty and goodness, they would indeed by

mighty men in Israel; and sickness and disease and the power of the evil one would flee before them as chaff before the wind.

Wilford Woodruff, JD 23:125, 14 May 1882, Salt Lake City, Tabernacle

Adam and Eve came to this world to perform exactly the part that they acted in the garden of Eden; and I will say, they were ordained of God to do what they did, and it was therefore expected that they would eat of the forbidden fruit in order that man might know both good and evil by passing through this school of experience which this life affords us.

Wilford Woodruff, JD 23:127, 14 May 1882, Salt Lake City, Tabernacle

The first principle, then, ever taught to Father Adam was faith in the Messiah, who was to come in the meridian of time to lay down his life for the redemption of man. The second principle was repentance.

Wilford Woodruff, JD 23:132, 14 May 1882, Salt Lake City, Tabernacle

We declare to all men that the God of heaven commanded Joseph Smith to introduce and practice the patriarchal order of marriage, including the plurality of wives. And why? Because it was the law given to Abraham, Isaac and Jacob for certain purposes; that holy men might have their wives and children with them in the morning of the first resurrection in their family organization to inherit kingdoms, thrones, principalities and powers in the presence of God throughout the endless ages of eternity.

Charles W. Penrose, JD 23:159, 4 Jun 1882, Salt Lake City, Tabernacle

God is our Father, and we are his sons and daughters. Our earthly bodies are framed in the image of God; they are framed to fit our spirits which are the offspring of God, which are therefore in his image, according to the law that every seed brings forth its own kind.

Charles W. Penrose, JD 23:161, 4 Jun 1882, Salt Lake City, Tabernacle

The spirits of the wicked will gravitate together, while the righteous will go to their place in the paradise of God, where they rest from their labors. The wicked go to a place prepared for them, not however, a place of literal fire and brimstone as taught by some religious teachers, but a place where they will have a knowledge and remembrance of their wickedness, and at the same time be without a knowledge of the future; their condition will be a state of awful suspense, not knowing what their fate will be; while the righteous will dwell together, and having served and communed with God while tabernacling in the flesh, they will have closer communion in the spirit, and be prepared for the glorious reign to come.

Charles W. Penrose, JD 23:162, 4 Jun 1882, Salt Lake City, Tabernacle

And the ransomed of the Lord will walk thereon [the celestial earth], clothed in white raiment, rejoicing in the presence of the Eternal whom they will recognize as their Father; for the past, now shut out by the veil of the flesh, will come back to them, and all their former history will return to

their minds; those memories which were shut out by tabernacling in the flesh will come back again, and all their past experience upon the earth and in the spirit world will be fresh to their minds, never to fade away.

Joseph F. Smith, JD 23:173, 18 Jun 1882, Salt Lake City, Tabernacle

Because the resurrected, righteous man has progressed beyond the pre-existent or disembodied spirits, and has risen above them, having both spirit and body as Christ has, having gained the victory over death and the grave, and having power over sin and Satan, in fact having passed from the condition of the angel to that of a God. He possesses keys of power, dominion and glory that the angel does not possess -- and cannot possess without gaining them in the same way that he gained them, which will be by passing though the same ordeals and proving equally faithful.

George Q. Cannon, JD 24:49, 25 Jun 1882, Salt Lake City, Tabernacle

The prophecies that were made by the Prophet Joseph Smith concerning this nation and us will be fulfilled. He said that the time would come when the Latter-day Saints would be the only people that would maintain constitutional principles upon this land. I have been taught from my youth that that was the destiny of this people; that this nation would drift away from the Constitution and Constitutional principles; that mobocracy would reign, and the principles of right would be sacrificed to the power of might.

John Taylor, JD 23:179, 24 Jul 1882, Mill Creek

But you [the Jewish people] will yet build a Temple in Jerusalem, and the Lord whom you seek will come to that Temple. What is this for, he enquired? Among other things that we may perform the sacred ordinances about which we are so much maligned, wherein we make eternal covenants with our wives, that we may have a claim upon them in the resurrection.

John Taylor, JD 23:216, 6 Aug 1882, Logan

The organization of the Church is after the plan that exists in heaven...

John Taylor, JD 23:239, 20 Aug 1882, Ephraim

And if other people trample upon the Constitution and pull it to pieces, we will gather together the pieces and rally around the old flag, or what is left of it, and proclaim liberty to the world, as Joseph Smith said we would.

Joseph E. Taylor, JD 23:249, 3 Sep 1882, Salt Lake City, Tabernacle

The man who has been pure in his spirit, pure in his heart, pure in his intentions and desires before God, when he lays that body down in the grave there will be found in the very elements with which his body will mingle, a power to cleanse and purify all weaknesses as pertaining to the flesh which cannot be regarded as sins before God. Yes, give mother earth time and she will so effectually purify the tabernacle that she will get it ready for the resurrection from the grave to be re-united with the spirit.

Gospel Mysteries

Daniel H. Wells, JD 23:304, 6 Oct 1882, Salt Lake City, Assembly Hall, Conference

It is a life's labor for the Latter-day Saint to live his religion, to perform his duty, to fill up the measure of his creation with honor to his God and credit to himself. Our religion is not a matter of enthusiasm to work the mind up to a high pitch for an hour, a day, a week, in some protracted meeting or under some peculiar influence, but day by day, week by week, month by month, year by year, as long as life shall last, the Latter-day Saint does not see an hour nor a moment that he can afford to lay off the armor of righteousness, or lay aside his holy religion. It is he that endures to the end that is promised salvation.

Erastus Snow, JD 23:298, 7 Oct 1882, Salt Lake City, Tabernacle

He has declared that in the last days Ephraim shall be his first-born; them he would gather together, and upon them he would place his holy Priesthood, and them he would use as his servants and as his instruments to push the people together from the ends of the earth.

George Q. Cannon, JD 23:276-277, 8 Oct 1882, Salt Lake City, Tabernacle

What, my sisters who have entered into holy covenants, in sacred places, who have in their priestly garments been administered to by the Priests of the Most High God in the holiest sanctuaries that are upon the earth, for them to be placed upon the same level with common prostitutes! My soul revolts at the thought.

George Q. Cannon, JD 23:361, 29 Oct 1882, Tooele

If we get our salvation we shall have to pass by him [Joseph Smith]; if we enter into our glory it will be through the authority that he has received. ... If we enter into our exaltation, it will be because they, as the servants of God, permit us to pass by, just as the revelation says, "pass by the angels and the Gods, which are set there," to our exaltation.

George Q. Cannon, JD 23:365, 29 Oct 1882, Tooele

Now, let me ask you, is it necessary that somebody should rise up outside of this Priesthood to be a Prophet, Seer and Revelator to the Church? Is it not consistent with the wisdom and government of God to acknowledge His servants who have been faithful all their lives, who have proved their integrity before Him, who have never swerved to the right or the left, and whose knees have never trembled, and whose hands have never shaken -- is it not within his power and his wisdom to endow them with all the gifts and qualifications for the guidance of His Church? Certainly it is.

Joseph F. Smith, JD 24:15, 29 Oct 1882, Salt Lake City, Assembly Hall

...At no time since Enoch walked the earth has the Church of God been organized as perfectly as it is today -- not excepting the dispensation of Jesus and His disciples -- or if it was we have no record of it.

Gospel Mysteries

F. D. Richards, JD 23:317, 6 Nov 1882, Logan

Some seem to forget that if they do not pay tithing, they are not even entitled to a recommend from their Bishop to partake of the general blessings of the Lord's house.

John Taylor, JD 23:325, 23 Nov 1882, Payson

...That we may be true to our devotions at the family altar, and every morning and every evening bow before the Lord with our family and all that pertains to us.

Joseph F. Smith, JD 24:156-157, 3 Dec 1882, Provo, Tabernacle

When God leads the people back to Jackson County, how will he do it? Let me picture to you how some of us may be gathered and led to Jackson County. I think I see two or three hundred thousand people wending their way across the great plain enduring the nameless hardships of the journey, herding and guarding their cattle by day and by night, and defending themselves and little ones from foes on the right hand and on the left, as when they came here. They will find the journey back to Jackson County will be as real as when they came out here. Now, mark it. And though you may be led by the power of God "with a stretched out arm", it will not be more manifest than the leading [p.157] the people out here to those that participate in it.... This is one way to look at it. It is certainly a practical view. Some might ask, what will become of the railroads? I fear that the sifting process would be insufficient were we to travel by railroads. We are apt to overlook the manifestations of the power of God to us because we are participators in them, and regard them as commonplace events.

Wilford Woodruff, JD 23:328, 10 Dec 1882, Kaysville

It is impossible, however, for the Saints of God to inherit a celestial kingdom without their being tried as to whether they will abide in the covenants of the Lord of not.

Wilford Woodruff, JD 23:330, 10 Dec 1882, Kaysville

There was no part of the Gospel that Christ did not fulfill, and he called upon Joseph Smith to fulfill the same. This he did. He laid down his life. He went to the spirit world, and he [Joseph Smith] is there watching over this people. He has power there, and so have our brethren who have gone to the other side of the veil.

Wilford Woodruff, JD 23:331, 10 Dec 1882, Kaysville

Any man who receives this Priesthood and tastes of the word of God, and of the powers of the world to come -- any man that turns away from these things, apostatizes, and turns away from the Church of God, shall not, in accordance with the revelations of the Lord to Joseph Smith, "have forgiveness of sins in this world nor in the world to come."

Wilford Woodruff, JD 23:331, 10 Dec 1882, Kaysville

Gospel Mysteries

We are now at the end of the sixth thousand years. We are bordering upon the millennium.

Wilford Woodruff, JD 24:53, 27 Jan 1883, Nephi

We want to labor as a body of Priesthood, to enter into the holy of holies; we want to come before God, and pray until we get the spirit of this work, until we comprehend our calling before God.

Wilford Woodruff, JD 24:54, 27 Jan 1883, Nephi

...God will never require them [the leading brethren] to stain their hands with the blood of their fellow men, in order to protect themselves from violence; but that the Lord will fight our battles, and frustrate the measures that would lead to such an issue. And the wisdom of this is manifested in the fact that part of our duty is to build Temples, and officiate in the same; and this we could not do so acceptably to God if our hands were stained with the blood of our fellowmen, even in our own defense.

Charles W. Penrose, JD 24:93, 4 Mar 1883, Salt Lake City, Assembly Hall

The "sons of perdition" are those who have received the Gospel, those to whom the Father has revealed the Son; those who know something concerning the plan of salvation; those who have had keys placed in their hands by which they could unlock the mysteries of eternity; those who received power to ascend to the highest pinnacle of the celestial glory; those who received power sufficient to overcome all things, and who, instead of using it for their own salvation, and in the interest of others, prostituted that power and turned away from that which they knew to be true, denying the Son of God and putting Him to open shame.

Charles W. Penrose, JD 24:94, 4 Mar 1883, Salt Lake City, Assembly Hall

I think we will find when we shuffle off this mortal coil, when we get rid of the trammels of the mortal body, and enter into the spirit state, we shall be if anything more intelligent than when in the body. We shall not be bound by the same laws that now bind our mortal flesh, and we will be able to comprehend a great many things which were very hard for us to get a little inkling of while in the mortal tabernacle.

Charles W. Penrose, JD 24:96, 4 Mar 1883, Salt Lake City, Assembly Hall

He [Jesus] had fulfilled His mission, and had received immortal keys and honors and powers as a reward of the fulfillment thereof. He shall occupy the highest place among all the sons of God, because He is the firstborn, and has performed the work of the firstborn in the plan of human redemption.

George Q. Cannon, JD 24:61, 18 Mar 1883, Salt Lake City, Assembly Hall

In this way the work of God is being carried on far beyond that which we can see with our natural eyes. The work of the preparation of the earth, and of its inhabitants, is pressing forward with a rapidity that we who are taking part in it do not realize. We look at ourselves too much, we think that God's

operations and labors are confined to us who comprise this Church of Jesus Christ of Latter-day Saints. In doing so we make a great blunder. He is operating among the nations of the earth. His spirit has gone forth; and it is accomplishing that which He said should be accomplished. And this great work of the last days will be cut short in righteousness. It is not the conversion of men and women and their baptism into the Church that is alone to be accomplished. The work of God is not to be measured by the number of souls that are brought into the Church.

George Q. Cannon, JD 24:63, 18 Mar 1883, Salt Lake City, Assembly Hall

President Taylor told me upon my return that, on the 22nd of February, feeling exercised in his mind about our political affairs, and that it was a time of peril, he called a few of the brethren together and they met at the Endowment House according to the holy order, and besought God, in the name of Jesus, to baffle the plans of our enemies and frustrate them in their designs, and put them to confusion and shame.

Erastus Snow, JD 24:71, 6 Apr 1883, Tabernacle, Salt Lake City, Conference

And it is not alone the duty of High Councils and Presidents of Stakes, and of Bishops and their Counselors to labor to correct the errors of the people, but it is the duty of every Elder, High Priest and Seventy -- and especially the Priests, Teachers and Deacons that are appointed and called to be standing ministers in the Church, to visit the house of each member and become familiar with every family, and every individual member of the family, and their daily walk and life and conversation; and ascertain whether they are living as Saints should live; whether the heads of families preside in righteousness in their houses; whether their houses are set in order; whether they have an altar erected whereon are offered up their daily, morning and evening devotions; whether every member is taught to reverence and respect that altar; whether each individual prays in secret as well as responds to the calls made upon him to pray in the family circle and in public...

George Q. Cannon, JD 24:146, 6 May 1883, Logan

If there could be a man or a community found who lived in strict obedience to all the laws taught in this book, [Doctrine and Covenants] you would find almost a perfect people; you would find a people in the condition of the people of Enoch... And so with every other law that God has taught in the revelations that have been given unto us, and the men, as I have said, who have the most faithfully complied with those requirements have emancipated themselves, through the blessing of God, the most perfectly from the power of Satan.

George Q. Cannon, JD 24:147, 6 May 1883, Logan

Diphtheria or some other disease was raging at that time in the city, and in his ward in particular, and his mind was turned to this matter, and after making inquiries he satisfied himself that there were more cases of healing and restorations to health through the administrations of the Elders by the laying on of hands in families where the Word of Wisdom was observed than in families where it was neglected, and that deaths were more frequent in the latter. ... President Taylor says there were none died in the families where the Word of Wisdom was observed.

Gospel Mysteries

John Taylor, JD 24:167, 19 May 1883, Manti

We should seek to know more about ourselves and our bodies, about what is most conducive to health and how to preserve health and how to avoid disease; and to know what to eat and what to drink, and what to abstain from taking into our systems.

John Taylor, JD 24:170, 19 May 1883, Manti

Quite recently a certain Bishop wrote me, stating that one of his Counselors dabbled in astrology; that he had been known to consult it in reference to the sick. He wanted to know what I thought of it. I told him to drop that Counselor, that he was not fit to be a Bishop's counselor, nor to hold the holy Priesthood.

John Taylor, JD 24:171, 19 May 1883, Manti

Let me tell you another thing, I have heard Joseph Smith say...that in this world we may pass along comparatively unknown, but when we appear behind the veil, we shall have to pass by the angels and the Gods, and this can only be done by the righteous and the pure.

John Taylor, JD 24:194, 18 Jun 1883, Deseret, Bowery

The God who is the Father of our spirits is He that organized our bodies.

John Taylor, JD 24:196, 18 Jun 1883, Deseret, Bowery

Now, then, in reference to celestial glory, it is necessary that men should be tried here upon the earth, for men upon other earths have been tried as we are being tried.

John Taylor, JD 24:200, 18 Jun 1883, Deseret, Bowery

We had a great war upon this continent some years ago; but there will yet be wars pass through these United States, and through other nations, until it will be mournful to hear the report of the bloodshed, the sorrow and trouble that will be caused thereby, as also by pestilence, famine and earthquake, and the waves of the sea heaving themselves beyond their bounds, and storms and tempests, etc., etc.

George Q. Cannon, JD 24:222, 20 Jun 1883, Beaver

And as God lives the day will come that constitutional government and the rights of man will have to be maintained by the Latter-day Saints, and that at a time when there will be no other power upon this land that will be able to make headway against the tide of evil that will flood the country. And it will be due to our organization that we shall be able to stem it.

George Q. Cannon, JD 24:224, 20 Jun 1883, Beaver

I would rather see men punished with death -- which we believe is a law

that should be put in force against any man who ruins a woman -- than that there ever should be a time in our country when corruption and wrongs of this character [immorality] should run riot and be unchecked.

Joseph F. Smith, JD 24:188, 21 Jun 1883, Ogden

It is the right of individuals to be inspired and to receive manifestations of the Holy Spirit for their personal guidance, to strengthen their faith, and to encourage them in works of righteousness, in being faithful and observing and keeping the commandments which God has given unto them; it is the privilege of every man and woman to receive revelation to this end, but not further.

Joseph F. Smith, JD 24:192, 21 Jun 1883, Ogden

I testify in the name of Israel's God that He will not suffer the head of the Church, him whom He has chosen to stand at the head, to transgress His laws and apostatize; the moment he should take a course that would in time lead to it, God would take him away.

Erastus Snow, JD 24:161, 24 Jun 1883, Parowan

The spirit which accompanies the preaching of the Gospel feels after and searches out and gathers together the seed of Abraham that are worthy to be saved. It gathers together those whom God has called to have part in the latter day work, in the "dispensation of the fullness of times" -- the ten thousands of Ephraim and the thousands of Manasseh, spoken of by Moses when he blessed the tribes of Israel.

John Taylor, JD 24:262-263, 24 Jun 1883, Parowan

Abraham sought the Lord diligently, and finally he had given unto him a Urim and Thummim, in which he was enabled to obtain a knowledge of many things that others were ignorant of. I think the meaning of the name of this instrument is Light and Perfection, in other terms, communicating light perfectly, through a principle that God has ordained for that purposes.

George Q. Cannon, JD 24:181, 15 Jul 1883, Salt Lake City, Tabernacle

Hence, my brethren and sisters, it is necessary that every man and woman and child, connected with this work should learn as rapidly as possible the habit of self-dependence -- to exercise faith before God for themselves, so that each one in his place or in her place, will be able to perform his or her part to the acceptance of our God, and in such a manner as to bring to pass their own salvation.

Wilford Woodruff, JD 24:242, 20 Jul 1883, Salt Lake City, Tabernacle

Let me say to this congregation that our Heavenly Father performs all His works -- the creation of worlds, the redemption of worlds -- by the power of the Eternal Priesthood.

Gospel Mysteries

George Q. Cannon, JD 24:274, 12 Aug 1883, Logan, Tabernacle

When he [Brigham Young] sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act; the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity, and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant.

Charles W. Penrose, JD 24:305, 23 Sep 1883, Salt Lake City, Tabernacle

The Priesthood of Aaron or Levi, came by descent; it came to a man because he belonged to a certain lineage; but this Melchizedek Priesthood did not come by lineage; it came to all upon whom God pleased to bestow it.

Charles W. Penrose, JD 24:306, 23 Sep 1883, Salt Lake City, Tabernacle

But when Jesus came on the earth, he received the Melchizedek Priesthood, and that He might receive it in its fullness, Moses and Elias appeared to Him upon the mount of transfiguration.

George Teasdale, JD 24:324, 4 Nov 1883, Logan

...I say, watch over your children with a jealous care. And when your husbands are away, gather them around the family altar, plead before the Almighty with all your faith and power that they may enjoy the fellowship of His Spirit, that the Holy Ghost may be their constant companion...

George Q. Cannon, JD 24:360, 2 Dec 1883, Salt Lake City, Assembly Hall

It is no good sign for us to be beloved by the world, and to be spoken kindly of by the world, however pleasant it may be to us, and however much we may shrink from the opposite condition of affairs, and dread its manifestation, and wish that it could be otherwise -- and it is natural to human nature to shrink from these trials -- nevertheless it is one of the worst signs for us as a people to be spoken well of by the world, and to be free from threatenings, from opposition, and from hatred.

George Q. Cannon, JD 25:295, 1884, Northern Settlements

Let us press forward in that direction, adding faith to faith, adding knowledge to knowledge, adding gift to gift, adding power to power, until we shall behold the face of our Father and our God; and that will be granted to us. It will be granted unto us to behold the face of Jesus; it will be granted unto us to have angels minister to us, and there is no blessing we shall not attain unto if we continue faithful to the Gospel, and to the covenants of the Holy Priesthood which we have received.

George Teasdale, JD 25:20-21, 13 Jan 1884, Assembly Hall, Salt Lake City

We must make our calling and election sure. Who is afraid to die but the sinner? ... But those who love the principles of righteousness and who

practice them know that they have passed from death unto [p.21] life. They know that they are redeemed through the precious blood of the Redeemer. When they pass into the spirit world it is not in blindness. They know that they are going into the presence of the Lamb, and the Church of the First Born. They know that they belong to that Church, and they also know whether they have kept their garments clean or not.

Erastus Snow, JD 25:32, 2 Feb 1884, Tabernacle, Logan

Hence it is our duty to step forward and magnify the calling whereunto God has called us. Send out the young men of Israel; send out the middle aged; send out those who have not as yet cleared their garments of the blood of this generation to call the children of men to repentance, and to see how many will engage with us in this great work of salvation, and become saviors upon Mount Zion.

Erastus Snow, JD 25:33-34, 2 Feb 1884, Tabernacle, Logan

The next mission [of those who have been ministering in the spirit world] will be to come and prepare the way in Zion, and in her Stakes, and in the temples of our God for turning the key of the resurrection of the dead, to bring forth those that are asleep, and to exalt them as Gods. And who will be first and foremost? Why, he whom God has chosen and placed first and foremost to hold the keys of this last dispensation. How long will it be? It is not given to me to say the month, the day, or the hour; but it us given unto me to say that that time is nigh at hand. The [p.34] time is drawing near (much nearer than scarcely any of us can now comprehend) when Joseph will be clothed upon with immortality, when his brother Hyrum will be clothed upon with immortality, when the martyrs will be raised from the dead...

Erastus Snow, JD 25:34, 2 Feb 1884, Tabernacle, Logan

But this "morning of the first resurrection" is nigh at hand, and blessed are those who, through their faithfulness, shall be counted worthy to have part in it; for they shall be crowned kings and priests with God and the Lamb -- they shall reign with Christ and in the midst of His people, and carry on the work of the redemption and resurrection of the Saints of God.

John Taylor, JD 25:90, 10 Feb 1884, Assembly Hall, Salt Lake City

Jesus Himself, was a descendant of that class of people who had practiced the things that we today believe in. But they didn't persecute Him because He was a polygamist. They persecuted Him because He was a friend of publicans and sinners.

Joseph F. Smith, JD 25:53, 17 Feb 1884, Assembly Hall, Salt Lake City

We are born into the world as His offspring; endowed with the same attributes. The children of men have sprung from the Almighty, whether the world are willing to acknowledge it or not. He is the Father of our spirits. He is the originator of our earthly tabernacles.

John Taylor, JD 26:350, 20 Feb 1884, Salt Lake City, High Council

Gospel Mysteries

Then there are celestial laws, adapted and suited to celestial beings; terrestrial laws adapted to things of the earth, and other lower laws called telestial. As we are taught in the Doctrine and Covenants; in all the universe there is no space where there is no kingdom, and where there is no kingdom, there is no law; and all things that are governed by law are preserved by law, and sanctioned by law; also even the law or laws of the state of existence to which they belong, be it higher or lower, much or less. There are again celestial laws as before referred to, and terrestrial laws, and the question arises, what is the meaning of a celestial law; and what again is the meaning of a terrestrial law; a celestial law pertains to the law of heaven; and is a principle by which the intelligences in the celestial world are governed. The Gospel in its fullness places those who obey it, under its influences, while at the same time it does not relieve them from other obligations of a terrestrial nature. ... The celestial law above referred to is absolute submission and obedience to the law of God.

John Taylor, JD 26:360, 20 Feb 1884, Salt Lake City, High Council

No man can inherit a celestial kingdom who does not keep a celestial law. No man can inherit a terrestrial kingdom unless he abides a terrestrial law, and no man can inherit a telestial kingdom unless he abides a telestial law. It is for us to see that these laws are executed. We must purge ourselves from sin.

George Q. Cannon, JD 25:151, 14 May 1884, Tabernacle, Salt Lake City

And so, if we understood the law by which Jesus operated when He fed the multitude, it would be as simple to us as the law of electricity is today. ... There is no suspension of law on the part of our Father when He interposes on behalf of His children. He has ministering spirits who minister unto those, as the Apostle tells us, who shall be heirs of salvation.

F. D. Richards, JD 25:233, 17 May 1884, Tabernacle, Logan

It is a popular sentiment among professing Christians generally, and it is believed also by many of the Saints -- because of a certain saying the Savior made use of to the Sadducees on a particular occasion -- that, in neither of the resurrections is there to be any marrying or giving in marriage. This is a mistaken idea. We are nowhere informed that the Savior ever said any such doctrine.

F. D. Richards, JD 25:235, 17 May 1884, Tabernacle, Logan

Let me ask what is to become of that portion of the human family that have gone down into their graves in past ages without having arrived at the age of puberty, or without having lived to years of accountability? What is to become of them? Are they not to be given the blessings of the New and Everlasting Covenant, to increase, multiply and attain to endless lives, and eternal increase in the covenant of Abraham? Undoubtedly, in the resurrection when they shall have regained their tabernacles, if they render the required obedience to the holy law of God.

F. D. Richards, JD 25:236-237, 17 May 1884, Tabernacle, Logan

Gospel Mysteries

This view of the subject brings me to think and to speak a word in reference to the three Nephites. They wanted to tarry until Jesus came, and that they might He took them into the heavens and endowed them with the power of translation, probably in one of Enoch's temples, and brought them back to the earth. [p.237] Thus they received power to live until the coming of the Son of Man. I believe He took them to Enoch's city and gave them their endowments there. I expect in that city of Enoch there are temples; and when Enoch and his people come back, they will come back with their city, their temples, blessings and powers.

John Taylor, JD 25:183, 18 May 1884, Temple Dedication, Logan

In his [Joseph Smith's] anxiety for fear he should not live to see the Temple completed, he prepared a place over what was known as the brick-store -- which many of you who lived in Nauvoo will recollect -- where to a chosen few he administered those ordinances that we now have today associated with endowments, so that if anything should happen to him -- which he evidently contemplated -- he would feel that he had then fulfilled his mission, that he had conferred upon others all the keys given to him by the manifestations of the power of God.

John Taylor, JD 25:185, 18 May 1884, Temple Dedication, Logan

We read sometimes about the millennium. But what do we know about it? It is a time when this work will be going on, and Temples, thousands of them, will be reared for the accomplishment of the objects designed, in which communications from the heavens will be received in regard to our labors, how we may perform them, and for whom.

Erastus Snow, JD 25:195, 31 May 1884, Ephraim

It is not murder in the sight of heaven always, when a man is killed, for sometimes he brings his blood upon his own head by thrusting himself upon some other one to destroy him and is himself slain in the attack, and his blood is therefore upon his own head, and it is not counted murder to the man that slew him.

Erastus Snow, JD 25:200, 31 May 1884, Ephraim

...The Holy Ghost is received by the laying on of hands of the Elders; and the powers of the Priesthood are conferred in the same manner.

George Q. Cannon, JD 25:243, 22 Jun 1884, Tabernacle, Salt Lake City

The day will come when our own nation will be convulsed with intestine [internecine, or internal?] strife. The civil war that is past is not the only war that will take place in this land.

John Taylor, JD 26:324, 20 Jul 1884, Ogden, Tabernacle

One thing we do know; one thing is clearly told us, and that is if we are not governed by a celestial law and cannot abide a celestial law, we cannot inherit a celestial kingdom. What is it to obey a celestial law? Where does

the celestial law come from to begin with? From the heavens.

George Q. Cannon, JD 26:192, 28 Sep 1884, Salt Lake City, Tabernacle

We can have a glimpse occasionally, through the revelations of the Spirit to us, of the glory there is awaiting us, and sometimes when men and women are approaching death -- when they are ready to step out of this existence into the other -- the veil becomes so thin that they behold the glories of the eternal world, and when they come back again -- as some have, we all probably have met those who have been snatched from death -- they come back to this mortal existence with a feeling of regret.

George Q. Cannon, JD 25:326, 5 Oct 1884, Tabernacle, Salt Lake City, Conference

Every human being that is connected with this work will have to be tested before he can enter into the Celestial Kingdom of our God. He will try us to the uttermost. If we have any spot more tender than another, He will feel after it. He will test all in some way or other. ... We have had certain promises made to us. We have had blessings sealed upon us. God has acknowledged them in the heavens when they have been sealed upon our heads by the authority of the Priesthood which He has restored.

George Q. Cannon, JD 25:328, 5 Oct 1884, Tabernacle, Salt Lake City, Conference

Now let it be known throughout all Israel, as the word of the Lord to us for the present, through his servant who stands at the head, that a man who commits adultery, a man who has had his endowments, cannot be baptized again into the Church. ... These must be cut off; because the law that was given in the early days of the Church concerning a man committing adultery once and being received back into the Church does not apply today. There has been a higher law since then, namely, the endowments, and men have taken upon themselves, and women also, sacred obligations in holy places.

F. D. Richards, JD 25:373, 5 Oct 1884, Tabernacle, Salt Lake City

Learn this, mothers, when you sorrowfully lay away your little ones -- learn this: their spirits do always dwell before the face of their Father who is in heaven, and let your hearts be comforted, no sin has contaminated their souls, no spot of contamination has tarnished their young and tender consciences.

Franklin D. Richards, JD 26:1, 5 Oct 1884, Salt Lake City, Tabernacle

It is by attending to certain ordinances that the blessings of eternity are sealed upon us, and by which, in the plain language of the Scriptures, our calling and election are made sure. But we must obey those ordinances in faith or their efficacy will not avail.

Franklin D. Richards, JD 26:1, 5 Oct 1884, Salt Lake City, Tabernacle

They [the youth of His people] are the redeemed of Christ from before the

foundation of the world. Jesus said their angels or spirits do always behold the face of my Father which is in heaven. He has promised that they shall come forth in the first resurrection, that they "shall grow up until they become old"...

Franklin D. Richards, JD 26:1, 5 Oct 1884, Salt Lake City, Tabernacle

But there is one ordinance that the Elders may have perhaps neglected -- and I do not know but I have myself -- and that is, that if we enter a house and the people thereof receive us, there our peace should abide.

Franklin D. Richards, JD 26:2, 5 Oct 1884, Salt Lake City, Tabernacle

You are not called upon to contend with any body in public congregations, or to do anything that would stir up wrath and indignation. The Savior simply told his disciples to wash their feet as a testimony against such people. But the generous, charitable feeling of our Elders prompts them not to do a thing against anybody; they would rather pour out a blessing upon the whole people. Consequently, it is a very rare thing that this ordinance is attended to by the Elders of this last dispensation -- speaking from my own experience, and conversation had with the brethren. But when it comes to this, that we are persecuted and our lives taken, it would seem as if this was a duty depending upon those Elders who are thrust out, and warned away from their fields of labor.

John Taylor, JD 25:305, 6 Oct 1884, Tabernacle, Salt Lake City, Conference

By and by when the time came for the accomplishment of the purposes of God, and before the destruction of the wicked, Enoch was caught up to heaven and his Zion with him. And we are told in latter revelation in relation to these matters that a Zion will be built up in our day; that great trouble will overtake the inhabitants of the earth; and that when the time arrives, the Zion that was caught up will descend, and the Zion that will be organized here will ascend, both possessed of the same spirit, their peoples having been preserved by the power of God according to His purposes and as His children, to take part in the events of the latter days.

George Q. Cannon, JD 26:247, 18 Oct 1884, Ogden, Tabernacle

In this manner the work of salvation will progress, until throughout the millennium, temples will be built, and the servants and handmaidens of God will go into these temples and officiate, until all who have been born upon the face of the earth, who have not become sons of perdition, will be redeemed, and the entire family reunited, Adam standing at the head.

George Q. Cannon, JD 26:247, 18 Oct 1884, Ogden, Tabernacle

I believe the time will come when it will be necessary for every man to trace the line in which he has received the Priesthood that he exercises. It is therefore of great importance in our Church that records should be kept, and that every man should know whence he derives his authority -- from what source, through what channel he has received the Holy Priesthood, and by what right he exercises that authority and administers the ordinances thereof. I believe this is of extreme importance, and that where there are doubts as to a man's legitimately exercising that authority, that doubt should be removed.

Gospel Mysteries

George Q. Cannon, JD 26:249, 18 Oct 1884, Ogden, Tabernacle

When men go forward and attend to other ordinances, such as receiving their endowments, their washings, their anointings, receiving the promises connected therewith, these promises will be fulfilled to the very letter in time and in eternity -- that is, if they themselves are true to the conditions upon which the blessings are promised. And so it is when persons go to the altar and are married for time and eternity. When the man who officiates says: "I seal upon you the power to come forth in the morning of the first resurrection, crowned with glory, immortality, and eternal lives," just as sure as that promise is made, and the persons united (to whom the promise is made) conform with the conditions thereof, just so sure will it be fulfilled.

George Q. Cannon, JD 26:251, 18 Oct 1884, Ogden, Tabernacle

But the time will come when there will be a separation, a final separation, of the righteous from the wicked, and that separation will be brought about by the exercise of the Priesthood which God has bestowed. That Priesthood will draw up from the earth the pure, the holy, the worthy. It will draw them up to the society of God. Everything that is not pure will be left behind.

John Taylor, JD 25:355, 19 Oct 1884, Ogden

And I think there are some things we have a right to guard sacredly in our bosoms. We are told "The secret of the Lord is with them that fear Him; and He will show them His covenant." Now, if the Lord shall commit a secret to me I don't think I should tell it to any one; I don't think I would, not unless He told me. Then, I do not want to know your secrets. I was asked if certain ordinances could be performed in different places. I told them, yes, under certain circumstances. "Where," I was asked -- "Anywhere besides in the temple?" Yes. Anywhere besides the Endowment House? Yes. "Where, in some other house?" In another house or out of doors, as the circumstances might be. Why did I say that? Is not a temple the proper place? Yes...It is the authority of the Priesthood, not the place, that validates and sanctifies the ordinance. I was asked if people could be sealed outside. Yes. I could have told them I was sealed outside, and lots of others.

George Q. Cannon, JD 26:79-80, 9 Nov 1884, Salt Lake City, Tabernacle

The plan of salvation devised by our [p.80] Father and God, is intended to save every human being that will be saved; to reach them all, unless, during this probation, they commit what is termed the unpardonable sin, the sin against the Holy Ghost, and become sons of perdition, in which event salvation ceases (so far as they are concerned) to operate; they put themselves outside of the pale of salvation.

George Q. Cannon, JD 26:83-84, 9 Nov 1884, Salt Lake City, Tabernacle

You will remember when Mary, after she missed the body from the sepulchre, rushed forward to a man, supposing him to be a gardener, and asked him where he had laid the body. She did not recognize Him at first, but as soon as He made Himself known she essayed to clasp Him in womanly affection. He, however, told her to stand back, not to touch Him. You must not put your

hands on me, Mary. Whatever your relations may be to me, you [p.84] must not touch me now. ... He had not yet been to His Father -- that is, directly to the immediate presence of His Father. Therefore it was not fit that any mortal should put hands upon Him. It was not the privilege even of Mary, closely connected as she was with Him -- it was not her privilege to put her hand upon her resurrected Lord.

George Q. Cannon, JD 26:84, 9 Nov 1884, Salt Lake City, Tabernacle

Therefore in the spirit world there are grades of punishment just as there are grades of spirits. Some are ignorant.

George Q. Cannon, JD 26:86, 9 Nov 1884, Salt Lake City, Tabernacle

It is a neverending work that which we have taken upon ourselves. It will never terminate until this earth shall be redeemed, until the power of Satan shall be subdued, until wickedness shall be banished from the earth, until He reigns whose right it is to reign, and every knee shall bow and every tongue confess that Jesus is the Christ, the Son of God. Then will this labor cease so far as the family of man is concerned; but it will never cease until all who belong to this earth, whoever were born upon it -- no matter in what age, no matter what nationality, shall be redeemed who can be redeemed.

George Q. Cannon, JD 26:87, 9 Nov 1884, Salt Lake City, Tabernacle

Unless you commit the unpardonable sin, you will have to progress. It is written in the eternity of our God that every soul must progress that does not retrograde.

George Q. Cannon, JD 25:365, 16 Nov 1884, Ephraim

It should be the aim of every father in Israel to have his daughters married to those who are of the right lineage, who have a claim upon the blessings of God, through their descent, added to their own faithfulness in keeping the commandments of God.

George Q. Cannon, JD 25:369, 16 Nov 1884, Ephraim

We are commanded to marry those of our own faith, and not to go outside of our Church for partners.

Charles W. Penrose, JD 26:20, 16 Nov 1884, Salt Lake City, Tabernacle

The doctrine of evolution, as it is called, is true in some respects -- that is, that species can be improved, exalted, made better, but it remains of the same species. The advancement is in the same line. It is unfoldment. We do not find any radical change from one species to another. It is an eternal principle that every seed produces its own kind, not another kind.

Charles W. Penrose, JD 26:21, 16 Nov 1884, Salt Lake City, Tabernacle

Man's Spirit, then, is an individual, a personality, and the spirit is in

the likeness and shape of the body which it inhabits. When the spirit goes out of the body there is a person, a perfectly formed individual, looking like the body which we now see with our natural eyes. Spirits living in the flesh, unless operated upon abnormally by some spiritual influence, cannot see spiritual beings. A spirit can see spirit. Spirit ministers to spirit; and when the spirit goes out of the body that spirit can see other spirits, beings of the same character and nature, and we shall find when we have emerged from this body, that we shall be in the company of a great many persons like ourselves...

Charles W. Penrose, JD 26:21-22, 16 Nov 1884, Salt Lake City, Tabernacle

There is a spirit, an influence, that proceeds from God, that fills the immensity of space, the Holy Spirit, the Light of Truth. ... As that light comes forth from the sun, so the light of God comes to us. That [p.22] natural light is the grosser substance or particles of the same Spirit.

Charles W. Penrose, JD 26:22, 16 Nov 1884, Salt Lake City, Tabernacle

...He [God] dwells in a tabernacle, in a body, though that body is different from our bodies, it being a spiritual body. It is quickened by spirit. Our bodies are quickened by that corruptible substance which we call blood; but our Heavenly Father's body is quickened by spirit. It is not governed by the same laws as those by which earthly bodies are governed.

Charles W. Penrose, JD 26:22, 16 Nov 1884, Salt Lake City, Tabernacle

A spiritual person can take the hand of another spiritual person and it is substantial. A person in body could not grasp a spirit, for that spirit has different properties to those of our bodies, and it is governed by different laws to those that govern us in this sphere of mortality. A spiritual substance, organized into form, occupies room and space just as much in its sphere as these natural particles occupy in this sphere.

Charles W. Penrose, JD 26:25, 16 Nov 1884, Salt Lake City, Tabernacle

As the Father had taken His upward course in worlds before this, so Jesus Christ followed in his footsteps in every respect...

George Q. Cannon, JD 26:11, 20 Nov 1884, Provo, Tabernacle

But we say there is great impropriety in saying that those who labor in the ministry among us shall not take part [in civil affairs]; for this reason: that all the men among us who are the most practical, the most energetic, and the most business like -- from these men the ministers are chosen, that is, men who labor in the ministry as Bishops, as Elders, as missionaries, and in other capacities. They have proved that they are capable of sustaining themselves by their own efforts, and at the same time devote a certain portion of their time to public affairs. Hence, you will find among us as a rule that our Bishops are all practical men; our Presidents of Stakes and their Counselors, and the Bishops and their Counselors, the Teachers and others, are all active business men among us.

George Q. Cannon, JD 26:13, 20 Nov 1884, Provo, Tabernacle

Gospel Mysteries

We are ready to testify that our belief in marriage and our practice of it, is interwoven with our hopes of eternal salvation.

John Taylor, JD 26:72, 30 Nov 1884, Provo

We talk about angels taking care of us, and all sorts of things like that. But I expect that when we get behind the veil we shall have business to do as much as we have here, and one thing will be, perhaps, to look after the arrangement of our family affairs, and things associated therewith.

George Q. Cannon, JD 26:44-47, 7 Dec 1884, Salt Lake City, Tabernacle

There is no man can prevent another from receiving salvation. God has not placed it in the power of man to prevent either a man, or a woman, or a child from receiving salvation. He has placed that within the power of the individual himself or herself. If a man be damned it is because he takes a course to be damned; he breaks the laws of God.

John Taylor, JD 26:39, 14 Dec 1884, Salt Lake City, Tabernacle

By and by, you will find they will tear the Constitution to shreds, as they have begun now; they won't have to begin; they have started long ago to rend the Constitution of our country to pieces...but we will stand by and maintain its principles and the rights of all men of every color, and every clime; we will cleave to the truth, live our religion and keep the commandments of God, and God will bless us in time and throughout the eternities that are to come.

George Q. Cannon, JD 26:60, 14 Dec 1884, Salt Lake City, Tabernacle

He inspired His servant Joseph to call other men, upon whom He bestowed all the keys, all the authority, all the blessings, all the knowledge so far as endowments were concerned, so far as the power to go unto God and ask Him in the name of Jesus, and obtain His mind and will, was concerned.

George Q. Cannon, JD 26:65, 14 Dec 1884, Salt Lake City, Tabernacle

Now, I have heard that there are men among us who are professing to cure witchcraft and other evils of that kind. I believe they call themselves astrologers. ... Do not seek for those who have peepstones, for soothsayers, and for those who profess to be able to counteract the influence of witchcraft. ... Any man who professes to have this authority, to have this power, and to use power outside of that which the Priesthood authorizes, is a man that should not be listened to; his claims are false, and his methods are from beneath and not from God. And I say to all of you, witchcraft you may defy if you live as you should do -- defy it, not in a spirit of defiance, not in a spirit to bring evil influences upon you, but in the power and strength of our Father and God. No evil influence of that kind, if you live as you should do, have power over you; you are entrenched in the power of God, in the spirit and gifts of God; you are entrenched round about so that none of these wicked influences can have power over you.

George Teasdale, JD 26:51, 11 Jan 1885, Salt Lake City, Tabernacle

Gospel Mysteries

Why, it seems to me that in every well regulated family the head thereof should gather his wives and children around him and bow at the altar, even the family altar, and offer unto God thanksgiving and praise for His protecting care and to entreat Him for His Spirit, that we might be led by its counsels, that He might not suffer us to be led into temptation, but that He would deliver us from evil. And I do not consider that this duty is all the time upon the head of the house. I consider that his family should take a part in family prayer. I do not consider it necessary for the man to be the mouthpiece all the time.

Franklin D. Richards, JD 26:100, 18 Jan 1885, Ogden, Tabernacle

..."Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem." What are these beautiful garments? These beautiful garments are the clothing upon [of a person] with the authority and power of the Holy Priesthood.

Franklin D. Richards, JD 26:104, 18 Jan 1885, Ogden, Tabernacle

Thus we should go on step by step, adding faith to faith, keeping the commandments of God, and purifying ourselves all we can. The Lord will bless us in proportion to the degree that we endeavor to purify ourselves, and keep His commandments. That is the great secret of our full acceptance with God. We must purify ourselves as He is pure.

George Q. Cannon, JD 26:145, 18 Jan 1885, Ogden, Tabernacle

We have our sins, our frailties, our many weaknesses; but God looks down in mercy upon them when we repent of them, and show a disposition to put them away from us. When we are in this condition we can call upon Him and leave ourselves to His mercy, with the full assurance that He has always stood by His faithful people, His faithful servants and handmaidens, and that He will not forsake them in any hour of extremity or of peril.

H. W. Naisbitt, JD 26:115, 8 Mar 1885, Salt Lake City, Tabernacle

The scriptures give an account simply of the woman Eve; declaring that this name was given her of Adam, because she was "the mother of all living;" but outside of biblical record there has been handed down from time immemorial the idea that Adam had two wives, the narrators go so far, or rather so near perfecting the tradition so as to give their names, Lilith being said to be the name of one as Eve was the name of the other, and while it may be difficult to harmonize all the Rabbinical and Talmudic versions of this matter, it is said that Joseph Smith taught that Adam had two wives.

H. W. Naisbitt, JD 26:127, 8 Mar 1885, Salt Lake City, Tabernacle

And when this life shall come to its end with us, may we be privileged to sit down with Abraham, Isaac and Jacob, in the kingdom of our Father and God, and make part of a family there, a great nation of Kings and Priests, associating with those who have passed through much tribulation and washed their robes white in the blood of the Lamb through the ordinances of the Gospel...

Gospel Mysteries

Franklin D. Richards, JD 26:166, 4 Apr 1885, Logan, Tabernacle, Conference

Men that are the heads of families need now to be filled with the Holy Spirit, to be Prophets, Seers and Revelators to their families, to their kindred and to those that are around them.

Franklin D. Richards, JD 26:169, 4 Apr 1885, Logan, Tabernacle, Conference

There are revelations and doctrines given unto us in our day, however, which were not given in former ages, because the people were not prepared and were not in a suitable condition to receive such.

Moses Thatcher, JD 26:210, 13 Apr 1885, Logan, Tabernacle

There is but one class of human beings whom God hath decreed shall endure eternal punishment, utter and everlasting condemnation, and they are the "sons of perdition." How few, thank God, will be their numbers and, correspondingly how fruitless and barren after all will be the efforts of Satan to frustrate the designs of the Almighty in his glorious plan of human redemption! You, my brethren and sisters, know what constitutes a "son of perdition." To become such, a man, by the testimony of the Holy Ghost, must know that God the Father and Jesus the Son live, and are the authors of salvation. Belief is insufficient, positive knowledge is necessary.

Erastus Snow, JD 26:214, 31 May 1885, Provo, Tabernacle

Now, it is not said in so many words in the Scriptures, that we have a Mother in heaven as well as a Father. It is left for us to infer this from what we see and know of all living things in the earth including man. ...It is intimated in language sufficiently plain to my understanding that the male and female principle was present with the Gods as it is with man.

Erastus Snow, JD 26:215, 31 May 1885, Provo, Tabernacle

Many others who remained upon the earth, who had accepted the Gospel, but were not sanctified and prepared to be caught up with Enoch and his people, sought diligently to follow; they purified themselves so that angels ministered unto them, and they were caught up unto Zion before the flood...

Orson F. Whitney, JD 26:266, 21 Jun 1885, Salt Lake City, Tabernacle

Not only man, but the earth itself, which is a living creature, must undergo this ordinance [of baptism of water and spirit] -- this dual baptism, and Jesus, when He comes in the clouds of heaven with power and great glory, to take vengeance upon those who know not God, who have not sought to know Him, who have persecuted His people, and set aside the Gospel as a thing of naught, will deluge the earth with fire and the Holy Ghost.

Orson F. Whitney, JD 26:267, 21 Jun 1885, Salt Lake City, Tabernacle

What is the Holy Ghost? It is the Spirit of God. God dwells in the pure element of fire; it is the atmosphere which the holy angels, the spirits of the just, the Gods in eternity breathe and live within, but which would consume us if we came too suddenly upon it, or it upon us. We must needs

approach it gradually.

Orson F. Whitney, JD 26:268, 21 Jun 1885, Salt Lake City, Tabernacle

God does not punish except to save, He never chastens except to purify.

Moses Thatcher, JD 26:305, 28 Aug 1885, Logan, Tabernacle

Where God is he [Satan] can never abide, nor can those having received the testimony of Jesus who deny it. Such can never, if they reject the truth, sin against the light and put Jesus again to an open shame, abide the presence of God. When through the atoning blood of Christ their spirits and bodies are brought together in the resurrection of the wicked and are judged according to the deeds done in the body, the second death will pass upon them. The first death resulted in a temporary separation of body and spirit, but the second [death] will result in eternal separation. As the rebellious in heaven lost their first [estate], so these will lose their second estate and become like the first.

Moses Thatcher, JD 26:309, 28 Aug 1885, Logan, Tabernacle

God dwells in eternal fire, and no human being who has not been baptized in water and Spirit can abide that which will come, when the earth is immersed in flames, mountains melt with fervent head and run down like wax.

Franklin D. Richards, JD 26:299, 30 Aug 1885, Provo, Tabernacle

The first Thursday of every month is a fast day, for the Saints to gather together in prayer and fasting, and to bring their offerings for the poor, that the afflicted and unfortunate may not lack for food or clothing, and the comforts of life.

Franklin D. Richards, JD 26:340-341, Oct 1885, Logan, General Conference

So the Lord, in dealing with his children did not reveal this eternal covenant of marriage until his people had lived a while in keeping the first laws and ordinances of the Church, and learned to walk in the light of the Holy Spirit, and to purify themselves from the various besetments with which they were attended when they went into the waters of baptism, and become better prepared for more exalted principles and truths. One of the last great principles that the Prophet Joseph was commanded of God to teach us, was the law regulating the eternity of marriage; that whereas, we had taken our wives only until death should us part, we should now understand that we were, while in the flesh, laying the foundation for eternal dominions, crowns and exaltations; that our wives and our children were given to us of God for the purpose of laying the foundation of a kingdom; that we shall have, if we are faithful and obedient, the covenant of eternal life ourselves and the power to seal the same upon our generations, that they [p.341] may become, as Abraham's like the sands of the seashore for number.

Moses Thatcher, JD 26:328, 8 Oct 1885, Logan, Tabernacle

I believe that God intends that every man and every woman in His Church

and kingdom shall exercise the faculties which he has given them, that in the exercise of their agency He designs to exalt them in eternal glory. So long therefore as the people rely upon their leaders they are not manifesting that degree of faith, they are not in a position to think and reflect for themselves as they should. ... Men and women are now learning that their prayers can be heard, and that if they are not able to receive the counsels of their brethren, they can in all places and under all circumstances, receive the counsels of God, their Heavenly Father.

Moses Thatcher, JD 26:334, 8 Oct 1885, Logan, Tabernacle

When war and desolation and bloodshed, and the ripping up of society come upon the nation, I have said to such, "Come to Utah and we will divide our morsel of food with you, we will divide our clothing with you, and we will offer you protection." I will tell you, my brethren and sisters, the day will come, and it is not far distant, when he who will not take up his sword against his neighbor, will have to flee to Zion for safety; and it is presupposed in this prediction that Zion will have power to give them protection. We are not going to do it outside of the government. There is no power in this land to turn this people against the government of the United States. They will maintain the Constitution of this country inviolate, and although it may have been torn to shreds they will tie it together again, and maintain every principle of it, holding it up to the downtrodden of every nation, kindred, tongue and people, and they will do it, too, under the Stars and Stripes.

Lorenzo Snow, JD 26:365, 10 Jan 1886, Brigham City, Tabernacle

To "multiply" was the first commandment given to our first parents. Purity in matrimonial intercourse, I always believed, should accompany this command, and I have always endeavored to observe faithfully its practice. I married because it was commanded of God, and commenced in plural marriage. I contracted marriage with four women about the same time, and with a mutual understanding with each that they were to be equal -- neither was to take or assume the status of a first or legal wife.

Lorenzo Snow, JD 26:366, 10 Jan 1886, Brigham City, Tabernacle

If we succeed in passing through the approaching fiery ordeals with our fidelity and integrity unimpeached, we may expect at the close of our trials, a great and mighty outpouring of the Spirit and power of God -- a great endowment upon all who shall have remained true to their covenants.

Lorenzo Snow, JD 26:367, 10 Jan 1886, Brigham City, Tabernacle

You and I cannot be made perfect except through suffering: Jesus could not. In His prayer and agony in the Garden of Gethsemane, He foreshadowed the purifying process necessary in the lives of those whose ambition prompts them to secure the glory of a celestial kingdom.

Lorenzo Snow, JD 26:369, 10 Jan 1886, Brigham City, Tabernacle

I hope to address you again, many times in this life, though this may be my last: -- however this will be, I shall expect to meet you in yonder world clothed in robes of celestial beauty, amid the glory of the Sons of God...

Nation of Kings by Orson Pratt:

St. John beheld the New Earth, and the angel said unto him, "Come hither, I will shew thee the Bride, the Lamb's Wife;" and he was carried in the spirit to a great and high mountain, and saw a great city called the holy Jerusalem, descending form the heavens upon the New Earth. **This city contained the throne of God and the Lamb, and was inhabited by a great nation of kings who were to "reign forever and ever," being Gods, as is evident from the name of God being written on each of their foreheads. The inscription upon their foreheads was not intended as a mere sham or mockery, but was in reality the name given to each, that all the inhabitants of eternity, when they saw GOD conspicuously inscribed upon all their foreheads, might know most assuredly that each one was a god, as the written title or name expressly declared.** The grandeur and glory of this city are still further described; the city and the streets thereof were of pure gold, clear as glass, while the walls and the gates were of the most precious stones; and the glory of God enlightened the city, so that they had no need of the light of the sun or moon. This light was so great that all the nations that were saved that dwelt upon all the face of the New Earth, walked in the light of it. There was no night there, but the whole Earth was clothed in one eternal day. It was in the **midst of this city that the King of kings and Lord of lords sat upon His throne**, while upon His "right hand did stand the Queen," arrayed in the most costly apparel. (Orson Pratt, **The Seer**, pp. 169-172.)

11 June 1843

Joseph Smith--We must receive all the ordinances:

All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)

6 October 1844

Brigham Young on Revelation:

I will not ascend any higher than a priest, and ask the priest what is your right. You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests has a right to the Urim and Thummim, which gives revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. (DHC 7:285) **22 August 1852**
John Taylor--Kings and Priests:

I hear some of our elders saying, sometimes, that they are going to do great things--to be rulers in the kingdom of God, kings and priests to the Most High, and are again to exalt thousands of other to thrones, principalities, and powers, in the eternal worlds. But we cannot get them out of their nests

to travel a few miles here. If they cannot do this, how will they ever learn to go from world to world? (John Taylor, J.D., 1:19-20.)

7 January 1846

William Smith:

I was present with Joseph at the last council that was held previous to the Twelve and others going on their electioneering campaign to the east and various other parts of the United States; it was at this time that I received my initiation into the highest priesthood lodge, was washed and anointed, and clad with the sacerdotal robe of pure white, and ordained to be priest and king, and invested with all the power that any man on earth ever did possess; power entitling me to preach the gospel, to bind up the Kingdom of God on earth, among all nations, and people of every tongue. In consequence of these endowments and ordination received from under the hands of Joseph, I hold as much power and as many keys to seal and bind on earth, as can possibly belong to Brigham Young; the power was conferred equally on all the Twelve, and not therefore bestowed on one. (William Smith's letter to the **Warsaw Signal**, Jan. 7, 1846; Calling and Election by Ogden Kraut, p. 123-124.)

5th & 6th May 1843

George Miller--Kings and Priests

Many of the Apostles and Elders having returned from England, Joseph washed and anointed as Kings and Priests to God, and over the House of Israel, the following named persons, as he said was commanded of God, viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newel K. Whitney, Hyrum Smith, and myself; and conferred on us Patriarchal Priesthood. This took place on the 5th and 6th of May, 1842. (**Journal of George Miller**, "De Tal Palo Tal Astilla," p. 120-121)

June 1844

Dan Jones--Joseph Smith the [Proxy] King over the Kingdom of God on the Earth:

Dan Jones heard Wilson Law... declare that while he (Mr. Smith) was once preaching from Daniel 2nd chapter, 44th verse, [he] said that the kingdom referred to was already set up, and that **he was the king over it.** (DHC 6:568-569)

Parley P. Pratt--Anointing Kings:

This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and **kingdoms; to anoint kings**, presidents, governors or judges, and to **ordain or anoint them to their several** holy callings, also to instruct, warn, or reprove them by the word of the Lord. (Parley P. Pratt, **Key to Theology, 1885**, p. 66)

14 July 1855

Brigham Young explained that we become king of kings, and lord of lords

or fathers of fathers, or prince of princes to our families:

We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, form generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.
In this way we can become king of kings, and lord of lords, or father of fathers, or prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you. (J.D. 3:265-266)

Hyrum Andurs--Explains the role of Priestess and Queen in the home within the Patriarchal order of the Priesthood:

A priestess is a female priest--one who exercises priestly rights and powers by virtue of the priesthood. In this context, a queen is a woman with a political status and power in the home, within the patriarchal order of the priesthood. (**Doctrines of the Kingdom**, p. 411)

30 August 1857

John Taylor Explained:

You have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and power upon the earth are entirely ignorant of; they do not understand it; but you have received this form the hands of God. (J.D. 5:189)

19 April 1854

John Taylor:

Have you forgotten who you are, and what your object is? **Have you forgotten that you profess to be Saints of the Most High God,** clothed upon with the holy priesthood? Have you forgotten that you **are aiming to become kings and priests to the Lord, and queens and priestesses to him?** Have you forgot that you are associated with the Saints of God in Zion, where the oracles of truth are revealed, and the truths of God are made manifest, and clearly developed; **where you and your posterity after you can learn the ways of life and salvation; where you are placed in a position that you can obtain blessings from the great Eloheim, that will rest upon you and your posterity worlds without end?** (J.D. 1:372)

18 March 1961

Alvin R. Dyer:

I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and **you were promised that some day you would be called up to be a king and priest, or a queen and priestess.** (From speech "For What Propose", March 18, 1961)

28 August 1859

Brigham Young explained:

After men have got their exaltations and their crowns--have become Gods, even the sons of God--are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then to commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. **This is a key for you.** (J.D. 6:275)

9 October 1859

Brigham Young:

Joseph Smith holds the keys of this last dispensation [as proxy King of kings and Lord of lords, in place of the Lord until he comes to claim those keys], and is now engaged behind the veil in the great work of the last days. *** No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are--***

He holds the keys of that kingdom for the last dispensation--the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will exclaim--"Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.

I will now tell you something that ought to comfort ever man and woman on the face of the earth. Joseph Smith, junior, will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels or the spirits of good men, if they cannot endure the presence of the Father and the Son; and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.

Should not this thought comfort all people? They will, by-and-by, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the counsels of

eternity, long before the foundations of the earth were laid, tat he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. **[Note: In order to have a kingdom there must be a king. Joseph Smith holds the Key of the Kingdom of God or is Proxy King of king in this last Dispensation. Also the Prophets who preside after Joseph Smith also hold this key and are Proxy King of kings and Lord of lords for the Lord and will deliver this key up to the Lord when he comes to gather up all the keys and reign as <u>King of kings and Lord of lords over all the earth</u>.]** (J.D. 7:289)

Joseph Fielding Smith::

So being ordained an elder, or a high priest, or an apostle, or even president of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those **who desire to become members of the Chruch of the Firstborn** as these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. the Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord, and "overcoming all things." **Thus we become heirs, "priests and kings, who have received a fulness, and of his glory," who shall "dwell in the presence of God and His Christ forever and ever," with full exaltation.** (**Take Heed to Yourselves**, see pp. 112-114.)

Joseph Fielding Smith:

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism in a "new and an everlasting covenant." (D. & C. 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn". Into his hands "the Father has given all things." **He will be a priest and a king**, receiving of the Father's fulness and of His glory. (**Way to Perfection**, p. 208)

2 August 1857

Heber C. Kimball declared:

This people here are the people of God. Here, in the Territory of Deseret, is the **Kingdom of God,** and here are all the officers pertaining to that kingdom; and here is an organization that is organized **after the order of God**, and it is organized after the order of the **Church of the First Born.**
* * * and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order id here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments they were together in one place. **They were organized, and received their endowments and blessings, and those <u>keys</u> were placed upon them, and that**

kingdom will stand forever [can there be a kingdom without a King? No there must therefore be a Proxy King in place of the Lord until he comes--this being the Prophet of the Lord].
Now mark it--that kingdom will never be overthrown; although they may kill, that is, if they can, Brother Brigham and me, and Brother Daniel H. Wells, and they may kill the apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine. (J.D. 5:129-130)

2 December 1877

The Apostle Orson Pratt:

But the time will come, when the Spirit of God will be poured out upon all flesh and "The wolf shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," etc. That will change the fall of creation or at least, the living portion of it. The curse then will be removed. It will be like the garden of Eden, and Jesus will be here, and he will teach his people, fulfilling what is written in the sacred Scriptures about his reign of a thousand years. The Saints then will be resurrected, and they will also be the inhabitants of this globe. They are singing about in heaven, while their bodies are sleeping in the grave. Read the 5th chapter of John's Revelations, that will give you an idea what the Saints of heaven anticipate. The words of the new song which John heard them sing, were: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation. **And hast made us unto our God kings and priests; and we shall reign on the earth!" How plain! "We shall reign on the earth!" They hope for it; they sing about it; they expect it**, just as much as we hope to go with them, and mingle with them, and just as much as we have faith that we will, when we lay our bodies down in the grave, go to our former abode where we once were, to the mansions prepared, and that we will join with the heavenly hosts. We will not forget the earth; it is our native abode; but instead of forgetting it, we will join with them in their new song, and with them we will look forward with joyful anticipation to the day when we shall return to reign on the earth, having been made kings and priests unto our God. And Jesus and the Twelve Apostles will be in our midst. (J.D. 19:176)

14 March 1875

Orson Pratt:
Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years? Yes, and then we shall be made glad with the joy of the countenance of our Lord. **He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords.** He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy

to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. (O. Pratt, J.D. 17:332)

August 30, 1857

John Taylor--To Establish the Kingdom of God:

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. **Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of they do not understand it; but you have received this from the hands of God.**
The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God--by him who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light;" by him who spake, and the worlds rolled into existence. By him you received rights that are not of this world--rights that flow from the great Eloheim.
What are we going to do, then? We are going to establish the Kingdom of God upon the earth. This is our privilege--our right, if you please. But I consider it a high privilege--the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. (J.D., Vol. 5:189-190, John Taylor August 30, 1857.)

Elijah the Prophet:

His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood;** and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)
"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah."** (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of**

the Melchizedek Priesthood-which is to receive all the ordiances of the temple.

_____
_____2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
g. and to receive
h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**

5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood]**, [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage**, and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

Bruce R. Mcconkie:

Resurrection:

...Those beings[s] resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, **will come forth in the morning of the first resurrection.** Their graves shall be opened and they shall be **caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests** durring the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97:98; 1 Thess. 4:16-17; Rev. 20:3-7.) (Mormon Doctrine, p. 640.)

FIRST AND SECOND ANOINTING:

The "holy anointing" was part of a complex of sanctifying ordiances

intended to prepare the brethern to receive a spiritual outpouring known in Kirtland as "an endowment of power."
Purification" was one of the ordiances which prepared the brethren for the "endowment." It consisted of having one's body washed and bathed with cinnamon-perfumed whiskey and later washing one's own body with pure water and perfume. Cf. D&C 89:7. (Kirtland Elders' Quorum Record, 25 January 1836, footnotes.)

The Prophet's remarks refer to a second solemn assembly planned for the 6th of April, 1837. Worthy brethren who were unable to attend to solemn assembly the previous year were invited to participate in certain purifying ordinances preparatory to receiving a spiritual endowment of power. These ordinances consisted of (1) washing "head to foot" in soap and water, (2) washing in clear water and perfumed whiskey, (3) having one's head anointed with consecrated oil and receiving a blessing by the spirit of prophecy, (4) having the anointing blessing sealed with uplifted hands (solemn prayer, a sealing prayer, and the hosannah shout), and (5) washing of faces and feet and partaking of the Lord's Supper. (26 Jan 1836, footnote.)

Elect Lady:

An **elect lady** is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes **[1]** temple endowments, **[2]** celestial marriage, and **[3]** the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, and heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the preisthood and thereby receive all that the Father hath. (D. & C. 84:38.)
In the early days of this dispensation Emma Smith, the Prophet's wife, was in such complete harmony with the Lord's porgram that he forgave her of her sins and addressed her as an elect lady. (D. & C. 25:1-3; History of the Chruch, vol. 4, p. 552.) John the Beloved used a similar salutation to certain chosen women in his day. (2 John 1, 13.) Just as it is possible for the very elect to be deceived, and to fall from grace through disobedience, so an elect lady, by failing to endure to the end, can lose her chosen status. (Mormon Doctrine, p. 217).

According to Wilford Woodruff's Journal, the following Individuals received their Second Anointings:

Heber C. and Vilate KimballJanuary 20, 1844
Parley P. PrattJanuary 21, 1844
Orson HydeJanuary 25, 1844
Orson PrattJanuary 26, 1844
Willard and Jenetta RichardsJanuary 27, 1844
Wilford and Pheby WoodruffJanuary 28, 1844
John and Leonara TaylorJanuary 30, 1844
George A. and Bathsheba SmithJanuary 31, 1844
W. W. Phelps and wifeFebruary 2, 1844
Cornelius P. Lott and wifeFebruary 4, 1844

FIRST AND SECOND COMFORTER:

Jesus Discourses on the Two Comforters

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:
(1) The gift and constant companionship of the Holy Ghost;

[a] the comfort and peace which it is the function of the Holy Spirit to bestow;

[b] the revelation and th sanctifying power which alone will **prepare men for the companionship of gods and angels here after;**

(2) Personal visitations from the Second Comforter, **the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and**
(3) **God the Father**--mark it well Phillip!--**shall**

[a] visit man in person,

[b] take up his abode with him, as it were, and

[c] reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, adn baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.
"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has **faith in Christ**, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his **calling and his election made sure**, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27the verses. Note the 16, 17, 18, 21, 23 verses....

"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the **saints who held communion with the general assembly and Church of the First Born.**" (Teachings, pp. 149-151.) (DNTC 1, p. 735-736.)

The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. **Mortal men have power while in this life to see God.** "Verily, thus saith the Lord: It shall come to pass that **every soul** who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 92:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the viel; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.) (DNTC 1, p. 738.)

John 14:23
Jesus here announces the supreme earthly reward for personal righteousness--a personal visitation to man of the Father and the Son. "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)

He shall teach you all things
All things? yes, all things; and all things means all things. "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.) The revealed word says God knows all things and has all thruth, which means there is nothing he does not know and no truth he does not possess. Consequently, now and hereafter, in **time or eternity**, the Holy Ghost shall teach all things to deserving and eligible students.

He shall testify of me (John 14:26)
Salvation centers in Christ. The Holy Ghost is Christ's revelator to bear witness of his divine Sonship and of the saving truths of his gospel. "The Holy Ghost," In Abraham's record this third member of the Godhead was called "God the third, the witness or Testator." (Teachings, p. 190.) As a Spirit personage, the Holy Spirit, by laws which are ordained, has power **to speak to the spirit within man and to convey truth with absolute certainty**. This revealed knowledge becomes a personal testimony to the recipient. By definition and testimony of the gospel is to know by personal revelation from the Holy Ghost that Jesus is the Christ through whom salvation comes; that Joseph Smith is the prophet who revealed anew to the world the saving truths of the gospel; and that the Chruch of

Jesus Christ of Later-day Saints is the kingdom of God on earth. [He seals, approves, ratifies, confirms, sanctifies and seals all blessings, truths, and ordiances of the gospel upon you.]

He shall glorify me
The Father and the Son, through their ministries, as Jesus has just announced, glorify each other. (John 13:31-32; 14:13.) Now Jesus says the Holy Ghost shall glorify the Son--a thing which comes to pass because men believe the testimony of the Holy Ghost, so live as to gain exaltation, and thereby add dominions and kingdoms to the endless domains of the Father and the Son. See John 13:31-35.

1 Cor 12:3
Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Two principles are here set forth: 1. Any man who has the Spirit praises Christ and testifies fo his goodness and mercy; and 2. Christ is and can be known by revelation from the Holy Ghost, and in no other way. Revelation is the sole and only sure source of knowledge about God and Christ and gospel truths. A knowledge of these things does not and cannot come by reason, research, or rationalization. God stands revealed, or he remains forever unknown. In keeping with this principle, Joseph Smith said that the latter part of verse three should read: No man can know that Jesus is the Lord, but by the Holy Ghost." (Teachings, p. 223.) (DNTC 2, p. 365-367.)

Jesus taught that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26), and the latter-day revelation on spiritual gifts says this about knowing of Christ's divinity by the power of the Spirit: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they **continue faithful."** [Parents to children][Abraham] (D. & C. 46:13-14.) (DNTC 2, p. 367-368.)

The word of God pierces the soul of man [The Holy Ghost]
The Holy Ghost is a personage of spirit, a spirit being ,a dn when he speaks to the spirit within man, knowledge and truth are conveyed with absolute surety. These wisperings of the Spirit are called the still small voice as is shown by the experience of Elijah on Mount Horeb. When the Prophet sought instructions from the Lord, "behold, the Lord passed by, and a great and strond wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voeice." (1Kings 19:11-12.) Then by the wisperings of the Spirit Elijah learned what the Lord wanted him to do. That these spiritual impressions can sink into the heart with a power transcending anything earthly is shown from Joseph Smith's statemrnt: "Thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh mankfest." (D. & C. 85:6.) (DNTC 3, p. 152-153.)

"The priesthood is an everlasting principle, and exited with God form eternity, and will to eternity, without beginning of days or end of years.: (Teachings, p. 157.) Christ and others held the priesthood in pre-existence. Andam, the Prophet says, "obtained in in the creation, before the world was formed." (Teachings, p. 157.)

The "fulness of the gospel" refers to all of the laws and commandments of God. The Lord said that the scriptures were given for "the salvation of mine own elect; for they will hear my voice, and shall see me...." (D & C 35:20-21)

GODHEAD-ATTAIN:

"God" = Eternal Father and Eternal Mother:

What is a good basis for imagining eternal marriage, then? The plain scriptures, I believe. In the first place, modern scriptures and revelations suggest quite plainly that we would more accurately and profitably read the scriptural references to "God" as meaning God the eternal **partnership** of Heavenly Father **and** Heavenly Mother. They have a more perfect unity even than that of God and Christ and the Holy Ghost, and so the word **God** implies **both** of them, at least as much as it denotes the three beings in the classical Christian trinity called "God". Such a more correct identification of "God" might help us better comprehend the direct role our Heavenly Mother played in our creation and salvation. When we read in Genesis that God said, "Let us create man in our image," it makes most sense to read it as God the Father and God the Mother speaking as One. When we read in John that God sent His only begotten Son to save us, it would be better to understand, as it certainly makes more sense, that our Heavenly Parents sent **Their** only begotten Son. This process is truer to the evidence -- and to our real needs as men and women -- than looking for a **female** God between the lines in the scriptures or in apocryphal works of mythologies, as many feminist theologians are doing. It might help us better imagine our futures as husbands and wives, equally yoked in what Shakespeare called "the marriage of true minds" -- and to work toward that future now. Second, modern revelation tells us that when God put "man" on the earth, "in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.) Clearly men and woman were **both** created in the "image" of Christ. That would seem to mean we are created in the image of the Heavenly Parents who **together** make up the "God" whom Christ came to reveal, that is, the perfect eternal partnership He came to teach us how to achieve and to show us in His life and character what we would be like when we achieved it. (Becoming Bone of Bone and Flesh <u>of Flesh</u> by Eugene England, <u>As Women of Faith</u>, Talks selected from the BYU Women's Conferences, Edited by Mary E. Stoval and Carol Cornwall Madsen, Deseret Book Company, p. 110-111.)

Christ's Service Places Godhood Within Man's Reach:

As a man through the powers of his body he could attain to the dignity and completeness of manhood, but could go on further. As a man he is born, as a man he lives, and as a man he dies. **But through the essence and <u>power of the Godhead</u>, which is in him,** which descended to him as the gift of God from his Heavenly Father, he is capable of rising from the contracted limits of manhood to the dignity of a God, and thus through

the atonement of Jesus Christ and the adoption he is capable of eternal exaltation, eternal lives, and eternal progression. (MA, 139-141; The Gospel Kingdom, John Taylor, p. 58.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

GODHOOD-ATTAIN:

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]
Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that

you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.... "Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who reigns in celestial glory is a **god** to his **dominions**." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.**
"Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

GODS-ALSO LINAGE:

|v58 And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.
(D&C: Section 124:58)

Gods in Embryo:
There was a period when we, with jesus and others, basked in the light of the presence of God and enjoyed His smiles. We are the children of God, and as His children there is no attribute we ascribe to Him that we do not possess, though they may be dormant or in embryo. The mission of the Gospel is to develop these powers and make us like our Heavenly Parent[s]. I know this is true, and such knowledge makes me feel happy. (Oct. 4, 1863, MS 25:722; Gospel Truth, George Q. Cannon, p. 3)

Literal offspring of God.

God in His infinite mercy has revealed to us a great truth. It is a truth that , when understood by us, gives a new light to our existence and inspires us with the most exalted hopes. That truth is that God is our Father, and we are His children. What a tender relationship! What a feeling of nearness it creates within us! What? God my Father? Am I indeed His son? Am I indeed His daughter? Do I belong to the family of God? Is this literally true? The answer is, "Yes." God has revealed it, that we are literally His children, His offspring, that we are just as much His children as our offspring are our children, that He begot us, and that we existed with Him in the family relationship as His children. What an immensity of vision is given to us in this truth! What a field for reflection! and how our hearts should be inspired with great hopes and anticipations to think that the Being under whose direction this earth was organized, who governs the planets and controls the universe, who causes the rotation of the seasons and makes this earth so beautiful and such a delightful place of habitation, is our Father and that we are His children, descended from Him! What illimitably hopes the knowledge of this inspires us with! (Gospel Truth, George Q. Cannon, p. 3.)

To Be Made Gods:

God has removed doubt from our hearts and our minds concerning these things. We know them. The testimony of God is with us. He bears testimony to us that we are His children. And he wants to draw us to Him, in His arms of love. He wants to save us and exalt us and make us like Himself, clothe us with glory and make us indeed gods in the eternal world, wielding dominion and power. For this purpose He has sent us here. For this purpose He has given us His laws, which we understand to some extent. (1890, Contributor 11:480; Gospel Truth, George Q. Cannon, p. 84-85.)

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

Progression From an Infant to a God:

What is there manor helpless, weak, puny, insignificant, it may be said, in many respects, than a human being when it is born into the world. Yet that being, if nurtured properly, if trained as it should be, has before it a career of never-ending glory. That little pulling infant may become, in the eternity of our God, a god, to sway power and dominion in the eternal worlds, to be the father of unnumbered millions. Yet at its birth who would anticipate such a future for it. (Oct. 5, 1844, JD, 25:319; Gospel Truth, George Q. Cannon, p. 104.)

The Origin of Man:

If we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God, and being his son, he is, of course, has offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father--a God, being indeed his offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate his. (Ma, 164--165; The Gospel Kingdom, John Taylor, p. 52.)

A God in Embryo:

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with him and with eternity. He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. (JD, 23:65, April 9, 1882; The Gospel Kingdom, John Taylor, p. 52.)

Man, A Son Of God:

What is man? A god, even the son of God, possessing noble aspirations, holy feelings, that may be governed by virtuous principles, possessing elevated ideas, wishing to realize everything that God has destined to submit to all his laws, to endure every kind of privation and affliction and suffering, as seeing him that is invisible, looking for a city that hath foundations, whose builder and maker is God--feeling to live for that purpose, and that alone.
This is what man is, if he lives the religion of heaven, and performs faithfully those things God has appointed him to do, that he may increase from intelligence to intelligence, and go on with that eternal progression, not only in this world, but in worlds without end. (JD, 8:1-2, 3-4, 5, February 19, 1860; The Gospel Kingdom, John Taylor, p. 54-55.)

The Image of God:

We are made in the image of God, we were designed by the intelligence of God, and the organs we have are the same kind of organs that the Gods themselves possess. I consider that the body and the spirit are connected together in some inscrutable, indefinable, and intelligent manner; that, if we comprehended, would be a greater wonder and mystery to us than anything that we have already referred to. (JD, 11:74-77, February 5, 1866; The Gospel Kingdom, John Taylor, p. 56.)

The Exaltation of Man:

It is for the exaltation of man to this state of superior intelligence and Godhood that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered through adoption, and is rendered capable of becoming a God, possessing the power, the majesty, the exaltation and the position of a God.... (The Gospel Kingdom, John Taylor, p. 57.)

Sons and Daughters of God:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father-That by him, and through him, and of him, the **worlds** are and were created, and **the inhabitants thereof are begotten sons and daughters unto God."** (D&C 76:20-24.)

Christ
...with the righteous saints, he shall reign to all eternity as King of Kings, Lord of Lords, **and God of Gods**. To his holy name, both now and forever, be ascribed glory and honor, power, riches, and dominion, and an eternal fulness of all things for endless ages.

Eternity to eternity.
Those who become gods will then be from eternity to eternity, everlastingly the same, always possessing the fulness of all things and multiplying their race without end. (Doctrines of Salvation, vol. 1, pp. 10-12.) (Momon Doctrine, p. 240.)

Exaltation
Celestial marriage is the gate to **exaltation**, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives. Those who obtain it gain an inheritance in highest of three heavens within the celestial kingdom. (D. & C. 131:1-4.)
They have eternal increase, a continuation of the seeds forever and ever, a continuation of the lives, eternal lives; that is, they have spirit children in the resurrection, in relation to which offspring they stand in the same position that God our Father stands to us. They inherit in due course the fulness of the glory of the Father, meaning that they have all power in heaven and on earth. (D. & C. 76:50-60; 93:1-40.) **"Then shall they be gods**, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have **all power**, and the angels are subject unto them." (D. & C. 132:16-26; Docrines of Salvation, vol. 2, pp. 35-79.)
Although **salvation** may be defined in many ways to mean many things, in its most pure and perfect definition it is a synonym of **exaltation**. This was the way in which the Prophet used it when he left us this inspired explanation: "Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, **where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constituet the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.
"We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be dispute among those who believe the Bible, that it is Christ: all will agree in this, that **he is the prototype or standard of salvation**; or, in other words, that he is a **saved being**. And if we should continue our interrogation

and ask how it is that he is saved, the answer would be-because **he is a just and holy being**; and if he were anything different from what he is, he would not be saved; for **his salvation depends on his being precisely what he is and nothing else**; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; **for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him.**"

After quoting many passages of scripture, the record of the Prophet's teachings continues: "These teachings of the Savior most clearly show unto us the **nature of salvation**, and what he proposed unto the human family when he proposed to save them--that **he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge truns the door of salvation.**" (Lectrues on Faith, pp. 63-67.) (Mormon Doctrine, p 258.)

First Vision

Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)

Fulness of the Father

The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat life...]

The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)

Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)

Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same

fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

God
Man's purpose in life is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordiances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; Teachings, pp. 342-362.) (Mormon Doctrine, p. 318.)

God
God can be known only by revelation. He must be revealed, or remain forever unknown (cf. Mosiah 4:9). God first revealed himself to Adam (Moses 5; 6) and has repetedly made himself known by revelation to chosen patriarchs and prophets since that time. The present translation of John 1:18 and 1Jn. 4:12 is misleading, for these say that no man has ever seen God. However, the scriptures state that there have been many who have seen him. The JST [Joseph Smith Translation] corrects these items to show that no sinful man has ever seen God, and also that Jesus Christ is the only Way to God. God the Father and his son have been manifested by voice, sight, or otherwise at various times, as at the baptism of Jesus (Matt. 3:16-17); the Transfiguration (Matt. 17:1-8); to Stephen (Acts 7:55-56); and to the Nephites 3 Ne. 11:7). The Father and the Son personally visited Joseph Smith in the Sacred Grove, in the spring of 1820, near Manchester, New York, in the opening of the dispensation of the fulness of times (JS-H 1:11-20).
Latter-day revelation confirms the biblical account of God as the literal father of the human family; as a being who is concerned fro the welfare of mankind, and a Personage who hears and answers prayers. (Bible Dictionary, p. 682).
Although God created all things and is the ruler of the universe, being omnipotent, omniscient, and omnipresent (through his Spirit), mankind has a special relationship to him that differentiates man from all other created things: man is leterly God's offspring, made in his image, whereas all other things are but the work of his hands (cf. Acts 17:28-29.) (Bible Dictionary, p. 681-682.)

|v28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
|v29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
(NewT:Acts 17:28-29)

|v38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.
(NewT:Luke 3:38)

|v22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.
(PoGP:Moses 6:22)

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Joint-Heirs with Christ

As the literal Son of God--the Firstborn in the spirit, the Only Begotten in the flesh--Christ is the natural **heir** of the Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15.) And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and by obedience, going from grace to grace, the Son attained these same things. (D. & C. 93:5-17.)

By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, **joint-heirs with Christ** (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father

hath. (D. & C. 84:33-41.) In his famous King Follett Sermon, speakin of those who "shall be heirs of God and joint-heirs with Jesus Christ," the Prophet asked what their glory should be. Answering his own query, he described joint-heirship as inheriting **"the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before."** (Teachings, p. 347.)
A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed. Joint-heirs are possessors of all things. (D. & C. 50:26-28.) All things are theirs for they have exaltation. (D. & C. 76:50-60.) They are made "equal" with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. (D. & C. 93:15-30.) They are gods. (D. & C. 132:20.) **Celestial marriage is the gate to this high state of exaltation**. (Doctrines of Salvation, vol. 2, pp 24, 35-39; D. & C. 131: 1-4; 132.) (Mormon Doctrine, p. 394-395.)

Lord of lords
Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right**. Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods.**" (D. & C. 132:29, 37.) **Since exalted beings themselves become Lords and Gods**, and since they still stand in subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father, and in due course it will be true of all exalted beings**. (Mormon Doctrine, p. 451.)

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall remain forever **"priests and kings"**; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood **"holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Those who are **priests forever**, who "are priests of the Most High, after the order of Melchizedek,... are **gods, even the sons of God.**" (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by

the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God**.
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father;**
|v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

Patriachal Chain.
Those who shall here after urle and reign in eternity as exalted beings will form a patriarchal chain which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuatin of the family unit in eternity, and every family which so continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framwork which the Almighty has ordained. None [of the worthy] will be forgotten. (Mormon Doctrine, p. 558)

D&C 132 must abide this law [plurality of wives]:
[Jesus is the Son of God, not of the Holy Ghost]
Just as Jesus is literally the Son of Mary, so he is the personal and literal offspring of God the Eternal Father, who himself is an exalted personage having a tangible body of flesh and bones. (E. & C. 130:22.) Apostate religionists--unable to distinguish between the Father, Son, and Holy Ghost--falsely suppose that the Holy Ghost was the Father of our Lord. Matthew's statement, "she was found with child of the Holy Ghost," properly translated should say, 'she was found with child by the power of the Holy Ghost.' (Matt. 1:18.) Luke's account (Luke 1:35) accurately records what took place. Alma perfectly describes out LOrd's conception and birth by prophesying: Christ "shall be born of Mary,...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God." (Alma 7:10.) Nephi spoke similary when he said that at the time of her conception, Mary "was carried away in the Spirit," with the result that the child born of her was "the Lamb of God, yea, event he Son of the Eternal Father." (1 Ne. 11:19-21.) As Gabriel told luke, he was the "Son of the highest" (Luke 1:32), and "the Higherst" is the first member of the godhead, not the third.
[The Holy Ghost should be a part of every marriage relationship overshadowing this most devine and holy of holy relationships held in the holy of holies of a man and wife.... For the Holy Ghost is given as a constant companion..... This is a perfect relationship when overshadowed by the third member of the godhead as was Mary and the Father the Perfect pattern of the highest sacrement of all sacrements..... (DNTC 1, p. 82-83.)

Only begotten Son:
Only Begotten in the flesh, meaning in mortality. This designation of our Lord signifies that he was **begotten by Man of Holiness as literally as any mortal father begets a son. The natural processes of procreation were involved; Jesus was begotten by his Father as literally as he was conceived by his mother.** [Heber J. Grants talk in Brigham City.]

Luke 3:38 Adam, which was the son of God

This statement, found also in Moses 6:22, has a deep and profound significance and also means what it says. Father Adam came, as indicated, to this sphere, gaining an immortal body, because death had not yet entered the world. (2 Ne. 2:22.) Jesus, on the otherhand, was the Only Begotten in the flesh, meaning into a world of mortality where death already reigned. (DNTC 1, p. 95.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.) Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

Know thee the only true God

It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life. (DNTC 1, p. 762.)

Hebrews 7:21

God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.**

"Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on

his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

Revelation 1:6

Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, as have many also in the dispensation of the fulness of times**. "John said he was a king." (Teachings, p. 375.)

Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.

"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'

"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.

"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5

And they shall see his face; and **his name shall be in their foreheads.** And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever.**

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

Who Am I
by
Alvin Rulon Dyer

Published by
Deseret Book Company
Salt Lake City, Utah
1970

How We May Know What God Is Like

In the Sacred Grove interview with the Eternal Father, the Prophet Joseph Smith, as had Moses of old, talked face to face with God, and was introduced to God the Son, the Redeemer of the world, as the Only Begotten, meaning only begotten in the flesh, and beloved Son of God the Father, whom John described as the "Word," who was God, and was with God in the beginning. Concerning this it was revealed to Joseph Smith that the Lord was the firstborn of the Father in the pre-mortal estate. Thus, Jesus Christ is the Son of God, being the first born, as to his spirit person birth, and the Only Begotten, as to his birth in the flesh. **We also are the sons and daughters of God the Eternal Father. We can, upon that reasoning, understand something about what God is like, for there is an eternal principle in heaven and on earth that every seed begets of its kind, every seed brings forth in its own likeness and character. This confirms the scriptural declarations that man is created in the image of God.** (ARD p. 90.)

The Species Of Gods

Associated with God the Eternal Father, who presides at the center of all intelligence and wisdom referred to scripturally as "the throne of God," are other gods of the same species, within the same realm of glory as he who presides. This is a condition of being and existence obtainable through the very processes of mortality and its subsequent glorified immortality. Both ancient and modern revelation from God establish this as the fact.

"God himself," taught the Prophet Joseph Smith, "was once as we are now, and is an exalted man,... that is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,-I say, if you were to see him today, you would see him like a man in form-like yourselves in all the person, image, and very form as a

man." (DHC, Joseph Smith, Vol. 6, p. 305.)

When we look upon the human face we look upon the likeness of our Father and God.
God the Father, is an individual, and personality, as are all of the **species of Gods who dwell and associate with him.** But he is over all. These glorified nobles dwell in tabernacles of flesh and bones. Their bodies are different than mortal bodies, in that they possess bodies which have been quickened by the spirit and are thus glorified. Such celestialized bodies are not governed by the same laws as those by which earthly bodies are governed. (ARD p. 178.)

How God Became God

But, if God is an individual spirit and dwells in a glorified resurrected body, the question will arise, "Is he the Eternal Father?" Yes, he is the Eternal Father. "Is it a fact that he never had a beginning?" In the elementary parts of his organism, he did not. But is he is an organized Being, there must have been a time when that being was organized. This, some will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our Heavenly Father operates, by which he is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence.
The Prophet Joseph Smith made this statement which gives further enlightenment on this subject:

"I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.
... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another; and that he was once a man like us; yes that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (DHC, VOL. VI, p. 205.)

A revelation from God establishes this fact. "Intelligence or the light of truth never was created, neither indeed can be." (D&C 93:29.) And we are told further that this Spirit, when it is manifest, is God moving in his glory. Now, this Spirit always existed. It always operated, but it is not understood, and cannot be comprehended except through organisms–(meaning its enclosure in organized bodies). (J of D, Chas. W. Penrose, Vol. 26, p. 23.) (ARD p. 179.)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

Brigham Young added:

For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

KING OF KINGS AND LORD OF LORDS-PROXIE:

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

Priests and Kings Upon Thrones:

It is God's design to make us priests and kings, <u>not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings</u>. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority.... (Gospel Truth, George Q. Cannon, p. 88.) [Note: this suggest that we should start exercising this authority in our homes now on earth and not keep secret. King of kings and Lord of lord implies that others round about know that you are a king just by looking at you.... Joseph Smith said "We have got to learn to be kings and priests and gods...."]

Kings with Kingdom:

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can He be King of kings unless there be kings under Him to give Him homage and pay respect unto Him and acknowledge Him as their Lord and their King?
When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, He proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over this innumerable host; for, if Abraham were not to be king over them, of what use or glory would his posterity be to him? When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his see be, He told him in accents that could not be mistaken of the future glory of his eternal kingdom. And if all mankind

attained to the same promises as Abraham, the also would have an innumerable posterity to reign over. (Apr. 8, 1871, Jd, 14:128; Gospel Truth, George Q. Cannon, p. 90.)

Other Worlds to be Created:

What will be their occupation? The exercise of that creative power that our Father and God has exercised in preparing this earth as the abode for man. He called to gether the elements and formed the earth as a habitation for man; and man, if he is faithful, will progress until he will do that very same thing for his posterity.
Abraham, standing at the head of an innumerable posterity, will find it necessary to have room. He will want to emigrate after awhile from this earth and find a new habitation for there will not be room enough on the glorified earth for him and his posterity in the coming eternity. Thus it is that the heavens are bespangled with the glorious orbs that we see at night--the creations of God, peopled by the children of God.
And all this God promises to us, if we are faithful. He says, "You shall be kings; you shall be queens; you shall sit upon thrones; you shall sway scepters, and you shall have power and dominion, if you prove yourselves faithful and true to Me; and you shall be My heirs, and joint heirs with My beloved Son, Jesus Christ, your Redeemer." (Oct. 9, 1892, Dw 45:619-620; Gospel Truth, George Q. Cannon, p. 92.)

Keys of the Kingdom
"In their fulness, the keys are held by only one person at a time, the Prophet and Presiden of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor." [D&C 132: My house is a house of order.] (Gospel Doctrine, 5th ed., p. 136.)

King of Kings
Christ is the **King of kings** (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the **Eternal King** holds dominion over mere earthly kings. Rather, those who gain exaltation are **ordained kings and queens, priests and priestesses**, in which position s they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1: 6; 5:10.) Christ as the chief of all exalted beings continues to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of Saints forever. (Rev. 15:3.) (Mormon Doctrine, p. 424.)

Lord of lords
Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right**. Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods**." (D. & C. 132:29, 37.) **Since exalted beings themselves beocme Lords and Gods**, and since they still stand in

subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father, and in due course it will be true of all exalted beings**. (Mormon Doctrine, p. 451.)

Patriarchal Order

...Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. [When do they enter into this order? When they are married in the temple.] If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule. (Mormon Doctrine, p. 559.)

Keys of the kingdom shall be delivered up again unto the Father:
The keys of the kingdom are the rights and powers of presidency; they consist of the authorization and obligation to preside over the Chruch (shich is the kingdom of God on earth) and to regulate all of its affairs. In due course these keys were given to Peter, James, and John, and then to all the Twelve of that day. They were restored to Joseph Smith and his associates in this day and are now held by the living oracles of this dispensation. When the great gathering at Adam-ondi-Ahman takes place those who have held keys on earth will make accounting of their stewareships, Christ will take back the keys, and then the millennial era shall be ushered in, an era in which the rightful King of the kingdom shall riegn personally upon the earth. Finally, there shall be a day when the salvation of man shall be completed, a day in which the keys shall be returned to the Father. Or, as Paul expresses it, "Then cometh the end, when the [Christ] shall have delivered up the kingdom ot God, event he Father; when he shall have put down all rule and all aruthority and power." (1 Cor. 15:24; Mormon Doctrine, pp. 377-379.) (DNTC 1, p. 116-117.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.) Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no ent; therefore shall they be form

everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

I Go to prepare a place for you
'I go to prepare a place of exaltation for you, a place with me in the highest heaven of the celestial world (D. & C. 131:1-4), for "the desciple" shall "be as his master, adn the servant as his lord." (Matt. 10:25.) "Ye shall be even as I am, and I am even as the Father."' (3 Ne. 28:10.) (DNTC 1, p. 729.)

Holy women
The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**
Whose daughters ye are]
Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.)

Revelation 1:6
Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those**

of whom John is here writing had already gained their rank and status as kings and priests, <u>as have many also in the dispensation of the fulness of times</u>. "John said he was a king." (Teachings, p. 375.)
Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.
"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day

Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads**. And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever**.

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

I will continue the point I am now at. The Lord created you and me for the purpose of **becoming Gods like Himself**; when we have been proved in our present capacity, and been faithful with all things He puts into our

possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, **to become Gods like unto our Father in heaven.** That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, **and becoming Gods, even the sons of God.** How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of th Father and the Son. (By Brigham Young, J. D. Vol. 3:93.)

KING OF KINGS.
Christ is the King of Kings (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the Eternal King hold dominion over mere earthly kings. Rather, **those who gain exaltation are ordained kings and queens, priests and priestesses,** in which positions they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1:6; 5:10.) Christ as the chief of all exalted beings continued to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of saints forever (Rev. 15:3.) (Mormon Doctrine, Page 424.)

KINGS.

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, **until through the fullness of the ordinances of the temple** the receive **the fullness of the priesthood** and **are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. Rev. 1:6; 5:10.) (Mormon Doctrine, Page 425.)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

KINGS AND PRIESTS-MEN ANOINTED UNTO THE MOST HIGH GOD AND HIS FATHER-LIKE THE LORD:

Heirs of God:

Remember the word! If we are heirs of God, why then we shall inherit the power and the blessings and the glory of God our Eternal Father. This is what the Latter-day Saints ought to have constantly in view, "How can I live so as to become an heir of God and a Joint heir with Jesus Christ? What course can I take to secure to myself celestial glory--a never-fading crown?" Not an empty bauble, not a barren sceptre but a sceptre of power, a sceptre of dominion, a crown that means something real, a throne that means the kingly and queenly authority. This is what the Latter-day Saints have in view when they have their hearts fixed as they should be and their eyes open to the glory that God has in store for the faithful. (Apr. 27, 1890, DW 40:836; Gospel Truth, George Q. Cannon, p. 89-90.)

Kings and Priests:

Thus shall we also become legitimately and by right, through the atonement and adoption, kings and priests--priests to administer in the holy ordinances pertaining to the endowments and exaltations; and kings, under Christ, who is King of Kings and Lord of lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. (Ma, 156, 158-159; The Gospel Kingdom, John Taylor, p. 138.)

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, **and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.)
[Note: Here Christ is a King of kings and Lord of lords and instruction each family patriarch as needed.]

Blessings of the Fulness of the Priesthood
As seen by the Prophet Isaiah

|c49|v0 Messiah shall be a light to the Gentiles and shall free the **prisoners**--Israel shall be gathered with power in the last days--**Kings** shall be their **nursing fathers**--Compare 1 Nephi 21.

|v1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

We are all foreordained and known unto the Lord, and we shall all recognize that the Lord has called us all from the womb, and made mention

of our name.

We were foreordained from the very beginning to receive a fullness of the Priesthood, which is a fullness of the father. Our names are mentioned: Ordinance of Naming and blessing of infants and temple blessings....

|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

|v3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

We all take upon ourselves to be the Lords servants, pointing to the mortal ministry of Jesus Christ as did John the Baptist and all the holy prophets and righteous fathers before him, for the blessings of the Father through the Son. And like all the Prophets and righteous fathers since the Saviors mortal ministry, we as servants and Elias point to the Son's Second coming. Where he shall come in glory. And we prepare the Saints not only with baptism, and the Holy Ghost, but the fulness of all the Priesthood blessings found in the holy temple, that when he comes we shall be like him. And when he shows the Father unto us we shall be like him too.

|v3 And said unto me, Thou art my servant, **O Israel**, **in whom I will be glorified.**

How is the Lord glorified? He told Moses, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of man**.

Who is the Lord talking to, in whom he will be glorified?
His servant Israel [the children of Israel]. Through the posterity of Abraham, Isaac and Jacob... The Lord will give these people immortality and eternal life as he gave Abraham and Sarah and promised to all their posterity.

In Doctrine and Covenants section 132 verse 37 the Lord brings further light of what he means by being **glorified and bring to pass the immortality and eternal life of his children**,

"**Abraham** received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; **as Isaac and also Jacob did** none other things than that which they were commanded; and because they did none other things than that which they were commanded, **they have entered into their exaltation**, **according to the promises**, **and sit upon thrones**, **and are not angels but are gods**."

|v4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

As long as every Prophet, Elias, or Father, Mother, Brother or Sister knows that there is one more soul to be saved, one more soul to receive all the blessings of the Priesthood and the fulness of the Father. There

Labor is in vain. For what Father or Mother having received there Exaltation like Abraham and sees his children or grandchildren truly has a fulness of joy. No one for all their children and grandchildren and great-grandchildren to the latest generation are engraven on their hands and they know them and are doing everything in there power to help them receive the Fulness of the Priesthood which is a fulness of the fathers even the greatest father of us all, God our heavenly Father.

Was this not Christ mission, to bring us back unto the fulness of The Father. Thus each Prophet, Elias, Father and Mother takes the same image as Christ and Abraham, Adam and Elohim, to bring to pass the immortality and eternal lives of their children.... We can never have a fulness of Joy until every last child or brother or sister has the opportunity to live the life that the Fathers and Mothers live.

|v5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob [the house of Israel] again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

|v6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to **restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

What is the **light** that the Lord promised Isaiah should be to raise up [all] the tribes of Jacob, and to restore the preserved of Israel:

The Lord also promised that Isaiah would give the same **light to the Gentiles**, that Isaiah would be **the Salvation to the end of the earth.**

Isaiah is told that he would give some special **light** to raise up the tribes of [Israel] to a new elevation, a new height, a zenith. He was then told that he would give this same light to the Gentiles. The Lord then explains that this light would be the Capstone of salvation to the end of the earth.

In other words the light that Isaiah is about to share with us will be very great, the capstone of the blessings of the Father the Capstone of Salvation and exaltation to the children of Fathers, Adam, Noah, Abraham, Isaac, Jacob or all the tribes of Israel and that these great blessings of the Fathers even of God the Eternal would be given to the Gentiles as well for a great purpose.

The Lord finally tell Isaiah that this Light is so important that he shall be the Lord's salvation to the end of the Earth.

What does this mean? We know that the Lord Glory is, "For behold, **this is my** work and **my glory**-to bring to pass the **immortality and eternal life of [my children].**"

Isaiah is going to shed light to help all the Fathers children receive the Capstone blessings of the Priesthood to raise up the tribes of Israel and the Gentiles to receive the fulness of the Priesthood and the fulness of the Father....

|v7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

The LORD has chosen us because we are his children and he wants his children, to be awakened to the truth and receive all the blessings which he has to offer, that we may be like him. For what parent having children doesn't want them to grow up and be like them possessing all that they have and are.... These are the blessings of eternity.

|v8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

We have the promises of the Fathers, of Adam, Noah, Abraham, Isaac and Jacob. And the now the Lord, through Isaiah is telling us that we should again receive and inherit the great promises of the Fathers which have become desolate. Of which the Lord said,"In an acceptable time (1) **have I heard thee**, and **in a day of salvation have** (2) **I helped thee**: and (3) **I will preserve thee**, and (4) **give thee for a covenant of the people**, (5) to **establish the earth**, (6) **to cause to inherit the desolate heritages;** because we are his children.

We now know why we are to receive the fullness of the blessings of the Priesthood, a fullness of our anointings, a the fulness of the Fathers even God the Eternal Father and Jesus Christ whom he hath sent.

And when we have received a fullness of the blessings of the Lord, then what does the He expect us to do with them...

Christ himself gives us the answer. He said:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
For I have given you an example, that ye should do as I have done to you.
Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
If ye know these things, happy are ye if ye do them.
(John 13:13-17).

Now there are many who have received the key-stone blessings and ordinances of the Fathers, but as Isaiah is about there are not many who have received the Capstone blessings and ordinances of the Fullness of the Priesthood, which is a Fulness of the blessings of the Fathers, even God Our Eternal Father and Jesus Christ whom he hath sent.

And why do we receive these Capstone blessings. 1. So that We ourselves can receive the fulness of the blessings of the Fathers and Mothers and 2. So...

|v9 That thou mayest say to the **prisoners** [those in spirit prison], Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be **in all high places** [all the blessings and ordinances found in the House of our Eternal Father and

Fathers Adam, Noah, Abraham, Isaac and Jacob, and even our immediate Fathers and Mothers].

|v10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Here the Lord is telling us the simple truth, that we will no longer be prisoners, that we will no longer hunger or thirst, for he will guide us by the springs of water.

We are his children and he has promised that he will give us all he blessings, all of them to the point that we hunger and thirst no longer for ourselves, because we have the fullness of blessings powers, thrones and principalities as our fathers Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob and our immediate Fathers and we will **"have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods."** For the Lord tells us that he will guide us by the springs of water. And what is our springs of water, it is none other than the fullness of the priesthood, living the same lives that of our Fathers and Mothers, Even our true Spring of Living Water who is God our Eternal Father.

|v11 And I will make all my mountains a way, and my highways shall be exalted.

The Lord has prophesied that the highways where with we shall be exalted will be found in the mountains or in other wards where the Lord has established the Keys of his holy Priesthood, which is the order of the Priesthood after the Order of Melchizedek, which is after the Order of the Son of God, which is after the Order of God our Father our Spring.

|v12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

|v13 **Sing, O heavens; and be joyful, O earth;** and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Here we see the unnumbered multitudes found in heaven and earth who are in prison are to receive a blessings at the Hand of the Priesthood, the fulness of the Priesthood of God our Father in the Mountains: For it is here that the LORD Will comfort his people [his Children] and will have mercy upon his afflicted [who many of his children have not had the opportunity to receive of his fulness but are in prisons having only receive portions of light, but need all light even the Capstone light of the Fulness of the Father and of the Son and of the Holy Ghost even the fulness of the Priesthood to enter the same blessings as Abraham, Isaac, Jacob and the Fathers even God the Eternal Father and Jesus Christ whom he has sent.

|v14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

And because these blessings have become desolate and there are many prisoners the people cry and Zion, [those who have received the Key-stone blessings] say the LORD hath forsaken us and forgotten me and I am left here in this prison and there is none to bring me to salvation and

exaltation.....

But the Lord having no fulness of joy, without his faithful children told Isaiah that he would teach us the greater light and bring even the Lord his Salvation unto the end of the earth [those things telestial and terrestrial], and bring us to the light of the celestial, the fulness of the Priesthood for all the worthy children of the Fathers and God the Eternal Father.

For said he,

|v15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. |v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

We are the Lords children and it greaves him when we are stopped from progressing to him. But he has not forgotten us but will bless us with a fulness of his great blessings. For our prayers are before him always.

|v17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

We shall be clothed and cloth those who are in prison with the fulness of the Priesthood. For we are the bride of the bridegroom and if the bridegroom is to receive the fulness of the blessings of the Priesthood or the Father, he must receive them with the bride, for they must receive them together or not at all. Therefore these blessings must be extended to all the faithful for the bridegroom cannot come in glory without the bride.

Therefore let the prisoners go free. Let the bride of the Lord clothe herself with the ornament of the fulness of the Priesthood and all the blessings found in the House of our Heavenly Father, by the hands of his holy Servants.

|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

The un-numbered hosts who have gathered in prison are already to many. The time is far spent and there is little remaining, "even now this prison is to narrow (crowded) by reason of the inhabitants. And because we don't let our dead go free but keep adding to them we have swallowed them up in this great prison and are far, far away from our fathers whom we must surly set free. That the bride may come with the bridegroom. Where the Lord shall be a King of kings and a Lord of lords-a God of gods.

|v20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Now we children of the Fathers, according to the Light which Isaiah hath shown us are saying we don't want to go to the prison which is already to strait or crowded, bless us with the blessings of the Fathers, the blessings of Abraham, Isaac and Jacob and let us break down the prison door of our Father that we might be saved with them and be the true bride at the Bridegrooms Second coming with all the ornaments of the Fulness of the Priesthood lacking nothing.

|v21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

|v22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

We have the responsibility to bring the key-stone blessings to our dead and living who haven't received these blessings, but Isaiah is about to shed a greater light even the Capstone blessings of the Fulness of the Priesthood.

|v23 And **kings** shall be thy **nursing fathers**, and **their queens** thy **nursing mothers**: **they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.**

Here is the further light, Kings shall be thy nursing fathers, and their queens thy nursing mothers. We shall be called up and Anointed Kings and our wives Queens unto their husbands and we shall nurse these captive [do the work for our dead by proxy and bestowing the fulness of the priesthood upon them, making them kings and queens, priests and priestesses unto the Most High God.]

We also learn, by looking at another angle found in Nephi, that Nephi recorded these things for his posterity-his children and his children's children.
Not only will our dead bow down to us with their faces toward the earth, and lick up the dust of thy feet. But we fathers will, as Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Lehi, and Nephi bestow these blessings of the Fathers upon our children. Teaching our children to know the Lord as Adam taught Seth and Seth taught Enos all the way to Noah, and as Abraham taught Isaac and Isaac taught Jacob to know the Lord. For do not our children do what we do and say what we say, thus licking up the dust of our feet that they shalt know through the Fathers that the Lord is God. For none will be ashamed that wait upon the Lord for in that day all shall know him from the least (the children) unto the greatest (the fathers) and no man shall need to teach his brother to know the Lord for all shall know him. Because they shall be like him and shall Be King and priests and Queens and Priestesses and shall walk forth out of the prison and be a kingdom of priests and Priestesses a kingdom of Anointed a kingdom of kings and queens to the most high God and Jesus Christ whom he hath sent.....
Also in the Doctrine and Covenants the Lord says,

|v25 For there is a time appointed for every man, according as his works

shall be.
|v26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;
|v27 Which our **forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;**
|v28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
(D&C: Section 121:25-29)

|v24 Shall the prey be taken from the mighty, or the lawful captive delivered?
|v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

The Fathers have received a promise, that all their righteous children shall not be held captive any longer but shall receive the fulness of all the Keystone and Capstone blessings just as they have received them that they might be one with the Father even as the Son is one with the Father.

|v26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.
(OldT:Isaiah 49:Heading-26)

God of Gods
"Every man who reigns in celestial glory is a <u>god</u> to his <u>dominions</u>," the Prophet said. (Teachings, p. 374.) Hence, the Father, who shall continue to all eternity as the God of exalted beings, is a **God of <u>Gods</u>**. Further, as the Prophet also taught, ther is a "<u>a God above the Father of our Lord Jesus Christ.</u> [This would go well with the picture of Orson Pratts/Hyde]. ...If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suposse that he had a Father also. Where was there ever a son without a father?...Hence if Jesus had a Father, can we not believe thathe had a Father also?" (Teachings, pp. 370, 373.) In this way both the Father and the Son, as also all exalted beings, are now or in due course will become **<u>God of Gods</u>**. (Teachings, pp. 342-376.) (Mormon Doctrine, p. 321-322.)

Kings
[Linked As a part of the following ordiances]
Calling and Election made sure, celestial Marriage, Endowments, Exaltation, Melchizedek Priesthood Priestesses, Priests, Queens.
Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the <u>ordiances of the temple</u> they receive <u>the fulness of the priesthood</u>** and are **<u>ordained kings and priests.</u>** <u>Those so</u>

attaining **shall have** [This is unconditional, man and wifes calling and election has been made sure] exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Mormon Doctrine, p. 425.)

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall remain forever "**priests and kings**"; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood "**holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Those who are **priests forever**, who "are priests of the Most High, after the order of Melchizedek,... are **gods, even the sons of God.**" (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God**.
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father;**
|v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

The greatest blessings are reserved for those who obtain "**the fulness of the priesthood,**" meaning the fulness of the blessings of the priesthood. **These blessings are found only in the temples of God**. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. "**Washings, anointings, endowments, and the communications of keys,**" the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.)
"Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of**

his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole." (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)

Priests
see Calling and election sure, Celestial Marriage, (linked0

Those who endure in perfect faith, who receive the Melchizedek Priesthood, and who gain the blessings of the temple (including celestial marriage) [Celestial Marriage is a condition president] are eventually **ordained kings and priests**. These are **offices** given faithful holders of the Melchizedek Priesthood, and in them they will bear rule as exalted being durring the millennium and in eternity. (Rev. 1:6; 5:10.) (Mormon Doctrine, p. 599.)

Thrones
In the eternal sense, thrones are reserved for exalted persons who rule and reign as kings and queens in the highest heaven of the celestial world. It is in such a sphere that "God, even the Father, reigns upon his throne forever and ever." (D. & C. 76:92; Rev. 20:11.) After Christ has presented up the kingdom to his Father, "Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D. & C. 76:108.)
Then shall all those who are joint-heirs with him--who have been "crowned with the glory of his mighe," and "made equal with him" (D. & C. 88:107)--then shall they also sit upon their thrones and even sit down with our Lord on his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sent down with my Father in his throne." (Rev. 3:21.) Enoch foresaw this state of exaltation and said: "Thou art God,... thou hast made me, and given unto me a right to thy throne." (Moses 7:59.)
In token of their kingship, sovereignty, and dominion, exalted beings shall sit on thrones in eternity. "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (D. & C> 121:29.) "Abraham..hath entered into his exaltation and sitteth upon his throne," as also have other righteous saints of former ages. (D. & C. 132:29, 37.) (Mormon Doctrine, p. 794.)

Revelation 1:6
Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as**

kings and priests, <u>as have many also in the dispensation of the fulness of times</u>. "John said he was a king." (Teachings, p. 375.)
Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.
"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

I will continue the point I am now at. The Lord created you and me for the purpose of **becoming Gods like Himself;** when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, **to become Gods like unto our Father in heaven.** That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, **and becoming Gods, even the sons of God.** How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of th Father and the Son. (By Brigham Young, J. D. Vol. 3:93.)

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them,** saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)
>
> The Lord stated further:
>
> ...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent,** and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)
>
> Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)

FILE: #29 KING OF KINGS AND LORD OF LORDS-PROXIE

|v55 And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.

Gospel Mysteries

|v56 And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.
(D&C: Section 107:55-56)

|v1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
|v2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
|v3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
|v4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
(NewT:Hebrews 7:1-4)

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

Priests and Kings Upon Thrones:

It is God's design to make us priests and kings, <u>not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings</u>. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority.... (Gospel Truth, George Q. Cannon, p. 88.) [Note: this suggest that we should start exercising this authority in our homes now on earth and not keep secret. King of kings and Lord of lord implies that others round about know that you are a king just by looking at you.... We have got to learn to be kings and priests and gods....]

Kings with Kingdom:

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can He be King of kings unless there be kings under Him to give Him homage and pay respect unto Him and acknowledge Him as their Lord and their King?
When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, He proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over this innumerable host; for, if Abraham were not to be king over them, of what use or glory would his posterity be to him? When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his see be, He told him in accents that could not be mistaken of the future glory of his

eternal kingdom. And if all mankind attained to the same promises as Abraham, the also would have an innumerable posterity to reign over. (Apr. 8, 1871, Jd, 14:128; Gospel Truth, George Q. Cannon, p. 90.)

Other Worlds to be Created:

What will be their occupation? The exercise of that creative power that our Father and God has exercised in preparing this earth as the abode for man. He called to gether the elements and formed the earth as a habitation for man; and man, if he is faithful, will progress until he will do that very same thing for his posterity.
Abraham, standing at the head of an innumerable posterity, will find it necessary to have room. He will want to emigrate after awhile from this earth and find a new habitation for there will not be room enough on the glorified earth for him and his posterity in the coming eternity. Thus it is that the heavens are bespangled with the glorious orbs that we see at night--the creations of God, peopled by the children of God.
And all this God promises to us, if we are faithful. He says, "You shall be kings; you shall be queens; you shall sit upon thrones; you shall sway scepters, and you shall have power and dominion, if you prove yourselves faithful and true to Me; and you shall be My heirs, and joint heirs with My beloved Son, Jesus Christ, your Redeemer." (Oct. 9, 1892, Dw 45:619-620; Gospel Truth, George Q. Cannon, p. 92.)

|v2 Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:
(D&C: Section 81:2)

|v8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things. (D&C: Section 107:8)

|v9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.
(D&C: Section 107:9)

|v33 The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.
(D&C: Section 107:33)

|v30 For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times.
(D&C: Section 112:30)

Gospel Mysteries

|v1 Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
    (PoGP:Facsimile 3:1)

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Reference List: adam,begat

|v4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
    (OldT:Genesis 5:4)

|v11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;
    (PoGP:Moses 6:11)

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: noah,begat,adam,seth,three,lehi,died,nephi,die*,
                 jacob,grave,king,benjamin,consecrated,mosiah,alma,
                 appointed,father,commandments,ended,kings,blessed,
                 burial,helaman,departed

|v32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.
    (OldT:Genesis 5:32)

|v12 And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.
    (BofM:2 Nephi 4:12)

|v9 Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.
    (BofM:Jacob 1:9)

|v12 And it came to pass that Nephi died.
    (BofM:Jacob 1:12)

|v27 And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.
(BofM:Jacob 7:27)

|v3 And again, it came to pass that when king Benjamin had made an end of all these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.
(BofM:Mosiah 6:3)

|v4 And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.
(BofM:Mosiah 6:4)

|v5 And king Benjamin lived three years and he died.
(BofM:Mosiah 6:5)

|v42 And it came to pass that Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.
(BofM:Mosiah 29:42)

|v45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.
(BofM:Mosiah 29:45)

|v46 And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.
(BofM:Mosiah 29:46)

|v47 And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.
(BofM:Mosiah 29:47)

Gospel Mysteries

|v15 And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.
(BofM:Alma 45:15)

|v18 And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.
(BofM:Alma 45:18)

|v19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.
(BofM:Alma 45:19)

|v37 And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.
(BofM:Helaman 3:37)

|v2 And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.
(BofM:3 Nephi 1:2)

|v3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.
(BofM:3 Nephi 1:3)

|v42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;
(D&C: Section 107:42)

|v53 Three years previous to the death of Adam, he called Seth, Enos, Cainan,

Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
(D&C: Section 107:53)

This is why stake presidents can be released because it is the office of presidency and will vanish as patriarchs are set up.

Christ
...with the righteous saints, he shall reign to all eternity as King of Kings, Lord of Lords, **and God of Gods**. To his holy name, both now and forever, be ascribed glory and honor, power, riches, and dominion, and an eternal fulness of all things for endless ages.

Eternal God
Both the Father and the Son carry the **exalted** name-title, **Eternal God**. Both are **exalted Beings** and as such are Eternal; **both** are from **everlasting to everlasting**, with all that this phrase **connotates**;

> Everlasting to Everlasting: by gaining exaltation-which includes the fulness of the Father and "a **continuation of seeds forever and ever**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to everlasting**, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.
> Our Eternal Father, of course, now has this kind of and existence. "There is a God in heaven," the revelation says, of him "who is infinite and eternal, from everlasting to everlasting the same unchangeable God." (D. & C. 20:17; 109:77.) Christ also describes himself as being **"from everlasting to everlasting."** (D. & C. 61:1; Ps. 90:2; Docrtines of Salvation, vol. 1, pp. 10-12.) (Mormon Doctrine, p. 244.)
> both are beyond finite comprehension in **power**, **dominion**, **godly attributes**, **and eternal glory**. (D. & C. 121:32.) By their eternal grace men have been [1] created [by the Father], [2] redeemed [by the Son], and placed as possible heirs of **all things**. (Mormon Doctrine, p. 236-237.)

First Vision
Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)
Fulness of the Father The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat

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life...]
The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)
Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)
Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

Keys of the Kingdom
"In their fulness, the keys are held by only one person at a time, the Prophet and Presiden of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor." [D&C 132: My house is a house of order.] (Gospel Doctrine, 5th ed., p. 136.)

King of Kings
Christ is the **King of kings** (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the **Eternal King** holds dominion over mere earthly kings. Rather, those who gain exaltation are **ordained kings and queens**, **priests and priestesses**, in which position s they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1: 6; 5:10.) Christ as the chief of all exalted beings continues to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of Saints forever. (Rev. 15:3.) (Mormon Doctrine, p. 424.)

Lord of lords
Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right**. Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods.**" (D. & C. 132:29, 37.) **Since exalted beings themselves beocme Lords and Gods**, and since they still stand in

subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father, and in due course it will be true of all exalted beings**. (Mormon Doctrine, p. 451.)

Patriarchal Order

...Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. [When do they enter into this order? When they are married in the temple.] If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule. (Mormon Doctrine, p. 559.)

Keys of the kingdom shall be delivered up again unto the Father:
The keys of the kingdom are the rights and powers of presidency; they consist of the authorization and obligation to preside over the Chruch (shich is the kingdom of God on earth) and to regulate all of its affairs. In due course these keys were given to Peter, James, and John, and then to all the Twelve of that day. They were restored to Joseph Smith and his associates in this day and are now held by the living oracles of this dispensation. When the great gathering at Adam-ondi-Ahman takes place those who have held keys on earth will make accounting of their stewareships, Christ will take back the keys, and then the millennial era shall be ushered in, an era in which the rightful King of the kingdom shall riegn personally upon the earth. Finally, there shall be a day when the salvation of man shall be completed, a day in which the keys shall be returned to the Father. Or, as Paul expresses it, "Then cometh the end, when the [Christ] shall have delivered up the kingdom ot God, event he Father; when he shall have put down all rule and all aruthority and power." (1 Cor. 15:24; Mormon Doctrine, pp. 377-379.) (DNTC 1, p. 116-117.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no ent; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

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I Go to prepare a place for you
'I go to prepare a place of exaltation for you, a place with me in the highest heaven of the celestial world (D. & C. 131:1-4), for "the desciple" shall "be as his master, adn the servant as his lord." (Matt. 10:25.) "Ye shall be even as I am, and I am even as the Father."' (3 Ne. 28:10.) (DNTC 1, p. 729.)

Holy women
The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**
Whose daughters ye are]
Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.)

Revelation 1:6
Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, as have many also in the dispensation of the fulness of times**. "John said he was a king." (Teachings, p. 375.)
Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider

the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.
"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall

have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)
The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with

all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life.** See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads.** And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever.**

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

I will continue the point I am now at. The Lord created you and me for the purpose of **becoming Gods like Himself;** when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, **to become Gods like unto our Father in heaven.** That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, **and becoming Gods, even the sons of God.**
How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of th Father and the Son. (By Brigham Young, J. D. Vol. 3:93.)

KING OF KINGS.

Christ is the King of Kings (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the Eternal King hold

dominion over mere earthly kings. Rather, **those who gain exaltation are ordained kings and queens, priests and priestesses,** in which positions they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1:6; 5:10.) Christ as the chief of all exalted beings continued to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of saints forever (Rev. 15:3.) (Mormon Doctrine, Page 424.)

KINGS.

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, **until through the fullness of the ordinances of the temple** the receive **the fullness of the priesthood** and **are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. Rev. 1:6; 5:10.) (Mormon Doctrine, Page 425.)

The Apostle Orson Hyde describes the course these elect must follow to become Gods:

> The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the time of god on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, and have not been anointed an ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown or rather, to be rulers in the celestial kingdom. (Mill. Star 9:23-24)
>
> Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)
>
> Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
> Joseph confirmed this by saying:
>
> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)
>
> And again--
>
> Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)
>
> Brigham Young added:
>
> For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

This was also confirmed by Dan Jones:

> Dan Jones heard Wilson Law...declare that while he (Mr. Smith) was once preaching from Daniel 2nd chapter, 44th verse, <he> said that the kingdom referred to was already set up, and that **he was the king over it.** (DHC 6:568-569)

It was in this context that a man could become king of kings and lord of lords, as explained by Brigham Young:

> We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, form generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.
> In this way we can become king of kings, and lord of lords, or father of fathers, or prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you. (JD 3:266)

John Taylor also revealed:

You have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and power upon the earth are entirely ignorant of; they do not understand it; but you have received this form the hands of God. (JD 5:189)

In the year that king Uzziah died I **[Isaiah]** saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ***
Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. (Isaiah 6:1, 5)

Pratt said:

> Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years? Yes, and then we shall be made glad with the joy of the countenance of our Lord. He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords. He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. (O. Pratt, J.D. 17:332)

FILE:#30 KINGDOM OF PRIESTS

> Dan Jones heard Wilson Law...declare that while he (Mr. Smith) was once preaching from Daniel 2nd chapter, 44th verse, <he> said that the kingdom referred to was already set up, and that **he was the king over it.** (DHC 6:568-569)

FILE:#32 KINGS AND PRIESTS-MEN ANOINTED UNTO THE MOST HIGH GOD AND HIS FATHER-LIKE THE LORD

Priests and Kings Upon Thrones:

It is God's design to make us priests and kings, <u>not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings</u>. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority.... (Gospel Truth, George Q. Cannon, p. 88.) [Note: this suggest that we should start exercising this authority in our homes now on earth and not keep secret. King of kings and Lord of lord implies that others round about know that you are a king just by looking at you.... We have got to learn to be kings and priests and gods....]

Heirs of God:

Remember the word! If we are heirs of God, why then we shall inherit the power and the blessings and the glory of God our Eternal Father. This is what the Latter-day Saints ought to have constantly in view, "How can I live so as to become an heir of God and a Joint heir with Jesus Christ? What course can I take to secure to myself celestial glory--a never-fading crown?" Not an empty bauble, not a barren sceptre but a sceptre of power, a sceptre of dominion, a crown that means something real, a throne that means the kingly and queenly authority. This is what the Latter-day Saints have in view when they have their hearts fixed as they should be and their eyes open to the glory that God has in store for the faithful. (Apr. 27, 1890, DW 40:836; Gospel Truth, George Q. Cannon, p. 89-90.)

Kings and Priests:

Thus shall we also become legitimately and by right, through the atonement and adoption, kings and priests--priests to administer in the holy ordinances pertaining to the endowments and exaltations; and kings, under Christ, who is King of Kings and Lord of lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. (Ma, 156, 158-159; The Gospel Kingdom, John Taylor, p. 138.)

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were <u>kings and priests unto God</u>, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood**

after the order of Melchizedek. Man began again to multiply on the face of the earth, **and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.) [Note: Here Christ is a King of kings and Lord of lords and instruction each family patriarch as needed.]

Blessings of the Fulness of the Priesthood
As seen by the Prophet Isaiah

|c49|v0 Messiah shall be a light to the Gentiles and shall free the **prisoners**--Israel shall be gathered with power in the last days--**Kings** shall be their **nursing fathers**--Compare 1 Nephi 21.

|v1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

We are all foreordained and known unto the Lord, and we shall all recognize that the Lord has called us all from the womb, and made mention of our name.

We were foreordained from the very beginning to receive a fullness of the Priesthood, which is a fullness of the father. Our names are mentioned: Ordinance of Naming and blessing of infants and temple blessings....

|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

|v3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

We all take upon ourselves to be the Lords servants, pointing to the mortal ministry of Jesus Christ as did John the Baptist and all the holy prophets and righteous fathers before him, for the blessings of the Father through the Son. And like all the Prophets and righteous fathers since the Saviors mortal ministry, we as servants and Elias point to the Son's Second coming. Where he shall come in glory. And we prepare the Saints not only with baptism, and the Holy Ghost, but the fulness of all the Priesthood blessings found in the holy temple, that when he comes we shall be like him. And when he shows the Father unto us we shall be like him too.
|v3 And said unto me, Thou art my servant, **O Israel, in whom I will be glorified.**

How is the Lord glorified? He told Moses, "For behold, **this is my** work and **my glory**-to bring to pass the **immortality and eternal life of man.**

Who is the Lord talking to, in whom he will be glorified?

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His servant Israel [the children of Israel]. Through the posterity of Abraham, Isaac and Jacob... The Lord will give these people immortality and eternal life as he gave Abraham and Sarah and promised to all their posterity.

In Doctrine and Covenants section 132 verse 37 the Lord brings further light of what he means by being **glorified and bring to pass the immortality and eternal life of his children**,
"**Abraham** received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; **as Isaac and also Jacob did** none other things than that which they were commanded; and because they did none other things than that which they were commanded, **they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods**."

|v4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

As long as every Prophet, Elias, or Father, Mother, Brother or Sister knows that there is one more soul to be saved, one more soul to receive all the blessings of the Priesthood and the fulness of the Father. There Labor is in vain. For what Father or Mother having received there Exaltation like Abraham and sees his children or grandchildren truly has a fulness of joy. No one for all their children and grandchildren and great-grandchildren to the latest generation are engraven on their hands and they know them and are doing everything in there power to help them receive the Fulness of the Priesthood which is a fulness of the fathers even the greatest father of us all, God our heavenly Father.

Was this not Christ mission, to bring us back unto the fulness of The Father. Thus each Prophet, Elias, Father and Mother takes the same image as Christ and Abraham, Adam and Elohim, to bring to pass the immortality and eternal lives of their children.... We can never have a fulness of Joy until every last child or brother or sister has the opportunity to live the life that the Fathers and Mothers live.

|v5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob [the house of Israel] again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

|v6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to **restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

What is the **light** that the Lord promised Isaiah should be to raise up [all] the tribes of Jacob, and to restore the preserved of Israel:

The Lord also promised that Isaiah would give the same **light to the Gentiles,** that Isaiah would be **the Salvation to the end of the earth.**
Isaiah is told that he would give some special **light** to raise up the tribes of [Israel] to a new elevation, a new height, a zenith. He was then told that he would give this same light to the Gentiles. The Lord then explains that this light would be the Capstone of salvation to the end of the earth.
In other words the light that Isaiah is about to share with us will be very

great, the capstone of the blessings of the Father the Capstone of Salvation and exaltation to the children of Fathers, Adam, Noah, Abraham, Isaac, Jacob or all the tribes of Israel and that these great blessings of the Fathers even of God the Eternal would be given to the Gentiles as well for a great purpose.

The Lord finally tell Isaiah that this Light is so important that he shall be the Lord's salvation to the end of the Earth.

What does this mean? We know that the Lord Glory is, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of [my children]."**

Isaiah is going to shed light to help all the Fathers children receive the Capstone blessings of the Priesthood to raise up the tribes of Israel and the Gentiles to receive the fulness of the Priesthood and the fulness of the Father....

|v7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

The LORD has chosen us because we are his children and he wants his children, to be awakened to the truth and receive all the blessings which he has to offer, that we may be like him. For what parent having children doesn't want them to grow up and be like them possessing all that they have and are.... These are the blessings of eternity.

|v8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

We have the promises of the Fathers, of Adam, Noah, Abraham, Isaac and Jacob. And the now the Lord, through Isaiah is telling us that we should again receive and inherit the great promises of the Fathers which have become desolate. Of which the Lord said,"In an acceptable time (1) **have I heard thee**, and **in a day of salvation have** (2) **I helped thee**: and (3) **I will preserve thee**, and (4) **give thee for a covenant of the people**, (5) to **establish the earth**, (6) **to cause to inherit the desolate heritages**; because we are his children.

We now know why we are to receive the fullness of the blessings of the Priesthood, a fullness of our anointings, a the fulness of the Fathers even God the Eternal Father and Jesus Christ whom he hath sent.

And when we have received a fullness of the blessings of the Lord, then what does the He expect us to do with them...

Christ himself gives us the answer. He said:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
For I have given you an example, that ye should do as I have done to you.
Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
If ye know these things, happy are ye if ye do them.
(John 13:13-17).

Now there are many who have received the key-stone blessings and ordinances of the Fathers, but as Isaiah is about there are not many who have received the Capstone blessings and ordinances of the Fullness of the Priesthood, which is a Fulness of the blessings of the Fathers, even God Our Eternal Father and Jesus Christ whom he hath sent.

And why do we receive these Capstone blessings. 1. So that We ourselves can receive the fulness of the blessings of the Fathers and Mothers and 2. So...

|v9 That thou mayest say to the **prisoners** [those in spirit prison], Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be **in <u>all</u> high places** [all the blessings and ordinances found in the House of our Eternal Father and Fathers Adam, Noah, Abraham, Isaac and Jacob, and even our immediate Fathers and Mothers].

|v10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Here the Lord is telling us the simple truth, that we will no longer be prisoners, that we will no longer hunger or thirst, for he will guide us by the springs of water.

We are his children and he has promised that he will give us all he blessings, all of them to the point that we hunger and thirst no longer for ourselves, because we have the fullness of blessings powers, thrones and principalities as our fathers Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob and our immediate Fathers and we will **"have entered into their <u>exaltation</u>, according to the <u>promises</u>, and <u>sit upon thrones</u>, and are not angels <u>but are gods</u>."** For the Lord tells us that he will guide us by the springs of water. And what is our springs of water, it is none other than the fullness of the priesthood, living the same lives that of our Fathers and Mothers, Even our true Spring of Living Water who is God our Eternal Father.

|v11 And I will make all my mountains a way, and my highways shall be exalted.

The Lord has prophesied that the highways where with we shall be exalted will be found in the mountains or in other wards where the Lord has established the Keys of his holy Priesthood, which is the order of the Priesthood after the Order of Melchizedek, which is after the Order of the Son of God, which is after the Order of God our Father our Spring.

|v12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

|v13 **Sing, <u>O heavens</u>; and be <u>joyful, O earth</u>**; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Here we see the unnumbered multitudes found in heaven and earth who are in prison are to receive a blessings at the Hand of the Priesthood, the fulness of the Priesthood of God our Father in the Mountains: For it is here that the LORD Will comfort his people [his Children] and will have mercy upon his afflicted [who many of his children have not had the opportunity to receive of his fulness but are in prisons having only receive portions of light, but need all light even the Capstone light of the Fulness of the Father and of the Son and of the Holy Ghost even the fulness of the Priesthood to enter the same

blessings as Abraham, Isaac, Jacob and the Fathers even God the Eternal Father and Jesus Christ whom he has sent.

|v14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

And because these blessings have become desolate and there are many prisoners the people cry and Zion, [those who have received the Key-stone blessings] say the LORD hath forsaken us and forgotten me and I am left here in this prison and there is none to bring me to salvation and exaltation.....

But the Lord having no fulness of joy, without his faithful children told Isaiah that he would teach us the greater light and bring even the Lord his Salvation unto the end of the earth [those things telestial and terrestrial], and bring us to the light of the celestial, the fulness of the Priesthood for all the worthy children of the Fathers and God the Eternal Father.

For said he,

|v15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.
|v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

We are the Lords children and it greaves him when we are stopped from progressing to him. But he has not forgotten us but will bless us with a fulness of his great blessings. For our prayers are before him always.

|v17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

We shall be clothed and cloth those who are in prison with the fulness of the Priesthood. For we are the bride of the bridegroom and if the bridegroom is to receive the fulness of the blessings of the Priesthood or the Father, he must receive them with the bride, for they must receive them together or not at all. Therefore these blessings must be extended to all the faithful for the bridegroom cannot come in glory without the bride.

Therefore let the prisoners go free. Let the bride of the Lord clothe herself with the ornament of the fulness of the Priesthood and all the blessings found in the House of our Heavenly Father, by the hands of his holy Servants.

|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

The un-numbered hosts who have gathered in prison are already to many. The time is far spent and there is little remaining, "even now this prison is to narrow (crowded) by reason of the inhabitants. And because we don't let our dead go free but keep adding to them we have swallowed them up in this great prison and are far, far away from our fathers whom we must surly set free. That the bride may come with the bridegroom. Where the Lord shall be a King of kings and a Lord of lords-a God of gods.

|v20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Now we children of the Fathers, according to the Light which Isaiah hath shown us are saying we don't want to go to the prison which is already to strait or crowded, bless us with the blessings of the Fathers, the blessings of Abraham, Isaac and Jacob and let us break down the prison door of our Father that we might be saved with them and be the true bride at the Bridegrooms Second coming with all the ornaments of the Fulness of the Priesthood lacking nothing.

|v21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

|v22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

We have the responsibility to bring the key-stone blessings to our dead and living who haven't received these blessings, but Isaiah is about to shed a greater light even the Capstone blessings of the Fulness of the Priesthood.

|v23 And **kings** shall be thy **nursing fathers**, and **their queens** thy **nursing mothers**: **they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.**

Here is the further light, Kings shall be thy nursing fathers, and their queens thy nursing mothers. We shall be called up and Anointed Kings and our wives Queens unto their husbands and we shall nurse these captive [do the work for our dead by proxy and bestowing the fulness of the priesthood upon them, making them kings and queens, priests and priestesses unto the Most High God.]

We also learn, by looking at another angle found in Nephi, that Nephi recorded these things for his posterity-his children and his children's children. Not only will our dead bow down to us with their faces toward the earth, and lick up the dust of thy feet. But we fathers will, as Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Lehi, and Nephi bestow these blessings of the Fathers upon our children. Teaching our children to know the Lord as Adam taught Seth and Seth taught Enos all the way to Noah, and as Abraham taught Isaac and Isaac taught Jacob to know the Lord. For do not our children do what we do and say what we say, thus licking up the dust of our feet that they shalt know through the Fathers that the Lord is God. For none will be ashamed that wait upon the Lord for in that day all shall know him from the least (the children) unto the greatest (the fathers) and no man shall need to teach his brother to know the Lord for all shall know him. Because they shall be like him and shall Be King and priests and Queens and Priestesses and shall walk forth out of the prison and be a kingdom of priests and Priestesses a kingdom of Anointed a kingdom of kings and queens to the most high God and Jesus Christ whom he hath sent.....

Also in the Doctrine and Covenants the Lord says,

|v25 For there is a time appointed for every man, according as his works shall

be.
|v26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;
|v27 Which our **forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;**
|v28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
(D&C: Section 121:25-29)

|v24 Shall the prey be taken from the mighty, or the lawful captive delivered?
|v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

The Fathers have received a promise, that all their righteous children shall not be held captive any longer but shall receive the fulness of all the Keystone and Capstone blessings just as they have received them that they might be one with the Father even as the Son is one with the Father.

|v26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.
(OldT:Isaiah 49:Heading-26)

|c21|v0 Messiah shall be a light to the Gentiles and shall free the prisoners--Israel shall be gathered with power in the last days--Kings shall be their nursing fathers--Compare Isaiah 49.

|v1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.
|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;
|v3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.
|v4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

|v5 And now, saith the Lord--that formed me from the womb that I should be his servant, to bring Jacob again to him--though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.
|v6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.
|v7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is

faithful.
|v8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;
|v9 That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.
|v10 They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.
|v11 And I will make all my mountains a way, and my highways shall be exalted.
|v12 And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

|v13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.
|v14 But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me--but he will show that he hath not.
|v15 For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.
|v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.
|v17 Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.
|v18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.
|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.
|v20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.
|v21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?
|v22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
|v23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.
|v24 For shall the prey be taken from the mighty, or the lawful captives delivered?
|v25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.
|v26 And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.
(BofM:1 Nephi 21:Heading-26)

Gospel Mysteries

|c6|v0 Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah.

|v1 The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:
|v2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.
|v3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.
|v4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.
|v5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

|v6 And now these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
|v7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

|v8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.
|v9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the angel who spake it unto me.
|v10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.
|v11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

|v12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.
|v13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.
|v14 And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.
|v15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodshed, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.
|v16 For shall the prey be taken from the mighty, or the lawful captive delivered?
|v17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--
|v18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.
(BofM:2 Nephi 6:Heading-18)

|c10|v0 Jews shall crucify their God--They shall be scattered until they begin to believe in him--America shall be a land of liberty where no king shall rule--Be reconciled to God and gain salvation through his grace.

|v1 And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.
|v2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.
|v3 Wherefore, as I said unto you, it must needs be expedient that Christ--for in the last night the angel spake unto me that this should be his name--should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him--for thus it behooveth our God, and there is none other nation on earth that would crucify their God.
|v4 For should the mighty miracles be wrought among other nations they would repent, and know that he be their God.
|v5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.
|v6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

|v7 But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.
|v8 And it shall come to pass that they shall be gathered in from their long

dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance. |v9 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?
|v10 But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.
|v11 And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.
|v12 And I will fortify this land against all other nations.
|v13 And he that fighteth against Zion shall perish, saith God.
|v14 For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.
|v15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.
|v16 Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.
|v17 For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh--
|v18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.
|v19 Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

|v20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.
|v21 But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.
|v22 For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us also.
|v23 Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life.
|v24 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.
|v25 Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.
(BofM:2 Nephi 10:Heading-25)

Eternal God

Both the Father and the Son carry the **exalted** name-title, **Eternal God**. Both are **exalted Beings** and as such are Eternal; **both** are from **everlasting to everlasting**, with all that this phrase **connotates**;

> Everlasting to Everlasting: by gaining exaltation-which includes the fulness of the Father and "a **continuation of seeds forever and ever**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to everlasting**, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.
> Our Eternal Father, of course, now has this kind of and existence. "There is a God in heaven," the revelation says, of him "who is infinite and eternal, from everlasting to everlasting the same unchangeable God." (D. & C. 20:17; 109:77.) Christ also describes himself as being **"from everlasting to everlasting."** (D. & C. 61:1; Ps. 90:2; Docrtines of Salvation, vol. 1, pp. 10-12.) (Mormon Doctrine, p. 244.)
> both are beyond finite comprehension in **power**, **dominion**, **godly attributes**, **and eternal glory**. (D. & C. 121:32.) By their eternal grace men have been [1] created [by the Father], [2] redeemed [by the Son], and placed as possible heirs of **all things**. (Mormon Doctrine, p. 236-237.)

God of **Gods**

"Every man who reigns in celestial glory is a god to his dominions," the Prophet said. (Teachings, p. 374.) Hence, the Father, who shall continue to all eternity as the God of exalted beings, is a **God of Gods**. Further, as the Prophet also taught, ther is a "a God above the Father of our Lord Jesus Christ. [This would go well with the picture of Orson Pratts/Hyde]. ...If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may supposse that he had a Father also. Where was there ever a son without a father?...Hence if Jesus had a Father, can we not believe thathe had a Father also?" (Teachings, pp. 370, 373.) In this way both the Father and the Son, as also all exalted beings, are now or in due course will become **God of Gods**. (Teachings, pp. 342-376.) (Mormon Doctrine, p. 321-322.)

Kings

[Linked As a part of the following ordiances]

Calling and Election made sure, celestial Marriage, Endowments, Exaltation, Melchizedek Priesthood Priestesses, Priests, Queens.

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordiances of the temple they receive the fulness of the priesthood** and are **ordained kings and priests.** Those so attaining **shall have** [This is unconditional, man and wifes calling and election has been made sure] exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Mormon Doctrine, p. 425.)

Gospel Mysteries

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall remain forever **"priests and kings"**; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood **"holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Those who are **priests forever**, who "are priests of the Most High, after the order of Melchizedek,... are **gods, even the sons of God.**" (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God**.
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father;**
|v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

The greatest blessings are reserved for those who obtain **"the fulness of the priesthood,"** meaning the fulness of the blessings of the priesthood. **These blessings are found only in the temples of God**. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. **"Washings, anointings, endowments, and the communications of keys,"** the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.) "Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole.**" (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)

Priests
see Calling and election sure, Celestial Marriage, (linked0

Those who endure in perfect faith, who receive the Melchizedek Priesthood, and who gain the blessings of the temple (including celestial marriage) [Celestial Marriage is a condition president] are eventually **ordained kings and priests.** These are **offices** given faithful holders of the Melchizedek Priesthood, and in them they will bear rule as exalted being durring the millennium and in eternity. (Rev. 1:6; 5:10.) (Mormon Doctrine, p. 599.)

Thrones
In the eternal sense, thrones are reserved for exalted persons who rule and reign as kings and queens in the highest heaven of the celestial world. It is in such a sphere that "God, even the Father, reigns upon his throne forever and ever." (D. & C. 76:92; Rev. 20:11.) After Christ has presented up the kingdom to his Father, "Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D. & C. 76:108.)
Then shall all those who are joint-heirs with him--who have been "crowned with the glory of his mighe," and "made equal with him" (D. & C. 88:107)--then shall they also sit upon their thrones and even sit down with our Lord on his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sent down with my Father in his throne." (Rev. 3:21.) Enoch foresaw this state of exaltation and said: "Thou art God,... thou hast made me, and given unto me a right to thy throne." (Moses 7:59.)
In token of their kingship, sovereignty, and dominion, exalted beings shall sit on thrones in eternity. "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (D. & C> 121:29.) "Abraham..hath entered into his exaltation and sitteth upon his throne," as also have other righteous saints of former ages. (D. & C. 132:29, 37.) (Mormon Doctrine, p. 794.)

Revelation 1:6
Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, as have many also in the dispensation of the fulness of times**. "John said he was a king." (Teachings, p. 375.)
Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want

to reason a little on this subject. I learned it by translating the papyrus which is now in my house.
"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

I will continue the point I am now at. The Lord created you and me for the purpose of **becoming Gods like Himself**; when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, **to become Gods like unto our Father in heaven.** That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, **and becoming Gods, even the sons of God.**
How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of th Father and the Son. (By Brigham Young, J. D. Vol. 3:93.)

Gospel Mysteries

The Apostle Orson Hyde describes the course these elect must follow to become Gods:

> The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the time of god on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, and have not been anointed an ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown or rather, to be rulers in the celestial kingdom. (Mill. Star 9:23-24)

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fulness of the Priesthood comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

> ...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

> And again, speaking of Hebrews 7:

> Paul is here treating of three different priesthoods, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)
>
> The Prophet Joseph stated that, "those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

> That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power & authority of Melchisedec. (**Words of Joseph Smith**, p. 245)

> In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340), for--

> ... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** **For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

> In conclusion then, the Prophet stated that "the spirit of Elias is

first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the King of Kings-the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and privileges:

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people**, administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)
>
> All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)
>
> The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)
>
> The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fulness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: **"every man might speak in the name of God that Lord, even the Savior of the world."** (D. & C. 1:20) The prophet Jeremiah prophesied:

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them**, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)
>
> The Lord stated further:
>
> ...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent**, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)

Gospel Mysteries

Joseph said:

> But there must be a holy place prepared for that purpose,...that men may receive their endowments and **be made kings and priests** unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. (DHC 6:319)

> Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

> Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
> Joseph confirmed this by saying:

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

> And again--

> Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

> Brigham Young added:

> For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

William Smith, brother to the Prophet Joseph, testified of his own ordination and also the ordination of others:

> I was present with Joseph at the last council that was held previous to the Twelve and others going on their electioneering campaign to the east and various other parts of the United States; it was at this time that I received my initiation into the highest priesthood lodge, was washed and anointed, and clad with the sacerdotal robe of pure white, and ordained to be priest and king, and invested with all the power that any man on earth ever did possess; power entitling me to preach the gospel, to bind up the Kingdom of God on earth, among all nations, and people of every tongue. In consequence of these endowments and ordination received from under the hands of Joseph, I hold as much power and as many keys to seal and bind on earth, as can possibly belong to Brigham Young; the power was conferred equally on all the Twelve, and not therefore bestowed on one. (William Smith's letter to the **Warsaw Signal**, Jan. 7, 1846)

> Joseph Smith bestowed these ordinations on others, as George Miller and William Smith testified:

> Many of the Apostles and Elders having returned from England, Joseph washed and anointed as Kings and Priests to God, and over the House of Israel, the following named persons, as he said was commanded of God, viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newel K. Whitney, Hyrum Smith, and myself; and conferred on us Patriarchal Priesthood. This took place on the 5th and 6th of May, 1842. (**Journal of George Miller**, "De Tal Palo Tal Astilla," p. 120-121)

> This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and **kingdoms**; **to anoint kings**, presidents, governors or judges, and to **ordain or anoint them to their several** holy callings, also to instruct, warn, or reprove them by the word of the Lord. (Parley P. Pratt, **Key to Theology**, **1885**, p. 66)

> It was in this context that a man could become king of kings and lord of lords, as explained by Brigham Young:

> We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, form generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.
> In this way we can become king of kings, and lord of lords, or father of fathers, or prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you. (JD 3:266)

John Taylor also revealed:

You have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and power upon the earth are entirely ignorant of; they do not understand it; but you have received this form the hands of God. (JD 5:189)

Alvin R. Dyer describes the endowment and the promises connected therewith:

> I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and you were promised that some day you would be called up to be a king and priest, or a queen and priestess. (From speech "For What Propose", March 18, 1961)

Joseph Fielding Smith probably wrote more on this subject that did any other present-day leader. in his book **The Way to Perfection**, he wrote:

Gospel Mysteries

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism in a "new and an everlasting covenant." (D. & C. 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn". Into his hands "the Father has given all things." **He will be a priest and a king**, receiving of the Father's fulness and of His glory. (**Way to Perfection**, p. 208)

Thus we see that those who receive the "higher" order of ordinances, and become ordained kings and queens, can become members of the Church of the Firstborn.

KING OF KINGS.

Christ is the King of Kings (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the Eternal King hold dominion over mere earthly kings. Rather, **those who gain exaltation are ordained kings and queens, priests and priestesses,** in which positions they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1:6; 5:10.) Christ as the chief of all exalted beings continued to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of saints forever (Rev. 15:3.) (Mormon Doctrine, Page 424.)

KINGS.

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, **until through the fullness of the ordinances of the temple** the receive **the fullness of the priesthood** and **are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. Rev. 1:6; 5:10.) (Mormon Doctrine, Page 425.)

Nation of Kings by Orson Pratt:

St. John beheld the New Earth, and the angel said unto him, "Come hither, I will shew thee the Bride, the Lamb's Wife;" and he was carried in the spirit to a great and high mountain, and saw a great city called the holy Jerusalem, descending form the heavens upon the New Earth. **This city contained the throne of God and the Lamb, and was inhabited by a great nation of kings who were to "reign forever and ever," being Gods, as is evident from the name of God being written on each of their foreheads. The inscription upon their foreheads was not intended as a mere sham or mockery, but was in reality the name given to each, that all the inhabitants of eternity, when they saw GOD conspicuously inscribed upon all their foreheads, might know most**

assuredly that each one was a god, as the written title or name expressly declared. The grandeur and glory of this city are still further described; the city and the streets thereof were of pure gold, clear as glass, while the walls and the gates were of the most precious stones; and the glory of God enlightened the city, so that they had no need of the light of the sun or moon. This light was so great that all the nations that were saved that dwelt upon all the face of the New Earth, walked in the light of it. There was no night there, but the whole Earth was clothed in one eternal day. It was in the **midst of this city that the King of kings and Lord of lords sat upon His throne**, while upon His "right hand did stand the Queen," arrayed in the most costly apparel. (Orson Pratt, **The Seer**, pp. 169-172.)

11 June 1843

Joseph Smith--We must receive all the ordinances:

All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)

6 October 1844

Brigham Young on Revelation:

I will not ascend any higher than a priest, and ask the priest what is your right. You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests has a right to the Urim and Thummim, which gives revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. (DHC 7:285) **22 August 1852**
John Taylor--Kings and Priests:

I hear some of our elders saying, sometimes, that they are going to do great things--to be rulers in the kingdom of God, kings and priests to the Most High, and are again to exalt thousands of other to thrones, principalities, and powers, in the eternal worlds. But we cannot get them out of their nests to travel a few miles here. If they cannot do this, how will they ever learn to go from world to world? (John Taylor, J.D., 1:19-20.)

7 January 1846

William Smith:

I was present with Joseph at the last council that was held previous to the Twelve and others going on their electioneering campaign to the east and various other parts of the United States; it was at this time that I received my initiation into the highest priesthood lodge, was washed and anointed, and clad with the sacerdotal robe of pure white, and ordained to be priest and king, and invested with all the power that any man on earth ever did possess; power entitling me to preach the gospel, to bind up the Kingdom of God on earth, among all nations, and people of every tongue. In consequence of these endowments and ordination received from under the hands of Joseph, I hold as much power and as many keys to seal and bind on earth, as can possibly belong

to Brigham Young; the power was conferred equally on all the Twelve, and not therefore bestowed on one. (William Smith's letter to the **Warsaw Signal**, Jan. 7, 1846; Calling and Election by Ogden Kraut, p. 123-124.)

5th & 6th May 1843

George Miller--Kings and Priests

Many of the Apostles and Elders having returned from England, Joseph washed and anointed as Kings and Priests to God, and over the House of Israel, the following named persons, as he said was commanded of God, viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newel K. Whitney, Hyrum Smith, and myself; and conferred on us Patriarchal Priesthood. This took place on the 5th and 6th of May, 1842. (**Journal of George Miller**, "De Tal Palo Tal Astilla," p. 120-121)

June 1844

Dan Jones--Joseph Smith the [Proxy] King over the Kingdom of God on the Earth:

Dan Jones heard Wilson Law... declare that while he (Mr. Smith) was once preaching from Daniel 2nd chapter, 44th verse, [he] said that the kingdom referred to was already set up, and that **he was the king over it.** (DHC 6:568-569)

Parley P. Pratt--Anointing Kings:

This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and **kingdoms; to anoint kings**, presidents, governors or judges, and to **ordain or anoint them to their several** holy callings, also to instruct, warn, or reprove them by the word of the Lord. (Parley P. Pratt, **Key to Theology, 1885**, p. 66)

14 July 1855

Brigham Young explained that we become king of kings, and lord of lords or fathers of fathers, or prince of princes to our families:

We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, form generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.
In this way we can become king of kings, and lord of lords, or father of fathers, or prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you. (J.D. 3:265-266)

Hyrum Andurs--Explains the role of Priestess and Queen in the home within the Patriarchal order of the Priesthood:

A priestess is a female priest--one who exercises priestly rights and powers by virtue of the priesthood. In this context, a queen is a woman with a political status and power in the home, within the patriarchal order of the priesthood. (**Doctrines of the Kingdom**, p. 411)

30 August 1857

John Taylor Explained:

You have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and power upon the earth are entirely ignorant of; they do not understand it; but you have received this form the hands of God. (J.D. 5:189)

19 April 1854

John Taylor:

Have you forgotten who you are, and what your object is? **Have you forgotten that you profess to be Saints of the Most High God,** clothed upon with the holy priesthood? Have you forgotten that you **are aiming to become kings and priests to the Lord, and queens and priestesses to him?** Have you forgot that you are associated with the Saints of God in Zion, where the oracles of truth are revealed, and the truths of God are made manifest, and clearly developed; **where you and your posterity after you can learn the ways of life and salvation; where you are placed in a position that you can obtain blessings from the great Eloheim, that will rest upon you and your posterity worlds without end?** (J.D. 1:372)

18 March 1961

Alvin R. Dyer:

I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and **you were promised that some day you would be called up to be a king and priest, or a queen and priestess.** (From speech "For What Propose", March 18, 1961)

28 August 1859

Brigham Young explained:

After men have got their exaltations and their crowns--have become Gods, even the sons of God--are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world. Power is then given to them to organize the elements, and then to commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies, to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. **This is a key for you.** (J.D. 6:275)

9 October 1859

Brigham Young:

Joseph Smith holds the keys of this last dispensation [as proxy King of kings and Lord of lords, in place of the Lord until he comes to claim those keys], and is now engaged behind the veil in the great work of the last days. *** No man or woman in this dispensation will ever enter into the celestial kingdom of God without the consent of Joseph Smith. From the day that the Priesthood was taken from the earth to the winding up scene of all things, every man and woman must have the certificate of Joseph Smith, junior, as a passport to their entrance into the mansion where God and Christ are--***
He holds the keys of that kingdom for the last dispensation--the keys to rule in the spirit world; and he rules there triumphantly, for he gained full power and a glorious victory over the power of Satan while he was yet in the flesh, and was a martyr to his religion and to the name of Christ, which gives him a most perfect victory in the spirit world. He reigns there as supreme a being in his sphere, capacity, and calling, as God does in heaven. Many will exclaim--"Oh, that is very disagreeable! It is preposterous! We cannot bear the thought!" But it is true.
I will now tell you something that ought to comfort ever man and woman on the face of the earth. Joseph Smith, junior, will again be on this earth dictating plans and calling forth his brethren to be baptized for the very characters who wish this was not so, in order to bring them into a kingdom to enjoy, perhaps, the presence of angels or the spirits of good men, if they cannot endure the presence of the Father and the Son; and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.
Should not this thought comfort all people? They will, by-and-by, be a thousand times more thankful for such a man as Joseph Smith, junior, than it is possible for them to be for any earthly good whatever. It is his mission to see that all the children of men in this last dispensation are saved, that can be, through the redemption. You will be thankful, every one of you, that Joseph Smith, junior, was ordained to this great calling before the worlds were. I told you that the doctrine of election and reprobation is a true doctrine. It was decreed in the counsels of eternity, long before the foundations of the earth were laid, tat he should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God. **[Note: In order to have a kingdom there must be a king. Joseph Smith holds the Key of the Kingdom of God or is Proxy King of king in this last Dispensation. Also the Prophets who preside after Joseph Smith also hold this key and are Proxy King of kings and Lord of lords for the Lord and will deliver this key up to the Lord when he comes to gather up all the keys and reign as <u>King of kings and Lord of lords over all the earth</u>.]** (J.D. 7:289)

Joseph Fielding Smith::

So being ordained an elder, or a high priest, or an apostle, or even president of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those **who desire to become members of the Chruch of the Firstborn** as

these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. the Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord, and "overcoming all things." **Thus we become heirs, "priests and kings, who have received a fulness, and of his glory," who shall "dwell in the presence of God and His Christ forever and ever," with full exaltation.** (**Take Heed to Yourselves**, see pp. 112-114.)

Joseph Fielding Smith:

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism in a "new and an everlasting covenant." (D. & C. 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn". Into his hands "the Father has given all things." **He will be a priest and a king**, receiving of the Father's fulness and of His glory. (**Way to Perfection**, p. 208)

2 August 1857

Heber C. Kimball declared:

This people here are the people of God. Here, in the Territory of Deseret, is the **Kingdom of God**, and here are all the officers pertaining to that kingdom; and here is an organization that is organized **after the order of God**, and it is organized after the order of the **Church of the First Born.**
* * * and when God our Father organized that Church, He organized it just as His Father organized the Church on the earth where He dwelt; and that same order id here in the City of Great Salt Lake; and it is that order that Joseph Smith the Prophet of God organized in the beginning in Kirtland, Ohio. brother Brigham Young, myself, and others were present when that was done; and when those officers received their endowments they were together in one place. **They were organized, and received their endowments and blessings, and those <u>keys</u> were placed upon them, and that <u>kingdom</u> will stand forever [can there be a kingdom without a King? No there must therefore be a Proxy King in place of the Lord until he comes--this being the Prophet of the Lord].**
Now mark it--that kingdom will never be overthrown; although they may kill, that is, if they can, Brother Brigham and me, and Brother Daniel H. Wells, and they may kill the apostles, if they can, and so they may keep on from this time to all eternity, and they never can obliterate this work. I know it. They may kill, and destroy, and waste a great many limbs that are upon this Church; but let me tell you, they never can kill the tree nor destroy the root from whence we have sprung; for our Father and our God is that root, and Jesus Christ, the Son of God, is the tree or vine, and we spring out of that vine. (J.D. 5:129-130)

2 December 1877

The Apostle Orson Pratt:

But the time will come, when the Spirit of God will be poured out upon all flesh and "The wolf shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," etc. That will change the fall of creation or at least, the living portion of it. The curse then will be removed. It will be like the garden of Eden, and Jesus will be here, and he will teach his people, fulfilling what is written in the sacred Scriptures about his reign of a thousand years. The Saints then will be resurrected, and they will also be the inhabitants of this globe. They are singing about in heaven, while their bodies are sleeping in the grave. Read the 5th chapter of John's Revelations, that will give you an idea what the Saints of heaven anticipate. The words of the new song which John heard them sing, were: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people and nation. **And hast made us unto our God kings and priests; and we shall reign on the earth!" How plain! "We shall reign on the earth!" They hope for it; they sing about it; they expect it**, just as much as we hope to go with them, and mingle with them, and just as much as we have faith that we will, when we lay our bodies down in the grave, go to our former abode where we once were, to the mansions prepared, and that we will join with the heavenly hosts. We will not forget the earth; it is our native abode; but instead of forgetting it, we will join with them in their new song, and with them we will look forward with joyful anticipation to the day when we shall return to reign on the earth, having been made kings and priests unto our God. And Jesus and the Twelve Apostles will be in our midst. (J.D. 19:176)

14 March 1875

Orson Pratt:
Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years? Yes, and then we shall be made glad with the joy of the countenance of our Lord. **He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords.** He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. (O. Pratt, J.D. 17:332)

August 30, 1857

John Taylor--To Establish the Kingdom of God:

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. **Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of they do not understand it; but you have received this from the hands of God.**
The kingdom is put upon the shoulders of President Young and this people

to carry it out, and by whom? By the Lord God--by him who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light;" by him who spake, and the worlds rolled into existence. By him you received rights that are not of this world--rights that flow from the great Eloheim.
What are we going to do, then? We are going to establish the Kingdom of God upon the earth. This is our privilege--our right, if you please. But I consider it a high privilege--the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. (J.D., Vol. 5:189-190, John Taylor August 30, 1857.)

Elijah the Prophet:

His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood;** and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)
"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**

_____
_____2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
g. and to receive
h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**

5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood],** [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage,** and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

Bruce R. Mcconkie:

Resurrection:

...Those beings[s] resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, **will come forth in the morning of the first resurrection.** Their graves shall be opened and they shall be **caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests** durring the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97:98; 1 Thess. 4:16-17; Rev. 20:3-7.) (Mormon Doctrine, p. 640.)

FIRST AND SECOND ANOINTING:

The "holy anointing" was part of a complex of sanctifying ordiances intended to prepare the brethern to receive a spiritual outpouring known in Kirtland as "an endowment of power."
Purification" was one of the ordiances which prepared the brethren for the "endowment." It consisted of having one's body washed and bathed with cinnamon-perfumed whiskey and later washing one's own body with pure water and perfume. Cf. D&C 89:7. (Kirtland Elders' Quorum Record, 25 January 1836, footnotes.)

The Prophet's remarks refer to a second solemn assembly planned for the 6th of April, 1837. Worthy brethren who were unable to attend to solemn assembly the previous year were invited to participate in certain purifying ordinances preparatory to receiving a spiritual endowment of power. These ordinances consisted of (1) washing "head to foot" in soap and water, (2) washing in clear water and perfumed whiskey, (3) having one's head anointed with consecrated oil and receiving a blessing by the spirit of prophecy, (4) having the anointing blessing sealed with

uplifted hands (solemn prayer, a sealing prayer, and the hosannah shout), and (5) washing of faces and feet and partaking of the Lord's Supper. (26 Jan 1836, footnote.)

Elect Lady:

An **elect lady** is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes **[1]** temple endowments, **[2]** celestial marriage, and **[3]** the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, and heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the preisthood and thereby receive all that the Father hath. (D. & C. 84:38.)
In the early days of this dispensation Emma Smith, the Prophet's wife, was in such complete harmony with the Lord's porgram that he forgave her of her sins and addressed her as an elect lady. (D. & C. 25:1-3; History of the Chruch, vol. 4, p. 552.) John the Beloved used a similar salutation to certain chosen women in his day. (2 John 1, 13.) Just as it is possible for the very elect to be deceived, and to fall from grace through disobedience, so an elect lady, by failing to endure to the end, can lose her chosen status. (Mormon Doctrine, p. 217).

According to Wilford Woodruff's Journal, the following Individuals received their Second Anointings:

Heber C. and Vilate KimballJanuary 20, 1844
Parley P. PrattJanuary 21, 1844
Orson HydeJanuary 25, 1844
Orson PrattJanuary 26, 1844
Willard and Jenetta RichardsJanuary 27, 1844
Wilford and Pheby WoodruffJanuary 28, 1844
John and Leonara TaylorJanuary 30, 1844
George A. and Bathsheba SmithJanuary 31, 1844
W. W. Phelps and wifeFebruary 2, 1844
Cornelius P. Lott and wifeFebruary 4, 1844

FIRST AND SECOND COMFORTER:

Jesus Discourses on the Two Comforters

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:
(1) The gift and constant companionship of the Holy Ghost;

[a] the comfort and peace which it is the function of the Holy Spirit to bestow;

[b] the revelation and th sanctifying power which alone will **prepare men for the companionship of gods and angels here after;**

(2) Personal visitations from the Second Comforter, **the Lord Jesus Christ**

himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and

(3) **God the Father**--mark it well Phillip!--**shall**

[a] visit man in person,

[b] take up his abode with him, as it were, and

[c] reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, adn baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has **faith in Christ**, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his **calling and his election made sure**, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27the verses. Note the 16, 17, 18, 21, 23 verses....

"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the **saints who held communion with the general assembly and Church of the First Born.**" (Teachings, pp. 149-151.) (DNTC 1, p. 735-736.)

The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. **Mortal men have power while in this life to see God.** "Verily, thus saith the Lord: It shall come to pass that **every**

soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 92:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the viel; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.) (DNTC 1, p. 738.)

John 14:23
Jesus here announces the supreme earthly reward for personal righteousness--a personal visitation to man of the Father and the Son. "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)

He shall teach you all things
All things? yes, all things; and all things means all things. "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.) The revealed word says God knows all things and has all thruth, which means there is nothing he does not know and no truth he does not possess. Consequently, now and hereafter, in **time** **or eternity**, the Holy Ghost shall teach all things to deserving and eligible students.

He shall testify of me (John 14:26)
Salvation centers in Christ. The Holy Ghost is Christ's revelator to bear witness of his divine Sonship and of the saving truths of his gospel. "The Holy Ghost," In Abraham's record this third member of the Godhead was called "God the third, the witness or Testator." (Teachings, p. 190.) As a Spirit personage, the Holy Spirit, by laws which are ordained, has power **to speak to the spirit within man and to convey truth with absolute certainty**. This revealed knowledge becomes a personal testimony to the recipient. By definition and testimony of the gospel is to know by personal revelation from the Holy Ghost that Jesus is the Christ through whom salvation comes; that Joseph Smith is the prophet who revealed anew to the world the saving truths of the gospel; and that the Chruch of Jesus Christ of Later-day Saints is the kingdom of God on earth. [He seals, approves, ratifies, confirms, sanctifies and seals all blessings, truths, and ordiances of the gospel upon you.]

He shall glorify me
The Father and the Son, through their ministries, as Jesus has just announced, glorify each other. (John 13:31-32; 14:13.) Now Jesus says the Holy Ghost shall glorify the Son--a thing which comes to pass because men believe the testimony of the Holy Ghost, so live as to gain exaltation, and thereby add dominions and kingdoms to the endless domains of the Father and the Son. See John 13:31-35.

1 Cor 12:3
Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the

Lord, but by the Holy Ghost.

Two principles are here set forth: 1. Any man who has the Spirit praises Christ and testifies fo his goodness and mercy; and 2. Christ is and can be known by revelation from the Holy Ghost, and in no other way. Revelation is the sole and only sure source of knowledge about God and Christ and gospel truths. A knowledge of these things does not and cannot come by reason, research, or rationalization. God stands revealed, or he remains forever unknown. In keeping with this principle, Joseph Smith said that the latter part of verse three should read: No man can know that Jesus is the Lord, but by the Holy Ghost." (Teachings, p. 223.) (DNTC 2, p. 365-367.)

Jesus taught that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26), and the latter-day revelation on spiritual gifts says this about knowing of Christ's divinity by the power of the Spirit: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they **continue faithful."** [Parents to children][Abraham] (D. & C. 46:13-14.) (DNTC 2, p. 367-368.)

The word of God pierces the soul of man [The Holy Ghost]
The Holy Ghost is a personage of spirit, a spirit being ,a dn when he speaks to the spirit within man, knowledge and truth are conveyed with absolute surety. These wisperings of the Spirit are called the still small voice as is shown by the experience of Elijah on Mount Horeb. When the Prophet sought instructions from the Lord, "behold, the Lord passed by, and a great and strond wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voeice." (1Kings 19:11-12.) Then by the wisperings of the Spirit Elijah learned what the Lord wanted him to do. That these spiritual impressions can sink into the heart with a power transcending anything earthly is shown from Joseph Smith's statemrnt: "Thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh mankfest." (D. & C. 85:6.) (DNTC 3, p. 152-153.)

"The priesthood is an everlasting principle, and exited with God form eternity, and will to eternity, without beginning of days or end of years.: (Teachings, p. 157.) Christ and others held the priesthood in pre-existence. Andam, the Prophet says, "obtained in in the creation, before the world was formed." (Teachings, p. 157.)

The "fulness of the gospel" refers to all of the laws and commandments of God. The Lord said that the scriptures were given for "the salvation of mine own elect; for they will hear my voice, and shall see me...." (D & C 35:20-21)

GODHEAD-ATTAIN:

"God" = Eternal Father and Eternal Mother:

What is a good basis for imagining eternal marriage, then? The plain

scriptures, I believe. In the first place, modern scriptures and revelations suggest quite plainly that we would more accurately and profitably read the scriptural references to "God" as meaning God the eternal **partnership** of Heavenly Father **and** Heavenly Mother. They have a more perfect unity even than that of God and Christ and the Holy Ghost, and so the word **God** implies **both** of them, at least as much as it denotes the three beings in the classical Christian trinity called "God". Such a more correct identification of "God" might help us better comprehend the direct role our Heavenly Mother played in our creation and salvation. When we read in Genesis that God said, "Let us create man in our image," it makes most sense to read it as God the Father and God the Mother speaking as One. When we read in John that God sent His only begotten Son to save us, it would be better to understand, as it certainly makes more sense, that our Heavenly Parents sent **Their** only begotten Son. This process is truer to the evidence -- and to our real needs as men and women -- than looking for a **female** God between the lines in the scriptures or in apocryphal works of mythologies, as many feminist theologians are doing. It might help us better imagine our futures as husbands and wives, equally yoked in what Shakespeare called "the marriage of true minds" -- and to work toward that future now. Second, modern revelation tells us that when God put "man" on the earth, "in the image of mine Only Begotten created I him; male and female created I them." (Moses 2:27.) Clearly men and woman were **both** created in the "image" of Christ. That would seem to mean we are created in the image of the Heavenly Parents who **together** make up the "God" whom Christ came to reveal, that is, the perfect eternal partnership He came to teach us how to achieve and to show us in His life and character what we would be like when we achieved it. (Becoming Bone of Bone and Flesh <u>of Flesh</u> by Eugene England, <u>As Women of Faith</u>, Talks selected from the BYU Women's Conferences, Edited by Mary E. Stoval and Carol Cornwall Madsen, Deseret Book Company, p. 110-111.)

Christ's Service Places Godhood Within Man's Reach:

As a man through the powers of his body he could attain to the dignity and completeness of manhood, but could go on further. As a man he is born, as a man he lives, and as a man he dies. **But through the essence and <u>power of the Godhead</u>, which is in him**, which descended to him as the gift of God from his Heavenly Father, he is capable of rising from the contracted limits of manhood to the dignity of a God, and thus through the atonement of Jesus Christ and the adoption he is capable of eternal exaltation, eternal lives, and eternal progression. (MA, 139-141; The Gospel Kingdom, John Taylor, p. 58.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exalted, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)

Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

GODHOOD-ATTAIN:

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]
Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.... "Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man

who reigns in celestial glory is a **god** to his **dominions**." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.**
"Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

GODS-ALSO LINAGE:

|v58 And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph: In thee and in thy seed shall the kindred of the earth be blessed.
(D&C: Section 124:58)

Gods in Embryo:
There was a period when we, with jesus and others, basked in the light of the presence of God and enjoyed His smiles. We are the children of God, and as His children there is no attribute we ascribe to Him that we do not possess, though they may be dormant or in embryo. The mission of the Gospel is to develop these powers and make us like our Heavenly Parent[s]. I know this is true, and such knowledge makes me feel happy. (Oct. 4, 1863, MS 25:722; Gospel Truth, George Q. Cannon, p. 3)

Literal offspring of God.
God in His infinite mercy has revealed to us a great truth. It is a truth that , when understood by us, gives a new light to our existence and inspires us with the most exalted hopes. That truth is that God is our Father, and we are His children. What a tender relationship! What a feeling of nearness it creates within us! What? God my Father? Am I indeed His son? Am I indeed His daughter? Do I belong to the family of God? Is this literally true? The answer is, "Yes." God has revealed it, that we are literally His children, His offspring, that we are just as much His children as our offspring are our children, that He begot us, and that we existed with Him in the family relationship as His children. What an immensity of vision is given to us in this truth! What a field for reflection! and how our hearts should be inspired with great hopes and anticipations to think that the Being under whose direction this earth was organized, who governs the planets and controls the universe, who causes the rotation of the seasons and makes this earth so beautiful

and such a delightful place of habitation, is our Father and that we are His children, descended from Him! What illimitably hopes the knowledge of this inspires us with! (Gospel Truth, George Q. Cannon, p. 3.)

To Be Made Gods:

God has removed doubt from our hearts and our minds concerning these things. We know them. The testimony of God is with us. He bears testimony to us that we are His children. And he wants to draw us to Him, in His arms of love. He wants to save us and exalt us and make us like Himself, clothe us with glory and make us indeed gods in the eternal world, wielding dominion and power. For this purpose He has sent us here. For this purpose He has given us His laws, which we understand to some extent. (1890, Contributor 11:480; Gospel Truth, George Q. Cannon, p. 84-85.)

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

Progression From an Infant to a God:

What is there manor helpless, weak, puny, insignificant, it may be said, in many respects, than a human being when it is born into the world. Yet that being, if nurtured properly, if trained as it should be, has before it a career of never-ending glory. That little pulling infant may become, in the eternity of our God, a god, to sway power and dominion in the eternal worlds, to be the father of unnumbered millions. Yet at its birth who would anticipate such a future for it. (Oct. 5, 1844, JD, 25:319; Gospel Truth, George Q. Cannon, p. 104.)

The Origin of Man:
If we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God, and being his son, he is, of course, has offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have progressed to maturity, he will be like his Father--a God, being indeed his offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate his. (Ma, 164--165; The Gospel Kingdom, John Taylor, p. 52.)

A God in Embryo:

Man is a dual being, possessed of body and spirit, made in the image of God, and connected with him and with eternity. He is a God in embryo and

will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages. (JD, 23:65, April 9, 1882; The Gospel Kingdom, John Taylor, p. 52.)

Man, A Son Of God:

What is man? A god, even the son of God, possessing noble aspirations, holy feelings, that may be governed by virtuous principles, possessing elevated ideas, wishing to realize everything that God has destined to submit to all his laws, to endure every kind of privation and affliction and suffering, as seeing him that is invisible, looking for a city that hath foundations, whose builder and maker is God--feeling to live for that purpose, and that alone.
This is what man is, if he lives the religion of heaven, and performs faithfully those things God has appointed him to do, that he may increase from intelligence to intelligence, and go on with that eternal progression, not only in this world, but in worlds without end. (JD, 8:1-2, 3-4, 5, February 19, 1860; The Gospel Kingdom, John Taylor, p. 54-55.)

The Image of God:

We are made in the image of God, we were designed by the intelligence of God, and the organs we have are the same kind of organs that the Gods themselves possess. I consider that the body and the spirit are connected together in some inscrutable, indefinable, and intelligent manner; that, if we comprehended, would be a greater wonder and mystery to us than anything that we have already referred to. (JD, 11:74-77, February 5, 1866; The Gospel Kingdom, John Taylor, p. 56.)

The Exaltation of Man:

It is for the exaltation of man to this state of superior intelligence and Godhood that the mediation and atonement of Jesus Christ is instituted; and that noble being, man, made in the image of God, is rendered through adoption, and is rendered capable of becoming a God, possessing the power, the majesty, the exaltation and the position of a God.... (The Gospel Kingdom, John Taylor, p. 57.)

Sons and Daughters of God:
And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father-That by him, and through him, and of him, the **worlds** are and were created, and **the inhabitants thereof are begotten sons and daughters unto God."** (D&C 76:20-24.)

Christ
...with the righteous saints, he shall reign to all eternity as King of Kings, Lord of Lords, **and God of Gods**. To his holy name, both now and forever, be ascribed glory and honor, power, riches, and dominion, and an eternal fulness of all things for endless ages.

Eternity to eternity.

Those who become gods will then be from eternity to eternity, everlastingly the same, always possessing the fulness of all things and multiplying their race without end. (Doctrines of Salvation, vol. 1, pp. 10-12.) (Momon Doctrine, p. 240.)

Exaltation

Celestial marriage is the gate to **exaltation**, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives. Those who obtain it gain an inheritance in highest of three heavens within the celestial kingdom. (D. & C. 131:1-4.)

They have eternal increase, a continuation of the seeds forever and ever, a continuation of the lives, eternal lives; that is, they have spirit children in the resurrection, in relation to which offspring they stand in the same position that God our Father stands to us. They inherit in due course the fulness of the glory of the Father, meaning that they have all power in heaven and on earth. (D. & C. 76:50-60; 93:1-40.) **"Then shall they be gods**, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have **all power**, and the angels are subject unto them." (D. & C. 132:16-26; Docrines of Salvation, vol. 2, pp. 35-79.)

Although **salvation** may be defined in many ways to mean many things, in its most pure and perfect definition it is a synonym of **exaltation**. This was the way in which the Prophet used it when he left us this inspired explanation: "Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, **where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constituet the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.

"We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be dispute among those who believe the Bible, that it is Christ: all will agree in this, that **he is the prototype or standard of salvation**; or, in other words, that he is a **saved being**. And if we should continue our interrogation and ask how it is that he is saved, the answer would be-because **he is a just and holy being**; and if he were anything different from what he is, he would not be saved; for **his salvation depends on his being precisely what he is and nothing else**; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; **for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him.**"

After quoting many passages of scripture, the record of the Prophet's teachings continues: "These teachings of the Savior most clearly show unto us the **nature of salvation**, and what he proposed unto the human family when he proposed to save them--that **he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge truns the door of salvation.**" (Lectrues on

Faith, pp. 63-67.) (Mormon Doctrine, p 258.)

First Vision

Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)

Fulness of the Father

The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat life...]

The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)

Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)

Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

God

<u>Man's purpose in life</u> is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordiances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; Teachings, pp. 342-362.) (Mormon Doctrine, p. 318.)

God

God can be known only by revelation. He must be revealed, or remain

forever unknown (cf. Mosiah 4:9). God first revealed himself to Adam (Moses 5; 6) and has repetedly made himself known by revelation to chosen patriarchs and prophets since that time. The present translation of John 1:18 and 1Jn. 4:12 is misleading, for these say that no man has ever seen God. However, the scriptures state that there have been many who have seen him. The JST [Joseph Smith Translation] corrects these items to show that no sinful man has ever seen God, and also that Jesus Christ is the only Way to God. God the Father and his son have been manifested by voice, sight, or otherwise at various times, as at the baptism of Jesus (Matt. 3:16-17); the Transfiguration (Matt. 17:1-8); to Stephen (Acts 7:55-56); and to the Nephites 3 Ne. 11:7). The Father and the Son personally visited Joseph Smith in the Sacred Grove, in the spring of 1820, near Manchester, New York, in the opening of the dispensation of the fulness of times (JS-H 1:11-20).
Latter-day revelation confirms the biblical account of God as the literal father of the human family; as a being who is concerned fro the welfare of mankind, and a Personage who hears and answers prayers. (Bible Dictionary, p. 682).
Although God created all things and is the ruler of the universe, being omnipotent, omniscient, and omnipresent (through his Spirit), mankind has a special relationship to him that differentiates man from all other created things: man is leterly God's offspring, made in his image, whereas all other things are but the work of his hands (cf. Acts 17:28-29.) (Bible Dictionary, p. 681-682.)

|v28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
|v29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
(NewT:Acts 17:28-29)

|v38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.
(NewT:Luke 3:38)

|v22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.
(PoGP:Moses 6:22)

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the

Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God.]
Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.... "Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who reigns in celestial glory is a **god** to his **dominions**." (Teachings, p. 374.) (Mormon Doctrine, p. 321-322.)

Joint-Heirs with Christ
As the literal Son of God--the Firstborn in the spirit, the Only Begotten in the flesh--Christ is the natural **heir** of the Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15.) And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and by obedience, going from grace to grace, the Son attained these same things. (D. & C. 93:5-17.)
By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, **joint-heirs with Christ** (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath. (D. & C. 84:33-41.) In his famous King Follett Sermon, speakin of those who "shall be heirs of God and joint-heirs with Jesus Christ," the Prophet asked what their glory should be. Answering his own query, he described joint-heirship as inheriting **"the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before."** (Teachings, p. 347.)
A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed.
Joint-heirs are possessors of all things. (D. & C. 50:26-28.) All things are theirs for they have exaltation. (D. & C. 76:50-60.) They are made "equal" with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all

knowledge and truth are theirs. (D. & C. 93:15-30.) They are gods. (D. & C. 132:20.) **Celestial marriage is the gate to this high state of exaltation.** (Doctrines of Salvation, vol. 2, pp 24, 35-39; D. & C. 131: 1-4; 132.) (Mormon Doctrine, p. 394-395.)

Lord of lords
Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right.** Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods.**" (D. & C. 132:29, 37.) **Since exalted beings themselves become Lords and Gods**, and since they still stand in subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father, and in due course it will be true of all exalted beings.** (Mormon Doctrine, p. 451.)

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall remain forever **"priests and kings"**; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood **"holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Those who are **priests forever**, who "are priests of the Most High, after the order of Melchizedek,... are **gods, even the sons of God."** (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God.**
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father;**
|v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

Patriachal Chain.
Those who shall here after urle and reign in eternity as exalted beings will form a patriarchal chain which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuatin of the family unit in eternity, and every family which so continuation of the family unit in eternity, and every family which so

continues will find its proper place in the eternal organizational framwork which the Almighty has ordained. None [of the worthy] will be forgotten. (Mormon Doctrine, p. 558)

D&C 132 must abide this law [plurality of wives]:
[Jesus is the Son of God, not of the Holy Ghost]
Just as Jesus is literally the Son of Mary, so he is the personal and literal offspring of God the Eternal Father, who himself is an exalted personage having a tangible body of flesh and bones. (E. & C. 130:22.) Apostate religionists--unable to distinguish between the Father, Son, and Holy Ghost--falsely suppose that the Holy Ghost was the Father of our Lord. Matthew's statement, "she was found with child of the Holy Ghost," properly translated should say, 'she was found with child by the power of the Holy Ghost.' (Matt. 1:18.) Luke's account (Luke 1:35) accurately records what took place. Alma perfectly describes out LOrd's conception and birth by prophesying: Christ "shall be born of Mary,...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God." (Alma 7:10.) Nephi spoke similary when he said that at the time of her conception, Mary "was carried away in the Spirit," with the result that the child born of her was "the Lamb of God, yea, event he Son of the Eternal Father." (1 Ne. 11:19-21.) As Gabriel told luke, he was the "Son of the highest" (Luke 1:32), and "the Higherst" is the first member of the godhead, not the third.
[The Holy Ghost should be a part of every marriage relationship overshadowing this most devine and holy of holy relationships held in the holy of holies of a man and wife.... For the Holy Ghost is given as a constant companion..... This is a perfect relationship when overshadowed by the third member of the godhead as was Mary and the Father the Perfect pattern of the highest sacrement of all sacrements..... (DNTC 1, p. 82-83.)

Only begotten Son:
Only Begotten in the flesh, meaning in mortality. This designation of our Lord signifies that he was **begotten by Man of Holiness <u>as literally as any mortal father begets a son. The natural processes of procreation were involved; Jesus was begotten by his Father as literally as he was conceived by his mother.</u>** [Heber J. Grants talk in Brigham City.]

Luke 3:38 Adam, which was the son of God
This statement, found also in Moses 6:22, has a deep and profound significance and also means what it says. Father Adam came, as indicated, to this sphere, gaining an immortal body, because death had not yet entered the world. (2 Ne. 2:22.) Jesus, on the otherhand, was the Only Begotten in the flesh, meaning into a world of mortality where death already reigned. (DNTC 1, p. 95.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of

my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no end; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

Know thee the only true God
It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life. (DNTC 1, p. 762.)

Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.**
"Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

Revelation 1:6
Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great

King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, <u>as have many also in the dispensation of the fulness of times</u>.** "John said he was a king." (Teachings, p. 375.)
Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.
"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine,

2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now

reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads**. And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever**.

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

Who Am I
by

Gospel Mysteries

Alvin Rulon Dyer

Published by
Deseret Book Company
Salt Lake City, Utah
1970

How We May Know What God Is Like

In the Sacred Grove interview with the Eternal Father, the Prophet Joseph Smith, as had Moses of old, talked face to face with God, and was introduced to God the Son, the Redeemer of the world, as the Only Begotten, meaning only begotten in the flesh, and beloved Son of God the Father, whom John described as the "Word," who was God, and was with God in the beginning. Concerning this it was revealed to Joseph Smith that the Lord was the firstborn of the Father in the pre-mortal estate. Thus, Jesus Christ is the Son of God, being the first born, as to his spirit person birth, and the Only Begotten, as to his birth in the flesh. **We also are the sons and daughters of God the Eternal Father. We can, upon that reasoning, understand something about what God is like, for there is an eternal principle in heaven and on earth that every seed begets of its kind, every seed brings forth in its own likeness and character. This confirms the scriptural declarations that man is created in the image of God.** (ARD p. 90.)

The Species Of Gods

Associated with God the Eternal Father, who presides at the center of all intelligence and wisdom referred to scripturally as "the throne of God," are other gods of the same species, within the same realm of glory as he who presides. This is a condition of being and existence obtainable through the very processes of mortality and its subsequent glorified immortality. Both ancient and modern revelation from God establish this as the fact.

"God himself," taught the Prophet Joseph Smith, "was once as we are now, and is an exalted man,... that is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,-I say, if you were to see him today, you would see him like a man in form-like yourselves in all the person, image, and very form as a man." (DHC, Joseph Smith, Vol. 6, p. 305.)

When we look upon the human face we look upon the likeness of our Father and God.
God the Father, is an individual, and personality, as are all of the **species of Gods who dwell and associate with him.** But he is over all. These glorified nobles dwell in tabernacles of flesh and bones. Their bodies are different than mortal bodies, in that they possess bodies which have been quickened by the spirit and are thus glorified. Such celestialized bodies are not governed by the same laws as those by which earthly bodies are governed. (ARD p. 178.)

How God Became God

But, if God is an individual spirit and dwells in a glorified resurrected body, the question will arise, "Is he the Eternal Father?" Yes, he is the Eternal Father. "Is it a fact that he never had a beginning?" In

the elementary parts of his organism, he did not. But is he is an organized Being, there must have been a time when that being was organized. This, some will say, would infer that God had a beginning. This spirit which pervades all things, which is the light and life of all things, by which our Heavenly Father operates, by which he is omnipotent, never had a beginning and never will have an end. It is the light of truth; it is the spirit of intelligence.
The Prophet Joseph Smith made this statement which gives further enlightenment on this subject:

"I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.
... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another; and that he was once a man like us; yes that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did." (DHC, VOL. VI, p. 205.)

A revelation from God establishes this fact. "Intelligence or the light of truth never was created, neither indeed can be." (D&C 93:29.) And we are told further that this Spirit, when it is manifest, is God moving in his glory. Now, this Spirit always existed. It always operated, but it is not understood, and cannot be comprehended except through organisms-(meaning its enclosure in organized bodies). (J of D, Chas. W. Penrose, Vol. 26, p. 23.) (ARD p. 179.)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

Brigham Young added:

For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

KING OF KINGS AND LORD OF LORDS-PROXIE:

Sons and Daughters of a King:

It is a glorious thing... to know that our religion is true and given us from God and that in obedience to it we may attain to the exalted position occupied by Him and our Lord and Savior Jesus Christ.... We are of the race of God, the sons and daughters of a King. What monarch's children do not hope and look forward to sovereignty. May we, who are the offspring of the Almighty King, not hope for crowns and kingdoms in eternity? (DEN, March 28, 1881; Gospel Truth, George Q. Cannon, p. 87.)

Priests and Kings Upon Thrones:

It is God's design to make us priests and kings, <u>not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings</u>. The promise is that all things that He hath shall be given unto us. We will be His heirs; we will be (if I may use the term without irreverence) co-partners with Him in all this power and authority.... (Gospel Truth, George Q. Cannon, p. 88.) [Note: this suggest that we should start exercising this authority in our homes now on earth and not keep secret. King of kings and Lord of lord implies that others round about know that you are a king just by looking at you.... Joseph Smith said "We have got to learn to be kings and priests and gods...."]

Kings with Kingdom:

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can He be King of kings unless there be kings under Him to give Him homage and pay respect unto Him and acknowledge Him as their Lord and their King?
When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, He proclaimed to him the greatness of his kingdom in eternity. He told Abraham that he should be a king over this innumerable host; for, if Abraham were not to be king over them, of what use or glory would his posterity be to him? When God pointed Abraham to the sand on the sea shore and told him that as it was countless so should his see be, He told him in accents that could not be mistaken of the future glory of his eternal kingdom. And if all mankind attained to the same promises as Abraham, the also would have an innumerable posterity to reign over. (Apr. 8, 1871, Jd, 14:128; Gospel Truth, George Q. Cannon, p. 90.)

Other Worlds to be Created:

<u>What will be their occupation?</u> The exercise of that creative power that our Father and God has exercised in preparing this earth as the abode for man. He called to gether the elements and formed the earth as a habitation for man; and man, if he is faithful, will progress until he will do that very same thing for his posterity.
Abraham, standing at the head of an innumerable posterity, will find it necessary to have room. He will want to emigrate after awhile from this earth and find a new habitation for there will not be room enough on the glorified earth for him and his posterity in the coming eternity. Thus it is that the heavens are bespangled with the glorious orbs that we see

at night--the creations of God, peopled by the children of God. And all this God promises to us, if we are faithful. He says, "You shall be kings; you shall be queens; you shall sit upon thrones; you shall sway scepters, and you shall have power and dominion, if you prove yourselves faithful and true to Me; and you shall be My heirs, and joint heirs with My beloved Son, Jesus Christ, your Redeemer." (Oct. 9, 1892, Dw 45:619-620; Gospel Truth, George Q. Cannon, p. 92.)

Keys of the Kingdom

"In their fulness, the keys are held by only one person at a time, the Prophet and Presiden of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor." [D&C 132: My house is a house of order.] (Gospel Doctrine, 5th ed., p. 136.)

King of Kings

Christ is the **King of kings** (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the **Eternal King** holds dominion over mere earthly kings. Rather, those who gain exaltation are **ordained kings and queens, priests and priestesses**, in which position s they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1: 6; 5:10.) Christ as the chief of all exalted beings continues to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of Saints forever. (Rev. 15:3.) (Mormon Doctrine, p. 424.)

Lord of lords

Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right**. Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods**." (D. & C. 132:29, 37.) **Since exalted beings themselves beocme Lords and Gods**, and since they still stand in subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father, and in due course it will be true of all exalted beings**. (Mormon Doctrine, p. 451.)

Patriarchal Order

...**Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order.** [When do they enter into this order? When they are married in the temple.] If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule. (Mormon Doctrine, p. 559.)

Keys of the kingdom shall be delivered up again unto the Father:
The keys of the kingdom are the rights and powers of presidency; they consist of the authorization and obligation to preside over the Chruch (shich is the kingdom of God on earth) and to regulate all of its affairs. In due course these keys were given to Peter, James, and John, and then to all the Twelve of that day. They were restored to Joseph Smith and his associates in this day and are now held by the living oracles of this dispensation. When the great gathering at Adam-ondi-Ahman takes place those who have held keys on earth will make accounting of their stewareships, Christ will take back the keys, and then the millennial era shall be ushered in, an era in which the rightful King of the kingdom shall riegn personally upon the earth. Finally, there shall be a day when the salvation of man shall be completed, a day in which the keys shall be returned to the Father. Or, as Paul expresses it, "Then cometh the end, when the [Christ] shall have delivered up the kingdom ot God, event he Father; when he shall have put down all rule and all aruthority and power." (1 Cor. 15:24; Mormon Doctrine, pp. 377-379.) (DNTC 1, p. 116-117.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.) Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions."** (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no ent; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

I Go to prepare a place for you
'I go to prepare a place of exaltation for you, a place with me in the highest heaven of the celestial world (D. & C. 131:1-4), for "the desciple" shall "be as his master, adn the servant as his lord." (Matt. 10:25.) "Ye shall be even as I am, and I am even as the Father."' (3 Ne. 28:10.) (DNTC 1, p. 729.)

Holy women
The Lord never sends apostles and prophets and righteous men to minister to his people without placing women of like spiritual stature at their

sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**

Whose daughters ye are]

Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.)

Revelation 1:6

Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, as have many also in the dispensation of the fulness of times**. "John said he was a king." (Teachings, p. 375.)

Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.

"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two

facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered:

"To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads**. And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever**.

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

I will continue the point I am now at. The Lord created you and me for the purpose of **becoming Gods like Himself**; when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, **to become Gods like unto our Father in heaven**. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, **and becoming Gods**, **even the sons of God**. How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of th Father and the Son. (By Brigham Young, J. D. Vol. 3:93.)

KING OF KINGS.
Christ is the King of Kings (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the Eternal King hold dominion over mere earthly kings. Rather, **those who gain exaltation are ordained kings and queens**, **priests and priestesses**, in which positions

they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1:6; 5:10.) Christ as the chief of all exalted beings continued to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of saints forever (Rev. 15:3.) (Mormon Doctrine, Page 424.)

KINGS.

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, **until through the fullness of the ordinances of the temple** the receive **the fullness of the priesthood** and **are ordained kings and priests.** Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. Rev. 1:6; 5:10.) (Mormon Doctrine, Page 425.)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

KINGS AND PRIESTS-MEN ANOINTED UNTO THE MOST HIGH GOD AND HIS FATHER-LIKE THE LORD:

Heirs of God:

Remember the word! If we are heirs of God, why then we shall inherit the power and the blessings and the glory of God our Eternal Father. This is what the Latter-day Saints ought to have constantly in view, "How can I live so as to become an heir of God and a Joint heir with Jesus Christ? What course can I take to secure to myself celestial glory--a never-fading crown?" Not an empty bauble, not a barren sceptre but a sceptre of power, a sceptre of dominion, a crown that means something real, a throne that means the kingly and queenly authority. This is what the Latter-day Saints have in view when they have their hearts fixed as they should be and their eyes open to the glory that God has in store for the faithful. (Apr. 27, 1890, DW 40:836; Gospel Truth, George Q. Cannon, p. 89-90.)

Kings and Priests:

Thus shall we also become legitimately and by right, through the atonement and adoption, kings and priests--priests to administer in the holy ordinances pertaining to the endowments and exaltations; and kings, under Christ, who is King of Kings and Lord of lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. (Ma, 156, 158-159; The Gospel Kingdom, John Taylor, p. 138.)

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were <u>kings and priests unto God</u>, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, **and the <u>heads of families became their kings and priests, that is, the fathers of their own people</u>. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **<u>and these men had communication with God</u>, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.)
[Note: Here Christ is a King of kings and Lord of lords and instruction each family patriarch as needed.]

Blessings of the Fulness of the Priesthood
As seen by the Prophet Isaiah

|c49|v0 Messiah shall be a light to the Gentiles and shall free the **prisoners**--Israel shall be gathered with power in the last days--**Kings** shall be their **nursing fathers**--Compare 1 Nephi 21.

|v1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

We are all foreordained and known unto the Lord, and we shall all recognize that the Lord has called us all from the womb, and made mention of our name.

We were foreordained from the very beginning to receive a fullness of the Priesthood, which is a fullness of the father. Our names are mentioned: Ordinance of Naming and blessing of infants and temple blessings....

|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

|v3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

We all take upon ourselves to be the Lords servants, pointing to the mortal ministry of Jesus Christ as did John the Baptist and all the holy

prophets and righteous fathers before him, for the blessings of the Father through the Son. And like all the Prophets and righteous fathers since the Saviors mortal ministry, we as servants and Elias point to the Son's Second coming. Where he shall come in glory. And we prepare the Saints not only with baptism, and the Holy Ghost, but the fulness of all the Priesthood blessings found in the holy temple, that when he comes we shall be like him. And when he shows the Father unto us we shall be like him too.

|v3 And said unto me, Thou art my servant, **O Israel, <u>in whom I will be glorified.</u>**

<u>How is the Lord glorified</u>? He told Moses, "For behold, **<u>this is my</u>** work and **<u>my glory</u>**–to bring to pass the **immortality and eternal life of man.**

<u>Who is the Lord talking to, in whom he will be glorified</u>?
His servant Israel [the children of Israel]. Through the posterity of Abraham, Isaac and Jacob... The Lord will give these people immortality and eternal life as he gave Abraham and Sarah and promised to all their posterity.

In Doctrine and Covenants section 132 verse 37 the Lord brings further light of what he means by being **glorified and bring to pass the immortality and eternal life of his children**,

"**Abraham** received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; **as Isaac and also Jacob did** none other things than that which they were commanded; and because they did none other things than that which they were commanded, **they have entered into their <u>exaltation</u>, according to the <u>promises</u>, and <u>sit upon thrones</u>, and are not angels <u>but are gods</u>**."

|v4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

As long as every Prophet, Elias, or Father, Mother, Brother or Sister knows that there is one more soul to be saved, one more soul to receive all the blessings of the Priesthood and the fulness of the Father. There Labor is in vain. For what Father or Mother having received there Exaltation like Abraham and sees his children or grandchildren truly has a fulness of joy. No one for all their children and grandchildren and great-grandchildren to the latest generation are engraven on their hands and they know them and are doing everything in there power to help them receive the Fulness of the Priesthood which is a fulness of the fathers even the greatest father of us all, God our heavenly Father.

Was this not Christ mission, to bring us back unto the fulness of The Father. Thus each Prophet, Elias, Father and Mother takes the same image as Christ and Abraham, Adam and Elohim, to bring to pass the immortality and eternal lives of their children.... We can never have a fulness of Joy until every last child or brother or sister has the opportunity to live the life that the Fathers and Mothers live.

|v5 And now, saith the LORD that formed me from the womb to be his

servant, to bring Jacob [the house of Israel] again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

|v6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to **restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

What is the **light** that the Lord promised Isaiah should be to raise up [all] the tribes of Jacob, and to restore the preserved of Israel:

The Lord also promised that Isaiah would give the same **light to the Gentiles**, that Isaiah would be **the Salvation to the end of the earth.**

Isaiah is told that he would give some special **light** to raise up the tribes of [Israel] to a new elevation, a new height, a zenith. He was then told that he would give this same light to the Gentiles. The Lord then explains that this light would be the Capstone of salvation to the end of the earth.

In other words the light that Isaiah is about to share with us will be very great, the capstone of the blessings of the Father the Capstone of Salvation and exaltation to the children of Fathers, Adam, Noah, Abraham, Isaac, Jacob or all the tribes of Israel and that these great blessings of the Fathers even of God the Eternal would be given to the Gentiles as well for a great purpose.

The Lord finally tell Isaiah that this Light is so important that he shall be the Lord's salvation to the end of the Earth.

What does this mean? We know that the Lord Glory is, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of [my children].**"

Isaiah is going to shed light to help all the Fathers children receive the Capstone blessings of the Priesthood to raise up the tribes of Israel and the Gentiles to receive the fulness of the Priesthood and the fulness of the Father....

|v7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

The LORD has chosen us because we are his children and he wants his children, to be awakened to the truth and receive all the blessings which he has to offer, that we may be like him. For what parent having children doesn't want them to grow up and be like them possessing all that they have and are.... These are the blessings of eternity.

|v8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

We have the promises of the Fathers, of Adam, Noah, Abraham, Isaac and Jacob. And the now the Lord, through Isaiah is telling us that we should again receive and inherit the great promises of the Fathers which have become desolate. Of which the Lord said,"In an acceptable time (1) **have I heard thee**, and **in a day of salvation have** (2) **I helped thee:** and (3) **I will preserve thee**, and (4) **give thee for a covenant of the people**, (5) to **establish the earth**, (6) **to cause to inherit the desolate heritages;** because we are his children.

We now know why we are to receive the fullness of the blessings of the Priesthood, a fullness of our anointings, a the fulness of the Fathers even God the Eternal Father and Jesus Christ whom he hath sent.

And when we have received a fullness of the blessings of the Lord, then what does the He expect us to do with them...

Christ himself gives us the answer. He said:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
For I have given you an example, that ye should do as I have done to you.
Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
If ye know these things, happy are ye if ye do them.
(John 13:13-17).

Now there are many who have received the key-stone blessings and ordinances of the Fathers, but as Isaiah is about there are not many who have received the Capstone blessings and ordinances of the Fullness of the Priesthood, which is a Fulness of the blessings of the Fathers, even God Our Eternal Father and Jesus Christ whom he hath sent.

And why do we receive these Capstone blessings. 1. So that We ourselves can receive the fulness of the blessings of the Fathers and Mothers and 2. So...

|v9 That thou mayest say to the **prisoners** [those in spirit prison], Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be **in all high places** [all the blessings and ordinances found in the House of our Eternal Father and Fathers Adam, Noah, Abraham, Isaac and Jacob, and even our immediate Fathers and Mothers].

|v10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Here the Lord is telling us the simple truth, that we will no longer be prisoners, that we will no longer hunger or thirst, for he will guide us by the springs of water.

We are his children and he has promised that he will give us all he blessings, all of them to the point that we hunger and thirst no longer for ourselves, because we have the fullness of blessings powers, thrones and principalities as our fathers Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob and our immediate Fathers and we will **"have entered into their exaltation, according to the promises, and sit upon thrones,**

and are not angels <u>but are gods</u>." For the Lord tells us that he will guide us by the springs of water. And what is our springs of water, it is none other than the fullness of the priesthood, living the same lives that of our Fathers and Mothers, Even our true Spring of Living Water who is God our Eternal Father.

|v11 And I will make all my mountains a way, and my highways shall be exalted.

The Lord has prophesied that the highways where with we shall be exalted will be found in the mountains or in other wards where the Lord has established the Keys of his holy Priesthood, which is the order of the Priesthood after the Order of Melchizedek, which is after the Order of the Son of God, which is after the Order of God our Father our Spring.

|v12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

|v13 **Sing, <u>O heavens</u>; and be <u>joyful, O earth</u>**; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Here we see the unnumbered multitudes found in heaven and earth who are in prison are to receive a blessings at the Hand of the Priesthood, the fulness of the Priesthood of God our Father in the Mountains: For it is here that the LORD Will comfort his people [his Children] and will have mercy upon his afflicted [who many of his children have not had the opportunity to receive of his fulness but are in prisons having only receive portions of light, but need all light even the Capstone light of the Fulness of the Father and of the Son and of the Holy Ghost even the fulness of the Priesthood to enter the same blessings as Abraham, Isaac, Jacob and the Fathers even God the Eternal Father and Jesus Christ whom he has sent.

|v14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

And because these blessings have become desolate and there are many prisoners the people cry and Zion, [those who have received the Key-stone blessings] say the LORD hath forsaken us and forgotten me and I am left here in this prison and there is none to bring me to salvation and exaltation.....

But the Lord having no fulness of joy, without his faithful children told Isaiah that he would teach us the greater light and bring even the Lord his Salvation unto the end of the earth [those things telestial and terrestrial], and bring us to the light of the celestial, the fulness of the Priesthood for all the worthy children of the Fathers and God the Eternal Father.

For said he,

|v15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. |v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

We are the Lords children and it greaves him when we are stopped from

progressing to him. But he has not forgotten us but will bless us with a fulness of his great blessings. For our prayers are before him always.

|v17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

We shall be clothed and cloth those who are in prison with the fulness of the Priesthood. For we are the bride of the bridegroom and if the bridegroom is to receive the fulness of the blessings of the Priesthood or the Father, he must receive them with the bride, for they must receive them together or not at all. Therefore these blessings must be extended to all the faithful for the bridegroom cannot come in glory without the bride.

Therefore let the prisoners go free. Let the bride of the Lord clothe herself with the ornament of the fulness of the Priesthood and all the blessings found in the House of our Heavenly Father, by the hands of his holy Servants.

|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

The un-numbered hosts who have gathered in prison are already to many. The time is far spent and there is little remaining, "even now this prison is to narrow (crowded) by reason of the inhabitants. And because we don't let our dead go free but keep adding to them we have swallowed them up in this great prison and are far, far away from our fathers whom we must surly set free. That the bride may come with the bridegroom. Where the Lord shall be a King of kings and a Lord of lords-a God of gods.

|v20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Now we children of the Fathers, according to the Light which Isaiah hath shown us are saying we don't want to go to the prison which is already to strait or crowded, bless us with the blessings of the Fathers, the blessings of Abraham, Isaac and Jacob and let us break down the prison door of our Father that we might be saved with them and be the true bride at the Bridegrooms Second coming with all the ornaments of the Fulness of the Priesthood lacking nothing.

|v21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

|v22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their

shoulders.

We have the responsibility to bring the key-stone blessings to our dead and living who haven't received these blessings, but Isaiah is about to shed a greater light even the Capstone blessings of the Fulness of the Priesthood.

|v23 And **kings** shall be thy **nursing fathers**, and **their queens** thy **nursing mothers**: **they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.**

Here is the further light, Kings shall be thy nursing fathers, and their queens thy nursing mothers. We shall be called up and Anointed Kings and our wives Queens unto their husbands and we shall nurse these captive [do the work for our dead by proxy and bestowing the fulness of the priesthood upon them, making them kings and queens, priests and priestesses unto the Most High God.]

We also learn, by looking at another angle found in Nephi, that Nephi recorded these things for his posterity-his children and his children's children.
Not only will our dead bow down to us with their faces toward the earth, and lick up the dust of thy feet. But we fathers will, as Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Lehi, and Nephi bestow these blessings of the Fathers upon our children. Teaching our children to know the Lord as Adam taught Seth and Seth taught Enos all the way to Noah, and as Abraham taught Isaac and Isaac taught Jacob to know the Lord. For do not our children do what we do and say what we say, thus licking up the dust of our feet that they shalt know through the Fathers that the Lord is God. For none will be ashamed that wait upon the Lord for in that day all shall know him from the least (the children) unto the greatest (the fathers) and no man shall need to teach his brother to know the Lord for all shall know him. Because they shall be like him and shall Be King and priests and Queens and Priestesses and shall walk forth out of the prison and be a kingdom of priests and Priestesses a kingdom of Anointed a kingdom of kings and queens to the most high God and Jesus Christ whom he hath sent.....
Also in the Doctrine and Covenants the Lord says,

|v25 For there is a time appointed for every man, according as his works shall be.
|v26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;
|v27 Which our **forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;**
|v28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
(D&C: Section 121:25-29)

|v24 Shall the prey be taken from the mighty, or the lawful captive delivered?

|v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

The Fathers have received a promise, that all their righteous children shall not be held captive any longer but shall receive the fulness of all the Keystone and Capstone blessings just as they have received them that they might be one with the Father even as the Son is one with the Father.

|v26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.
(OldT:Isaiah 49:Heading-26)

God of Gods
"Every man who reigns in celestial glory is a god to his dominions," the Prophet said. (Teachings, p. 374.) Hence, the Father, who shall continue to all eternity as the God of exalted beings, is a **God of Gods**. Further, as the Prophet also taught, ther is a "a God above the Father of our Lord Jesus Christ. [This would go well with the picture of Orson Pratts/Hyde]. ...If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suposse that he had a Father also. Where was there ever a son without a father?...Hence if Jesus had a Father, can we not believe thathe had a Father also?" (Teachings, pp. 370, 373.) In this way both the Father and the Son, as also all exalted beings, are now or in due course will become **God of Gods**. (Teachings, pp. 342-376.) (Mormon Doctrine, p. 321-322.)

Kings
[Linked As a part of the following ordiances]
Calling and Election made sure, celestial Marriage, Endowments, Exaltation, Melchizedek Priesthood Priestesses, Priests, Queens.
Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordiances of the temple they receive the fulness of the priesthood** and are **ordained kings and priests.** Those so attaining **shall have** [This is unconditional, man and wifes calling and election has been made sure] exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Mormon Doctrine, p. 425.)

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall remain forever **"priests and kings"**; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood **"holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Gospel Mysteries

Those who are **priests forever**, who "are priests of the Most High, after the order of Melchizedek,... are **gods**, **even the sons of God.**" (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God**.
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father;**
|v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

The greatest blessings are reserved for those who obtain **"the fulness of the priesthood,"** meaning the fulness of the blessings of the priesthood. **These blessings are found only in the temples of God**. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. **"Washings, anointings, endowments, and the communications of keys,"** the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.)
"Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole.**" (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)

Priests
see Calling and election sure, Celestial Marriage, (linked0

Those who endure in perfect faith, who receive the Melchizedek Priesthood, and who gain the blessings of the temple (including celestial marriage) [Celestial Marriage is a condition president] are eventually **ordained kings and priests**. These are **offices** given faithful holders of the Melchizedek Priesthood, and in them they will bear rule as exalted

being durring the millennium and in eternity. (Rev. 1:6; 5:10.) (Mormon Doctrine, p. 599.)

Thrones

In the eternal sense, thrones are reserved for exalted persons who rule and reign as kings and queens in the highest heaven of the celestial world. It is in such a sphere that "God, even the Father, reigns upon his throne forever and ever." (D. & C. 76:92; Rev. 20:11.) After Christ has presented up the kingdom to his Father, "Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D. & C. 76:108.)

Then shall all those who are joint-heirs with him--who have been "crowned with the glory of his mighe," and "made equal with him" (D. & C. 88:107)--then shall they also sit upon their thrones and even sit down with our Lord on his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sent down with my Father in his throne." (Rev. 3:21.) Enoch foresaw this state of exaltation and said: "Thou art God,... thou hast made me, and given unto me a right to thy throne." (Moses 7:59.)

In token of their kingship, sovereignty, and dominion, exalted beings shall sit on thrones in eternity. "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (D. & C> 121:29.) "Abraham..hath entered into his exaltation and sitteth upon his throne," as also have other righteous saints of former ages. (D. & C. 132:29, 37.) (Mormon Doctrine, p. 794.)

Revelation 1:6

Hath made us kings and priests] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, <u>as have many also in the dispensation of the fulness of times</u>.** "John said he was a king." (Teachings, p. 375.)

Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.

"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one

wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'
"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.
"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5
He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

I will continue the point I am now at. The Lord created you and me for the purpose of **becoming Gods like Himself**; when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, **to become Gods like unto our Father in heaven**. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that intelligence and truth, which is with God, until he is capable of creating worlds on worlds, **and becoming Gods, even the sons of God.** How many will become thus privileged? Those who honor the Father and the Son; those who receive the Holy Ghost, and magnify their calling, and are found pure and holy; they shall be crowned in the presence of th Father and the Son. (By Brigham Young, J. D. Vol. 3:93.)

Behold, the days come, saith the Lord, that I will make a new

covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them,** saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)

The Lord stated further:

...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent,** and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)

FILE:#1 100,000,000 KINGS AND PRIESTS

Lamb of God

In honor of the Lamb, a great choir of **100,000,000 [men] voices** of the **redeemed** shall sing this new song (Rev. 5:9-13):
[**In order for there to be 100 Million men voices singing this song, who had been made kings and priests their would have to be at least another 100 million queens and priestesses who held jointly these blessings.]**

Thou wast slain,
And **hast redeemed us to God** by thy blood
Out of every kindred, and tongue, and people, and nation;
And **hast made us unto our God <u>kings and priests:</u>**
And we shall reign on the earth....
Worthy is the Lamb that was slain
To receive power, and riches, and wisdom,
And strength, and honor, and glory, and blessings....
Blessing, and honor, and glory, and power,
Be unto him that sitteth upon the throne,
And unto the Lamb for ever and ever.
(Mormon Doctrine, p. 430.)

Gospel Mysteries

Kings and Priests

In the following lines from his "Elias: An Epic of the Ages," the late Elder Orson F. Whitney paraphrased what Abraham and other seers have revealed concerning the proceeding and consequences of that heavenly council and the role Jesus Played in it. Not listen to these majestic lines of Brother Whitney:

"In solemn council sat the Gods,...
"...That awful hour was one
When thought doth most avail;
Of worlds unborn the destiny
Hung trembling in the scale.
Silence self-spelled; **and there arose,**
Those kings and priests among,
A power sublime, than whom appeared
None nobler 'mid the throng.

"A stature mingling strength with grace,
Of meek though godlike mien;
The glory of whose countenance
Outshone the noonday sheen....
He spake;--attention grew more grave,
The stillness e'en more still.

"'Father!'--the voice like music fell,...
'Father,' it said, 'since one must die,
Thy children to redeem,
From spheres all formless now and void,
Where pulsing life shall teem;

"'And mighty Michael [Adam] foremost fall
That mortal man may be;
And chosen savior Thou must send,
Lo, here am I--Send me!
I ask, I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory Thine!...'

"Still rang that voice, when sudden rose
Aloft a towering form,
Proudly erect as lowering peak
'Lumed by the gathering storm;...

"'Send Me! 'coiled 'neath his courtly smile
A scarce concealed disdain--
'And none shall hence, from heaven to earth,
That shall not rise again.
My saving plan exception scorns.
Man's will?--Nay, mine alone.
As recompense, I claim the right
To sit on yonder Throne!'
"Ceased Lucifer. The breathless hush

Resumed and denser grew.
All eyes were turned; the general gaze
One common magnet drew.
A moment there was solemn pause--
Listened eternity,
While rolled from lips omnipotent
The Father's firm decree:

"'Jehovah, thou my Messenger!
Son Ahman, thee I send;
And one shall go thy face before,
While twelve thy steps attend.
And many more on that far shore
The pathway shall prepare,
That I, the first, the last may come,
And earth my glory share....

"'Go forth, **thou Chosen of the Gods**,
Whose strength shall in thee dwell!
Go down betime and rescue earth,
Dethroning death and hell.
On thee alone man's fate depends,
The fate of being all.
Thou shall not fail, though thou art free--
Free, but too great to fall.

"'**By arm divine, both mine and thine,**
The lost thou shalt restore,
And man, redeemed, with God shall be,
As God forevermore.
Return, and to the parent fold
This wandering planet bring,
And earth shall hail thee Conqueror,
And heaven proclaim thee **King**.'

"'Twas done, From congregation vast,
Tumultuous murmurs rose:
Waves of conflicting sound, as when
Two meeting seas oppose.
'Twas finished. But the heavens wept;
And still their annals tell
How one was choice of Elohim,
O'er one who fighting fell."

"And Adam and Eve...**made all things known unto their sons and their daughters.**" (Moses 5:8,12.)

(Jesus Christ, Our Redeemer, by President Marion G. Romney, Address delivered at the Saturday morning session, October 6, 1973, contained in the Ensign, January 1974, pp 11-14.)

The Ten Blessings of the Priesthood
Elder Bruce R. McConkie
Priesthood Session, Saturday, October 1, 1977

We are the servants of the Lord, his agents, his representatives. We have been endowed with power from on high. We hold either the Aaronic

Priesthood, which is a preparatory, schooling order, or we hold the Melchizedek Priesthood, which is the highest and greatest power that the Lord gives to men on earth.

There are in this greater priesthood five offices or callings--elder, seventy, high priest, patriarch, and apostle--yet the priesthood is the same; and the priesthood is greater than any of its offices. We are a **kingdom of brethren, a congregation of equals, all of whom are entitled to receive all of the blessings of the priesthood. There are no blessings reserved for apostles that are not freely available to all the elders of the kingdom; blessings come because of obedience and personal righteousness, not because of administrative positions.**

I shall speak of these blessings--the ten priesthood blessings--which are available to all of us who hold the holy Melchizedek Priesthood.

Blessing one: We are members of the only true and living Church upon the face of the whole earth, and we have received the fullness of the everlasting gospel.

"This greater priesthood administereth the gospel." It "continueth in the church of God in all generations, and is without beginning of days or end of years." (D&C 84:19,17.)

The gospel is the plan of salvation; it is the way and the means, provided by the Father, whereby his spirit children have power to advance and progress and become like him. The priesthood is the power and authority of God, delegated to man on earth, to act in all things for the salvation of men.

Where the Melchizedek Priesthood is, **there is a Church and kingdom of God on earth**; there is the gospel of salvation; and where there is no Melchizedek Priesthood, there is on true Church, and no power that will save men in the kingdom of God.

Blessing Two: We have received the gift of the Holy Ghost, and we are entitled to receive the gifts of the Spirit--those wondrous spiritual endowments which set us apart from the world and raise us above carnal things.

The gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead based on faithfulness. It is the right to receive revelation, to see visions, to be in tune with the Infinite.

John, who held the Priesthood of Aaron, baptized with water for the remission of sins. Jesus, who was an high priest forever after the order of Melchizedek, baptized with the Holy Ghost and with fire.

The Holy Ghost is a revelator; he bears witness of the Father and the Son, those Holy Beings whom to know is eternal life. Thus it is that "this greater priesthood... holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." (D&C 84:19.) The spiritual gifts are the signs which follow those that believe; they are the miracles and healings performed in the name of the Lord Jesus; they include marvelous outpourings of truth and light and revelation from God in heaven to man on earth.

Our revelations say that the Melchizedek Priesthood holds "the keys of all the spiritual blessings of the church," and that all those who hold this holy order "have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (D&C 107:18-19.)

Blessing three: We can be sanctified by the Spirit, have dross and evil burned out of us as though the fire, become clean and spotless, and be fit to dwell with gods and angles.

The Holy Ghost is the Sanctifier. Those who magnify their callings in the priesthood "are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33.) They are born again; they become new creatures of the Holy Ghost; they are alive in Christ.

Of such faithful persons among the ancients, Alma says: "They were called

after this holy order"--that is, they held the Melchizedek Priesthood--"and[they]were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceeding great many, who were made pure and entered in the rest of the Lord their God." (Alma 13:11-12.)

Blessing four: We can stand in the place and stead of the Lord Jesus Christ in administering salvation to the children of men.

He preached the gospel; so can we. He spoke by the power of the Holy Ghost so can we. **He served as a missionary; so can we. He went about doing good; so can we. <u>He performed the ordinances of salvation; so can we</u>.** He kept the commandments; so can we. He wrought miracles; such also is our privilege if we are true and faithful in all things.

We are his agents; we represent him; we are expected to do and say what he would do and say if he personally were ministering among men at this time.

Blessing five: We have power to become the sons of God, to be adopted into the family of the Lord Jesus Christ, to have him as our Father, to be one with him as he is one with his Father.

"Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity," the Lord said to Adam. "Behold, thou art one in me, a son of God; and thus may all become my sons." (Moses 6:67-68.)

As sons of God, we also have power to advance and progress until we become "joint-heirs with Christ," until we have "conformed to the image" of God's Son, as Paul expressed it. (Rom. 8:17, 29.) [Also look at Eph. 4:11-14, we are able to measure ourselves to Christ.]

Blessing Six: <u>We can enter into the patriarchal order, the order of eternal marriage, the order which enables the family until to continue everlastingly in celestial glory.</u>

To gain the highest heaven and to enjoy the fullness of that light and glory which comprise eternal life, we must "enter into" that "order of the priesthood" which bears the name "the new and everlasting covenant of marriage." (D&C 131:2; see also 131:1-4.)

Blessing seven: We have power to govern all things, both temporal and spiritual, both the kingdoms of the world, and the elements and storms and powers of the earth.

With reference to this, our scriptures say: "For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

"To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world." (Gen. 14:30-31, Inspired Version.)

Indeed. The Melchizedek Priesthood is the very power that Christ himself will use to govern the nations in that day when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev. 11:15.)

Blessing eight: We have power, through the priesthood, to gain eternal life, the greatest of all the gifts of God.

Eternal life is the name of the kind of life God lives. It consists, first, of the continuation of the family unit in eternity, and second, of an inheritance of the **<u>fullness of the father</u>**.

All those who receive the Melchizedek Priesthood enter into a covenant with the Lord. Each such person solemnly promises:

I covenant to receive the priesthood;

I covenant to magnify my calling in the priesthood; and

I covenant to keep the commandments, to "live by every word that proceedeth forth from the mouth of God." (D&C 84:44.)

The Lord on his part covenants to give such faithful persons **"all that my Father hath,"** which is eternal life in the kingdom of God. (D&C 84:38; see also 84:33-44.)

Then the Lord-to show the binding nature of his promise-swears with an oath that the promised reward shall be obtained.

This oath, as it pertained to the Son of God himself, is spoken of in these words; "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:4.)

And with reference to all others who also receive the Melchizedek Priesthood, the scripture saith: "And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Heb 7:3, I.V.) That is to say, they will be kings and priests forever; their priesthood will continue to all eternity; they will have eternal life.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things- "They are they who are priests and kings, who have received of his fullness and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotting Son.

"Wherefore, as it is written, they are gods, even the sons of God-

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." (D&C 76:54-59.)

Blessing nine: We have power to make our calling and election sure, so that while we yet dwell in mortality, having overcome the world and been true and faithful in all things we shall be sealed up unto eternal life and have the unconditional promise of eternal life in the presence of Him whose we are.

Our revelations say: **"The more sure word of prophecy means a man's knowing that his is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood."** (D&C 131:5.)

During the latter years of his ministry, in particular, the Prophet Joseph Smith pleaded fervently with the Saints to press forward in righteousness until they made their calling and election sure, until they heard the heavenly voice proclaim: "Son, thou shalt be exalted." (Teachings of the Prophet Joseph Smith, p. 150.)

He himself became the pattern for all such attainment in this dispensation, when the voice from heaven said to him: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D&C 132:49.)

Blessing ten: We have the power and it is our privilege-so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow.

This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.)

"And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry"-he is speaking now to those who hold the Melchizedek Priesthood-"that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall

see me and know that I am-not with the carnal neither natural mind, but with the spiritual.

"For no man has seen God at any time in the flesh, except quickened by the Spirit of God.

"Neither can any natural man abide the presence of God, neither after the carnal mind.

"Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:10-13.)

These, then are the ten blessings of the priesthood, the Holy Priesthood, after the order of the Son of God, the priesthood which the saints in ancient days called after Melchizedek to avoid the too frequent repetition of the name of Deity.

In this connection, these words from holy writ are appropriate:

"Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.

"And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch.

"I being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;

"And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name....

"And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

"And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

"And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

"And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words the King of peace.

"And he lifted up his voice, and he blessed Abram....

"And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchizedek had blessed him." (Gen. 14:26-29, 33-37, 40, I.V.)

Now, my brethren, this is the priesthood which we hold. It will bless us as it blessed Melchizedek and Abraham. The priesthood of Almighty God is here. The doctrines which we teach are true, and by obedience to them we can enjoy the words of eternal life here and now and be inheritors of immortal glory hereafter.

I know, and you know, that as the heavens are above the earth, so are these truths of which we speak above all the ways of the world and all the honors which men can confer.

God grant that we may keep the commandments and be inheritors of all that a gracious Lord promises his people. In the name of Jesus Christ, amen. (November Ensign 1977, pp. 33-35.)

1980

Bruce R. McConkie

...far in the distance--its heights hidden in the clouds, the divine Shechinah resting upon its summit--far in the distance stands Mount Zion, the greadest peak of all.

Through the morning mists we see Mount Zion, whereon is built "the city of the living God, the heavenly Jerusalem," where there is assembled "an

innumerable company of angels," on whose height is congregated "the general assembly and church of the firstborn" (Heb. 12:22-23).

Looking back with pride, we see the spring of 1820 when the Gods of heaven, the supreme rulers of the universe, rent the heavens, appeared to Joseph Smith, and ushered in the dispensation of the fullness of times (see D&C 112:30).

We see Moroni flying through the midst of heaven, sounding the trump of God, and revealing the book which whispers from the dust with a familiar spirit (see Rev. 14:6).

We see other angelic ministrants come, bringing keys and powers and authorities **until all of the keys of the kingdom of God are committed unto man on the earth**.

We see the little stone cut from the mountain without hands beginning to roll forth toward the coming day when it shall smite the Babylonian image, break in pieces the kingdoms of men, and fill the whole earth (see Dan. 2:34-35).

We see the elders of the kingdom going forth to many nations, crying repentance, gathering Israel, and assembling the faithful in the tops of the mountains were stands the house of the Lord (see 2 Ne. 12:2).

We see converts and stakes and temples. Gifts and signs and miracles abound. The sick are healed and the dead are raised by the power of God, and the work of the Lord goes forward.

* * * * * * *

We rejoice because of the glory and honor that awaits those who come forth out of all this tribulation with **clean hands and pure hearts** (see Ps. 24:4).

* * * * * * * *

We see stakes of Zion in all parts of the earth; and Israel, the chosen people, **gathering into these cities of holiness, as it were, to await the coming of their King**.

We see **temples in great numbers dotting the earth, so that those of every nation and kindred and tongue and people can receive the fullness of the ordinances of the house of the Lord and can qualify to live and reign as kings and priests on earth a thousand years**.

We see the seed of Cain--long denied that **priestly power** which makes men **rulers over many kingdoms**--raise up and bless Abraham as their father.

We see the Saints of God, who are scattered upon all the face of the earth, rise in power and glory and stand as lights and guides to the people of their own nations.

We see our children and our children's children stand firm in defense of truth and virtue, crowned with the power of God, carrying off the kingdom triumphantly.

We see the faithful Saints perfecting their lives and preparing for the coming of him whose children they are, preparing for the glorious mansion he has promised them in the kingdom his Father. ***

As the meek among men make their **calling and election sure**....

...The **elect of God forsake the traditions of their fathers and the ways of the world. The kingdom grows and prospers, for the Lord is with his people**. (Ensign May 1980, pp. 71-73.)

November 1974

Eldred G. Smith--Patriarch to the Church [Perhaps he understands that temple

work is the work of the Patriarchal priesthood.]

Every person who comes on this earth must have an opportunity to receive all the blessings of the these sealings, if he will accept, sometime before the end of the Millennium. There could be no just God if it were otherwise

These sealing blessings are obtained first through the ordinance of baptism into the church of Jesus Christ. Then the wife is sealed to her husband for time and all eternity, and those children who are not born under the marriage covenant must be sealed to their parents, that they may receive all the blessings as though they were born under the new and everlasting covenant.

Those who have died without this law may have the privilege of receiving these blessings by proxy. That is where our responsibility comes in. We must first teach the gospel to the living. Then we must gather the records of those of our families who died without this law and get this great and important work done for them.

The promise was given to our forefathers that when the gospel is restored in the last days, "the hearts of the children shall turn to their fathers." (D&C 2:2.) **This means we must fulfill the promise to our ancestors to do the ordinance work for them. If we do not, then our own salvation may be in jeopardy.**

Not only the ordinance of baptism, but also the sealing of families together as an eternal unit must be done on the earth. Hence, we must perform these ordinances ourselves first, then by proxy for our ancestors who have passed on to the spirit world. These most sacred ordinances must be performed in a holy temple erected and dedicated to the Lord for this very purpose.

In modern revelation the Lord commanded the Prophet Joseph Smith to "build a house to my name, for the Most High to dwell therein.

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood." (D&C 124:27-28.)

These temples are built for a special and most important purpose--**where the living may receive their most holy ordinances**, where families may be sealed together for all eternity. **The family unit is the only eternal organization.** The temples are beautiful buildings, and rightly should be, but are not just monuments for show alone. They are the only way whereby all the righteous, living and dead, can have the blessings of exaltation. **The living come first. Then after they have performed these holy sealings, they should turn to their fathers and vicariously open the way for their ancestors to receive these same blessings**.

For this purpose family research must be done. **Many choice spirits have been held in reserve to come to earth at this time so they could accept the gospel and do the temple work for their ancestor**. ***

The gospel has been restored in these the last days never to be taken from the earth again, to bring the blessings of salvation **and exaltation to all God's children** who prove their worthiness through their faithfulness. **The purpose of this earth and our life here is to give each and every one of Adam's posterity the opportunity to end this life as a family unit for all eternity**. (November Ensign 1974, pp. 25-26.)

November 1979

Temples have been built where the Lord may come **"and restore again that which was lost... even the fullness of the priesthood"** (D&C 124:28). (November Ensign 1979, pp. 24)

October 1933

Gospel Mysteries

President George Albert Smith:

One of the beautiful things to me in the Gospel of Jesus Christ is that it brings us all to a common level. It is not necessary for a man to be a president of a stake, or a member of the Quorum of the Twelve, in order to attain a high place in the celestial kingdom. The humblest member of the Church, if he keeps the commandments of God, will obtain an exaltation just as much as any other man in the celestial kingdom. The beauty of the Gospel of Jesus Christ is that it makes us all equal.... As we keep the commandments of the Lord... we have equal opportunity for exaltation" (in Conference Report, Oct. 1933. p. 25).

King of Kings

Bruce R. McConkie

Christ is the **King of Kings** (1 Tim. 6:15; Rev. 17:14; 19: 11-16), a title signifying far more than the mere fact that he as the Eternal King holds dominion over mere earthly kings. Rather, **those who gain exaltation are ordained kings and queens, priests and priestesses, in which positions they shall exercise power and authority in the Lord's eternal kingdoms forever.** (Rev. 1:6; 5:10.) Christ as the chief of all exalted beings continues to hold dominion and sway over **these other exalted kings** and consequently reigns as **King of Kings** and King of Saints forever. (Rev 15:3.) (Mormon Doctrine, Bruce R. McConkie, pp. 424.)

Kings

Bruce R. McConkie

Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until **through the fullness of the ordinances of the temple they receive the fullness of the priesthood and are ordained kings and priests**. Those so attaining shall have exaltation and **be kings, priests, rulers and lords** in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Rev. 1:6; 5:10.) (Mormon Doctrine, 2nd ed,. p. 425.) Those of whom John is here writing **had already gained their rank and status as kings and priests, as have many also in the dispensation of the fullness of times. "John said he was a king**." (Teachings, p. 375.) (Doctrinal New Testament Commentary, Bruce R. McConkie, p. 436.)

Queens

Bruce R. McConkie

If righteous men have power **through the gospel and its crowning ordinance of celestial marriage to become kings and priests** to rule in exaltation forever, **it follows that the women by their side (without whom they cannot attain exaltation will be queens and priestesses**. (Rev. 1:6; 5:10.) Exaltation grows out of the eternal union of a man and his wife. Of those whose marriage endures in eternity, the Lord says, **"Then shall they be gods"** (D&C 132:20); **that is each of them, the man and the woman, will be a god. As such they will rule over their dominions forever**. (Mormon Doctrine, Bruce R. McConkie, pp. 613.)

Priestesses

Gospel Mysteries

Bruce R. McConkie

Women do not have the priesthood conferred upon them and are not ordained to offices therein, but they are entitled to all priesthood blessings. **Those women who go on to their exaltation, ruling and reigning with husbands who are kings and priests, will themselves be queens and priestesses**. They will hold positions of power, authority, and preferment in eternity. (Gospel Kingdom, pp. 221-222, 229.) (Mormon Doctrine, Bruce R. McConkie, pp. 594.)

Elect Lady Bruce R. McConkie

"An elect lady is a female member of the Church **who has already received**, or who through obedience is qualified to receive, **the fullness of the gospel blessings. This includes [1] temple endowments, [2] celestial marriage, and [3] the fullness of the sealing power**. She is one who has been elected or chosen by faithfulness as a daughter of God **in this life**, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive all that the Father hath. (D. & C. 84:38.) (Doctrinal New Testament Commentary, Vol. 3:410.)

Priests

Bruce R. McConkie

Those who endure in perfect faith, who receive the Melchizedek Priesthood, and who gain **the blessings of the temple (including celestial marriage) are eventually ordained kings and priests. These are offices given faithful holders of the Melchizedek Priesthood**, and in them they will bear rule as exalted beings during the millennium and in eternity. (Rev. 1:6; 5:10.) (Mormon Doctrine, Bruce R. McConkie, pp. 599.)

May 3, 1975

President Spencer W. Kimball:

You could be the queen of Holland, the czar of Russia, or the emperor of Japan. You could be any great person in this world, but you would be a pygmy compared to **what you can be in the Church. Every one of you can be a Queen who will not lose her crown when she dies, a king who will not lose his scepter when he dies. Every one of you! Not just the smartest of you, but every one of you can become a queen or a king and have princes and princesses of your own. It all depends on what you do**. (The Teachings of Spencer W. Kimball, pp. 52; Lamanite Conf., San Diego North Stake (5/3/75)(pride in being Lamanite, missions.)

Bruce R. McConkie

Also at our Lord's return, the righteous dead shall come forth from their graves with celestial bodies to meet their God. **They, then, as kings and priests**, shall live and reign with Christ on earth in resurrected glory **for a thousand years**. (Rev. 5:10.) (Bruce R. McConkie, Doctrinal New Testament Commentary, Vol 3:52.)

Elias to Seal 144,000 During the Sixth Seal:

Bruce R. McConkie

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until **they become kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of **these kings and priests**, 12,000 from each tribe, [1] converted, [2] baptized, [3] endowed, [4] married for eternity, and [5] **finally sealed up unto eternal life, having their calling and election made sure**. See 2 Pet. 1:1-19. (Bruce R. McConkie, Doctrinal New Testament Commentary, Vol 3:491.)

... the remnants of Israel shall be restored before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, **and that through the ordinances of the Lord's house they are to become kings and priests, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D&C 77:9-11.) (Bruce R. McConkie, Doctrinal New Testament Commentary, Vol 3:494.)

John Seeth the Hosts of the Exalted from all Nations

Bruce R. McConkie

Those who serve the Lord, "day and night in his temple," that is who keep the commandments in this life, **shall rise as kings and priests to dwell with him on earth during the Millennial Era; and they are the ones who shall serve eternally in that kingdom where he and his Father shall dwell with them forever.** (Bruce R. McConkie, Doctrinal New Testament Commentary, Vol 3:496.)

Sealed in Forehead

Bruce R. McConkie

John foresaw that in the latter days the servants of God would plead with the Lord to stay the tide of desolation and destruction "till we have sealed the servants of our God in their foreheads." (Rev. 7:3; 9:4; Ezek. 9:4-6.) With the restoration of the gospel, the power has **again been given to seal men up unto eternal life** (D. & C. 1:8-9; 68:12; 77:8-9), **to place seal on them so that no matter what happens in the world, no matter what desolation sweeps the earth, yet they shall behaved in the day of the Lord Jesus.** (D. & C. 88:84-85; 109:38, 46; 124:124; 131:5; 132: 19, 46, 49.)

Since these sealing blessings **are conferred by the laying on of hands of those who hold the keys of this power**, it follows that John's description of placing a seal in the forehead is not just apocalyptic imagery **but a literal description ow what takes place**. (Bruce R. McConkie, Mormon Doctrine, 2 ed., p 683.)

Kings and priests
Joseph Fielding McConkie

The revelation on the degrees of glory describes those who obtain the highest heaven as having received the promise of "all things." These, it states, **are "priests and kings"** who have received the fullness of the glory of God. (D&C 76:55-56.) Later Joseph Smith explained **that to have the fullness of the priesthood one "must be a king and priest," yet he assured us that "a person may be anointed king and priest long before he receives his kingdom"** (HC 5:527). Such was also the doctrine of John the Revelator, who testified of Christ as he who had "washed us from our sins in his own blood, **And hath made us kings and priests unto God and his Father**; to him be glory and

dominion for ever and ever. Amen." (Revelation 1:5-6.)

In this passages and the endowment ceremony we learn that the Old Testament and Book of Mormon anointing of prophets, priests,a nd kings was not only a type and shadow of Christ but a **representation of the blessings to be enjoyed by the faithful Saints of all ages**. (Gospel Symbolism, Joseph Fielding McConkie, Bookcraft, p. 203.)

How to Join Church of the Firstborn

Joseph Fielding Smith

The Lord has made it possible for us to become members of the Church of the Firstborn, **by receiving the blessings of the house of the Lord and overcoming all things. Thus we become heirs, "priests and kings, who have received of his fullness and of his glory,"** who shall "dwell in the presence of God and his Christ forever and ever, " with full exaltation.

I have said that only one man at a time on the earth holds the keys of this sealing power of the priesthood but he may, and dons, delegate power to others, and they officiate under his direction in the temples of the Lord. No man can officiate in these sealing ordinances until he receives the authority to do so by being se apart by the one who holds the keys, notwithstanding he may hold the priesthood. All the authority exercised in the temples is then, after all, the authority centered in one man. He has the power and calls upon others to officiate, and they seal upon us the keys and powers which, through our obedience, entitle us to become sons and daughters and members of the Church of the Firstborn, receiving all things in the kingdom. **This is what we can get in the temple, so that we become members of the family, sons and daughters of God, not servants.** (Doctrines of Salvation, Joseph Fielding Smith, Vol. 2:42.)

Fullness of the Priesthood

HOW CHRIST GAINED FULLNESS OF PRIESTHOOD:

Joseph Fielding Smith

Joseph Smith said: **If a man get a fullness of the priesthood of God, he has to get in the same way the Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."**

I hope we understand that. **If we want to receive the fullness of the priesthood of God, then we must receive the fullness of the ordinances of the house of the Lord and keep his commandments**. This idea that we can put off our salvation because of some weaknesses of the flesh until the end, and then our children will go and do this work for us in the temple of the Lord when we are dead, will get us nowhere. Salvation for the dead is for those who died without a knowledge of the gospel so far as celestial glory is concerned. (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3:131.)

Fullness of Priesthood Not Dependent on Office Held:

Joseph Fielding Smith

Let me put this in a little different way. I do not care what office you hold in this Church--you may be an apostle, you may be a patriarch, a high

priest, or anything else--you cannot receive the **fullness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the Prophet speaks.** **No man can get the fullness of the priesthood outside of the temple of the Lord.** There was a time when that could be done, for the Lord could give these things on the mountain tops--no doubt that is where Moses got it, that is not doubt where Elijah got it--and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops.

But now we have temples, and you cannot get these blessings on the mountain tops; you will have to go into the house of the Lord, and you cannot get **the fullness of the priesthood unless you go there.** **Do not think because somebody has a higher office in this Church than you have that you are barred from blessings, because you can go into the temple of the Lord and get all the blessings there are that have been revealed, if you are faithful; you can have them sealed upon you sas an elder in this Church, and then you have all that any man can get.** There have to be offices in the Church, and we are not all called to the same calling, **but you can get the fullness of the priesthood in the temple of the Lord by obeying this which I have read to you. I want to make this emphatic.** (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3:131-132.)

Fullness of the Priesthood Required for Exaltation:

Joseph Fielding Smith

There is no exaltation in the kingdom of God without the fullness of priesthood. How could a man be an heir in that kingdom without the priesthood? While the sisters do not hold the priesthood, they share in the fullness of its blessings in the celestial kingdom with their husbands. These blessings are obtained through obedience to the ordinances and covenants of the house of the Lord....

To obtain **the fullness of the priesthood** does not mean that man must become President of the Church. **Every man who is faithful and will receive this ordinances and blessings obtains a fullness of the priesthood,** and the Lord has said that "he makes them equal in power, and in might, and in dominion." Only one man at a time on the earth holds the keys of the priesthood; only one man at a time has the power to receive revelations for the Church, but the Lord has made possible for **every man in this Church, through his obedience, to receive the fullness of the priesthood through the ordinances of the temple of the Lord. This cannot be received anywhere else.** (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3:132-133.)

Fullness of Priesthood for Living and Dead:

Joseph Fielding Smith

Only in the temple of the Lord can the fullness of the priesthood be received. Now that temples are on the earth, there is no other place where the endowment and the sealing powers for all eternity can be given. No man can receive the keys of exaltation in any other place.

Joseph Smith has said that, "the saints have not too much time to save and redeem their dead, and gather to gether their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world." **When that day comes, those who have professed to believe in the latter day work, and who have rejected the doctrine of the temple building and the ceremonial endowments therein, will find themselves shut out of the kingdom of God.** This subject occupied the mind of the Prophet

Joseph Smith for several years before his death, for the Lord revealed to him all things pertaining to the work in the temples, and he revealed them unto others that the work might go on.

In the temples the saints are performing the ordinances which will insure, through faithfulness, the fullness of the blessings of the kingdom of God. During the past century the Church has been true to this calling, and the prospect for the future is good. This work will go on through the millennium, until redemption shall come to all who are worthy to receive it. In the words of the Prophet: **"Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free."** (Gen. & His. Mag., Vol. 21, p. 57; D&C 128:22) (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3:132-133.)

Fullness of the Priesthood is in Sealing Power of Elijah

Joseph Fielding Smith

But now we have the fullness of the power of the priesthood. The Lord has restored the keys and authorities of all the dispensations and has made it possible, by the power of Elijah, to make every act performed by authority of force when men are dead or out of the world. Let us remember that the contracts, bonds, oaths, or performances, which are not entered into by the authority of this sealing power, are of no efficacy or virtue after man are dead. The house of the Lord is a house of order and everything in it is obedient to divine law. (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3:134.)

Elijah the Prophet

Bruce R. McConkie

Because Elijah has come in this dispensation, **fullness of salvation is again available for the living and the dead**. He "was the last prophet that held the keys of the priesthood" in ancient Israel, the Prophet said. His latter day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordinances may be attended to in righteousness**.... Why send Elijah? Because he holds the keys of authority to administer in **all the ordinances of the priesthood**; without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)

"The spirit, power and calling of Elijah is," the Prophet also taught, **"that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of god, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven**,....

"This is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, **and seal up our dead to come forth in the first resurrection**; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah." (Teachings, pp. 337-338.)

"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet.... Elijah shall reveal the covenants to **seal the hearts of the fathers to the children, and the children to the fathers**. **The anointing and sealing is to be called, elected, and made sure.**" (Teachings, p. 323.) (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p.

223-224.) **Gospel:**

Bruce R. McConkie

The fullness of the gospel consists in those laws, doctrines, ordinances, powers, and authorities needed to enable men to gain the fullness of salvation. Those who have the gospel fullness don not necessarily enjoy the fullness of gospel knowledge understand all of the doctrines of the plan of salvation. But they do have **the fullness of the priesthood and sealing power by which men can be sealed up unto eternal life.** The fullness of the gospel grows out of the fullness of the sealing power and not out of the fullness of the gospel knowledge. (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 333.)

Keys of Salvation:

Bruce R. McConkie

The President of the Church of Jesus Christ of Latter-day Saints holds the keys of salvation for all men now living because he is the only one by whose authorization **the sealing power of the priesthood can be used to seal men up to salvation and exaltation in the kingdom of God**. ["**All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by (1) the Holy Spirit of promise, of (2) him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed,** whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), **are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead**.] (D&C 132:7.) (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 411.)

Holy Spirit of Promise

Bruce R. McConkie:

The Holy Spirit of Promise is the Holy Spirit promised the saints, or in other words the Holy Ghost. This name-title is used in connection with the **sealing and ratifying power of the Holy Ghost, that is the power given him to ratify and approve the righteous acts of men so that those acts will be binding on earth and in heaven**. "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations," **must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.**" (D&C 132:7.)

To seal is to **ratify**, to **justify**, or to **approve**. Thus an act which is sealed by the Holy Spirit of promise **is one which is ratified by the Holy Ghost; it is one which is approved by the Lord**; and the person who has taken the obligation upon himself is justified by the Spirit in the thing he has done. **The ratifying seal of approval is put upon an act only if those entering the contract are worthy as a result of personal righteousness to receive the divine approbation**. **They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true."** D&C 76:53.) **If they are not just and true and worthy the ratifying seal is withheld**. (See the a Facsimile From the Book of Abraham explanation Fig. 7. [We see what could be the tree of life which represents Christ or the

Priesthood, and] "the sign of the Holy Ghost (the ratifying seal) unto Abraham.) [It appears from this picture that it could be interpreted that Christ or the Priesthood representative of Christ puts the first seal on an individual through the ordinances of the gospel, then the Holy Ghost ratifies and places his seal upon the act or ordinance, then the Father places the final seal of approval by inviting the individual into his kingdom to live the life that he lives.]

When any ordinance or contract is sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing. (Doctrines of Salvation, Vol. 1 p. 55; Vol. 2 pp. 94-00.) Seals are placed on contracts through righteousness.

The operation and power of the Holy Spirit of Promise is best illustrated by the ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordinance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person would not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. [Hence, the Savior taught, "Verily, verily, I say unto thee, Except a man be born of [1] the water and [2] of the Spirit, he cannot enter into the kingdom of God. (John 3:5.) [1] The priesthood act preformed by Christ or one of his servants and [2] the Seal of the Holy Ghost must be accompanied by every ordinance of the gospel or as the Savior put it, "he cannot enter into the kingdom of God".] If thereafter he became worthy through repentance and obedience, the seal would then be put in force. Similarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attending the performance, yet the seal may be broken by subsequent sin.

These principles also apply to every other ordinance and performance in the Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of the Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.

Even if a person progresses to that state of near-perfection in which his calling and election is made sure, in which he is "sealed up unto eternal life [by the Priesthood representative of Christ and ratified by the Holy Ghost]" (D&C 131:5; 132:18-26), in which he receives **"the promise...of eternal life"** (D&C 88:3-4), in which he is **sealed up unto the day of redemption**" (D&C 124:124; Eph 1:13)--yet with it all, **these great promises are secured only if the "performances" are sealed by the Holy Spirit of Promise.** (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 362.)

Priesthood:

Bruce R. McConkie:

As pertaining to man's existence on this earth, priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. It is the power by which the gospel is preached; by which the ordinances of salvation are preformed so that they will be binding on earth and in heaven; **by which men are sealed up unto eternal life, being assured of the fullness of the Father's kingdom hereafter**; and by which in due course the Lord will govern the nations of the earth and all that pertains to them. (Gospel Doctrine, 5th ed., pp 136-200.) (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 594.)

The greatest blessings are reserved for those who obtain "**the fullness of the priesthood**," meaning **the fullness of the blessings of the priesthood. These blessings are found only in the temples of God**. (D&C 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) **These, of course, are revealed only in the temples**. "Washings, anointings, endowments, and the communication of keys,: the Prophet says, are essential to enable one "**to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds.**" (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fullness of glory in the eternal worlds. (D&C 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.)

"**Those holding the fullness of the Melchizedek Priesthood are kings and priests of the most high God, holding the keys of power and blessing**." (Teachings, p. 322.) "**If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all of the commandments and obeying all the ordinances of the house of the Lord**.... All men who become heirs of God and joint-heirs with Jesus Christ **will have to receive all the ordinances of his kingdom; and all those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole**." (Teachings, pp. 308-309.) (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p.482.)

Temple Ordinances:

Bruce R. McConkie

It is only through the ordinances of his holy house that the Lord deigns to "**restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood**." (D&C 124:28; 127:8; 128:17.) (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 637.)

Resurrection

Bruce R. McConkie

Those being resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, will come forth in the morning of the first resurrection. Their graves shall be opened and they shall be caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, **and they shall descend with him to reign as kings and priests** during the millennial era. (D&C 29:13; 43:18; 76:50-70; 88:97-98; 1 Thess. 4:16-17; Rev 20: 3-7.) (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 640.)

Lamb of God

Bruce R. McConkie

In honor of the Lamb, a great choir of 100,000,000 ["and thousands of thousands"] voices of the redeemed shall sing this new song (Rev. 5:9-13):

Thou wast slain,
An hast redeemed us to God by thy blood
Out of every kindred, and tongue, and people, and nation;
And **hast made us unto our God kings and priests**:

And we shall reign on the earth....
Worthy is the Lamb that was slain
To receive power, and riches, and wisdom,
And strength, and honor, and glory, and blessings....
Blessing, and honor, and glory and power,
Be unto him that sitteth upon the throne,
And unto the Lamb for ever and ever. (Bruce R. McConkie, Mormon Doctrine, 2nd ed., p. 429-430.)

May 1982

Bruce R. McConkie

...to marry for time and all eternity in the Patriarchal order, and to live and serve as the Lord Jesus did in his life and ministry.

In return the Lord covenants and promises to give them all that his Father hath, meaning eternal life, which is exaltation and godhood in **that eternal realm where alone the family unit continues in eternity**.

In return the Lord admits them to his eternal patriarchal order, an order that prevails in the highest heaven of the celestial world, an order that assures its members of eternal increase, or in other words of spirit children in the resurrection. (See D&C 131:1-4.)

These are the most glorious promises given to men. There neither is nor can be anything as wondrous and great. * * *

It is that priesthood is the very name of the power of God, and that if we are to become like him, we must receive and exercise his priesthood or power as he exercises it.

It is that he has **given us an endowment of heavenly power here on earth, which is after the order of his Son and which, because it is the power of God,** is of necessity without beginning of days or end of years.

It is that we can enter an order of the priesthood named the new and everlasting covenant of marriage (see D&C 131:2), **named also the patriarchal order**, because of which order we can create for ourselves eternal family units of our own, patterned after the family of God our Heavenly Father.

It is that we have power, by faith to **govern and control all things**, both temporal and spiritual; to work miracles and perfect lives; to stand in the presence of God and be like him because we have gained his faith, his perfections, and his power, **or in other words the fullness of the priesthood**. (The Doctrine of the Priesthood, Elder Bruce R. McConkie, Ensign, May 1982, pp. 32-33.)

1990

President Gorden B. Hinckley

This small document [a temple recommend], simple in its appearance, certifies that the bearer has met certain precise and demanding qualifications and is eligible to enter the House of the Lord and there participate in the most sacred ordinances administered anywhere on earth. **These ordinances are concerned not only with the things of life, but with the things of eternity. Only in the House of the Lord is the fullness of the everlasting priesthood exercised with authority reaching beyond the veil of death.**

Everything that occurs in the temple **is eternal in its consequences.** We there deal with matters of immortality, with things of eternity, with things of man and his relationship to his Divine Parent and his Redeemer. Hands must be clean and hearts must be pure and thoughts concerned with the solemnities of eternity when in these sacred premises.

Gospel Mysteries

Here is taught the great plan of man's eternal journey. Here are solemnized covenants sacred and everlasting. Entering the temple is a privilege to be earned and not a right that automatically goes with Church membership. (Keeping the Temple Holy, President Gordon B. Hinckly, Ensign, May 1990, pp. 50-51.)

1983

Elder Adney Y. Komatsu

...the Prophet Joseph Smith received the following revelation:

"For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, **even the fullness of the priesthood."** ....(D&C 124:28-30, 40-41.)

In this revelation, which is recorded in section 124 of the Doctrine and covenants, reference is made to **"the fullness of the priesthood." What is the meaning of that and how is it obtained?** The Prophet Joseph Smith taught: "If a man gets **a fullness of the priesthood of God he has to get it in the same way the Jesus Christ obtained it**, and that was by keeping all the commandments and **obeying all of the ordinances of the house of the Lord**. (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Company, 1938, p. 308.)

President Joseph Fielding Smith further taught: "If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go to the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. **No man shall receive the fullness of eternity, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord**,...shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his children." (Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols., Salt Lake City: Bookcraft, 1954-56, 2:44.)

It is clear, then, that unless we go to the temple of the Lord and receive all the ordinances and obey the commandments, we cannot receive a fullness of priesthood blessings and neither can we receive exaltation. These are wonderful blessings that have been made available to us through temple work. (The House of the Lord, Elder Adney Y. Komatsu, November Ensign 1983, pp. 27-28.)

1874

A promise to the Faithful:

George Q. Cannon

It is not a strong assurance or hope that the Latter-day Saints have that they will receive these blessings in the eternal worlds; but when the promise is sealed upon their heads that they shall come forth in the morning of the first resurrection and be crowned with glory, immortality and eternal lives, there is a testimony from God, our Eternal Father in the heavens above, which rests down upon them and confirms the truth of these words upon the soul of a faithful man or woman. They know, when words are pronounced upon them by a man who has the authority, sealing upon them blessings, keys, thrones, principalities, powers and exaltations in the eternal Kingdoms of God our Father,... that these words are not the words of men but that they are the words of the Spirit of God inspiring that man and that God takes a record of

that ordinance in the heavens and that it is sealed upon them and upon their children and that they will actually come forth in the morning of the first resurrection according to the promise. Hence, there is no fear of death in the minds of the Latter-day Saints. (July 19, 1874, JD 17:136-38; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 29.)

Apr 9, 1899

Priests and Kings Upon Thrones:

George Q. Cannon

It is God's design to make us priests and kings, not to have an empty title, not to sit upon thrones without power but to be actually and really priests and kings. The promise is that all things the He hath shall be given unto us. We will be His heirs; we will be (if I may us the term without irreverence) **co-partners with Him in all this power and authority**.... (Apr. 9, 1899, CR 64-67; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 88.)

1890

George Q. Cannon

Heirs of God:

Remember the word! If we are heirs of God, why then we shall inherit the power and blessings and the glory of God our Eternal Father. This is what the Latter-day Saints ought to have constantly in view, "How can I live so as to become an heir of God and a joint heir with Jesus Christ? What course can I take to secure to myself celestial glory--a never-fading crown?" **Not an empty bauble, not a barren scepter but a scepter of power, a scepter of dominion, a crown that means something real, a throne that means the kingly and queenly authority**. This is what the Latter-day Saints have in view when they have their hearts fixed as they should be and their eyes opened to the glory that God has in store for the faithful. (April 27, 1990, Deseret Weekly (1888-98) 40:836; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 90.)

1871

George Q. Cannon

Kings with kingdoms:

We build temples and we administer and submit to ordinances and perform those things within them which will prepare us to dwell eternally with our God, with Jesus and the Apostles in the heavens. **There each man will have his family and kingdom. It is said that God is Lord of lords and King of kings; but how can He be King of kings unless there be kings under Him to give him homage and pay respect unto Him and acknowledge Him as their Lord and their King?**

When God led forth Abraham and told him that as the stars of the firmament were innumerable so should his seed be, He proclaimed to him the greatness of his kingdom in eternity. **He told Abraham that he should be a king over this innumerable host; for, if Abraham were not to be king over them, of what use or glory would his posterity be to him?** When God pointed

Abraham to the sand on the sea shore and told him that as it was countless so should his seed be, He told him in accents that could not be mistaken of the future glory of his eternal Kingdom. And if all mankind attained to the same promises as Abraham, **they also would have an innumerable posterity to reign over**. (Apr. 8, 1871, Jd 14:128; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 90.)

1873

George Q. Cannon

Reign on the Earth:

Many men wonder how it is that we can believe in celestial marriage. We believe in it because it lies at the foundation of all future greatness. **If a man rules in heaven, he will rule over his own posterity.** The Apostle John said that they sang a new song in heaven--**"And hast made us unto our God kings and priests: and we shall reign on the earth."** (Revelation 5:10.) **Reign on the earth!** This was the song. **Over whom were they to reign? Over whom more properly than their families?** (Aug. 10, 1873, JD 16:143; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 91.)

1892

George Q. Cannon

Other Worlds to be Created:

What will be their occupation? The exercise of that creative power that our Father and God has exercised in preparing this earth as the abode for man. He called together the elements and formed the earth as a habitation for man; and man, if he is faithful, will progress until he will do that very same thing for his posterity.

Abraham, standing at the head of an innumerable posterity, will find it necessary to have room. He will want to emigrate after awhile from this earth and find a new habitation for there will not be room enough on the glorified earth for him and his posterity in the coming eternity. Thus it is that the heavens are bespangled with the glorious orbs that we see at night--the creations of God, peopled by the children of God.

And all this God promises to us, if we are faithful. He says, **"You shall be kings; you shall be queens**; you shall sit upon thrones; you shall sway scepters, and you shall have power and dominion, if you prove yourselves faithful and true to Me; and you shall be My heirs, and joint heirs with My beloved Son, Jesus Christ, you Redeemer." (Oct. 9 1892, Deseret Weekly 1888-98, 45:619-20; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 92.)

1899

George Q. Cannon

Power of procreation Promised:

If I have children, if I have a wife, I shall have them in eternity. **I shall preside over that family no matter how small it may be or how large it**

may extend. They will be my kingdom; for this is the promise of God. What is there that is more delightful in the contemplation of the future than this thought, that those with whom we are associated here, with whom our lives and happiness is entwined, who give unto us the greatest pleasure because of the love we have for them and they have for us, that that union shall be perpetuated throughout eternity and that there shall be an increase of that love and of that union and an increase also of that power, because the power of procreation is promised--the greatest power that man possess on the earth. That is promised unto those who are faithful. (Apr. 6, 1899, CR 19-20; Gospel Truth, Two Volumes In One, Discourses And Writings of George Q. Cannon, Compiled by Jerreld L. Newquist, 1987 Deseret Book Company, p. 93.)

FILE NAME:KINGS_PR.SEC

"A Diagram of the Kingdom of God."
Elder Orson Hyde
Millennial Star, IX,2 (January 15, 1847), pp. 23-4.

The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers: sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom. but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said:"Of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these

kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

The great fault of all nations has been, that they would worship more Gods than one. They well knew that there was more than one God, and vainly sought to worship all they imagined. We well know that there are more sovereigns than one over the kingdoms of this world, but would it not be folly in the extreme for an Englishman to attempt to serve other kings and rulers, while a subject of her Majesty, and living within her dominions? Most certainly it would: his Queen would be jealous of him, but if there was no other power to serve, she never would be jealous; there would be no room for fear or suspicion. If there was only one man on earth, that one man would never be jealous of his wife. Our God says that he is a jealous God; but how could he be jealous if he were the only God? These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fulness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

FILE:#14 ESTABLISH KINGDOM OF GOD ON EARTH

To Establish the Kingdom of God:

What are we engaged in? We are engaged in building up the kingdom of God, and many of you have been ordained by the revelations of the Almighty to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out, and by whom? By the Lord God--by him who holds dominion throughout the universe; by him who created all by the word of his power; by him who said, "Let there be light;" by him who spake, and the worlds rolled into existence. By him you received rights that are not of this world--rights that flow from the great Eloheim.

What are we going to do, then? We are going to establish the Kingdom of God upon the earth. This is our privilege--our right, if you please. But I consider it a high privilege--the greatest boon that can be bestowed upon mortals on the earth, to be the representatives of God. (JD, Vol. 5:189-190, John Taylor August 30, 1857.)

Elijah the Prophet
His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood**; and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)

Gospel Mysteries

"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things: 1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**
2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
g. and to receive
h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood]**, [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage**, and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

First Vision

Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)

Fulness of the Father The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat life...]

The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)

Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)

Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

Resurrection

...Those beings[s] resurrected with <u>celestial bodies, whose destiny is to inherit a celestial kingdom</u>, **<u>will come forth in the morning of the first resurrection.</u>** Their graves shall be opened and they shall be **<u>caught up to meet the Lord at his Second Coming.</u>** **They are Christ's, the firstfruits, and they shall descend with him to <u>reign as kings and priests</u>** durring the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97:98; 1 Thess. 4:16-17; Rev. 20:3-7.) (Mormon Doctrine, p. 640.)

D. & C. 45:55

Gospel Mysteries

"And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth." (1 Ne. 22:26.)

FILE NAME:PROGKING.DOC

PROGRESSION BETWEEN KINGDOMS

by Richard Ware

1. The position of the Church today is, that it has no position one way or the other. This is so even though there have been brethren who have taught for and against the idea.

2. Those who have taught against the idea apparently are concerned that the Latter-day Saints will procrastinate their repentance if they thought they could sin now and latter get into the Celestial kingdom. This seemed to be Joseph Fielding Smith's concern in Doctrines of Salvation.

3. Latter-day Saints are bound only to follow those teachings which are set forth authoritatively in the 4 standard works, and in the official pronouncements by the First Presidency. Writings and publicatins of the General Authorities are considered to be their own opinions and do not reflect Church position. Examples of this are the two books Mormon Doctrine and Man, His Origin and Destiny. The First Presidency, in response to an enquiry as to whether they reflected the church's position, stated that they reflected the opinions of the writers only, and that they did not reflect the position of the church.

4. The principle of advancement between kingdoms is tied directly with the idea that an individual will never cease to progress in knowledge, wisdom, and dominion. In order for an individual to progress between kingdoms he must be able to increase his light and knowledge.

5. Apparently those in the highest degree of the celestial kingdom will be able to reach down into the lower kingdoms and redeem their family members, close friends, and others. These will be "adopted" into their kingdoms and will forever serve the person who redeems them. Thus there will never be any worry about who is progressing fastest.

6. A person will be able to increase his kingdom in the eternal worlds in two ways: (1) through procreation---having spirit offspring, and (2) by doing "missionary" work in the lower kingdoms. Those who are redeemed through your efforts become adopted into your kingdom as your sons and daughters.

7. Just as the moon appears to fill up and empty out each month, just so does the Terrestrial kingdom fill up from those below, and empties out into those kingdoms above it. The individuals who leave the Terrestrial glory for the celestial glory apparently go in as servants first, then enter marriage as monogamists, and then enter the highest degree of the celestial kingdom as polygamists, sealed up to eternal life, having all power and dominion over their own kingdoms, but always subject to the person or God who redeemed them from the lower kingdoms.

PROGRESSION BETWEEN KINGDOMS

1. "Words of the Prophet", p. 24 ("Scriptural Items"); Scribe: Franklin D. Richards, August 1, 1843; CHO?Ms/d/4409/Misc Minutes Collection.

Hiram [Smith] said Aug lst [18]43 Those of the Terrestrial Glory either advance to the Celestial or recede to the Telestial [or] else the moon could not be a type [viz. a symbol of that kingdom]. [for] it [the moon] "waxes & wanes". Also that br George will be quickened by celestial glory having been ministered to by one of that Kingdom.

2. Journal of Wilford Woodruff; August 5, 1855.

He [Brigham Young] thought they [those of lower kingdoms] would eventually have the privilege of proving themselves worthy and advancing to a celestial kingdom but it would be a slow progress.

3. J.D. 25:236; Franklin D. Richards; Discourse delivered in the Tabernacle, Logan, Cache County; Saturday afternoon; May 17, 1884.

. . .but those in the terrestrial kingdom are those who will come forth at the time when Enoch comes back, when the Savior comes again to dwell upon the earth. . . .They will go forward, like unto the new moon, increasing in knowledge and brightness and glory, until they come to a fullness of celestial glory. During the Millennium multitudes of people who have not heard the gospel will hear and receive it and go forward into this glory, while those who will not go forward to a fullness will go back to that lesser glory which is likened unto the stars of heaven. . . .

4. The Articles of Faith, by James E. Talmage; lst Edition, pp. 420-421, 1899.

25. It is reasonable to believe, in the absence of direct revelation by which alone absolute knowledge of the matter could be acquired, that, in accordance with God's plan of eternal progression, advancement from grade to grade within any kingdom, and from kingdom to kingdom, will be provided for. But if the recipients of a lower glory be enabled to advance, surely the intelligences of higher rank will not be stopped in their progress; and thus we may conclude, that degrees and grades will ever characterize the kingdoms of our God. Eternity is progressive; perfection is relative; the essential feature of God's living purpose is its associated power of eternal increase.

5. Improvement Era 14:87; November 1910; Pres. Joseph F. Smith.

[O]nce a person enters these glories there will be eternal progress in the line of each of these particular glories, but. . .the privilege of passing from one to another (though this may be possible for especially gifted and faithful characters) is not provided for.

6. The Articles of Faith, by James E. Talmage; 12th Edition, pp. 420-421; 1917.

25. It is reasonable to believe, in the absence of direct revelation by which alone absolute knowledge of the matter could be acquired, that, in accordance with God's plan of eternal progression, advancement within each of the three specified kingdoms will be provided for; though as to possible progress from one kingdom to another the scriptures make no positive affirmation. Eternal advancement along different lines is conceiable. We may conclude that degrees and grades will ever characterize the kingdoms of our God. Eternity is progressive; perfection is relative; the essential feature of God's living purpose is its associated power of eternal increase.

7. Discourse delivered in the Ogden Tabernacle, 22 September 1922, Melvin J. Ballard; See Three Degrees of Glory, by N. B. Lundwall.

Those whose lives have entitled them to terrestrial glory can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another.

8. Letter from Orson F. Whitney to Elder R. Bruce Major of Kaysville, Utah; 13 December 1923; BYU HBLee Library Archives/Mss 15/Bxl/fd3/0rson F. Whitney Papers.

Dear Brother Major:

The first good opportunity to answer your letter of the 6th instant now presents itself. Read Doctrine and Covenants, Section 76, 109th to 112th paragraphs, and you will have about all I know upon the subject you mention. The rest is mere conjecture, and may be right or wrong. The passages quoted apply to the Telestial Kingdom, and the 112th paragraph reads as follows: "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end."
Whether the same or similar restrictions obtain in the Terrestrial Kingdom, is not stated. But I infer that they do, since the Son, and not the Father, ministers in person to them, just as the Holy Spirit, and not the Son, ministers to the Telestial. See paragraph 77; same Section: "These are they who receive of the presence of the Son, but not the fulness of the Father." Concerning the Telestial inhabitants, it is said:--"These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the Terrestrial; "and the Terrestrial through the ministration of the Celestial". (paragraphs 86 and 87.)
What bounds, if any, are put upon the Celestial inhabitants, is not revealed; but we are told, in Section 130, that "a white stone is given to each of those who come into the Celestial Kingdom, whereon is a new name written, which no man knoweth save he that receiveth it." And this follows a statement in paragraph 10, same Section, to the effect that this white stone, which is also mentioned in John's Revelation (2:17) will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known." Query: Would this white (seer) stone be needed, if they could [p. 2] ascend in person to those higher kingdoms?
It is often argued that eternal progression which is doubtless the privilege of all in the hereafter as well as here will eventually enable the inhabitants of the lesser glories to advance beyond them and become residents and possessors of the highest degree of glory. This may or may not be the case.

It seems to me that the inhabitants of any kingdom of glory might progress eternally in their own sphere, without transcending it. All would depend, I think, upon whether they are or can become possessed of the necessary power to thus advance. The Telestial inhabitants, who are they that "are cast down to hell", but afterwards redeemed therefrom, may have lost something in the process that has cleansed them of their sins and made them worthy to rise even to the least degree of glory.
Moreover, these are they who receive not the gospel of Christ, "neither the testimony of Jesus, neither the prophets, neither the everlasting covenant." Consequently they are not in the Church the Church of the First Born, which comprises those in the Celestial Kingdom, (Section 76, paragraphs 82,84,85, and 101) where God and Christ dwell. It does not say that they cannot pass into the Terrestrial Kingdom, but it does declare most positively that "where God and Christ dwell they cannot come, worlds without end."
Hoping this will partly answer your questions and serve your purpose, I remain, Your brother, OFW.

9. Outlines of Ecclesiastical History, 4th Edition, by Brigham H. Roberts; 1925; "The Restoration of the Gospel", pp. 416-417.

The question of advancement within the great divisions of glory--celestial, terrestrial, and telestial; as also the question of advancement from one sphere of glory to another, remains to be considered. In the revelation from which we have summarized what has been written here, in respect to the different degrees of glory, it is said that those of the terrestrial glory will be ministered unto by those of the celestial; and those of the telestial will be ministered to by those of the terrestrial---that is, those of the higher glory minister to those of a lesser order of glory. We can conceive of no reason for all this administration of the higher to the lower, unless it be for the purpose of advancing our Father's children along the lines of eternal progression. Whether or not in the great future, full of so many possibilities now hidden from us, they of the lesser glories after education and advancement within those spheres may at last emerge from them and make their way to the higher degrees of glory until at last they attain to the highest, is not revealed in the revelations of God, and any statement made on the subject must partake of more or less the nature of conjecture.
But if it be granted that such a thing is possible, they who at the first entered into the celestial glory---having before them the privilege also of eternal progress---have been moving onward, so that the relative distance between them and those who have fought their way up from the lesser glories, may be as great when the latter have come into the degrees of celestial glory in which the righteous at first stood, as it was at the commencement; and thus between them is an impassable gulf which time cannot destroy. Thus: those whose faith and works in this like were such as to entitle them to entrance into the celestial kingdom---they may arrive where these were, but never where they are. But if it be granted that the chief fact about Intelligences is that they have power to add fact to fact and thus build up knowledge, and through knowledge have wisdom, and thus make progress; and if to such intelligences there is granted eternal life---immortality---then it is useless to postulate any limitations for them; for in the passing of even a few thousands of millions of years, even if progress be very slow---there will come a time when these intelligences--men and women of even the telestial glory---may become very acceptable characters, and very important personages.

10. Letter from the First Presidency, dated March 5, 1952, signed by Joseph Anderson, secretary to the First Presidency.

[Note: See end of this compilation for letter]

11. Doctrines of Salvation, 2:28-29, by Joseph Fielding Smith, 1955 Edition.

It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory?
The answer to this question is, No!
The scriptures are clear on this point. Speaking of those who go to the telestial kingdom, the revelation says: "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." (D&C 76:112)
Notwithstanding this statement, those who do not comprehend the word of the Lord argue that while this is true, that they cannot go where God is "worlds without end," yet in time they will get where God was, but he will have gone on to other heights.
This is false reasoning, illogical, and creates mischief in making people think they may procrastinate their repentance, but in course of time they will reach exaltation in celestial glory.

12. Evidences & Reconciliations, by John A. Widtsoe, 1960

Progress means a moving forward from place to place, from knowledge to knowledge, from action to action. It is a process of adding to that which we now possess, by the elimination of errors, by the actual accretion of new truth, and by the development of greater self-mastery. It is a process by which increased power of every faculty is gained. It is a process of growth and development, a movement towards greater maturity. It is a steady approach to the likeness of God. (p. 179)
They who so employ their time and talents properly, whether here or hereafter, increase in knowledge. That is, the beginning of wisdom. There is no end to knowledge. . . .What then is eternal progress? It is an eternity of active life, increasing in all good things, toward the likeness of the Lord. It is the highest conceivable form of growth. (pp. 182-183)
Is There Progress in Heaven?
Those in lower kingdoms cannot "overtake" those in higher kingdoms. What may happen if the man with less power uses it steadily in the spirit of repentance through the eternal years is not known to man. That knowledge rests as yet in the bosom of God. (pp. 184-185)
Is it possible to progress from one glory to another? Lower kingdoms will progress, but they will not "overtake" higher kingdoms.

13. Church News, 23 April 1960, p.3; President J. Reuben Clark (member of the First Presidency at the time).
I am not a strict constructionalist, believing that we seal our eternal progress by what we do here. It is my belief that God will save all of His children that he can; and while, if we live unrighteously here, we shall not go to the other side in the same status, so to speak, as those who lived righteously; nevertheless, the unrighteous will have their chance, and in the eons of the eternities that are to follow, they, too, may climb to the destinies to which they who are righteous and serve God, have climbed to those eternities that are to come.

14. Letter from the First Presidency to Joe J. Christensen, December 17, 1965.

[Note: See the end of this compilation for letter.]

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15. The Articles of Faith, by James E. Talmage; 45th Edition, p.409; 1965.

[This edition is the same as the 12th edition previously quoted.]

16. BYU Address; June 1, 1980; Elder Bruce R. McConkie; "Seven Deadly Heresies".

There are those who say that there is progression from one kingdom to another in the eternal world. Or if not that, lower kingdoms eventually progress to where higher kingdoms once were. This is worse than false. It is an evil and pernicious doctrine.

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
Office of The First Presidency
Salt Lake City 11, Utah

March 5, 1952

Dear Brother:

The brethren direct me to say that the Church has never announced a definite doctrine upon this point. Some of the brethren have held that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others of the Brethren have taken the opposite view. But as stated, the Church has never announced a definite doctrine on this point.

Sincerely your brother,

/s/ Joseph L. Anderson Secretary to the First Presidency

[Note: The inquiry which prompted the above statement said, in part: "Dear Brother: Please inform me to the teaching of the Church regarding the possibility of a person progressing from one kingdom to another after the resurrection."]

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
Office of The First Presidency
Salt Lake City, Utah 84111

December 17, 1965

Mr. Joe J. Christensen, Director
Institute of Religion

Gospel Mysteries

University of Utah
Salt Lake City, Utah 84112

Dear Brother Christensen:

Reference is made to your letter of December 7th in which you inquire what the teaching of the Church is relative to the possibility of progression from one particular glory to another after the resurrection.

The brethren direct me to say that the Church has never announced a definite doctrine upon this point, though some have held the view that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others have taken an opposite view. As indicated, however, the Church has never announced a definite doctrine on this point.

Sincerely your brother,

/s/ Joseph L. Anderson Secretary to the First Presidency

LDS BIBLE DICTIONARY:

ARMAGEDDON:

A greek transliteration from the Hebrew **Har Megiddon**, or Mountain of Megiddo. The valley of Megiddo is in the western portion of the plain of Esdraelon 50 miles north of Jerusalem. Several times the valley of Megiddo was the scene of violent and crucial battles during O.T. times (Judg. 5:19; 2 Kgs. 9:27; 23: 29). A great and final conflict taking place at the second coming of the Lord is called the battle of **Armageddon** because it too will be fought in the same locale and will be decisive. See Zech. 11-14, especially 12:11; Rev. 16. 16:14-21.

MORMON DOCTRINE BY : Bruce R. McConkie

BATTLE OF ARMAGEDDON:

Some 60 air miles north of Jerusalem lies the ancient city of **Megiddo** (now called Tell el-Mutesellim). In its north-central Palestinian location, Megiddo overlooks the great plain of Esdraelon, an area of some 20 by 14 miles in which many great battles took place anciently. Megiddo is the older Hebrew form of **Armageddon** or **Har-Magedon** meaning the Mount or Hill of Megiddo, or the Hill of Battles; it is "the valley of **Megiddon**" mentioned in Zachariah. (Zech. 12:11.)
At the very moment of the Second Coming of our Lord, "all nations" shall be gathered "against Jerusalem to battle" (Zech. 11:12; 13; 14), and the **battle of Armageddon** (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress. As John expressed it, "the kings of the earth and the whole world" will be gathered "to the battle of that great day of God Almighty,...into a place called in the Hebrew tongue Armageddon." Then Christ will "come as a thief," meaning unexpectedly, and the dramatic upheavals promised to accompany his return will take place. (Rev. 16:14-21.) It is incident to this battle of Armageddon that the Supper of the Great God shall take place (Rev. 19:11-18), and it is the same battle described by Ezekiel as the war with Gog and Magog. (Ezek. 38; 39; Doctrines of Salvation,

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vol. 3, p. 45.)

GOG AND MAGOG:

Our Lord is to come again in the midst of the battle of Armageddon, or in other words during the course of the great war between Israel and **Gog and Magog.** At the Second Coming all the nations of the earth are to be engaged in battle, and the fighting is to be in progress in the area of Jerusalem and Armageddon. (Zech. 11; 12; 13; Rev. 16:14-21.) The prophecies do not name the modern nations which will be fighting for and against Israel, but the designation Gog and Magog is given to the combination of nations which are seeking to overthrow and destroy the remnant of the Lord's chosen seed.

The 38th and 39th chapters of Ezekiel record considerable prophetic detail relative to this great war. It should be noted that it is to take place "in the latter years"; that it will be fought in the "mountains of Israel" against those who have been gathered to the land of their ancient inheritance; that the land of Israel shall be relatively unprotected, a "land of unwalled villages"; that Gog and Magog shall come "out on the north parts" in such numbers as "to cover the land" as a cloud; that the Lord will then come, and all men shall shake at his presence; that there will be such an earthquake as has never before been known, which will throw down the mountains; that there will be pestilence, blood, fire, and brimstone descend upon the armies; that the forces of Gog and Magog will be destroyed upon the mountains of Israel; that the Supper of the Great God shall then take place as the beasts and fowls eat the flesh and drink the blood of the fallen ones (Rev. 19:17-18; D. & C. 29: 18-21); and that the house of Israel will be seven months burying the dead and seven years burring the discarded weapons of war.
In light of all this and much more that is prophetically foretold abut the final great battles in the holy land, **is it any wonder that those who are scripturally informed and spiritually enlightened watch world events with great interest as troubles continue to foment in Palestine, Egypt, and the Near East?**

RUSSIA, WORLD WAR III & ARMAGEDDON
By Dr. Jack Van Impe's

Russia, nation in conflict. God's instrument to fulfill and end time prophecy. World War III, will it be fought with conventional armor or nuclear weapons?

Armageddon. Satan's last attempt to thwart the eternal plan of Almighty God. Russia, World War III & Armageddon!

I am going to be using the materials of some great and outstanding men. Great Scholars of the 20th Century. Dr. L Sal Harrison; Dr. DeHahn; Dr. Gableive; Dr. Schofield; Dr. Marmilow; Dr. Charles Pont; Dr. Loui Talbot; Dr. Edmann; Dr. Lackier; Dr. Bowmann; Dr. Dwight Pennycost; Dr. John Wolbert; Dr. Wilber Smith; The International Standard Bible Encyclopedia; the Encyclopedia Britannica; the ancient historian Flavious Josephus; and then of course Gibbons who penned the Fall and Decline of the Roman Empire.

If one has the Scolfield Edition of the bible and reads the footnotes on Ezekiel 38 & 39. Dr. Scolfield said this is Russia. Moscow and Tubolsk. But, when did he say it. When one turns to the front of the Scolfield Bible and reads the following, "All notes copyrighted 1909. Over 80 years ago.

Bishop Baldy, 220 years ago preached the coming war with Russia according to the Bible similarly to what I am going to say today.
First of all, let's begin with the identification of the nations [that will play an important part in this battle].

Ezekiel 38:1-2:

And the word of the LORD came unto me, saying,

Son of man, set thy face against **Gog**, the land of **Magog**, **the chief prince** of Meshech and **Tubal**, and prophesy against him,

Who are these names? Where do they originate? The first one is **Gog**. It means nothing more or less than "End Time Ruler".

[GOG: (1) A Reubenite **(1)** (1 Chr. 5:1-4) [Now the sons of Reuben the firstborn of Israel,... The sons... of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi. The Sons of Joel; Shemaiah his son, **Gog** his son Shimei his son,...] **(2)** King of Magog, whose invasion of Israel was prophesied by Ezekiel. (LDS BIBLE DICTIONARY)]

The other names begin to tell the story. Magog, Mesheck, Tubal, the chief prince [Rush]. Where do they originate?

Genesis 10:1-3:

Now these are the generations of the sons of Noah, Shem, Ham and Japeth: and unto them were sons born after the flood.

The Sons of Japeth; Gomer and **Magog**, and Madai, and Javan, and **Tubal**, and **Meshech**, and Tiras.

These are grandsons of Noah trough the gentile Japheth. After the flood the settled in Asia Minor. Where did they go from there?

First of all Magog:

He left Asia Minor and went to the land we now call Russia settling with the Caucasus (sp) mountains was his southern boundary. The ancient historians Josephus book I chapter 6 says that the Centimes (sp) that settled there were called by the Greeks **Magog or Magogates.**

Next we see Mesheck:

He left Asia Minor and went to the western part of the land we now call Russia settling in what we presently call Moscow. If one were to take this term Mesheck he would find that that was the first name used to identify this place called Moscow. It was Mesheck, later changed to Moscok (sp), then to Mosketi (sp), then to Moscov (sp), hence we have Moscovites and finally, as you and I know it Moscow. That's why Scolfield in 1909 in the footnotes said Moscow for Mesheck.

Next Tubal:

He left to Asia Minor and went to the Eastern part of the land we call Russia

settling in the Siberian area. This is interesting. Get a world map. Run your finger over to Siberia, then South-West of Siberia is Tubalsk. We say in the bible it's Tubal and on the Map we Tubalsk. Why, because the Russian suffix "sk" has been added to the end of the word. And it may interest you to not that when the Bulsivisks (sp) marched into Russia, they took Zar Nicholas and his family and assassinated them, murdered them. In Tubal, right there in your bible Ezekiel 38:2.

Next "the chief prince:

There is a special name here and in our English version [of the Bible Ezek. 38:2] it says **"chief prince"**. If I had the Hebrew Bible for the Old Testament that was written in Hebrew. I would have the word **A uosh <u>Rush</u>** (sp). Well, why does it say "chief prince" in the English version, because they put the meaning of the name rather than the name. For instance, a man's name can be Bill. But a bill is also something someone pays. My name is Jack. A jack also hold up a car while changing a tire. What they did was put the meaning of the name **Rush**, the head of state, a chief, rather than the name **Rush**. But **Rush** was the tribe dwelling in the area of Avolda (sp) according to the scholar Josineus. Now the Greek is **Rucia** eventually changed to the **Russia** of the present.

Dr. Wilber Smith, delved into this subject and he got the materials from the Soviet Union on how the Russians got their modern name Russia. This is unbelievable! It's the eleventh Century, and the Northern Barbarian Hordes are attacking Constantinople. The Emperor said "who are these Northern Barbarians? They seem to have to have no name. And he came across Ezekiel 38:2, **Rush** in the Hebrew Bible [the **"chief prince"** in the English as previously explained]. Ladies and Gentleman, do you know that for the next 800 years, the people from that time until the nineteenth century called these folks **"Rush"** or **"Rucians"**, as we now call them **Russians**. But there is more.

They come from the north: Now if you were to get a map and put your finger on Israel and go directly north, you will run your finger up to the USSR, because Russia is north of Israel.

Over and over this book [the bible] it says that when this battle takes place they're going to come from the north against Israel. For instance:

Ezekiel 38:15

And thou shalt come from thy place **out of the north parts**,

Ezekiel 39:2

And I will turn you back, and leave but the sixth part of thee, and will cause thee to come up **from the north** parts,

Daniel 11:13

For the king **of the north shall** [invade]

Daniel 11:44

[Is] tidings our of the east [there we have the Orient, China and her hordes] and **the north shall trouble him [who is him.** This Antichrist, this world dictator who will be setting in a temple in Jerusalem, 2 Thess. 2:4:

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as god sitteth in the temple of God, shewing himself that he is God.

So we see them coming from **the north against "him".** But, this is amazing. Dr. Hahn said over 60 years ago, "I challenge anyone to debate me on Joel 2:20. There is no doubt about it this is Russia. Why? Because the Geographical circumstances demand this to be so. In Joel chapter 2:20 talking about this hour in history when they are going to come from the north against Israel it says:

I will remove far off from you the **northern army** and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea,

The only place north of Israel with a **barren area** "Siberia" with two oceans surrounding it is the USSR. We are living in tremendous times as we see these things all coming to pass.

Now, Who is going to Unite with the Soviet Union:

Is this in the bible? Yes.Ezekiel Chapter 38 verse 5:

Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

Persia:

Remember the old Persian empire? They changed their name to **Iran** in 1932. Bible prophecy was beginning to be fulfilled.

Next we see **Ethiopia:**

When these people were starving to death, just a few years ago, that the food couldn't get through was because of communist control not allowing the food to get through. They became communistic.

Next we see **Libya:**

Kadafy (sp).

Then we see **Gomer and all his bands:**

Gibbons in his writings the Fall and Decline of the Roman Empire, Vol 1:page 204, says, Gomer is modern Germany. The oldest maps of the world where Germany is now located, had on them Gomer, Gomerlot, Gomeria, and Aushkenez (sp) his son. In fact, many of the Jews that came out of came out of Germany to Kessler Aushletch (sp) and other places were called the Aushkenauzies (sp), because of their German influence in their lives.

I have been astounded as to what has been happen in Germany over the last few months. And I believe it, and I have been saying it for 37 years that their will be a unification, because it says, "Gomer and all of his bands" uniting with the nation called Russia as they come from the north against Israel.

The next term is **Togarmah of the north quarters, and all of his bands:**

Dr. Ramond Edmand said, I have spent hundreds of hours on research on one term in the Bible, Togarmah, and have concluded that it is Turkey, and Turkey of course is north of Israel.

There is more. Togarmah fathered Haik who settled Ceria. And right in our day we find the Ceria is even preparing for attach on the future on Israel, but they will only be united under the label, "The great northern Bear".

We find in Daniel 11:40-44: Egypt will be involved with all their Arabs. But verse 44: "tidings out of the east [China] and out of the north [Russia] shall trouble him [this Antichrist that sits in that temple in Jerusalem; 2 Thess. 2:4; [Jerusalem as shown in the Book of Mormon, when it says that Christ would be born in Jerusalem shows that the people of this time looked at the whole region as Jerusalem, not just what we call Jerusalem today---Perhaps this could be a King like King Hussain of Jordan who sets in a temple or palace in Jordan???]:"

We will show you the other side. Now, who is going to oppose them? Ezekiel 38:13:

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof...

Sheba and Dedan:

According to the Encyclopedia Britannica are in the Arabian Panniculi. They are oil rich lands such Sadia Arabia. They will probably want to remain with the western democracies because of the wealth and the income that they are getting from their oil.

And then we see Tarshish:

Every time that we see Tarshish in the Bible it is always the land fartherest west of Israel or Britain. Notice that it says "merchants of Tarshish", this nation had to get its goods around the world. And the only way to do it when the Bible was written and the centuries to come was through ships. I think all of you remember the slogans of history, "Britain rules the waves" and "England the mistress of the seas".

The merchants got all of their tin from Tarshish. Britannia means the land of tin. This is interesting, it says "Tarshish, with all the young lions". Now their are some who say, well we think that it is Spain, because there was a Tarisa (sp), but that was an outpost for Britain.

The Symbol on the American flag is the Eagle. But the Symbol on the English flag is the Mother Lyon. It is Tarshish. "Tarshish, with all the young lions", and that of course speaks of all of her colonization. That includes America, because we came forth from England. That includes much of the western block of nations now under common market. And we are going to see this side taking the opposite position against the Soviet Union. When they come from the North against Israel.

This next part is interesting, and I am going to slow down on this part, because it is so deep and yet so powerful and so potent, moving and so dynamic, that when we get through with this we are going to know how near all of these events are, and how near the coming of Jesus Christ is for his Church. For his blood bought children.

Now, this is really interesting. In Daniel chapter 2:27-41, a story is recorded about Nebuchdnezzar's the king. He had a dream and couldn't remember what the dream was. Daniel when to the Lord in prayer and do you know what? The Lord reveled to Daniel the plan of history right to the end.

So Daniel came to the King and said, here is your dream. You saw this great image with a head of gold. It had a chest and arms of silver. It had a stomach and thighs of brass. It had two legs of iron and ten toes.

Daniel told the king that the head of gold was Nebuchdnezzar. The head of the Babylonian empire. But soon you are going to be crushed by the chest and arms of silver. The Meads and the Persians.

Then he said, the stomach and thighs of brass represent Alexander the Great of Greece, and he'll smash the kingdom of the Meads and the Persians.

Then their will be two legs of iron smashing Alexander the Great's Empire. Greece. Why two legs? Because at one time the Roman Empire had two headquarters. One at Rome and the other at Constantinople.

Now you notice that some powers always smash the preceding power. But not so with Rome. It was never defeated. Rome fell through internal corruption. Gibbons talks all about it in his writings "The Fall and Decline of the Roman Empire". We see no breaks in the legs, meaning that Rome will come back at the end time. For this whole prophecy Daniel 11:30, is for the end time. In a deteriorated form, it will still be iron mixed with clay as the 10 toes, 10, will work their way back into life.

This coincides with the beast of Revelation 13:1: I want to share this with you right now, because this is the beast with that infamous number 666 written in the forehead. Verse 1 says:

...[I] saw a beast rise up out of the sea [the sea of nations], having seven heads and ten horns,

Now Daniel speaks about the 10 toes in Daniel Chapter 2 and the horns in Chapter 7.

Daniel 7:24: "...the ten horns...are ten kings that **shall** arise:" Not who are in existence. But shall arise. Future tense. When? Daniel 11:30, the end time.

In the year 57 B.C., the Roman Empire annexed Belgian, Holland, and Lexingburg. 2000 years pass and now the toes are beginning revive in our area. A group of nations come into existence led by Belgian, Holland, and Lexingburg. The same ones the beginning of the old Roman Empire. The toes are beginning to move. That was 1948.

Then, in 1957, three other nations joined. Remember we are counting the ten now. West Germany, France, and Italy became members of what we now call Common Market. So we have six.

Then, 1973, another three joined. England, Ireland, and Denmark. We are almost to ten. In January, 1981, Greece became number ten and bible student's and Christians said, this is it. But it wasn't. We needed a few more calculations.

Watch Daniel 7:24 again, "the ten horns...are ten kings that shall arise [1981 completed that. But the rest of the prophecy couldn't happen until there were ten.]:" The rest, and their shall arise another and he shall subdue three. Literally excommunicate or boot out three.

In Daniel 7:8 we read the same thing. The prophet says: "I considered the horns, there came up among them another little horn [eleven], before whom there were three of the first horns plucked up by the roots". Now logical deduction tells us that if three are going to be booted out you have to have thirteen. And with three booted out you end up with 10 again, because we must end up with ten.

In the last two years, Spain and Portugal became numbers eleven and twelve. And now Austria has applied to become number thirteen. The Bible says when there are ten others would join. In fact, you could end up with sisteen or seventeen. But when the finally comes, then their must be thirteen. One takes charge out of the final three and eliminates three of the originals, which could be Denmark, and Ireland.

Remember those terms earlier in the message Gomer, Gomerlot, Gomeria, Aushkenz, Ezekiel 38:5: "Gomer **and all his bands**" joins with Russia to invade Israel. If they join with Russia to invade Israel, then they can't be part of Western Community at that time, so this could be the third.

So we would have Ireland, Denmark, who were part of the original Roman Empire, and Germany voluntarily pulling out. Some have not wanted to go in anyway. Now their could be more as I said, because Bulgaria, Romania, Hungary, Ugosolvia, Albania, were all part of the Roman Empire. So their could be maybe sixteen or seventeen, but when it all comes to the final head, and I believe soon, some could drop out and we could end up these thirteen, and then one of those final three out of Portugal, Spain, Austria could say, I am going to eliminate three more. And we have our final ten.

What is so important about that. Remember that Prayer that we have prayed so long for in our Churches. Matthew 6:9-10:

Our Father which art in heaven, Hallowed be thy name.
Thy kingdom come. Thy will be done in earth, as it is in heaven.

He is going to come. He comes as King of kings and Lord of lords in Revelation 19:16. But When! When! Daniel 2:44 gives ut the answer. This is the answer we talked about the ten toes. In Chapter 7 he talked about the ten horns. Now he says, here is when the King comes to set up his kingdom, **"in the days of these [ten] kings"** the final ten. After there have been thirteen or reduced to thirteen or just thirteen as completed fact, and then one arises out of the final three and eliminates three and we are down to the last ten. In the **"in the days of these [ten] kings shall the lord God of heaven set up a kingdom, which shall never be destroyed:"** We are in the last moments of putting the pieces of the puzzle together. It all here and in our generation.

And here are the two apposing groups: Russia and her hordes. The Western Democracies along with Sheba, Dedan and of course Tarshish is already covered even within the ten toes.

Ezekiel 38:13:

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof..

So we see two mighty powers marching against one another, battling. Not the battle of Armageddon, but the battle that leads to Armageddon, Revelation 16:16.

Now, where is it going to take place? Israel. This is one of the most important parts of the message you are going to here. For 2500 years. Imaging 25 Centuries there was no place on earth called Israel. They had been dispersed.

God said I am going to bring you back from among the nations. Ezekiel 36:24:

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

The bones would come to life. Who are they? Ezekiel 37:11: "... these bones are the whole house of Israel: Our bones are dried, and our hope is lost: we are cut off for our parts." They would come out of their graves, the Gentile nations of the world and come back to their land. They would come from 120 nation's now speaking three languages. 50,000 are about to come from the Soviet Union. It's all coming to pass in your time, in our generation.

Could Russia invade Israel in 1745, 1826, 1947, no! There was no Israel. But in 1948 the Jewish people pulled up their flag, the six pointed star of David and said, "We call ourselves Israel. And that is important, because in Ezek. 38 and 39 where they come from the North against Israel, 17 times the battle field of the world is Israel. And there could be no invasion of Israel for 2500 years. Until you era of time. Since 1948 and onward.

Let me prove that. Ezekiel 38:8: "against the mountains of **Israel**..." Verse 16: "thou shalt come up against my people of **Israel**" Verse 19: "Surely in that day there shall be a great shaking in the land of **Israel**" Chapter 39:2: "I will turn thee back, ... and will cause thee to come up from the north parts, and will bring the upon the mountains of **Israel**" Chapter 39:4: "Thou shalt fall upon the mountains of **Israel**" Verse 12: "seven months shall the house of **Israel** be burying of them". **Israel!!!** **Israel!!!** It's for now folks! It's our generation! It's happening! Now do you see why I am so excited! Not because of this war, but because it indicates that the return of Jesus Christ is so near.

Now why is the Russian Bear going move against Israel? Well there are many reasons. 1st of all, there is a thousand mile oil line from Abkra (sp) to Hiffa (sp). 2nd the Dead Sea and all its minerals is worth 2 trillion dollars. I believe that the main reason will be that it will be the greatest anti-semantic push in history. Satan has always hated the Jewish people. Why because they gave us every book in the Bible with the exception of the book of Luke and Acts written by a Greek. The Lord sent his Son to us through the Jewish nation.

When Adolph Hitler came into power the maniac of history. He did away with 6 million Jewish people. This will be Satan's last attempt to obliterate the Jews. They are going to hated of all nations. In Ezek. 38:16 it says, "thou shalt come up against my people Israel." Why do you call Israel Gods people? Because 17 times in the text it says **Israel**, and now He says "they are my people", and the World and Russia leading will come up against the Jews. Read Revelation 12 when you have time.

Every nation is going to be against Israel except that I mentioned earlier

will side with her. [Insert. I believe the reason that these countries and all the young lions side with the Jews is because they are the other ten tribes of Israel or possibly the blood of Abraham, Isaac, and Jacob or Israel mixed with the ten toes or kingdoms. Also, possibly God gathered this latest great Army to the Persian Gulf partly because they are also the children of Israel.]

This is going to be a tremendous, horrendous time in history. Something like we have never known in the past, nor will we ever know anything again in the future. But they come against Israel. Why? To take spoil and to take pray, captives. To torture them, slaughter them. It is called a "time of Jacob's trouble", Jeremiah 30:7, and Jacob is Israel. All you have to do is look at Roman's 11:26 and onward to find out that Jacob is Israel and it is the "time of Jacob's trouble".

Now we are going to get into the future. Let's 1st of all consider that the largest armies in the history of the world are going to converge in the Middle East. Ezekiel 38:16: "thou shalt come up against my people of Israel, **as a cloud to cover the land**" swarms of troops. Revelation 9:16 says, "the number of the army... were two hundred thousand thousand", 200 Million. They had 40 million in uniform during WWI from all nations. They had 88 Million in uniform from all nations in the second World War. Now we are talking about 200 Million. 2 1/2 times of that of past wars of the 2nd war.

Many Bible Scholars say that that is just the beginning because Revelation 9:16 featuring that army of 200 Million just the Orient as they come out of the east. For tidings out of the East and out of the North, China and Russia shall trouble him. That Anti-Christ that is setting on that temple in Jerusalem, 2 Thessalonians 2:4 as mentioned earlier.

What armies? We are talking now about this armament. That has to happen for what we are about to describe at the conclusion of the message.

Secondly, the deadliest weapons in history are going to be used. Listen to 2 Peter 3:10: How up to date:

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Can you imaging the Apostle Peter 1900 years ago prediction something like this and using the very terminology that scientists in our day would use concerning an "A" and "H" bomb. 1st of all he says that "the heavens would pass away with a great noise". That's the blast of an Atomic weapon, and the mushrooming clouds.
Secondly he says, "the elements shall melt with fervent heat". If you were to go to the library and ask the librarian, I want to study the "A" or "H" bomb, they would take you the the letter "E" the word elements for our modern day scientist have classified these bombs under the terms elements. 19 Centuries ago the Spirit said Peter write it. Elements. Why, because the because the Holy Spirit is a member of the Godhead, and known unto God are all his works from the beginning of the world to the end, Acts 15:18.

Thirdly, "the earth also and the works that are therein shall be burned". In New Mexico where we were testing the "A" bomb. The desert became a sea of glass from the burning effects. Deadly weapons. Some people say 2 Peter 3:10 is the end of the world. This is God administering his judgments, it has

nothing to do "A" bombs. Alright lets forget that part of the text. But when we come to the word elements we can tie it in with "A" and "H" bombs.

But lets other texts. When God put that rainbow in the sky, it was a promise to Noah that the world would not end in the judgement of another flood after the one that Noah experienced.
But the finale judgement would be a fire. Listen to these texts: Psalm 97:3, "A fire goeth before him"; Isaiah 66:15, "the Lord will come with fire"; Ezekiel 20:47, "the flaming flame shall not be quenched"; Now watch this one, Joel 2:3, "A fire devoureth before them"; Joel 2:20, they are pushed back; Joel 2:30-31, "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke [the mushrooming clouds of an atomic blast]; Zephaniah 1:18, "The whole land shall be devoured by the fire of his jealousy"; Malachi 4:1, "the day cometh, that shall burn as an oven.

What I am about to tell you is literally the most shocking thing I've said in this point of the message. In Revelation 8:7, it says, "the third part of the trees was burnt up"; Revelation 9:18, it says, "By these three was the third part of men killed, by the fire and by the smoke, and by the brimstone, which issued out of their mouths"; In Rev. 8:7 a third part of earth is burned, in Rev. 9:18, one third of the population of the earth is destroyed.

I took the Life Pictorial Atlas, one of the latest geographical books. It gives us the land area of every nation on earth as far as square milage is concerned, as well as the latest population figures. I took all the nations that I have outlined in this message. The ones that are going to join with Russia, under Gog, Magog, the chief prince [Rush], and then the ones that are joining with, the chief prince [Rush], Iran and Ethiopia, Libya, Gomer, Gomerlot, Togarmah, Turkey, his son Haik, Ceria, the hordes out of the Orient, Daniel 11:44. Those who appose the Soviet Union. Tarshish, and all the young lions. The English speaking nations of the world plus the Western World through confederacy. The 10 final nations of common market.

I looked it all up [in the Pictorial Atlas] and with a calculator figured it all out. And these nations for and against, posing one another, totalled 1/3 of the earth's land surface to the exact mile. Then, I again re-figured it for population figures and it came out to 1/3 of the worlds population.

Folks, we are living in the last days. This is the beginning of the end. We see the largest armies converging. The deadliest weapons being used. And folks it is going to be the bloodiest battle in history.

The prophet Jeremiah said in Chapter 30:7, Alas! for that day is great, so that **none** is like it: it is even the time of Jacob's trouble; but he shall be saved out of it". God is going to protect his ancient people. We will see this in a moment.

Daniel another great Jewish prophet said in Chapter 12:1, "there shall be a time of trouble, such as **never was** since there was a nation even to that same time". Daniel says there was never anything like this in the past and there will never be anything like it again in the future. This is the ultimate as far as a blood bath is concerned of the nations.

It is over Jerusalem. Think of it. I will make a burdensome stone. I will make Jerusalem a cup of trembling, Zach 12:2-3.

Remember that northern army that strutted back to Siberia. I mentioned twice or more in this message. Watch what happens when they move down. Joel 2:1,

"let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of and of gloominess, a day of clouds and of thick darkness". And as this northern army Russia marches to Israel, verse 10 says, "the earth shall quake before them". Then they are driven back and the prophet sees fire and pillars of smoke.

Jesus said in Matthew 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." One half of the earth population will be annihilated, whipped out, obliterated through this war.

I never could quite understand where they got those figures, but I put it all together the other day through Revelation 9:18, and through Revelation 6. And folks it comes out to exactly 1 out of every 2.
We always use that text in Matthew 24:40-41, Two shall be in the bed, one shall be taken up and one left. Two women shall be grinding at the mill, one shall be taken one shall be left. We think that is the rapture when the Lord comes for the Church, it doesn't. Because that would mean that the 50% of the population of the earth believes in the Lord Jesus Christ. No, No only 2% believe in Jesus Christ. 1 out of every 50. Not 1 out of every 2.

If you will study Matthew 24 again it is talking at the tribulation now and its talking about the judgments that are going to fall. And one shall be taken in **death [war]**, and one shall be left alive to go into the millennium. Two women shall be grinding in the mill, one shall be taken in **death**, the other shall be left alive to go into the millennium. That's what it teaches. 50% of the earth and inhabitants desolated, destroyed, the bloodiest battle in the history of the world. And then the greatest defeat militarily in history, as God Almighty wipes out the Soviet Armies or the better term the Russian Armies with all their allies. That's Ezekiel 39:1-2, and I am going to quote it like I interpreted it in the early part of the sermon because they are the same names: "Behold, I am against thee, O Gog, the Rush, Rocian, Russian prince of Moscow and Tubalsk:

And I will turn thee back, and leave but the sixth part of thee, [5/6th of the armies will fall 1/6th will be driven back to Siberia". Remember? Here's the text again Joel 2:20: "I will remove far off from you the northern army, and will drive him into a land barren and desolate [Siberia], with his face toward the east sea, and hindinder part toward the utmost sea".

Ezekiel 39:12 says, "seven months shall the house of Israel be burying of them, that they may cleanse the land." It is going to take every available Israelite, every Jew working around the clock, seven months, day and night, no rest just to bury the bodies, the deceased.

The end is coming and is coming soon. Let me begin to wind up this message. When is it going to happen. Ezekiel 38:8 and 16, "in the latter years" and "in the latter days". And Daniel 11:30, "the end time".

Lets reclose. What is going to happen in the latter years and latter days. There is going to be a powerful nation called Rush, Rucia, Russia. Through the tribal names, Magog, Meshack, Tubal, we now have Moscow and Tubulsk. All these nations will align themselves and now with the unification of Germany we see all the pieces coming to pass.

Then we see common market. We see the flags flying. There are twelve and there are going to be thirteen soon when Austria is ratified. And then one arises and throws out three and then there will be ten. "And in the days of

shall the God of heaven set up his Kingdom". But there could be more and they could pull out on their own while three would be booted out. We are not dogmatic. All we know is God says there are going to be thirteen at some point in history three will be booted out and that will bring us to our final ten, and it is when we have our final ten the Christ returns. But Christ only returns after that battle is fought.

So here we have the alignment of the nations. We have everything scripturally to tell us that this is the hour. That it could happen at any moment.

I personally believe that this great battle will take place in the middle of the seven year's of tribulation. I personally believe that some world leader is going to come into power on a peace platform, just when it looks like all of these things are about to happen and commotions of war are going to let loose planet.

Someone will arise and say peace, peace. And he is going to come out of thirteen nation confederacy and it will be reduced to 10. He makes a peace pact, a peace covenant with Israel and other nations in Daniel 9:27, "He shall confirm the covenant with many for one week [the Hebrew is Heptad for seven years. Heptad means seven years]: and in the midst of the week [seven years, half way into it, three and one half years into it] he shall cause the sacrifice and the oblation to cease". He breaks his covenants. He breaks his promises. He breaks his treaties. And then Russia marches.

You say, why do you believe that in this text. Because of Ezekiel 38:11, "[Gog] says, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates". A walled village in bible times meant a tremendous defensive system. They put up their walls to defend themselves against the invaders.

Here there are no walls. Unwalled villages. Why? They have lay aside their armaments. I will go to them that dwell safely. Israel has been there since 1948, but war after war has transpired and there setting their tanks, jets, and atomic weapons. There has been no peace for Israel. But this is a time of peace, because this world leader has come to power says peace, peace. And the world thinks this is utopia, but this is the infamous Anti-Christ and 42 months later the covenants are broken. When they say peace and safety, sudden destruction, 1 Thes. 5:3.

And I have said all that to say this, to comfort your heart in the midst of a message like this. Since it happens in the middle of the seven years of tribulation. The seven year period of time is called the tribulation hour.

He talks about the rapture after this....

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Gospel Mysteries

ARMAGEDDON

By Duane S. Crowther

Armageddon, the word strikes terror in the hearts of many. The News media use it to conger up images tumultuous conflict and ultimate disaster. Religionists us it to represent the climax of last day events. The sumation of the end time struggle between the forces of good and evil.

But where does the word come from and what does it really mean. It appears only once in the bible in Chapter 16 of the book of Revelation. In verses 14-16 of that Chapter, John foresees a great end time event when spirits of devels working miricals go forth unto the kings of the earth, and of the whole world, to gather them unto the battle of that great day of God Almighty. And then John adds that He gathered them together to a place called in the Hebrew tounge Armageddon.

That's it. That is the only scriptural reference that uses the word Armageddon. But the image that John rases of the whole world gathered together to battle has caught the imagination of millions who see it as a reference to a final confruntation, a eppic struggle for world survival of epic porportions.

What does the word Armageddon mean. The term Har Megeddon is a Greek transliteration of the Hebrew for the mountain of Megedow. A single mountain located in northwest Israel near the town of Nazereth about 50 miles north of Jerusalem. It's there, according to John the Revelator that this great last days conflict will be centered.

The battle of Arageddon is a war which neighboring nations with support and mercenaries from around the world will wage against the nation of Israel. It is the most prophecied future event in all scripture and is come to represent the ultimate struggle between the House of Israel, God's covenant people, and the forces of evil.

Standing as the leader of Israel's host will be a ruler known as David the Prince. While the enemy army Magog, will be led by a gerneral the bible refers to a Gog.

Also prominate in the scinero will be two prophets who will administer in Jerusalem for three and one half years durring the war. With God given power, they will withhold the rain and control the elemints, bringing a sevier droubt upon the entire Middle East.

Now with that brief synopsis and a review of the cast of charcters to guide our understanding, lets take a more in depth look at this great last day even which has intregued the Christian world for almost two millennia. Many prophets fortell important aspects of Israel's future in the last days, but four porphets inparticular provide the keys to our understanding of the great battle of Armagddon. Ezekiel describes in in Chapters 38 and 39 of his prophecy. The entire book of Joel is devoted to describing this tramatic climax of Israel's history. Chapter 12-14 of Zechariah tell of the great conflict. And Chapter 11 of the Revelation written by the Apostle John provides important details also.

The writings from these four prophets with supplimentry insights from other prophetic writings will form the basis for this discussion. But befor

describing the war, it is important to discuss many of the events that will lead up to it. And also the conditions in Israel and throughout the world which will prevail at that time.

Let's begin with the gathering of Israel. With more detail than any ancient seer, the prophet Ezekiel describes the conditions that will exist in Israel in the last days. In Ezekiel 36, he tell us of gathering of scattered Israel to their promised land and sight the pledge to the House of Israel which says:

Ezekiel 36:24, 26-28:

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

A new heart also will I give you, and a new spirit will I pur within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel records the Lord's promises of temprel blessings to his people in the same chapter. Focusing on an adiquate food supply. In Ezekiel 36:29-30, the Lord says that:

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

He also relates the Lord's promises to gathering Israel of significant building and growth saying: Ezekiel 36:33-34:

...I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, ...

And he relates the promise in Ezekiel 36:36:

... that I the LORD build the ruined places, and plant that that was desolate.

But many other prophets besides Ezekiel fortell the return of the ancient house of Israel to their promised land. They speak of the two ancient nations of Juda and Israel being united in the land of Israel in the Last days.

Jerimiah, for instance, in Chapter 3:18 says:

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for and inheritance unto your fathers.

And Zecheriah also speaks of the decendants of Judah and of Joseph, the two ancient branches of the house of Israel being united in the land of Israel in

the last days. Zexheriah 10:6 says:

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

So implicite in our understanding of Israel's future prior to the battle of Armagddon, is the realization that both branches of the House of Israel, the decendants of both Joseph and Judah will be restored and gathered to their land of promise in the Middle East.

The decendants of Joseph, of corse, are the decendants of the lost 10 tribes which comprise the northern kingdom of Israel in ancient times. They were conquered by Asseria and carried away into captivity somewhere in the north, back about 721 B. C. Since that time they have been known as the lost tribes or the lost 10 tribes of Israel.

An important aspect of LDS theology as stated in the 10th Article of Faith is that, "We believe in the litteral gathering of Israel and the restoration of the ten tribes." We anticipate that the 10 tribes will come as a group from the north to the New Jerusalem area in the United States area of Missoria, and then will find their aloted area there two confining so they will move to their promised land in Israel in the Middle East. But the scriptural support for that understanding is another subject and to lengthly for this context.

Chapter 47 of Ezekiel describes Israels boundries in the last days defining them as much larger than the nations present day borders. They will include much of Sothern Seria, including the city of Damascus, the Western portion of Jordan and all or at least part of Lebanon.

The prophecies don't tell us the process by which Israels boundries will be enlarged from their present dimentions to the much larger areas described by Ezekiel. But if current Middle East conditions are any indication, expantion of Israel's present limits would be fearcly apposed by the nearby Arrab States and would only be gained through extreemly bitter conflict. And if such boundry gains are wone by Israel, either in battle or by negotiation, the losses suffered by surronding nations will be regarded and remembered with bitterness and may well be a major cause of the battle of Armagddon.

It's Ezekiel who defines the geographical areas in which the tribes of Israel will be situated. In Ezekiel Chapters 47 and 48 he reports the vision in which he sees that the Jerusalem area is to be a holy zone, with an inheritance area for the Levites just north of the city. The land to the east and the west of the this holy area all the way to the boders will be set aside for the prince the ruler who will be governing Israel at that time. Seven of the tribes will be situated north of the Jewish Lameria and paralell strips accross the country, running from the eastern to the western boders.

From north to south these tribes will be Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah. The othere five tribes will be settled south of the Jerusalem area from north to south they are Benjamin, Simeon, Issacar Zebulun and Gad.

Ezekiel prophecies that when the tribes will return to their Middle East home land, they wont be devided any more into the two nations of Israel and Judah. They will be united into a single nation.

In his prophecy in Chapter 37:21 he records the Lord's promise that:

I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; <u>and one king shall be king to them all</u>: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

There are numerous prophecies which allud to the king who will rule over Israel in the area in which the battle of Aramagddon will occure. Ezekiel is one of the prophets who tells us about the man who will rule over Israel in eventful period. He reports the Lord's pledge [in Ezekiel 37:24, 26] that "David my servant shall be king over them" [and] "my servant David shall be their prince for ever.

Joseph Smith wrote on one occasion a letter in which he commented on this future leader. He wrote:

The throne and kingdom of David is to be taken from him and given to another by the name of David in the last days. Raised up out of his linage.

And Joseph Smith Prophecied that:

He shall build the temple of the Lord and he shall bear the glory and shall sit and rule upon his throne. And he shall be a priest upon his throne.

The Prophet in this instance was commenting on Zecheriah's prophecy in Zechariah 6:12-13 about an indivudual in the last days who will be known as the BRANCH.

Joseph Smith obviously believed that the prince and the Branch will be one and the same person. Zechariah's prophecy on which Joseph Smith's comments were based said:

...Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Jeremiah also prophied about this important last days ruler. In Jerimiah 23:5-6 says:

Behold, the days come, saith the LORD, that I will raise unto David a righteoul Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days **Judah shall be saved, <u>and</u> Israel shall dwell safely**: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

And the prophet Hosea also fortold the reign of this important latter day David. Hosea 3:4-5 says:

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

Afterward shall the children of Israel return, and seek **the LORD their God, and David their king;** and shall fear the LORD and his goodness in the latter days.

In Isaiah 55:3-5, Isaiah prophecied directly to David the great last days leader. He said:

...I will make an everlasting covenant with, enen the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto ther because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Thou the scriptures don't address the issue we need to recognize the implications of Israel's being ruled by a king at that day as apposed to its present form of government. Obviously major changes in the nations govermental structure are implied. We don't know how or when they will take place, but the changes one of a long list of important items which must transpire before the worlds setting is ready for the battle of Aramagddon is ready to be waged.

Now lets change the subject and refer to other geo-political events prophecied for Israel's future but prior to the battle of Armagddon. Several biblical prophecies alude to the strenth and political affairs of the Isralies in that window of time after the ten tribes are to have returned to Israel but before the battle of Armagddon.

Isaiah 11:10-16, for instance, gives important details for Israel's future affairs. It speaks of a future individual called the root of Jesse. Many people believe that this is another title besides David the prince and the BRANCH for the future leader who will build the Jerusalem temple and who rule Israel durring the battle of Armagddon. This passage depicts him in the future role of setting up an ensign and gathering and uniting scattered Israel.

And in that day there shall be a root of Jesse, which shall stand for and ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall noy envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistiens toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

An the LORD shall utterly destroy the toungue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

This passage is better understood if we identify the localities it speaks about with modern names. It talks about people being gathered from six places. From Assyria, Egypt, Pathros, Cush, Elam, and Shinar. Three lie south of Israel. The other three to the North.

Egypt, Cush and Pathros are the three South of Israel. They're all situated in northeastern Afraca. Pathros is the upper Nile River area of southern area of Egypt. Cush is Etheopia, located southeast of Egypt along the southwestern cost of the Red Sea.

The other three lie northeast of Israel. Ancient Assyria is modern Iraq. Ancient Shinar is located in the Tigrus Euphraties valley of southeastern Iraq. Ancient Elam is located just northwest of the northern tip of the Pursian Gulf, in what is now southwest corner of Eran.

So Isahia's prophecy speaks of gathering people from Eran, Iraq, Egypt, and from Etheopia and from the Islands in the Meditranian Sea. But it also refers to a tax agains the Phyilistiens to the west. That's the Guasa Strip area which for years has been a festering center of Aarob discontent.

And Isaiah refers to scermishes in the east and south against Edom, Moab, and Ammon. In modern terms that represent warfare against the kingdom of Jordan.

Isaiah also refers to events in Egypt and Assyria with intense doubt also coming on the Nile River, which apparently drys up the Nile delta.

When seen in light of the next prophecy we will discuss made by Zechariah his allusion seems to imply Israelie defeets of both Egypt and modern Iraq.

Zechariah prophecies both defeet for Egypt and Assyaria in that future area. In Zechariah 10:3-12 he reports the Lord's promise that:

Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upn them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice

as though wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

I Will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again.

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

And he shall pass through the sea with affiction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

So Zechariah's prophecy indicates defeets for Iraq and Egypt, as he foresees that Assyria, meaning Iraq's, pride shall be brought down. And Egypt shall loose its power or sceptre. And Zechariah like Isaiah indicates that the deeps of a river will dry up, though its not clear whether its the Nile or the Tigrus or the Euphraties River he is prophesying about. Which ever river it is, it still implies a major droubt for the entire eastern Miditrainen area.

Other prophecies also allud to the same events. Chapter 10 of Isaiah is a prophecy againt ancient Assyria which also looks forward to the last days. In the latter day contect of the gathering of Israel, the Lord reveils these words against Assyria, which would be modern day Iraq, in Isaiah 10:16-21:

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

And the light of Isreal shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briesr in one day;

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.
And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and such as are excaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

The remnant shall return, even the remnant of Jacob, unto the mighty God.

It is this prophecy that tells of Iraq's loss of its forest fruitful fields and even its briers and thorns which brings leanness to the people. This is another indication of a prolonged droubt or is the burning anctual fire.

Another passage Isaiah 19 is a burden pronounced against ancient Egypt, which also has last days insights concerning both modern Egypt and modern Assyria which is Iraq. Isaiah 19:17-25 says:

And the land of Judah shall be a terror unto Egypt, every one that maketh

mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

And the LORD shall be known to Egypt, and the Egyptians shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

And the LORD shall smite Egypt: he shall smite and heal it: and they shall retrun event to the LORD, and he shall be intreated of them, and shall heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Whom the LORD of hosts shall bless, saying, Blessed of Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

So here is another prophecy that says the Lord will smite Egypt in the last days, smite it and then heal it and cause the Egyptian people to believe in the Lord.

And here is another prophecy like Isaiah 11:16 that fortells the establishment of a major highway which will connect Egypt with Iraq and presumiably will pass through Israel. What we don't know for sure is the cronological order of these events in comparison to the events reported in other prophecies. Whether they happen before, durring or after the battle of Armagddon.

Joel's prophecy in Joel 3:19 provides the same chronoligical challenge. We don't understand the exact time of its fulfullment. But Joel prophecies in a last days context that:

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

The prophet Obadiah also foresees that latter day Israel will possess the lands of its neighbors. He says that in some future day that Israel will conquer and possess the area controled by the ancient descendents of Esau. That area was Edom just south by southeast of the dead sea, an area which is presently under the control of Jordan.

According to Obadiah, Israel will also control the plains of the Philistines which is Israel's Guasa strip. And Israel will control Zarephath a sight located between the ancient Tyra and Sidon, which is now modern Lebinon.

Again we don't know the full chronilogical relationship, whether this expansion will occure before the battle of Armagddon or as a result of that war. This is his prophecy as recorded in Obadiah verses 15-21:

Fro the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

So there are a number of scriptural prophecies which describs Israel's political affairs in the general last days period arround the battle of Armagddon. That time after the lost ten tribes have come forth and all the tribes of Israel are situated in the land of Israel. As I have commented all the cronoligical relationships arn't fully defined in the scriptures, so at present, we are unsure whether they take place before Armagddon or as a result of the battle itself. But the prophecies are significant and they clearly depect Israel as expanding her borders and gaining assendency over her neighbors.

Also significant among the prophecies are those which describe the last days **construction of Temple in Jerusalem prior to the battle of Armagddon**. One of the best known of those passages is Isaiah Chapter 2:1-4 which links the establishing of the temple with the great battle of Armagddon in which the Lord would judge among the nations and rebuke many people. The prophecy says:

The word the Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks:

nation shall not lift up sword against nation, neither shall they learn war any more.

The most significant sceries of prophecies concerning the building of the temple in the last days in Jerusalem is found in seven chapters of Ezekiel Chapters 40-46, which report Ezekiel's vision of the temple construction. His vision carfully defines its demensions, its layout and its acts of worship which will be preformed there. It's obvious that the constuction of this temple will be a significant last day's event.

Ezekiel 47 prophecies that fresh water will be found in large quantities at the temple sight and will flow eastward as a river, eventually reaching the Dead Sea and healing its salty water.

Revelation Chapter 11 makes it clear that the Jerusalem temple will have been constructed prior to the battle of Armagddon because it indicates that a protion of that temple will be overrun by Israel's enemys durring the battle.

But to better understand the battle of Armageddon we need to atleast summerize other prophecies and world conditions at that time, and prophecies of preceeding events of worldwide importance must be must also be reviewed. Much must come to pass before the great battle occures. Prior to that time there will be third world war, with Russia and her allies aligned against U.S. and its allies. Those who have received inspired insights concerning the war indicate that Russia will go down to defeat never to regain its present status as a major world power.

The worldwide economy will have been erreprably damaged durring the conflict, appearntly, and the world will go into worldwide caos with many nations including the United States experincing internal wars and anarchy. This great conflict is vividly described in a **tape by this auther entitled "World War Three, God's judgements upon the nations"**, which includes many explainations of many significant prophecies.

Durring the period following the third World War the saints will return Missouri and establish the New Jerusalem. There will be a major period of conversion among the Lamanites and many of them will gather to Missouri. The lost ten tribes will come from the north and will settle temporalily in the Jackson County area. Christ will appear in the New Jerusalem temple. Presures exerted by the great and abominable church will cause sever persecutions of church members at that time and will eventually lead to a forth World War in which the New Jerusalem in Missouri will be worlds area of peace and stability. This universal conflict will result in the defeat or collapse of many of the nations of Europe.

Durring this turblent area, the great council at Adam-ondi-Ahman will held and the Savior will once again appear. This forth world war with the many events associated with the actions of that and abominable organization which will persecute the saints is described in another **tape by this auther entitled, "The great and abominable church in prophecy"**.

After the fourth world war a major period of missionary labor and gathering of Israel will begin. 144,000 high priests will be chosen and given protection to withstand the great last days pleagues and judgements. Many of the ten tribes will move from the New Jerusalem to the area of Israel in the Middle East, while others of Israel are gathered from among the nations.

Its in this area of international conflict that the chronoligical setting for

the great battle of Armageddon is finally accomplished. David the prince will come to power. The Jerusalem temple will be built. And Israel will exprnd its geo-political boders. This takes place while the plegues and distruction of the opening of the seventh seal described in Revelation Chapters 8-11 transpire.

What will be the causes of the great battle of Armageddon. Both history and prophecy give clues. We can already see the great antagnasim which exists between the people of Israel and the Aarob palistiniens who have been displaced newly formed nation. Both clame ties to the land dating back almost 4000 years. The deeply ingraned hatered between Moslems and Jews is a second possible motive. We have already discussed a third potential reason for the future atatck on Israel, a desire for revenge felt by surrounding counteries because of Israel's successful geographical expansion obtained at their expense.

The prophet Ezekiel foresaw a forth reason, greed. The growth and prosperity experienced by Israel will tempt other nations and try to spoil Palastine. Ezekile 38:9-12 is his prophecy to those covetous nations of the future in which he describes the enemies attatck and their motivies saying:

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peole with thee.
Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into they mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to tem that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to trun thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Ezekiel, then, sees that the enemy forces motives will be to come and to take a spoil. This will be seen as easily accomplished as Israel be regarded as a land of unwalled villages.

A prophecy by John the Revelator warns of a 5th reason for the war. Interference in anti-Isralie adgitation by last days individuals who will have been involved with the activities with the great and abominable church. In Revelation 16:12-16 he makes reference to the dragon, the beast, and the false prophet and speakes of unclean spirits which will come from them to the kings of the earth, enticing those political leaders to take part in a war against Israel. The passage says:

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

Notice that in the first verse of that passage there is a prophecy similar to the passages already sighted from Isaiah 11 and Zecheriah 10 which deal with the drying up of a great body of water. Link that concept together with what John the Revelator says about the two prophets who will function in Jerusalem for 3 1/2 years. He forsees that these have power to shut the heaven that it rain not in the days of their prophecy. And have power over waters to turn them to blood and to smite the earth with all plagues as offten as they will.

It is very possible that the very deeds of these two individuals will be known and recognized by other nations. And that their activities will be preceeved as bringing major harm to the surrounding countries who will be experienceing major droubt. Which they will regard as a lagitimate reason for waging war. That's a possible sixth motive. And notice that the prophecy in Revelation 16:12 forsees another significant body of water, the great river Euphraties being completely dried up.

And seventh, John the Revelator describes the worldwide antagism generated against the House of Israel at that day as being the work of spirits of deviles. Certanily it will still be satans desire attempt to twart the work of the Lord. That has been his effort throughout the history of the world. So he will play a part in it.

But the eighth reason and most important motive of all is that the Lord will use this great conflict to vindicate Himself, His work, His power, and His people in the sight of all mankind. The Lord repedidely asserts, in the scriptures that his ultimate purpose for the great battle of Armageddon will be to make his tremendous power known to all the nations. Ezekiel 38:16 for instance, records the words to Gog the future general:

...I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

And again in Ezekiel 28:23:

There will I magnify myself and sanctify myself, and I will be known in the eyes of many nations and they shall know that I am the Lord.

And coupled for the Lords desire for vindication of his people and accnowledgement by the heathen of his all incumpusing power. It will be God's intent to punish the wickod and pour out his anger upon him. Zephaniah 3:8 records the Lord's indication that:

...my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

All of these eight reasons and perhaps others motives which will become apparent as the times draws near may play a significant part in causing the terrible conflict. Now lets focus on the actual battle. Joel foretold the proclamation calling the nations to wage war against Israel. Joel 3:9-14 says:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together around about: thither cause thy mighty ones to come down, O LORD.

Let the heathen be wakened and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valey of decision.

Who are the nations who will come to battle against Israel? Notice that John said that the evil messengers would go forth unto the kings of the earth and unto the whole world. Joel's prophecy spoke of the prepare war proclimation being made among the gentiles. A term sometimes interpreted as refering to the last days cocasion or christian nations. But Joel's prophecy also refers to the awakening of the heathen or non christian nations. As Zecheriah tell of the great conflict, he says in Zecheriah 14:2:

For I will gather all nations against Jerusalem to battle:

But other prophecies are much more specific in identifing Israel's future advasaries. Ezekiel prophecied about the general of the opposing army. A man named Gog and also speakes of various nations who will send troops to participate in the battle. In doing so he uses ancient names, names from way back at the time of Noah to identify places of importance. These are his words found in Ezekiel 38:2-6:

Son of man, set thy face against Gog, the land of Magog, the chief prince of Mesheck and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Mesheck and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helment:

Gomer, and all his bands; the house of Togarmah of teh north quarters, and all his bands: and many people with thee.

It seems that Ezekiel's statement actually is refering to the decendants of the grandchildren of Noah who spread out on the face of the land after the flood. Genisis Chapter 10 is known as the table of nations and furnishes us some knowledge concerning these ancient ethnic groups. Magog, Tubal, Mesheck and Gomer were all sons of Japheth and Togarmah was the grandson of Japheth through Gomer.

Ezekiel also mentions the land of Persia which was also settled decendants to Japheth or what is classified as Endo Europiean people. Etheopia and Lybia two countries settled by decendants of ham are included in the list too. If you compare these names with tipical table of nations map based on Genesis 10

you'll find that Ezekiel's list actually includes people who live in the present six nations of Turkey, Eran, Iraq, Etheopia, Lybia and the southern tip of Russia just above the Caspian Sea.

Gog, the leader of the invaders is identified as "the chief prince" of Mesheck and Tubal. These are teritories of the southeastern area of Turkey just north of eastern tip of the Meditrainen Sea. The same general facinity that Paul visited in his first missionary journey.

Many interpreters have assumed that Gog would be a Russian not knowing the prophecies of the fall of Russia durring the third world war. By the time the world will have gone through two world conflicts with an intervening period of international anarchy and chos, who knows if there will even be nations called Russia or Turkey at that time.

It should be recalled that most of the nations of Europe are expected to be in a colapsed condition after the fourth world war. And that the American Continutes will largely be under the control of the kingdom of God at that time.
The prophet Joel adds another prospective to the list. After seeing in Joel Chapter 3:1-4 that the Lord will gather all nations to conflict, he asserts that the cities of Tyra and Sidon and also the coast of Palistine itself will be involved against Israel. These are areas that Ezekiel prophecied would be within Israel's lastday boundries. Perhaps this inclusion of these areas as oppisition forces reflects a continuation of the present Aarob - Israelie conflict which continues to fester within Israel's borders. Joel's prophecy says:

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts fo Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

John the Revelator named the pivital sight for what he called the battle of that great day of God Almighty. When he forsaw that God gathered into a place called in the Hebrew tongue Armageddon. The term Har Megiddonis a Greek transliteration of Hebrew for the Mountian of Megiddo.

This Mountian stands alone rising up to command a protective position in the plain of Esdraelon a fertil plain about 50 miles northwest of Jerusalem. The mount is just a few miles southwest of Nazereth the home of Jesus.

Great battles have been fought in this area in biblical times.....

[Armageddon] is a strong position militarily, but the battle won't be confined to just that area. It apparently will rage throughout the mountains and vallies of Israel and will also spread through city of Jerusalem, with that city partially being overcome by the invaders.

In prophecing about the conflict Joel makes reference to the valley of Jehoshaphat. The valley east of Jerusalem situated between city and the Mount of Olives. He calles it the valley of decision and says that there is where God will judge the heathen during the battle.

Both Ezekiel and Joel prophecy concerning the advance of the enemy army as it attatcks from the north. But it is Ezekiel who calles the enemy leader by name addressing him as Gog. Ezekiel is shown that the advancing army will swoop down from beyond Israel's northern borders. There will be many and they will be mounted on horseback. Ezekiel 38:14-16 says:

Therefore, son of man, prophesy and say unto God, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Joel describes the attatacking forces, a well disiplined army which will follow a scorched earth policy, destroying everything in its path. Joel 2:2-10 describes it vividly depicting its appearance and sounds of the enemys horses and chariots. He also describes the strict disipline of the advancing foot soldiers and protrayes their advance in the cities as they move from house to house. This is his prophecy:

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness.

They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Neither shall one thurst another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wonded.

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble: the sun and the

moon shall be dark, and the stars shall withdraw their shining.

The defencive preparations to be made in Israel as Gog and his army Magog advance are also described by several prophets. Ezekiel 38:21 says:

And I will call for a sword agains him throughout all my mountains, saith the Lord GOD:

In Joel Chapter 2:1 the prophet Joel says:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

It will be a time of fasting and prayer in Israel. In Joel 1:14-15 that prophet speaks directly to the people in Israel in that future day saying:

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

And also in Joel 2:15-18 the prophet Joel says:

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Then, the LORD be jealous for his land, and pity his people.

God will use the threat and aniliation of the people of Israel as a reason to humble and chasten them. In Joel 2:12-14 the Lord speaks to the people in that day telling them what they must do:

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth if he will retrun and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

Yet the invading army will take a terrible toll upon the people of Israel destroying their crops and their land as it passes through. And the prophets give no indication of strong or successful Israelie resistance during enemies initial onslot. Joel foretold the great devistation the advancing army will inflict in Joel 1:6-12:

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Lament like a virgin girded with sackcloth for the husband of her youth.

The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

After devestating the outling areas, Gog and his army will the battle to Jerusalem. It is Zecheriah who gives details of this portion of the battle in Zecheriah 12:2-3 describing a siege which will be laid against the city:

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zecheriah prophecies even more describing the agoney which the people of Jerusalem must indure in Zecheriah 14:1-2. He sees that half of the city will fall and that there will be looting and pilliging and raping by the enemy troups:

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

John the Revelaton also prophecies of this portion of the great conflict. He sees that Gog's army will even penetrate to the outer courts of the Jerusalem Temple. And it is he who tells us the length of the conflict, that it will last 42 months which is 3 1/2 years.

John tells us also of the two prophets who will be laboring in Jerusalem at this time. They will have and use priesthood power to withhold the rain, which may explain why so many of the prophecies about this period speak of droubt and barronness and lack of water.

John tells us the two prophets will be slain and then maraculously return to life. Revelation 11:1-12 says:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and he altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and ty shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shll not suffer their dead bodies to be put in graves.

And they tat dwell upn the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

These events in the Jerusalem siege coupled with the repentance and humbling of the people will prove to be the turning point at which the Lord enters the battle and begins to trun the tide against Gog and his bands of merciners. The Lord will speaks to Israel's armies as it rallies and persues the battle with renued courage. Joel 2:11 says:

And the LORD shall utter his voice before his army: for his camp is very great: for his is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

As the Israelies percieve that the Lord is suddenly with them and helping them, they will take fresh courage. Zechariah 12:8 describes the change by saying:

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at the day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

And Zechariah also says in Zechariah 10:5-7:

And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

Zechariah prophecies that the Lord will save the outlining areas, the tents of Judah first before moving to protect the Jerusalem area. And his supernatural powers will be manifested as he blinds the enimies horses and suddenly causes the riders be astonished and to be stricken with madness. Zechariah 12:3-7 says:
And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in the sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves againt Judah.

But the Lord will do even more than blind the enemys animales. Through Ezekiel he prophicies against Gog warning that when the Lord enters the fray he will pour out pestalance upon Gog's army and smite it with great hailstones, overflowing rain, fire and brimstones. Ezekiel 38:22 contains the Lord's promise that:

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

John the Revelator prophisied of these same judgements in Revelation 16:21 saying:

And there fell upn men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

When you relize that a tallent of silver weighs about one hundred pounds and a tallent of gold weighs about two hundred pounds you reconize that these hailstones weighing a tallent will be gigantic. Hailstones of these dementions would certanily indicate the likelyhood of great atmospheric disterbances during the battle of Armageddon.

Zecheriah tells of yet another judgement which will be poored out against the invading armies. In Zecheriah 14:12, 15 he describes a terrible plegue which will consume the enemies flesh saying:

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in the holes, and their tongue shall consume away in their mouth.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Coupled with all of the distructions of nature which will rain down on Gog and his army, will be a great earthquake in the Middle East. The greatest earthquake the world has ever experienced. Ezekiel 38:18-20 records the Lord's promise that:

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face.

For in my jealousy and in th fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the man that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

Joel also fortells the great earthquake after describing the enemys advance. Joel 2:10 says:

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

John the Revelator is another who prophecies about the great earthquake, showing in revelation 16 that it extends far beyond the Middle East, even as fare east as the city of Rome, which he calls Babolone and in the two chapters of Revelation which follow. He relates this earthquake to the fall of the capatol of the great and abominable church, the great mother of harlots, in Revelation Chapters 17 and 18. But that's the subject for another discussion and cant be covered in this context.

Revelation 16:16-21 describes the earthquake as the greatest to occure durring mans time on the earth. Aparently its epacenter is outside of Israel because it only divides Jerusalem, while it levels great cities in other nations. It is accompanied by a tremendous hailstrom. John says:

And he gathered them together into a place called in the Hebrew tongue Armageddon.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weitht of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

A significant passage in the Doctrine and Covenants speaks of these same combination of events. Describing events which are to occure shortly before the Lord's coming in glory. It refers to the sun and the moon being darkened. The often used scriptural description of an earthquake. It also describes the great hailstorm, the same plague that Zechariah prophecied which will strip the flesh from mens bones and the final colapse of the great and abominal church. All are linked together in the Doctrine and Covenants passage. Just as they are in this series of biblical prophecies concerning the great battle of Armageddon. It isn't a pleasant prophecy, but it's highly significant. Doctrine and Covenants Section 29 verses 14-21 says:

But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be truned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;
And there shall be weeping and wailing among the hosts of men;

And there shall be a great hailstorm sent forth to destroy the crops of the earth.

And it shall come to pass, because of the wickedness of the world, that I will take vengenance upon the wicked, for they will not repent; for the cop of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

And their tongues shall be stayed that they shall not utter against me; and their flesh shall fail from off their bones, and their eyes from their sockets;

And it shall come to pass that the beast of the forest and the fowls of the air shall devour them up.

And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth

of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

But are more significant details about the great earthquake during the battle of Armageddon which must be considered. Zechariah prophecies in Chapter 14:10 that:

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem:

This area from Geba, 6 miles north of Jerusalem, to Rimmon, 28 miles south of Jerusalem is now extreemly mountainous yet it appears that it will be leveled during the earthquake. Even more intreging is Zecheriah prophecy in 14:4-5 that:

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

So Zechariah decsribes the great earthquake as the turning point of the battle. Just as Jerusalem is about to fall to Gog and his army, the Lord will cause this great earthquake to provide an avenue to escape for the prople of Jerusalem. The mount of Olives which runs north and south along the east side of the city of Jerusalem will be ruptured by the earthquake. Leaving a new valley running toward the east from the city of Jerusalem.

The earthquake will also cause water from Jerusalem to flow through the new valley, which will eventually make its way to the Salt Sea about 25 miles to the east. Zecheriah, Joel, and Ezekiel all describe it and it becomes clear that the water will have a profound affect upon Israel's future. Joel 3:18 says:

...a fountain shall come forth of the house of the LORD,

Zechariah describes the water as flowing year round, with half flowing toward the Dead Sea and half toward the Meditrainian. But Ezekiel devotes half a chapter to describing it. Describing its eastward flow and explaining how it will increase in debth as it flows until it becomes a river so deep it can't be easily crossed. And he tells how its fresh water will flow into the Dead Sea and eventually heal seas waters so that fish can survive there.

But back to the earthquake, what will cause the great earthquake to occure. Zechariah tell us it take place as the Lord comes and appears to his people on the Mount of Olives. Zechariah 14:3-4 says:

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof...

The Doctrine and Covenants also speaks of Christ's appearance in the mount of Olives in D&C 45:47-50 saying:

Then shall the arm of the Lord fall upon the nations.

And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

And calamity shall cover the mocker, and the scorner shall be consumed: and they that have watched for iniquity shall be hewn down and cast into the fire.

The scriptures porvide pognient descriptions of what will transpire as the Lord makes his identy known to the people of Israel in the midst of the termoil from the earthquake and the battle which will still be raging. Doctrine and Covenants 45:51-53 reports the Lord's promise that:

And then shall the Jews look upon me and say: what are these wounds in thine hands and in thy feet?

Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded int he house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

And then shall they weep because of their iniquities; then shall they lament because they persecuted the king.

Zechariah records the Lord's promis in Zechariah 12:10 that:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of fupplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

And Zechariah also fortells of the Lords appearance on the Mount in his own words observing in Chapter 13:6 that:

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

According to biblical prophecies appearance does not bring an abrupt end to the battle. The conflict will continue to rage, but his sudden appearance and his powering out of great judgement, by earthquakes, fire and hail and rain will give added strenght to the Israelie armies. The war will come to its climax and conclusion on two different fronts. On the mountains of Israel and in the vallies to the east of Jerusalem.

Gog, the enemy general and but 1/6 of his legions will die through battles throughout the mountains of Israel. This is according the Lord's words revield in Ezekiel 39:1-7. Ezekiel describes the sceen in detail, even telling how Gog will be smitten while wilding bow and arows. And he tells how fire will be sent on Magog, Gog's great army.

Ezekiel forcefully points out too that Gog's defeat sign that the Lord will no longer allow his holy name to be poluted and taken in vain, and that from that day on all the heathens will know that there is a God that is protecting Israel. Ezekiel says:

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am a gainst thee, O Gog, the chief prince of Mesheck and Tubal:

And I will trune thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

And I will smite they bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mounatins of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts fo the field to be devoured.

Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

So will I make my holy name known in the midst of my people Israel; and I will not let them polute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

The third chapter of Joel records the Lords prophetic words about the other area where the conflict will climax. The valley of Jehoshaphat just east of Jerusalem, between that great city and the mount of Olives. Joel 3:2, 12, 14-16 says:
I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my peop;e and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The LORD also shall roar out of Zion,a nd utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children fo Israel.

Joel reports that he will draw the attacking army into a desolate area near the Dead Sea, which he calls the east sea, and they will meet there demise there. Perhaps this means that invaders will follow the Israelites who will escape from Jerusulem through the new valley, through the mount of Olives which the great earthquake will open. Joel 2:20-21 says:

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour

shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the LORD will go great things.

Zecharia adds more about what will happen to the invading army in the Jerusalem area as it is defeated. He sees that as the suddenly stricken with a terrible plague, its soldures will trun one another and fight among themselves. Zechariah 14:12-14 says:

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up agains the hand of his neighbor.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

With Gog and 5/6th of his hosts slain on the mountains and the remaining portion stricken in the area east of Jerusalem, the great battle of Armageddon will end. But the casualty toll for Israel will be huge and devestating, with 2/3rds of the Israelie population destroyed. The Lord's word through Zechariah 13:8-9 is that:

And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my prople: and they shall say, The LORD is my God.

And though Israel will rejoice in their victory there will be great sorrow poored out for those who will have been slain. This will occure in both areas where the fierce battles took place in Jerusalem and at Megiddo. Zechariah 12:11-14 says:

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and theri wives apart; the family of the house of Nathan apart, and their wives apart;

The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

All the families that remain, every family apart, and their wives apart.

The task of recovery and of removing the debree of the war will be a major challenge. Ezekiel prophecies that it will take the Israelies 7 months just to bury the dead and seven years to burn up the weapons of war which will litter the countryside and remain as a grim reminder of the great destructing.

Since many of the enemy army will be slain near the read sea, the Israelies will use the area east of the Dead Sea as a burial ground to dispose of the bodies of the invadors. It will take months to retrieve them and transport them to that area. And a major clean up program will be undertaken involving an ongoing effort to burn the weapons left by the contending armies on the battle fields. Ezekiel 39:9-16 says:

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the staves, and the spears, and they shall burn them with fire seven years:

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land.

Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sing by it, till the buriers have buried it in the valley of Hamon-gog.

And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

But during the recovery period, the wild beast and fouls of will pray on the bodies of the dead. So much so that Ezekiel recorded the Lord's words spoken to him in prophecy in this manner in Ezekiel 39:17-20:

And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

What will be the fate of other nations which will have sent their troops

against Israel. Little specific information is found in the scriptures. A few clues are given however. As previously reported Joel says: "That Egypt shall be a desolation and Edom shall be a desolate wilderness for the vilonce against the children of Judah, because they have shed inocent blood in their land."

And Zechariah also upon Egypt and upon other nations in the form of plague and droubt. If those nations fail to come Jerusalem to worship the Lord Jehoviah. Zechariah 14:16-19 says:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.
 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Ezekiel stresses the Lord's assertion that the battle will serve to teach both the heathen nations and the people of Israel once and for all that Jehovah is Israel's God and that Israel has paid in full the price for its past iniquity.

Now the Lord has gathered them and sanctified them in the conflict and he is now with Israel and blessing them. Ezekiel 39:21-29 says:

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I am the LORD their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed aginst me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own

land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD. The Lord through his prophet Joel promises both temprol and spiritual blessings upon Israel. He promises great revelations and that Jerusalem will be a place of safety in the time that remains before the great and terrible day of the Lord, his final comming in glory occures. Joel 2:21-32 records the promise:

Fear not, O land; be glad and rejoice: for the LORD will do great things.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the catepiller, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upn the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Zechariah prophecies that reverece for the Lord will be the accepted standard among Israel's population throughout both Jerusalem and the entire nation at that time. Saying in the last two verses of Zechariah 14:20-21:

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots of the LORD's house shall be like the bowles before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of

the LORD of hosts.

And Ezekiel alludes to the Lord's future visit to Jerusalem Temple and of the continued functing of David the prince there. Ezekiel 44:1-3 records that:

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Zechariah records the difference between the former times when Israel and Judah were a curse among the heathen. Contrasting that with the era after the battle of Armageddon when they will be a blessing to others. The people other nations will come up to Jerusalem because they know that God is with Israel. Zechariah 8:12-15, 20-23 says:

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: frar not, but let your hands be strong.
For thus saith the LORD of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

But it is the prophet Isaiah who best describes the glory of Israel after the battle of Armegeddon. During the intervul of that between that great war and the final coming and glory of the Savior, he speaks of another generation after the Armegeddon conflict, when the sons of those who fought against Israel in the great battle will come bending to Israel.

And he tells how those of the next generation come acknowledging that Jerusalem is trully Zion of the holy one of Israel. And that in the next

generation the sons of strangers will come to build up there walls eventhough darkness and wickodness will still cover the earth, people will come to Israels light and the riches and good things of the earth will flow to her. And Israel will be a land of peace. The last three verses of Isaiah 59 allude to the battle of Armageddon and then continue into Isaiah 60 which records the Lords great promises for Israel for the generation after that conflict. And what glorious promises they are. This is the passage:

So shall they fear the name of the LORD form the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that trun from transgression in Jacob, saith the LORD.
As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall coverthe earth, and gross darkness the prople: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORd.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships to Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Now when will this great prophecy of Isaiah be fulfilled. Isaiah's coments contain several important clues. Note that this era shall be a time when darkness shall cover the earth and gross darkness the people. And he referrs to a continued gathering during the period when some will fly as a cloud and as the doves to their windows. And others will come by the ships of Tarshish. Focus on his allution to nations to which yet shall be utterly wasted. And that a small one shall be a strong nation. These coments would seem to indicate that this is an area which still proceeds the final apparence of the Savior. They take place prior to the time when world wide peace will be ignaguarted by the cleansing and purging out of the wickod of the earth by fire at the Lords final coming in glory.

Yet this passage definatly speaks of a time after the battle of Armageddon when the Savior will have come and redeemed the people of Israel, "When the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and the kings to the brightness of thy rising." When "violence shall no more be heard in thy land, wasting nor destruction within thy borders;" And "Thy people also shall be all righteous"

This passage then seems to be an indication between the appearance of the Lord on the mount of Olives and His final coming in glory.

Now let me address one more issue before concluding this presentation. There is some confusion within the Church regarding the question of the whether the Lords appearance on the mount of Olives during the battle of Armageddon constitues His final coming in glory.

Though the recent LDS edition of the Bible lables some of the passages which speak of that mount of Olives appearance as his second comming in the Chapter headings, a comparison with major passages describing the Saviors second coming, His final advent in glory clearly shows that the mount of Olives appearance is a preliminary coming.

It is an important even certanly but it is on the same level as his coming to the New Jerusalem and to the councel at Adam-ondi-Ahman. These will be local appearances. They are highly significant, but they are not of the same scope

and magnitude of his final coming in glory.

Lets quickly review some of the key passages which describe his final advent to make it obvious that the mount of Olives visit will not Lords great coming in full glory. D&C 88:95-110 is a key passage which describes the Lords final coming in glory.
These verses show that his coming in glory will preceeded by a half hour of scilence in heaven. That the curtian of heaven will be unfolded before he appears and that his second advent will be introduced by litteral trumpet blasts sounded by seven angles. The saints who are alive on the earth will be caught up into the air to decend with the Savior as he comes and other saints will be resurrected as he arrives on earth.

After he comes the seven angels will again sound their trumps and reveal the secreat acts of men and then the saints will be filled with his glory, receive eternal inheritances and will be made equal to Christ. None of these events are charchteristic of the Lords appearance on the mount of Olives.

Revelation 19:11-16 is another important description of the Lord's second comming, his final advent in glory. It describes the as returning as mounted on a white horse with many crowns on his head and clothed in a vesture dipped in blood. The armies of heaven are to accompany him. They will also be mounted on white horses and they will be clothed in fine linnen white and clean. Agiain this desgription does not match that which will take place on the mount of Olives. D&C 101:23, Revelation 1:7 and Isaiah 40:5 all are infatic in the teaching that every eye shall whitness his advent when he comes in glory and that all flesh shall see it together. But that isn't charteristic of his appearance on the mount of Olives when he will only be seen by the jews who happen to be on the mount at that moment.

Other passages describe great changes in the configeration of the earth which are to take place when he comes in glory. Changes which will not occure when he appears on the mount of Olives. Thou a great earthquake will take place as he makes his appearance on the mount, these propheecied changes are of far greater magnitude.

Mormon 9:2-5 says that the earth shall be rolled together as a scroll and the elements shall melt with fervant heat. Isaiah 40:3-4 proclaim that every valley shall be exalted and every mountian and hill shall be made low. And D&C 133:21-25 telles us that he shall command the great deap and it shall be driven back into the north countries. None of these things will happen with conection of the mount of Olives appearance.

D&C 101:24-25 and Isaiah 24:5-6 tell us that when the Lord comes in glroy the earth will be clensed by fire and the wickod inhabitantce of the earth are burned when he appears. That dosen't happen when he comes on the mount of Olives.

Revelation 19:6-9 tells us that when the Lord comes in glory, he will be united with his Church who will all be arrayed in white linnen and they will be called into the marage supper of the Lamb. That event isn't characteristic of the mount of Olives appearance of the Savior.

And D&C 133:46-52 prophecy specific statements which the Savior will make when he comes in glory. Statements like "I have trodden the winepress alone." And "The year of my Redeemed has come." Again these statements are not typical of the mount of Olive appearance.

Matthew 24:36-34 tell us that the day and hour of his final coming and glory is not known by any man, but the scriptures tells us very explicitely when he will come to the mount of Olives. Linking that appearance to flow of the battle in Jerusalem.

There are other contrasts which could be easily drawn, but this should be sufficient to show that the Lord's appearance on the mount of Olives is not his Second Coming in Glory, but is a prior even of less magnitude, though it will be of major importance.

For further proof that the mount of Olives appearance is not Lord's final advent in glory look at what the prophecies we have considered will happen after he comes to the mount of Olives:

1.The opposing armies will continu to fight. The Israelie army will come off victorious while the army of Gog will trun on one another and fight among themselves.

2. The wickod won't be suddenly destroyed by fire and the earth won't cleansed when the Savor comes on the Mount of Olives. On the contrary the wickod will be slain in battle and their bodies will lie on the mountains to be eaten by the birds and beasts. The victors will robe and spoil the bodies of the vanquished. The dead bodies will stink and burning of the dead will take seven months.

3.The weapons of war will litter the hills of Israel and will be used for fuel for seven years rather than being destroyed by the cleansing brightness of Lord's coming.

4. Converts will still be made and be gathered out from among the wickod after the Lord has come.

ARMAGEDDON
By Duane S. Crowther

Armageddon, the word strikes terror in the hearts of many. The News media use it to conger up images tumultuous conflict and ultimate disaster. Religionists us it to represent the climax of last day events. The sumation of the end time struggle between the forces of good and evil.

But where does the word come from and what does it really mean. It appears only once in the bible in Chapter 16 of the book of Revelation. In verses 14-16 of that Chapter, John foresees a great end time event when spirits of devels working miricals go forth unto the kings of the earth, and of the whole world, to gather them unto the battle of that great day of God Almighty. And then John adds that He gathered them together to a place called in the Hebrew tounge Armageddon.

That's it. That is the only scriptural reference that uses the word Armageddon. But the image that John rases of the whole world gathered together to battle has caught the imagination of millions who see it as a reference to a final confruntation, a eppic struggle for world survival of epic porportions.

What does the word Armageddon mean. The term Har Megeddon is a Greek transliteration of the Hebrew for the mountain of Megedow. A single mountain located in northwest Israel near the town of Nazereth about 50 miles north of Jerusalem. It's there, according to John the Revelator that this great last

days conflict will be centered.

The battle of Arageddon is a war which neighboring nations with support and mercenaries from around the world will wage against the nation of Israel. It is the most prophecied future event in all scripture and is come to represent the ultimate struggle between the House of Israel, God's covenant people, and the forces of evil.

Standing as the leader of Israel's host will be a ruler known as David the Prince. While the enemy army Magog, will be led by a gerneral the bible refers to a Gog.

Also prominate in the scinero will be two prophets who will administer in Jerusalem for three and one half years durring the war. With God given power, they will withhold the rain and control the elemints, bringing a sevier droubt upon the entire Middle East.

Now with that brief synopsis and a review of the cast of charcters to guide our understanding, lets take a more in depth look at this great last day even which has intregued the Christian world for almost two millennia. Many prophets fortell important aspects of Israel's future in the last days, but four porphets inparticular provide the keys to our understanding of the great battle of Armagddon. Ezekiel describes in in Chapters 38 and 39 of his prophecy. The entire book of Joel is devoted to describing this tramatic climax of Israel's history. Chapter 12-14 of Zechariah tell of the great conflict. And Chapter 11 of the Revelation written by the Apostle John provides important details also.

The writings from these four prophets with supplimentry insights from other prophetic writings will form the basis for this discussion. But befor describing the war, it is important to discuss many of the events that will lead up to it. And also the conditions in Israel and throughout the world which will prevail at that time.

Let's begin with the gathering of Israel. With more detail than any ancient seer, the prophet Ezekiel describes the conditions that will exist in Israel in the last days. In Ezekiel 36, he tell us of gathering of scattered Israel to their promised land and sight the pledge to the House of Israel which says:

Ezekiel 36:24, 26-28:

I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

A new heart also will I give you, and a new spirit will I pur within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Ezekiel records the Lord's promises of temprel blessings to his people in the same chapter. Focusing on an adiquate food supply. In Ezekiel 36:29-30, the Lord says that:

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

He also relates the Lord's promises to gathering Israel of significant building and growth saying: Ezekiel 36:33-34:

...I will also cause you to dwell in the cities, and the wastes shall be builded.

And the desolate land shall be tilled, ...

And he relates the promise in Ezekiel 36:36:

... that I the LORD build the ruined places, and plant that that was desolate.

But many other prophets besides Ezekiel fortell the return of the ancient house of Israel to their promised land. They speak of the two ancient nations of Juda and Israel being united in the land of Israel in the Last days.

Jerimiah, for instance, in Chapter 3:18 says:

In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for and inheritance unto your fathers.

And Zecheriah also speaks of the decendants of Judah and of Joseph, the two ancient branches of the house of Israel being united in the land of Israel in the last days. Zexheriah 10:6 says:

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

So implicite in our understanding of Israel's future prior to the battle of Armagddon, is the realization that both branches of the House of Israel, the decendants of both Joseph and Judah will be restored and gathered to their land of promise in the Middle East.

The decendants of Joseph, of corse, are the decendants of the lost 10 tribes which comprise the northern kingdom of Israel in ancient times. They were conquered by Asseria and carried away into captivity somewhere in the north, back about 721 B. C. Since that time they have been known as the lost tribes or the lost 10 tribes of Israel.

An important aspect of LDS theology as stated in the 10th Article of Faith is that, "We believe in the litteral gathering of Israel and the restoration of the ten tribes." We anticipate that the 10 tribes will come as a group from the north to the New Jerusalem area in the United States area of Missoria, and then will find their aloted area there two confining so they will move to their promised land in Israel in the Middle East. But the scriptural support for that understanding is another subject and to lengthly for this context.

Chapter 47 of Ezekiel describes Israels boundries in the last days defining them as much larger than the nations present day borders. They will include

much of Sothern Seria, including the city of Damascus, the Western portion of Jordan and all or at least part of Lebanon.

The prophecies don't tell us the process by which Israels boundries will be enlarged from their present dimentions to the much larger areas described by Ezekiel. But if current Middle East conditions are any indication, expantion of Israel's present limits would be fearcly apposed by the nearby Arrab States and would only be gained through extreemly bitter conflict. And if such boundry gains are wone by Israel, either in battle or by negotiation, the losses suffered by surronding nations will be regarded and remembered with bitterness and may well be a major cause of the battle of Armagddon.

It's Ezekiel who defines the geographical areas in which the tribes of Israel will be situated. In Ezekiel Chapters 47 and 48 he reports the vision in which he sees that the Jerusalem area is to be a holy zone, with an inheritance area for the Levites just north of the city. The land to the east and the west of the this holy area all the way to the boders will be set aside for the prince the ruler who will be governing Israel at that time. Seven of the tribes will be situated north of the Jewish Lameria and paralell strips accross the country, running from the eastern to the western boders.

From north to south these tribes will be Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben and Judah. The othere five tribes will be settled south of the Jerusalem area from north to south they are Benjamin, Simeon, Issacar Zebulun and Gad.

Ezekiel prophecies that when the tribes will return to their Middle East home land, they wont be devided any more into the two nations of Israel and Judah. They will be united into a single nation.

In his prophecy in Chapter 37:21 he records the Lord's promise that:

I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

And I will make them one nation in the land upon the mountains of Israel; <u>and one king shall be king to them all</u>: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

There are numerous prophecies which allud to the king who will rule over Israel in the area in which the battle of Aramagddon will occure. Ezekiel is one of the prophets who tells us about the man who will rule over Israel in eventful period. He reports the Lord's pledge [in Ezekiel 37:24, 26] that "David my servant shall be king over them" [and] "my servant David shall be their prince for ever.

Joseph Smith wrote on one occasion a letter in which he commented on this future leader. He wrote:

The throne and kingdom of David is to be taken from him and given to another by the name of David in the last days. Raised up out of his linage.

And Joseph Smith Prophecied that:

He shall build the temple of the Lord and he shall bear the glory and shall sit and rule upon his throne. And he shall be a priest upon his throne.

The Prophet in this instance was commenting on Zecheriah's prophecy in

Zechariah 6:12-13 about an indivudual in the last days who will be known as the BRANCH.

Joseph Smith obviously believed that the prince and the Branch will be one and the same person. Zechariah's prophecy on which Joseph Smith's comments were based said:

...Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Jeremiah also prophied about this important last days ruler. In Jerimiah 23:5-6 says:

Behold, the days come, saith the LORD, that I will raise unto David a righteoul Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

In his days **Judah shall be saved, and Israel shall dwell safely**: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

And the prophet Hosea also fortold the reign of this important latter day David. Hosea 3:4-5 says:

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

Afterward shall the children of Israel return, and seek **the LORD their God, and David their king**; and shall fear the LORD and his goodness in the latter days.

In Isaiah 55:3-5, Isaiah prophecied directly to David the great last days leader. He said:

...I will make an everlasting covenant with, enen the sure mercies of David.

Behold, I have given him for a witness to the people, a leader and commander to the people.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto ther because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

Thou the scriptures don't address the issue we need to recognize the implications of Israel's being ruled by a king at that day as apposed to its present form of government. Obviously major changes in the nations govermental structure are implied. We don't know how or when they will take place, but the changes one of a long list of important items which must transpire before the worlds setting is ready for the battle of Aramagddon is ready to be waged.

Now lets change the subject and refer to other geo-political events prophecied for Israel's future but prior to the battle of Armagddon. Several biblical prophecies alude to the strenth and political affairs of the

Isralies in that window of time after the ten tribes are to have returned to Israel but before the battle of Armagddon.

Isaiah 11:10-16, for instance, gives important details for Israel's future affairs. It speaks of a future individual called the root of Jesse. Many people believe that this is another title besides David the prince and the BRANCH for the future leader who will build the Jerusalem temple and who rule Israel durring the battle of Armagddon. This passage depicts him in the future role of setting up an ensign and gathering and uniting scattered Israel.

And in that day there shall be a root of Jesse, which shall stand for and ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall noy envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistiens toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

An the LORD shall utterly destroy the toungue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

This passage is better understood if we identify the localities it speaks about with modern names. It talks about people being gathered from six places. From Assyria, Egypt, Pathros, Cush, Elam, and Shinar. Three lie south of Israel. The other three to the North.

Egypt, Cush and Pathros are the three South of Israel. They're all situated in northeastern Afraca. Pathros is the upper Nile River area of southern area of Egypt. Cush is Etheopia, located southeast of Egypt along the southwestern cost of the Red Sea.

The other three lie northeast of Israel. Ancient Assyria is modern Iraq. Ancient Shinar is located in the Tigrus Euphraties valley of southeastern Iraq. Ancient Elam is located just northwest of the northern tip of the Pursian Gulf, in what is now southwest corner of Eran.

So Isahia's prophecy speaks of gathering people from Eran, Iraq, Egypt, and from Etheopia and from the Islands in the Meditranian Sea. But it also refers to a tax agains the Phyilistiens to the west. That's the Guasa Strip area which for years has been a festering center of Aarob discontent.

And Isaiah refers to scermishes in the east and south against Edom, Moab, and Ammon. In modern terms that represent warfare against the kingdom of Jordan.

Isaiah also refers to events in Egypt and Assyria with intense doubt also coming on the Nile River, which apparently drys up the Nile delta.

When seen in light of the next prophecy we will discuss made by Zechariah his allusion seems to imply Israelie defeets of both Egypt and modern Iraq.

Zechariah prophecies both defeet for Egypt and Assyaria in that future area. In Zechariah 10:3-12 he reports the Lord's promise that:

Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upn them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as though wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

I Will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again.

I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them.

And he shall pass through the sea with affiction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

So Zechariah's prophecy indicates defeets for Iraq and Egypt, as he foresees that Assyria, meaning Iraq's, pride shall be brought down. And Egypt shall loose its power or sceptre. And Zechariah like Isaiah indicates that the deeps of a river will dry up, though its not clear whether its the Nile or the Tigrus or the Euphraties River he is prophesying about. Which ever river it is, it still implies a major droubt for the entire eastern Miditrainen area.

Other prophecies also allud to the same events. Chapter 10 of Isaiah is a

prophecy againt ancient Assyria which also looks forward to the last days. In the latter day contect of the gathering of Israel, the Lord reveils these words against Assyria, which would be modern day Iraq, in Isaiah 10:16-21:

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

And the light of Isreal shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briesr in one day;

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.

And it shall come to pass in that day, that the remnant of Israel, and such as are excaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

The remnant shall return, even the remnant of Jacob, unto the mighty God.

It is this prophecy that tells of Iraq's loss of its forest fruitful fields and even its briers and thorns which brings leanness to the people. This is another indication of a prolonged droubt or is the burning anctual fire.

Another passage Isaiah 19 is a burden pronounced against ancient Egypt, which also has last days insights concerning both modern Egypt and modern Assyria which is Iraq. Isaiah 19:17-25 says:

And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.

In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

And the LORD shall be known to Egypt, and the Egyptians shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it.

And the LORD shall smite Egypt: he shall smite and heal it: and they shall retrun event to the LORD, and he shall be intreated of them, and shall heal them.

In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:

Whom the LORD of hosts shall bless, saying, Blessed of Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

So here is another prophecy that says the Lord will smite Egypt in the last days, smite it and then heal it and cause the Egyptian people to believe in the Lord.

And here is another prophecy like Isaiah 11:16 that fortells the establishment of a major highway which will connect Egypt with Iraq and presumiably will pass through Israel. What we don't know for sure is the cronological order of these events in comparison to the events reported in other prophecies. Whether they happen before, durring or after the battle of Armagddon.

Joel's prophecy in Joel 3:19 provides the same chronoligical challenge. We don't understand the exact time of its fulfullment. But Joel prophecies in a last days context that:

Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

The prophet Obadiah also foresees that latter day Israel will possess the lands of its neighbors. He says that in some future day that Israel will conquer and possess the area controled by the ancient descendents of Esau. That area was Edom just south by southeast of the dead sea, an area which is presently under the control of Jordan.

According to Obadiah, Israel will also control the plains of the Philistines which is Israel's Guasa strip. And Israel will control Zarephath a sight located between the ancient Tyra and Sidon, which is now modern Lebinon. Again we don't know the full chronilogical relationship, whether this expansion will occure before the battle of Armagddon or as a result of that war. This is his prophecy as recorded in Obadiah verses 15-21:

Fro the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the LORD hath spoken it.

And they of the south shall possess the mount of Esau; and they of the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

And saviours shall come up on mount Zion to judge the mount of Esau; and the

kingdom shall be the LORD's.

So there are a number of scriptural prophecies which describs Israel's political affairs in the general last days period arround the battle of Armagddon. That time after the lost ten tribes have come forth and all the tribes of Israel are situated in the land of Israel. As I have commented all the cronoligical relationships arn't fully defined in the scriptures, so at present, we are unsure whether they take place before Armagddon or as a result of the battle itself. But the prophecies are significant and they clearly depect Israel as expanding her borders and gaining assendency over her neighbors.

Also significant among the prophecies are those which describe the last days **construction of Temple in Jerusalem <u>prior to the battle of Armagddon</u>**. One of the best known of those passages is Isaiah Chapter 2:1-4 which links the establishing of the temple with the great battle of Armagddon in which the Lord would judge among the nations and rebuke many people. The prophecy says:

The word the Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

The most significant sceries of prophecies concerning the building of the temple in the last days in Jerusalem is found in seven chapters of Ezekiel Chapters 40-46, which report Ezekiel's vision of the temple construction. His vision carfully defines its demensions, its layout and its acts of worship which will be preformed there. It's obvious that the constuction of this temple will be a significant last day's event.

Ezekiel 47 prophecies that fresh water will be found in large quantities at the temple sight and will flow eastward as a river, eventually reaching the Dead Sea and healing its salty water.

Revelation Chapter 11 makes it clear that the Jerusalem temple will have been constructed <u>prior to the battle of Armagddon</u> because it indicates that a protion of that temple will be overrun by Israel's enemys durring the battle.

But to better understand the battle of Armageddon we need to atleast summerize other prophecies and world conditions at that time, and prophecies of preceeding events of worldwide importance must be must also be reviewed. Much must come to pass before the great battle occures. Prior to that time there will be third world war, with Russia and her allies aligned against U.S. and its allies. Those who have received inspired insights concerning the war indicate that Russia will go down to defeat never to regain its present status as a major world power.

The worldwide economy will have been errepably damaged durring the conflict,

appearntly, and the world will go into worldwide caos with many nations including the United States experincing internal wars and anarchy. This great conflict is vividly described in a **tape by this auther entitled "World War Three, God's judgements upon the nations"**, which includes many explainations of many significant prophecies.

Durring the period following the third World War the saints will return Missouri and establish the New Jerusalem. There will be a major period of conversion among the Lamanites and many of them will gather to Missouri. The lost ten tribes will come from the north and will settle temporalily in the Jackson County area. Christ will appear in the New Jerusalem temple. Presures exerted by the great and abominable church will cause sever persecutions of church members at that time and will eventually lead to a forth World War in which the New Jerusalem in Missouri will be worlds area of peace and stability. This universal conflict will result in the defeat or collapse of many of the nations of Europe.

Durring this turblent area, the great council at Adam-ondi-Ahman will held and the Savior will once again appear. This forth world war with the many events associated with the actions of that and abominable organization which will persecute the saints is described in another **tape by this auther entitled, "The great and abominable church in prophecy"**.

After the fourth world war a major period of missionary labor and gathering of Israel will begin. 144,000 high priests will be chosen and given protection to withstand the great last days pleagues and judgements. Many of the ten tribes will move from the New Jerusalem to the area of Israel in the Middle East, while others of Israel are gathered from among the nations.

Its in this area of international conflict that the chronoligical setting for the great battle of Armageddon is finally accomplished. David the prince will come to power. The Jerusalem temple will be built. And Israel will exprnd its geo-political boders. This takes place while the plegues and distruction of the opening of the seventh seal described in Revelation Chapters 8-11 transpire.

What will be the causes of the great battle of Armageddon. Both history and prophecy give clues. We can already see the great antagnasim which exists between the people of Israel and the Aarob palistiniens who have been displaced newly formed nation. Both clame ties to the land dating back almost 4000 years. The deeply ingraned hatered between Moslems and Jews is a second possible motive. We have already discussed a third potential reason for the future atatck on Israel, a desire for revenge felt by surrounding counteries because of Israel's successful geographical expansion obtained at their expense.

The prophet Ezekiel foresaw a forth reason, greed. The growth and prosperity experienced by Israel will tempt other nations and try to spoil Palastine. Ezekile 38:9-12 is his prophecy to those covetous nations of the future in which he describes the enemies attatck and their motivies saying:

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many peole with thee.
Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into they mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to tem that are at rest, that dwell safely, all of them dwelling without

walls, and having neither bars nor gates,

To take a spoil, and to take a prey; to trun thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.

Ezekiel, then, sees that the enemy forces motives will be to come and to take a spoil. This will be seen as easily accomplished as Israel be regarded as a land of unwalled villages.

A prophecy by John the Revelator warns of a 5th reason for the war. Interference in anti-Isralie adgitation by last days individuals who will have been involved with the activities with the great and abominable church. In Revelation 16:12-16 he makes reference to the dragon, the beast, and the false prophet and speakes of unclean spirits which will come from them to the kings of the earth, enticing those political leaders to take part in a war against Israel. The passage says:

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

Notice that in the first verse of that passage there is a prophecy similar to the passages already sighted from Isaiah 11 and Zecheriah 10 which deal with the drying up of a great body of water. Link that concept together with what John the Revelator says about the two prophets who will function in Jerusalem for 3 1/2 years. He forsees that these have power to shut the heaven that it rain not in the days of their prophecy. And have power over waters to turn them to blood and to smite the earth with all plagues as offten as they will.

It is very possible that the very deeds of these two individuals will be known and recognized by other nations. And that their activities will be preceeved as bringing major harm to the surrounding countries who will be experienceing major droubt. Which they will regard as a lagitimate reason for waging war. That's a possible sixth motive. And notice that the prophecy in Revelation 16:12 forsees another significant body of water, the great river Euphraties being completely dried up.

And seventh, John the Revelator describes the worldwide antagism generated against the House of Israel at that day as being the work of spirits of deviles. Certanily it will still be satans desire attempt to twart the work of the Lord. That has been his effort throughout the history of the world. So he will play a part in it.

But the eighth reason and most important motive of all is that the Lord will use this great conflict to vindicate Himself, His work, His power, and His

people in the sight of all mankind. The Lord repedidely asserts, in the scriptures that his ultimate purpose for the great battle of Armageddon will be to make his tremendous power known to all the nations. Ezekiel 38:16 for instance, records the words to Gog the future general:

...I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

And again in Ezekiel 28:23:

There will I magnify myself and sanctify myself, and I will be known in the eyes of many nations and they shall know that I am the Lord.

And coupled for the Lords desire for vindication of his people and accnowledgement by the heathen of his all incumpusing power. It will be God's intent to punish the wickod and pour out his anger upon him. Zephaniah 3:8 records the Lord's indication that:

...my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

All of these eight reasons and perhaps others motives which will become apparent as the times draws near may play a significant part in causing the terrible conflict. Now lets focus on the actual battle. Joel foretold the proclamation calling the nations to wage war against Israel. Joel 3:9-14 says:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.

Assemble yourselves, and come, all ye heathen, and gather yourselves together around about: thither cause thy mighty ones to come down, O LORD.

Let the heathen be wakened and come up to the valley of Jehosaphat: for there will I sit to judge all the heathen round about.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valey of decision.

Who are the nations who will come to battle against Israel? Notice that John said that the evil messengers would go forth unto the kings of the earth and unto the whole world. Joel's prophecy spoke of the prepare war proclimation being made among the gentiles. A term sometimes interpreted as refering to the last days cocasion or christian nations. But Joel's prophecy also refers to the awakening of the heathen or non christian nations. As Zecheriah tell of the great conflict, he says in Zecheriah 14:2:

For I will gather all nations against Jerusalem to battle:

But other prophecies are much more specific in identifing Israel's future advasaries. Ezekiel prophecied about the general of the opposing army. A man

named Gog and also speakes of various nations who will send troops to participate in the battle. In doing so he uses ancient names, names from way back at the time of Noah to identify places of importance. These are his words found in Ezekiel 38:2-6:

Son of man, set thy face against Gog, the land of Magog, the chief prince of Mesheck and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Mesheck and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

Persia, Ethiopia, and Libya with them; all of them with shield and helment:

Gomer, and all his bands; the house of Togarmah of teh north quarters, and all his bands: and many people with thee.

It seems that Ezekiel's statement actually is refering to the decendants of the grandchildren of Noah who spread out on the face of the land after the flood. Genisis Chapter 10 is known as the table of nations and furnishes us some knowledge concerning these ancient ethnic groups. Magog, Tubal, Mesheck and Gomer were all sons of Japheth and Togarmah was the grandson of Japheth through Gomer.

Ezekiel also mentions the land of Persia which was also settled decendants to Japheth or what is classified as Endo Europiean people. Etheopia and Lybia two countries settled by decendants of ham are included in the list too. If you compare these names with tipical table of nations map based on Genesis 10 you'll find that Ezekiel's list actually includes people who live in the present six nations of Turkey, Eran, Iraq, Etheopia, Lybia and the southern tip of Russia just above the Caspian Sea.

Gog, the leader of the invaders is identified as "the chief prince" of Mesheck and Tubal. These are teritories of the southeastern area of Turkey just north of eastern tip of the Meditrainen Sea. The same general facinity that Paul visited in his first missionary journey.

Many interpreters have assumed that Gog would be a Russian not knowing the prophecies of the fall of Russia durring the third world war. By the time the world will have gone through two world conflicts with an intervening period of international anarchy and chos, who knows if there will even be nations called Russia or Turkey at that time.

It should be recalled that most of the nations of Europe are expected to be in a colapsed condition after the fourth world war. And that the American Continutes will largely be under the control of the kingdom of God at that time.
The prophet Joel adds another prospective to the list. After seeing in Joel Chapter 3:1-4 that the Lord will gather all nations to conflict, he asserts that the cities of Tyra and Sidon and also the coast of Palistine itself will be involved against Israel. These are areas that Ezekiel prophecied would be within Israel's lastday boundries. Perhaps this inclusion of these areas as oppisition forces reflects a continuation of the present Aarob - Israelie conflict which continues to fester within Israel's borders. Joel's prophecy says:

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts fo Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

John the Revelator named the pivital sight for what he called the battle of that great day of God Almighty. When he forsaw that God gathered into a place called in the Hebrew tongue Armageddon. The term Har Megiddonis a Greek transliteration of Hebrew for the Mountian of Megiddo.

This Mountian stands alone rising up to command a protective position in the plain of Esdraelon a fertil plain about 50 miles northwest of Jerusalem. The mount is just a few miles southwest of Nazereth the home of Jesus.

Great battles have been fought in this area in biblical times.....

[Armageddon] is a strong position militarily, but the battle won't be confined to just that area. It apparently will rage throughout the mountains and vallies of Israel and will also spread through city of Jerusalem, with that city partially being overcome by the invaders.

In prophecing about the conflict Joel makes reference to the valley of Jehoshaphat. The valley east of Jerusalem situated between city and the Mount of Olives. He calles it the valley of decision and says that there is where God will judge the heathen during the battle.

Both Ezekiel and Joel prophecy concerning the advance of the enemy army as it attatcks from the north. But it is Ezekiel who calles the enemy leader by name addressing him as Gog. Ezekiel is shown that the advancing army will swoop down from beyond Israel's northern borders. There will be many and they will be mounted on horseback. Ezekiel 38:14-16 says:

Therefore, son of man, prophesy and say unto God, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Joel describes the attatacking forces, a well disiplined army which will follow a scorched earth policy, destroying everything in its path. Joel 2:2-10 describes it vividly depicting its appearance and sounds of the enemys horses and chariots. He also describes the strict disipline of the advancing foot soldiers and protrayes their advance in the cities as they move from

house to house. This is his prophecy:

A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness.

They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

Neither shall one thurst another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wonded.

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining.

The defencive preparations to be made in Israel as Gog and his army Magog advance are also described by several prophets. Ezekiel 38:21 says:

And I will call for a sword agains him throughout all my mountains, saith the Lord GOD:

In Joel Chapter 2:1 the prophet Joel says:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

It will be a time of fasting and prayer in Israel. In Joel 1:14-15 that prophet speaks directly to the people in Israel in that future day saying:

Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD,

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

And also in Joel 2:15-18 the prophet Joel says:

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Then, the LORD be jealous for his land, and pity his people.

God will use the threat and aniliation of the people of Israel as a reason to humble and chasten them. In Joel 2:12-14 the Lord speaks to the people in that day telling them what they must do:

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Who knoweth if he will retrun and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

Yet the invading army will take a terrible toll upon the people of Israel destroying their crops and their land as it passes through. And the prophets give no indication of strong or successful Israelie resistance during enemies initial onslot. Joel foretold the great devistation the advancing army will inflict in Joel 1:6-12:

For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

Lament like a virgin girded with sackcloth for the husband of her youth.

The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

After devestating the outling areas, Gog and his army will the battle to Jerusalem. It is Zecheriah who gives details of this portion of the battle in Zecheriah 12:2-3 describing a siege which will be laid against the city:

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zecheriah prophecies even more describing the agoney which the people of Jerusalem must indure in Zecheriah 14:1-2. He sees that half of the city will fall and that there will be looting and pilliging and raping by the enemy troups:

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

John the Revelaton also prophecies of this portion of the great conflict. He sees that Gog's army will even penetrate to the outer courts of the Jerusalem Temple. And it is he who tells us the length of the conflict, that it will last 42 months which is 3 1/2 years.

John tells us also of the two prophets who will be laboring in Jerusalem at this time. They will have and use priesthood power to withhold the rain, which may explain why so many of the prophecies about this period speak of droubt and barronness and lack of water.

John tells us the two prophets will be slain and then maraculously return to life. Revelation 11:1-12 says:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and he altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

And I will give power unto my two witnesses, and ty shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

These are the two olive trees, and the two candlesticks standing before the God of the earth.

And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood and to smite the earth with all plagues, as often as they will.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

And their dead bodies shall lie in the street of the great city, which

spiritually is called Sodom and Egypt, where also our Lord was crucified.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shll not suffer their dead bodies to be put in graves.

And they tat dwell upn the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

These events in the Jerusalem siege coupled with the repentance and humbling of the people will prove to be the turning point at which the Lord enters the battle and begins to trun the tide against Gog and his bands of merciners. The Lord will speaks to Israel's armies as it rallies and persues the battle with renued courage. Joel 2:11 says:

And the LORD shall utter his voice before his army: for his camp is very great: for his is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

As the Israelies percieve that the Lord is suddenly with them and helping them, they will take fresh courage. Zechariah 12:8 describes the change by saying:

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at the day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

And Zechariah also says in Zechariah 10:5-7:

And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the LORD is with them, and the riders on horses shall be confounded.

And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the LORD their God, and will hear them.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

Zechariah prophecies that the Lord will save the outlining areas, the tents of Judah first before moving to protect the Jerusalem area. And his supernatural powers will be manifested as he blinds the enimies horses and suddenly causes the riders be astonished and to be stricken with madness. Zechariah 12:3-7 says:
And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in the sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves againt Judah.

But the Lord will do even more than blind the enemys animales. Through Ezekiel he prophicies against Gog warning that when the Lord enters the fray he will pour out pestalance upon Gog's army and smite it with great hailstones, overflowing rain, fire and brimstones. Ezekiel 38:22 contains the Lord's promise that:

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

John the Revelator prophisied of these same judgements in Revelation 16:21 saying:

And there fell upn men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

When you relize that a tallent of silver weighs about one hundred pounds and a tallent of gold weighs about two hundred pounds you reconize that these hailstones weighing a tallent will be gigantic. Hailstones of these dementions would certanily indicate the likelyhood of great atmospheric disterbances during the battle of Armageddon.

Zecheriah tells of yet another judgement which will be poored out against the invading armies. In Zecheriah 14:12, 15 he describes a terrible plegue which will consume the enemies flesh saying:

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in the holes, and their tongue shall consume away in their mouth.

And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Coupled with all of the distructions of nature which will rain down on Gog and his army, will be a great earthquake in the Middle East. The greatest earthquake the world has ever experienced. Ezekiel 38:18-20 records the Lord's promise that:

And it shall come to pass at the same time when Gog shall come against the

land of Israel, saith the Lord GOD, that my fury shall come up in my face.

For in my jealousy and in th fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the man that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.

Joel also fortells the great earthquake after describing the enemys advance. Joel 2:10 says:

The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

John the Revelator is another who prophecies about the great earthquake, showing in revelation 16 that it extends far beyond the Middle East, even as fare east as the city of Rome, which he calls Babolone and in the two chapters of Revelation which follow. He relates this earthquake to the fall of the capatol of the great and abominable church, the great mother of harlots, in Revelation Chapters 17 and 18. But that's the subject for another discussion and cant be covered in this context.

Revelation 16:16-21 describes the earthquake as the greatest to occure durring mans time on the earth. Aparently its epacenter is outside of Israel because it only divides Jerusalem, while it levels great cities in other nations. It is accompanied by a tremendous hailstrom. John says:

And he gathered them together into a place called in the Hebrew tongue Armageddon.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, every stone about the weitht of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

A significant passage in the Doctrine and Covenants speaks of these same combination of events. Describing events which are to occure shortly before the Lord's coming in glory. It refers to the sun and the moon being darkened. The often used scriptural description of an earthquake. It also describes the great hailstorm, the same plague that Zechariah prophecied which will strip the flesh from mens bones and the final colapse of the great and abominal church. All are linked together in the Doctrine and Covenants passage. Just as they are in this series of biblical prophecies concerning the great battle

of Armageddon. It isn't a pleasant prophecy, but it's highly significant. Doctrine and Covenants Section 29 verses 14-21 says:

But, behold, I say unto you that before this great day shall come the sun shall be darkened, and the moon shall be truned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above and in the earth beneath;
And there shall be weeping and wailing among the hosts of men;

And there shall be a great hailstorm sent forth to destroy the crops of the earth.

And it shall come to pass, because of the wickedness of the world, that I will take vengenance upon the wicked, for they will not repent; for the cop of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

And their tongues shall be stayed that they shall not utter against me; and their flesh shall fail from off their bones, and their eyes from their sockets;

And it shall come to pass that the beast of the forest and the fowls of the air shall devour them up.

And the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely must, as I live, for abominations shall not reign.

But are more significant details about the great earthquake during the battle of Armageddon which must be considered. Zechariah prophecies in Chapter 14:10 that:

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem:

This area from Geba, 6 miles north of Jerusalem, to Rimmon, 28 miles south of Jerusalem is now extreemly mountainous yet it appears that it will be leveled during the earthquake. Even more intreging is Zecheriah prophecy in 14:4-5 that:

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.
And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

So Zechariah decsribes the great earthquake as the turning point of the battle. Just as Jerusalem is about to fall to Gog and his army, the Lord will cause this great earthquake to provide an avenue to escape for the prople of

Jerusalem. The mount of Olives which runs north and south along the east side of the city of Jerusalem will be ruptured by the earthquake. Leaving a new valley running toward the east from the city of Jerusalem.

The earthquake will also cause water from Jerusalem to flow through the new valley, which will eventually make its way to the Salt Sea about 25 miles to the east. Zecheriah, Joel, and Ezekiel all describe it and it becomes clear that the water will have a profound affect upon Israel's future. Joel 3:18 says:

...a fountain shall come forth of the house of the LORD,

Zechariah describes the water as flowing year round, with half flowing toward the Dead Sea and half toward the Meditrainian. But Ezekiel devotes half a chapter to describing it. Describing its eastward flow and explaining how it will increase in debth as it flows until it becomes a river so deep it can't be easily crossed. And he tells how its fresh water will flow into the Dead Sea and eventually heal seas waters so that fish can survive there.

But back to the earthquake, what will cause the great earthquake to occure. Zechariah tell us it take place as the Lord comes and appears to his people on the Mount of Olives. Zechariah 14:3-4 says:

Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof...

The Doctrine and Covenants also speaks of Christ's appearance in the mount of Olives in D&C 45:47-50 saying:

Then shall the arm of the Lord fall upon the nations.

And then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake.

And the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly.

And calamity shall cover the mocker, and the scorner shall be consumed: and they that have watched for iniquity shall be hewn down and cast into the fire.

The scriptures porvide pognient descriptions of what will transpire as the Lord makes his identy known to the people of Israel in the midst of the termoil from the earthquake and the battle which will still be raging. Doctrine and Covenants 45:51-53 reports the Lord's promise that:

And then shall the Jews look upon me and say: what are these wounds in thine hands and in thy feet?

Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded int he house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

And then shall they weep because of their iniquities; then shall they lament because they persecuted the king.

Zechariah records the Lord's promis in Zechariah 12:10 that:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of fupplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

And Zechariah also fortells of the Lords appearance on the Mount in his own words observing in Chapter 13:6 that:

And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

According to biblical prophecies appearance does not bring an abrupt end to the battle. The conflict will continue to rage, but his sudden appearance and his powering out of great judgement, by earthquakes, fire and hail and rain will give added strenght to the Israelie armies. The war will come to its climax and conclusion on two different fronts. On the mountains of Israel and in the vallies to the east of Jerusalem.

Gog, the enemy general and but 1/6 of his legions will die through battles throughout the mountains of Israel. This is according the Lord's words revield in Ezekiel 39:1-7. Ezekiel describes the sceen in detail, even telling how Gog will be smitten while wilding bow and arows. And he tells how fire will be sent on Magog, Gog's great army.

Ezekiel forcefully points out too that Gog's defeat sign that the Lord will no longer allow his holy name to be poluted and taken in vain, and that from that day on all the heathens will know that there is a God that is protecting Israel. Ezekiel says:

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am a gainst thee, O Gog, the chief prince of Mesheck and Tubal:

And I will trune thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

And I will smite they bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

Thou shalt fall upon the mounatins of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts fo the field to be devoured.

Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

So will I make my holy name known in the midst of my people Israel; and I will not let them polute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

The third chapter of Joel records the Lords prophetic words about the other area where the conflict will climax. The valley of Jehoshaphat just east of Jerusalem, between that great city and the mount of Olives. Joel 3:2, 12, 14-16 says:
I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my peop;e and for my heritage Israel, whom they have scattered among the nations, and parted my land.

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining.

The LORD also shall roar out of Zion,a nd utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children fo Israel.

Joel reports that he will draw the attacking army into a desolate area near the Dead Sea, which he calls the east sea, and they will meet there demise there. Perhaps this means that invaders will follow the Israelites who will escape from Jerusulem through the new valley, through the mount of Olives which the great earthquake will open. Joel 2:20-21 says:

But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Fear not, O land; be glad and rejoice: for the LORD will go great things.

Zecharia adds more about what will happen to the invading army in the Jerusalem area as it is defeated. He sees that as the suddenly stricken with a terrible plague, its soldures will trun one another and fight among themselves. Zechariah 14:12-14 says:

And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up agains the hand of his neighbor.

And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

With Gog and 5/6th of his hosts slain on the mountains and the remaining portion stricken in the area east of Jerusalem, the great battle of Armageddon will end. But the casualty toll for Israel will be huge and devestating, with 2/3rds of the Israelie population destroyed. The Lord's word through Zechariah 13:8-9 is that:

And it shall come to pass, that in all the land, saith the LORD, two parts

therein shall be cut off and die; but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my prople: and they shall say, The LORD is my God.

And though Israel will rejoice in their victory there will be great sorrow poored out for those who will have been slain. This will occure in both areas where the fierce battles took place in Jerusalem and at Megiddo. Zechariah 12:11-14 says:

In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

And the land shall mourn, every family apart; the family of the house of David apart, and theri wives apart; the family of the house of Nathan apart, and their wives apart;

The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

All the families that remain, every family apart, and their wives apart.

The task of recovery and of removing the debree of the war will be a major challenge. Ezekiel prophecies that it will take the Israelies 7 months just to bury the dead and seven years to burn up the weapons of war which will litter the countryside and remain as a grim reminder of the great destructing.

Since many of the enemy army will be slain near the read sea, the Israelies will use the area east of the Dead Sea as a burial ground to dispose of the bodies of the invadors. It will take months to retrieve them and transport them to that area. And a major clean up program will be undertaken involving an ongoing effort to burn the weapons left by the contending armies on the battle fields. Ezekiel 39:9-16 says:

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the staves, and the spears, and they shall burn them with fire seven years:

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamon-gog.

And seven months shall the house of Israel be burying of them, that they may cleanse the land.

Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to

cleanse it: after the end of seven months shall they search.

And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sing by it, till the buriers have buried it in the valley of Hamon-gog.

And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

But during the recovery period, the wild beast and fouls of will pray on the bodies of the dead. So much so that Ezekiel recorded the Lord's words spoken to him in prophecy in this manner in Ezekiel 39:17-20:

And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

What will be the fate of other nations which will have sent their troops against Israel. Little specific information is found in the scriptures. A few clues are given however. As previously reported Joel says: "That Egypt shall be a desolation and Edom shall be a desolate wilderness for the vilonce against the children of Judah, because they have shed inocent blood in their land."

And Zechariah also upon Egypt and upon other nations in the form of plague and droubt. If those nations fail to come Jerusalem to worship the Lord Jehoviah. Zechariah 14:16-19 says:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.
This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

Ezekiel stresses the Lord's assertion that the battle will serve to teach both the heathen nations and the people of Israel once and for all that Jehovah is Israel's God and that Israel has paid in full the price for its past iniquity.

Now the Lord has gathered them and sanctified them in the conflict and he is now with Israel and blessing them. Ezekiel 39:21-29 says:

And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

So the house of Israel shall know that I am the LORD their God from that day and forward.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed aginst me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD. The Lord through his prophet Joel promises both temprol and spiritual blessings upon Israel. He promises great revelations and that Jerusalem will be a place of safety in the time that remains before the great and terrible day of the Lord, his final comming in glory occures. Joel 2:21-32 records the promise:

Fear not, O land; be glad and rejoice: for the LORD will do great things.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And I will restore to you the years that the locust hath eaten, the cankerworm, and the catepiller, and the palmerworm, my great army which I sent among you.

And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be

ashamed.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upn the servants and upon the handmaids in those days will I pour out my spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Zechariah prophecies that reverece for the Lord will be the accepted standard among Israel's population throughout both Jerusalem and the entire nation at that time. Saying in the last two verses of Zechariah 14:20-21:

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots of the LORD's house shall be like the bowles before the altar.

Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

And Ezekiel alludes to the Lord's future visit to Jerusalem Temple and of the continued functing of David the prince there. Ezekiel 44:1-3 records that:

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

Zechariah records the difference between the former times when Israel and Judah were a curse among the heathen. Contrasting that with the era after the battle of Armageddon when they will be a blessing to others. The people other nations will come up to Jerusalem because they know that God is with Israel. Zechariah 8:12-15, 20-23 says:

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing:

frar not, but let your hands be strong.
For thus saith the LORD of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

But it is the prophet Isaiah who best describes the glory of Israel after the battle of Armegeddon. During the intervul of that between that great war and the final coming and glory of the Savior, he speaks of another generation after the Armegeddon conflict, when the sons of those who fought against Israel in the great battle will come bending to Israel.

And he tells how those of the next generation come acknowledging that Jerusalem is trully Zion of the holy one of Israel. And that in the next generation the sons of strangers will come to build up there walls eventhough darkness and wickodness will still cover the earth, people will come to Israels light and the riches and good things of the earth will flow to her. And Israel will be a land of peace. The last three verses of Isaiah 59 allude to the battle of Armageddon and then continue into Isaiah 60 which records the Lords great promises for Israel for the generation after that conflict. And what glorious promises they are. This is the passage:

So shall they fear the name of the LORD form the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

And the Redeemer shall come to Zion, and unto them that trun from transgression in Jacob, saith the LORD.
As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

For, behold, the darkness shall coverthe earth, and gross darkness the prople: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORd.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships to Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

Now when will this great prophecy of Isaiah be fulfilled. Isaiah's coments contain several important clues. Note that this era shall be a time when darkness shall cover the earth and gross darkness the people. And he referrs to a continued gathering during the period when some will fly as a cloud and as the doves to their windows. And others will come by the ships of Tarshish. Focus on his allution to nations to which yet shall be utterly wasted. And

that a small one shall be a strong nation. These coments would seem to indicate that this is an area which still proceeds the final apparence of the Savior. They take place prior to the time when world wide peace will be ignaguarted by the cleansing and purging out of the wickod of the earth by fire at the Lords final coming in glory.

Yet this passage definatly speaks of a time after the battle of Armageddon when the Savior will have come and redeemed the people of Israel, "When the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light and the kings to the brightness of thy rising." When "violence shall no more be heard in thy land, wasting nor destruction within thy borders;" And "Thy people also shall be all righteous"

This passage then seems to be an indication between the appearance of the Lord on the mount of Olives and His final coming in glory.

Now let me address one more issue before concluding this presentation. There is some confusion within the Church regarding the question of the whether the Lords appearance on the mount of Olives during the battle of Armageddon constitues His final coming in glory.

Though the recent LDS edition of the Bible lables some of the passages which speak of that mount of Olives appearance as his second comming in the Chapter headings, a comparison with major passages describing the Saviors second coming, His final advent in glory clearly shows that the mount of Olives appearance is a preliminary coming.

It is an important even certanly but it is on the same level as his coming to the New Jerusalem and to the councel at Adam-ondi-Ahman. These will be local appearances. They are highly significant, but they are not of the same scope and magnitude of his final coming in glory.

Lets quickly review some of the key passages which describe his final advent to make it obvious that the mount of Olives visit will not Lords great coming in full glory. D&C 88:95-110 is a key passage which describes the Lords final coming in glory.
These verses show that his coming in glory will preceeded by a half hour of scilence in heaven. That the curtian of heaven will be unfolded before he appears and that his second advent will be introduced by litteral trumpet blasts sounded by seven angles. The saints who are alive on the earth will be caught up into the air to decend with the Savior as he comes and other saints will be resurrected as he arrives on earth.

After he comes the seven angels will again sound their trumps and reveal the secreat acts of men and then the saints will be filled with his glory, receive eternal inheritances and will be made equal to Christ. None of these events are charchteristic of the Lords appearance on the mount of Olives.

Revelation 19:11-16 is another important description of the Lord's second comming, his final advent in glory. It describes the as returning as mounted on a white horse with many crowns on his head and clothed in a vesture dipped in blood. The armies of heaven are to accompany him. They will also be mounted on white horses and they will be clothed in fine linnen white and clean. Agiain this desgription does not match that which will take place on the mount of Olives. D&C 101:23, Revelation 1:7 and Isaiah 40:5 all are infatic in the teaching that every eye shall whitness his advent when he comes in glory and that all flesh shall see it together. But that isn't charteristic of his appearance on the mount of Olives when he will only be

seen by the jews who happen to be on the mount at that moment.

Other passages describe great changes in the configeration of the earth which are to take place when he comes in glory. Changes which will not occure when he appears on the mount of Olives. Thou a great earthquake will take place as he makes his appearance on the mount, these propheecied changes are of far greater magnitude.

Mormon 9:2-5 says that the earth shall be rolled together as a scroll and the elements shall melt with fervant heat. Isaiah 40:3-4 proclaim that every valley shall be exalted and every mountian and hill shall be made low. And D&C 133:21-25 telles us that he shall command the great deap and it shall be driven back into the north countries. None of these things will happen with conection of the mount of Olives appearance.

D&C 101:24-25 and Isaiah 24:5-6 tell us that when the Lord comes in glroy the earth will be clensed by fire and the wickod inhabitantce of the earth are burned when he appears. That dosen't happen when he comes on the mount of Olives.

Revelation 19:6-9 tells us that when the Lord comes in glory, he will be united with his Church who will all be arrayed in white linnen and they will be called into the marage supper of the Lamb. That event isn't characteristic of the mount of Olives appearance of the Savior.

And D&C 133:46-52 prophecy specific statements which the Savior will make when he comes in glory. Statements like "I have trodden the winepress alone." And "The year of my Redeemed has come." Again these statements are not typical of the mount of Olive appearance.

Matthew 24:36-34 tell us that the day and hour of his final coming and glory is not known by any man, but the scriptures tells us very explicitely when he will come to the mount of Olives. Linking that appearance to flow of the battle in Jerusalem.

There are other contrasts which could be easily drawn, but this should be sufficient to show that the Lord's appearance on the mount of Olives is not his Second Coming in Glory, but is a prior even of less magnitude, though it will be of major importance.

For further proof that the mount of Olives appearance is not Lord's final advent in glory look at what the prophecies we have considered will happen after he comes to the mount of Olives:

1.The opposing armies will continu to fight. The Israelie army will come off victorious while the army of Gog will trun on one another and fight among themselves.

2. The wickod won't be suddenly destroyed by fire and the earth won't cleansed when the Savor comes on the Mount of Olives. On the contrary the wickod will be slain in battle and their bodies will lie on the mountains to be eaten by the birds and beasts. The victors will robe and spoil the bodies of the vanquished. The dead bodies will stink and burning of the dead will take seven months.

3.The weapons of war will litter the hills of Israel and will be used for fuel for seven years rather than being destroyed by the cleansing brightness of Lord's coming.

4. Converts will still be made and be gathered out from among the wickod after the Lord has come.

FILE NAME:LASTDAYS.LDP

Prophetic Statements by Prophets & Apostles

Speech given by Joseph Fielding Smith
Brigham Young University March 21, 1967
"The Predicted Judgments"

Now the Lord has withdrawn His Spirit from the world. Do not let this thought become confused in your minds. The Spirit He has withdrawn from the world is not the Holy Ghost (for they never had that!), but it is the light of truth, spoken of in our scriptures as the Spirit of Christ, which is given to every man that cometh into the world, as you find recorded in Section 84 of the Doctrine and Covenants.

Now because of the wickedness of the world, that Spirit has been withdrawn, and when the Spirit of the Lord is not striving with men, the spirit of Satan is. Therefore, we may be sure that the time has come spoken of in Section 1 of the Doctrine and Covenants, wherein the Lord says:

> For I am no respecter of persons, and will that all men shall know that the day speedily cometh: the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. (D&C 1:35)

Peace <u>has</u> been taken from the earth. The devil <u>has</u> power over his own dominion. The Spirit of the Lord <u>has</u> been withdrawn. Not because the Lord desires to withdraw that Spirit, but because of the wickedness of mankind, it becomes necessary that this Spirit of the Lord be withdrawn.

Then in Section 63 the Lord goes on to say:

These things are the things that ye must look for: and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.
And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

Those days are here!

Taken from: <u>The Life Story of Dee LaMar Manwaring</u>, Appendix I.
A privately published journal.

APPENDIX I

Apostle Ballard

In February of 1939 we had our Uintah State quarterly conference. Our visiting General Authority was Melvin J. Ballard and another man which I can't remember his name. Even though it was very cold the building was filled to capacity as many had come to hear Apostle Ballard speak.

Gospel Mysteries

We had located seats in the balcony, as we always did for conferences, because we liked to look into the faces of the speakers and also see the people on the main floor. First, all of the stake business was taken care of and then the Stake Presidency spoke. After they finished it was time for Apostle Ballard to address us. He was giving a very good talk and everyone was enjoying it as it was very still and quiet.

Then all at once he stopped talking and looked into the Heavens up above our heads and gazed there for a long time. After a while he began to speak saying, "I prophesy in the name of the Lord Jesus Christ, that the drought is about to be over and so is the depression for war is just around the corner and prosperity and industry will be coming to Utah. Many people will have work once again and you will not believe the wages that will be paid. Our children will not work for small wages and soon our people will be spoiled. With that a black cloud of immorality will come from the east covering the land to the west. And even our own Latter-day Saints will participate. Another depression will also come in time, only it will be much worse then the one we have just gone through for it will make this depression look like good times. We should all prepare and get ourselves out of debt."

Then he looked back in the heavens for some length of time. When he looked back at us he was crying and he said, "I would give all of my earthly possession if I could to be in the presence of Jesus Christ once more for a small moment. For I have met him face to face in the Logan Temple and I fell to my knees and the tears in my eyes dropped in the nail prints in his feet and I washed his feet with the tears from my eyes."

This was a powerful and moving experience to hear words of prophesy from an apostle of the Lord. We will never forget his words.

[NOTE: I received this photocopy from Elder James E. Campbell, Regional Representative for the Louisville Kentucky Stake, on March 26, 1988. This was read by Elder Campbell during the Saturday evening session of stake conference. (Note by Richard A. Ware)]

President Wilford Woodruff
Address Given to Weber Stake Conference, Ogden
Monday, October 19, 1896
Deseret News Weekly, Vol 53:642-643

I am pleased to meet with so many of our friends this morning, and I feel desirous to talk to you upon a principle that I very seldom dwell upon before the congregations of the Saints. I have had my mind somewhat exercised of late on various things, perhaps for purposes known to the Lord better than myself, though they are principles we are all more or less acquainted with.

One of the Apostles said to me years ago, "Brother Woodruff. I have prayed for a long time for the Lord to send me the administration of an angel. I have had a great desire for this, but I have never had my prayers answered." I said to him that if he were to pray a thousand years to the God of Israel for that gift, it would not be granted, unless the Lord had a motive in sending an angel to him. I told him that the Lord never did nor never will send an angel to anybody merely to gratify the desire of the individual to see an angel. If the Lord sends an angel to anyone, He sends him to perform a work that cannot be performed only by the administration of an angel. I said to him that those were my views. The Lord had sent angels to men from the creation of the world, at different times, but always with a message or with something to perform that could not be performed without. I rehearsed to him different times when angels appeared to men. Of course, I referred to the angel visiting Joseph Smith. The Revelator John said that in the last days an angel would fly in the

midst of heaven, having the everlasting Gospel to preach to them that dwelt on the earth. The reason it required an angel to do this work was, the Gospel was not on the earth. The Gospel and the Priesthood had been taken from among men. Hence God had to restore it again.

Now, I have always said, and I want to say it to you, that the Holy Ghost is what every Saint of God needs. It is far more important that a man should have that gift than he should have the ministration of an angel, unless it is necessary for an angel to teach him something that he has not been taught.

I am going to refer to some of my own experiences with regard to the ministration of angels and the operations of the Holy Ghost. I have never prayed for the visitations of an angel, but I have had the ministration of angels several times in my life.

One visitation I received in Kentucky, at the house of A.O. Smoot's mother, while on my first mission. I went through Jackson County into Arkansas Territory, and from Little Rock waded the Mississippi swamp 180 miles to get across into Tennessee. I arrived in Henry County, Tennessee, on the west, at the same time that David Patten and Warren Parrish landed in the region on the north. We met and labored together for a while and built up some churches there. I then held the office of a Priest. I travelled thousands of miles and preached the Gospel as a Priest, and, as I have said to congregations before, the Lord sustained me and made manifest His power in the defense of my life as much while I held that office as He has done while I have held the office of an Apostle. The Lord sustains any man that holds a portion of the Priesthood, whether he is a Priest, an Elder, a Seventy, or an Apostle, if he magnifies his calling and does his duty.

I will give you an instance of the Lord's protecting care over me while I was a Priest. I had this experience while in Arkansas with my companion, who was an Elder. There was a man in that country who with his wife and five sons had been in Jackson County. His wife died there. He was driven out, the same as the rest of the Saints were, and some of his sons were whipped with hickory gads in the persecution there. I knew he was in this Arkansas country and I anxious to go and see him, as he was the only Latter-day saint that we knew anything about in the region. The night before I got there I had a peculiar dream. I dreamed that an angel appeared to us and pointed out a certain path that we must follow, and that the blessings of God would attend us in following that path. As we went along this path we came to a log cabin with a wall on each side ten or fifteen feet high. This road led right through that building. When I went to the door and opened it, it was full of large serpents. My companion said he was not going into that room for anybody or anything. "Well," says I, "I am, or I'll die trying, The Lord told us to follow that path and I am going to walk in it, unless I am stopped by some power that I know not of." I stepped into the door. These serpents all arose up ready to jump on me, and there was a very large one in the middle of the floor that made a pass at me. It appeared to me as though I would be destroyed, but when the serpent reached near to me it dropped dead; in fact, they all dropped dead, and they turned black and burst open, after which they took fire and burned up, and both of us went through safely. The morning after we arrived at this man's house. His name was Akeman. It was Sunday morning and we went into the house. Mr. Akeman and his daughter were at Breakfast. His sons were settled in cabins around him. We sat down, but there seemed to be a peculiar spirit in the place. I finally stepped up to the mantlepiece on which I saw a Book of Mormon. I picked it up and said. "Brother Akeman, you've got a very good book here." He said, "lt's a book that came from hell." I then began to understand a little of what lay before us. He had apostatized. He cursed everything and everybody--Joseph Smith, Lyman Wight, the Apostles, and a good many others whom he named. He was very angry. I inquired about his sons. He said they were settled around him there. Well, we took up our valises and left. I looked up one of his sons--the youngest, I believe, and the only one

that was in the faith, and he was like a drowning man; but by praying with him we got the Spirit of the Lord in him and we had a pretty good time with him. We told him of our experience at his father's, and I said we were desirous to have some meetings there if we could. He said he did not know: his father had apostatized and was at war against everything that was Mormon. He told us, however, where an old gentleman lived close by to whom he had loaned the Book of Mormon. He was an aged man his wife was an aged woman. Their name was Hubbard. We went to see them and they were very glad to receive us. In the morning my companion said he was going to leave the place. Of course, he was an Elder, and I was only a Priest, and we generally suppose that the lesser should obey the greater: but I said to him, calling him by name. "You are not going to leave here, not I either: we shall both of us stay here till I see the fulfillment of my dream. It is here, and I am going to stay and see it, and you will, too." It is not natural for me to take a stand of that kind, but I felt led to do it upon that occasion. We stopped there three weeks, and cleared land for father Hubbard, while he fed and housed us. Three times while we were there I was warned of the Lord to go and warn this Mr. Akeman. The last warning I received from the Lord to go and warn him was on Saturday night on the third week. I went up to his house which was about three quarters of a mile distant, and when I got there his daughter was standing in the doorway. I walked in and saluted him. He was walking the room, but did not say anything to me. I told him the Lord had sent me to pay him a visit. Then he made some exclamation that was rather profane. I sat down and commenced warning him. I told him that he had apostatized from the Gospel of Christ; he had had the Priesthood and he was pursuing a course that would send him to destruction, and the judgments of God would overtake him. Well he raged like a demon. That is about all I said to him. I certainly did not stay long, but I delivered my message. When I left the house he followed me, and when he came to where I was he fell dead at my feet as though he had been struck with a thunderbolt from heaven. He was a very large man and he turned as black as an African, and his skin seemed almost to burst open. The next day I attended his funeral. But he had raised a mob and had sent word for them to come and drive us out of the country or hang us, and they had sent warnings to us to leave. The consequence was, there were some fifteen or twenty deaths during my stay there. Men were taken with what was called pleurisy. Doctors came in and opened a vein, and they died in five minutes. One of these men sent for me, and I went and saw him. Two men were holding him. He said to me, "I wish you would cut open my side; I have a pain here and it is skin deep: you can cut it out and save my life". I looked at him, but did not say anything to him. I said to myself, "If your eyes were open, you would see the angel of death standing by your side." He died while I was there. After this my partner left me, and I went alone to Memphis, Tennessee, and met with Brothers Patten and Parrish.

After laboring in that part for a length of time, I received a letter from Joseph Smith and Oliver Cowdery, in which they requested me to stay in that country and take charge of the churches that we had build up there. The Prophet promised me many things, and said I should lose no blessings by tarrying in that country and doing as he wished me, and letting the other brethren go and get their endowments. I was then at the house of Brother Abraham 0. Smoot's mother. I received this about sundown. I went into a little room where there was a sofa, to pray alone. I felt full of joy and rejoicing at the promises God had made to me through the Prophet. While I was upon my knees praying, my room was filled with light. I looked and a messenger stood by my side. I arose, and this personage told me he had come to see with my eyes and understand with my mind what was coming to pass in the earth before the coming of the Son of Man. He commenced with what the revelations say about the sun being turned to darkness, the moon to blood, and the stars falling from heaven. Those things were all presented to me one after another, as they will be, I suppose, when they are manifest before the coming of the

Son of Man. Then he showed me the resurrection of the dead - what is termed the first and second resurrection. In the first resurrection I saw no graves nor anyone raised from the grave. I saw legions of celestial beings, men and women who had received the Gospel all clothed in white robes. In the form they were presented to me, they had already been raised from the grave. After this he showed me what is termed the second resurrection. Vast fields of graves were before me and the Spirit of God rested upon the earth like a shower of gentle rain, and when that fell upon the graves, they were opened, and an immense host of human beings came forth. They were just as diversified in their dress as we are here, or as they were laid down. This personage taught me with regard to these things. Among other things, he showed me, there were seven lions like burning brass placed in the heavens. I asked the messenger what they were for. He said they were representative of the different dispensations of the Gospel of Christ to men, and they would all be seen in the heavens among the signs that would be shown. After this passed by me, he disappeared. Now, if I had been a painter I could have drawn everything that I saw. It made an impression upon me that has never left me from that day to this. The next day we had a meeting in the academy. Brother Smoot and some others went with me; but I was a lost man. I hardly knew where I was, so enveloped was I in that which I had seen.

The other instance I want to refer to is what I spoke about at the recent General Conference. I need not dwell particularly upon this now; but I had a motive in laying it before the people on that occasion. The history of Brother Kimball's operations with those evil spirits in England is before the Church. And while on this point I want to correct a mistake that I made in referring to this matter at our General Conference. I got the names of Brother Kimball and Brother Hyde confused in my mind, and made it appear that Brother Kimball rebuked those evil spirits from Brother Hyde, when in fact it was Brother Kimball who was afflicted with those spirits and Brother Hyde administered to him. As this is a matter of history I wish to state it correctly, and therefore make this explanation. When Brother Kimball, Brother George A. Smith and myself went to London, we encountered these evil spirits. They sought to destroy us. The very first house that was opened to us was filled with devils. They had gathered there for our destruction, so that we should not plant the Gospel in that great city. Brother Kimball went to Manchester on some business, and left Brother George A. Smith and myself there. One night we sat up until 11 o'clock, talking Mormonism, and then we went to bed. We had only just laid down when these spirits rested upon us, and we were in a very fair way of losing our lives. It was as if a strong man had me by the throat, trying to choke me to death. In the midst of this a spirit told me to pray. I did so, and while praying, the door opened, the room was filled with light, and three messengers came in. Who they were I know not. They came and laid their hands upon us, and rebuked those powers, and thereby saved our lives. Not only so, but by the power they held they rebuked the whole army of devils that were in that great city, and bound them so that they have never troubled any Elder from that day to this.

Now, those messengers were sent to us because it was necessary. We would have lost our lives if somebody had not delivered us. We needed help, and we could not get it anywhere else.

This is all I want to say with regard to the administration of angels to myself. This Apostle that I refer to told me he had prayed and prayed for the administration of angels. Well, if it had been necessary to save his life, as it was in my case, he would have had the administration of angels. But he had access to the gift of the Holy Ghost as all of have. And that, brethren and sisters, is what I want to talk to you about.

One morning, while we were at Winter Quarters, Brother Brigham Young said to me and the brethren that he had had a visitation the night previous from Joseph Smith. I asked him what he said to him. He replied that Joseph had told

him to tell the people to labor to obtain the Spirit of God; that they needed that to sustain them and to give them power to go through their work in the earth.

Now I will give you a little of my experience in this line. Joseph Smith visited me a great deal after his death, and taught me many important principles. The last time he visited me was while I was in a storm at sea. I was going on my last mission to preside in England. My companions were Brother Leonard W. Hardy, Brother Milton Holmes, Brother Dan Jones, and another brother and my wife and two other women. We had been traveling three days and nights in a heavy gale, and were being driven backwards. Finally I asked my companions to come into the cabin with me, and I told them to pray that the Lord would change the wind. I had no fears of being lost; but I did not like the idea of being driven back to New York, as I wanted to go on my journey. We all offered the same prayer, both men and women; and when we got through we stepped on to the deck and in less than a minute it was as though a man had taken a sword and cut the gale through, and you might have thrown a muslin handkerchief out and it would not have moved it. The night following this Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God; that all of us needed it. He also told me what the Twelve Apostles would be called to go through on the earth before the coming of the Son of Man, and what the reward of their labors would be; but all that was taken from me, for some reason. Nevertheless I know it was most glorious, although much would be required at our hands.

Joseph Smith continued visiting myself and others up to a certain time, and then it stopped. The last time I saw him was in heaven. In the night vision I saw him at the door of the temple in heaven. He came and spoke to me. He said he could not stop to talk with me because he was in a hurry. The next man I met was Father Smith; he could not talk with me because he was in a hurry. I met half a dozen brethren who had held high positions on earth, and none of them could stop to talk with me because they were in a hurry. I was much astonished. By and by I saw the Prophet again, and I got the privilege to ask him a question. "Now," said I, "I want to know why you are in a hurry. I have been in a hurry all through my life, but I expected my hurry would be over when I got into the kingdom of heaven, if I ever did." Joseph said: "I will tell you, Brother Woodruff. Every dispensation that has had the Priesthood on the earth and has gone into the celestial kingdom, has had a certain amount of work to do to prepare to go to the earth with the Savior when He goes to reign on the earth. Each dispensation has had ample time to do this work. We have not; we are the last dispensation, and so much work has to be done, and we need to be in a hurry in order to accomplish it." Of course, that was satisfactory to me, but it was new doctrine to me.

Brigham Young also visited me after his death. One occasion he and Brother Heber C. Kimball came in a splendid chariot, with fine white horses, and accompanied me to a conference that I was going to attend. When I got there I asked Brother Brigham if he would take charge of the conference. "No," he said, "I have done my work here. I have come to see what you are doing and what you are teaching the people." And he told me what Joseph Smith had taught him in Winter Quarters to teach the people to get the Spirit of God. He said, "I want you to teach the people to get the Spirit of God. You cannot build up the Kingdom of God without that."

That is what I want to say to the brethren and sisters here today. Every man and woman in this Church should labor to get that Spirit. We are surrounded by these evil spirits that are at war against God and against everything looking to the building up of the kingdom of God: and we need this Holy Spirit to enable us to overcome these influences. I have had the Holy Ghost in my travels. Every man has that has gone out into the vineyard and labored faithfully for the cause of God. I have referred to the administration of

angels to myself. What did these angels do? One of them taught me some things relating to the signs that should precede the coming of the Son of Man. Others came and saved my life. What then? They turned and left me. But how is it with the Holy Ghost? The Holy Ghost does not leave me if I do my duty. It does not leave any man who does his duty. We have known this all the way through. Joseph Smith told Brother John Taylor on one occasion to labor to get the Spirit of God, and to follow its dictation, and it would become a principle of revelation within him. God has blessed me with that, and everything I have done since I have been in this Church has been done upon that principle. The Spirit of God has told me what to do, and I have had to follow that.

In the time of the apostasy in Kirtland, Joseph Smith hardly knew when he met a man, unless the Spirit of God revealed it to him, whether he was friend or foe. Most of the leading men were fighting him. Right in the midst of that darkness the Spirit of God said to me, "you choose a partner and go straight to Fox Islands." Well, I knew no more what was on Fox Islands than what was on Kolob. But the Lord told me to go, and I went. I chose Jonathan H. Hale, and he went with me. We cast out some devils there, preached the Gospel and performed some miracles. I crossed Lake Ontario and went into Connecticut, where my father lived. I had not seen one of my relatives from the time I embraced the Gospel. I preached the Gospel there, and baptized my father, my stepmother, and sister, and uncles and aunts, and organized a branch there. Every member of that branch was a relative of mine, excepting one, and he was a Methodist class leader who boarded at my father's house. This was all promised to me by old father Smith when he blessed me. I got to Fox Islands, and did a good work there. Through the blessings of God I brought nearly a hundred from there up to Zion, at the time the saints were driven out of Missouri into Illinois.

So it has been all through my life. If I have undertaken to do anything, and the Lord has wanted me to do something else, He has had to tell me. When we were sent to England, we were sent by revelation. I went into the Staffordshire potteries with Brother Alfred Cordon. We were doing a splendid work, baptizing almost every night, and I thought it was the finest mission I ever was on. I went into the town of Hanley one night, and attended a meeting in a large hall, which was filled to overflowing. The Spirit of God came upon me and said that that was the last meeting I should hold with that people for many days. I told the people that that was the last meeting I should be with them. After the meeting, they asked me where I was going. I told them I did not know. In the morning I asked the Lord what He wanted of me. He merely said, "Go to the south." I got into the stage and rode eighty miles. The first man's house I stopped at was John Benbow's in Herefordshire. In half an hour after I entered the house I know exactly why the Lord had sent me. There was a people there who had been praying for the ancient order of things. They were waiting for the Gospel as it was taught by Christ and His Apostles. The consequence was, the first thirty days after I got there I baptized six hundred of those people. In eight month's labor in that country I brought eighteen hundred into the Church. Why? Because there was a people prepared for the Gospel, and the Lord sent me there to do that work. I have always had to give God the glory for everything good that has happened to me; for I have realized by what power it came.

When I got back to Winter Quarters from the pioneer journey, President Young said to me, "Brother Woodruff, I want you to take your wife and children and go to Boston, and stay there until you can gather every Saint of God in New England and Canada and send them up to Zion." I did as he told me. It took me two years to gather up everybody, and I brought up the rear with a company. When I got into Pittsburgh with this company it was dusk, and I saw a steamer just preparing to go out. I walked right up to the captain and asked him if he was ready to go out. He said he was. "How many passengers have you?" "Two

hundred and fifty." "Can you take another hundred?" "I can." "Then," said I, "I would like to go aboard with you." The words were hardly out of my mouth when the Holy Ghost said to me. "Don't you, nor your company go aboard that steamer." That was enough; I had learned the voice of the Spirit. I turned and told the captain that I had made up my mind not to go at present. The steamer started out. It was dark night, and before the steamer had gone far she took fire, and all on board was lost. We should probably have shared the same fate, had it not been for that monitor within me.

I refer to these things because I want you to get the same Spirit. All the Elders of Israel, whether abroad or at home, need that Spirit. When I was on my way east at one time I drove into a man's yard in Indiana. Brother Orson Hyde had driven in and set his wagon in the dooryard, and I set mine by the side of it.

I turned my mules and tied them to the oak tree. I had my wife and two children with me in my carriage. We went to lie down, and the Holy Spirit told me to get up and move my carriage. I got right up. My wife asked me what I was going to do. I said I was going to move the carriage. She wanted to know what for. I told her I did not know. I moved the carriage about fifteen rods, looked around, and then went to bed again. The Spirit told me to get up again and move my mules. I did so. In twenty minutes there came up a whirlwind that blew that oak tree down and laid it right across where my carriage had been. By listening to that Spirit our lives were saved.

Now it was not an angel that pointed out these things to me; it was the Holy Ghost. This is the Spirit that we must have to carry out the purposes of God on the earth. We need that more than any other gift. I felt impressed yesterday to teach this principle to the Latter-day Saints. We are in the midst of enemies, in the midst of darkness and temptation, and we need to be guided by the Spirit of God. We should pray when we are baptized. It is the spirit of light, of truth, and of revelation, and can be with all of us at the same time.

Brethren and sisters, God bless you. I am glad to meet with you. There are very few of you as old as I am. How long I shall tarry in this country I do not know; but while I do stay I want to do what good I can. These are principles that have rested a great deal upon my mind. If we labor for this Spirit, we will have no quarreling, and no difficulty, so long as that is dwelling within us. God bless you. Amen.

Letter of Amanda Hillman Wilcox,
Church Historians Office, Ms/d/875
June, 1860

To Sister Susie Young Gates,
City Creek Canyon,
In June 1860.

President Brigham Young with Brother Heber C. Kimball came to my house this Tuesday morning and told me they would like to take dinner with the men that worked in the mill. I told them all right. Then they asked me to give them a drink of water from the Northfork stream for they were in the buggy and did not wish to get out, which I did from a tin cup. I had no other glasses; they thanked me and went on their way up the canyon. I going back to the house; this was 9 o'clock; they were back at 11 o'clock. Bro. Young looking at his watch. I had my work done and was preparing dinner; they sat down and talked of the trials that the Saints had gone through, and the persecutions, and the endurance the Saints for the Gospel; then Bro. Kimball said, we are in the tops of the mountains safe from their violence, and can take a rest for a

while, when Bro. Young said the nation is on the eve of a great war, the freeing of the slaves, and we shall be at peace a while, as long as that way lasts. Bro. Kimball was glad that we are away from them. They could not make our sons go to war, as we are a territory, and their hands must not be stained with blood. Bro. Young when the Lord wanted our sons He would take care of them if they were faithful, but we should be a peace a little while. Bro. Young turned to me and said do you wish you had been with the Saints in persecutions and I said no sir. Did your father and mother not wish they had been with them. I never heard them say so sir; he then said that was strange, what did he say and then I told him, my parents believed the gospel with all their hearts, and my father said for us to live our religion, and you will have all the trials you can bear, without grieving over that which is past, and could not. Onward is his word. He said all who strived to serve the Lord would bless as well as he would try. Bro. Young said your father was right for the time will come when the Saints will be tried harder than they were when driven from Nauvoo. I said it does not look possible, he said it will be so. In their conversation about us people progressing, and what we as a great people would be, Bro. Kimball turned to me and said you pray we may always remain a territory. Bro. Young said Bro. Heber you know we have to learn: we are a big school. We must learn to govern ourselves then a city and cities, and then a territory then a state then states and then a nation and nations for this Gospel will go to all Nations and the spirit of the Lord will fill all the earth, we must learn our children to be true and rightness. I saw these two Brethren that day so full of the spirit of the lord that is shone among them I had no stove. They ate their dinner of tin plates and poor knives and forks, but they told me my dinner was good and worth waiting for, I cannot begin to tell all they said first one and then the other for they talked of that great war as if they could see it, and Bro. Young said when that is over it will be out turn again as we will have a time of it and the saints will be tried as never before. It was 2 o'clock when they left my house.

Your sister in the Gospel
Amanda Hillam Wilcox.

Special Collections, BYU Library
Amanda Wilcox, pp 5-7
Old printed copy of prophetic sayings of
Heber C. Kimball

He (HCK) then went on to say: "an army of Elders will be sent to the four quarters of the earth, to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if such a thing were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming. After awhile the Gentiles will gather to this place by the thousands, and Salt Lake will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the result will be financial bondage.
Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will stand still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out upon the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on will be carried to the Jews. The western boundaries of the State of Missouri will be swept so clean of its

inhabitants that as President Young tells us, when we return to that place, 'there will not be left so much as a yellow dog to wag his tail.' Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes.
Then the prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri, and take part in the upbuilding of that beautiful city, the New Jerusalem.

Prophetic Sayings of Heber C. Kimball to Amanda H. Wilcox
Mor/M270.1/BYU Library, Special Collections.
May, 1868

"This in part is what Sister Wilcox has to say: During the latter part of May 1868, President Heber C. Kimball and I were standing in front of his place on North Main. (His property extended on the east side of Main from North Temple, north to include at least the present Kimball Apartments. He is buried at the rear of the apartments.) After a few moments conversation he turned to me and said. "Now Sister Amanda, I am going to tell you something." Looking south he observed, "What do you see?" I told him that I did not know any of the places on Main Street except Brother Wells',Bishop Hunter's, William Jennings', Walker Brothers', and the Tithing Office. (The Daniel Wells home stood on the southeast corner of South Temple and Main where the Templeton Building was located and where the new Kennecott Building will be built. Bishop Hunter's home was on the east side of Main perhaps where the Uptown Theater is now located. The William Jenning's store was located on the northeast corner of First South and Main where the Deseret Building is now standing. The Walker Brothers store was located on the southwest corner of Third South ad Main where Darling Building is now located. The Tithing Office was located on the northeast corner of South Temple and Main where the Hotel Utah now stands). He then remarked "I will begin with Brother Well's place. It will be torn down and a six story building will be erected on that corner. All of the houses south of that place will be removed to make room for buildings that will average from three to six stories high.
Now we will come back from Fourth Street to the Council House corner. (On the southwest corner of South Temple and Main where the building will be erected with an addition to it on the west. Where the Tithing Office now stands will be constructed a building that will be a credit and honor to the inhabitants of this whole inter-mountain region. The land around the Temple Block will be owned by the Saints and this will become a city of beautiful buildings.
Next comes the Temple. What do you expect to see there?" I told him that I expected to see the Savior, Joseph, Hyrum, and others. He said, "Have you seen the Temple picture?" I said that I had not. He then put his hand on my shoulder and said, "Now look." Oh, how beautiful," I exclaimed. He then removed his hand and the vision was gone. He then asked me if I knew where the Prophets Joseph and Hyrum were. I told him that I knew, and he said, "This must be kept a secret".
He told me the trials of the Saints would be hard to bear until the square of the Temple was reached. Before that time, however our brethren would be imprisoned until the penitentiary shall be full, and some of them would be removed to other places. Mothers would weep for their husbands, and children would cry for their fathers. Some would die and sorrow would fill the hearts of every Latter-day Saint.
Continuing, he said, "When the Temple roof is on, it will be better but when the building is completed the Evil One will be shut out. The prayers of the

Saints will be heard and the sick will be taken there to be healed. The spirit of God will rest upon His people and work for the dead will be continued night and day. You will attend the dedicatory services on the third day and if you will come to this very spot, after the meeting is dismissed, you will hear a mighty voice cry out, "all is well!".
I attended the services on the third day and went to the designated spot and heard the voice, as he said I would, repeated three times.
He then went on to say, "An army of elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if such a thing were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming.
After a while the Gentiles will gather to this place by the thousands and Salt Lake will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints and the result will be financial bondage.
Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will
stand still, not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people.
The judgments of God will be poured out upon the wicked to the extent that our elders from far and near will be called home. Or in other words, the gospel will be taken from the Gentiles and later on will be carried to the Jews.
Before that day comes, however the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes.
"Now, Sister Amanda," he continued, "a few words to you in relation to your children. Do you know who they are? They are Joseph and Ephraim combined. The Evil One will make an effort to darken their minds in relation the Gospel, but they will come through all right."

Sister Wilcox closes her narrative with the following statement: "As soon as I reached home, I made a record of what Brother Kimball had told me as I know that every work of it would come true. I did not see him again until the next Sunday. After meeting he bade me good by and that was the last time I ever saw him."

Statement by lsaac Decker
September, 1870
Document in file in Church Historians Office

In 1836, soon after the dedication of the Kirtland Temple, and while the brethren were holding meetings from house to house, breaking bread, consecrating and drinking wine and prophesying, I attended one of the meetings where Joseph Smith, Martin Harris, and John Smith were present. Martin said there would not be a living Gentile on the earth in four years. Joseph removed him and said, "Brother Martin, you are too fast. After messages were sent with lightning speed from the east to the west sea and an iron track from one side of the world to the other, with iron carriages drawn by iron horses snorting fire and smoke, with less speed than the messages are carried, then it may do to talk about the time for the destruction of the Gentiles. But before that takes place they will make wonderful machinery of every kind, especially implements of husbandry for the work of the land and raising grain, saving a great deal of labor to the saints in building up the kingdom. The Lord will inspire the Gentiles to do this, but they will not acknowledge his hand in it, nor give him the glory, but will take the glory to themselves, and

when the destruction comes, the wicked will slay the wicked: the saints will not destroy the Gentiles, they will be divided among themselves and destroy one another. But the time is with the Lord. The benefits of all the ingenuity and invention will be the means of advancing the building up of Zion with greater speed. The Lord will have the glory."

Prophecy by President John Taylor, July 21, 1885 CHO
Prophecy recorded by Edward Lunt on Jan. 1951.

A prophetic incident of President John Taylor, by Edward Lunt who was born at Nephi, Utah, July 21, 1885. My parents names were Henry Lunt and Sarah Ann Lunt.

The following incident occurred at my father's home at Cedar City, Utah, at the time a conference was being held there, at which President John Taylor and George Albert Smith were present. Elder George Albert Smith was asked to conduct the morning session of the conference as President Taylor wished to rest as he had held meetings so President Taylor did not attend the morning session of the conference but remained at our home to rest in order that he might attend the afternoon session. He with all of the authorities stayed at my father's home during the conference.

President Taylor wished to go to his room and lie down and rest and asked my mother to call him if he should oversleep by the time the morning session was over. My mother was busy preparing dinner for the visitors and was surprised then President Taylor came walking into the kitchen. She asked him if he was not able to rest as he hadn't been gone long, whereupon he related a vision that he had in his room. He saw Salt Lake City become a great and beautiful city, with cement streets and roads and the people had become wealthy. Great Beautiful homes covered the city and he said that the city was extended to almost the point of the Mountain (south of the now, 1951, state prison.) The people had become indifferent to the counsel and advice of the authorities of the Church and were more interested in the accumulating of wealth than they were in living their religion, and at this time there began to be war and bloodshed. He saw blood running down the gutters of Salt Lake City as though it were water. People were fighting among themselves until it became so serious that the entire Church records were all taken across the Colorado River. President Taylor said to her: If you are alive at that time, be sure that you are not far behind the records, because after the Church records leave and are secure the very powers of hell will be turned loose, and there will be such destruction that but very little life will remain. Not only Salt Lake but other adjoining cities will be destroyed, and in the east, in Missouri, in Jackson County civilization will become entirely extinct. All means of transportation such as railroads and highways will be destroyed, the only means of travel will be on foot, and all manufacturing of all kinds will be entirely destroyed. By sure when you see these things come, see that you have buttons, needles and things to work with in order to make yourself clothing, thread and cloth as far as possible because all tools and every kind of machinery will be destroyed. It will become such a destructive war that the sufferings and drivings of the people from Nauvoo will only be as a drop in the bucket as compared with the suffering that will take place at this time, until one-half of the people will not follow the leaders and one-half of the others will die and turn because of the sufferings they will have to go thur, but the Lord will bless those who stay with the authorities and they shall not all be destroyed. They will travel south and will finally form a circle something like a horseshoe before they return to Jackson County, Missouri. Those who will be privileged to help build Jackson County will be those who are willing and glad to obey the counsel and advice of the

authorities placed over them, and they will not only be willing to listen to their counsel and advice but will ask that they might receive it in order to be guided and protected out of this great time of want and distress. The saints will be taxed so heavily that they will cry to the Lord day and night for deliverance.
He said also that we would be few in numbers and would assist the Lamanites in building the New Jerusalem in Jackson County. The vision was so terrible that he asked the Lord to close it but he saw that those who would keep the commandments and adhere to the authorities of the Church would survive and he would protect them as He did the children of Israel. After telling of this vision he said to me mother: Sister Lunt, see that you always listen and obey the counsel of the authorities and stay with them. The above experience my mother told me many, many times and she held this experience sacred.
In witness that the above is true, I hereunto sign my name this 9th day of January, 1951, at Mesa, Arizona.

Edward Lunt

Millennial Star, 58,78-9 1896
President Wilford Woodruff

I want to bear testimony to this congregation, and to the heavens and the earth, that the day is come when those angels are privileged to go forth and commence their work. They are laboring in the United States of America; they are laboring among the nations of the earth; and they will continue. We need not marvel or wonder at anything that is transpiring in the earth. The world does not comprehend the revelations of God. They did not in the days of the Jews: yet all that the prophets had spoken concerning them came to pass. So in our day these things will come to pass. I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth.

Deseret News, June 15, 1901
President Lorenzo Snow

Many of you will be living in Jackson County and there you will be assisting in building the temple; and if you will not have seen the Lord Jesus at that time you may expect Him very soon, to see Him, to eat and drink with Him, to shake hands with Him, and to invite him to your houses aa He was invited when He was here before. I am saying things to you now of which I know something of the truth of them.

Amanda H. Wilcox Journal of 1861
CHO/Ms/d/875
March 11, 1904

Sister Susa Gates:

To fulfill my promise to you I will tell you what your father said to me in company with brother Heber C. Kimball in City Creek canyon, in the year 1861. In the latter part of July Brothers Brigham and Heber came into my house and were talking of the war of races meaning the blacks and whites. Your father said at the time, "They are giving us a rest, but it will not be long." Turning to me, he asked, "Sister Amanda, did you ever wish you had been with the Saints in their drivings from Nauvoo?" I said, "No Sir." They both looked

surprised, and said I was the first of the English Saints they ever heard say so and asked why. I said, "I believe with all my heart that to live a good Saint it will require as great courage as it did in the drivings from Nauvoo before we get through." Then he said, "Yes, and more, for the trials of the Saints will be harder to bear." He further said, "When our brethren, the Twelve, should be called to the courts of Washington, then look out: for the world will be in commotion and the Lord will have something to work upon. The Lord will hear the prayers of His children. It will be after that, when our Savior with Joseph and Hyrum and hosts of others will come to earth. After the people have been tried, yes, tried, then will Joseph and Prophet lead this people to Jackson county, and then the glorious Temple will be built: for at that time there will be many called but few chosen, for they will be pure in heart that build the Temple. It will be pure and preserved from the eyes of the wicked."

Your living sister,

Amanda H. Wilcox

Sister A. H. Wilcox was the daughter of Abraham Bastow Hillman and Hannah Helliwall-born Feb. lOth, 1843, Bradford, Yourshire, England. She was baptized July 9, 1859, by William Arwood: married to Walter Eli Wilcox, May 9, 1860: came to Utah in 1859 ox-term: had three children, nine boys and four girls: nine children still living and all remain true to the Mormon faith.
Talk to Seminary & Institutes men at B.Y.U. Summer of 1964 Marion G. Romney

...I appeal to you to keep current on this Correlation Program and help your students to understand it, that it may grow rapidly and take hold in the Church. It is a great task to change direction, even a little, in a great organization, and many people suffer greatly from it. You can tell a man's age by the amount he suffers when he hears a new idea. I hope you people do not suffer too much, that you find you in keeping current and helping us in this development You know, when we finally come to see clearly how the Lord would do it, it will be very, very simple. The Lord is never frantic, He is never mixed up...And then remains the most difficult thing there is to do--make Latter-day Saints out of Mormons.

Improvement Era, Dec. 1964 p. 1104
Harold B. Lee

My mind has been filled with the realization that in 1964 and the year just preceding, we have been receiving as pertinent and important divine direction as has ever been given to the Church in any similar period in its history through the prophet and leader who now presides as the President of this Church. You may recognize it in some of the developments we know as the correlation program. You have been seeing it unraveled bit by bit, and you will see and hear more of it.

Priesthood Correlation in the Welfare Program manual copyright 1964
Harold B. Lee
The only safety and security there is in this Church is in listening to the words that come from the prophets of the Lord, as if from the mouth of the Lord himself. And they have spoken: they have told us to prepare, and it is not for us to argue whether we should or whether we should not. We have the prophets today telling us what our responsibility is here and now...God help us not to turn deaf ears, but go out while the harvest is yet possible and

build on a blow, and beat on the house, our house will have stone walls.

President Hugh B. Brown
The Improvement Era, pp. 116-117
February 1965

Before the second coming, then, certain signs and wonders are to take place, and these, sometimes known as the signs of the times, will give those who worthily await his coming some assurance of the approximate time of his return.
May revelations summarize the signs to be noted before the coming of the Master. There will be wars commotions, calamities, plagues, pestilence, famine, and disease such as have not been known before, wars, carnage, bloodshed, and desolation which will overshadow anything of past ages.
Frequent visits to the temple will encourage us to watch and be ready for his coming as the day and hour are not known to anyone, but they who do watch and prepare for that day will be able to read the signs of the times and approximate the time of the second coming...
For the presence of the Lord shall be as the melting fire that burneth and as the fire which causeth the waters to boil.
But to the righteous who have waited faithfully and kept his laws, the second coming will be a day devoutly to be desired, when injustice will cease and wickedness be banished....
His coming will be a surprise to those who have ignored his warnings and have failed to watch. To them he will come as a thief in the night.....

Harold B. Lee
The Instructor pp 217-218
June 1965

But today we are being tested and tried by another kind of tent that I might call the "test of gold"--the test of plenty, affluence, ease--more than perhaps the youth of any generation have passed through, at least in this Church.
President John Taylor said, "I heard the Prophet Joseph Smith say, in speaking to the Twelve on one occasion. "You will have all kinds of trials to pass through. And it is quite as necessary for you to be tried as it was for Abraham and other men of God, and he said, "God will feel after you and He will take hold of you and wrench your very heart strings, and if you cannot stand it you will not be fit for an inheritance in the Celestial Kingdom of God."
May the Latter-day Saint youth, youth of the noble birthright, whose parents have passed through the rigors of trial and testing, consider now the trials through which they are passing today--ease and luxury and perhaps to easy ways to learning and education. Theirs may be the most severe test of any age.
God grant that they will not fail, that they will develop the faith that can keep them true when they are in the darkness and humble when they are in the spotlight.

Prophecy by Elder Hugh B. Brown
Osaka, Taipai April 21, 1967

And now I want to tell you people here tonight something that I have not said before.
Some of you who are listening to me tonight will live to see the day when

there will be a Japanese man in the Council of the Twelve Apostles of the Church. I do not know when it will be. I will not live to see it. But some of you young people will see it and then you will realize that God loves the Japanese people.
And you will join with other nations in forming a great United Church all over the world. And some of you Japanese people will be among the leaders of the Church. I feel this in my heart tonight. And I dare to make this prediction in the name of the Lord.

Improvement Era Dec. 1967 pp. 92-93
Hugh B. Brown

It seems to me that of all the signs of the times (and they are ominous and on every side) this is one of the significant signs of the times that the church of Jesus Christ, the kingdom of God, is massing its forces, getting ready for that which is to follow.....
I hope that every young man under the sound of my voice will resolve tonight. "I am going to keep myself clean. I am going to serve the Lord. I am going to prepare every way I can for future service, because I want to be prepared when the final battle shall come."
And some of you young men are going to engage in that battle. Some of you are going to engage in the final testing time, which in coming and which is closer to us than we know.
...There is a spirit hovering over this group and reaching out to the various groups who are listening in, and it is a yearning spirit. It is the Spirit of the Holy Ghost calling upon all men who have been baptized into the Church and have received some order of Priesthood to stand up and be counted, for the time will come when those who are not for him will be found to be against him....

[The following revelation was given to President John Taylor since he studied French, not Wilford Woodruff. Elder Woodruff merely copied this journal entry into his own journal, failing to mention who it had been given to. Elder Woodruff states:]

15 I wrote 28 d spent most of the day in the Office I had a very strange vision Copied in the office to day of a desolating sickness which coverd the whole land

A Vision

Salt Lake City, Night of Dec 16, 1877

I [John Taylor], went to bed at my usual hour half past nine
oclok I had been reading the Revelations in the French language, my mind was Calm, more so than usual if possible to be so. I composed myself for sleep but could not sleep. I felt a strange stupor come over me and apparantly became partially unconscious, still I was not asleep, nor awake With a strange far away dream & feeling the first I recognized was that I was in the Tabernacle at Ogden sitting on the back seat in the Corner for fear they would call upon me to Preach which after singing the second time, they did by calling me to the stand.
I arose to speak and said I did not know that I had any thing special to say Except to bear my Testimony to the Truth of the Latter Day work. When all at once it seemed as though I was lifted out of myself, and I said "yes I have

something to say, it is this"--some of my brethren presant have been asking me what is coming to pass, what is the wind blowing up. I will answer you right here what coming to pass shortly. I was immediately in Salt [p.2] Lake City wandering about the streets in all parts of the City and on the door of every house I found a badge of mourning I passed my own house and saw the same sign there and asked, "Is that me that is dead" sumthing gave me answer "No youll live through it all" It seemed strange to me that I saw no person the street in my wandering about through the City they seemed to be in their houses with their sick and Dead. I saw no funeral possission, or anything of the kind, but the City looked vary still and quieet though the people were praying and had Controll of the desease what even it was I then
looked in all directions even the Tarritory East West North and South, and I found the same mourning in every place throughout the Land. The next I knew I was just this side of Omaha- it seemed as though I was above the Earth, looking down to it as I passed along on my way East and I saw the roads full of people principally woman with just what they could carry in bundles on their backs travelling to the mountains on foot and I wondered how they could get there,with nothing but a small pack upon their backs. It was remarkable to me that there were so few men among them it did not seem as though the Cars were running the rails lookd rusty, and the roads abandoned and I have conception how I propelled myself [p. 3] As I looked down upon the people I continued East ward through Omaha and Council Bluffs which were full of disease and women every where The states of Missouri and Illinois were in turmoil and strife Men killing each other, and women joining in the fight, family against family cutting each other in pieces in the most horrid manner. The next I saw was Washington, and I found the City a Desolation. The white House Empty, the Halls of Congress the same every thing in ruins. the people seemed to have fled from the City and left it to teke care of itself. I was next in the City of Baltimore and in the square where the Monument of 1812 stands in front at St Charles and other Hotels I saw the Dead piled up so as to fill the square I saw Mothers cut the throats of their own Children for the sake of their blood, which they drank from their veins to quench their thirst and then lie down and die. The waters of the Chesapeake and of the city were so stagnant and such a stench arose from them on account of the putrification of Dead bodies that the very smell caused death. and that was singular again I saw no men except they were dead, dying in the streets. and very few women and theywere crazy mad, and in a dying condition. Every where I went I beheld the same all over the City, and it was horrible beyond description [p. 4] to look at I thought this must be the End. But No I was seemingly in Philadelphia and there every thing was still no living soul was to be seen to greet me. and it seemed as though the whole City was without and inhabitant. In [unreadable word] and Chestnut street and in fact Every where I went the putrification
of the Dead bodies caused such a stench that it was impossible for any creature to exhist alive, nor did I see any living thing in the City. I next found myyself in Broadway New York and here it seemed the people had done their best to overcome the disease. But in wandering down Broadway I saw the bodies of Beautiful women lying stone dead, and others in a dying condition on the sidewalk. I saw men crawl out of the cellars and rob the dead bodies of the valuables they had on and before they could return to their covers in the cellars they themselves would roll over a time or two and die in agony. On some of the back streets I saw Mothers kill their won Children and eat raw flesh and then in a few minutes die themselves. Wherever I went I saw the same scenes of Horror and Desolations rapine and Death No Horses of Carriages. No busses or Street Cars, but Death and Desolation everywhere I then went Grand Central Park and looking back up I saw a fire start and just at moment a mighty east wind sprang up and carried the flames [p. 5] west over the City, and it burned untill there was not a single building left standing whole even

down to the wharfs, and the shiping all seemed to be burnd and swallowed up in the Common destruction and left nothing but a Desolation where the great City was a short time before. The stench from the bodies that were burning was so great that it was carried a great distance across the Hudson River and bay, and thus spread disease and death whereever the flames penetrated. I cannot paint in words the Horror that seemed to encompass me around It was beyond description or thought of man to conceive I supposed this was to end but I was here given to understand,that the same horror was being enacted all over the Country, North South East and West,that few were left alive Still there some. Immediately after I seemed to be standing on the west bank of the Missouri River opposite the City of Independence but I saw no City I saw the whole states of Missouri and Illinois and part of Iowa were a complete wilderness with no living human being in them. I then saw a short distance from the river Twelve men dressed in the robes of the Temple standing in a square or nearly so. I understood it represented the Twelve gates of the New Jerrusalem and they were with hands uplifted Consecratig the ground and laying the Corner Stones. I saw myriads [p. 6] of Angels hovering over them and around about them and also an immens pillar of a cloud over them and I heard the singing of the most beautif music the words "Now is established the Kingdom of our God and his Christand He shall reign forever and Ever, and the Kingdom shall never be Thrown down for the Saints have overcome" and I saw people coming from the river and different places a long way off to help build the Temple; and it seemed that the Hosts of the angels also helped to get the making to build theTemple and I saw some come who wore their Temple Clothing robs to help build the Temple and the City and all the time I saw the great pillar of Cloud hovering over the place Instantly I found I was in the Tabernacle at Ogden yet I could see the buildig going on and yhet quite animated in calling to the people in the Tabernacle to listen to the beautiful music that the Angels were Making I called to them to look at the Angels as the House seemed to be full of them and they were saying the same words that I heard Before "Now is the Kingdom of Our God Established forever & Ever. and then a voice said "Now shall come to pass that which was spoken by Isaiah the Prophet "That seven women shall take hold of one man saying &c At this time I seemed to stagger back from the pulpit & F D Richards and some one els caught me and preventd me from fallig when I requested Broth Richard to [p. 7]
apologize to the audience for me because I stoped so abruptly and tell them I had not fainted but was exhausted I rolled over in my bed and heard the City Hall Clock strike Twelve.

[At the heading of each page in his journal for each of the 7 pages on which this vision appears is the date for this diary excerpt, viz, June 15, 1878.]

Taken from the Journal of Wilford Woodruff in the Church Historians Office.

Taken from the Wilford Woodruff Journal, 1865-1898, June 15, 1878. CHO/Ms/f/115/Box #2. Compare: Wilford Woodruff -- His Life and Labors, by Mathias F. Cowley, p 505.

FILE NAME:LEHI_CHI.DOC

LEHI LANDED IN CHILE, SOUTH AMERICA

1. Charles L. Walker Journal, p. 39 typescript; September 4, 1881, Sunday.

Gospel Mysteries

Sun., Sept. 4. Went to meeting. Bro. Jas. A. Little. . .showed that the city of Enoch was a translated sphere on which Christ dwelt. At night went to the Seventies Meeting. Bro. Jas. A. Little spoke on the Book of Mormon of the Jaredites and the Nephites. . .showed the people took their barges on the Yellow Sea of Japan and were taken by the ocean currents to a point somewhere near Valpariso.

2. A Compendium of the Doctrines of the Gospel, p. 289; Franklin D. Richards; 1882.

The course that Lehi and his company traveled from Jerusalem to Zion:
They traveled nearly a south, southeast direction until they came to the nineteenth degree of north latitude; then, nearly east to the Sea of Arabia, then sailed in a southeast direction, and landed on the continent of South America, in Chile, thirty degrees south latitude.

3. Key To The Science of Theology, p. 30; 1966 ed.; Parley P. Pratt.

The Prophets Lehi and Nephi came out with a colony from Jerusalem, in the days of Jeremiah the Prophet, and after wandering for eight years in the wilderness of Arabia, came to the seacoast, built a vessel, obtained from the Lord a compass to guide them on the way, and finally landed in safety on the coast of what is now called Chile, in South America.

FILE NAME: SECHRIST

ADDRESS GIVEN BY SPENCER W. kIMBALL

PRESIDENT OF THE QUORUM OF THE TWELVE APOSTLES
SANTA MONICA STAKE FIRESIDE

NOVEMBER 18, 1973

This great congregation tonight is near overwhelming. The beautiful music we've heard in solo and in chorus adds to it and the picture makes us feel that we are with our Lord. We've just heard the beautiful song, "Still, Still With Thee--I Am With Thee"...and brings to our remembrance that as has been said in the poem, we are not just something that happened. Each of us has a destiny. Each of us is born with a future--with a glorious future. And as the father of the son who left his home and went away--he said to the older son who remained and who had been faithful all his days, "All that I have is thine." And that promise is made to you and to me: "All that I have is thine."

This brings to our mind the couplet by President Snow which gives us another angle of this thing and that is: "As man is, God once was. As God is, man may become." As I see the picture of these heavens revolving and rotating, I see the greatness of His glory. "This is My glory." I think as I watch the television and see men walk on the moon, that we are small--we are tiny. But after all, each one of us has a destiny. each one of us is greater than the ocean, bigger than the mountain. Each one of us. We can destroy it or we can magnify it and make it great.

Within the past decade, Sister Kimball and I were in Assyria. We were down in

Ur of the Chaldees where Abraham was born, where Abraham grew up, where Abraham courted Sarah and married Sarah. We were in that land which is now being excavated and found again--where the Egyptians, having come to Assyria in their religious rites, had offered up as sacrifices upon these great pyramids that climb into the heavens--they offered the daughters, the children of their leaders, to appease a God they didn't know. Then they got Abraham and put him on the table and the priests were ready to sacrifice his life and were stopped by intervention of the angels of God, who stopped them--took their lives--and Abraham was saved.

We traveled for many hours along the Euphrates River where Abraham and his small group, his father and others (a very small group), went these long miles on foot--I suppose perhaps with camel--way up to the fertile crescent--what is now in Turkey. And there they lived a long time until there were seventy of them in the group. And then they went down south, westerly down through Palestine. And when he got in [the] vicinity of what later became Jerusalem, he built an altar and there he offered sacrifices to the Lord. And he prayed to the Lord and the Lord came and visited him. **And He walked and talked with this great man Abraham--<u>who was like any of us</u>--who was born to greatness, who was born to leadership. <u>He was born to be a King. He was born to be a God</u>.** And there, at this place--this altar that Abraham built--the Lord gave him visions of things that few men ever see. Even few men--no men perhaps--even in the great laboratories of Houston and elsewhere. He saw the end from the beginning. **<u>He saw what you and I can see. Every soul in this building can see these things. Every soul in this building can see God. One God. Everyone.</u>**

Here's a quotation from the 94rd section of the Doctrine and Covenants. The Lord speaking says: "Verily, thus saith the Lord: It shall come to pass..." That phrase we get tired of reading sometimes, but it is powerful. It means very simply this: "What I'm going to tell you is true. It's true, it's basic. You can depend upon it. It will never fail." That's what He means when He says: "Verily, verily, I say unto you..." "I'm going to tell you something. Listen, and don't let it slip out of your minds." Then He says: "It shall come to pass that every soul..." Now that means you, and you, and you, and me--"<u>every</u> soul" who is born in this earth is destined to have this great privilege. Every soul. And then I go to the end of that verse: "...shal know, he was millionaire. And then one day some little trick happened. He couldn't get credit. He lost this one and this one and this one and was reduced almost to poverty again, all in the period of a few years. He hadn't depended on the Spirit of the Lord. He had been totally sufficient in and of himself, and "himself' wasn't a very strong person.

And then we come to number four: "... and obeyeth my voice..." Let's read down to there again. "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins, who cometh unto me and who calleth on my name; who obeyeth my voice...shall see my face and know that I am." The Lord doesn't need to lock any doors and say, "Well, I'm going to see these that are the stake presidents, and these that are in the bishoprics, and these that are in the high places. He doesn't say that. He says, "every soul" of every nation, of every race -- every soul, without exception. "I'll come to see him. I'll talk to him. I'll give him these blessings." Every soul who doeth these five things, only four of which we've mentioned so far. This last one was: "...who obeyeth my voice..." What is His voice? Here is HIs voice -- the four standard works --the Holy Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. Is there any one here tonight that hasn't read those four books? I hope there's not a soul here that hasn't read them, all those books.

When I was 14 years old, I remember I came to a big conference, about like this, down in Arizona. And as I sat way back in the audience, about two-thirds of the way back, I heard the speaker challenge that congregation to read the Holy Bible. I remember she said -- she had told how wonderful scriptures are and how basic they are and how needed they are -- and then she said: "How many in this congregation have read the Bible?" And I wa a little shame-faced because I hadn't and here I was 14 years old. I was reading a lot of books at this time and was a little shame-faced, and I looked around to see if I was the only one who hadn't read the Bible. And I saw about five or six hands go up that said they had read the Bible. I wonder how many of you, if I asked you (and I'm not going to) would raise your hands high and say, "I have read the Holy Bible because it is the word of God." "It is my voice..." "...who obeyeth my voice..." How in heaven's name are we ever going to obey God's voice if we don't know what it is? We don't get it in Sacrament Meeting all the time -- just a little bit. How are we going to obey His voice if we never hear it? Yet here it is in the most eloquent terms and tones and words that man can utter. The most eloquent and beautiful are the words of the scriptures. How many of us have read magazines that are crude and ugly and weak? How many of us have read other things--newspapers--every day? It's alright. There are parts of it that are good. But why don't we read the word of God? I could have read the Bible two or three years younger than I did. I got home that night after that conference. I lit the coal oil lamp. It was my only light. I sat down by this little flickering coal oil light and I opened the Bible and I started to read in Genesis that night, because the challenge had just come to me that night. I read several chapters and I got sleepy and went to bed. And every night in January, February, March, in April, May, June, July, August, September, October, November, and December. I read every night, every day, something of the word of God. Wasn't all interesting--pages and pages of names that I couldn't remember--but there is everything in that Holy Bible--practically everything, with the supplement from the Doctrine and Covenants, Book of Mormon, Pearl of Great Price--there is everything in this whole world a person needs. There isn't a thing left out--not one single thing. Salvation, exaltation, eternal life, and all the things in this world that are possible to man, are in those books. And yet we'll read cheap and sometimes very good books in lieu of that. Now there isn't time for everything, and I wouldn't think anybody would want to spend very much time reading novels, literature or anything else, until he read this literature.

Let's go on to the fifth one: "And it shall come to pass that every soul..." who does those things--A, B, C, and D--and who "...keepeth my commandments..." How do you know what the commandments are if you don't read the scriptures? If you don't read Exodus where it ways, "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal." Now that wasn't something of bygone days. That was true in 1973 and it will be true in 1975. "Thou shalt not take the name of the Lord thy God in vain. Honor the sabbath day and keep it holy. Six days shalt thou labor..." and do all thy work and the seventh is the sabbath of the Lord thy God. And in it "...thou shalt not do any work. Thou, nor thy son, nor thy daughter, thy manservant, thy maidservant, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it." Oh, He must get discouraged when He sees everybody having fun on Sunday. Everybody selling goods--the servants, the employees. Yet He says, "Thou, nor thy son, nor thy daughter, thy manservant, thy maidservant." These are employees. Sometimes we kid ourselves by saying, "Well, I'll hire people to wait on tables. I'll hire someone to sell the fruit on the way stand." The Lord said, "...thy servant,

thy manservant, thy maid servant..." Still we don't know...we don't know the scriptures. We don't know the commandments of God.

Now let me put it all together again, and listen to the power of this one thing. Did you realize that the Lord may have stopped for a few minutes to think of just what He wanted to say that would be comprehensive. And can you think of any scripture of eight lines in all literature that is so comprehensive as this? "...Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

Who has seen the Christ and knows that He is? in our time you may have known people who have. They don't go around boasting about it. They don't write it in pamphlets and hand them out as they go along. Anybody who would do that isn't worthy of the blessing. This isn't a spectacular thing that should be announced and made cheap and weak. When one of us had the blessing of being introduced to his Heavenly Father, to the Lord Jesus Christ for [sic] whom he would know--the one who wrote this Bible, the one who wrote this Doctrine and Covenants as Jesus Christ through His servants--He built those books and inspired them from the beginning. You can, you can, and you, and you, and you--every on of you.

Now I remind you again, it isn't going to come...it isn't going to come thought wishing--wishful thinking. It'll come only by performance. It can't come by, oh, a few days, or weeks, or months of service. Here is a Relief Society sister who's just near perfect during this short period she's president of Relief Society. Then when she's released, she gets a little careless. She doesn't pray all the time. She doesn't do the things she should. She misses some to her meetings. Here's a man, who while he was a great leader, while everyone was watching--he lives a righteously. But when he is released, he slips into the paths that are casual and that many people find.

This is perfection: remember the Beatitudes where the Lord says, "Be ye therefore perfect, even as your Father in Heaven is perfect"? Now He was talking to you again. To every soul again. To every man, woman, youth and child "Be ye perfect." That's how we become "still, still with thee." Now if that doesn't mean anything to require working...well just go ahead, headlong into disaster. But if it does have a meaning, then let it sink deep in our hearts and a realization of it. We don't need to become sober-faced to the point that we are pious without natural and proper living. The Lord has arranged so that we can live a very normal life with joy and laughter and peace and happiness and associations of family, fatherhood, motherhood, childhood--family life. All these things are a part of this gaining perfection. The Lord has required it of us. Now we have to start by forsaking our sins--forsaking the temptations.

There again comes to my mind the experience of Joseph--Joseph who was sold by his own brethren. First they were going to kill him because he had in some way disturbed them, and they were somewhat revengeful. He told some stories, some dreams he'd had which sounded to them very arrogant, as though he was going to rule over them. And so they promised to kill him. Then Reuben, dear soul, persuaded them not to kill him but to throw him down in a pit where he couldn't get out, and to send his coat covered with animal blood back to his father--to convince the father that it was only animals that had destroyed his son Joseph. But the travelers came along on camels and put up thirty pieces of silver and bought this human being. He could have been a roustabout. He could have been a "no-one", a nobody. **But he was born like you were born and**

I was born--to greatness. Born to Godhood. Born to eternal life, and he didn't waste himself.

And then there's to remind us again that he had experiences that many people had. He had temptations. He had a chance probably to embezzle everything in Egypt that was put into his hands. I suppose he could have stolen, he could have embezzled. And there are tens of thousands of people today who would have embezzled in the first minute that nobody was watching. He didn't embezzle. I can imagine that he grew up praying even though he grew up in Potiphar's home. He was raised so he knew that immorality was destructive. He knew that he couldn't yield to the temptations of the flesh. He knew he had to be above all reproach.

And so when this wife of Potiphar found herself alone in the house with him, and put on all her paints and powders, and all her cosmetics...when she put on her finest dress--perhaps the smallest dress she had that covered her the least, like thousands of our sweet girls who don't know what they're doing. They just don't know what they're doing when they leave their limbs uncovered. And that isn't just a matter of fashion. It's a matter of being right and wrong and no girl is justified in leaving her body uncovered, no matter what the styles are. And I can say that a thousand times and still feel good about it. This woman. Here she lay. Here she tempted him. And she tempted him in every way a woman can tempt a man. But he wouldn't yield. He said, "Why, how could I do a thing like that? How could I do a thing like that when your husband, my master, has confidence in me?" And she dragged him and she would have pulled him down into her bed with here, but he jumped and ran away. He left in her hands a part of his garment which she grabbed and then used as evidence against him to get him thrown into prison. He probably knew that he would be in prison. He undoubtedly knew that he would. And so he was thrown down into the dungeons because this woman bore false witness against him. She told her husband that he tried to take advantage of her. But here he stood, this great man. He didn't succumb. He ran away and left her. And then we followed him into the dungeon--happy to serve in a dungeon, a dark and dismal place, rather than give of himself...rather than to break a commandment of the Lord.

He knew. He knew, though Moses hadn't come yet and though the Ten Commandments hadn't been given yet on Mt. Sinai, but he knew they had been given to Adam. The Ten Commandments were given to Adam and to Enos and to Noah and to all the patriarchs. Abraham knew the Ten Commandments. They weren't given first on Mt. Sinai--they were put into a physical situation at that time. But Joseph remained faithful and true. That's what the Lord is talking about here. That means every time a temptation comes along, every tendency to be ugly, to be unsociable, to do the things that are wrong, that we all know are wrong--that's when we resist and put on our armor of righteousness and helmet of truth.

Now let me read this once more and let you go home with this beautiful scripture. Remember, it's the 93rd section and it's the first verse, so you can't miss it. Read it over and over. Memorize it. Write it, you young girls, on a piece of paper and put it in your bedroom where you can see it. Paste it onto your mirror. You boys put it on your mirror where you shave. Remember, "Every soul who forsaketh his sins, who cometh unto me, who calleth upon my name, who obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

God bless you my brothers and sisters. Sometimes we just get so busy doing so many things, we forget to stop and think, to memorize, an**How Can I Know What**

the Lord Want's Me To Do!

A N D

If I do it, Will I Prosper...

Not long ago, a friend of mine, named Gregg, came to me and told me a incredible story about how he had struggled for many years over a question. A remarkable question that each of us ask and struggle with many times over the course of our lives and only few find the answer.

As Gregg commenced telling me his experience, my interest hieghtened and I focused all my attention on what he was saying because this was something I had also wanted to know.... Could this also be an answer for me.... Did Gregg have the answer, would it work for me, and better yet, could it work for everyone. Was it a perfect formula which if pluged into would work for anyone any time...

My heart raced as Gregg commenced telling his story. His enthusiasm was like an unquencable fire. His eyes burned deep into my soul as he leaned forward staring right at me. His whole countence shown as he spoke and I knew that I was to about to receive a truth that was going to change my life if I would chose to let it.

The question was simple, yet if answered it could transform a persons life like a catapiller changing into a wonderous buterfly. The question was this:

"**How can I know what the Lord want's me to do and if I do it will I prosper?**"

Gregg said that one Fast Sunday he had fasted and prayed about this question. A question with which he had patitioned the Lord many times before. The following tuesday he was awakened by the Spirit at 4 a.m. with this unending question on his mind.

He said it was like the Lord was guiding him through the scriptures. He said; "I turned in my scriptures to D&C 11:25 and read":

> **Deny not the spirit of revelation, nor the spirit of prophecy, for wo** unto him that denieth these things;
> When he read these words my mind recalled the words of Alma which declares:
>
> **...contend no more against the Holy Ghost, but that ye receive it...** [and] humble yourselves..., and worship **[follow]** God, in whatsoever place ye may be in, **in spirit and in truth;**(BofM:Alma 34:38)
>
> Gregg then said, "My mind mind raced to Section 8 verses 3-5 which says"
>
> Yea, behold, **I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.**
>
> Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground.

Then he said, "I was giuded to 2 Nephi 32:3-5 which told me, **the words of Christ will tell me all things what I should do and the Holy Ghost will**

show me all things which I should do.

He said, "I realized that these, then, are personal commands or divine authoritative directions from the Lord. To direct means to point in the way or to guide, lead, or steer.

Gregg said to me, David, do you know what the word commandment means. It means that someone is sitting in a stratigics opened by singing and prayer offered up by the head of each quorum, and closed by singing and invoking the benediction of heaven with uplifted hands, and retired between one and 2. oclock in the morning. (Kirtland Elders' Quorum Record, 21 January 1836, footnotes)

The "holy anointing" was part of a complex of sanctifying ordiances intended to prepare the brethern to receive a spiritual outpouring known in Kirtland as "an endowment of power."
Purification" was one of the ordiances which prepared the brethren for the "endowment." It consisted of having one's body washed and bathed with cinnamon-perfumed whiskey and later washing one's own body with pure water and perfume. Cf. D&C 89:7. (Kirtland Elders' Quorum Record, 25 January 1836, footnotes.)

The "sealing power" had reference to the early Mormon practice of "electing" certain members of the Church to be candidates to the celestial kingdom by the power of the priesthood. Beqinning in 1831, High Priest were given the authority to seal up individuals that were identified to them by revelation (D&C 68:12, and Far West Record: Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844 Donald Q. Cannon and Lyndon W. Cook, eds, [Salt Lake City: Deseret Book Company, 1983], pp. 20-21: "Br. Joseph Smith Jr. said that the order of the Highpriesthood is that they have power given them to seal up the Saints unto eternal life. And said it was the privilege of every Elder present to be ordained to the Highpriesthood"). This practice was discontinued sometine in 1835 not resumed until the Nauvoo period, and then only by express permission and direction of the Prophet. The Mormon doctrine of election differend form that of other religious groups in that the Saints believed that a person could fall from grace (by sin) after achieving grace (D&C 20:32) even though he might have been elected or "sealed" up unto eternal life. Such wilful sin would result in being delivered over to the buffetings of Satan.
Note that the use of the word "seal" as it relates to the anointings mentioned above meant that the promises or ordiances were being bound by the holy priesthood, not that these brethren were being sealed up unto eternal lifs. (Kirtland Elders' Quorum Record, 19 March 1836, footnotes.)

The Prophet's remarks refer to a second solemn assembly planned for the 6th of April, 1837. Worthy brethren who were unable to attend to solemn assembly the previous year were invited to participate in certain purifying ordinances preparatory to receiving a spiritual endowment of power. These ordinances consisted of (1) washing "head to foot" in soap and water, (2) washing in clear water and perfumed whiskey, (3) having one's head anointed with consecrated oil and receiving a blessing by the spirit of prophecy, (4) having the anointing blessing sealed with uplifted hands (solemn prayer, a sealing prayer, and the hosannah shout), and (5) washing of faces and feet and partaking of the Lord's Supper. (26 Jan 1836, footnote.)

|v22 Who hath also sealed us, and given the earnest of the Spirit in our

hearts.
(NewT:2 Corinthians 1:22)

|v13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
|v14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
(NewT:Ephesians 1:13-14)

|v30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
(NewT:Ephesians 4:30)

|v11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
(NewT:Hebrews 8:11)

|v34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.
(OldT:Jeremiah 31:34)

|v98 Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:
(D&C: Section 84:98)

|c17|v0 Elijah seals the heavens, and is fed by the ravens--At his command the barrel of meal and the cruse of oil of the widow of Zarephath fail not--He raises her son from death.

|v1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
|v2 And the word of the LORD came unto him, saying,
|v3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
|v4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. |v5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.
|v6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
|v7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

|v8 And the word of the LORD came unto him, saying,
|v9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell

there: behold, I have commanded a widow woman there to sustain thee.
|v10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
|v11 And as she was go

FILE NAME:SEEFACE.DOC

YE SHALL SEE MY FACE
AND
KNOW THAT I AM

====== Scriptural Quotations ======

1. John 14:23; John the Revelator speaking.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

2. D&C 130:3; April 2, 1843; Revelation to Joseph Smith.

John 14:23---The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

3. Revelations 3:20-21; Revelation to John the Revelator.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne.

4. Matthew 11:27-29

. . .neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

5. 1 John 2:25, 27-28

And this is the promise that he hath promised us, even eternal life. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when she shall appear, we may have confidence, and not be ashamed before him at his coming.

6. 1 John 3:1-3

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

7. Moses 6:61

Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment.

8. D&C 76:114-118; February 16, 1832; Revelation to Joseph Smith.

But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; To whom he grants this privilege of seeing and knowing for themselves; That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory.

9. D&C 93:1-2; May 6, 1833; Kirtland, Ohio; Revelation to Joseph Smith.

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am; that I am the true light that lighteth every man that cometh into the world.

10. D&C 88:67-68; December 27, 1832; Revelation to Joseph Smith.
And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.

11. D&C 67:10; November, 1831; Hiram, Ohio; Revelation to Joseph Smith.

And again, verily I say unto you that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am---not with the carnal neither natural mind, but with the spiritual.

12. 2 Nephi 2:2-4; Lehi speaking to Jacob.

Gospel Mysteries

. . .thou knowest the greatness of God. . .wherefore, I know that thou art redeemed. . .thou hast beheld in thy youth his glory; wherefore thou art blessed even as they unto whom he shall minister in the flesh.

13. 2 Nephi 11:2-3; Nephi speaking.

. . .for he [Isaiah] verily saw my Redeemer, even as I have seen him and my brother, Jacob, also has seen him as I have seen him.

14. Ether 3:13, 17-18; Experience of the Brother of Jared.

And when he had said these words, behold, the Lord showed himself unto him, and said: Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you.
And now, as I, Moroni, said I could not make a full account of these things which are written therefore it sufficeth me to say that Jesus showed himself unto this man in the spirit, even after the manner and in the likeness of the same body even as he showed himself unto the Nephites.
And he ministered unto him even as he ministered unto the Nephites; and all this, that this man might know that he was God, because of the many great works which the Lord had showed unto him.

15. Ether 12:39, 41; Moroni speaking.

And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things.

16. Mormon 1:15, 19; Mormon speaking.

And I, being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord. and tasted and knew of the goodness of Jesus. . . .I know that I shall be lifted up at the last day.

17. Abraham 2:12; 3:11-12

Now. after the Lord had withdrawn from speaking to me. and withdrawn his face from me, I said in my heart: Thy servant has sought thee earnestly; now I have found thee. . . .Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me: My son, my son (and his hand was stretched out), behold I will show you all things.

18. Moses 1:1-2

The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain. And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

19. Moses 7:69

And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is Fled.

By each small victory, he grows precept on precept, and line on line, until he wins the precious prize of making his calling and election sure–the most glorious and crowning achievement of all.

I press toward the mark for the prize of the high calling of God in Christ Jesus. (Philip. 3:14)

"Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." (2 Peter 1:10)

Parley P. Pratt defined the pre-existent nature of some of these God-given "callings":

> I do not take up the subject in the middle of it, like the natural man who knows little of the past or future, and who judges by the things present before his eyes. Such a one might suppose that it so happened that Abraham came along, and was picked up without any particular reference to the past, or to eternal principles, and was elected to office: that it might just as well have been somebody else instead of him. But instead of this, **he was chosen before the world was, and came into the world for the very purpose which he fulfilled.** But, notwithstanding this pre-election in passing the veil, and entering a tabernacle of flesh, he became a little child, forgot all he had once known in the heavens, and commenced anew to receive intelligence in this world, as is the case with all. He therefore was necessitated to come up by degrees, receive an experience, be tried and proved. And when he had been sufficiently proved according to the flesh, **the Lord manifested to him the election before exercised towards him in the eternal world. He then renewed that election and covenant**, and blessed him, and his seed after him. (J. D. 1:258–59)

The Apostle Peter also referred to this "Pre-election" when he wrote to the "Elect according to the foreknowledge of God...." (1 Peter 1:2) Alma also said that priests who were after the holy order were "called and prepared from the foundation of the world according to the foreknowledge of God." (Alma 13:3)

The "fulness of the gospel" refers to all of the laws and commandments of God. The Lord said that the scriptures were given for "the salvation of mine own elect; for they will hear my voice, and shall see me...." (D & C 35:20–21)

The gospel serves as a test by which the Lord can appoint man to the resurrection of the just or resurrection of the unjust. all men will be appointed unto one or the other of these two resurrections. some will be "appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an

eternal weight of glory," (D & C 132:16) or to be among the **elect** who will be appointed or elected to be "Gods, because they have all power, and the angels are subject unto them." (D & C 132:20)

The Apostle Orson Hyde describes the course these elect must follow to become Gods:

> The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the time of god on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, and have not been anointed an ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown or rather, to be rulers in the celestial kingdom. (Mill. Star 9:23-24)

> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, **and will manifest myself to him.** (John 14:21)

> to have the heavens opened and become a witness of the Savior of the world is the final proof of al man's love for God. This is one of the great promises the Lord made to His disciples. But it is not just a privilege, as we will learn; it is a goal, a requirement, an obligation, and a necessity for God's elected sons.

> Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (Paul, I Cor. 2:9)

But before men can obtain a perfect love for God, they must learn who He is, what kind of person He is, and how they can approach Him--subject covered in the following chapter.

Commenting on the verse in John 14:23, the Prophet Joseph Smith said:

> The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the son dwell in a man's heart is an old sectarian notion, and is false.
>
> Also, D. & C. 130:1 says, "When the Savior shall appear, we shall see him as he is. We shall see that he is a man like ourselves."

When the Prophet Joseph Smith announced the appearance of heavenly beings, such as those recorded in the Bible, he proclaimed a whole new concept of God to our generation. He explained:

> What is the object of our coming into existence, then dying and falling away, to be here no more? It is but reasonable to suppose that God would reveal something in reference to the matter, and **it is a subject we ought to study more than any other. We ought to study it day and night, for the world is ignorant in reference to their true condition and relation.** If we have any claim on our

> Heavenly Father for anything, **it is for knowledge on this important subject.** Could we read and comprehend all that has been written from the days of Adam, on the relation of man to God and angels in a future state, we should know very little about it. reading the experience of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. **Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more that you would by reading all that ever was written on the subject.** (TPJS, p. 324)

> In the beginning, the head of the Gods called a council of the Gods; and they came together and concocted a plan to create the world and people it. When we begin to learn this way, we begin to learn the only true God, and what kind of being we have got to worship. Having a knowledge of god we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to Him, he begins to unfold the heavens to us, and to tell us all about it. (TPJS, p. 350)

> These are incomprehensible ideas to some, but they are simple. **It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did; and I will show it from the Bible. (TPJS, p. 345-346)**

And, as soon a s this modern Prophet proclaimed that he had received a vision of the Father and son, he was denounced. although similar wonderful manifestations had occurred throughout the Bible, and upon which the whole Judeo-Christian religions were predicated, it was denounced as impossible. god had appeared to men anciently and all Christians admit that such appearances did occur, but they consider such an occurrence a preposterous in our time. Joseph then warned them: "I say to all those who disposed to set up stakes for the Almighty, you will come short of the glory of God." (TPJS, p. 321) All men assume that they will see God or Christ in heaven, but they have put up stakes that god cannot reveal Himself to man in this day and age. The ancient prophet Alma also said that--

> For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. (Alma 43:42)

> He was saying that men not only can but should prepare to meet God while in mortality.

Joseph Smith was not alone in obtaining this actual knowledge of God. Others were able to receive heavenly manifestations and revelations for a testimony of their own. The Lord also instructed the Saints that they should seek for this assurance by saying:

> Therefore, care not for the body, neither the life of the body; but care for the soul, and for life of the soul. And seek the face of

the Lord always, that in patience ye may possess your souls, and ye shall have eternal life." (D. & C. 101:37-38)

Many revelations were given to encourage the people to obtain this certainty for themselves. The Prophet Joseph promised men that it could be done, and gave them Priesthood, ordinances, and teachings so they could accomplish it.

It is obvious that righteousness is the cornerstone of the gospel of Christ and the foundation upon which all blessings are predicated. It is a theme upon which all the prophets have expounded, and the Prophet Joseph Smith was no exception. In one of his sermons he gives the following counsel:

> Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them while we contemplate that there is no respect of persons in His sight, and that in every nation, he that feareth God and worketh righteousness, is acceptable with Him. But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancients promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find that such promises were made to the ancient Saints.
> And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. (TPJS, p. 65-66)
>
> From this portion of his sermon we can summarize the following pertinent facts:

1. God is no respecter of persons.

2. Those who work righteousness are favored of God.

3. We will be judged by our works.

4. If we are faithful, we will be admitted to the marriage feast.

5. We may reign with Christ on the earth.

6. We will drink of the fruit of the vine with Christ personally in the new Kingdom.

7. We cannot claim the same promises that the ancients did unless we are called with the same calling and embrace the same covenants they did.

8. When we have proved faithful to the testimony of the Lord, we can

approach the Father.

9.We may expect to be persecuted by others as the ancient prophets were.

10.We can obtain and enjoy the very same blessings that all the other true prophets had achieved.
These glorious privileges are not easily obtained, as the Prophet Joseph continues to explain:

> When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the Gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. (TPJS, p. 348)
>
> The righteous may enjoy many blessings in mortality just as they will in heaven. One of the great promises made by the Lord, found in the Beatitudes, was--"Blessed are the pure in heart for they shall see God." (Matt. 5:8) The Lord did not specify that this event was restricted only in heaven. Clarification of this promise in our own dispensation came in a revelation to Joseph Smith in which it is revealed:
>
> ...inasmuch as you strip yourselves form jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am--not with the carnal neither natural mind, but with the spiritual.
> For no man has seen God at any time in the flesh, except quickened by the Spirit of God. Neither can any natural man abide the presence of God, neither after the carnal mind. Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected.
> Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, Jun. (D. & C. 67:10-14)
>
> Therefore, men, quickened by the spirit of God, can see God providing they have a "spiritual mind". This was a promise to men in mortality.

But the promise that the "veil" would be rent, was predicated on certain rules of conduct, which the Lord also revealed. He gave these five stepping stones leading to the fulfillment of this great promise:

> Verily, thus saith the Lord: It shall come to pass that every soul who <1> forsaketh his sins and <2> cometh unto me, and <3> calleth on my name, and <4> obeyeth my voice, and <5> keepeth my commandments, **shall see my face and know that I am**. (D. & C. 93:1)
> Joseph Smith was a prophet, just as ancient prophets who saw God; but he did not discourage others from striving to attain the same blessings for themselves. Said he:
>
> God hath not revealed anything to Joseph, but what He will make known unto the Twelve, **and even the least Saint may know all things as fast as he is able to bear them!** (TPJS, p. 149)

On another occasion the Prophet reinforced this idea by stating:

Fellow sojourners upon earth, it is your privilege to purify yourselves **and come up to the same glory, and see for yourselves, and know for yourselves.** Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (DHC 1:284)

The Prophet Joseph clearly pointed out the constant and diligent labor required by men to keep all the commandments that were necessary for obtaining these blessings:

...**the nearer man approaches perfection, the clearer are his views,** and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith **where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him.** But we consider that this is a station to which no man ever arrived in a moment; **he must have been instructed in the government and laws of that kingdom by proper degrees,his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same.** (TPJS, p. 51)

And again:

Thus have no new commandment to give, but admonish elders and members to **live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.** (TPJS, p. 306)

Any man today who proves faithful through this maze of spiritually dark obstacles, will deserve the greatest right to inherit all those promised blessings. The Lord confirms this by saying:
And if your eye be single to my glory, your whole bodies shall be filled with light, and there will be no darkness in you; and that body which is filled with light comprehendeth all things.
Therefore, sanctify yourselves that your minds become single to god, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D. & C. 88:67-68)

And the Prophet Joseph added:

...but, trusting in that god who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days. (TPJS, p. 14)

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. (D .& C. 46:13)

The Prophet Joseph adds:

It is not wisdom that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it.

> **The principle of knowledge is the principle of salvation.** This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. (TPJS, p. 297)
>
> Then on another occasion he said:

I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of **you have seen heard, or communed with him.** This is a question that may occupy your attention for a long time. I again repeat the question--What kind of a being is God? Does any man or woman know? **Have any of you seen him, heard him, or communed with him?** Here is the question that will, peradventure, from this time henceforth occupy your attention. The scriptures inform us that "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." If any man does not know God, and inquires what kind of a being he is,--if he will search diligently his own heart--**if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.** (TPJS, pp. 343-344)

The Lord has said,"**this is life eternal, that they might know thee the only true God**, and Jesus Christ, whom thou hast sent. (John 17:3)

> ...no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, **and they to whom the Son will reveal himself**; they shall see the father also. (Matt. 11:28, Insp. Ver.)
>
> Hence, if men do not receive this revelation, or knowledge, they may not be worthy of eternal life because of their ignorance.

Again, the Lord gave the parable of the bridegroom which pertained only to the children of His kingdom. Part of them came to meet the Savior and said, "Lord, Lord, open up unto us," but he rejected them by saying, "Ye Know me not." (Matt. 25:11, Insp. Ver.)

To "know" the Lord means one has proven worthy to receive this knowledge of God. The Prophet adds:

> Here, then, is eternal life--to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by **going from one small degree to another, and from a small capacity to a great one**; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. (TPJS, pp. 346-347)
>
> In our own dispensation the lord revealed to the Saints that "unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them." (D. & C. 42:65) Also--
>
> The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of

> heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)
>
> And therefore, he that will harden his heart, the same receiveth the lesser portion of the word; and he that will not harden his heart, to him is given the greater portion of the word, **until it is given unto him to know the mysteries of God until he know them in full.** And they that will harden their hearts, to them is given the lesser portion of the word **until they know nothing concerning his mysteries;** and then they are taken captive by the devil, and led by his will down to destruction. Now this is what is meant by the chains of hell. (Alma 12:10-11)

The Prophet promises:

> Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. (TPJS, p. 350)

Hence, those who add knowledge to their faith, and continue to learn the principles of truth, will finally gain eternal life with the full knowledge of God. The brother of Jared had gained this great principle of knowledge.

> ...because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the Lord; and he had faith no longer, for he knew, nothing doubting.
> **Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; AND HE DID MINISTER UNTO HIM.** (Ether 3:19-20)

> There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. (TPJS, p. 309)

> I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. (TPJS, p. 331)

A man can do nothing for himself unless God direct him in the right way; and the Priesthood is for that purpose. (Joseph Smith, TPJS, p. 364)

David sinned and lost his Priesthood, as the Prophet explained:

> Although David was a king, **he never did obtain the spirit and power of Elijah and the fulness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage.** (TPJS, p. 339)

> Men may be called or even elected to offices in God's kingdom, but they can still transgress His laws enough to lose their Priesthood. The Lord said:

> Behold, there are many called, but few are chosen. And why are they not chosen? **Because their hearts are set so much upon the things of this world, and aspire to the honors of men,** that they do not learn this one lesson--That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. (D. & C. 121:34-39)
> [Temple in Christ's time and no celestial marriage s/a etc.]

According to this 121st Section, then, let's summarize those sins which endanger a man's Priesthood:

1. Setting their hearts on the things of this world.
2. Aspiring to the honors of men.
3. Covering or justifying their own sins.
4. Gratifying or having pleasure in pride or vain ambition.
5. Using unrighteous compulsion over men.

When these occur, then the resulting conditions follow:

1. "The heavens withdraw themselves."
2. "The Spirit of the Lord is grieved."
3. "And amen to the priesthood or the authority of that man."
4. They will fight against the true saints, God, and His laws.
5. They will rule with unrighteous dominion.

Three Grand Orders of the Priesthood

There are "three grand orders" in the Priesthood, yet "all priesthood is Melchizedek, but thee are different portions or degrees of it." (TPJS, p. 180) From the highest to lowest, the sequence of these orders is listed by the Prophet as being (1) Melchizedek, (2) Patriarchal, and (3) Levitical or Aaronic. (See TPJS, pp. 322-23) Beginning with the lowest, the Prophet explains the power and authority of each of these Priesthood orders:

1. Levitical or Aaronic Order

The Levitical or Aaronic is a lesser or preparatory Priesthood.

> The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. and when God sends a man in to the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages

> of the world. * * *
> That person who holds the keys of Elias hath a preparatory work. (TPJS, pp. 335-36)
>
> John the Baptist was limited to preaching and baptizing, but Jesus and the Apostles came with a higher Priesthood calling and gave the "fire and the Holy Ghost."

2. Patriarchal Order

The Prophet says, "The 2nd Priesthood is Patriarchal authority." (TPJS, p. 323; see also **Words of Joseph Smith**, 245 & 247.) When the Prophet clarified that Abraham's endowment (Abraham Facsimile Number 2, Figs. 3 & 7) was greater than Aaron's and Levi's, he also said "that the Patriarchal Priesthood was not the same as the crowning ordinances of the fulness of the Melchizedek Priesthood." (**Words of Joseph Smith**, p. 303)

This second order of Priesthood comes by patriarchal descent from father to son. The Prophet indicated that it comes by right of patriarchal lineage, thus descending "form father and mother," or birthright. It is bestowed by father to son by patriarchal descent, and comes by birthright in lineage by mother.

Although this power and authority of the Priesthood includes the right to the endowment and patriarchal marriage, it does not necessarily mean it contains the fulness of the Priesthood.

> Joseph Smith administered the first ordinances of the Patriarchal Priesthood on 4 May 1842 when he gave both the Aaronic and Melchizedek portions of the endowment to nine men in his store in Nauvoo. (**See History of the Church**, 5:1-2, or **Teachings**, p. 137.) By a year later, most of the nine received the ordinances of marriage for time and eternity. * * * But the higher ordinances that confer the fulness of the priesthood had not as yet been administered. However one month and a day after this 27 August 1843 discourse, Joseph and Emma received the anointing and ordination "of the highest and holiest order of the Priesthood". (**Joseph Smith Diary**, 28 September 1843, Church Archives) Hence by 27 August 1843, "Abraham's patriarchal power...<was> the greatest yet experienced in <the> church." (**Words of Joseph Smith**, p. 303)
>
> And further:
>
> On 6 August 1843, Brigham Young said, "If any in the church <have> the fulness of the Melchizedek Priesthood, <I do> not know it. For any person to have the fullness of that priesthood, he must be a king and priest." * * * Brigham Young said of this third order of priesthood blessings, "Those who...come in here <the Nauvoo Temple> and have received their washing & anointing will <later, if faithful> be ordained Kings & Priests, and will then have received the fullness of the Priesthood, all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth." (Heber C. Kimball Journal, kept by Wm. Clayton, 26 Dec. 1854, Church Archives) This is the theological and historical context for the Prophet's comments on the three orders of temple blessings outlined in this extremely important discourse. (**Words of Joseph Smith, p. 304**)

3. Melchizedek Order

This order represents the highest of the three orders of Priesthood. "The poser of Elijah is sufficient to make our calling and election sure;. . ." (TPJS, p. 338) This Priesthood comes "without father, without mother, without descent...," Because he who has the fulness of this Priesthood order "holds the right from the eternal God, and not by descent from father and mother;..." (TPJS, p. 323; see also **Words of Joseph Smith**, p. 244.)

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fulness of the Priesthood comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

> ...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

And again, speaking of Hebrews 7:

> Paul is here treating of three different priesthoods, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)

The Prophet Joseph stated that, "those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

> That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power & authority of Melchisedec. (**Words of Joseph Smith**, p. 245)

In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340), for--

> ... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

In conclusion then, the Prophet stated that "the spirit of Elias is first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the King of Kings-the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and privileges:

Gospel Mysteries

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people,** administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)
>
> All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)
>
> The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)
>
> The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fulness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: **"every man might speak in the name of God that Lord, even the Savior of the world."** (D. & C. 1:20) The prophet Jeremiah prophesied:

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them,** saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)
>
> The Lord stated further:
>
> ...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent,** and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)

KINGS AND QUEENS IN ISRAEL

I hear some of our elders saying, sometimes, that they are going to

> do great things--to be rulers in the kingdom of God, kings and priests to the Most High, and are again to exalt thousands of other to thrones, principalities, and powers, in the eternal worlds. But we cannot get them out of their nests to travel a few miles here. If they cannot do this, how will they ever learn to go from world to world? (John Taylor, **Gospel Kingdom**, p. 371)

Jesus gave the "keys of the kingdom" to Peter (see Matt. 16:19), which were the keys of authority announced by John the Baptist. (see Matt. 3:2) When Jesus was resurrected and appeared to His apostles, they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) This was one of the prophetic events that would happen in the last days, which was a part of the "restitution of all things." (see Acts 3:19-21) When that event transpired, it was announced by the Lord through the Prophet Joseph Smith, when he said "the kingdom of heaven is at hand" (D. & C. 33:10; 39:19), and acknowledged that "the keys of the kingdom have again been committed unto man on earth." (D. & C. 65:1-2; 81:1-2) When the final expansion of these keys and powers cover the earth, then will the prophecy of John the Revelator be fulfilled, wherein the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev.11:15)

Jesus gave the "keys of the kingdom" to Peter (see Matt. 16:19). The Lord said in our dispensation, "the keys of the kingdom have again been committed unto man on earth." (D. & C. 65:1-2; 81:1-2) The final expansion of these keys and powers cover the all of the House of the Lord not just the House of Israel but the Gentiles and the House of Ham. The Lord said the, "kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Rev.11:15)

Joseph said:

> But there must be a holy place prepared for that purpose,...that men may receive their endowments and **be made kings and priests** unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. (DHC 6:319)
>
> And again:
>
> There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, **so that men may receive their endowments and be made kings and priests unto the Most High God,...** (TPJS, p. 362)
>
> And Joseph taught that--
>
> ... but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day. (**Journal History**, Dec. 18, 1857)
>
> Wilford Woodruff said the Twelve Apostles had received "their

> endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Here, then is eternal life-to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

Brigham Young added:

> For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)
>
> William Smith, brother to the Prophet Joseph, testified of his own ordination and also the ordination of others:
>
> I was present with Joseph at the last council that was held previous to the Twelve and others going on their electioneering campaign to the east and various other parts of the United States; it was at this time that I received my initiation into the highest priesthood lodge, was washed and anointed, and clad with the sacerdotal robe of pure white, and ordained to be priest and king, and invested with all the power that any man on earth ever did possess; power entitling me to preach the gospel, to bind up the Kingdom of God on earth, among all nations, and people of every tongue. In consequence of these endowments and ordination received from under the hands of Joseph, I hold as much power and as many keys to seal and bind on earth, as can possibly belong to Brigham Young; the power was conferred equally on all the Twelve, and not therefore bestowed on one. (William Smith's letter to the **Warsaw Signal**, Jan. 7, 1846)
>
> Joseph Smith bestowed these ordinations on others, as George Miller and William Smith testified:
>
> Many of the Apostles and Elders having returned from England, Joseph washed and anointed as Kings and Priests to God, and over the House of Israel, the following named persons, as he said was commanded of God, viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newel K. Whitney, Hyrum Smith, and myself; and conferred on us Patriarchal Priesthood. This took place on the 5th and 6th of May, 1842. (**Journal of George Miller**, "De Tal Palo Tal Astilla," p. 120-121)

This was also confirmed by Dan Jones:

Dan Jones heard Wilson Law...declare that while he (Mr. Smith) was once preaching from Daniel 2nd chapter, 44th verse, <he> said that the kingdom referred to was already set up, and that **he was the king over it.** (DHC 6:568-569)

Further evidence as to Joseph Smith's being anointed a king was given by Parley P. Pratt:

This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and **kingdoms; to anoint kings**, presidents, governors or judges, and to **ordain or anoint them to their several** holy callings, also to instruct, warn, or reprove them by the word of the Lord. (Parley P. Pratt, **Key to Theology, 1885**, p. 66)

It was in this context that a man could become king of kings and lord of lords, as explained by Brigham Young:

We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, form generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.
In this way we can become king of kings, and lord of lords, or father of fathers, or prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you. (JD 3:266)

John Taylor also revealed:

You have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and power upon the earth are entirely ignorant of; they do not understand it; but you have received this form the hands of God. (JD 5:189)

Alvin R. Dyer describes the endowment and the promises connected therewith:

I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and you were promised that some day you would be called up to be a king and priest, or a queen and priestess. (From speech "For What Propose", March 18, 1961)

According to Wilford Woodruff's Journal, the following individuals received their Second Anointings"

Heber C. and Vilate KimballJanuary 20, 1844
Parley P. PrattJanuary 21, 1844
Orson HydeJanuary 25, 1844

Orson PrattJanuary 26, 1844
Willard and Jenetta RichardsJanuary 27, 1844
Wilford and Pheby WoodruffJanuary 28, 1844
John and Leonara TaylorJanuary 30, 1844
George A. and Bathsheba SmithJanuary 31, 1844
W. W. Phelps and wifeFebruary 2, 1844
Cornelius P. Lott and wifeFebruary 4, 1844

Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant. (Joseph Smith, TPJS, p. 18)

Joseph Smith taught:

It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him **face to face** as one man converses with another. (T.P.J.S., p. 235)

And Brigham Young said:

I wish that every man would live so that he could have communion with angels--**so that Jesus would come to visit him**. I wish I could see this people in such a position; but there is too much sin in our midst: our traditions cling to us so strongly, that we cannot yet break through into that liberty; but we will see the day, if faithful, in which we can converse with angels. There are persons in this congregation that will converse with angels just as freely as we converse with each other. (J.D. 5:258)

And **Enoch** walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (Genesis 5:22)

Noah was a just man and perfect in his generations, and Noah walked with God. (Genesis 6:9)

And the LORD appeared unto **Abram**, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. (Genesis 12:7)

And the LORD appeared unto him **[Isaac]** the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (Genesis 26:24)

And **Jacob** called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:30)

Then went up **Moses**, and **Aaron**, **Nadab**, and **Abihu**, and **seventy of the elders of Israel**: (Exodus 24:9)

The LORD appeared to **Solomon** the second time, as he had appeared unto him at Gibeon. (1 Kings 9:2)

In the year that king Uzziah died I **[Isaiah]** saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ***

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. (Isaiah 6:1, 5)

The Brother of Jared:

And because of the knowledge of this man <the brother of Jared> he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore **he saw Jesus; and he did minister unto him.** (Ether 3:19–20)

Nephi

And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, **even as I have seen him.** (2 Nephi 11:2)

Mormon

And I, <Mormon> being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus. (Mormon 1:15)

Moroni

And then shall ye know that I <Moroni> have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; (Ether 12:39)

Melvin J. Ballard:

Away on the Fort Peek Reservation where I was doing missionary work with some of our brethren laboring among the Indians, seeking the Lord for light to decide certain matters pertaining to our work there, and receiving a witness from Him that we were doing things according to His will, I found myself one evening in the **dreams of the night** in that sacred building, the temple. After a season of prayer and rejoicing I was informed that I should have the privilege of entering into one of those rooms, to meet a glorious Personage, and, as I entered the door, I saw, seated on a raised platform, the most glorious Being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me with extended arms, and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I fell at his feet, and, as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of Him who hath all things in His hands, to have His love, His affection, and His blessing was such that if I ever can receive that which I had but a foretaste, I would give all that I am, and that I ever hope to be, to feel what I then felt! (**Sermons**

and Missionary Services of Melvin Joseph Ballard, by Bryant S. Hinckley, p. 156; also recorded in his diary for May 14, 1917)

***

[Dave: the thought just popped into my mind which should be transferee to the section on second anointings. Some people begin to think that we earn our blessings by our talents our service, being a bishop, stake president, temple president, working all day gives us special rights in the sight of the Father. Refer to flower and Solomon. Refer to the parable of the men working for a penny, all receive the same. Not because of our talents but because of our heirship.
The only requirements the Lord puts on any blessing is that we come to him with a pure heart and broken spirit and that we act in the talents or purposes which he has sent us down here for. Expand]

> I <Orson Whitney> thought I was in the garden of Gethsemane, a witness of the Savior's agony, I seemed to be standing behind a tree in the foreground of the picture, from which point I could see without being seen. The Savior, with the Apostles Peter, James and John, entered the garden through a little wicket gate at my right, where he stationed them in a group, telling them to pray. He then passed over to my left, but still in front of me, where he knelt and prayed also. His face, which was towards me, streamed with tears, as he besought the Father to let the cup pass, and added, "not my will but thine be done." Having finished his prayer, he arose and crossed to where the Apostles were kneeling fast asleep. He shook them gently; they awoke and he reproved them for their apathy. Again he bade them pray, and again crossed to his place and prayed, returning as before to find them sleeping. This happened three times, until I was perfectly familiar with his face, form, and movements.
>
> He was much taller than ordinary men, and though meek, far more dignified than any being I had ever beheld; and he wore a look of ineffable tenderness and compassion, even while reproving His disciples. My heart went out to him as never before to anybody or anything; I loved him with all my soul. I wept at seeing him weep, and felt for him the deepest sympathy.
>
> Then all of a sudden the circumstances changed, though the scene remained the same. Instead of before the crucifixion, it was after. The Savior and the three Apostles, whom he had beckoned to him, now stood in a group at the left, and were about to take their departure, ascending into heaven. I could endure it no longer, but rushed out from behind the tree, fell at his feet, clasped him around the knees and begged him to take me also. With a look of infinite tenderness, as of a father or an elder brother, he stooped, lifted me up and embraced me, saying as he did so in the kindest and gentlest manner possible, while slowly shaking his head and sweetly smiling, "No, my son, these can go with me; for they have finished their work; but you must stay and finish yours!" Still I clung to him and the contact was so real that I felt the warmth of his bosom as I rested upon it. Gazing up into his face, I once more besought him, "Well promise me that I will come to you at the last." Again he smiled sweetly, and there was a look as if he would have gladly granted my request had it been wise to do so. He then said, "That will depend entirely upon yourself."

I awoke with a sob, and it was morning. This dream made a wonderful impression upon me, paving the way to my thorough conversion, which soon followed. Among the things it taught me was not to sleep at my post, and to regard first the duties of my mission, and not to allow anything to interfere with them. (**Jensen's Biographical Encyclopedia** 1:660-661)

The following accounts are records of men in our dispensation who experienced the actual presence of Jesus Christ. Beginning with Joseph Smith--

Joseph Smith

It <a pillar of light> no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him! (PoGP:J Smith-History 1:17)

At the first meeting of the Church of Jesus Christ of Latter-day Saints, in a little log cabin, the Lord was there and Joseph Smith was a witness to it. From the testimony of Mary Lightner came this account:

After prayer and singing, Joseph began talking. He began very solemnly and very earnestly. Suddenly his countenance changed, and he stood mute. He seemed almost transfixed. He looked ahead--he was looking ahead and his face outshone the candle which was on the shelf just behind him. I thought I could almost see his cheekbones. He looked as though a searchlight was inside his face. I never saw anything like it on earth. I could not take my eyes away from him. I shall remember him as he looked then as long as I live. After a short time he looked at us very solemnly as if to pierce each heart, and then said, "Brothers and Sisters, do you know who has been in your midst this night?" One of the Smith family said, "An angel of the Lord?" Joseph did not answer. Martin Harris was seated at the Prophet's feet on a box; he slid to his knees, clasped his arms around the Prophet's knees and said, "I know--it was our Lord and Savior Jesus Christ." Joseph put his hand on Martin Harris' head and answered, "Martin, God revealed that to you. Brothers and sisters, the Savior has been in our midst this night. I want you to remember it. He cast a veil over your eyes, for you could not endure to look upon him. You must be fed milk and not meat. I want you to remember this if it were the last thing that escaped my lips. He has given you all to me and commanded me to seal you up unto eternal life, that where he is you may be also, and if you are tempted of Satan, say, "Get thee behind me, Satan; my salvation is secure." **(Journals and Memoirs of Mary Elizabeth Rollins Lightner**, pp, 2-3)

Joseph Smith, Oliver Cowdery, and Others

After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us--

"The veil was taken from our minds, and the eyes of our understanding were opened.
We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying--
for behold, I have accepted this house, and my name shall be here, and **I will manifest myself to my people** in mercy in this House.
Yea, **I will appear unto my servants, and speak unto them with mine own voice**, if my people will keep my commandments, and do not pollute this holy house." (D.H.C. 2:435)

*

The brethren continued exhorting, prophesying, and speaking in tongues until five o"clock in the morning. The Savior made His appearance to some, while angels ministered to others, and it was a Pentecost and an endowment indeed, long to be remembered. (March 30, 1836, D.H.C. 2:432-433)

Joseph Smith and Sidney Rigdon

Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. ***
And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father.(D. & C. 76:14, 20-23)

Newel Knight

Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner--many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places: among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sense of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when all of a sudden a vision of the future burst upon him. He saw there represented the great work which through my <Joseph Smith> instrumentality was yet to be accomplished. He saw heavens opened, and beheld the Lord Jesus Christ, seated at the right hand of the majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into His presence to enjoy His society for ever and ever. (D.H. C. 1:84-85)

John Taylor

When President Taylor came out of his room about eight o'clock on the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.
He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph." I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Loren?" I told him all about my experience. He said, "Brother Lorin, that was your Lord." (Statement of Lorin C. Wooley, Sept. 22, 1929)

Lorenzo Snow

One evening when I was visiting Grandpa Snow in his room in the Salt Lake Temple, I remained until the doorkeepers had gone and the night watchman had not yet come in, so Grandpa said he would take me to the main, front entrance and let me out that way. He got his bunch of keys from his dresser.
After we left his room and while we were still in the large corridor, leading into the celestial room, I was walking several steps ahead of Grandpa when he stopped me, saying: "Wait a moment, Alice. I want to tell you something. It was right here that the Lord Jesus appeared to me at the time of the death of President woodruff. He instructed me to go right ahead and reorganize the First Presidency of the Church at once and not wait as had been done after the death of the previous presidents, and that I was to succeed President Woodruff."
Then Grandpa came a step nearer and held out his left hand and said: "He stood right here, about three feet above the floor. It looked as though he stood on a plate of solid gold."
Grandpa told me what a glorious personage the Savior is and described his hands, feet, countenance, and beautiful white robes, all of which were of such a glory of whiteness and brightness that he could hardly gaze upon Him.
Then Grandpa came another step nearer me and put his right hand on my head and said: "Now granddaughter, I want you to remember that this is the testimony of your grandfather, that he told you with his own lips that **he actually saw the Savior** here in the temple and talked with Him Face to face.
Then we went on and Grandpa led me out of the main, front door of the temple. (Des. News, April 2, 1938)

John W. Taylor

I know our Savior lives because I have seen Him Face to face!
(**Family Kingdom**, Sam Taylor, p. 121)

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When the time came for him <John W. Taylor> to die, he knew his life and mission in mortality was nearly finished. He asked his wife, ellen, to wash his face, comb his hair, smooth his mustache--now he was ready.
"John..." (spoke Ellen).
"Hush," he whispered.
He needn't have spoken, for the change in his face had taken her voice away. The gray and wasted countenance was transformed with the light of the Spirit, as it had been in the old days upon the rostrum. Ellen had heard so many people tell of times when John's countenance came alight, and now at last the wife who had known him only during the years of the shadow saw this brilliance and felt the

awesome warmth of the Spirit emanating from him.
"Hush," he whispered. "The Savior is passing."
And the light died away as he followed Him. (Ibid., pp. 298-299)

George Q. Cannon

I rejoiced exceedingly in the testimonies that have been borne during this conference. I know that this is the work of God. I know that God lives. I know that Jesus lives; **for I have seen him!** I know that this is the Church of God, and that It is founded on Jesus Christ, our Redeemer. **I testify to you of these things as one that KNOWS--as one of the Apostles of the Lord that He lives** and that He will live, and will come to reign on the earth, to sway an undisputed sceptre. (**The Deseret Weekly**, Vo. LII, No. 20, Oct. 31, 1896, p. 610)
[Dave: Bare my witness as an Apostle, not of the Church but as an Apostle or witness of Jesus Christ see Mormon Doctrine; Apostle...]

L. John Nuttal

President George Q. Cannon and I have seen the Savior Jesus Christ and conversed with Him face to face and He has talked with me. (**L. John Nuttal Diary**, April 20, 1893)
Alexander Neibaur

Shortly before his (Alexander Neibar's) death, his son said to him: "Father, you have been telling us of your long and hard experience and we have listened with intense affection and interest. But let me ask you, is it worth it all? Wouldn't you have been better off if you had remained with you people? Is the Gospel worth all this sacrifice?"
The glow of testimony and of truth lit up the torches in the dimming eyes of that ancient Hebrew prophet and poet and he lifted up his voice in firm and lofty assurance as he said:
"Yes, yes! and more! **I have seen my Savior!** I have seen the prints in His hands. I know that Jesus is the Son of God. I know that this work is true, and that Joseph Smith was a prophet of God. I would suffer it all and more, far more than I have suffered for that knowledge, even to the laying down of my body on the plains for the wolves to devour!" (**From Judaism to Americanism**, by Wenonal Shirley; see also J.D. 11:279)
[Dave: bear my testimony...D&C 14: this is what the lord want's is for a standing witness that means one who is alive still. pretty scary. I'll have to think this over and pray for the proper approach on my experiences as per D&C 14 and what the Father tells me through the Holy Ghost that should be said... Amen.]

Brigham H. Roberts

"Make your calling and election sure. This is more important than plural marriage or any other principle of the Gospel--make your calling and election sure! See to it that you KNOW the Savior while in this life. You must know Jesus Christ, perorally, while in this probation."
Carl Jentzsch, a friend of John and Lorin Wolley, reported the above and also mentioned that at one time he had a discussion with B. H. Roberts, who was then head of the Quorum of the Seventy in the Church. He says:

...I spoke to, or had a long conversation for about four hours with, B. H. Roberts. He was then head of the Quorum of the Seventy in the Church. For two or three hours he skirted around things and didn't come quite to the point until finally he said, "Well, I am very discouraged with the Church, the officials and the way things are going, and they know it because I have told them. But I want to say this to you--I have gone into Certerville Canyon, and I've fasted many days by a little stream of water." Now I know what he means, because I've been lost in Centerville Canyon, in the middle of the night. And the brush at the time was very thick, and the only way to get up there at the time was to find deer trails.
Brother roberts went on, "After many days, when I was so discouraged and felt like I just couldn't go another day, I started out of that canyon. The **Savior appeared to me, and He laid His hands upon my head, and he said, 'Brother Roberts, thou shalt have a part and a lot in my kingdom.'"**
So, I just want to witness these things to you because it is the truth. He (B. H. Roberts) said, **"Every man in this Church who does not receive this confirmation, has not obtained anything in this kingdom whatsoever: he must obtain this.** It is one of the most necessary things in the whole Gospel of Jesus Christ!"
(**Reminiscences of John W. Woolley and Lorin C. Woolley**, Vol. 1, Rhea Knuz, p. 6)

John W. Woolley

I <Harold Allred> want to mention that Ianthus W. Barlow went with us that day to visit with this pioneer <John W. Woolley>, whom he knew well. the most outstanding thing John told us was this: "Brethren, I have shaken hands with my Savior. It was here in this room." That room was in John W. Woolley's home where the monumental meetings of September 27, 1886, took place. (Statement by Harold Allred, Dec. 1972, as recorded in Vol. 4, p. 1, of **Reminiscences of John and Lorin Woolley**, Rhea Knuz)

Lorin C. Woolley

March 31, 1930. About 4 p.m. met my dear friend and brother Lorin C. woolley on the street. He had been to see me and finding me out of the office had left. As I was driving in my car I saw him and felt impressed to stop. We repaired to the office, and he, under the influence of the Spirit of the Lord, told me many wonderful things, some of which I record here: He had met the Savior, Brigham Young and John Taylor, since the death of the two latter, also Joseph Smith, and had heard the voice of his father since his death. Joseph Smith and John Taylor had visited him at his father's home before his father's death and after he had been "handled" by the Church, and he was comforted and instructed to "carry on". He has a special mission. (**Joseph Musser Journal**, p. 55)

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These were some of the experiences and testimonies of "the elect". This was the fulfillment of a promise by the Lord, when He declared that--

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and

he with me. (Revelation 3:20) ************* [See also President Kimball's talk on D&C 93]**

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and **will manifest myself to him...And we will come unto him, and make our abode with him.** (John 14:21, 23)

...the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming;... [for they shall be purified, even as I am pure.] (D. & C. 35:20-21)

President Heber J. Grant understood clearly the reasons why so many men never experience the fulfillment of this promise:

If we keep the commandments of God, He will love us, and the Savior will manifest Himself unto us. If we fail to keep the commandments of God, there is no promise made to us....(Gospel Standards, pp. 36-37;

Joseph Fielding Smith also added more to this explanation by saying:

So being ordained an elder, or a high priest, or an apostle, or even president of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required of those **who desire to become members of the Chruch of the Firstborn** as these are administered in the House of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. the Lord has made it possible for us to become members of the Church of the Firstborn by receiving the blessings of the House of the Lord, and "overcoming all things." Thus we become heirs, "priests and kings, who have received a fulness, and of his glory," who shall "dwell in the presence of God and His Christ forever and ever," with full exaltation. (**Take Heed to Yourselves,** see pp. 112-114.)

Joseph Fielding Smith commented:

What is the difference, if there is a difference, between the Church of the Firstborn and the Church of Jesus Christ of Latter-day Saints, or of any day saints? Well, the members of the Church of the Firstborn are members of the Chruch of Jesus Christ, but not all those who are members of the Church of Jesus Christ become members of the Church of the Firstborn. (**Seek Ye Earnestly**, J. F. Smith, p. 63)

Joseph Fielding Smith probably wrote more on this subject that did any other present-day leader. in his book **The Way to Perfection**, he wrote:

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism in a "new and an everlasting covenant." (D. & C. 22:1) When he has

proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn". Into his hands "the Father has given all things." **He will be a priest and a king**, receiving of the Father's fulness and of His glory. (**Way to Perfection**, p. 208)

Thus we see that those who receive the "higher" order of ordinances, and become ordained kings and queens, can become members of the Church of the Firstborn.

Elder Bruce R. McConkie also acknowledged this when he wrote:

Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that **they receive the higher ordinances of exaltation** become members of the **Church of the Firstborn.** Baptism is the gate to the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom.
The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath. "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father;... And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn." (**Mormon Doctrine**, p. 131)

Joseph Smith said:

Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places; And prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together.
And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of the heavens, or of the fish of the sea, that dwells upon all the face of the earth, shall be consumed; And also that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.
And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh, shall cease from before my face.
And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man.
And there shall be no sorrow because **there is no death.** In that day an infant shall not die until he is old; and his life shall be as the age of a tree; **And when he dies he shall not sleep, that is to say in the earth, but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.** [Shall have all ordinances. Dave]
Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things--
Things which have passed, and hidden things which no man knew,

things of the earth, by which it was made, and the purpose and the end thereof--Things most precious, things that are above, and things that are beneath, things that are in the earth, and upon the earth, and in heaven. (D. & C. 101:22-34; see also 63:47-54.)

[He that is faithful and endureth shall overcome the world.
He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come. Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city. And he that liveth when the Lord shall come, and hath kept the faith, blessed is he; nevertheless, it is appointed to him to die at the age of man. Wherefore, children shall grow up until they become old; old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye. Wherefore, for this cause preached the apostles unto the world the resurrection of the dead. These things are the things that ye must look for; and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man. And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.
(D&C: Section 63:47-54)]

Pratt said:

Do we not expect that the Lord will, by and by, come and visit us and stay a little while, about a thousand years? Yes, and then we shall be made glad with the joy of the countenance of our Lord. He will be among us, and will be our King, and he will reign as a King of kings and Lord of lords. He will have a throne in Zion, and another in the Temple at Jerusalem, and he will have with him the twelve disciples who were with him during his ministry at Jerusalem; and they will eat and drink with him at his table; and all the people of this globe who are counted worthy to be called Zion, the pure in heart, will be made glad by the countenance of their Lord for a thousand years, during which the earth will rest. (O. Pratt, J.D. 17:332)

Brigham Young:

When I get a revelation that some of my progenitors lived and died without the blessings of the Gospel, or even hearing it preached, but were as honest as I am as upright as I am, or as any man or woman could be upon the earth; as righteous, so far as they knew how, as any Apostle or Prophet that ever lived, I will go and be baptized, confirmed, washed, and anointed, and go through **all the ordinances and endowments** [plural, first anointing for 1st endowment and second anointing for second endowment] for them, that their way may be opened to the celestial kingdom.
As I have frequently told you, **that is the work of the Millennium.** It is the work that has to be performed by the seed of Abraham, the

chosen seed, the royal seed, the blessed of the Lord, those the Lord made covenants with. They will step forth, and save every son and daughter of Adam who will receive salvation here on the earth; and all the spirits in the spirit world will be preached to, conversed with, and the principles of salvation carried to them, that they may have the privilege of receiving the Gospel; and they will have plenty of children here on the earth to officiate for them in those ordinances of the gospel that pertain to the flesh. (J.D. 2:138)

FILE NAME: NECM

July 23, 1989

THE NEW AND EVERLASTING COVENANT OF MARRIAGE

It is **sealed** unto **them** (husband and wife, jointly or not at all) by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood;

1. It is **sealed**:

The Lord told Peter, I give you the power that whatsoever you shall bind [seal] on earth shall be sealed in heaven... This is indeed a **literal sealing**, something is to be **sealed** which cannot be broken, so special, so joyus, so inexpressible, so glorious, that the blessings which are contained in the "New and Everlasting Covant of Marriage and **sealed** upon us, fulfill the measure greatest of all expectations which mankind can conceive unto the fulness of Father which He has prepared to bestow upon us from before the foundations of the world and it was unto this virtue that we were born into this world.....

2.It is sealed unto **them**:

...the **highest ordiances** in the house of the Lord **they receive together and equally, or not at all**.

I could not possibly not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.

Without her, I could not have the highest and most endering blessings of this "priesthood after the holiest order of God" (D&C 84:18), this "holy priesthood after the order of the son of God" (D&C 107:3). For, "in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it." (D&C 131:1-4). (**A Tribute to Women**; Priesthood Restoration Fireside; Elder Boyd K. Packer; May 7, 1989)

They are one, the man receives unto himself that part which he by himself is not, and the woman receives unto herself that part which she is not. Thus the blessings are given to one entity which can creat offspring together or not at all.

When there is a devorce this is why they are not unsealed because they would lose all the blessings which are sealed upon them jointly. Therefore, they

remain sealed until they are given to another as King Davids wifes were so that they can enjoy all the blessings which were sealed upon them and their posterity. These blessings are sealed upon them and should remain upon them forever. Therefore until they are given leagal and lawfully to another they retain these sealings until they can be unsealed and sealed to another with the same blessings.
3. **The Holy Spirit of Promise:**

Bible Dictionary p. 601-602
Abraham:
Abraham is always regared in the O.T. as founder of the covenant race, which is personified int eh house of Israel. He is the "father of the faithful." ...We also learn from latter-day revelation that because of Abraham's faithfulness he is now exalted and sits upon a throne in eternity (D&C 132:29, 37).

Abraham, Covenant of.

Abraham [and Sarah] first received the gospel by baptism (which is the covenant of salvation). Then he had conferred upon him the higher priesthood, and he entered into celestial marriage (which is the covenant [and seal by the priesthood and by the Holy Ghost] of exaltation) [according to our faithfulness], gaining assurance thereby that he [and his wives jointly] would have eternal increase. Finally he received a promise that all of these blessings would be offered to all of his mortal posterity [including the crowning ordiance of the new and everlasting covenant of marriage that of being anointed and sealed kings and queens, priests and priestesses to the most God, to rule and reighn in the house of Israel forever. (D&C 132:29-50; Abr. 2:6-11). (**Abraham, Covenant of.**; Bible Dictionary p. 602)
...This covenant was renewed with Isaac (Gen. 24:60; 26:1-4, 24) and again with Jacob. (Gen. 28; 35:9-13; 48:3-4.) Those portions of it which pertain to personal exaltation and eternal increase are renewed with each member who enters to order of celestial marriage; through that order the participating parties become inheritors of all the blessings of Abraham, Isaac, and Jacob. (D & C 132; Rom. 9:4; Gal. 3; 4.) (Mormon Doctrine, p. 13)

Adam-God Theory:
All exalted beings become joint heirs with Christ and inherit the fulness of the Father's kingdom. Having entered in at the gate of celestial marriage, and having pressed forward in righteousness, overcoming all things, they pass by the angels and the gods "to their exaltation and glory in all things. ...Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) Of all these Adam is the chief, presiding (under Christ and the Father) in the patrarchal order over all the rest. There is no mystery about this doctrine except that which persons ignorant of the great principles of exaltation and unfriendly to the cause of righteousness have attempted to make. (Mormon Doctrine, p. 19) [This is to help explain exaltation as the picture of orson hyde drew, also each one of us falls inder this chart. Also, this is important **to show that the patarchal order is sealed upon us in the New and everlasting covenant of marriage to fall in this order.**]

Adoption:

Gospel Mysteries

...Those who magnify their callings in the Melchizedek Priesthood are promised that they will be "sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed to Abraham." (D. & C. 84:33-34.)
Indeed, the faithful are adopted into the family of Christ; they become "the children of Christ, his sons, and his daughters"; they are "spirituall begotten,: for their "hearts are changed through faith on his name," thus being "born of him," becoming "his sons and his daughters. (Mosiah 5:7.) Paul explained the doctrine of adoption by saying, "As many as are led by the Spirit of God, they are the sons of God," because they receive "the Spirit of adoption," being or becoming Israelites, "to whom pertaineth the adoption." (Rom. 8:14-24; 9:4; Gal. 4:5; Eph. 1:5.) (Mormon Doctrine, p. 23)

Fathfulness:
Full of faith...

Anointed One.
Jesus is spoken of as the Christ and the Messiah, which means he is the one anointed of the Father to be his personal representative in all things pertaining to the salvation of mankind. The English word Christ is from a Greek word meaning Anointed, and is the equivalent of Messiah, which is from a Hebrew and Aramaic term meaning Anointed. See Ps. 2:2; Isa. 61:1-3; Luke 4:16-32; Acts 4:23-30; 10:38. (Bible Dictionary, p. 609)

D&C 132:23-24
But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.
This is eternal lives-to know theonly wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

Apostles: [Apostles of God to our eternal families as per blessing in D&C 132: 23-24]

An apostle is a special witness of the name of Christ who is sent to teach the principles of salvation to others. [The mission of the holy Ghost is God the Testator He is the Chief Apostle of the Lord Jesus Christ and the Father, because this member of the GodHead dwell in the faithful baptized members of the chruch they also are Testators and Apostles of the Lamb and the Father particulary to theri families of eternity] He is one who knows ot the divinity of the Savior by personal revelation and who is appointed to bear testimony to the world to what the Lord has revealed to him. **Every elder in the Church is or should be an apostle**; [because he should be in the celestial marrage and should bear to his own world as adam, noah and abraham did to teach his children to know the lord even as Abraham taught Isaac and Isaac taught Jacob to know the Lord.....Mothers quotation.] that is, as a minister of the Lord and as a recipient of personal revelation from the Holy Ghost, every elder has the call to bear witness of the truth on all proper occasions. Indeed, **every member of the Chruch should have apostolic insight and revelation**, and is under obligation to raise the warning voice (D. & C. 88:81; Mosiah 18:9.) (Mormon Doctrine, p. 46-47)
This is not over the church but one sent forth to reveal the light and truth to the eternal family..... There is also an ordained office over the church....

"The duty of the Twelve Apostles of the Church," President Joseph F. Smith said, "is to preach the gospel to the world, to send it to the inhabitants of the earth and to bear testimony of Jesus Christ of Son of God, as living witnesses of his divine mission. That is their special calling, and they are

always under the direction of the Presidency of the Church of Jesus Christ of Latterday Saints when that presidency is intact, and there is never at the same time two equal heads in the Church-never. (Mormon Doctrine p. 50) [This is scimotaineously done in connection with Eph 4;11-14 JST.]

Sons and Daughters of God:
And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father-That by him, and through him, and of him, the **worlds** are and were created, and **the inhabitants thereof are begotten sons and daughters unto God."** (D&C 76:20-24.)

President Kimballs talk on seeing the lord.....

Baptism
Baptism by immersion under the hands of a legal addministrator, one empoweded to **bind on earth and seal in heaven**, is the initiatory ordiance into the Church on earth and the celestial kingdom in the world to come. (D. & C. 20:68-74; 2 Ne. 9:23-24.) (Mormon Doctrine, p. 70-71)

Baptism symbolizes death, burial, and resurrection, and can only be done by immersion. Baptism by water is the priesthood ordiance and also the gift of the Holy Ghost but receiving the holy ghost is the ratifing or seal of the Holy spirit of promise of that or any other ordiance.

Baptism is not optional if one wishes the fulness of salvation. Jesus said a person must be born of water and of the Spirit. (Bible Dictionary p. 619)
Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5)
And it is with all ordiance of the Gospel even the crowning ordiance we receive the promises and sealings of the Priesthood (Jesus Christ) and the Holy Ghost one sealing and one ratifing or testifing thus it is the priesthood (Christ and the Holy Ghost who presents you to the Father for his acceptance. And as baptism points out it is You who bear witness of yourself, it is the priesthood or one acting in the power and name of christ, and the holy ghost who bear witness to the father that you are worthly to enter his kingdom then the third member of the Godhead ratifies what you, Christ and Holy Ghost have said by saying you may enter. Then all is compleate you become a joint error of Salvation through 4 points.

1. **You bear witness of yourself** that you are willing to let christ atone for your sins and that you have faith in him and through him you are washed clean then through your faithfulness you become or remain clean from this world and overcome it. You yourself in the end bear witness of your worthiness to the Father.

2. **Christ, the second member of the Godhead seals your salvation upon you and presents you to the Father as worthy to enter his presence and kingdom:** The priesthood who seals or binds all ordiances necessary of salvation bear witness to you. Christ holds these keys of binding and sealing and he gave them to Peter, James and John to act in his name as if he were present preforming the ordiance and through them we have them on the earth binding and sealing in the name and power of Jesus Christ which is called the priesthood. In essesance **Christ seals us up** to salvation by his power as the second member of the Godhead as God the Savior.

3. **The Holy Ghost seals us up:**

Gospel Mysteries

The Holy Ghost is the third God in the Godhead and his designed function it to bear witness of the Father and the Son and to Put his ratifing seal upon the our covenant, Christ or the priesthood seal that it is true. For the holy Ghost is a true witness and cannot be lied to therefore when you bear witness of yourself and the priesthood seals your Salvation upon you through the ordiance of baptism when the Holy ghost puts his ratifing seal upon them it is in essence bearing witness as God the Testator and testifing to the father that you are indeed worthly to receive his presience of the blessings of the ordiance which you have received.
Thus Christs words.... Except a a man be born of the water [plus] the Spirit he cannot enter into the kingdom of God. Both these sealing must be present it matters not which occurs first only that both the piesthood who is Christ and the Holy Ghost must put their seals upon you.

4. Finally, **The Father must seal you up**. Whether by my own voice or the voice of my servants it is the same. When we become his servant and bare testimony that we are worthy of his ordiances, Christ has born withness to the Father that we are worthy, through the priesthood or those who he has given the keys of that priesthood, and we have been born of the Spirit or the Holy Ghost has born witness of us to the Father and put his ratifing seal upon us. You, Christ, and the Holy Ghost stand at the judgement bar of God and present you to the Father and he puts his Seal upon you as The Father Creator and 1st member of the Godhead and his arm is revieled and He brings you into his presence.
Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: arm,lord

|v10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
(OldT:Isaiah 52:10)

|v1 Who hath believed our report? and to whom is the arm of the LORD revealed?
(OldT:Isaiah 53:1)

|v38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
(NewT:John 12:38)

|v32 Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.
(BofM:2 Nephi 28:32)

|v13 And now behold, this was the desire which I desired of him--that if it should so be, that my people, the Nephites, should fall into transgression,

and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation--
(BofM:Enos 1:13)

|v24 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?
(BofM:Mosiah 12:24)

|v1 Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?
(BofM:Mosiah 14:1)

|v31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
(BofM:Mosiah 15:31)

|v20 But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.
(BofM:Mosiah 29:20)

|v36 And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.
(BofM:Alma 19:36)

|v10 And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.
(BofM:Alma 29:10)

|v20 The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God.
(BofM:3 Nephi 16:20)

|v14 And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

(D&C: Section 1:14)

|c15|v0 Revelation given through Joseph Smith the Prophet to John Whitmer, at Fayette, New York, June 1829. HC 1:50; see also heading to Section 14. The message is intimately and impressively personal, in that the Lord tells of what was known only to John Whitmer and himself. John Whitmer later became one of the Eight Witnesses to the Book of Mormon.
1-2, The Lord's arm is over all the earth;
3-6, To preach the gospel and save souls is the thing of most worth.
(D&C: Section 15:Heading)

|v10 And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.
(D&C: Section 90:10)

|v51 But if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people.
(D&C: Section 109:51)

Baptism is not optional if one wishes the fulness of salvation.
... Jesus himself was baptized "to fulfil all righteousness" Matt. 3:15; 2 Ne. 31:4-11.)
...Baptism in water has several purposes. It is for the remission of sins, for membership in the Church, and for entrance into the celestial kingdom; it is also the doorway to personal sanctification when followed by the reception of the Holy Ghost. (Bible Dictionary, p. 619)

Celestial Marriage

|c131|v0 Instructions by Joseph Smith the Prophet, given at Ramus, Illinois, May 16 and 17, 1843. HC 5:392-393.
1-4, Celestial marriage is essential to exaltation in the highest heaven; [Packer talk highest ordiances christ would have to be married to receive these blessings...]
5-6, How men are sealed up unto eternal life; [Same as above.....]
7-8, All spirit is matter.

|v1 In the celestial glory there are three heavens or degrees;
|v2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];
|v3 And if he does not, he cannot obtain it.
|v4 He may enter into the other, but that is the end of his kingdom; he cannot have an increase.
|v5 (May 17th, 1843.) The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.
|v6 It is impossible for a man to be saved in ignorance.
(D&C: Section 131:Heading-6)

Gospel Mysteries

Book of Life

In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is "the book of the names of the sanctified, even them of the celestial world." (D. & C. 88:2.) Names of **faithful saints** are recorded in the book of life while they are yet in mortality. [**When they receive the New and everlasting Covenant of Celestial Marriage they are written in the book, to come forth in the morning of the first reserrection or the next. Buffetings of Saintan...]**(Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the event of wickedness. (Rev. 13:8; 17:8; 22:19.) (Mormon Doctrine p. 97)

Bright and Morning Star

...those who gain eternal life shall be joint-heirs with Christ, it is interesting to note that such exalted persons are promised that they shall receive the morning star, that is, reach a state of pre-eminence and perfection themselves. (Rev. 2:26-28.) "And they that be wise whall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [Posterity, same as Abrahams blessing] (Dan. 12:3.) Peter's statement about the day star arising in the hearts of certain of the saints, has reference also to those who shall inherit the fulness of all things. (2 Pet. 1:19.)

Calling And Election

Those members of the Church who devote themselves wholly to righteousness, living by every word that proceedeth forth from the mouth of God, making their calling and election sure. That is, they receive the more sure word of prophecy, which means that the Lord seals their exaltation upon them while they are yet in this life. Peter summarized the course of righteousness which the saints must pursue to make their calling and election sure and then (referring to his experience on the Mount of Transfiguration with James and John) said that those three had received this more sure word of prophecy. (2 Pet. 1.)

Joseph Smith taught: "After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, **Son, thou shalt be exalted.** When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and election made sure, then it will be his privilege to receive the other Comforter." To receive the other Comforter is to have Christ appear to him and to see the visions of eternity. (Teachings, pp. 149-151.)

Thus, as the Prophet also said, "The more sure word of prophecy means a man's knowing that his is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood." (D. & C. 131:5.) Those so favored of the Lord are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood. That is, their exaltation is assured; their calling and election is made sure, because they have obeyed the fulness of God's laws and have overcome the world. Though such persons "shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter in to their exaltation." (D. & C. 132:26.)

Gospel Mysteries

The Lord says to them: "Ye shall come forth in the first resurrection; . . . and shall inherit thrones, kingdome, principalities, and powers, dominions, all hights and depths." (D. & C. 132:19.) The Prophet, for one, had this seal placed upon him. That is, he knew "by revelation and the spirit of prophecy, through the power of the Holy Priesthood," that he would attain godhood in the world to come. To him Deity said: "I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father." (D. & C. 132:49.)
It should be clearly understood that these high blessings are not part of celestial marriage. "Blessings pronounced upon couples in connection with celestial marriage are conditioned upon the subsequent faithfulness of the participating parties." (Doctrines of Salvation, vol. 2, pp. 46-47.) (Mormon Doctrine, p 109-110)

Celestial Glory
Those who finally attain it are celestial, persons "shose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical." (D. & C. 76:70; 1 Cor. 15:40-42.)
Exaltation consists in gaining a fulness of celestial glory. (D. & C. 132:19-20.) Those so attaining will receive "a fulness of the glory of the Father: and be glorified in Christ as he is in the Father. (D. & C. 93:16-20.)
The prophet said that in the resurrection the righteous "shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be **heirs of God and joint-heirs with Jesus Christ**." (Teachings p. 347.) (Mormon Doctrine, p. 116)

Celestial Kingdom
An inheritance in this glorious kingdom is gained by complete obedience to gospel or celestial law. (D. & C. 88:16-32.) By entering the gate of repentance and baptism candidates find themselves on the strait and narrow path leading to the celestaial kingdom. By devotion and faithfulness, by enduring to the end in righteousness and obedience, it is then possible to merit a celestial reward. (2 Ne. 31:17-21.)
No unclean thing can enter this kingdom, and the plan of salvation is the system whereby men are washed and cleansed, whereby they are "sanctified by the reception of the Holy Ghost," and thus enabled to stand spotless before the Lord. (3 Ne. 27:19-21.) "The sanctified" are "them of the celestial world." (D. & C. 88:2)
"In the celestial glory there are three heavens or degrees," and in the same sense that baptism starts a person out toward an entrance into the celestial world, so celestial marriage puts a couple on the path leading to an exaltation in the highest heaven of that world. (D. & C. 131:1-4; 132.) (Mormon Doctrine, p. 116-117)

Marriage
Latter-day revelation tells us that marriage under the law of the gospel and the holy priesthood is for eternity, and that men and women thus **sealed** in marriage continue to have children throughout eternity. (Bible Dictionary, p. 729)

Celestial Marriage
Marriages performed in the temples for time and eternity, by virtue of the **sealing keys** restored by elijah, are called celestial marriages. The participating parties become husband and wife in this mortal life, and if after their marriage they keep all the terms and conditions of this order of the priesthood, they continue on as husband and wife in the celestial kingdom

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of God.
If the family unit continues, then by virtue of that fact the members of the family have gained eternal life (exaltation), the greatest of all the gifts of God, for by definition exaltation consists in the continuation of the family unit in eternity. Those so inheriting are the sons and daughters of God, the members of his family, those who have made their callings and elections sure. They are joint-heirs with Christ to all that the Father hath, and they receive the fulness of the glory of the Father, becoming gods in their own right. (D. & C. 132; Doctrines of Salvation, vol. 2, pp. 58-99.)
Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C. 131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21; to gain exaltation after celestial marriage the same continued devotion and righteousness is required. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the recept of all promised blessings upon the subsequent faithfulness of the husband and wife.
Making one's calling and election sure is in **addition** to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves. [This is true with all blessing conditional or unconditional for no unclean thing can enter the presence of God. Even those who receive their calling and election made sure and the fulness of the priesthood. William Clatons blessing all must be purged and clean and will come forth in the morning of the first resurrection or the next...]
Celestial marriage is a holy and an eternal ordiance; as an order of the priesthood, it has the name the **new and everlasting covenant of marriage.** Adam was the first one one this earth to enter into this type of union, and it has been the Lord's order in all ages when the fulness of the gospel has been on earth. Its importance in the plan of salvation and exaltation cannot be over estimated. The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1. To marry the right person, in the right place, by the right aughtoriy; and 2. To keep the covenant made in connection with this holy and perfect order of matrimony-**thus assuring the obedient persons of an inheritance of exaltation in the celestial kingdom.** (Mormon Doctrine, p. 117-118.)

Celibacy
In this connection it is interesting to note that it is to Paul that advocates of celibacy turn in a fruitless search to find scripture justifying their unnatural mode of living. **Paul himself was married. Of this there is not question. He had the sure promise of eternal life; his calling and election had been made sure** (Teachings, p. 151)-**Which, according to God's eternal laws, could not have been unless he had first entered into the order of celestial marriage.** (D. & C. 131; 132.) [The same principle would hold true for the Savior, who says this is my law...] Mormon Doctrine p, 119.)

Children of the covenant
According to the terms of the covenant which God made with Abraham, all of the literal seed of that great prophet are entitled to receive the gospel, the priesthood, and **all the ordiances** [even the crowning ordinaces] of salvation and exaltation. (Abra. 2:9-11; D. & C. 86:8-11.) When any of those descendants do receive all of these things, "They become the sons of Moses and of Aaron and the seed of Abraham, adn the church and kingdom, and the **elect** of God." (D. & C. 84:34.) [1. This means they are called and elected through priesthood ordiances, 2. They then need to make this calling and election sure

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with the seal of the Holy Ghost.....] They are then children of the covenant, that is, they are inheritors of the **fulness of the blessings appertaining to the new and everlasting covenant which is the gospel**. [This means that they receive all the fulness of the priesthood and have received all even the ordince, anointing, election, sealing of kings and queens, priests and priestesses and have the crowning blessings of the new and everlasting covenant of marriage sealed upon them.] "Ye are the children fo the covenant" (3 Ne. 20:24-27), our Lord told the Nephites among whom he ministered, a distinction which the faithful saints of this dispensation also enjoy. (Mormon Doctrine, p. 126.)

Christ
...with the righteous saints, he shall reign to all eternity as King of Kings, Lord of Lords, **and God of Gods**. To his holy name, both now and forever, be ascribed glory and honor, power, riches, and dominion, and an eternal fulness of all things for endless ages. [Again Christ being a God of Gods designates him as living in the highest degree of the celestial kingdon. Which is the law of the celestial marriage.] [Also which makes us Gods my work on Gods by the prophets....] (Mormon Doctring, p. 129.)

Church of Enoch
Their callings and elections were made sure, and they were all **assured** of membership in the Church of the Firstborn and of an inheritance of exaltation in the eternal worlds. Those so favored were, of course, with Christ in his resurrection. (D. & C. 133:54-56.)
[They were called and elected by the preisthood and it was made sure by 1. Priesthood ordiance (Christ) and 2. by the Holy Spirit. Then notice 3. they were then able be resurrected to there glory because they had all the fulness of the Priesthood contained in the New and everlasting Covenant or were sealed up by Ordiance and that Ordiance and Sealing was ratified and sealed by the Holy spirit of promise the Holy Ghost. then they had all and could be resurected.....] (Mormon Doctrine, p. 136.)

Church of the Firstborn:
Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordiance**s** of **exaltation** [not salvation], [namily all those ordiances and sealings contained in the New and everlasting covenant: We will use the dead for example: 1. washings and anointings, 2. the endowment, 3. Celestial marriage 4. The sealing of children to parents, 5. The washing of feet and being pronounced clean every wit, 6. kings and priests, queens and priestesses] become members of the **Church of the firstborn**. Baptism is the gate to ... [Salvation], but celestial marriage is the gate to [exaltation or] the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom. (D. & C. 76:54, 67, 71, 94, 102; 77:11; 78:21; 88:1-5; Heb. 12:23.)
The Church of the Firstborn is made up of the [Married Sons and Daughters] of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath. [This blessing is expressed in the New and everlasting Covenant of Celestial Marriage and therefore it is a Joint Blessing one that single people don't have..., The Angles in heaven are not members of this Church... D&C 132:19 This might nought be true I will have to study this out more....] "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; ...And all those who are begotten through me are partakers of the glory of the same, and are the Church of the Firstborn." (D. & C. 93:20-22; Doctrines of Salvation, vol, 2. pp. 9, 41-43.) (Mormon Doctrine, p. 139-140.)

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Doctrine of the Resurrection
D&C 132:7..

8th time is after the 7000 years and Christ presents us to the father this is the 8th time....

Cleanliness
Thus through thier **faithfulness the elders** have power to become clean from the blood and sins of this generation. (D. & C. 88:74-75, 85; 109:42; 112:33; 135:5; Ether 12:37.) (Mormon Doctrine, p, 147.)

Second Comforter

Crowns
Those who gain exaltation in the highest heaven of the celestial world **[D&C 131; 132]** shall wear crowns. Perhaps literal crowns may be worn on occasion-emblematic of their victory over the world and signifying that they rule and reign as kings and queens in the eternal house of Israel. But at all times they will be "crowned with honor, and glory, and immortality, and eternal life." (D. & C. 75:5.)
In the gospel sense, a crown is the sign and symbol of eternal exaltation and dominion, of godhood in the kingdom of God. Our Lord has been seen in vision wearing "a golden crown" (Rev. 14:14; 6:2; 19:12), and those surrounding the throne of Deity have been seen similarly identified. (Rev. 4:4, 10.) Paul speaks of such persons as having "an incorruptible" crown (1 Cor. 9:25) and as inheriting "a crown of righteousness" (2 Tim. 4:8); James says they "shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12); John records a similar affirmation (Rev. 2:10); and Peter speakes of receiving "a crown of glory that fadeth not away." (1 Pet. 5:4.) The crowns so spoken of are crowns of eternal life (D. & C. 66:12), of eternal life (D. & C. 66:12), of eternal lives (D. & C. 132:55), of celestial glory. (D. & C. 101:65.)
By keeping the commandments and enduring in righteousness to the end the saints overcome the world and gain crowns of glory in eternity. Hence the counsel: "Hold fast that which thouf hast, that no man take thy crown." (Rev. 3:11.) (Mormon Doctrine, p 173-174.)

Crown Webster Dictionary
a wreath worn on the head in victory; a reward; honor; the top part of the head; the highest quality, point, state etc. of anything

Daughters of God
All women are the daughters of God because of their pre-existent birth as female spirits. However, the designation **daughters of God**, as used in the revelations, has a far more pointed meaning than this. Just as men who pursue a steadfast course toward exaltation become the sons of God while in this life, so women who walk hand-in-hand in obedience with them become the daughters of God. (D. & C. 25:1; 76:24; Mosiah 5:7.)
The temple ordiances, including celestial marriage, precede attainment of that membership in the household of God which makes one a daughter. Those who are adopted as daughters in this life will, if they continue faithful, gain exaltation in the world to come. (Doctrines fo Salvation, vol. 2, pp. 64-65) (Mormon Doctrine, p. 180.)

Death
...durring the millennial era, death and the resurrection shall take place instantaneously. They shall be cahnged from mortality to immortality in the

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twinkling of an eye, the spirit never having occasion to separate from the body, and in their cases this change is called death. (D. & C. 63:49-52; 3 Ne. 28.) (Mormon Doctrine, p. 185.)
[How is this possile? They have all the ordiances of the gospel. D&C 132:7.]

How might we know God D&C 132:24
Dreams
An inspired dream is a vision given to a person while he sleeps. "Behold, I have dreamed a dream; or, in other words, I have seen a vision," Lehi said. (1 Ne. 8:2.) All inspired dreams are visions, but all visions are not dreams. Visions are received in hours of wakefulness or of sleep and in some cases when the recipient has passed into a trance; it is only when the vision occures during sleep that it is termed a dream. (Isa. 29:17; Dan. 2; 7; 1 Ne. 1:16; Alma 30:28.)
As with other visions, inspired dreams foretell future events (Gen. 28:10-22; 31:24; 1 Kings 3:5; 1 Ne. 2:1-2; 3:2); angels appear and minister to faithful persons in their dreams (Gen. 31:11; Matt. 1:20; 2:13, 19); prophetic warnings are given by this means (Ether 9:3); and symbolic representations portrayed in dreams teach marvelous truths. (1 Ne. 8; 9; 1; 15:21.) Inspired dreams are th fruit and faith; they are not given to apostate peoples. (1 Sam. 28:6, 15.) (Mormon Doctrine, p. 208.)
Election
The elect are chosen even "before the foundation of the world,: yet no one is unconditionally elected to eternal life. Each must, for himself, harken to the gospel and receive its ordiances and covenants from the hands of the servants of the Lord in order to obtain salvation. If one is elected but does not serve, his election could be said to have been in vain, as Paul expressed in 2 Cor. 6:1.
...Those who are faithful and diligent in the gospel in mortality receive an even more desirable election in this life, and become the elect of God. These receive the promise of a fulness of God's glory in eternity (D&C 84:33-41). The concept held by many that God unconditionally elected some to be saved and some to be damned without any effort, action, or choice on their part is not correct, for the scriptures teach that it is only by faith and obedience that one's calling and election is made sure (2 Pet. 1; D&C 131:5). (Bible Dictionary, p. 662-663).

Election of Grace
...if the full blessings of salvation are to follow, the doctrine of election must operate twice. First, righteous spirits are elected or chosen to come to mortality as heirs of special blessings. Then, they must be called and elected again in this life, an occurrence which takes place when they join the true Chruch. (D. & C. 53:1.)
Finally, in order to reap eternal salvation, they must press forward in obedient devotion to the truth until they make their "calling and election sure" (2 Pet. 1), that is, are "sealed up unto eternal life." (D. & C. 131:5.) (Mormon Doctrine p. 217).

Elect Lady
An **elect lady** is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes **[1]** temple endowments, **[2]** celestial marriage, and **[3]** the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, and heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the preisthood and thereby receive all that the Father hath. (D. & C. 84:38.)
In the early days of this dispensation Emma Smith, the Prophet's wife, was in

such complete harmony with the Lord's porgram that he forgave her of her sins and addressed her as an elect lady. (D. & C. 25:1-3; History of the Chruch, vol. 4, p. 552.) John the Beloved used a similar salutation to certain chosen women in his day. (2 John 1, 13.) Just as it is possible for the very elect to be deceived, and to fall from grace through disobedience, so an elect lady, by failing to endure to the end, can lose her chosen status. (Mormon Doctrine, p. 217).
[Emma, Fanny, apostles, buffitings of saintan.....]

Elect of God
The **elect of God** comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come.
As far as a male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, "They become the sons of Moses and of Aaron and the seed of Abraham, and the chruch and kingdom, **and the elect of God.**" [Temple Endowment] They keep "the oath and covenant which belongeth to the priesthood," and are rewarded with the **fulness of the Father's kingdom**. (D. & C. 84:33-41) [New and everlasting Covenant of marriage].
To gain this elect status they must **[1]** be endowed in the temple of the Lord (D. & C. 95:8), **[2]** enter that "order of the priesthood" named "the new and everlasting covenant of marriage" (D. & C. 131:1-4), and [3] overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn. (D. & C. 76:50-70, 94-96.) [becoming a member of the Church of the Firsborn in this statement would sugest two things, [1] those who are members have received the new and everlasting coventant of marriage, that there are no mememberss in this Chruch who are single, and [2] this is another sealing and promise in the new and everlasting covenant of marriage which comes in the the ordiance of the fulness of the Priesthood.] The elect of God are the chosen of God; and he has said: "There are many who have been ordained among you, whom I have called but few of them are chosen." (D. & C. 95:5; 121:34-40.) This is the day in which the Lord is gathering his elect, those who hear his voice and harden not their hearts (D. & C. 29:7), from the four quarters of the earth (D. & C. 33:6), so that if they continue to abide in his word, they shall have an eventual salvation in his presence. This is the day of which the Lord spoke: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine **elect** shall long enjoy the work of their hands" (Isa. 65:22), for the earth and the fulness thereof shall then be theirs. (Mormon Doctrine, p. 217-218).

Elijah the Prophet
His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood**; and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)
"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....

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"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**
2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
g. and to receive
h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood]**, [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage**, and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

Equality
1. Under conditions of full gospel **equality**, perfect fainess and equity would prevail in every sphere of life. All persons similarly situated would be treated exactly the same as all other such persons; all would enjoy and possess the same things. Perfect impartiality would reign, for "there should be an equality among all men." (Mosiah 27:3; Alma 1:26.) By way of illustration, the gospel message itself is and should be freely availabe to

all men. (Third Article of Faith.) The Lord "inviteth them **all** [this is a prophetic statement for the black race] to come unto him and partake of his goodness; and he denieth none that come unto him, **black and white, bond and free, male and female; and he remambereth the heathen**; and **all are alike unto God, both Jew and Gentile.**" (2 Ne. 26:33.)
Perfect equality does not now prevail, either in the world or in the Church. But when life is perfected among the saints and when the highest gospel law is lived, then both temporal and spiritual equality will prevail. Temporal adjustments under the principles of consecration will make "every man qual accordin to his circumstances and his **wants** and **needs.**" (D. & C. 51:3; 82:17.) "In your temporal things you shall be qual, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." (E. & C. 70:14.) "For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things." (D. & C. 70:14.) "For if ye are not equal in earthly things ye cannto be equal in obtaining heavenly things." (D. & C. 78:3-7.)
2. Exalted beings will enjoy **eternal equality** in their high celestial status. "And he makes them <u>equal</u> in **power**, and in **might**, and in **dominion.**" (D. & C. 76:95.) [This takes place in the Fulness of the Melchizedek Priesthood in the New and Everlasting Covenant of Celestial Marriage.] "And then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and receive their inheritances and be made **equal with him.**" (D. & C. 88:107.) **[How can a married person be made equal with a person who is not. We are give the blessings of the fulness of the New and Everlasting Covenant of Marriage to be made equal with God and His Christ...]** In other words, they all enjoy exaltation; all live the same kind of life; all exercise the same power, the power of God; all are possessed of the same Spirit, the Spirit of truth; all are gods and have eternal increase; all are joint-heirs with Christ [**again if we all have eternal increase and are made brougt up the the standard of God and Joint-heirs with <u>Christ</u> it must mean that he is living the same law that he has brought us up to live]** <u>possessing all things with him, and being inheritors of all that the Father hath</u>. (Mormon Doctrine, p. 231.) [Get with Lynn on this concept and explain how when we become parents we have all that our parents have, we have the same power, the same authority, we are like them and see them as they really are...
Scripture, when he comes we shall see Him and know him as he really is for we shall be like him.... Parenthood..... Fatherhood and Motherhood includes all the blessings as long as they are bound in the Fulness and Sealings of the New and Everlasting Covenant of Marriage and all its Crowning ordiances and the ratifing seal of the Holy Ghost...]

Eternal God
Both the Father and the Son carry the **exalted** name-title, **Eternal God.** Both are **exalted Beings** and as such are Eternal; **both** are from **everlasting to everlasting**, <u>with all that this phrase **connotates**</u>;

> Everlasting to Everlasting: by gaining exaltation-which includes the fulness of the Father and "a **<u>continuation of seeds forever and ever</u>**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to everlasting**, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.
> Our Eternal Father, of course, now has this kind of and existence. "There is a God in heaven," the revelation says, of him "who is

infinite and eternal, from everlasting to everlasting the same unchangeable God." (D. & C. 20:17; 109:77.) Christ also describes himself as being **"from everlasting to everlasting."** (D. & C. 61:1; Ps. 90:2; Docrtines of Salvation, vol. 1, pp. 10-12.) (Mormon Doctrine, p. 244.)
both are beyond finite comprehension in **power, dominion, godly attributes, and eternal glory.** (D. & C. 121:32.) By their eternal grace men have been [1] created [by the Father], [2] redeemed [by the Son], and placed as possible heirs of **all things.** (Mormon Doctrine, p. 236-237.)

Eternal life
As used in the scriptures, **eternal life** is the name given to the kind of life that our Eternal Father lives. The word **eternal,** as used in the name **eternal life,** is a noun and not an adjective. It is one of the formal names of Deity. (Moses 1:3; 7:35; D. & C. 19:11) and has been chosen by him as the particular name to identify the kind of life that he lives. He being God, the life he lives is God's life; and his name (in the noun sense) being Eternal, the kind of life he lives is eternal life. Thus: **God's life is eternal life; eternal life is God's live**-the expressions are synonymous.
Accordingly, eternal life is not a name that has reference only to the unending duration of a future life; immortality is to live forever in the resurrected state, and by the grace of God all men will gain this unending continuace of life. But only those who obey the fulness of the gospel law will inherit eternal life. (D. & C. 29:43-44.) It is "the greatest of all the gifts of God" (D. & C. 14:7), for it is the kind, status, type, and quality of life that God himself enjoys. Thus those who gain eternal life receive exaltation; they are sons of God, joint-heirs with Christ, members of the Chruch of the Firstborn [again it is hinted that members of the Church of the Firstborn receive the New and Everlasting Covenant of Celestial Marriage and that their are no single people who are members of this Church]; they **overcome all things, have all power, and receive the fulness of the Father. They are gods.** [All these things are part of the seal of the new and everlasting Covenant of Celestial Marriage]
1. Sealed to overcome all things and come forth in the morning of the first resurrection or the next after they have been buffeted by satan and overcome all which suffering caused even God to tremble...
2. Sealed with all power.
3. Sealed **to receive a fulness of the Father.**
4. Sealed up to be as the father and where his title gods and godesses. D&C 132 Abraham, Isaac and Jacob have already received this and sit on their thrones...
(Mormon Doctrine, p. 237.)

Eternal lives
Those who gain eternal life (exaltation) also gain **eternal lives,** meaning that in the resurrection thy have **eternal "increase," a "continuation of the seeds," a "continuation of the lives."** Their spirit progeny will "continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them." (D. & C. 131:1-4; 132:19-25, 30, 55.)
"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy priesthood,: the Prophet says, "they will cease to increase when they die; that is, they will not have any **children after the resurrection."** Then with reference to those who have been properly

sealed in marriage and who have thereafter endured in righteousness until their callings and elections were made sure by revelation he adds: "But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin agains the Holy Ghost, [their callings and elections having been made sure through perfect devotion to the truth, they] [Dave: Sure by the hand of the holy priesthood and ratified and made sure by the Holy Ghost] will continue to increase and have **children in the celestial glory.**" (Teachings, pp. 300-301.)

The opposite of eternal lives is **eternal deaths.** Those who come up separately and singly in the resurrection and who therefore do not have spirit children eternally are said to inherit "the deaths." (D. & C. 132:16-17, 25.) (Mormon Doctrine, p. 237-238.)

Eternal progression

...In the full sense, eternal progression is enjoyed only by those who receive exaltation. Exalted persons have all power, all knowledge, and all wisdom; they gain a fulness of truth, becoming one with the Father Those who gain exaltation, having thus enjoyed the fulness of eternal progression, become like God. It should be realized that God is not progressing in knowledge, truth, virtue, wisdom, or any of the attributes of godliness. He has already gained these things in their fulness. But he **is progressing in the sense that his creations increase, his dominions expand, his spirit offspring multiply, and more kingdoms are added to his domains.** (Doctrines of Salvation, vol. 1, pp. 5-10.) (Mormon Doctrine, p. 238-239.)

Eternity to eternity.

Those who become gods will then be from eternity to eternity, everlastingly the same, always possessing the fulness of all things and multiplying their race without end. (Doctrines of Salvation, vol. 1, pp. 10-12.) (Momon Doctrine, p. 240.)

Everlasting to Everlasting

By gaining exaltation-which includes the fulness of the Father and "a **continuation of seeds forever and ever**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to everlasting**, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.

Our Eternal Father, of course, now has this kind of and existence. "There is a God in heaven," the revelation says, of him "who is infinite and eternal, from everlasting to everlasting the same unchangeable God." (D. & C. 20:17; 109:77.) Christ also describes himself as being **"from everlasting to everlasting."** (D. & C. 61:1; Ps. 90:2; Docrtines of Salvation, vol. 1, pp. 10-12.) (Mormon Doctrine, p. 242.)

Exaltation

Celestial marriage is the gate to **exaltation**, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives. Those who obtain it gain an inheritance in highest of three heavens within the celestial kingdom. (D. & C. 131:1-4.)

They have eternal increase, a continuation of the seeds forever and ever, a continuation of the lives, eternal lives; that is, they have spirit

children in the resurrection, in relation to which offspring they stand in the same position that God our Father stands to us. They inherit in due course the fulness of the glory of the Father, meaning that they have all power in heaven and on earth. (D. & C. 76:50-60; 93:1-40.) **"Then shall they be gods**, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have **all power**, and the angels are subject unto them." (D. & C. 132:16-26; Docrines of Salvation, vol. 2, pp. 35-79.)
Although **salvation** may be defined in many ways to mean many things, in its most pure and perfect definition it is a synonym of **exaltation.** This was the way in which the Prophet used it when he left us this inspired explanation: "Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, **where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constituet the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.
"We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be dispute among those who believe the Bible, that it is Christ: all will agree in this, that **he is the prototype or standard of salvation**; or, in other words, that he is a **saved being.** And if we should continue our interrogation and ask how it is that he is saved, the answer would be-because **he is a just and holy being**; and if he were anything different from what he is, he would not be saved; for **his salvation depends on his being precisely what he is and nothing else**; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; **for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him.**"
After quoting many passages of scripture, the record of the Prophet's teachings continues: "These teachings of the Savior most clearly show unto us the **nature of salvation**, and what he proposed unto the human family when he proposed to save them--that **he proposed to make them like unto himself, and he was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge truns the door of salvation.**" (Lectrues on Faith, pp. 63-67.) (Mormon Doctrine, p 258.)

Exemplar
With reference to "all covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" (D. & C. 132:7)--that is, in **all** things--he leads the way and sets an example for his brethren. "Follow thou me," is the cry. (2 Ne. 31:10.) "What manner of men ought ye to be?" he asked; and then answered: "Verily I say unto you, even as I am." (3 Ne. 27:27.) (Mormon Doctrine, p. 259).

Faith
...where faith is, there will the knowledge of God be also, with all things which pertain thereto-revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be

perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent--whom to know is eternal life." (Lectrues on Faith, pp. 70-71.)
"And there were many whose faith was so exceeding strond, evern before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad." (Ether 12:19.) Today as anciently the same effects flow from faith. "It is the privilege of every elder to speak of the things of God," the Prophet said, "and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time." (Teachings, p. 9; D. & C. 93:1.) [Presiden Kimball's talk on seeing the Lord; Also, see God in Bible Dictionary...]. (Mormon Doctrine, p. 266-267.)

Family
Eternal families have their beginning in celestial marriage here in mortality. Faithful members of them continue in the family unit in eternity, in the highest heaven of the celestial world, where they have eternal increase. (D. & C. 131:1-4; 132:16-32.) Perfect peace and a full endowment of all good graces attend such eternal families. By obedience to the laws of the gospel (which are celestial laws), Latter-day Saint families begin here and now to enjoy much of that peace, joy, love, and charity which will be enjoyed in eternal fulness in the exalted family unit. (Mormon Doctrine, p. 273.)

Fire
Indeed the power of God is so abundantly manifest through fiery demonstrations that Paul wrote, "Our God is a consuming fire." (Heb. 12:29; Deut. 4:24.) And the Prophet taught that God dwells in everlasting burnings, as will all righteous who gain exaltation. (teachings, p. 347; Isa. 33:14-16.)

First Vision
Our knowledge of God's dealings with his children from the days of Adam to the present leads us to believe that bothe the Father and the Son have been manifested to other prophets in other ages. Joseph Smith, himself, on at least two other occasions saw these heavenly Beings in vision (D. & C. 76:22-24; Teachings, p. 107), and Stephen beheld them as the murderous mob stoned him to death. (Acts 7:54-60.) Indee, it is the privilege of those who attain the Second Comforter to have the Son "manifest the Father" unto them. (Teachings, pp. 149-151; John 14:23; D. & C. 130:3.)
Fulness of the Father
The express fulness of the Father has reference to his position of power, glory, perfection, and godhood, The "fulness of the glory of the Father" consists in the possession of "all power, **both in heaven and on earth** [D&C 132:19]." (D. & C. 93: 16-17.) God is an exalted Man, and exaltation consists in having the fulness of all powers, all attributes, and all perfections. (D. & C. 76; 93; 132.) [No one can have this singly but needs their complementry part to hold and have all power, the power to creat life...]
The plan of exaltation is one whereunder those who fill the full measure of their creation are able to progress to that state wherein they will gain the fulness of the Father. Christ is the Examplar; he went from grace to grace until finally after the resurrection he gained the fulness of all things, including the fulness of truth, knowledge, and power. (Matt. 28:18; D. & C. 93:6-30.)

Gospel Mysteries

Obedience to the whole law of crowning ordiance of celestial marriage, is the way whereby the fulness of the Father may be gained. Those so married, who keep their covenants, shall go on " to their exaltation and glory in all things,...which glory shall be a fulness and a continuation of the seeds forever and ever. Then shall they be gods." (D. & C. 132:6, 19-20; Doctrines of Salvation, vol. 2, pp. 24, 44-45, 62-63.)
Joseph Smith taught: "All those who keep his [the Father's] commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory, and become one in him, even as the Father, Son and Holy Spirit are one.... As the son partakes of the fulness of the Father through the Spirit so the saints are, byt eh same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so, in like manner, the saints are to be one in them. Through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God, and joint-heirs with Jesus Christ." (Lectures on Faith, pp. 50-52; 3 Ne. 28:10-11.) (Mormon Doctrine, p. 300-301.)

July 30, 1989
Explained to my dear sweet bride the principle of calling and election made sure.
1. We are <u>called</u> to join the church and keep all the commandments.
2. We are <u>elected</u> together, jointly, when we receive the preisthood and the New and everlasting covenant of marriage
3. We then press forward in faithfulness until we become king and queen, priest and priestess and calling and election is sealed upon us or <u>made sure</u> by the priesthood.
4. As in all higher priesthood ordiances of the gospel the Crowning one in Celestial marriage is held jointly by the bride and bridegroom together neither trully hold it separatle it is a joint sealing as with all the sealings in the New and ever lasting covenant of Celestial Marriage...

These are the priesthood ordiances or <u>Christ</u> puting his <u>priesthood seal</u> apon us and presenting us to the Father. And then the <u>Holy Ghost</u> putting his ratifing Seal (the holy seal of promise upon the priesthood sealing that it is in force.)

God
<u>Man's purpose in life</u> is to learn the nature and kind of being that God is, and then, by conformity to his laws and ordiances, to progress to that high state of exaltation wherein man becomes perfect as the Father is perfect. (Matt. 5:48; Teachings, pp. 342-362.) (Mormon Doctrine, p. 318.)

God
God can be known only by revelation. He must be revealed, or remain forever unknown (cf. Mosiah 4:9). God first revealed himself to Adam (Moses 5; 6) and has repetedly made himself known by revelation to chosen patriarchs and prophets since that time. The present translation of John 1:18 and 1Jn. 4:12 is misleading, for these say that no man has ever seen God. However, the scriptures state that there have been many who have seen him. The JST [Joseph Smith Translation] corrects these items to show that no sinful man has ever seen God, and also that Jesus Christ is the only Way to God. God the Father and his son have been manifested by

voice, sight, or otherwise at various times, as at the baptism of Jesus (Matt. 3:16-17); the Transfiguration (Matt. 17:1-8); to Stephen (Acts 7:55-56); and to the Nephites 3 Ne. 11:7). The Father and the Son personally visited Joseph Smith in the Sacred Grove, in the spring of 1820, near Manchester, New York, in the opening of the dispensation of the fulness of times (JS-H 1:11-20).
Latter-day revelation confirms the biblical account of God as the literal father of the human family; as a being who is concerned fro the welfare of mankind, and a Personage who hears and answers prayers. (Bible Dictionary, p. 682).
Although God created all things and is the ruler of the universe, being omnipotent, omniscient, and omnipresent (through his Spirit), mankind has a special relationship to him that differentiates man from all other created things: man is leterly God's offspring, made in his image, whereas all other things are but the work of his hands (cf. Acts 17:28-29.) (Bible Dictionary, p. 681-682.)

|v28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.
|v29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
(NewT:Acts 17:28-29)
|v38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.
(NewT:Luke 3:38)

|v22 And this is the genealogy of the sons of Adam, who was the son of God, with whom God, himself, conversed.
(PoGP:Moses 6:22)

Parable of the Marriage of the King's Son:

|v1 And Jesus answered and spake unto them again by parables, and said,
|v2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
|v3 And **when the marriage was ready, he** sent forth his servants to call them **which** were bidden to the wedding: and they would not come.
|v4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my my oxen and my fatlings have been killed, and my dinner is ready: therefore come unto the marriage.
|v5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
|v6 And the remnant took his servants, and entreated them spitefully, and slew them.
|v7 But when the king heard that his servants were dead, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
|v8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
|v9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
|v10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
|v11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

|v12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
|v13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
|v14 For many are called, but few are chosen; **wherefore all do not have on the wedding garment.**

11. Had not on a wedding garment] He had accepted the invitation (the gospel); joined with the true worshipers (come into the true Church); but had not put on the robs of righteousness (that is, had not worked out his salvation after baptism).

I.V. Matt. 22:14. 'Many are called to the marriage supper of the Lamb, to the Church and kingdom of God on earth, but few are chosed for salvation in the kingdom of god in heaven, because they do not keep the commandments.' See Matt. 20:16. (DNTC vol. 1, p. 598-599.)
Compared to the rest of the world comparatively few are chosen. But there are still many even a multitude that cannot be numbered and of those who are whereing their temple garment

In my Father's house are **many mansions:** if it were not so, I would have tolk you. I go to prepare a place for you. (John 14:2.)
It will not do for men to sit down and see their women & children destroyed patiently,--my text is on the resurrection of the dead, which you will find in the 14 ch. of John In my Fathers house are many mansions &c is should be In my Father's Kingdom are **many kingdoms--in order that ye may be heirs of--God and joint heirs with me.** (WJS p. 367-368.)
John 14:2d "in my Fathers Kingdom are **many Kingdoms.** I go to prepare a **Kingdom** for you, that the exaltation that I receive you may receive also." (WJS, p. 371.)

1st We see that there are **many Kingdoms** prepared for the righteous so "in order that we may be heirs of --God and joint heirs with [Christ]. (WJS, p. 367-368.)

2nd it appears that in this pariable that the Lord further gives qualifications for basic enterance in the Kingdom of the Father. 1. He said a person must be born of the water and of the spirit or he cannot be permitted into the kingdom of heaven. We learn from other scriptures this is the Gate. 2. Another qualification seems to be implied that all that are at the wedding must have the wedding garment on. This would appear to be another requirement. That:
1. A person must receive his own wedding garment through the New and everlasting covenant of Marriage. Or,
2. Be a single person (angle servant) who did not receive their own but is sealed to a Kingdom through the sealing of children to parents. This seems to be another qualification that all must have the wedding garment; either thier own, or a member of a kingdom of someone who has one through the sealing. This seems to verify the importance of Elijah's mission. Behold I send you Elijah the Prophet before the comming of the lord and he shall give us the power of sealing and the seal the Children to the Parents lest the whole earth be wasted at his coming and no one is there to go to the wedding feast of the kings son.

What does it mean to be cast out because no wedding garement is worn? Hear are some possible angles of light:
1. Bruce R. McConkies explainations

2. Perhaps the wedding garment is additionaly representive of being single and not being sealed to someone's elses kingdom.
3. People have not received the New and Everlasting Covenant of Celestial Marriage.
4. They have received the New and Everlasting Covenant of Celestial Marriage but have not received the wedding garment or ratifing seal or garment the Holy Spirit of promise, the Holy Ghost.
5. In otherwords they were wedded after the order of the world, and all is lost. They are wedded after the order of the Priesthood by did not recieve the baptism of fire on that wedding or sealing and are cast out because it is not ratified....
For with all priesthood ordiances, 1st the Priesthood ordiances (baptism of water), then the ratification and seal of the Holy Ghost (the baptism of fire) both must be present or you can't receive the blessings and promises thereof.

Godhood
That exaltation which the saints of all ages have so devotly sought is **godhood** itself. Godhood is to have the character, possess the attributes, and enjoy the perfections which the Father has. It is to do what he does, have the powers resident in him [and his complementry companion[s] jointly], and live as he lives, having eternal increase. (D. & C. 132:17:20, 37.) It is to know him in the full and complete sense, and no one can fully know God except another exalted personage who is like him in all respects. Those attaining the supreme height are sons of God (D. & C. 76:50-60); they receive the fulness of the Father and find membership in the Church of the Firstborn (D. & C. 93:17-22); they are joint heirs with Christ (Rom. 8:14-18), inheriting with him all that the Father hath. (D. & C. 84:33-51) [Expand the consept of earthly parents oldest child has more tallents takes care of other children and perhaps even saves them but the Father and mother love all their children equally they appreciate the tallents of the oldest children. But they love the Children all the same not the talents-they appreciate the tallents therefore all their children inherit the same-thus we are Joint-heirs with Christ. And Christ our eldest most tallented brother and savior thought it not robery to receive the fulness of God, Expand with Lynn.] Joseph Smith said: "God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!... I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that idea, and take away the veil, so that you may see.... It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.... "Here, then, is eternal life--to know the only wise and true God; and **you have got to learn how to be gods yourselves**, and to **be kings and priests [and Queens and Priestesses] to God**, the same as all gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation the exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting brunings, and to sit in glory, as do those who sit enthroned in everlasting power.... [Such persons are] heirs of God and joint-heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne fo eternal power, the same as those who have gone before." (Teachings, pp. 345-347.) Again: "Every man who reigns in celestial glory is a **god** to his **dominions**." (Teachings, p.

374.) (Mormon Doctrine, p. 321-322.)

If one has all the seals of Elijah then he has the power of Elijah as well..... expand
Also show the temple endowment in the life of Abraham and Sarah, names changed they saw God we are to converse with God as Abraham Isaac and Jacob.... This is the sealing blessing on this live that is contained in the New and Everlasting Covenant of Marriage... (See. D&C 132:22-24).

God of **Gods**
"Every man who reigns in celestial glory is a god to his dominions," the Prophet said. (Teachings, p. 374.) Hence, the Father, who shall continue to all eternity as the God of exalted beings, is a **God of Gods**. Further, as the Prophet also taught, ther is a "a God above the Father of our Lord Jesus Christ. [This would go well with the picture of Orson Pratts/Hyde]. ...If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suposse that he had a Father also. Where was there ever a son without a father?...Hence if Jesus had a Father, can we not believe thathe had a Father also?" (Teachings, pp. 370, 373.) In this way both the Father and the Son, as also all exalted beings, are now or in due course will become **God of Gods**. (Teachings, pp. 342-376.) (Mormon Doctrine, p. 321-322.)

Gospel
The **fulness of the gospel** consists in those laws, doctrines, ordinances, powers, and authorities needed to enable men to gain the fulness of salvation. Those who have the gospel fulness do not necessarily enjoy the fulness of gospel knowledge or understanding all of the doctrines of the plan of salvation. **But they do have the fulness of the priesthood and sealing power by which men can be sealed up unto eternal life**. [This occures as part of the New and everlasting Covenant of Celestial Marriage D&C 131, 132.] **The fulness of the gospel grows out of the fulness of the sealing power and not out of the fulness of the gospel knowledge**. (Mormon Doctrine, p. 333.)

Holy Spirit of Promise
The **Holy Spirit of Promise** is the Holy Spirit **promised** the saints, or in otherwords the Holy Ghost. This name-title is used in connection with the sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve the righteous **acts of men** so that those **acts** will be **binding on earth and in heaven**. "All covenants, contracts bonds, obligations, oaths vows, performances, connections, associations, or expectations must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D. & C. 132:7.)
To seal is to **ratify**, to **justify**, or to **approve**. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; [How can something be ratified or approved if it has not already occurred... It can't. It first has to be preformed by the priesthood-thus the words "by him who is anointed" then ratifing seal that its right and correct by the Holy Ghost is put on the Priesthood ordiance and sealing.]is is one which is aproved by the Lord; and the person who has taken the obligation upon himself **is justified by the Spirit** in the thing he has done. The **ratifying seal of approval** is put upon **an act** only if those **entering the contract** are worthy as a result of personal righteousness to receive the the divine approbation. [Approbation means approval] They "are sealed by the Holy Spirit of promise, which the

Father sheds forth upon all those who are **just** and **true."** (D. & C. 76:53.) If they are not just and true and worthy the **ratifing seal is withheld.**

When any **ordiance or contract** [Something entered into by the authority of the Priesthood or Name of Christ] is **sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing [by the Priesthood (Christ) and the Holy Spirit].** (Doctrines of Salvation, vol. 1, p. 55; vol. 2, pp 94-99.) Seals are palced on contracts through righteousness.

The operation and power of the Holy Spirit of Promise is best illustrated by teh ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordiance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person whold not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If therafter he vecame worthy through repentance and obedience, the seal would then be put in force. Somilarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attendin the performance, yet the seal may be broken by subsequent sin.

These principles also apply to every other ordiance and performance int he Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of teh Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.

Even if a person progresses to the state of near-perfection in which his calling and election is made sure, in which he is "sealed up unto eternal life" (D. & C. 131: 5; 132:18-26), in which he receives "the promise...of eternal life" (D. & C. 88:3-4), in which he is "sealed up unto the day of redemption" (D. & C. 124:124; Eph. 1:13)--yet with it all, these great promises are secured only if the "performances" are sealed by the Holy Spirit of Promise. (Mormon Doctrine, p. 361-362.)

A good illistration of this is a double signiture checking system.

The check represents the ordiance or act.

The two persons singing the Check are [1] Christ (or his priesthood representitives) and [2] The Holy Ghost.

The Bank represents heaven.

The Casier represents the Father.

A person, you or me, performs some act whereby we to receive the blessings of heaven from the bank. We get the Preisthood brethren who holds the keys to fill out the check with all the limits of the ordiance and sign it. He sings it and puts his seal or name upon it and give it to us. If we took it to the bank the Cashier who represents the Father bounce the check and would say you cannot receive the blessings of the Kingdom because you don't have the ratifing seal of the other signiture. When you receive both signitures then the Cashier, the Father will say you may enter into the kingdom, he cashes the check and gives you the promised reward.

If the holy Ghost puts his seal upon you and your spouce and says you have received and accepted your calling and elections and they have been made sure, and you have a part in the kingdom of heaven. You have only one signiture on the check or the ordiance and the Father will bounce it until you receive the priesthood performance or sealing making your calling and election sure.

How does one know if they are sealed by the Holy Spirit of Promise: "I will tell you in your mind and in your heart, by the Holy Ghost which shall come upon you and which shall dwell in hour heart," And then the Lord how all things will be known unto us "Now, behold, this is the spirit of revelation." (D&C 8:2-3.)

Immortality

Immortality is to live forever in the resurrected state with body and spirit inseparable connected. The Lord's work and glory is to bring to pass both the immortality and the eternal life of man (Moses 1:39): all are resurrected to a state of immortality, those who believe and obey the gospel plan go on "in immortality unto eternal life." (D. & C. 29:42-43.) Immortality is a free gift which comes by grace alone without works on man's part; eternal life, "the greatest of all the gifts of God" (D. & C. 14:7), results from "obedience to the laws and ordinances of the Gospel." (Third Article of Faith; 1 Cor. 15:42-54; 2 Tim. 1:10; Doctrines of Salvation, vol. 2, pp 4-10, 24, 309-310.) (Mormon Doctrine, p. 376-377.)

Joint-Heirs with Christ

As the literal Son of God--the Firstborn in the spirit, the Only Begotten in the flesh--Christ is the natural **heir** of the Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15.) And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and by obedience, going from grace to grace, the Son attained these same things. (D. & C. 93:5-17.)

By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, **joint-heirs with Christ** (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath. (D. & C. 84:33-41.) In his famous King Follett Sermon, speakin of those who "shall be heirs of God and joint-heirs with Jesus Christ," the Prophet asked what their glory should be. Answering his own query, he described joint-heirship as inheriting "**the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before.**" (Teachings, p. 347.)

A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed.

Joint-heirs are possessors of all things. (D. & C. 50:26-28.) All things are theirs for they have exaltation. (D. & C. 76:50-60.) They are made "equal" with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. (D. & C. 93:15-30.) They are gods. (D. & C. 132:20.) **Celestial marriage is the gate to this high state of exaltation.** (Doctrines of Salvation, vol. 2, pp 24, 35-39; D. & C. 131: 1-4; 132.) (Mormon Doctrine, p. 394-395.)

Justification

What is the law of justification? It is simply this: "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" (D. & C. 132:7), in which men must abide

to be saved and exalted, must be entered into and performed in righteousness so that the Holy Spirit can **justify** the canidate for salvation **in what has been done.** (1 Ne. 16:2; Jac. 2:13-14; Alma 41:15; D. & C. 98: 132:1, 62.) **An act that is justified by the Spirit is one that is sealed by the Holy Spirit of Promise, or in other words, ratified and approved by the Holy Ghost.** This law of justification is the provision the Lord has placed in the gospel to assure that no unrighteous performance will be binding on earth and in heaven, and that no person will add to his position or glory in the hereafter by gaining an unearned blessing. (Mormon Doctrine, p. 408.)

Keys of Salvation
The President of the Church of Jesus Christ of Latter-day Saints holds the keys of salvation for all men now living because he is the only one by whose authorization the sealing power of the priesthood **can be used to seal men up to salvation and exaltation in the kingdom of God. (D. & C. 132:7.)** (Mormon Doctrine, p. 132:7.)

Keys of the Kingdom
"In their fulness, the keys are held by only one person at a time, the Prophet and Presiden of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor." [D&C 132: My house is a house of order.] (Gospel Doctrine, 5th ed., p. 136.)

Kingdoms of Glory
Only those who are sealed in the new and everlasting covenant of marriage an who thereafter keep the terms and conditions of that covenant will attein the Highest of three heavens within the celestial Kingdom. (D. & C. 131:1-4.) (Mormon Doctrine, p. 420.)

King of Kings
Christ is the **King of kings** (1 Tim. 6:15; Rev. 17:14; 19:11-16), a title signifying far more than the mere fact that he as the **Eternal King** holds dominion over mere earthly kings. Rather, those who gain exaltation are **ordained kings and queens, priests and priestesses**, in which position s they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1: 6; 5:10.) Christ as the chief of all exalted beings continues to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of Saints forever. (Rev. 15:3.) (Mormon Doctrine, p. 424.)

Kings
[Linked As a part of the following ordiances]
Calling and Election made sure, celestial Marriage, Endowments, Exaltation, Melchizedek Priesthood Priestesses, Priests, Queens.
Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth forth from the mouth of God, magnifying their callings, going from grace to grace, until through the **fulness of the ordiances of the temple they receive the fulness of the priesthood** and are **ordained kings and priests.** Those so attaining **shall have** [This is unconditional, man and wifes calling and election has been made sure] exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father. (Mormon Doctrine, p. 425.)

Knowledge
"It is the **knowledge of God** and his laws that leads to high reward in the

hearafter. (2 Ne. 9:28–29, 42.)
It is the knowledge of God that brings salvation. "And this is live eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3; D. & C. 93:6–28; 132:24.) When the Prophet said, "A man is saved no faster than he gets knowledge," he had reference not to the worldly knowledge flowing from research, but to the **eternal knowledge** coming by revelation, "for it needs revelation to assist us," he continued, "and give us **knowledge of the things of God.**" (Teachings, p. 217.) Similarly, when he said, "It is impossible for a man to be saved in ignorance" (D. & C. 131:6), he meant there could be no salvation in ignorance of Jesus Christ and the saving principles of the gospel. "The principle of knowledge is the principle of salvation," he said on an other occasion. "This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ." (Teachings, p. 297.)
In fact, the Melchizedek Priesthood is the key to the knowledge of God because it is in and through that priesthood that men receive the gift of the Holy Ghost. (D. & C. 84:19.) And those who grow in the knowledge of God until they gain a "perfect knowledge of God' cannot be kept within the veil and they are permitted to see the Lord. (Ether 3:19–20, 25; @. & C. 93:1.)
All men who gain exaltation eventually arrive at the status where they have all truth and know all things. (D. & c. 93:26–28.) But this is not gained in a moment; it is a long process of advancement and education. "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect," Joseph Smith said, "and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the proprity, justice, equality, and consistency of the same." (Teachings, p. 51.) (Mormon Doctrine, p. 428.)

Lamb of God
In honor of the Lamb, a great choir of **100,000,000 [men] voices** of the **redeemed** shall sing this new song (Rev. 5:9–13):
[**In order for there to be 100 Million men voices singing this song, who had been made kings and priests their would have to be at least another 100 million queens and priestesses who held jointly these blessings.]**

Thou wast slain,
And **hast redeemed us to God** by thy blood
Out of every kindred, and tongue, and people, and nation;
And **hast made us unto our God <u>kings and priests:</u>**
And we shall reign on the earth....
Worthy is the Lamb that was slain
To receive power, and riches, and wisdom,
And strength, and honour, and glory, and blessings....
Blessing, and honour, and glory, and power,
Be unto him that sitteth upon the throne, And unto the Lamb for ever and

ever.
(Mormon Doctrine, p. 430.)

I need to go through all of DNTC by Bruce R. McConkie and do the same thing. Also his Messiah books... Particulary the Melenial Messiah.

Godhead
"Everlasting covenant was made between three personages," the Prophet said, "before the organization of this earth, and relates to their dispensation of things to men on the earth; these personages, according to Abraham's record, are called God the first, the Creator; God the second, the Redeemer; and **God the third**, **the witness or testator**." (Teachings, p. 190.) (Mormon Doctrine, p. 319.)

Witness or testimony
A **testimony** of the gospel is the **sure knowledge** received by revelation from the Holy Ghost...

...In its nature a testimony consists of knowledge that comes by revelation, "for the testimony of Jesus is the spirit of porphecy" (Rev. 19:10)... (Mormon Doctrine, p. 785.)

Logic and reason lead truth seekers along the path to a testimony, and they are aids in strengthening the revealed assurances of which a testimony is composed. But the actual **sure knowledge which constutes "the testimony of Jesus [and the Father]" must come by "the spirit of prophecy."** This is received when the Holy Spirit speaks to the spirit within men; it comes when the whisperings of the still small voice are heard by the inner man. [An act has taken place you have learned something of spititusl value in the emperical world, now the Holy Ghost witnesses the truth of it to you by His God Given power and you know of assurity that it is true. No one else can do this for you, this is the devine function of the third member of the Godhead alone-He is the one who bares witness of the Father and the Son to you-no one else can do this....] Receipt of a testimony is accompanied by a feeling of calm, **unwavering certainty**.

...After citing the witnesses of other prophets to establish the truth of his teachings, Alma then bore this testimony: "And this is not all. Do ye not suppose that I know of these things myself? Behold, I testify unto you that I do know that these things whereof I have spoken are true. And how do ye suppose that I know of their **surity?** Behold, I say unto you **they are made known unto me by the Holy Spirit of God**. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know **of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me."** (Alma 5:45-46.)

Any accountable person can gain a testimony [of truth, of the Father and the Son]... This is the formula: (D&C 93:1-5; President Kimballs talk.]
1. He must **desire** to know....
2. He must **study** and learn the basic facts relative to the matter involved. "Search the scriptures." (John 5:39.) "Search these commandments." (D. & C. 1:37.) [This is why President Benson said we are under Condemnation (not being able to see God) because we are not studing the facts so we can't possible receive the seal, for there is nothing to seal up by the power of the Holy Ghost.]
3. He must **practice** the principles and truths learned, conforming his

life to them. "My doctrine is not mine, but his that sent me. If any amn will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) [How will we know the truth, in only one way by the seal and power of the Holy Ghost, God the witness or testator.]
4. He must **pray** to the Father in the name of Christ, **in faith**, and the **truth will then be made manifest by revelation "by the power of [who] the Holy Ghost** [the single person who can tell your spirit in your soul that it is true]. And **by the power of the Holy Ghost [God the third, the testator or witness] ye may know the truth of all things** [there is no other way to know the truth, you or know other person can make this known to you spirit.] (Moro. 10:3-5; 1 Cor. 2.)
"And this is the testimony last of all which we give you, that he lives for we saw him, the holy Ghost is a personage of spirit where it not so he could not dwell in you [and make the truth know unto you-no other God or person can do this this is the sole function of the Holy Ghost-God the third, the witness [to you personally] or the testator.]

With the receipt of a testimony comes the obligation to bear witness to the world ... but the holy ghost is the only one that can confirm and seal the truth of that testimony to you.
Testator
The Holy Ghost is the Testator, by which is meant that it is his function to testify and bear record of the Father and the Son. (2 Ne. 31:18.) In Abram's record this 3rd member of the Godhead was called "God the third, the **witness or testator**." (Teachings, p. 190.) (Mormon Doctrine, p. 785.)

Revelator
"The Holy Ghost is a Revelator," the Prophet said. "No man can receive the Holy Ghost without receiving revelations." (Teachings, p. 328.)
Those who enjoy the companionship of the Holy Ghost have the spirit of revelation. (D. & C. 8:2-3.) A testimony of the gospel comes from the Holy Ghost. "By the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

Revelation
As used in the gospel, "revelation signifies the making known of divine truth by communiction from the heavens." (Articles of Faith, pp. 296-313.) Revelation comes from God to man in various appointed ways, according to the laws ordained by the Almighty. The Lord appears personally to certain spiritually receptive persons: he speaks audibly by his own voice, on occasions, to those whose ears are attuned to the divine wave length; angels are sent from his presence to minister to deserving individuals; dreams and visions come from him to the faithful; he often speaks by the still small voice, the voice of the Spirit, the voice of prophecy and revelation;....
2. Personal Revelation.--Every devoted, obedient, and righteous person on earth has and does receive revelation from God. Revelation is the natural inheritance of all faithful. "No man can receive the Holy Ghost," the Prophet said, "without receiving revelations. The **Holy Ghost is a revelator**." (Teachings, p. 328.) God is no respecter of persons, meaning that the gift of the Holy Ghost, always and invariably, will be poured out upon all those who abide the law entitling them to that divine companionship. (Acts 10.) That Being "with whom is no variableness, neither shadow of truning" (Jas. 1:17) always bestows the same reward for obedience to the same law.
To the faithful the Lord promises: "Assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge

of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive.... Yea, behold, **I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart**. Now, behold, this is the spirit of revelation." (D. & C. 8:1-3; 46:7; Matt. 7:7-8; Jas. 1:5.) [This is the only way we can trully know all things is if the Lord tells us a thing in our very mind and heart by the Holy Ghost that dwells in us, and reveals, confirms, and seals this knowledge unto us personally.] **This is the way testimony is gained**, as in the case of Enos (Enos 1-10), and the **way all men learn of the truth** of the Book of Mormon. (Moro. 10:3-5.)
Missionaries are to bear record of those things which have been **revealed to them**. (D. & C. 121:26-32), and when they speak as moved upon by that member of the Godhead, the resultant expressions are scripture. (D. & C. 68:1-4.) "If thou shalt ask,: the Lord said to the Prophet (and it applies in principle to all the saints), "thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal." (D. & C. 42:61: 59:4.)
Every person who is sufficiently faithful has the categorical promise that God himself will appear to him. "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeht my commandments, shall see my face and know that I am." (D. & C. 93:1.) This has reference to the personal appearance of God to **mortal beings**. (D. & C. 67:10-14.) Many righteous persons have complied with the law of faith involved and received this promised revelation. (Ether 3:19-26.)
With reference to their own personal affairs, the saints are expected (because they have the gift of the Holy Ghost) to gain personal revelation and guidance rather than to run to the First Presidency or some other church leaders to be told what to do. "It is a great thing to inquire at the hands of God, or to come into his presence," the Priphet said, "and we feel fearful to approach him on subjects that are of little or no consequence, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity, before God, for themselves, in humility by the prayer of faith, and more especially a teacher or a high priest in the Church." (Teachings, p. 22.)

D&C 132:19-24
The act: apostles witness of the Lord & his ministry

The Seal of the Holy Ghost on the truth had not occured: therefore Peter Denied the Savior before the day of penticost and the Saints received revelation of the truth and the Holy Ghost.

Lynn said I have be taught by the Lord and can't tell you what I know.
1. You saw the Lord
2. Now you need the seal of the Holy Ghost to seal this knowledge upon you....
3. You can't bear witness of what you saw to others but you cannot convirm to their souls that it is unsakenably true-only the Holy Ghost can personally convey the truth of the act by speaking it to your mind and your heart because he dwells in you and is the only one who can touch spirit to spirit.
4. After Thomas saw and felt the Lord - Christ told him happy are you Thomas because you have seen and believed. More happy are they which hear your words (the act) and have the Holy Ghost bear witness that it is true.
The Act: you bear witness of what you have seen. The seal of the Holy

Ghost then confirmes to your spirit that it is true. Then you know without and reserve....
5. Seeing God D&C 132:7 Expectations sealed by HG
6. You are a God-when will you know that this is true? When the act of being a god is preformed and the Holy Ghost comfirms and seals this truth upon you
7. How do you know you are exalted-you receive the act of exaltation and then the Holy Ghost Confirsm that it is true to you and you know it without a shadow of a doubt.
8. How do you know you have the power to come forth in the morning of the first resurection - the priesthood seals it upon you and then the Holy Ghost reveals and teach your mind, heart and spirit that you truly have the power - and then you know the truth of it by the power of the Holy Ghost.
9. No one else in the whole universe can reveal to your very heart and mind and spirit of the truth of all things.
Just as Jesus Christ is the only one in the universe who could save us the Holy Ghost is the only one in the universe who can reveal, comfirm and seal the truth of all things to our very being. Others may bear witness but the Holy Ghost is the only testator to you inner person of the truthfulness of the Father and the Son and their divine missions.

FILE NAME: NECM2

Life
Alma said: "this life is the time for men to prepare to meet God." (Alma 34:32) [This means they prepare to meet God by receiving all the laws and ordiances of the Gospel from the least to the Greatest in the house of the lord.... and that they receive the Holy Ghost and have sealed upon them all the acts of the ordiances and perfomances which has occured in the house of the lord and otherwise in this life... The Holy Ghost is a God and we have a God dwelling within our tabernacles...

Lord of lords
Both the Father and the Son are properly known by the title Lord of Lord's, a designation that means literally what it says. (Deut. 10:12-22; 1 Tim. 6:15; Rev. 17:14; 19:16.) The purpose of this name is not simply to reveal that Christ, for instance, is the Lord of mortal persons who are ranked as lords, but rather it is to **show that he is Lord and God to others who themselves also are Lords and Gods in their own right**. Thus Abraham, Isaac, and Jacob (among others) "have entered into their exaltation, **according to the promises**, [What promises? The ones sealed upon us in the temple D&C 131; 132] and sit upon thrones, and are not angels but are **gods.**" (D. & C. 132:29, 37.) **Since exalted beings themselves beocme Lords and Gods**, and since they still stand in subjection to Christ their Lord and their God, it follows that he is a Lord of Lords. **Whatever is true of him is also true of his Father**, **and in due course it will be true of all exalted beings**. (Mormon Doctrine, p. 451.)

Parable of the Vineyard and the penney....

Melchizedek Priesthood
...It is the channel through which the Almighty commenced revealing his glory at the beginning of the creation of this earth, and through which he was continued to reveal himself to the children of men to the present time, and through which he will make known his purposes to the end of time." (Teachings, pp. 166-167.)

Gospel Mysteries

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--
[1] To have the privilege of receiving the mysteries of the kingdom of heaven,

[2] to have the heavens opened unto them,

[3] to commune with the general assembly and church of the Firstborn, and

[4] to enjoy the communion and presence of God the Father and Jesus the mediator of the new covenant." (D. & C. 107:5, 8, 18-19.)

"**every one being ordained after this order and calling should have power, by faith to,**
[1] break mountains,

[2] to divide the seas,

[3] to dry up waters,

[4] to turn them [waters] out of their course;

[5] To put defiance the armies of nations,
[6] to divide the earth,

[7] to break every band,

[8] to stand in the presence of God;

[9] to do all things according to his will, according to his command
[10] subdue principalities and powers; and this by the will of the Son of God which was from before the foundations of the world." (Inspired Version, Gen. 14:30-31.)

Those who are faithful in their priesthood callings in this life shall continue on in their holy authorizations in eternity; they shall revain forever "**priests and kings**"; their destiny is to stand as "priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son." (D. & C. 76:56-57.)

This priesthood "**holdeth the key** of the mysteries of the kingdom, even the key of the knowledge of God." (D. & C. 84:17-19.)

Those who are **priests forever**, who "are priests of teh Most High, after the order of Melchizedek,... are **gods, even the sons of God.**" (D. & C. 76:57-58.) They have become joint-heirs with Christ, having kept the same covenant and been bount by teh same oath.

|v33 For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.
|v34 **They become** the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and **the elect of God.**
|v35 And also all they who receive this priesthood receive me, saith the Lord;
|v36 For he that receiveth my servants receiveth me;
|v37 **And he that receiveth me receiveth my Father; |v38 And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.**
|v39 And this is according to the oath and covenant which belongeth to the

priesthood.
|v40 Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.
|v41 But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.
|v42 And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.
|v43 And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.
|v44 For you shall live by every word that proceedeth forth from the mouth of God.
(D&C: Section 84:33-44)

The greatest blessings are reserved for those who obtain **"the fulness of the priesthood,"** meaning the fulness of the blessings of the priesthood. **These blessings are found only in the temples of God**. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. **"Washings, anointings, endowments, and the communications of keys,"** the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.)
"Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole.**" (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)
One Hundred Forty-Foru Thousand
At his Second Coming, "the Lamb shall stand upon Mount Zion, and with him a hundred and fouty-four thousand, having his Father's name written on theri foreheads." (D. & C. 133:18; Rev 14:1-5.) These 144,000 are Gods, as the name of their forheads specifies; their callings and elections have been made sure; they are exalted personages; they are "redeemed from among men,... **And in their mouth was found no guile**: for they were without fault before the throne of Gos." (Rev. 14:4-5.) They have attained perfection.
These brethren, 12,000 from each of the tribes of Israel--excepting for some unspecified reason the tribe of Dan (Rev. 7:2-8)--"are high priests, ordained unto the holy order of God, to adminimster the everlasting gospel; for they are they who are ordained out of every nation, kindred, toungue, and people, by the angels (Peter, James, and John; which keys now reside in the first Presidency of the Church of Jesus Christ of Latter-day Saints) to whom is given power over the nations of the earth, to bring as many as will come to

the church of the Firstborn." [How do you become a member of any Church in the Kingdom of God? By Ordiance]. (D. & C. 77:9-11.) They are part of "a great multitude, which whom shall have membership in the Church of the Firstborn and therefore be exalted beings [Members of this Church are exalted beings]. (Rev. 7:9-17; Heb. 12:22-24.) (Mormon Doctrine, p. 546.)

Patriachal Chain.
Those who shall here after urle and reign in eternity as exalted beings will form a patriarchal chain which will begin with Father Adam and spread out until every exalted person is linked in. Exaltation consists in the continuatin of the family unit in eternity, and every family which so continuation of the family unit in eternity, and every family which so continues will find its proper place in the eternal organizational framwork which the Almighty has ordained. None [of the worthy] will be forgotten. (Mormon Doctrine, p. 558)

Patriarchal Order
...Those married in the temple in the new and everlasting covenant of marriage become inheritors of all the blessings of Abraham, Isaac, and Jacob and all the patriarchs and thereby enter into the patriarchal order. [When do they enter into this order? When they are married in the temple.] If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule. (Mormon Doctrine, p. 559.)

Priestesses
see Calling and Election Sure, Celestial Marriage, Endowments, Exaltation, Kings, Melchizedek Priesthood, Priesthood, Priests, Queens. (these things are linked with becoming a priestesses.)
...Those women who go on to thir exaltation, ruling and reigning with husbands who are kings and priests, will themselves be **queens** and **priestes**. They will hold positions of power, authority, and perferment in eternity. (Gospel Kingdom, pp. 221-222, 229.) (Mormon Doctrine, p. 596.)

Priesthood
As pertaining to man's existence on this earth, priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. It is the power by which the gospel is preached; by which the **ordiance of salvation are performed so that they will be binding on earth and in heaven; by which men are sealed up unto eternal life, being assured of the fulness of the Father's kingdom hearafter;** and by wich will govern the nations of the earth an d all that pertains to them. (Gospel Doctrine, 5th ed., pp. 136-200.) (Mormon Doctrine, p. 594.) (Here we see that the fulness of the priesthood ordiances is to

[1] bind on earth and in heaven
[2] seal men up to eternal life so that they are assured of the fulness of the Father's kingdom
[3] When? Before the Hearafter

Priests
see Calling and election sure, Celestial Marriage, (linked0

Those who endure in perfect faith, who receive the Melchizedek Priesthood, and who gain the blessings of the temple (including celestial marriage) [Celestial Marriage is a condition president] are eventually **ordained kings and priests.** These are **offices** given faithful holders of the Melchizedek Priesthood, and in them [the office of king and priestl] they will bear rule as exalted being

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durring the millennium and in eternity. (Rev. 1:6; 5:10.) [Kings and Priests is an office in the Melchizedek Priesthood as well as ataining to the Godhead.] (Mormon Doctrine, p. 599.)

Queens
See Calling and Election Sure, Celestial Marriage, Endowments, Exaltation, Kings, Melchizedek Priesthood, Priestesses, Priests (Linked)

If righteous men have power through the gospel and its **crowning ordiance of celestial marriage** to become **kings and priests** to rule in exaltation forever, it follows that the women by their side **(without whom they cannot attain exaltation)** will be **queens and priestesses**. (Rev. 1:6; 5:10) **Exaltation grows out of the eternal union of a man and his wife. Of those whose marriage endures in eternity,** the Lord says **"Then shall they be gods"** (D. & C. 132:20); that is , each of them, the man and the woman, will be a god. As such they will rule over their dominions forever. [Explain the word Elohim.] (Mormon Doctrine, p.613.)
Restoration of the Gospel
It is only throught the ordiances of his holy house that the Lord deigns to **"restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood."** (D. & C. 124:28; 127:8; 128:17.) [This would be a good place to talk about the fulness and the Priesthood and show that the Lord restored this so that we would receive the full blessings.] (Mormon Doctrine, p. 637.)

Resurrection
...Those beings[s] resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, **will come forth in the morning of the first resurrection.** Their graves shall be opened and they shall be **caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests** durring the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97:98; 1 Thess. 4:16-17; Rev. 20:3-7.) (Mormon Doctrine, p. 640.)

1. Beings resurrected with Celestial Bodies:[Expand]

2. Their graves shall be opened and shall be caught up to meet the Lord at his Second Coming. [expand]

3. They are Christ's. [the word Christ means/annointed with the fulness of the Father, expand...]

4. They shall descend with him to reign as kings and priests-[expand they are already kings and priests.]

Saviors on Mount Zion
...Those of his brethren who perform, vicariously, for others--meaning for those who have died without a knowledge of the gospel--the saving ordiances which they cannot perform for themselves are called **saviors on Mount Zion.** it was of them that Obadiah spoke when he said: "And saviors shall come up on mount Zion;...and the kingdom shall be the Lord's." (Obad. 21.)

"But how are they to become saviors on Mount Zion?

[A] By building their temples,
[B] erecting their baptismal fonts, and going forth and receiving **all the ordiances,**
[1] baptisms,

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[Plural: Baptism by water. Baptism of the Spirit.]
[2] confirmations
[Plural: Confirmation as member of the Church of Jesus Christ of Latter-day Saints. Confirmations of Aniontings-----See if I can find.....find what is in Eloheim at the Altar first.
[3] ordinations,
[Plural: Elder, king and priest; show verification on all of these.]
[4] and, **sealing powers** on their heads, [Plural: D&C 132, Anointings, Kings and Priests--Fathers name in their forheads... etc. etc....]
in behalf of **all** [the reservs are already built in] their progenitors who are dead, and redeem them that they may come forth in the first resurrection [all the blessings of the fulness of the Priesthood] and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah." (Teachings, p. 330.) [Expand, expand, expand...] (Mormon Doctrine, p. 678.)

Sealing power (Priesthood side of Sealing; by Bruce R. McConkie; The Holy Seal of promise **by him his who is anointed.)**
Calling and Election Sure, Celestial Marriage, Elijah the Prophet, Endowments, Eternal Life, Exaltation, Keys of the Kingdom, Priesthood, Salvation for the Dead, Temples.

Whenever the fulness of the gospel is on the earth, the Lord has agents to whom he gives power to bind on earth and seal eternally in the heavens. (Matt. 16:19; 18:18; Hela. 10:3-10; D. & C. 132:46-49.) This **sealing power**, restored in this dispensation by Elijah the Prophet (D. & C. 2: 1-3; 110:13-16), is the means whereby **"All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations" attain "efficacy, virtue, or force in and after the resurrection from the dead."** (D. & C. 132:7.)
All things that **are not sealed by this power have an end when men are dead.** Unless baptism has **this seal**, it will not admit a person to the celestial kingdom; unless an eternal marriage covenant is **sealed by this authority**, it will not take the participating parties to an exaltation in the **highest heaven within the celestial world.**
All things gain enduring force and validity because of the sealing power. So comprehensive is this power that it embraces ordiances performed for the living and the dead, seals the children on earth up to their fathers who went before, and forms the enduring patriarchal chain that will exist eternally among exalted beings. (Doctrines of Salvation, vol. 2, pp. 115-128.) (Mormon Doctrine, p. 684.)

D&C 132:19-24
Second Comforter
Calling and Election Sure, Comforter, Exaltation, Holy Ghost.
After a man so devotes himself to righteousness that his calling and election is made sure, "then it will be his privilege to receive the other Comforter," [the seal on what he has seen, Paul, Alma the younger]_the Prophet says. "Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of

Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the Firstborn." (Teachings, pp. 150-151; John 14:16-23; D. & C. 88:3-4; 130:3.) "The Holy Spirit of Promise is not the Second Comforter." (Doctrines of Salvation, vol. 1, p. 55.)

Sons of God
The sons of God are members of his family and, hence, are joint-heirs with Christ, inheriting with him the fulness of the Father. (D. & C. 93:17-23.) Before gaining entrance to that glorious household, they must receive the higher priesthood (Moses 6:67-68), magnify their callings therein (D. & C. 84:33-41), enter into the new and everlasting covenant of marriage (D. & C. 131:1-4; 132), and be obedient in all things. (Doctrines of Salvation, vol. 2, pp. 8-9, 37-41, 59, 64-65.) Those who become the sons of God in this life (1 John 3:1-3) are the ones who by enduring in continued righteousness will be gods in eternity. (D. & C. 76:58.) (Mormon Doctrine, p. 745.)

Temple ordiances
All of these ordiances of exaltation are performed in the temples for both the living and the dead. Their essential portions have been the same in all dispensations when the fulness of the sealing power has been exercised by the Lord's prophets. (D. & C. 124:28-41.)

Thrones
In the eternal sense, thrones are reserved for exalted persons who rule and reign as kings and queens in the highest heaven of the celestial world. It is in such a sphere that "God, even the Father, reigns upon his throne forever and ever." (D. & C. 76:92; Rev. 20:11.) After Christ has presented up the kingdom to his Father, "Then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign forever and ever." (D. & C. 76:108.)
Then shall all those who are joint-heirs with him--who have been "crowned with the glory of his mighe," and "made equal with him" (D. & C. 88:107)--then shall they also sit upon their thrones and even sit down with our Lord on his throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sent down with my Father in his throne." (Rev. 3:21.) Enoch foresaw this state of exaltation and said: "Thou art God,... thou hast made me, and given unto me a right to thy throne." (Moses 7:59.)
In token of their kingship, sovereignty, and dominion, exalted beings shall sit on thrones in eternity. "All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ." (D. & C> 121:29.) "Abraham..hath entered into his exaltation and sitteth upon his throne," as also have other righteous saints of former ages. (D. & C. 132:29, 37.) (Mormon Doctrine, p. 794.)

Washing of feet
...after the ordiance had been performed, our Lord said: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet**. <u>For I have given you an example, that ye should do as I have done to you.</u> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <u>If ye know thens things, happy are ye if ye do them.</u>" (John 13:13-17.)
December 27, 1832, this command was given to "the firs laborers in this last kingdom:: "Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you **are clean from the blood of this wicked generation**." (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophtes, with the express

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stipulation that "ye shall not receive any among you into this school save he is **clean from the blood of this generation; And he shall be received by the ordiance of the washing of feet, for unto this end was the <u>ordinance of the washing of feet instituted</u>**." [To make clean from the blood of this generation, not to enter just the school of the prophets but to enter a more exalted station even the highest of the kingdoms of the Celestial kingdom-No unclean thing can enter the kingdom of God.]
In the case of this school the ordiance is to be performed by the President of the Church. [But at other times it can be performed by those he gives this power.] In compliance with this revelation the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. "By the power of the Holy Ghost I pronounced them all clean from the blood of this generation," he recorded. (History of the Church, vol. 1 pp. 322-324; vol. 2.p. 287.) [Did all of these brothern remain faithful to this ordiance?]
On Sunday, March 27, 1836, as part of the dedicatroy services of the Kirtland Temple, the congregation sang that glorious hymn, "The Spirit of God like a Fire is Burning!" One verse, as then sung, was:

We'll wash and be washed, and with oil be anointed,
Withall **<u>not omitting the washing of feet;</u>**
For he that receiveth his penny appointed
<u>Must surely be clean at the harvest of wheat.</u>

New & Everlasting Covenent
New for you and your spouce.... Alwayse existed
Covenant BIC-heirs to the priesthood-Kings and priests/Queens & Priestesses

144000
Temple sealers-seal of the father in foreheads - why? Who sealded Adam & Eve the Father...thus sealers stand in the stead of the father. Sit in the temple day and night.

What are the blessings of Abraham, Issac, and Jacob... Sarah was with Abraham when Melchezidek made him a King and Priest-Joint blessing.

The following are blessings grow out of the "New and Everlasting Covenant of Marriage":

1. Husband and wife sealed for Time and all Eternity.
2. Sealing of Children to parents.
3. Children heirs to all the blessings of the Priesthood.
4. Kings & Priests Queens and Priestess
5. Sealing exaltation upon you unconditionally.

144,000: 12,000 from each tribe: represents from every nation toungue and people-Abrahams seed to bless all the nations of the earth. Represents every nation, Color and race... Twelve Gates around the temple... Twelve oxen in fount.

Blessings effective when received-according to faithfulness
1. seal of marriage
2. seal of posterity-BIC
3. Kingdoms...ect...
4. sealed until loosed...

All blessings grow out of, and culminate in the new and everylasting Covenant of Marriage. D&C 132:7:

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Every blessing of the fulness of the Priesthood which resides within the boundries of the New and Everlasting Covenant of Celestial marriage must be preformed on earth or by proxie if we are to be saved and exalted.

New and Everlasting covenant of Marriage containes the sealing of Calling and election made sure....

Just as Christ is the Bridgroom and said in my Fathers Kingdom are many Kingdoms I go to prepare a kingdom for you.....to the bride or the Chrurch. So each Husband, King and Priest says to their wife and posterity.... I go to prepare a kingdom for you.....This is similitude of this earth life.... The Husband preparing the home....Adam prepared a earth or kingdom first for his wife and posterity and then eve was brought...So the Husband is taken to the Father first-prepares a kingdom then he brings his wife and posterity to that kingdom....Bruce R. McConkie spoke on this subject....Comentary DNTC...

In my Fathers Kingdom are <u>many</u> Kingdoms-I go to prepare a kingdom for you.

William Clayton sealed up-not conditional Calling and Election made sure-Wasn't made King and priest yet-received this blessing again....

The Lord teaches through repratition.
Second Anointing Needed befoer resurection or second coming-Pronounced Clean every whit....Song of the harvest not omiting the washing of feet-No clean thing can enter my presencr-Washing of the Apostles feet can't enter my kingdom.. If Christ is coming in his kingdom of Glory we can't possible enter without having this ordiance-Priesthood and Ratification of HG.

Christs crusifiction visited spirit world to bring faithful saints with him.

Second coming again vist 3 1/2 days while 2 prophets lay dead in streat prepare them .... Unnumbered multitude.

Eloheim at the altar
The highest priesthood ordiance which all other priesthood ordiances hang on and attatch to is "the New and Everlasting covenant of Celestial marriage... As the fulness of the Priesthood all summarizes in this holy Ordiance and prepares a couple jointly for exaltation in the Celestial kingdom to rule and reign in the house of Israel forever. It is upon this covenant that the highest ordiance and sealings are attatched to and capstone even that of being Kings & Queens in or over our own Kingdoms to live the life that God lives.
p.5
Washings p.35
That you may become clean from the blood and sins of this generation
Sealing of the washing I seal upon you this washing that you may become clean from the blood and sins of this generation.
p. 36 Anointing
p. 38 Been anointed to become kings and priests unto the most High God to rule and riegn in the house of Israel forever.
Sisters, you have been washed and anointed to become Queens and preistesses to you husbands
Brothers and sisters, if you are true and faithful the day wioll come when you, will be chosen, called up and anointed kings and queens priests and priestesses whereas you are now anointed only to become such.. The realtzation of these blessings depends upon your faithfulness.
Marriage cerimony p 104-105 has kingdoms in it.
Sealing of Children to parents.

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Kings and priests
p 111-115
D&C 132
Kingdoms ect sealed on us by the priesthood holder.
All my words shall be fulfilled whether by my own voince or by the voice of my servants it is the same and shall all be fulfilled.

Joint blessings
We know the exact date that Emma & Joseph received their calling and Election made sure. TROJS COOK
D. & C. 93:13. Continued form grace to grace.
From inteligence to intelligence; fro achievement to tachievement; for obedience to obedience; form glory to glory--such is the process whereby our Lord worked out his exaltation. Somilarly, as the prophet Taught: "You have got to learn how to be **gods yourselves, and to be kings and priests to God, the same as all gods have done before you**, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exatation, until you attain to the resurrection of the dead and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (Teachings, pp. 346-347.) (DNTC 1, p. 76-77

We go forward from grace:
1. We must learn how to be gods ourselves.
2. We must learn how to be kings and priests to God.
3. We go from one small degree to another then until we atain the resurrection of the dead-in otherwords all things have to be sealed upon us either in this life or proxie and then we must practice until we atain the final hurdle that of the resurrection of the dead then we will be "able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power."

D&C 132 must abide this law [plurality of wives]:
[Jesus is the Son of God, not of the Holy Ghost]
Just as Jesus is literally the Son of Mary, so he is the personal and literal offspring of God the Eternal Father, who himself is an exalted personage having a tangible body of flesh and bones. (E. & C. 130:22.) Apostate religionists--unable to distinguish between the Father, Son, and Holy Ghost--falsely suppose that the Holy Ghost was the Father of our Lord. Matthew's statement, "she was found with child of the Holy Ghost," properly translated should say, 'she was found with child by the power of the Holy Ghost.' (Matt. 1:18.) Luke's account (Luke 1:35) accurately records what took place. Alma perfectly describes out LOrd's conception and birth by prophesying: Christ "shall be born of Mary,...she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God." (Alma 7:10.) Nephi spoke similary when he said that at the time of her conception, Mary "was carried away in the Spirit," with the result that the child born of her was "the Lamb of God, yea, event he Son of the Eternal Father." (1 Ne. 11:19-21.) As Gabriel told luke, he was the "Son of the hIghest" (Luke 1:32), and "the Higherst" is the first member of the godhead, not the third.
[The Holy Ghost should be a part of every marriage relationship overshadowing this most devine and holy of holy relationships held in the holy of holies of a man and wife.... For the Holy Ghost is given as a constant companion..... This is a perfect relationship when overshadowed by the third member of the godhead as was Mary and the Father the Perfect pattern of the highest sacrement of all sacrements..... (DNTC 1, p. 82-83.)

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Only begotten Son:
Only Begotten in the flesh, meaning in mortality. This designation of our Lord signifies that he was **begotten by Man of Holiness <u>as literally as any mortal father begets a son. The natural processes of procreation were involved; Jesus was begotten by his Father as literally as he was conceived by his mother.</u>** [Heber J. Grants talk in Brigham City.]

Luke 3:38 Adam, which was the son of God
This statement, found also in Moses 6:22, has a deep and profound significance and also means what it says. Father Adam came, as indicated, to this sphere, gaining an immortal body, because death had not yet entered the owrld. (2 Ne. 2:22.) Jesus, on the otherhand, was the Only Begotten in the flesh, meaning into a world of mortality where death already reigned. (DNTC 1, p. 95.)

Keys of the kingdom shall be delivered up again unto the Father:
The keys of the kingdom are the rights and powers of presidency; they consist of the authorization and obligation to preside over the Chruch (shich is the kingdom of God on earth) and to regulate all of its affairs. In due course these keys were given to Peter, James, and John, and then to all the Twelve of that day. They were restored to Joseph Smith and his associates in this day and are now held by the living oracles of this dispensation. When the great gathering at Adam-ondi-Ahman takes place those who have held keys on earth will make accounting of their stewareships, Christ will take back the keys, and then the millennial era shall be ushered in, an era in which the rightful King of the kingdom shall riegn personally upon the earth. Finally, there shall be a day when the salvation of man shall be completed, a day in which the keys shall be returned to the Father. Or, as Paul expresses it, "Then cometh the end, when the [Christ] shall have delivered up the kingdom ot God, event he Father; when he shall have put down all rule and all aruthority and power." (1 Cor. 15:24; Mormon Doctrine, pp. 377-379.) (DNTC 1, p. 116-117.) [Parley pratts pictrue of exaltation kingdoms] Also 8th season, baptism etc.

Equal with God
Though the Father is greater than the Son and takes precedence over him, yet the Son is equal with the Father in the sense that the Father has given all things into the hands of the Son, and that the Son has attained all power, all attributes of godliness. (D. & C. 93:6-26.) In this same sense, all men who gain exaltation shall "receive their inheritance and be made equal with" the Father and the Son. (D. & C. 88:107; 93:27-34.) (DNTC 1, p. 191.)

I. V. Matt. 5:10.
This promise is to be understood literally Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter. (Ether 3:19-20, 26; D. & C. 67:10-14; Teachings, pp. 9, 149-151.) [Zebidy Coultrin ROJS , David Jenson, D&C 132] "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 93:1.) (DNTC 1, p. 216.)

I. V. Matthew 7:17
What man among you, haveng a son, and he shall be stant out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine? [Asking for ordiances of the Gospel....Kings & Priests]

Matt. 7:13. Strait gate.

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Not **straight**, but **s-t-r-a-i-t**, meaning narrow, restricted, limited. By entering the strait gate men ge on the path which is both strait and which leads to eternal reward hereafter. Baptism is the strait gate which puts men on the pathe leading to the celestial world; the new and everlasting covenant of marriage is athe strait gate which starts men and women out in the direction of exaltation in the highest heaven of that world. (Mormon Doctrine, pp. 694-695.) (DNTC 1, p. 250.)

Matt 7:15. Prophets
"A prophet is a person who knows by personal revelation from the Holy Ghost that Jesus is the Son of God, 'for the testimony of Jesus i the spirit of prophecy.' (Rev. 19:10; Teachings, pp. 119, 312.) Accordingly, every prophet bears record of Christ. 'To him give all the prophets witness' (Acts 10:43; Jac. 4:4), and if a professing minister of salvation is not a witness for Christ, he is not a prophet.

"Nothing more than the testimony of Jesus is needed to make a person a prophet; and if this revealed knowledge has not been received, a person is not a prophet, no matter how many other talents or gifts he may have. But when a person has received revelation from the Spirit certifying to the divinity of christ, he is then in a position to press forward in righteousness and gain other revelations including those which foretell futrue events. On this basis, should the necessity arise, those who are prophets are in a position where they 'could prophesy of all things.' (Mosiah 5:3.)...
"The mission of porphets is not alone to fortell the futrue. even more important is the witness they bear to the living of the divinity of Christ, the teachings they give of the plan od salvation, and the ordiances which they perfrm for their fellowmen. All of the great prophets are possessors of the Melchizedek Priesthood; as legal administratiors some have possessed keys enableing them to administer the fulness of gospel ordiances." (Mormon Doctrine, pp. 544-547.) (DNTC 1, p. 251-252.)
[D&C 132:19-24).
Thou are **the Christ**, **<u>the Son</u> of the living God**
[Peter names the Christ... the Christ, <u>the son</u> of the living God.]
Peter spoke as the Holy Ghost gave him utterance, bearing his own personal testimony and acting as mouth for his brethren of the Twelve. But great and majestic as Peter's confession was, it brought forth no new or novel doctrine; it was not forthcoming as the climax of a long period of training and schooling which convinced the apostles that their Master was the Messiah, as some have falsely supposed. Rather, it was the spoken averment of what had long been in the hearts of each of them; it was a plain and inspired restatement of the same testimony the true disciples had been bearing from the very time of Jesus's birth.

Shepherds to whom his birth was announced (Luke 2:7-20), Simon and Anna in the temple (Luke 2:25-39), wise men from the east (Matt. 2:1-12), John the Baptist (John 1:1-36; 3:22-36; Matt. 3), Elizabeth (Luke 1:41-45), Andrew (John 1:37-42), Phillip (John 4:28-29, 39), the apostles as a group (Matt. 14:33), mortal men possessed with devils (Luke 4:33-37), the people generally (Matt. 9:27; 12:23; 15:22)--all these on previous occasions, using language having exactly the same sense and meaning as Peter's, had born testimony of our Lord's divine Sonship. and for that matter, he himself had taken frequent opportunity, both in plain language and by symbols which were clearly understood by his Jewish hearers, to bear testimony of his own divinity. (Luke 2:41-50; 4:16-32; John 2:13-22; 3:13-21; 4:4-45; 5:17-47; Matt. 12:1-8.) (DNTC 1, p. 382.)

Perfect unity and love should prevail in the Chruch and kingdom of God on

earth. every member of the great brotherhood of christ is expected to fellowship every other member of the Chruch as a true brother or sister. "Let every man esteem his brother as himself,: the Lord said in our day. "I say unto you, be one; and if ye are not one ye are not mine." (D. & c. 38:24-27.) [If ye are not one ye are not mine all to become kings and priests the fulness, of the Father, Equal, least to the greatest.] (DNTC 1, p. 422.)

Though "there is none other God but one" for men on this earth to worship, yet "there be gods **many** and lords **many**" throughout the infinite expanse of eternity. (1 Cor. 8:4-7.) That is, there are **many** exalted, perfected, glorified personages who reign as gods over their own dominions. John saw 144,000 of them standing with Christ upon MOunt Zion, all "having his Father's name written in their foreheads" (Rev.14-1), which is to say that they were gods and were so identified by wearing crowns so stating. Indeed, to each person who overcomes and gains exaltation, Christ has promised: "I will write upon him the name of my God,: and he shall "sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:12, 21.)
Joseph Smith said: "Every man who reigns in celestial glory **is a god to his dominions.**" (Teachings, p. 374.) All exalted persons "are gods, even the sons of God." (D. & C. 76:58.) Through obedience to the whole gospel law, including celestial marriage, they attain the "fulness of the glory of the Father" [Even to the ataining of the Eternal Godhead themselves, they take a covenant: They themself in the eternal cycle will become God the 1st or Creator, one of their Sons will become God the Second or God the Savior and a third, God the testitator or witnessor....] (D. & C. 93:6-28.) and "a continuation of the seeds forever and ever. Then shall they be gods, because they have no ent; therefore shall they be form everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them." (D. & C. 132:19-20.) (DNTC 1, p. 491.)

Yet the total number who will gain salvation will be great and not small. John on one occasion saw in vision a group of exalted persons who exceeded 100,000,000 in number [men] (Rev. 5:9-11) and on another occasion he beheld a group of saved persons which formed such a great multitude that "no man could number" them. (Rev. 7:9.) (DNTC 1, p. 496.)

To have a correct understanding of the part marriage and divorce play in the divine scheme of things, at least the following principles must be known:
(1) Marriage and the family unit are the central part of the plan of progression and exaltation. All things center in and around the family unit in th eeternal perspective. Exaltation consists in the continuation of the family unit in eternity. Those for whom the family unit continues have eternal life; all others have a lesser degree of salvation in the mansions that are prepared.

(2) There was an eternal family in heaven to which all men belonged even before the creation of this earth. God himself, a personal being in whose image man is created, was and is the Eternal Father. All man are his spirit children and lived with him in the pre-existent firs estate.

(3) Celestial or eternal marriage is the gate to exaltation. To fill the full measure of his creation and obtain eternal life a man must enter into this order of matrimony and keep all of the covenants and obligations that go with it. If a couple is so sealed, the two persons become husband and wife in this life and continue in the same relationship in the world to come. (D. & C. 131:1-4; 132.)

(4) There are also lessor order so marriage. Only the very elect qualify for celestial marriage. Others, even in the Church, are married by civil authority for the duration fo their mortal lives only. (DNTC 1, p. 546-547.)

John 12:45
And he that seeth me seeth him that sent me. Where is the Father; also, revelation of J.S. and Coltrin.

[Resurrection of Kings & Priests]
When the Lords comes the righteous dead shall come forth form their graves in celestial splendor and be caught up to meet him; and the righteous living, also, shall be caught up to meet him, and shall return to live and reign with him a thousand years. (1 Thess. 4:13-17.)

"The face fo the Lord shall be unveiled; And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pilar of heaven--They **are chris's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him.**" (D. & C. 88:95-98; 29:13; 133:56.) (DNTC 1, p. 680.)

D. & C. 45:55
"And because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth." (1 Ne. 22:26.)

|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.** [Here we see that Peter is getting the Melchizidek Priesthood Ordiance, seal, and confirmation, of becoming clean every whit. However he hasn't received the seal, ratification, confirmation, of the Holy Ghost to understand it fully. Therefore the Lord said "What I do thou knowest not now; but thou shalt know hereafter. This is the way of all ordiances. We must receive both seals, the seal of the priesthood and the ratifying seal of

the Holy Ghost before it is ours and we trully understand it. This is the way it is for most couples as they receive the seals of the new and everlasting covenant of Marriage, D&C 131, 132,]
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
(NewT:John 13:Heading-20)
Washing of feet is a gospel ordiance; it is a holy and sacred rite, <u>one performed by the saints in the seclusion of the temple sanctuaries.</u> It is not done before the world or for worldly people. For this day and dispensation Jesus instituted it in the upper room at the time of the Last Supper.

"Our Lord did two things in the performance of this ordinance: 1. He fulfilled the old law given to Moses; and 2. **He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward.**

"As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fulness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the ful knowledge of the endowment and all temple ordinances had been given.

"December 27, 1832, this command was given to 'the firs laborers in the last kingdom': **'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, <u>that I may make you clean;</u> That I may testify unto your father, and your God and my God, <u>that you are clean from the blood of this wicked generation</u>**." (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophets, with the express stipulation that **'ye shall not receive any among you into this school save he is clean from the blood of this generation ["is clean every whit: and ye are clean" (John 13:10);** [The same would hold true to enter the Highest Degree in the Celestial Kingdom; all saints from the least to the greatest must be washed and pronounced clean ever whit that "I [Jesus Christ] may testify unto you Father, and you God, and my God, that you are clean from the blood of this

wicked generation." (D. & C. 88:74-75)] And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.' (D. & C. 88:127-141.)

"**In the case of this school the ordinance is to be performed by the President of the Church.** [This would indicate that others would receive this ordiance from the legal administrators appointed by the President of the Church or First Presidency.] In compliance with this revelaton the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. **'By the power of the Holy Ghost I pronounced them all clean from the blood of this generation**," he recorded. (History of the Church, vol. 1, pp. 322-324; vol. 2, p. 287.)

"Later apostles were called and ordained, and on November 12, 1835, the Prophet addressed them, as pertaining to the washing of feet where they were concerned: 'The item to which I wish the more particularly to call your attention tonight is the ordinance of washing of feet. This we [meaning the Twelve] have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

"'We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be.... We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of ht ehouse of God; **and in it we mus attend to the ordance of washing of feet.** It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so the Satan cannot overthrow us, nor have any power over us here.

"'The **endowment you are so anxious about**, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official shall meet, **we must be clean ever whit**.... The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter the celestial kingdom of God, and enjoy it forever.' (History of the Chruch, vol. 2, pp. 308-309.)

"On Sunday, March 27, 1836, as part of the dedicatory services fo the Kirtland Temple, the congregation sang the glorious hymn, 'The Spirit of God Like a Fire is Burning!' One verse, as then sung, was:

> "'We'll wash and be washed, and with oil be anointed,
> Withal not omittin the washing of feet;
> For he that receiveth his penny appointed
> Must surely **be clean at the harvest of wheat.**'

[In otherwords all saints who intend to enter the Lords Kingdom before he comes in glory must have this ordiance performed or done by proxie or they cannot enter the Lords Kingdom, "For no unclean thing can enter the kingdom of God", and again it must needs be that we must "not omitt the washing of feet" and "must **be** "clean [every whit] **at** the harvest of wheat." And again, the Lord has commanded 'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean [every whit] from the blood of this wicked generation.' (D. & C. 88:74-75.)

"On March 29 and 30, 1836, the leading brethren, including the First

Presidency, Council of the Twelve, bishoprics, and preidents of quorums, participated in the ordiance of washing of feet. (History of the Chruch, vol. 2, pp. 426, 430-431.)
"It should be remembered that the endowment given in the Kirtland Temple was only a partial endowment, and that the full endowment was not performed until the saints had established themselves in Nauvoo. (Doctrines of Salvation, vol. 2, pp 241-242.) The full endowment--referred to in the revelation dated January 19, 1841 (D. & C. 124:36-41)--**including washings and anointings** except under unusual circumstances, is designed to be administered in the temples of the Lord. Thus the knowledge relative to the washing of feet has been revealed step by step in this day until **a full knowledge is now in corporated in the revaled ordiances of the Lord's house**. Obviously the apostate peoples of the world, being without revelation to guide them, cannot comply with our Lord's command given on the occasion of the last supper." (Mormon Doctrine, pp. 751-753.) (DNTC 1, p. 708-710.)

Joseph Smith said the meaning of Jesus' statement is: "In my Father's kingdom are many kingdoms." (Teachings, p. 366.)

I Go to prepare a place for you 'I go to prepare a place of exaltation for you, a place with me in the highest heaven of the celestial world (D. & C. 131:1-4), for "the desciple" shall "be as his master, adn the servant as his lord." (Matt. 10:25.) "Ye shall be even as I am, and I am even as the Father."' (3 Ne. 28:10.) (DNTC 1, p. 729.)

Jesus Discourses on the Two Comforters

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:
(1) The gift and constant companionship of the Holy Ghost;

[a] the comfort and peace which it is the function of the Holy Spirit to bestow;

[b] the revelation and th sanctifying power which alone will **prepare men for the companionship of gods and angels here after;**

(2) Personal visitations from the Second Comforter, **the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and**

(3) **God the Father**--mark it well Phillip!--**shall**

[a] visit man in person,

[b] take up his abode with him, as it were, and

[c] reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, adn

baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence. "The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has **faith in Christ**, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his **calling and his election made sure**, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27the verses. Note the 16, 17, 18, 21, 23 verses....
"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the **saints <u>who held communion</u> with the general assembly and Church of the First Born**." (Teachings, pp. 149-151.) (DNTC 1, p. 735-736.)

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:61.)

The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. **<u>Mortal men</u> have power <u>while in this life to see God.</u>** "Verily, thus saith the Lord: It shall come to pass that **<u>every soul</u>** who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 92:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the viel; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore,

having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.) (DNTC 1, p. 738.)

John 14:23

Jesus here announces the supreme earthly reward for personal righteousness--a personal visitation to man of the Father and the Son. "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)

He shall teach you all things

All things? yes, all things; and all things means all things. "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.) The revealed word says God knows all things and has all thruth, which means there is nothing he does not know and no truth he does not possess. Consequently, now and hereafter, in **time or eternity**, the Holy Ghost shall teach all things to deserving and eligible students.

[Incert Greggs disortation on the Holy Ghost...]

He shall testify of me (John 14:26)

Salvation centers in Christ. The Holy Ghost is Christ's revelator to bear witness of his divine Sonship and of the saving truths of his gospel. "The Holy Ghost," In Abraham's record this third member of the Godhead was called "God the third, the witness or Testator." (Teachings, p. 190.) As a Spirit personage, the Holy Spirit, by laws which are ordained, has power **to speak to the spirit within man and to convey truth with <u>absolute certainty</u>**. This revealed knowledge becomes a personal testimony to the recipient. <u>By definition and testimony of the gospel is to know by personal revelation from the Holy Ghost that Jesus is the Christ through whom salvation comes</u>; that Joseph Smith is the prophet who revealed anew to the world the saving truths of the gospel; and that the Chruch of Jesus Christ of Later-day Saints is the kingdom of God on earth. [He seals, approves, ratifies, confirms, sanctifies and seals all blessings, truths, and ordiances of the gospel upon you.]

He shall glorify me

The Father and the Son, through their ministries, as Jesus has just announced, glorify each other. (John 13:31-32; 14:13.) Now Jesus says the Holy Ghost shall glorify the Son--a thing which comes to pass because men believe the testimony of the Holy Ghost, so live as to gain exaltation, and thereby add dominions and kingdoms to the endless domains of the Father and the Son. See John 13:31-35.

All things that the Father hath are mine

This is true of Christ and of all exalted beings; it is the doctrine of joint-heirship. (Mormon Doctrine, pp. 361-362.) Each person who magnifies his calling in the Melchizedek Priesthood receives this promise: "All that my Father hath shall be given unto him." (D. & C. 84:38.) (DNTC 1, p. 756.)

Life eternal Also called everlasting life. "As used in the scriptures, eternal life is the name given to the kind of life that our Eternal Father lives. The word eternal, as used in the name eternal life, is a noun and not an adjective. It is one of the formal names of Deity (Moses 1:3; 7:35; D. & C. 19:11) and has been chosen by him as the particular name to identify the kind of life that he lives. He being God, the life he lives is God's life; and his name (in the noun sense) being Eternal,

the kind of life he lives is eternal life. Thus: God's life is eternal life; eternal life is God's life--the expressions are synonymous. "Accordingly, eternal life is not a name that has reference only to the unending duration of a futrue life; immortality is to live forever in the resurrected state, and by the grace of God all men will gain this unending continuance of life. But only those who obey the fulness of the gospel law will inherit eternal life. (D. & C. 29:43-44.) It is 'the greatest of all the gifts of God' (D. & C. 14:7), for it is the kind, status, type, and quality of life that God himself enjoys. Thus those who gain eternal life receive exaltation; they are sons of God, joint-heirs with Christ, members of the Chruch of the Firstborn; they overcome all things, have all power, and receive the fulness of the Father. They are gods." (Mormon Doctrine, pp. 219-220.)
Included within eternal life is eternal lives meaning "a continuation of the seeds," or a "continuation of the lives" forever. which is a natural outgrowth of the doctrine of eternal marriage, the Lord taught the truth involved by paraphrasing the language of his Intercessory Prayer in this way: "This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent." (D. & C. 132:24.) [Why must we know God and Jesus Christ? We must know the Father because he is our creator. We must know his Only Begotten Son, because it is he who saves us and takes us back to the Father. And how do we know these great beings-By the Power of the Holy Ghost. So in essessence we must know all three and be like the Father and the Son to inherit exaltation-the type of life which they enjoy and live.]

Know thee the only true God
It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life. [Relate to Parents and Children...] (DNTC 1, p. 762.)

Peter failed on this occasion to testify as becometh one who is a special witness of the Lord, but so in effect had all the desciples, for thye all forsook him and fled. But Peter was not yet the man he was to be, for about fifty days hence, at Pentecost, he and all the saints were to receive the gift fo the Holy Ghost. Perhaps, then, th great lesson to be learned from this experience of the chief apostle is this: **if men are to resist and overcome the world; if they are to stand valiantly in the Cause of Christ; if they are to be faithful and true in all things--they must have the gift of the Holy Ghost.** (DNTC 1, p. 794.)

Types of Christ
Now, nearly every temptation that comes to you and me comes in one of those forms. Classify them, and you will find that under one of those three nearly every given temptation that makes you and me spotted, ever so little maybe, comes to us as (1) **a temptation of the appetite**; (2) **ayielding to the pride and fashion and vanity of thise alienated from the things of God; or** (3) **a gratifying of the passion, or a desir for the riches of the world, or power among men.** (David O. McKay, Conference Report, Oct. 1911, p. 59.)

No one ever receives the gospel until he gains a revelation from the Holy Ghost; the gospel is a spiritual matter and comes only by the power of the Spirit. (DNTC 3, p 43.)

The promise of the Father (Acts 1:4)
This promise was twofold: 1. They would receive the gift fo the Holy Ghost; and 2. They would receive a holy and sacred endowment, one reserved for the faithful, and of such a nature as to prepare them in all things to work out their salvation. (DNTC 2, p. 22.)

Three thousand souls (Acts 2:41.)
More than five hundred brethren saw the risen Lord, probably when he appeared on the mountain in Galilee. (1 Cor. 15:6.) Thus there could have been many priesthood barers available to perform these three thousand baptism. (DNTC 2, p. 43.)

Revelation is for everyone in the Church. "Thus saith the Lord"--to every member of his Church--"I, the Lord, am merciful and gracious unto those who fear me, and delight ot honor those who serve me in righteousness and in truth unto the end. Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by may Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will--yea, even those things which <u>eye has not seen, nor eard heard, nor yet entered into the heart of man</u>." [The Spirit wispered these words to me, when he revealed the principle of plural wives to me.] (D. & C. 76:5-10; 121:26-28.) Joseph Smith said: "God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them." (Teachings, p. 149.) (DNTC 2, p. 320-321.)

1 Cor 12:3
Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Two principles are here set forth: 1. Any man who has the Spirit praises Christ and testifies fo his goodness and mercy; and 2. Christ is and can be known by revelation from the Holy Ghost, and in no other way. Revelation is the sole and only sure source of knowledge about God and Christ and gospel truths. A knowledge of these things does not and cannot come by reason, research, or rationalization. God stands revealed, or he remains forever unknown. In keeping with this principle, Joseph Smith said that the latter part of verse three should read: No man can know that Jesus is the Lord, but by the Holy Ghost." (Teachings, p. 223.) (DNTC 2, p. 365-367.)

Jesus taught that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26), and the latter-day revelation on spiritual gifts says this about knowing of Christ's divinity by the power of the Spirit: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he

was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they **continue faithful.**" (D. & C. 46:13-14.) (DNTC 2, p. 367-368.)

1 Cor. 14:31
For ye may all prophesy on e by one, that all may learn, and all may be comforted.

Who may prophesy? Who can receive revelation? To whom are visions and heavenly manifestations vouchsafed? Not to members of the council of the Twelve only, not to bishops and stake presidents alone, not just to the leaders of th Church. Rather, that God who is no respecter of persons and who loves all his children, speaks to every person who will head his voice. Prophecy is for all: men, women, and children, every member of the the true Chruch; and those who have the testimony of Jesus have the spirit of prophecy, "for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) "Would God," said Moses, "that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:29.) (DNTC 2, p. 387.)

1 Cor 14:39
Wherefore, brethren, covet to prophesy, and **forbid not** to speak with tongues. [President Lemon - Do you know what the Lord told me...] What better disire can members of the Church have than this: in effect it means, Seek the Spirit, and the campanionship of the Spirit is the greatest gift men can receive in this life. (DNTC 2, p. 388.)

Ephesians 1:13-14
In whom ye also trusted, after that ye heard the word of truth, the gospel of yur salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

The **Holy Spirit of Promise** is the Holy Spirit **promised** the saints, or in otherwords the Holy Ghost. This name-title is used in connection with the sealing and ratifying power of the Holy Ghost, that is, the power given him to ratify and approve the righteous **acts of men** so that those **acts** will be **binding on earth and in heaven**. "All covenants, contracts bonds, obligations, oaths vows, performances, connections, associations, or expectations must be sealed by the Holy Spirit of Promise, if they are to have "efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D. & C. 132:7.)
To seal is to **ratify**, to **justify**, or to **approve**. Thus an act which is sealed by the Holy Spirit of Promise is one which is ratified by the Holy Ghost; [How can something be ratified or approved if it has not already occurred... It can't. It first has to be preformed by the priesthood-thus the words "by him who is anointed" then ratifing seal that its right and correct by the Holy Ghost is put on the Priesthood ordiance and sealing.]is is one which is aproved by the Lord; and the person who has taken the obligation upon himself **is justified by the Spirit** in the thing he has done. The **ratifying seal of approval** is put upon **an act** only if those **entering the contract** are worthy as a result of personal righteousness to receive the the divine approbation. [Approbation means approval] They "are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are **just** and **true.**" (D. & C. 76:53.) If they are not just and true and worthy the **ratifing seal is**

withheld.
When any **ordiance or contract** [Something entered into by the authority of the Priesthood or Name of Christ] is **sealed by the Spirit, it is approved with a promise of reward, provided unrighteousness does not thereafter break the seal, remove the ratifying approval, and cause loss of the promised blessing [by the Priesthood (Christ) and the Holy Spirit].** (Doctrines of Salvation, vol. 1, p. 55; vol. 2, pp 94-99.) Seals are palced on contracts through righteousness.
The operation and power of the Holy Spirit of Promise is best illustrated by teh ordinance and contract of baptism. An unworthy candidate for baptism might deceive the elders and get the ordiance performed, but no one can lie to the Holy Ghost and get by undetected. Accordingly, the baptism of an unworthy and unrepentant person whold not be sealed by the Spirit; it would not be ratified by the Holy Ghost; the unworthy person would not be justified by the Spirit in his actions. If therafter he vecame worthy through repentance and obedience, the seal would then be put in force. Somilarly, if a worthy person is baptized, with the ratifying approval of the Holy Ghost attendin the performance, yet the seal may be broken by subsequent sin.
These principles also apply to every other ordiance and performance int he Church. Thus if both parties are "just and true," if they are worthy, a ratifying seal is placed on their temple marriage; if they are unworthy, they are not justified by the Spirit and the ratification of teh Holy Ghost is withheld. Subsequent worthiness will put the seal in force, and unrighteousness will break any seal.
Even if a person progresses to the state of near-perfection in which his calling and election is made sure, in which he is "sealed up unto eternal life" (D. & C. 131: 5; 132:18-26), in which he receives "the promise...of eternal life" (D. & C. 88:3-4), in which he is "sealed up unto the day of redemption" (D. & C. 124:124; Eph. 1:13)--yet with it all, these great promises are secured only if the "performances" are sealed by the Holy Spirit of Promise. (Mormon Doctrine, p. 361-362.)

Joseph smith said that the particular seal placed upon these Ephesians Saints **was that their calling and elections had been made sure.** (Teachings, pp. 149-151.) Theirs was the same promise and assurance given certain worthy persons in this dispensation to whom the Lord said: "Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John. This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." (D.& C. 88:3-5)

Earnest of our inheritance
Earnest is something of value given to bind a bargain. Here God himself, by giving the ratifying seal of the Spirit, is **guaranteeing** campliance with his own covenant and promise, the promise of an inheritance of eternal life.

The redemption of the purchased possession
Christ has pruchased his saints, that is, those who are his have been "bought with a price" (1 Cor. 6:20), the price being his own "precious blood." (1 Pet. 1:19.) Now, these Ephesian Saints, building upon the foundation of our Loud's atoning sacrifice, **having made their callings and elections sure**; they have, in effect, **worked out their salvation;**

they have pruchased, by good works, an everlasting inheritance with him who purchased them with his blood. (D. & C. 132:26.) (DNTC 2, p. 493-495.)

Colossians 3:1-4
If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
Set your affection on things above, not on things on the earth.
For ye are dead, and your life is hid with Christ in God.
When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Your life is hid with Christ in God
'Your calling and election has been made sure; you have been **sealed up unto eternal life;** the Lord has said unto you, "Son thou shalt be exalted" [did the Lord say this to Joseph Smith before or after his second annointing][good point- he said it to me before]; you have received the more sure word of prophecy.'
On May 16, 1843, Joseph Smith gave the following interpretation of Paul's phrase: "Putting my hand,: the Prophet said, "on the knee of William Clayton, I said: **'Your life is hid with Christ in God**, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are **sealed** up by the power of the priesthood unto eternal life, haven taken the step necessary for that purpose. (History of the Chruch, vol. 5, p 391.) (DNTC 3, p 34-35.)

Here we see:
1. We are sealed up by the priesthood as was Clayton
2. We are sealed up by the words of the Father by the power of the Holy Ghost as was Joseph Smith and this can come one before the other..... But must have both - it is like a two signiture check...
3. Sealed up by and act from the priesthood
4. Sealed up by the power of the Holy Ghost....

Colossians 3:5-17
Holiness becometh the saints of the Lord! "Be ye holy,: saith the Lord. (Lev. 20:7.) There is no substitue for personal righteousness, for cleansing and sanctifying the human soul. Holy beings are saved beings. And so we now find Paul telling even those who are sealed up unto eternal life that they must press forward, forsaking all evil and cleaving unto all good. (DNTC 3, p. 36.)

Here we see that just because we are sealed up dosn't mean we are perfect or that we should be perfect before this is done for us.
D&C 132:19-Come forth in the next resurrection-buffitings of Saintan-it just means that we all must receive these ordiances and then through our faithfulness work to make them come forth.

Elect of God (Col 3:12)
Those foreordained persons who believe in Christ, accept his gospel, gain the blessings of the temple, and thereafter continue to walk in paths of truth and righteousness. (DNTC 3, p. 37.)

Saints Saved at Second Coming
1 Thessalonians 4:13-18 Salvation is given the saints--all of them, both the living and the dead--at the Second Coming. The living are caught up to meet their returing Lord, and with him they shall return to live on

this earth, which will then be changed and received its paradisical glory. (Tenth Article of Faith.) When the living arrive at the age of a tree, 100 years, they shall be changed from mortality to immortality in the twinkling of an eye and shall then **reign as kings and priests in exalted glory.** (D. & C. 101:23-31.) [This means that they and their spouces have had all the ordiances available in the temple of the most high and can therefore be changed at any time as a twinkling of an eye. D&C 132:7.]
Also at our Lord's return, the righteous dead shall come forth from their graves with celestial bodies to meet their God. They, then, **as kings and priests**, [Meaning they are such before the resurrection, this ordiance performed either when they are alive or by proxie for them before they are raised.] (Rev. 5:10.) Thus the saints, whether they sleep in the Lord or live in the flesh until he comes, shall inherit glory and honor and salvation at his Coming. [Their Lamps are filled and one of the wise virgins and the have the Fulness of the Priesthood-all the ordiances of the New and Everlasting covenant of Marriage.] (2 Ne. 9:15-16.)

16-17.
"A trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth -- yea, even the dead which died in me, to receive a **crown of righteousness**, and be clothed upon , even as I am, to be with me, that we may be one." (D. & C. 29:13.) "And the saints that are upon the earth, who are alive, shall be quickened and be cautht up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven--They **are Chrit's** [A Christ is one who is Annointed with the fulness of the Priesthood. Expand...] the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God." [I beheld an innumberable company of saints who had been promised by the Lord to come with the Lord in his glory--who need all the ordiances of the Gospel to make this prophecy come to pass-less the whole earth be waisted at his comming.] (D. & C. 88:96-98.) (DNTC 3, p. 52.)

Titus 1:2
As one of a host of faithful spirits in pre-existence, all of whom received a like blessing, Paul was foreordained to gain eternal life, including within which is the fact he was forordained to believe the gospel, to be baptized, to receife the Melchizedek Priesthood, to be married for eternity, and to make his calling and election sure--all of which he did. (DNTC 3, p 120.)
God is no respecter of persons, and few things are of lesser consequence thansocial casts or status. Rather, "he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God." (2 Ne. 26:33.) [Why.?] (DNTC 3, p 130-131.)

Hebrews 3:1
Wherefore, holy brethren, partakers of the heavenly calling,...

The heavenly calling
The Melchizedek Priesthood, which is the "calling" from God through which eternal life is gained. (D. & C. 84:33-41.) (DNTC 3, p. 147.)

We which have believed do enter into rest
"True saints enter into the rest of the Lord <u>while in this life</u> and by abiding in the truth, they continue in tht blessed state until they rest with the Lord in heaven. (Moro. 7:3; D. & C. 84:17-25; Matt. 11:28-30; Heb. 3:7-19; 4:1-11.) The rest of the Lord, where mortals are concerned, is to gain a perfect knowledge of the divinity of the great latter-day work. 'It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not distrubed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive." It is "rest from the religious turmoil of the world; from the cry that is going forth, here and there--lo, here is Christ; lo, there is Christ." (Gospel Doctrine, 5the ed., pp. 58, 121-126.) The rest of the Lord, in eternity, is to inherit eternal life, to gain the fulness of the Lord's glory. (D. & C. 84:24.)" (Mormon Doctrine, 2nd ed., p. 633.) (DNTC 3, p. 151.)

The word of God pierces the soul of man [The Holy Ghost]
The Holy Ghost is a personage of spirit, a spirit being ,a dn when he speaks to the spirit within man, knowledge and truth are conveyed with <u>absolute surety.</u> These wisperings of the Spirit are called the still small voice as is shown by the experience of Elijah on Mount Horeb. When the Prophet sought instructions from the Lord, "behold, the Lord passed by, and a great and strond wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voeice." (1Kings 19:11-12.) Then by the wisperings of the Spirit Elijah learned what the Lord wanted him to do. That these spiritual impressions can sink into the heart with a power transcending anything earthly is shown from Joseph Smith's statemrnt: "Thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh mankfest." (D. & C. 85:6.) (DNTC 3, p. 152-153.) [This will go well **<u>Greggs Disortation-experience.</u>**]

"The priesthood is an everlasting principle, and exited with God form eternity, and will to eternity, without beginning of days or end of years.: (Teachings, p. 157.) Christ and others held the priesthood in pre-existence. Andam, the Prophet says, "obtained in in the creation, before the world was formed." (Teachings, p. 157.)
but as pertaining to his mortal ministry, Christ our Lord received the Melchizedek Priesthood here on earth, and was ordained to the office of a high priest therein, thus setting an example for others and being in all things the Prototype of salvation. With reference to the mortal receipt of the holy order which is his, and which he had afore used to create this and an infinite number of other worlds, and which he had in fact given to Melchizedek in the first instance, the Prophet says: "If a man gets a fulness of the priesthood of God he has to get it in the <u>same way that Jesus Christ obtainted it</u>, and that was by keeping <u>all</u> the commandments and obeying <u>all the ordinances of the house of the Lord</u>." (Teachings, p. 308.) [Christ had to be Married and sealed up to eternal life] (DNTC 3, p. 156-157.)

God swears faithful shall be saved
Hebrews 6:12
12. The promises] The repeated promise of eternal life which God gives to

his saints--when they receive his everlasting covenant (D. & C. 132:6), in connection with their baptism (2 Ne. 31:11-21), through magnifying priesthood callings (D. & C. 84:31-41), as part of celestial marriage (D. & C. 132:19), as part of patriarchal blessings (D. & C. 124:91-93, 124), and when their calling and election is made sure. (D. & C. 131:5, 132:19.) (DNTC 3, p. 163.)

Hebrews 6:10-20
He sware by himself] "By himself have I sworn, saith the Lord," was the language used by Deity in giving the promise of eternal life "unto Abraham." (Gen 22:15-16.) That is, God swore with an oath in his won name that Abraham would be saved, which divine assertation **absolutely guaranteed the eventuality**. **Abraham's calling and election was thus made sure.**
14. The Lord's oath to Abraham was: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.... And in thy seed shall all the nations of the earth be blessed." (Gen. 22:17-18.) By way of interpretation, the Lord said to Joseph Smith: "Abraham received promises concerning his seed, and of the fruit of his loins--from whose loins ye are, namely, my servant Joseph--which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world whould they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them." (D. & C. 132:30.) 15. He obtained the promise] Abraham's seed, the house of Israel, the children of the prophets, those who are natural inheritors of the promises made to Abraham. (3 Ne. 20:25-26.) These heirs have the "right" to the priesthood. Speaking of this the Lord said to Abraham concerning his seed: "Igive unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of th Gospel, which are the blessings of salvation, even of life eternal." (Abra. 2:11.) [Bruce R. McConkie, explained that Adam was a literal son of The Father and thus was his son--God himself possesed all the same blessings as Abraham and is bestowing them on his earthly kindom and family.....The Father is a father, grandfather and great - grandfather to all living and more importantly he is the Spirit Father of all of us.]

18 The hope set before us] Eternal life, the promise made to Abraham and his seed. (DNTC 3, p. 164-165.)

Hebrews 7:21
God swore an oath that Christ should be a priest forever; that is, though our Lord had possessed the priesthood in pre-existance, he would receive it anew in mortality and would have it forever--in time and in eternity. And this sets the pattern for all who become **sons of God and joint-heirs with Christ.**
"Every person upon whom the Melchizedek Priesthood is conferred receives his office and clalling in this higher priesthood with an oath and a covenant. The covenant is to this effect: 1. Man on his part solemnly agree to magnify his calling in the priesthood, to keep the commandments of God, to live by every word that proceedeth for from the mouth of Deity, and to walk in paths of righteousness and virtue; and 2. God on his part agrees to give such persons an inheritance of **exaltation and godhood in his everlastin presence.** The oath is the solemn attestation of Deity, his sworn promise, that those who keep their part in the

covenant shall come forth and inherit all things according to the promeise." [D&C 132:19.] (Mormon Doctrine, 2nd ed., p 480.) (DNTC 3, p. 173.)

Hebrews 12:14
Follow peace with all men, and holiness, without which no man shall see the Lors:

Jesus said: "Blessed are the prue in heart: for they shall see God" (Matt. 5:8), **meaning that every person who perfects his life shall see God, here and now, while he yet dwells in the flesh**, and that if he continues in grace, he shall also see and dwell with him everlastingly in the realms of immortal glory.
As revealed to Joseph Smith, the divine law enabling man to see Deity is couched in thes words: "Verily, thus saith the Lord: It shall come to pass that **every soul** who

[1] forsaketh his sins and
[2] cometh unto me, and

[3] calleth on my name, and

[4] obeyeth my voice [holy Ghost] [Greggs Disortation], and

[5] keepeth my commandments, [equalls]

[result]
[1] shall see may face and [act]

[2] know that I am [by the power of the Holy Ghost ye may know truth of all things] [seal of knowledge, comfirmation, surity, by the Holy Ghost." (D. & C. 93:1) [D&C 132:19-24]
Through Joseph Smith the Lord also said to all those who hold his holy priesthood: "It is [1] **your privilege**, and [2] **a promise I give unto you** that have been ordained unto this ministry, that inasmuch as
[1] you strip yourselves from jealousies and fears, and
[2] humble yourselves before me, for ye are not suffeciently humble,
[the result]
[1] the veil shall be rent and
[2] you shall see me and [act]
[3] know that I am [know by the Holy Ghost-seal of holy Ghost]-not with the carnal neither the natural mind [the emperical sences], but with the spiritual [the power of the Holy Ghost]. For no man has seen God at any time in the flesh, excetp quichened by the **Spirit of God.**" (D. & C. 67:10-11.) And the revelation on priesthood says that without "the power of godliness," which is righteousness, "no man can see the face of God, even the Father, adn live." (D. & C. 84:21-22) [I think this means righteousness and the ordiances of God-we can not be in God's and Christ's presence and live as the Father lives with eternal lives....]
The Prophet also taught: "It is the **priviledge** of **every** Elder to speak of the things of God; and could we all come together with one heart oand one mind in perfect faith the **veil might as well be rent today as next week, or any other time**, and if we will but cleanse ourselves and covenant befoer God, to serve him, it is our privilege to have an assurance that God will protect us at all times." (Teachings, p. 9.) (DNTC 3, p. 227.)

Holy women
The Lord never sends apostles and prophets and righteous men to minister

to his people without placing women of like spiritual stature at their sides. Adam stands as the great high priest, under Christ, to rule as a natural patriarch over all men of all ages, but he cannot rule alone; Eve, his wife, rules at his side, having like caliber and attainments to his own. Abraham is tested as few men have been when the Lord commands him to offer Isaac upon the altar (Gen. 22:1-19); and sarah struggles with like problems when the Lord directs that she withhold from the Egyptians her status as Abraham's widfe. (Abra. 2:21-25; Gen. 12:7-20.) Isaac gains from the Lord the promise that his seed shall "multiply as the stars of heaven" (Gen. 26:1-4); and Rebekah, his wife, receives a blessing of her own in which she is promised that she shall be "the mother of thousands of millions.: (Gen. 24:59-60.) And so it goes, in all dispensations and at all times when there are holy men there are also holy women. Neither stands alone before the Lord. **The exaltation of the one is dependent upon that of the other.**

Whose daughters ye are]
Brethren in the Church become "the seed of Abraham" by faith. (D. & C. 84:34.) That is, they believe what Abraham believed; they worship as Abraham worshiped; they are one with him in spiritual things--and are therefore considered to be his followers and sons, for "if ye be Christ's [Anointed ones], then are ye Abraham's see, and heirs according to the promise." (Gal. 3:29.) Thus, to identify the women in the Church as the daughters of Sarah is to testify that Sarah, and Abraham her husband, were also followers of Christ and believers in the same truths of salvation revealed anew in the Christian dispensation.

Heirs together] Neither men or women are saved alone. Salvation is a family affair. The fulness of the blessings of the gospel come to men and women together; they grow out of the new and everlasting covenant of marriage. (DNTC 3, p. 302-303.) [Also, see Packers talk Tribute to Women, July 89 Ensign.)

1 John 1:3
Ye also may have fellowship with us] Fellowship connotates a community of interest, activity and feeling; it is the association enjoyed by a group of equals or friends. and in the Church, it is not the apostles only who are to see and hear and know and understand and feel and handle; it is all the saints who have fellowship with them, "for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (who remain0 from the least to the greatest." (Teachings, p. 149.)
Our fellowship is with the Father, and with his Son Jesus Christ]
John--himself soon to be translated--is the same state of fellowship with the Lord which was enjoyed by the three soon-to-be translated Nephite disciples, to whom the Lord said: "Ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one." (3 Ne. 28:10.) Thus, John is here saying" 'Our fellowship is with the Father and the Son; we are one with them; they accept us as friends; and we shall be **"equal in power, and in might, and in dominion" [D&C 132:19]** (D. & C. 76:95), in that glorious day when we receive of their fulness and grace.' To have fellowship with the Lord in this life is to enjoy **the companionship of his Holy Spirit, which makes us one with him; and to have fellowship with him in eternity is to be like him, having that eternal life of which he is the possessor and originator.** [D&C 132:19.]

(DNTC 3, p. 374.)
1 John 2:3
And hereby we do know that we know him, if we keep his commandments. [Commandments are acts, after performing the acts and performances, and ordiances, then the Holy Ghost seals the truth of them upon us soul to soul and confirms to the inner man the absolute knowledge and surity of them...]

That John who recorded in his gospel account the great Intercessory Prayer, in which Jesus taught that life eternal consists of knowing the Father and the Son
[the Father 1st because he created us, and His Only Begotten Son 2nd because he saved us and brought us back to His Father and our Father...The Holy Ghost 3rd because it is he which testifies and teaches spirit to spirit the knowledge and truth of all theings.], [John] now announces how it is possible to know God. It is by obedience to the laws and ordiances of the gospel! And in no other way! Which is to say, among other things: There is not one scintilla of spiritual sense in the sectarian supposition that salvation is gained simply by saying: "I accept Jesus as my personal Savior."
Since the very fact of knowing God, in the ultimate and ful sense, consists of thinking what he thinks, saying what he says, doing what he does, and of being like him, thus having exaltation or godhood--it follows that saved souls must advance and progress until they acquire his character, perfections, and attributes, until they gian his eternal power, until they themselves become gods. (DNTC 3, p. 377.)

The elect lady
"An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes [1] **temple endowments**, [2] **celestial marriage**, and [3] the **fulness of the sealing power**. She is one who has been **elected and chosen** faithfulness as a daughter of God **in this life**, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive **all that the Father hath**. (D. & C. 84:38.) (DNTC 3, p. 410.)

Praying in the Holy Ghost
Praying by the power of the Holy Ghost, so that all requested petitions are granted, because "it shall be given you what you shall ask." (D. & C. 50:29–30; 101:27.) [I never would have gotten all this information on the fulness of the sealing blessings and the new and everlasting covenant of marriage unless I did as the Spirit directed me and asked for the blessing of being made a king and priest unto the most high god and Sheri a queen and priestess unto me.]

Revelation 1:6 **Hath made us kings and priests**] "Holders of the Melchizedek Priesthood have power to press forward in righteousness, living by every word that proceedeth for from the mouth of God [this is mainly the wisperings of the Holy Ghost], magnifying their callings, going from grace to grace, until through the fulness of the ordinances of the temple they receive the fulness fo the priesthood and are ordained kings and priests. Those so attaining shall have exaltation and be kings, priests, rulers, and lords in their respective spheres in the eternal kingdoms of the great King who is God our Father." (Mormon Doctrine, 2nd ed., p. 425.) **Those of whom John is here writing had already gained their rank and status as kings and priests, as have many**

also in the dispensation of the fulness of times. "John said he was a king." (Teachings, p. 375.)

Unto God and his Father] In one of the crowning sermons of his ministry, delivered June 16, 1844, just eleven days before his martyrdome, the Prophet Joseph Smith read as a text, Revelation 1:6, and announced: "It is altogether corrct in the translation." Then he proceeded with great power to consider the subject of a plurality of Gods. He quoted a number of Biblical passages and used his text verse to to show there was "a God above the Father of our Lord Jesus Christ.: He said that all the faithful saints shall "come to dwell in unity, and in all the glory and everlasting bruning of the Gods; and then we shall see as we are seen, and be as our God and he as his Father. I want to reason a little on this subject. I learned it by translating the papyrus which is now in my house.

"I learned a testimony concerning Abraham, and he reasoned concerning the God of heaven. 'In order to do that,' said he, 'suppose we have two facts: that supposes another fact may exist--two men on the earth, one wiser than the other, would logically show that another who is wiser than the wisest may exist. Intelligences exist one above another, so that there is no end to them.'

"If Abraham reasoned thus--If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly. Hence if Jesus had a Father, can we not believe that he had a Father also? I dispise the idea of being scared to death at such a doctrine, for the Bible is full of it.

"I want you to pay particular attention to what I am saying. Jesus said that the Father wrought percisely in the same way as his Father had done before him. As the Father had done before? He laid down his life, and took it up the same as his Father had done before. He did as he was sent, to lay down his life and take it up agian; and then was committed unto him the keys. I know it is good reasoning." (Teachings, pp. 369-376.) (DNTC 3, p. 436-437.)

Rev. 3:5

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels. [One signiture on the check also need the Holy Ghost to do the same thing.]

The book of life] "In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is 'the book of the names of the sanctified, even them of the celestial world.' (D. & C. 88:2.) Names of faithful saints are recorded in the book of life while they are yet in mortality. (Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the even of wickedness [Non repentance-D&C 132:19 shows that they will be turned over to the buffetings of satan]. (Rev. 13:8; 17:8; 22:19.)" (Mormon Doctrine, 2nd ed., p. 97.) (DNTC 3, p. 455.)

Rev 3:20-21

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each

tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted bgings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING O FKINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads**. And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever**.

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

Aug 11, 1989
Gregg Christoffersen a friend, employer, and relative called me up on the phone and asked me and Tom if we would give him a blessing because he wasn't feeling good... I commenced to praying earnestly to know what the Lord wanted me tell his son Gregg. When Gregg arrived he offered a prayer of faith in which he prayed that we would be at peace and be

guided to know what to bless him with in this **ordiance....** These words penitrated me. The Spirit bore witness to me that we were performing a holy **ordiance of God.** As Tom Neff was anointing Gregg he said, "I anoint your head with this oil which has been dedicated and consecrated for the healing of the sick in the household of faith," The Spirit then pointed out to me in a flash of inspiration that Gregg had been anointed to health and that I would seal this anointing-this was the important thing his health was anointed and sealed by ordiance upon him to claim and become a reality this was the most important part of the ordiance the rest was words of prophect.....
The Lord told me to explain this to Gregg that:
[1] That we were preforming an ordiance of God which had been prepared from before the foundation of the world to heal his children in the household of faith,.
[2] He was anointed to health in the household of faith by an ambasitor acting in the stead of Jesus Christ Himself.... and
[3] This ordiance of anointing to health was Sealed by the priesthood to take place in the household of faith-The spirit taught me that if I said nothing else but I seal this anointing upon you this was all that was necessary this was the important thing...
[4] The blessing was the Prophecy part-the council from God by the power of the Holy Ghost to Gregg from his Eternal Father and Jesus whom the Father sent.
This is the same with all ordinances ie, receiveing the Holy ghost, is the sealing and anointing of the Father-the blessing is prophect and the words of the Eternal Father to us. The most important and necessary thing is the ordiance.... But all is necessary. "Men must be called of God by [1] prophecy and [2] by the laying on of hands [the ordiance]. This is the case we need the ordinance and the prophecy from the Father through the holy Ghost.
Another example is the ordiance of Naming and blessing of a baby
[1] The ordiance is naming a baby which is necessary part of progression and needed later for further ordiances in the temple of our Lord.
[2] the Blessing the prophecy and sealing of the parent

I also learned another thing while I blessed Gregg, that is that all Melchizedek priesthood barers have the power to **[1] anoint and [2] seal up blessings upon the heads of others at least the anointing and sealing of the blessing of health in the household of faith.**

FILE NAME:MEL_SHEM.DOC

MELCHIZEDEK WAS SHEM

1. Times & Seasons, Vol. 5:746, December 15, 1844; John Taylor.

From this definite account of driving the "nations apart, when the ancient hills did bow," all reflecting minds may judge that man was scattered over the whole face of the earth. And with the superior knowledge of men like Noah, Shem (who was Melchizedek) and Abraham, the father of the faithful. . .

2. Evidences & Reconciliations, p. 232; John A. Widtsoe.

There is an old Hebrew tradition that Melchizedek was none other than

Shem, the son of Noah. As far as the age of Shem is concerned, that is possible. Shem lived five hundred two years after the flood, and Abraham was born two hundred ninety-two years after the flood. Abraham, therefore, must have known Shem.

FILE NAME:3FOLDMIS.DOC

THE THREEFOLD MISSION OF THE CHURCH
Compiled by Richard A. Ware
July, 1987

1. Program of the Church of Jesus Christ of Latter-day Saints, Chapter 16, pp. 123-124, by John A. Widtsoe of the Council of the Twelve Apostles; Supplementary Readings, Questions and problems by J. Wyley Sessions, Merrill D. Clayson; Published by The Department of Education of the Church of Jesus Christ of Latter-day Saints, 1936.

The Threefold Obligation. The organized body of believers in the plan of salvation are under three heavy obligations. First, the Church must care for its members. All virtue begins at home. No organization transcends in usefulness the help it renders its members. Every member must be kept in the way to joy. lt is moreover to be remembered that holding the members of the Church in faithful service is quite as important as winning new members. How many remain true? That is a more important question than, How many are you converting? The members of the Church must receive constant, intelligent care.

Second, the Church must vigorously and incessantly spread the knowledge of the Gospel over the earth. lt is God's desire that all men be saved; the Gospel is [p. 124] for every soul. The Church as the earthly agent of the Lord must, therefore, attempt with all its might to teach the Gospel to the nations of the earth, to seek out those who may become interested in the message, and to convert those who are touched in their souls by the truth of the Gospel. Teaching, finding, converting, must be constant activities of the Church.

Third, in consonance with the doctrine of universal salvation, the ordinances of earth must be performed for the dead, who have died without knowing or accepting the Gospel. The dead retain in the spirit world the normal powers of the individual, and may at their option accept the work done vicariously for them in the temples of the Lord, so that they may travel the path that leads to the Kingdom of God. To give the dead such opportunities is a heavy responsibility of the Church.

These are three duties, carrying with them tremendous obligations which require a perfected organization for their performance.

2. A Course of Study for the Melchizedek Priesthood Quorums of The Church of Jesus Christ of Latter-day Saints, "On Earth and ln Heaven", Lesson 13, Responsibility to the Quorum, pp. 94-96; published by the First Presidency of The Church of Jesus Christ of Latter-day Saints, 1966.

PURPOSES OF THE CHURCH---
(a) Missionary Work

The scriptures reveal that there are three obligations placed upon The Church

of Jesus Christ of Latter-day Saints. The first responsibility is the preaching of the Gospel of Jesus Christ. This charge to the leadership of the Church and to each member has been crystallized in the inspired statement of President David 0. McKay: "Every member a missionary." This responsibility was given to two brothers, David and John Whitmer, who sought through the Prophet Joseph Smith the answer to this important [p. 95] question: "What will be of most worth to me in life?" The Lord answered in these words:

And now, behold 1 say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen." (D&C 15:6; 16:6)

The injunction to make the message of the dispensation of the fulness of times known to the world was commanded in the "Preface" to the Doctrine and Covenants and also in the revelation known as the "Appendix." (Doctrine & Covenants 1:1718, 133:7-10.)

(b) perfect the Lives of the Members

The second obligation resting upon the Church is to perfect the lives of its members. When the Master told his ancient disciples and also the Nephite members of his Church that the goal of the Gospel Plan was perfection, he placed this obligation upon all who had accepted his plan. (Matt. 5:48; 3 Nephi 12:48). ln addition to instructions on missionary work, the revelation known as The Law includes the law of moral conduct, and the law concerning transgressors that must be heeded in order to reach the heights of salvation. (Doctrine & Covenants 42:4-29; 74-93.) The vehicle through which men and women may reach perfection is the Church. Eighteen months after the Church was organized, the Lord told his Prophet the ways in which the revelations received in 1831 had influenced the members of his Church by baptism in his true Church.

And inasmuch as they erred it might be made known; And inasmuch as they sinned they might be chastened, that they might repent;
And inasmuch as they were humble they might be made
strong, and blessed from on high, and receive knowledge from time to time. (Doctrine & Covenants 1:24-28.)

lt is only through accepting the atonement of Jesus Christ that one may become perfect. (Doctrine & Covenants 20:37; 2 Nephi 31:17-21.) The Church provides opportunities for its members to enjoy the gift of the Holy Ghost whereby they may

through service in the Church and a determined effort overcome weaknesses approach the goal of perfection. [p. 96]

(c) A Work For the Dead

Finally, the Church offers the person an opportunity to fulfill his commitment to his kindred dead by providing the means by which he might perform saving ordinances for the dead. Temples and genealogical resources are made available for this purpose; thus, the Church is meeting its third responsibility.

PRIESTHOOD MEMBER AND THE PURPOSES OF THE CHURCH

Gospel Mysteries

The purposes or responsibilities of the Church are also the obligations of each member of the Church. Through covenants made in baptism, the member enters a kingdom with laws, rules and regulations which become his way of life.

3. The Ensign/May 1981, p. 5; April General Conference of the Church, 1981; Address by President Spencer W. Kimball.

My brothers and sisters, as the Brethren of the First Presidency and the Twelve had meditated upon and prayed about the great latter-day work the Lord has given us to do, we are impressed that the mission of the Church is threefold:

* To proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people; * To perfect the Saints by preparing them to receive the ordinances of the gospel and by instruction and discipline to gain exaltation; * To redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.

All three are part of one work--to assist our Father in Heaven and His Son, Jesus Christ, in Their grand and glorious mission "to bring to pass the immortality and eternal life of man." (Moses 1:39)
Having these sacred principles in mind--to proclaim the gospel, to perfect the Saints, and to redeem the dead--we have endeavored these past six months to carry out our responsibilities among the Saints at home and abroad.

4. The Ensign/May 1982, p. 5; April General Conference of the Church, 1982; Address by President Spencer W. Kimball

lt was exactly one year ago that 1 last attended conference here in the Tabernacle. As you may know, 1 was in the hospital

at the time of the October 1981 conference. Last April 1 stated that the mission of the Church is threefold:

* First, to proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people; * Secondly, to perfect the Saints by preparing them to receive the ordinances of the gospel and by instruction and discipline to gain exaltation; * Thirdly, to redeem the dead by performing vicarious ordinances of the gospel for those who have lived on the earth.

All three are part of one work--to assist our Father in Heaven and His Son, Jesus Christ, in their grand and glorious mission "to bring to pass the immortality and eternal life of man." (Moses 1:39) I renew that declaration today.
Let us keep these sacred principles in mind and make them an integral part of our lives: that is, to <u>proclaim the gospel</u>, to <u>perfect the saints</u>, and to <u>redeem the dead</u>.

FILE:#36 NEW AND EVERLASTING COVENANT OF MARRIAGE

A promise to the faithful:

Gospel Mysteries

It is not a strong assurance or hope that the Latter-day Saints have that they will receive they blessing in the eternal worlds: but when the promise is sealed upon their heads that they shall come forth in the morning of the first resurrection and be crowned with glory, immortality and eternal lives, there is a testimony from God, our Eternal Father in the heavens above, which rests down upon them and confirms the truth of these words upon the soul of a faithful man or woman. They know, when words are pronounced upon them by a man who has the authority, sealing upon them blessings, keys, thrones, principalities, powers and exaltations in the eternal Kingdoms of God our Father,... that these words are not the words of men but that they are the words of the Spirit of God inspiring that man and that God takes a record of that ordinance in the heavens and that it is sealed upon them and upon their children and that they will actually come forth in the morning of the first resurrection according to the promise. Hence, there is no fear of death in the mind of the Latter-day Saints. (July 19, 1874, JD 17:136-38; Gospel Truth, George Q. Cannon, p. 29.)

Power of Procreation Promised:

If I have children, if I have a wife, I shall have them in eternity. I shall preside over that family no matter how small it may be or how large it may extend. They will be my kingdom; for this is the promise of God. What is there that is more delightful in the contemplation of the future that this thought, that those with whom we are associated here, with whom our lives and happiness is entwined, who give unto us the greatest pleasure because of the love we have for them and they have for us, that that union shall be perpetuated throughout eternity and that there shall be an increase of that love and of that union and an increase also of that power, because the power of procreation is promised--the greatest power that man possesses on the earth. That is promised unto those who are faithful.
I know the world say this is materialistic, that we take wrong views of this, that we are not spiritual enough. Well, I am willing to have that charge leveled against me. I want to be materialistic in this sense. I want to enjoy that which we enjoy here, purified, exalted and increased beyond my comprehension or your comprehension at the present time; and we are to have this glory and this power; that Lord promises it unto us.
Therefore, it can be said of us as it was said of our Lord and Savior, "of the increase of His government there shall be no end." (Isaiah 9:7.) Why? Because of this principle that I spoke of--the principle of procreation. By it and through that principle the worlds are peopled. The planetary orbs which stud our heavens so gloriously are peopled by that principle--the principle of procreation. God possesses it, and we as His children inherit the power. If we do what is right, He promises to bestow it upon us. (Gospel Truth, George Q. Cannon, p. 93.)

July 23, 1989

THE NEW AND EVERLASTING COVENANT OF MARRIAGE

It is **sealed** unto **them** (husband and wife, jointly or not at all) by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood;

1. It is **sealed**:

Gospel Mysteries

The Lord told Peter, I give you the power that whatsoever you shall bind [seal] on earth shall be sealed in heaven... This is indeed a **literal sealing**, something is to be **sealed** which cannot be broken, so special, so joyus, so inexpressible, so glorious, that the blessings which are contained in the "New and Everlasting Covant of Marriage and **sealed** upon us, fulfill the measure greatest of all expectations which mankind can conceive unto the fulness of Father which He has prepared to bestow upon us from before the foundations of the world and it was unto this virtue that we were born into this world.....

2.It is sealed unto **them**:

...the **highest ordiances** in the house of the Lord **they receive together and equally, or not at all**.

I could not possibly not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.

Without her, I could not have the highest and most endering blessings of this "priesthood after the holiest order of God" (D&C 84:18), this "holy priesthood after the order of the son of God" (D&C 107:3). For, "in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it." (D&C 131:1-4). (**A Tribute to Women**; Priesthood Restoration Fireside; Elder Boyd K. Packer; May 7, 1989)

They are one, the man receives unto himself that part which he by himself is not, and the woman receives unto herself that part which she is not. Thus the blessings are given to one entity which can creat offspring together or not at all.

When there is a devorce this is why they are not unsealed because they would lose all the blessings which are sealed upon them jointly. Therefore, they remain sealed until they are given to another as King Davids wifes were so that they can enjoy all the blessings which were sealed upon them and their posterity. These blessings are sealed upon them and should remain upon them forever. Therefore until they are given leagal and lawfully to another they retain these sealings until they can be unsealed and sealed to another with the same blessings.
3. **The Holy Spirit of Promise:**

Bible Dictionary p. 601-602
Abraham:
Abraham is always regared in the O.T. as founder of the covenant race, which is personified int eh house of Israel. He is the "father of the faithful." ...We also learn from latter-day revelation that because of Abraham's faithfulness he is now exalted and sits upon a throne in eternity (D&C 132:29, 37).

Celestial Marriage

|c131|v0 Instructions by Joseph Smith the Prophet, given at Ramus, Illinois,

Gospel Mysteries

May 16 and 17, 1843. HC 5:392-393.
1-4, Celestial marriage is essential to exaltation in the highest heaven; [Packer talk highest ordiances christ would have to be married to receive these blessings...]
5-6, How men are sealed up unto eternal life; [Same as above.....]
7-8, All spirit is matter.

|v1 In the celestial glory there are three heavens or degrees;
|v2 And in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage];
|v3 And if he does not, he cannot obtain it.
|v4 He may enter into the other, but that is the end of his kingdom; he cannot have an increase.
|v5 (May 17th, 1843.) The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood.
|v6 It is impossible for a man to be saved in ignorance.
(D&C: Section 131:Heading-6)

Book of Life
In a literal sense, the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6-7; Ps. 69:28; Rev. 3:5; 21:27.) The book of life is the book containing the names of those who shall inherit eternal life; it is the book of eternal life. (Dan. 12:1-4; Heb. 12:23; D. & C. 76:68; 132:19.) It is "the book of the names of the sanctified, even them of the celestial world." (D. & C. 88:2.) Names of **faithful saints** are recorded in the book of life while they are yet in mortality. [**When they receive the New and everlasting Covenant of Celestial Marriage they are written in the book, to come forth in the morning of the first reserrection or the next. Buffetings of Saintan...]**(Luke 10:20; Philip. 4:3; Teachings, p. 9.) But those names are blotted out in the event of wickedness. (Rev. 13:8; 17:8; 22:19.) (Mormon Doctrine p. 97)

Marriage
Latter-day revelation tells us that marriage under the law of the gospel and the holy priesthood is for eternity, and that men and women thus **sealed** in marriage continue to have children throughout eternity. (Bible Dictionary, p. 729)

Celestial Marriage
Marriages performed in the temples for time and eternity, by virtue of the **sealing keys** restored by elijah, are called celestial marriages. The participating parties become husband and wife in this mortal life, and if after their marriage they keep all the terms and conditions of this order of the priesthood, they continue on as husband and wife in the celestial kingdom of God.
If the family unit continues, then by virtue of that fact the members of the family have gained eternal life (exaltation), the greatest of all the gifts of God, for by definition exaltation consists in the continuation of the family unit in eternity. Those so inheriting are the sons and daughters of God, the members of his family, those who have made their callings and elections sure. They are joint-heirs with Christ to all that the Father hath, and they receive the fulness of the glory of the Father, becoming gods in their own right. (D. & C. 132; Doctrines of Salvation, vol. 2, pp. 58-99.)
Baptism is the gate to the celestial kingdom; celestial marriage is the gate to an exaltation in the highest heaven within the celestial world. (D. & C.

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131:1-4.) To gain salvation after baptism it is necessary to keep the commandments of God and endure to the end (2 Ne. 31:17-21; to gain exaltation after celestial marriage the same continued devotion and righteousness is required. Those who have been married in the temples for eternity know that the ceremony itself expressly conditions the recept of all promised blessings upon the subsequent faithfulness of the husband and wife.
Making one's calling and election sure is in **addition** to celestial marriage and results from undeviating and perfect devotion to the cause of righteousness. Those married in the temple can never under any circumstances gain exaltation unless they keep the commandments of God and abide in the covenant of marriage which they have taken upon themselves. [This is true with all blessing conditional or unconditional for no unclean thing can enter the presence of God. Even those who receive their calling and election made sure and the fulness of the priesthood. William Clatons blessing all must be purged and clean and will come forth in the morning of the first resurrection or the next...]
Celestial marriage is a holy and an eternal ordiance; as an order of the priesthood, it has the name the **new and everlasting covenant of marriage.** Adam was the first one one this earth to enter into this type of union, and it has been the Lord's order in all ages when the fulness of the gospel has been on earth. Its importance in the plan of salvation and exaltation cannot be over estimated. The most important things that any member of The Church of Jesus Christ of Latter-day Saints ever does in this world are: 1. To marry the right person, in the right place, by the right aughtoriy; and 2. To keep the covenant made in connection with this holy and perfect order of matrimony-**thus assuring the obedient persons of an inheritance of exaltation in the celestial kingdom.** (Mormon Doctrine, p. 117-118.)

Children of the covenant
According to the terms of the covenant which God made with Abraham, all of the literal seed of that great prophet are entitled to receive the gospel, the priesthood, and **all the ordiances** [even the crowning ordinaces] of salvation and exaltation. (Abra. 2:9-11; D. & C. 86:8-11.) When any of those descendants do receive all of these things, "They become the sons of Moses and of Aaron and the seed of Abraham, adn the church and kingdom, and the **elect** of God." (D. & C. 84:34.) [1. This means they are called and elected through priesthood ordiances, 2. They then need to make this calling and election sure with the seal of the Holy Ghost.....] They are then children of the covenant, that is, they are inheritors of the **fulness of the blessings appertaining to the new and everlasting covenant which is the gospel.** [This means that they receive all the fulness of the priesthood and have received all even the ordince, anointing, election, sealing of kings and queens, priests and priestesses and have the crowning blessings of the new and everlasting covenant of marriage sealed upon them.] "Ye are the children fo the covenant" (3 Ne. 20:24-27), our Lord told the Nephites among whom he ministered, a distinction which the faithful saints of this dispensation also enjoy. (Mormon Doctrine, p. 126.)

Church of the Firstborn:
Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordiances of **exaltation**, [namily all those ordiances and sealings contained in the New and everlasting covenant: We will use the dead for example: 1. washings and anointings, 2. the endowment, 3. Celestial marriage 4. The sealing of children

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to parents, 5. The washing of feet and being pronounced clean every wit, 6. kings and priests, queens and priestesses] become members of the **Church of the firstborn**. Baptism is the gate to ... [Salvation], but celestial marriage is the gate to [exaltation or] the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom. (D. & C. 76:54, 67, 71, 94, 102; 77:11; 78:21; 88:1-5; Heb. 12:23.) The Church of the Firstborn is made up of the [Married Sons and Daughters] of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath. [This blessing is expressed in the New and everlasting Covenant of Celestial Marriage and therefore it is a Joint Blessing one that single people don't have..., The Angles in heaven are not members of this Church... D&C 132:19 This might nought be true I will have to study this out more....] "If you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; ...And all those who are begotten through me are partakers of the glory of the same, and are the Church of the Firstborn." (D. & C. 93:20-22; Doctrines of Salvation, vol, 2. pp. 9, 41-43.) (Mormon Doctrine, p. 139-140.)

Doctrine of the Resurrection
D&C 132:7..

8th time is after the 7000 years and Christ presents us to the father this is the 8th time....

Cleanliness
Thus through thier **faithfulness the elders** have power to become clean from the blood and sins of this generation. (D. & C. 88:74-75, 85; 109:42; 112:33; 135:5; Ether 12:37.) (Mormon Doctrine, p, 147.)

Second Comforter

Crowns
Those who gain exaltation in the highest heaven of the celestial world **[D&C 131; 132]** shall wear crowns. Perhaps literal crowns may be worn on occasion-emblematic of their victory over the world and signifying that they rule and reign as kings and queens in the eternal house of Israel. But at all times they will be "crowned with honor, and glory, and immortality, and eternal life." (D. & C. 75:5.)
In the gospel sense, a crown is the sign and symbol of eternal exaltation and dominion, of godhood in the kingdom of God. Our Lord has been seen in vision wearing "a golden crown" (Rev. 14:14; 6:2; 19:12), and those surrounding the throne of Deity have been seen similarly identified. (Rev. 4:4, 10.) Paul speaks of such persons as having "an incorruptible" crown (1 Cor. 9:25) and as inheriting "a crown of righteousness" (2 Tim. 4:8); James says they "shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12); John records a similar affirmation (Rev. 2:10); and Peter speakes of receiving "a crown of glory that fadeth not away." (1 Pet. 5:4.) The crowns so spoken of are crowns of eternal life (D. & C. 66:12), of eternal life (D. & C. 66:12), of eternal lives (D. & C. 132:55), of celestial glory. (D. & C. 101:65.)
By keeping the commandments and enduring in righteousness to the end the saints overcome the world and gain crowns of glory in eternity. Hence the counsel: "Hold fast that which thouf hast, that no man take thy crown." (Rev. 3:11.) (Mormon Doctrine, p 173-174.)

Crown Webster Dictionary
a wreath worn on the head in victory; a reward; honor; the top part of the

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head; the highest quality, point, state etc. of anything

Daughters of God
All women are the daughters of God because of their pre-existent birth as female spirits. However, the designation **daughters of God**, as used in the revelations, has a far more pointed meaning than this. Just as men who pursue a steadfast course toward exaltation become the sons of God while in this life, so women who walk hand-in-hand in obedience with them become the daughters of God. (D. & C. 25:1; 76:24; Mosiah 5:7.)
The temple ordiances, including celestial marriage, precede attainment of that membership in the household of God which makes one a daughter. Those who are adopted as daughters in this life will, if they continue faithful, gain exaltation in the world to come. (Doctrines fo Salvation, vol. 2, pp. 64-65) (Mormon Doctrine, p. 180.)

Death
...durring the millennial era, death and the resurrection shall take place instantaneously. They shall be cahnged from mortality to immortality in the twinkling of an eye, the spirit never having occasion to separate from the body, and in their cases this change is called death. (D. & C. 63:49-52; 3 Ne. 28.) (Mormon Doctrine, p. 185.)
[How is this possile? They have all the ordiances of the gospel. D&C 132:7.]

How might we know God D&C 132:24
Dreams
An inspired dream is a vision given to a person while he sleeps. "Behold, I have dreamed a dream; or, in other words, I have seen a vision," Lehi said. (1 Ne. 8:2.) All inspired dreams are visions, but all visions are not dreams. Visions are received in hours of wakefulness or of sleep and in some cases when the recipient has passed into a trance; it is only when the vision occures during sleep that it is termed a dream. (Isa. 29:17; Dan. 2; 7; 1 Ne. 1:16; Alma 30:28.)
As with other visions, inspired dreams foretell future events (Gen. 28:10-22; 31:24; 1 Kings 3:5; 1 Ne. 2:1-2; 3:2); angels appear and minister to faithful persons in their dreams (Gen. 31:11; Matt. 1:20; 2:13, 19); prophetic warnings are given by this means (Ether 9:3); and symbolic representations portrayed in dreams teach marvelous truths. (1 Ne. 8; 9; 1; 15:21.) Inspired dreams are th fruit and faith; they are not given to apostate peoples. (1 Sam. 28:6, 15.) (Mormon Doctrine, p. 208.)

Eternal life
As used in the scriptures, **eternal life** is the name given to the kind of life that our Eternal Father lives. The word **eternal**, as used in the name **eternal life**, <u>is a noun and not an adjective.</u> <u>It is one of the formal names of Deity.</u> (Moses 1:3; 7:35; D. & C. 19:11) and has been chosen by him as the particular name to identify the kind of life that he lives. He being God, the life he lives is God's life; and his name (in the noun sense) being Eternal, the kind of life he lives is eternal life. Thus: **God's life is eternal life**; **eternal life is God's live**-the expressions are synonymous.
Accordingly, eternal life is not a name that has reference only to the unending duration of a future life; immortality is to live forever in the resurrected state, and by the grace of God all men will gain this unending continuace of life. But only those who obey the fulness of the gospel law will inherit eternal life. (D. & C. 29:43-44.) It is "the greatest of all the gifts of God" (D. & C. 14:7), for it is the kind, status, type, and quality of life that God himself enjoys. Thus those who gain eternal life receive

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exaltation; they are sons of God, joint-heirs with Christ, members of the Chruch of the Firstborn [again it is hinted that members of the Church of the Firstborn receive the New and Everlasting Covenant of Celestial Marriage and that their are no single people who are members of this Church]; they **overcome all things, have all power, and receive the fulness of the Father. They are gods.** [All these things are part of the seal of the new and everlasting Covenant of Celestial Marriage]
1. Sealed to overcome all things and come forth in the morning of the first resurrection or the next after they have been buffeted by satan and overcome all which suffering caused even God to tremble...
2. Sealed with all power.
3. Sealed **to receive a fulness of the Father.**
4. Sealed up to be as the father and where his title gods and godesses. D&C 132 Abraham, Isaac and Jacob have already received this and sit on their thrones...
(Mormon Doctrine, p. 237.)

Eternal lives
Those who gain eternal life (exaltation) also gain **eternal lives**, meaning that in the resurrection thy have **eternal "increase," a "continuation of the seeds," a "continuation of the lives."** Their spirit progeny will "continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them." (D. & C. 131:1-4; 132:19-25, 30, 55.)
"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy priesthood,: the Prophet says, "they will cease to increase when they die; that is, they will not have any **children after the resurrection.**" Then with reference to those who have been properly sealed in marriage and who have thereafter endured in righteousness until their callings and elections were made sure by revelation he adds: "But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin agains the Holy Ghost, will continue to increase and have **children in the celestial glory.**" (Teachings, pp. 300-301.)
The opposite of eternal lives is **eternal deaths.** Those who come up separately and singly in the resurrection and who therefore do not have spirit children eternally are said to inherit "the deaths." (D. & C. 132:16-17, 25.) (Mormon Doctrine, p. 237-238.)
Eternal progression
...In the full sense, eternal progression is enjoyed only by those who receive exaltation. Exalted persons have all power, all knowledge, and all wisdom; they gain a fulness of truth, becoming one with the Father
Those who gain exaltation, having thus enjoyed the fulness of eternal progression, become like God. It should be realized that God is not progressing in knowledge, truth, virtue, wisdom, or any of the attributes of godliness. He has already gained these things in their fulness. But he **is progressing in the sense that his creations increase, his dominions expand, his spirit offspring multiply, and more kingdoms are added to his domains.** (Doctrines of Salvation, vol. 1, pp. 5-10.) (Mormon Doctrine, p. 238-239.)
Eternity to eternity.
Those who become gods will then be from eternity to eternity, everlastingly the same, always possessing the fulness of all things and multiplying their race without end. (Doctrines of Salvation, vol. 1, pp. 10-12.) (Momon Doctrine, p. 240.)

Everlasting to Everlasting
By gaining exaltation-which includes the fulness of the Father and "a **continuation of seeds forever and ever**"-men [and women jointly] become "gods, because they have no end; therefore shall they be from **everlasting to**

everlasting, because they continue." (D. & C. 132:19-20.) That is, those who gain eternal increase, who have unending spirit children in the resurrection, have thereby become from everlasting to everlasting. Because of their eternal progeny they continue everlastingly without end; from eternity to eternity they are the same; and being perfected and exalted beings, their course never varies, nor is there shadow of turning to the right or the left.
Our Eternal Father, of course, now has this kind of and existence. "There is a God in heaven," the revelation says, of him "who is infinite and eternal, from everlasting to everlasting the same unchangeable God." (D. & C. 20:17; 109:77.) Christ also describes himself as being **"from everlasting to everlasting."** (D. & C. 61:1; Ps. 90:2; Docrtines of Salvation, vol. 1, pp. 10-12.) (Mormon Doctrine, p. 242.)

Exaltation
Celestial marriage is the gate to **exaltation**, and exaltation consists in the continuation of the family unit in eternity. Exaltation is eternal life, the kind of life which God lives. Those who obtain it gain an inheritance in highest of three heavens within the celestial kingdom. (D. & C. 131:1-4.) They have eternal increase, a continuation of the seeds forever and ever, a continuation of the lives, eternal lives; that is, they have spirit children in the resurrection, in relation to which offspring they stand in the same position that God our Father stands to us. They inherit in due course the fulness of the glory of the Father, meaning that they have all power in heaven and on earth. (D. & C. 76:50-60; 93:1-40.) **"Then shall they be gods**, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have **all power**, and the angels are subject unto them." (D. & C. 132:16-26; Docrines of Salvation, vol. 2, pp. 35-79.)
Although **salvation** may be defined in many ways to mean many things, in its most pure and perfect definition it is a synonym of **exaltation.** This was the way in which the Prophet used it when he left us this inspired explanation: "Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? or, in other words, **where shall we find a saved being?** for if we can find a saved being, we may ascertain without much difficulty what all others must be in order to be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other cannot be saved; for whatever constitutes the salvation of one will constituet the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what others must be, or else not be saved.
"We ask, then, where is the prototype? or where is the saved being? We conclude, as to the answer of this question, there will be dispute among those who believe the Bible, that it is Christ: all will agree in this, that **he is the prototype or standard of salvation**; or, in other words, that he is a **saved being.** And if we should continue our interrogation and ask how it is that he is saved, the answer would be-because **he is a just and holy being**; and if he were anything different from what he is, he would not be saved; for **his salvation depends on his being precisely what he is and nothing else**; for if it were possible for him to change, in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitute salvation; **for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him.**"
After quoting many passages of scripture, the record of the Prophet's teachings continues: "These teachings of the Savior most clearly show unto us the **nature of salvation**, and what he proposed unto the human family when he proposed to save them--that **he proposed to make them like unto himself, and he**

was like the Father, the great prototype of all saved beings; and for any portion of the human family to be assimilated into their likeness is to be saved; and to be unlike them is to be destroyed; and on this hinge truns the door of salvation." (Lectrues on Faith, pp. 63-67.) (Mormon Doctrine, p 258.)

Family

Eternal families have their beginning in celestial marriage here in mortality. Faithful members of them continue in the family unit in eternity, in the highest heaven of the celestial world, where they have eternal increase. (D. & C. 131:1-4; 132:16-32.) Perfect peace and a full endowment of all good graces attend such eternal families. By obedience to the laws of the gospel (which are celestial laws), Latter-day Saint families begin here and now to enjoy much of that peace, joy, love, and charity which will be enjoyed in eternal fulness in the exalted family unit. (Mormon Doctrine, p. 273.)

Parable of the Marriage of the King's Son:

|v1 And Jesus answered and spake unto them again by parables, and said,
|v2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,
|v3 And **when the marriage was ready, he** sent forth his servants to call them **which** were bidden to the wedding: and they would not come.
|v4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my my oxen and my fatlings have been killed, and my dinner is ready: therefore come unto the marriage.
|v5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
|v6 And the remnant took his servants, and entreated them spitefully, and slew them.
|v7 But when the king heard that his servants were dead, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
|v8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
|v9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
|v10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
|v11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
|v12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
|v13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
|v14 For many are called, but few are chosen; **wherefore all do not have on the wedding garment.**
11. Had not on a wedding garment] He had accepted the invitation (the gospel); joined with the true worshipers (come into the true Church); but had not put on the robs of righteousness (that is, had not worked out his salvation after baptism).

I.V. Matt. 22:14. 'Many are called to the marriage supper of the Lamb, to the

Church and kingdom of God on earth, but few are chosed for salvation in the kingdom of god in heaven, because they do not keep the commandments.' See Matt. 20:16. (DNTC vol. 1, p. 598-599.)
Compared to the rest of the world comparatively few are chosen. But there are still many even a multitude that cannot be numbered and of those who are whereing their temple garment

In my Father's house are **many mansions:** if it were not so, I would have tolk you. I go to prepare a place for you. (John 14:2.)
It will not do for men to sit down and see their women & children destroyed patiently,--my text is on the resurrection of the dead, which you will find in the 14 ch. of John In my Fathers house are many mansions &c is should be In my Father's Kingdom are **many kingdoms--in order that ye may be heirs of--God and joint heirs with me.** (WJS p. 367-368.)
John 14:2d "in my Fathers Kingdom are **many Kingdoms.** I go to prepare a **Kingdom** for you, that the exaltation that I receive you may receive also." (WJS, p. 371.)

1st We see that there are **many Kingdoms** prepared for the righteous so "in order that we may be heirs of --God and joint heirs with [Christ]. (WJS, p. 367-368.)

2nd it appears that in this pariable that the Lord further gives qualifications for basic enterance in the Kingdom of the Father. 1. He said a person must be born of the water and of the spirit or he cannot be permitted into the kingdom of heaven. We learn from other scriptures this is the Gate.
2. Another qualification seems to be implied that all that are at the wedding must have the wedding garment on. This would appear to be another requirement. That:
1. A person must receive his own wedding garment through the New and everlasting covenant of Marriage. Or,
2. Be a single person (angle servant) who did not receive their own but is sealed to a Kingdom through the sealing of children to parents. This seems to be another qualification that all must have the wedding garment; either thier own, or a member of a kingdom of someone who has one through the sealing.
This seems to verify the importance of Elijah's mission. Behold I send you Elijah the Prophet before the comming of the lord and he shall give us the power of sealing and the seal the Children to the Parents lest the whole earth be wasted at his coming and no one is there to go to the wedding feast of the kings son.

What does it mean to be cast out because no wedding garement is worn? Hear are some possible angles of light:
1. Bruce R. McConkies explainations
2. Perhaps the wedding garment is additionaly representive of being single and not being sealed to someone's elses kingdom.
3. People have not received the New and Everlasting Covenant of Celestial Marriage.
4. They have received the New and Everlasting Covenant of Celestial Marriage but have not received the wedding garment or ratifing seal or garment the Holy Spirit of promise, the Holy Ghost.
5. In otherwords they were wedded after the order of the world, and all is lost. They are wedded after the order of the Priesthood by did not recieve the baptism of fire on that wedding or sealing and are cast out because it is not ratified....
For with all priesthood ordiances, 1st the Priesthood ordiances (baptism of water), then the ratification and seal of the Holy Ghost (the baptism of fire) both must be present or you can't receive the blessings and promises thereof.

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Joint-Heirs with Christ

As the literal Son of God--the Firstborn in the spirit, the Only Begotten in the flesh--Christ is the natural **heir** of the Father. It thus became his right to inherit, receive, and possess all that his Father had. (John 16:15.) And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and by obedience, going from grace to grace, the Son attained these same things. (D. & C. 93:5-17.)

By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, **joint-heirs with Christ** (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath. (D. & C. 84:33-41.) In his famous King Follett Sermon, speakin of those who "shall be heirs of God and joint-heirs with Jesus Christ," the Prophet asked what their glory should be. Answering his own query, he described joint-heirship as inheriting **"the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone before."** (Teachings, p. 347.)

A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each Joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed.

Joint-heirs are possessors of all things. (D. & C. 50:26-28.) All things are theirs for they have exaltation. (D. & C. 76:50-60.) They are made "equal" with their Lord. (D. & C. 88:107.) They gain all power both in heaven and on earth and receive the fulness of the Father, and all knowledge and truth are theirs. (D. & C. 93:15-30.) They are gods. (D. & C. 132:20.) **Celestial marriage is the gate to this high state of exaltation.** (Doctrines of Salvation, vol. 2, pp 24, 35-39; D. & C. 131: 1-4; 132.) (Mormon Doctrine, p. 394-395.)

Kingdoms of Glory

Only those who are sealed in the new and everlasting covenant of marriage an who thereafter keep the terms and conditions of that covenant will attein the Highest of three heavens within the celestial Kingdom. (D. & C. 131:1-4.) (Mormon Doctrine, p. 420.)

Patriarchal Order

...Those married in the temple in the new and everlasting covenant of marriage become inheritors of <u>all the blessings of Abraham, Isaac, and Jacob and all the patriarchs</u> and thereby <u>enter into the patriarchal order.</u> [When do they enter into this order? When they are married in the temple.] If the participating parties abide in the eternal marriage covenant, they shall reap the full blessings of patriarchal heirship in eternity where the patriarchal order will be the order of government and rule. (Mormon Doctrine, p. 559.)

If righteous men have power through the gospel and its **<u>crowning ordiance of celestial marriage</u>** to become **kings and priests** to rule in exaltation forever, it follows that the women by their side **<u>(without whom they cannot attain exaltation)</u>** will be **queens and priestesses**. (Rev. 1:6; 5:10) **<u>Exaltation grows out of the eternal union of a man and his wife. Of those whose marriage</u>**

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endures in eternity, the Lord says **"Then shall they be gods"** (D. & C. 132:20); that is , each of them, the man and the woman, will be a god. As such they will rule over their dominions forever. (Mormon Doctrine, p.613.)

I. V. Matt. 5:10.
This promise is to be understood literally Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter. (Ether 3:19-20, 26; D. & C. 67:10-14; Teachings, pp. 9, 149-151.) "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 93:1.) (DNTC 1, p. 216.)

Know thee the only true God
It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life. (DNTC 1, p. 762.)

1 Cor 12:3
Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Two principles are here set forth: 1. Any man who has the Spirit praises Christ and testifies fo his goodness and mercy; and 2. Christ is and can be known by revelation from the Holy Ghost, and in no other way.
Revelation is the sole and only sure source of knowledge about God and Christ and gospel truths. A knowledge of these things does not and cannot come by reason, research, or rationalization. God stands revealed, or he remains forever unknown. In keeping with this principle, Joseph Smith said that the latter part of verse three should read: No man can know that Jesus is the Lord, but by the Holy Ghost." (Teachings, p. 223.) (DNTC 2, p. 365-367.)

Jesus taught that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26), and the latter-day revelation on spiritual gifts says this about knowing of Christ's divinity by the power of the Spirit: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they **continue faithful."** [Parents to children][Abraham] (D. & C. 46:13-14.) (DNTC 2, p. 367-368.)

1 Cor. 14:31
For ye may all prophesy on e by one, that all may learn, and all may be comforted.
Who may prophesy? Who can receive revelation? To whom are visions and heavenly manifestations vouchsafed? Not to members of the council of the

Twelve only, not to bishops and stake presidents alone, not just to the leaders of th Church. Rather, that God who is no respecter of persons and who loves all his children, speaks to every person who will head his voice. Prophecy is for all: men, women, and children, every member of the the true Chruch; and those who have the testimony of Jesus have the spirit of prophecy, "for the testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) "Would God," said Moses, "that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:29.) (DNTC 2, p. 387.)

Hebrews 12:14
Follow peace with all men, and holiness, without which no man shall see the Lors:

Jesus said: "Blessed are the prue in heart: for they shall see God" (Matt. 5:8), **meaning that every person who perfects his life shall see God, here and now, while he yet dwells in the flesh**, and that if he continues in grace, he shall also see and dwell with him everlastingly in the realms of immortal glory.
As revealed to Joseph Smith, the divine law enabling man to see Deity is couched in thes words: "Verily, thus saith the Lord: It shall come to pass that **every soul** who

[1] forsaketh his sins and

[2] cometh unto me, and

[3] calleth on my name, and

[4] obeyeth my voice [holy Ghost] [Greggs Disortation], and

[5] keepeth my commandments, [equalls]

[result]
[1] shall see may face and [act]

[2] know that I am [by the power of the Holy Ghost ye may know truth of all things] [seal of knowledge, comfirmation, surity, by the Holy Ghost." (D. & C. 93:1) [D&C 132:19-24]
Through Joseph Smith the Lord also said to all those who hold his holy priesthood: "It is [1] **your privilege**, and [2] **a promise I give unto you** that have been ordained unto this ministry, that inasmuch as
[1] you strip yourselves from jealousies and fears, and
[2] humble yourselves before me, for ye are not suffeciently humble,
[the result]
[1] the veil shall be rent and
[2] you shall see me and [act]
[3] know that I am [know by the Holy Ghost-seal of holy Ghost]-not with the carnal neither the natural mind [the emperical sences], but with the spiritual [the power of the Holy Ghost]. For no man has seen God at any time in the flesh, excetp quichened by the **Spirit of God.**" (D. & C. 67:10-11.) And the revelation on priesthood says that without "the power of godliness," which is righteousness, "no man can see the face of God, even the Father, adn live." (D. & C. 84:21-22) [I think this means righteousness and the ordiances of God-we can not be in God's and Christ's presence and live as the Father lives with eternal lives....]
The Prophet also taught: "It is the **priviledge** of **every** Elder to speak of the

things of God; and could we all come together with one heart oand one mind in perfect faith the **veil might as well be rent today as next week, or any other time**, and if we will but cleanse ourselves and covenant befoer God, to serve him, it is our privilege to have an assurance that God will protect us at all times." (Teachings, p. 9.) (DNTC 3, p. 227.)

A Tribute to Women
by
Boyd K. Packer

This talk was delivered at the Priesthood commemoration Fireside broadcast by satellite from Temple Square on 7 May 1989. (July 1989, Ensign, p. 72-75.)

It is with reverence that I speak of the restoration of the priesthood. We commemorate the restoration, not the creation of it. The priesthood existed before the Lord appeared with others in the Kirtland Temple and restored the keys of the sealing authority. (See D&C 110:11-16.)
It did not begin when Peter, James, and John conferred the Melchizedek Priesthood and the keys of the kingdom upon Joseph Smith and Oliver Cowdery. (See D&C 27:12-13.) Nor when John the Baptist ordained them to the Aaronic Priesthood and gave them the keys to the ministering of angels. (See D&C 13.)
It was formed before Peter, James, and John received keys on the Mount of Transfiguration. It existed before Moses received it under the hands of his father-in-law, Jethro (See D&C 84:6), and before Abraham sought his "appointment unto the Priesthood according to the appointment of God unto the fathers" and paid tithes to Melchizedek. (See Abr. 1:3-4; JST Gen. 14:25-40.)
It was present before Enoch, even before Adam.
The prophet Joseph Smith revealed that the priesthood "existed with God from eternity, and will to eternity, without beginning of days or end of years" and that Adam obtained it "in the Creation before the world was formed."
(Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, Salt Lake City: Deseret Book Co. 1938, p. 157.)
The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (see D&C 124:33-34), **and commanded that a temple be built at Nauvoo as a place to "restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood"** (D&C 124:34.) The scriptures reveal much about the priesthood, but they are not a handbook with references all gathered together in one place. They are scattered through the scriptures and were revealed at different times and in different places. Revelation continues: consider the recent announcement on the Seventy.
One must prospect through and dig into the scriptures like a miner searching for precious metal. Scattered here and there are nuggets, some pure, and some alloyed with other doctrines. Occasionally one strikes a rich vein which will yield all that you are willing to earn, for the scriptures do not explain not interpret themselves.
If I were to draw a prospector's map showing where I have found treasures on the priesthood, these are among the places I would mark: the old Testament contains many choice nuggets, including references to Melchizedek, King of Salem (now known as Jerusalem). There is much to be mined in the New Testament; the sixth chapter of Hebrews is a rich vein of doctrine on the priesthood.
In the Book of Mormon, the thirteenth chapter of Alma contains many treasures. No doubt the counsel was given in a priesthood meeting because Alma used the salutation "my brethren" more than once. He speaks of the priesthood being

after "the order of [the Son of God]." (Alma 13:2.) He describes it as a "holy calling." (Alma 13:2, 4, 6.) He says of Melchizedek, "There were many before him, and also there were many afterwards, but none were greater." (Alma 13:19.)

Alma described the priesthood as "being prepared from eternity to all eternity...without beginning or end." (Alma 13:7-8.) It is a "holy calling. prepared from the foundation of the world for such as would not harden their hearts." (Alma 13:5.)

The Doctrine and Covenants holds veins of the richest and purest kind; sections 20, 76, 84, 107, 121, and 124 and examples.

In section 84 there is a genealogy which traces the priesthood back to Adam. (See D&C 84:6-17.) Another in section 107 (vs. 40-57) was included in instruction to the Twelve.

The Pearl of Great Price reveals how Adam received the priesthood. (See Moses 6:67.)

The priesthood, once defined as the authority given to man to act in the name of God, is not ours to remodel or change or modify or abridge. It is ours to honor and magnify.

From the beginning the priesthood has been conferred only upon the men. It is always described in the scriptures as coming through the lineage of the fathers. (See D&C 84:6, 14-16; 107:40-41; Abr. 1:3-4.)

While fathers and sons bear the burden of the priesthood, it was declared in the very beginning that it was not good for man to be alone. A companion, or "helpmeet," was given him. The word meet means equal. Man and woman, together, were constituted a fountain of life. While neither can generate life without the other, the mystery of life unfolds when these two become one. From the very beginning the power to beget life was unlawful to express except there be a marriage between the man and the woman. Marriage is a covenant of lifelong fidelity and devotion which, by ordiance, may last for eternity.

The whole physical universe is organized in order that man and woman might fulfill the full measure of their creation. It is a perfect system where delicate balances and counter-balances govern the physical, the emotional, an the spiritual in mankind.

The Lord revealed that the purpose of it all is "to bring to pass the immortality and eternal life of man." (Moses 1:39.) Ordinances and covenants were ordained to protect this power to generate life. When laws are obeyed, happiness follows, for "man are, that they might have joy." (2 Ne. 2:25.)

Ever and always there is the destroyer waiting to disturb and disrupt, to scatter abrasive into this marvelous system. His purpose is to rupture those circuits which interconnect the physical, the emotional, and the spiritual, or to cross-connect them in ways that never where intended. His purpose is to pollute that sacred fountain of life and to generate, if he can, unnatural affections. (See 2 Tim. 3:2-3.)

The process by which life is conceived belongs only to those who have been legally and lawfully married. It was meant from the beginning to be veiled in total privacy. It was never to be degraded in idle conversation or to be the subject of unworthy humor. It was never to be exposed to public view, detailed in novels, illustrated in books, or acted out upon the stage or in films. It is never to involve children. And it is never to be perverted, never to be sold, never to be bought for money.

The compelling need which draws a husband back to his wife is always to be expressed in tenderness and love. It is through this process that a wife may give her husband, and a husband his wife, a gift which can be received in no other way--the gift of children.

The separate natures of man and woman were designed by the Father of us all to fulfill the purposes of the gospel plan.

Never can tow of the same gender fulfill the commandment to multiply and replenish the earth. No two man or any number added to them, no matter how

much priesthood they may think they possess, can do it. **Only a woman can bestow upon man that supernal title of father.**
She in turn becomes a mother. Can anyone dispute that her part is different from and more demanding than his? The mother must endure limitations while nature performs the miracle of creation.
Through her sacrifice, once again another spirit clothed in a mortal body crosses that frail footpath of life to experience mortality and the testing required in the plan of salvation.
The well-being of the mother, the child, the family, the Church, indeed of all humanity depends upon protecting that process. The obligations of motherhood are never-ending. The addition of such duties as those which attend ordination to the priesthood would constitute an intrusion into, an interruption to, perhaps the avoidance of, that crucial contribution which only a mother can provide.
The limitation of priesthood responsibilities to men is a tribute to the incomparable place of women in the plan of salvation.
The prophet who said that "no success [in any field of endeavor] can compensate for failure in the home" (David O. McKay) did not exempt callings in the Church.
Men and women have <u>complementary</u>, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But in the woman's part, she is not just equal to man; she is superior! She can do that which he can never do; not in all eternity can he do it. There are complementing rewards which are hers and hers alone.
And blessings bestowed impartially upon man and woman alike include:
--Baptism;
--The gift of the Holy Ghost;
--The testimony of Jesus;
--Personal revelation;
--The ministry of angels;
--The responsibility to teach, to testify, to exhort, to edify and to comfort;
--The faith to be healed;
--And many other spiritual gifts.
All under a uniform standard for worthiness.
And **<u>the highest ordinances</u> in the House of the Lord they receive <u>together and equally or not at all!</u>**
It should not disturb either man or women that some responsibilities are bestowed upon one and not the other. Duties of the priesthood are delegated to men and are patriarchal, which means "of the father." From the very beginning this has been so. The scriptures plainly state that they were "confirmed to be handed down from father to son.... This order was instituted in the days of Adam." (D&C 107:40-41.)
Many in the world now press for a melding of the identities of man and woman, claiming that the virtue of equality requires a homogenization of all relationships. Following an absolutely hopeless quest, some seek for an enduring physical and spiritual relationship with one of the same gender. That wicked deception has unleashed a pestilence which now threatens the whole of humanity. There can be no fulfillment there. To find fulfillment, they must--and praise be to God, they can--find it where it has been from the beginning.
Some in the Church, following that trend in the world, have written doctrinal treatises trying to show that the scriptures provide for an exchange in the identities and responsibilities of men and women. They express concern that the leaders of the Church do not respond to their recommendations.
Lest they bring sorrow upon themselves and their loved ones, I call to their attention a caution in section 121, beginning with verse 16, part of which I will quote.
"Cursed are all those that shall lift up the heel against mine anointed, saith

the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mines eyes, and which I commanded them.... They shall be severed from the ordinances of mine house.... They shall not have right to the priesthood, nor their posterity after them from generation to generation." (D&C 121:16, 19, 21.)
"They themselves shall be despised by those that flattered them." (D&C 121:20.)
A similar caution applies to every man and boy who holds the priesthood. Have we not been told that "the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness: and that "no power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned"? (D&C 121:36, 41.)
Ought not those virtues by which the priesthood must govern apply first and always to our wives and children, to our families?
Jacob rebuked the brethren of his day, saying, "ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you." (Jacob 2:35.)
It was not meat that the woman alone accommodate herself to the priesthood duties of her husband or her sons. She is of course to sustain and support and encourage them.
Holders of the priesthood, in turn, must accommodate themselves to the needs and responsibilities of the wife and mother. Her physical and emotional and intellectual and cultural well-being and her spiritual development must stand first among his priesthood duties.
There is no task, however menial, connected with the care of babies, the nurturing of children, or with the maintenance of the home that is not his equal obligation. The tasks which come with parenthood, which many consider to be below other tasks, ar simply above them.
Sister Packer and I have seven sons and three daughters. And that, I have often been heard to say, is about equal value. They, in turn, have given us daughters and sons-in-law, and grandchildren.
When our sons were growing up, they enjoyed a very broad tolerance from their father toward their mischief and mistakes. But there was no tolerance for even the slightest disrespect toward their mother.
And the question our daughters-in-law have matured, **I have ordained each in turn to the priesthood. Somehow that seems the lesser part. <u>I have but ordained them. She has born them, then trained and nurtured them.</u>**
They are not my children and my grandchildren. They are our children and grandchildren. They all share in the blessings of the priesthood.
I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.
Without her, I could not <u>have the highest and most enduring blessings of this "priesthood</u>...after the holiest order of God" (D&C 84:18), this "Holy Priesthood, after the Order of the Son of God" (D&C 107:3). For, "in order to **<u>the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it."</u>** (D&C 131:104.)
I know that the Son of God is our Redeemer. Reverently I give thanks to God the Father for the consummate blessing: a sweetheart, wife, companion, friend, a helpmeet, a woman! In the name of Jesus Christ, amen. (July Ensign, 1989, p. 72-75.)

In our own dispensation the lord revealed to the Saints that "unto you it is given to know the mysteries of the kingdom, but unto the world it is not given

to know them." (D. & C. 42:65) Also--

> The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19) [Husband needs this to preside over his family] ????MDD...????

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fulness of the Priesthood comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

> ...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

> And again, speaking of Hebrews 7:

> Paul is here treating of three different priesthoods, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)

> The Prophet Joseph stated that, "those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

> That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power & authority of Melchisedec. (**Words of Joseph Smith**, p. 245)

> In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340),

for--

> ... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** **For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

> In conclusion then, the Prophet stated that "the spirit of Elias is first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the

King of Kings–the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and privileges:

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people**, administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)
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> All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)
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> The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18–19)
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> The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fulness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: **"every man might speak in the name of God that Lord, even the Savior of the world."** (D. & C. 1:20) The prophet Jeremiah prophesied:

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them**, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31–34)
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> The Lord stated further:
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> ...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent**, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7–9)

FILE:#5 ASKING, DESIRE, SOUGHT ETC. TEMPLE CEREMONY

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Reference List: see,god*,seen,pure,heart*,little,one*,child*,ask*,
desir*

|v30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.
(OldT:Genesis 32:30)

|v10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
(OldT:Genesis 33:10)

|v24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.
(OldT:Deuteronomy 5:24)

|v22 And Manoah said unto his wife, We shall surely die, because we have seen God.
(OldT:Judges 13:22)

|v4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
(OldT:Psalms 24:4)

|v4 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.
(OldT:Psalms 37:4)

|v8 Blessed are the pure in heart: for they shall see God.
(NewT:Matthew 5:8)

|v42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
(NewT:Matthew 5:42)

Gospel Mysteries

|v7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
(NewT:Matthew 7:7)

|v8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
(NewT:Matthew 7:8)

|v9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
(NewT:Matthew 7:9)

|v10 Or if he ask a fish, will he give him a serpent?
(NewT:Matthew 7:10)

|v11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
(NewT:Matthew 7:11)

|v2 And Jesus called a little child unto him, and set him in the midst of them,
(NewT:Matthew 18:2)

|v3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
(NewT:Matthew 18:3)

|v4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
(NewT:Matthew 18:4)

|v5 And whoso shall receive one such little child in my name receiveth me.
(NewT:Matthew 18:5)

|v14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
(NewT:Matthew 18:14)

|v19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
(NewT:Matthew 18:19)

|v13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.
(NewT:Matthew 19:13)

|v14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
(NewT:Matthew 19:14)

|v22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
(NewT:Matthew 21:22)

|v14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
(NewT:Mark 10:14)

|v15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
(NewT:Mark 10:15)

|v9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
(NewT:Luke 11:9)

|v10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
(NewT:Luke 11:10)

|v11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
(NewT:Luke 11:11)

|v12 Or if he shall ask an egg, will he offer him a scorpion?

(NewT:Luke 11:12)

|v13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?
(NewT:Luke 11:13)

|v48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
(NewT:Luke 12:48)

|c18|v0 Jesus gives the parables of the unjust judge, and of the Pharisee and publican--He invites little children to come unto him and teaches how to gain eternal life--He tells of his coming death and resurrection, and gives sight to a blind man.
(NewT:Luke 18:Heading)

|v16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.
(NewT:Luke 18:16)

|v17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.
(NewT:Luke 18:17)

|v18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.
(NewT:John 1:18)

|v46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
(NewT:John 6:46)

|v22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
(NewT:John 11:22)

|v13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

(NewT:John 14:13)

|v14 If ye shall ask any thing in my name, I will do it.
(NewT:John 14:14)

|v7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
(NewT:John 15:7)

|v16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
(NewT:John 15:16)

|v23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
(NewT:John 16:23)

|v19 My little children, of whom I travail in birth again until Christ be formed in you, (NewT:Galatians 4:19)

|v5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
(NewT:James 1:5)

|v12 I write unto you, little children, because your sins are forgiven you for his name's sake.
(NewT:1 John 2:12)

|v13 I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
(NewT:1 John 2:13)

|v28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.
(NewT:1 John 2:28)

|v18 My little children, let us not love in word, neither in tongue; but in deed and in truth.
(NewT:1 John 3:18)

|v4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.
(NewT:1 John 4:4)

|v12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
(NewT:1 John 4:12)

|v14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:
(NewT:1 John 5:14)

|v15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.
(NewT:1 John 5:15)

|v11 Do ye not remember the things which the Lord hath said?--If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.
(BofM:1 Nephi 15:11)

|v35 Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee, my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.
(BofM:2 Nephi 4:35)

|v6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and a little child shall lead them.
(BofM:2 Nephi 21:6)

|v12 And then shall the wolf dwell with the lamb; and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling, together; and a little child shall lead them.
(BofM:2 Nephi 30:12)

Gospel Mysteries

|v15 Wherefore, I knowing that the Lord God was able to preserve our records, I cried unto him continually, for he had said unto me: Whatsoever thing ye shall ask in faith, believing that ye shall receive in the name of Christ, ye shall receive it.
(BofM:Enos 1:15)

|v34 I say unto you, that there are not any among you, except it be your little children that have not been taught concerning these things, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that you have and are; and also have been taught concerning the records which contain the prophecies which have been spoken by the holy prophets, even down to the time our father, Lehi, left Jerusalem;
(BofM:Mosiah 2:34)

|v18 For behold he judgeth, and his judgment is just; and the infant perisheth not that dieth in his infancy; but men drink damnation to their own souls except they humble themselves and become as little children, and believe that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent.
(BofM:Mosiah 3:18)

|v10 And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.
(BofM:Mosiah 4:10)

|v21 And now, if God, who has created you, on whom you are dependent for your lives and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how ye ought to impart of the substance that ye have one to another.
(BofM:Mosiah 4:21)

|c15|v0 How Christ is both the Father and the Son--He shall make intercession and bear the transgressions of his people--They and all the holy prophets are his seed--He bringeth to pass the resurrection--Little children have eternal life.
(BofM:Mosiah 15:Heading)

|v25 And little children also have eternal life.
(BofM:Mosiah 15:25)

|v23 And now, he imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto

them many times which confound the wise and the learned.
(BofM:Alma 32:23)

|v22 Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved. (BofM:3 Nephi 9:22)

|v37 And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.
(BofM:3 Nephi 11:37)

|v38 And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.
(BofM:3 Nephi 11:38)

|v8 And blessed are all the pure in heart, for they shall see God.
(BofM:3 Nephi 12:8)

|v8 Be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him.
(BofM:3 Nephi 13:8)

|v7 Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.
(BofM:3 Nephi 14:7)

|v8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
(BofM:3 Nephi 14:8)

|v9 Or what man is there of you, who, if his son ask bread, will give him a stone?
(BofM:3 Nephi 14:9)

|v10 Or if he ask a fish, will he give him a serpent?
(BofM:3 Nephi 14:10)

|v11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?
(BofM:3 Nephi 14:11)

|v11 And it came to pass that he commanded that their little children should be brought.
(BofM:3 Nephi 17:11)

|v12 So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.
(BofM:3 Nephi 17:12)

|v21 And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them.
(BofM:3 Nephi 17:21)

|v24 And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.
(BofM:3 Nephi 17:24)

|v20 And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.
(BofM:3 Nephi 18:20)

|v28 And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name shall be given unto you.
(BofM:3 Nephi 27:28)

|v29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.
(BofM:3 Nephi 27:29)

|v15 And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

Gospel Mysteries

(BofM:Mormon 9:15)

|v21 Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.
(BofM:Mormon 9:21)

|v26 And after that he came men also were saved by faith in his name; and by faith, they become the sons of God. And as sure as Christ liveth he spake these words unto our fathers, saying: Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing that ye shall receive, behold, it shall be done unto you.
(BofM:Moroni 7:26)

|v17 And I am filled with charity, which is everlasting love; wherefore, all children are alike unto me; wherefore, I love little children with a perfect love; and they are all alike and partakers of salvation.
(BofM:Moroni 8:17)

|v7 Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.
(D&C: Section 4:7)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 6:5)

|v1 Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which has been spoken by the manifestation of my Spirit.
(D&C: Section 8:1)

|v9 And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.
(D&C: Section 8:9)

|v8 But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.
(D&C: Section 9:8)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 11:5)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 12:5)

|v8 And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.
(D&C: Section 14:8)

|v18 Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.
(D&C: Section 18:18)

|v27 Yea, even twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart.
(D&C: Section 18:27)

|v28 And if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature.
(D&C: Section 18:28)

|v37 And again, by way of commandment to the church concerning the manner of baptism--All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.
(D&C: Section 20:37)

|v18 And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and

ye shall be caught up, that where I am ye shall be also. Amen.
    (D&C: Section 27:18)

|v2 Behold, you have had many afflictions because of your family; nevertheless, I will bless you and your family, yea, your little ones; and the day cometh that they will believe and know the truth and be one with you in my church.
    (D&C: Section 31:2)

|v30 He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh.
    (D&C: Section 46:30)

|v26 Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you.
    (D&C: Section 49:26)

|v29 And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done.
    (D&C: Section 50:29)

|v30 But know this, it shall be given you what you shall ask; and as ye are appointed to the head, the spirits shall be subject unto you.
    (D&C: Section 50:30)

|c56|v0 Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, June 1831. HC 1:186–188. Ezra Thayre, who had been appointed to travel to Missouri with Thomas B. Marsh (52:22), was unable to start on his mission when the latter was ready. Elder Thayre was not ready to depart on his journey because of his involvement in the problems at Thompson, Ohio. See heading to Section 54. The Lord answered the Prophet's inquiry on the matter by giving this revelation.
    1– 2, The saints must take up their cross and follow the Lord to gain salvation;
    3–13, The Lord commands and revokes, and the disobedient are cast off;
  14–17, Wo unto the rich who will not help the poor, and wo unto the poor whose hearts are not broken;
  18–20, Blessed are the poor who are pure in heart, for they shall inherit the earth.
    (D&C: Section 56:Heading)

|v18 But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

(D&C: Section 56:18)

|v9 Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.
(D&C: Section 66:9)

|v11 For no man has seen God at any time in the flesh, except quickened by the Spirit of God.
(D&C: Section 67:11)

|v27 Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go.
(D&C: Section 75:27)

|v22 For without this no man can see the face of God, even the Father, and live.
(D&C: Section 84:22)

|c88|v0 Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, December 27, 1832. HC 1:302-312. It was designated by the Prophet as the "olive leaf...plucked from the Tree of Paradise, the Lord's message of peace to us." It appears from the historical records that portions of this revelation were received on December 27 and 28, 1832, and January 3, 1833.
1- 5, Faithful saints receive that Comforter which is the promise of eternal life;
6- 13, All things are controlled and governed by the light of Christ;
14- 16, The resurrection comes through the redemption;
17- 31, Obedience to celestial, terrestrial, or telestial law prepares men for those respective kingdoms and glories;
32- 35, Those who will to abide in sin remain filthy still;
36- 41, All kingdoms are governed by law;
42- 45, God hath given a law unto all things;
46- 50, Man shall comprehend even God;
51- 61, The parable of the man sending his servants into the field and visiting them in turn;
62- 73, Draw near unto the Lord, and ye shall see his face;
74- 80, Sanctify yourselves and teach one another the doctrines of the kingdom;
81- 85, Every man who hath been warned should warn his neighbor;
86- 94, Signs, upheavals of the elements, and angels prepare the way for the coming of the Lord;
95-102, Angelic trumps call forth the dead in their order;
103-116, Angelic trumps proclaim the restoration of the gospel, the fall of Babylon, and the battle of the great God;
117-126, Seek learning, establish a house of God [a temple], and clothe yourselves with the bond of charity;
127-141, Order of the school of the prophets set forth, including the

ordinance of washing of feet.
    (D&C: Section 88:Heading)

|v63 Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.
    (D&C: Section 88:63)

|v64 Whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you;
    (D&C: Section 88:64)

|v68 Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.
    (D&C: Section 88:68)

|c93|v0 Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, May 6, 1833. HC 1:343-346.
    1- 5, All who are faithful shall see the Lord;
    6-18, John bore record that the Son of God went from grace to grace until he received a fulness of the glory of the Father;
  19-20, Faithful men, going from grace to grace, shall also receive of his fulness;
  21-22, Those who are begotten through Christ are the Church of the Firstborn;
  23-28, Christ received a fulness of all truth, and man by obedience may do likewise;
  29-32, Man was in the beginning with God;
  33-35, The elements are eternal, and man may receive a fulness of joy in the resurrection;
  36-37, The glory of God is intelligence;
  38-40, Children are innocent before God because of the redemption of Christ;
  41-53, The leading brethren are commanded to set their families in order.
    (D&C: Section 93:Heading)

|c97|v0 Revelation given through Joseph Smith the Prophet, at Kirtland, Ohio, August 2, 1833. HC 1:400-402. This revelation deals particularly with affairs of the saints in Zion, Jackson County, Missouri, in response to the Prophet's inquiry of the Lord for information. Members of the Church in Missouri were at this time subjected to severe persecution, and on July 23, 1833, had been forced to sign an agreement to leave Jackson County.
    1- 2, Many of the saints in Zion (Jackson County, Missouri) are blessed for their faithfulness;
    3- 5, Parley P. Pratt is commended for his labors in the school in Zion;
    6- 9, Those who observe their covenants are accepted by the Lord;
  10-17, A house is to be built in Zion in which the pure in heart shall see God;

18-21, Zion is the pure in heart;
22-28, Zion shall escape the Lord's scourge if she is faithful.
(D&C: Section 97:Heading)

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22-28, Zion shall escape the Lord's scourge if she is faithful.
(D&C: Section 97:Heading)

|v16 Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.
(D&C: Section 97:16)

|v16 Yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God.
(D&C: Section 97:16)

|v3 And who receiveth you as a little child, receiveth my kingdom; and blessed are they, for they shall obtain mercy.
(D&C: Section 99:3)

Gospel Mysteries

|v18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion--
(D&C: Section 101:18)

|v31 Behold this is my will; ask and ye shall receive; but men do not always do my will.
(D&C: Section 103:31)

|v4 And now we ask thee, Holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build.
(D&C: Section 109:4)

|v2 While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.
(D&C: Section 122:2)

|v58 To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.
(D&C: Section 133:58)

|v9 For I, the Lord, will judge all men according to their works, according to the desire of their hearts.
(D&C: Section 137:9)

|v52 And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. (PoGP:Moses 6:52)

|v11 While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

(PoGP:J Smith-History 1:11)

|v13 At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture.
(PoGP:J Smith-History 1:13)

|v14 So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.
(PoGP:J Smith-History 1:14)

|v18 My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong)--and which I should join.
(PoGP:J Smith-History 1:18)

|v26 I had now got my mind satisfied so far as the sectarian world was concerned--that it was not my duty to join with any of them, but to continue as I was until further directed. I had found the testimony of James to be true--that a man who lacked wisdom might ask of God, and obtain, and not be upbraided.
(PoGP:J Smith-History 1:26)

I. V. Matthew 7:17
What man among you, haveng a son, and he shall be stant out, and shall say, Father, open thy house that I may come in and sup with thee, will not say, Come in, my son; for mine is thine, and thine is mine? [Asking for ordiances of the Gospel....Kings & Priests]

Praying in the Holy Ghost
Praying by the power of the Holy Ghost, so that all requested petitions are granted, because "it shall be given you what you shall ask." (D. & C. 50:29-30; 101:27.) [I never would have gotten all this information on the fulness of the sealing blessings and the new and everlasting covenant of marriage unless I did as the Spirit directed me and asked for the blessing of being made a king and priest unto the most high god and Sheri a queen and priestess unto me.]

Fellow sojourners upon earth, it is your privilege to purify yourselves

and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (DHC 1:284)

The Prophet promises:

Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. (TPJS, p. 350)

FILE NAME:HOMENOAH.DOC

NOAH'S HOME BEFORE THE FLOOD

1. Charles L. Walker Journal, p. 43 typescript; December 5, 1891, Saturday.

Sat., Dec. 5, 1891. Attended Quorum Meeting. Pres. Pymn... related the incident of the Prophet Joseph telling Dimic B. Huntington while his books were being mended, that Noah built the Ark in the Land where South Carolina is now and that while he was building it and preaching, the wicked people mobbed and drove him 4 (four) times.

2. Evidences & Reconciliations, pp. 396-97; 1960 ed.; John A. Widtsoe.

Adam, after his expulsion from the Garden of Eden, lived in the vicinity of the great Missouri and Mississippi rivers. As his descendants multiplied, they would naturally settle along the fertile and climatically acceptable river valleys. When the flood came in the days of Noah, the Mississippi drainage must have increased to a tremendous volume, quite in harmony with the Biblical account. Noah's ark would be floated on the mighty, rushing waters, towards the Gulf of Mexico. With favorable winds, it would cross the Atlantic to the Eastern continents. There the human race, in its second start on earth, began to multiply and fill the earth.

FILE NAME:WORDS

RESPECT FOR THE WORDS OF MINE ANOINTED

1. H.C. 1:104-105; Harmony, Pennsylvania; Latter part of July, 1830; Diary of Joseph Smith.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Peter Whitmer's Sen., and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

Whilst thus employed in the work appointed me by my Heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both

sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. He wrote to inform me that he had discovered an error in one of the commandments---Book of Doctrine and Covenants: "And truly manifest by their works that they have received the Spirit of Christ unto a remission of their sins."

The above quotation, he said, was erroneous, and added: "I command you in the name of God to erase those words, that no priestcraft be amongst us " I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from, a revelation or commandment from Almighty God.

[Joseph was, at length, able to convince Oliver Cowdery and the Whitmer's of the folly of their ways.]

2. Life of Heber C. Kimball, p. 241, by Orson F. Whitney; Time of event: April 6, 1839; Far West, Missouri. See also The Words of Joseph Smith, Ehat & Cook, p. 18, note #6.

[Heber C. Kimball had just returned from his mission in England & relates:]

My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to my mind and the Spirit said unto me, "Write" which I did by taking a piece of paper and writing on my knee as follows:

Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a great respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out for ever, because of these things; and this Spirit and blessing shall rest down upon thy posterity for ever and ever; for they shall be called after thy name, for thou shalt have many more sons and daughters, for thy seed shall be as numerous as the sands upon the sea shore; therefore, my servant Heber, be faithful, go forth in my name and I will go with you, and be on your right hand and on your left and my angels shall go before you and raise you up when you are cast down and afflicted; remember that I am always with you, even to the end.

3. Teachings of the Prophet Joseph Smith, p. 307; May 28, 1843; H.C. 5:412.

Of the Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer and myself [Joseph Smith], there have been but two but what have lifted their heel against me--namely Brigham Young and Heber C. Kimball.

4. J.D. 4:297-98; March 29, 1857; Remarks by President Brigham Young, delivered in the Bowery, in the Great Salt Lake.

Were I to be asked whether I have any experience in this matter, I can tell the people that once in my life I felt a want of confidence in Brother Joseph Smith, soon after I became acquainted with him. It was not concerning religious matter--it was in relation to his financiering--to his managing the temporal affairs which he undertook. A feeling came over me that Joseph was

not right in his financial management, though I presume the feeling did not last sixty seconds, and perhaps not thirty. But that feeling came on me once and once only, from the time I first knew him to the day of his death. It gave me sorrow of heart and I clearly saw and understood by the spirit of revelation manifested to me, that if I was to harbor a thought in my heart that Joseph could be wrong in anything, I would begin to lose confidence in him, and that feeling would grow from step to step, and from one degree to another, until at last I would have the same lack of confidence in his being the mouthpiece for the Almighty. . Though I admitted in my feelings and knew all the time that Joseph was a human being and subject to error still it was none of my business to look after his faults.
I repented of my unbelief, and that too, very suddenly; I repented about as quickly as I committed the error. It was not for me to question whether Joseph was dictated to by the Lord at all times and under all circumstances or not. I never had the feeling for one moment, to believe that any man or set of men or beings upon the face of the whole earth had anything to do with him, for he was superior to them all, and held the keys of salvation over them. Had I not thoroughly understood this and believed it, I much doubt whether I should ever have embraced what is called "Mormonism." He was called of God; God dictated to him, and if He had a mind to leave him to himself and let him commit an error, that was no business of mine. And it was not for me to question it, if the Lord was disposed to let Joseph lead the people astray, for He had called him and instructed him to gather Israel and restore the Priesthood and kingdom to them.
It was not my prerogative to call him in any act of his life. He was God's servant, and not mine. He did not belong to the people but to the Lord, and was doing the work of the Lord, and if He should suffer him to lead the people astray, it would be because they ought to be led astray. If He should suffer them to be chastised, and some of them destroyed, it would be because they deserved it, or to accomplish some righteous purpose. That was my faith, and it is my faith still.

5. J.D. 12:117; August 17, 1867; Address delivered by President Brigham Young in Tooele City.

I said to the Saints at our last annual Conference, the Spirit whispers to me to call upon the Latter-day Saints to observe the word of wisdom, to let tea, coffee, and tobacco alone, and to abstain from drinking spirituous drinks. This is what the Spirit signifies through me. If the Spirit of God whispers this to His people, through their leader, and they will not listen nor obey, what will be the consequence of their disobedience? Darkness and blindness of mind with regard to the things of God will be their lot; they will cease to have the spirit of prayer, and the spirit of the world will increase in them in proportion to their disobedience until they apostatize entirely from God and his ways.

6. Deseret News, November 3, 1869, p. 457; Comment by Pres. George Q. Cannon. This statement was reprinted by the Church in a 1980 booklet entitled: "The Church and the Proposed Equal Rights Amendment---A Moral Issue", pp. 19-20.

A friend . . . wished to know whether we . . . considered an honest difference of opinion between a member of the Church and the authorities of the Church was apostasy. . . .We replied that we had not stated that an honest difference of opinion between a member of the Church and the authorities constituted apostasy; . . . but we could not conceive of a man publishing those differences of opinion, and seeking by arguments, sophistry and special

pleading to enforce upon the people to produce division and strife, and to place the acts and counsels of the authorities of the Church, if possible, in a wrong light, and not be an apostate, for such conduct was apostasy as we under stood the term. We further said that while a man might honestly differ in opinion from the authorities through a want of understanding, he had to be exceedingly careful how he acted in relation to such differences, or the adversary would take advantage of him, and he would soon become imbued with the spirit of apostasy, and be found fighting against God and the authority which He had placed here to govern His Church.

7. Journal of Abraham H. Cannon; April 9, 1890.

Wednesday, April 9, 1890: Very nice day. From 7 a.m. till 10 o'clock I was busy at the office looking over the mail and attending to other matters of business. At the latter time I went to the Historian's office where all the brethren met who were present last evening. After the singing of two hymns and prayer Pres. Snow arose and expressed his pleasure at our fasting (which we all did this morning) and our meeting. Everyone of us who has not already had the experience must yet meet it of being tested in every place where we are weak, and even our lives must be laid on the altar. Brigham Young was once tried to the very utmost by the Prophet, and for a moment his standing in the Church seemed to tremble in the balance. Wm. Smith, one of the first quorum of apostles in this age had been guilty of adultery and many other sins. The Prophet Joseph instructed Brigham (then the Pres. of the Twelve) to prefer a charge against the sinner, which was done. Before the time set for the trial, however, Emma Smith talked to Joseph and said the charge preferred against William was with a view to injuring the Smith family. After the trial had begun, Joseph entered the room and was given a seat. The testimony of witnesses concerning the culprit's sins was then continued. After a short time Joseph arose filled with wrath and said, "Bro. Brigham, I will not listen to this abuse of my family a minute longer. I will wade in blood up to my knees before I will do it." This was a supreme moment. A rupture between the two greatest men on earth seemed imminent. But Brigham Young was equal to the danger, and he instantly said, "Bro. Joseph, I withdraw the charge." Thus the angry passions were instantly stilled.

8. Conference Report, April 1944, p. 112; April General Conference. Comments by Pres. J. Reuben Clark, Jr.

There is no limitation as to the matters to be covered by that scripture of which the Lord speaks. (D&C 68:4). Having in mind that this Church of ours is a practical Church, that it deals with temporal as well as with spiritual affairs, I submit that whatever comes from the voices of those who hold that authority is scripture, no matter of what they speak. That conclusion to me is inevitable.

9. The Improvement Era, June, 1945; April General Conference; See also Conference Report, pp. 86-89; Elder Marion G. Romney.

To seek to know the Father's will and to comply therewith does not mean abject submission to an arbitrary superior force, but rather bringing ourselves into harmony with the laws and principles prevailing in an orderly universe. It is the only way by which we may be at peace in the earth and eventually rise to our high destiny as the children of God. * * *
The happiest and most successful people in the earth are those who, knowing the will of the Father, are living in harmony therewith. On the other hand,

the most contentious, distressed, and miserable people on the earth are those who know his will and who do not live in harmony with it. * * *
The manifestations of the Father's will to this generation did not cease with what is written in the Doctrine and Covenants. He has not left us unguided to jangle over the interpretations of those revelations, nor does he leave us ignorant of his will on current issues. He has given us living prophets to interpret those revelations and to declare to us his will on present problems. Today the Lord is revealing his will to all the inhabitants of the earth, and to members of the Church in particular, on the issues of this our day through the living prophets, with the First Presidency at the head. What they say as a presidency is what the Lord would say if he were here in person. This is the rock foundation of Mormonism. If it ever ceases to be the fact, this will be an apostate Church. But it will never cease to be the fact. * * * So I repeat again, what the presidency say as a presidency is what the Lord would say if he were here, and it is scripture. It should be studied, understood, and followed, even as the revelations in the Doctrine and Covenants and other scriptures. Those who follow this course will not interpret what they say as being inspired by political bias or selfishness; neither will they say that the brethren are uninformed as to the circumstances of those affected by their counsel; or that their counsels cannot be accepted because they are not prefaced by the quotation, "Thus saith the Lord." * * *
This is a day of great conflict between truth and error. Satan is having a field day with the souls of men. Anti-Christs stalk the earth in all lands, including our own. False philosophies and doctrines emanating from the prince of darkness are being presented in such appealing manner as almost to deceive the very elect. There is only one sure way to divine the truth from the error. That is to learn what the mind and will of the Father is on these matters, and then do it. You will find it declared on many issues in the messages of the First Presidency.

10. Conference Report, April 1951, pp. 104-106; Elder Spencer W. Kimball.
The authorities which the Lord has placed in his Church constitute for the people of the Church a harbor, a place of refuge, a hitching post, as it were. No one in this Church will ever go far astray who ties himself securely to the Church Authorities whom the Lord has placed in his Church. This Church will never go astray; the Quorum of the Twelve will never lead you into bypaths; it never has and never will. There could be individuals who would falter; but there will never be a majority of the council of the twelve on the wrong side at any time. The Lord has chosen them; he has given them specific responsibilities. And those people who stand close to them will be safe. And, conversely, whenever one begins to go his own way in opposition to authority, he is in grave danger. I would not say that those leaders whom the Lord chooses are necessarily the most brilliant, nor the most highly trained, but they are the chosen, and when chosen of the Lord they are his recognized authority, and the people who stay close to them have safety.***
I believe that John, in the book of Revelation, says something about valiancy. He is speaking to the people at Sardis, one of the cities which Paul had proselyted. He is speaking to the Saints, mind you, not to the people in the world. He says: "I know thy works, that thou hast a name that thou livest, and art dead." (Rev. 3:1)
There are many people in this Church today who think they live, but they are dead to the spiritual things. And I believe even many who are making pretenses of being active are also spiritually dead. Their service is much of the letter and less of the spirit.

11. BYU Devotional Speech, July 7, 1954; President J. Reuben Clark, Jr.;

Reprinted in the Church News, July 31, 1954.

Here we must have in mind--must know--that only the President of the Church, the presiding High Priest, is sustained as Prophet, Seer, and Revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church, or change in any way the existing doctrines of the Church. He is God's sole mouthpiece on the earth for The Church of Jesus Christ of Latter-day Saints, the only true Church. He alone may declare the mind and will of God to his people. No officer of any other Church in the world has this high right and lofty prerogative.

12. Gospel Truth by George Q. Cannon. 1957 edition. Pages as indicated after each quotation.

A faithful Saint may not be able to understand all the movements of the Church nor all the motives of the authorities of the Church in giving counsel or in taking action upon different questions; but will a man of this character censure them, assail them or condemn them? Certainly not. He will be likely to say: "I do not understand the reasons for this action; I do not see clearly what the presiding authorities have in view in doing this; but I will wait and learn more. This I do know, that this is the work of God and that these men are His servants and that they will not be permitted by Him to lead the Church astray or to commit any wrong of so serious a character as to endanger its progress or perpetuity." (p. 234) (Juvenile Instructor, 31:618; Oct. 15, 1896)
It is a serious thing to fight against the Priesthood of the Son of God, no matter who holds it. The men who do bear it are fallible men and when they bear it properly, are conscious of their own weaknesses and infirmities. They feel not only as if they were utterly unworthy of the authority the Lord has placed upon them but incapable of exercising it. But they have been chosen by the Lord, and He will sustain them and bear them off triumphant always, as He has done thus far. And no man can lift his heel against the Priesthood of the Son of God without the curse of Almighty God coming upon him, unless he repents....
It is a dreadful sin to fight against or in any manner oppose the Priesthood of the Son of God, and everyone of us should repent of such opposition with all our hearts. (p. 236) (Deseret News Weekly, 54:674; April 5, 1897)
Honor the Priesthood of the Son of God. Let no word be spoken in your streets or in your dwellings or in your associations derogatory to the work and the servants of God or that would in any manner grieve the Spirit of God.
It is true, His servants are fallible men. No one know their fallibility better than they do themselves, speaking generally. They know how much they shrunk from bearing the responsibility which God has placed upon them. Joseph F. Smith and George Q. Cannon, who are here today, never wanted the office that they hold. We both would have avoided it if we could. We did not seek for power but have endeavored to protest against receiving it. Nothing but the command of God would have induced us to have taken it. But God did command; He did make this requirement of us, and we are here today, standing in the position we do, unsought for by us.
So it is with all of us. All you who know Wilford Woodruff know that that man never had any aspiration to preside over this Church. He presides today because God required it at His hands. Therefore, should you not uphold these men? Should you not pray for them? Should you be envious of them? Should you speak evil of them and be jealous of them? I say, No, for if you do, God will be angry with you.
I have spoken about the First Presidency of the Church; but I need not confine these remarks to them; they apply with equal force to the Twelve Apostles, and

to the Presidents of Stakes. . . .The same thing applies, no doubt, to the High Council and to the Bishops and to all the servants of God. Men do not obtain place in this Church because they seek for it. (P. 275) (Deseret News Weekly, 56:707-708; April 17, 1898)

Whoever arrays himself in any manner against the authority which God has placed in His Church for its government, no matter who it is---one of the Twelve Apostles even or any number of them---unless he repents, God will withdraw His Spirit and power from him. * * * If any of you have indulged in the spirit of murmuring and fault finding and have allowed your tongues to give utterance to thoughts and words that were wrong and not in accordance with the spirit of the Gospel, let me say to you here today that you ought to repent of it with all your hearts and get down into the depth of humility and implore Him for the forgiveness of that sin---for it is a most deadly sin. * * *

But He does not give the authority to judge and condemn to man, only in the regularly constituted councils of His Church; and those who lift their voices and their heels against the authority of the Holy Priesthood, I tell you today, as a servant of God---and I wish these you men and young women to hear my testimony this day and to remember it as long as they live---they will go down to hell, unless they repent. (pp. 275-276) (Deseret News Weekly, 52:385-86; February 16, 1896)

There is one thing that the Lord has warned us about from the beginning and that is not to speak evil of the Lord's anointed. He has told us that any member of the Church who indulged in this is liable to lose the Spirit of God and go into darkness. The Prophet Joseph said time and again that it was one of the first and strongest symptoms of apostasy. [See TPJS, pp. 156-57] (p. 278) (Deseret News Weekly, 53:609; October 6, 1896)

13. Conference Report, Oct., 1965, p. 22; October General Conference, 1965; Elder Marion G. Romney.

Only Brigham Young and one other of the original Quorum of the Twelve gave total respect to Joseph's words. This other was Heber C. Kimball. As Elder Romney reminded the conference of the Church in 1966, this was one reason why Brother Kimball made his calling and election sure, for the Lord promised him eternal life because: ". . .for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast respect to the words of mine anointed, even from the least to the greatest of them; therefore, thy name is written in heaven, no more to be blotted out forever. . . ."

14. Conference Report, Oct., 1968, p. 59; October General Conference, 1968; Elder Harold B. Lee.

The world to which the apostles James and John and the Master make reference is the moral and spiritual system which is hostile to God and which seeks to delude us into thinking that we and mankind generally do not need God. It is a society which in every age has operated and is operating on wrong principles, from selfish desires, from improper motives, unworthy standards, and false values. Those who do not accept God's revelation through his prophets have devised numerous philosophies from their limited human reasoning and seemingly think that they can find happiness and the satisfaction of their souls by ignoring God's plan of salvation.

One of the greatest threats to the work of the Lord today comes from false educational ideas. There is a growing tendency of teachers within and without the Church to make academic interpretations of gospel teachings--to read, as a

prophet-leader has said, "by the lamp of their own conceit." Unfortunately, much in the sciences, the arts, politics, and the entertainment field, as has been well said by an eminent scholar, is "all dominated by this humanistic approach which ignores God and his word as revealed through the prophets." This kind of worldly system apparently hopes to draw men away from God by making man the "measure of all things."

FILE NAME:DIFFOPIN.DOC

AN HONEST DIFFERENCE OF OPINION

by Richard Ware

1. If an individual has an honest difference of opinion with the Authorities of the Church, it does not mean the person is in apostasy.

2. Several of the Brethren have had different statements on doctrinal issues, which would support the position that one is not in apostasy if one differs with the Brethren.

3. Therefore, it is not likely that individuals who have differences of opinions regarding doctrinal issues will go to hell. Joseph said he had never heard of anyone being damned for believing too much, but that they are damned for unbelief.

4. A person who has a differing of opinions on doctrinal issues should be sure that his opinions on the doctrines are founded in the writings of one or more of the Prophets of the Lord. They are the ones to whom the Lord has revealed his truths, and they would know better than anyone else on the face of the earth what is truth and what is not. Even their opinions are more apt to be correct than our own.

5. To formulate opinions that do not find support in the writings of the First Presidency, or one or more of the Prophets, and what goes contrary to that which is accepted as truth, then the person is formulating opinions without consulting the sources of truth and is very likely to err.

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1. Deseret News, November 3, 1869; President George Q. Cannon; Re-quoted by President Ezra Taft Benson, Conference Report, April 1969, pp. 10-15; Also quoted in the booklet published by the Church: "The Church And The Proposed Equal Rights Amendment: A Moral Issue", pp. 19-20, February 1981 ed.

A friend. . .wished to know whether we. . .considered an honest difference of opinion between a member of the Church and the Authorities of the Church was apostasy. . . .We replied that we had not stated that an honest difference of opinion between a member of the Church and the Authorities constituted apostasy, for we could conceive of a man honestly differing in opinion from the Authorities of the Church and yet not be an apostate; but we could not conceive of a man publishing those differences of opinion and seeking by arguments, sophistry and special pleading to enforce them upon the people to produce division and strife and to place the acts and counsels of the

Authorities of the Church, if possible, in a wrong light and not be an apostate, for such conduct was apostasy as we understood the term.

FILE:#60 HEARTS OF FATHERS TO CHILDREN (SEALINGS)

Elijah the Prophet
His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood;** and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)

"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....

"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**
2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
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h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)

3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive

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together or not at all; **That of <u>sealing</u> children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **<u>anointing</u>** and **<u>sealing</u>** is to be [1] **called [to join the church and receive the fulness of the priesthood]**, [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage**, and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

FILE:#55 ALL ORDIANCES RECIEVED

Children of the covenant
According to the terms of the covenant which God made with Abraham, all of the literal seed of that great prophet are entitled to receive the gospel, the priesthood, and **all the ordiances** [even the crowning ordinaces] of salvation and exaltation. (Abra. 2:9–11; D. & C. 86:8–11.) When any of those descendants do receive all of these things, "They become the sons of Moses and of Aaron and the seed of Abraham, adn the church and kingdom, and the **elect** of God." (D. & C. 84:34.) [1. This means they are called and elected through priesthood ordiances, 2. They then need to make this calling and election sure with the seal of the Holy Ghost.....] They are then children of the covenant, that is, they are inheritors of the **fulness of the blessings appertaining to the new and everlasting covenant which is the gospel.** [This means that they receive all the fulness of the priesthood and have received all even the ordince, anointing, election, sealing of kings and queens, priests and priestesses and have the crowning blessings of the new and everlasting covenant of marriage sealed upon them.] "Ye are the children fo the covenant" (3 Ne. 20:24–27), our Lord told the Nephites among whom he ministered, a distinction which the faithful saints of this dispensation also enjoy. (Mormon Doctrine, p. 126.)

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"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the

fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
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4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
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Life
Alma said: "this life is the time for men to prepare to meet God." (Alma 34:32) [This means they prepare to meet God by receiving all the laws and ordiances of the Gospel from the least to the Greatest in the house of the

lord.... and that they receive the Holy Ghost and have sealed upon them all the acts of the ordiances and perfomances which has occured in the house of the lord and otherwise in this life... The Holy Ghost is a God and we have a God dwelling within our tabernacles...

The greatest blessings are reserved for those who obtain **"the fulness of the priesthood,"** meaning the fulness of the blessings of the priesthood. **These blessings are found only in the temples of God**. (D. & C. 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) Theses, of course, are revealed only in the temples. **"Washings, anointings, endowments, and the communications of keys,"** the prophet says, are essential to enable one "to secure the **fulness of those blessings** which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D. & C. 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30.) "Those **holding the fulness of the Melchizedek Priesthood are kings and priests of the most High God, holding the keys of power and blessing.**" (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordiances of the house of the Lord.... All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordiances of his kingdom; and those who will not receive all the ordiances will come short of the fulness of that glory, if they do not lose the whole.**" (Teachings, pp. 308-309.) (Mormon Doctrine, p. 474-482.)

"And thou hast made us unto our God **kings and priests**: and we shall reign on the earth." (Rev. 5:10; 20:4.)

We which have believed do enter into rest
"True saints enter into the rest of the Lord while in this life and by abiding in the truth, they continue in tht blessed state until they rest with the Lord in heaven. (Moro. 7:3; D. & C. 84:17-25; Matt. 11:28-30; Heb. 3:7-19; 4:1-11.) The rest of the Lord, where mortals are concerned, is to gain a perfect knowledge of the divinity of the great latter-day work. 'It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not distrubed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive." It is "rest from the religious turmoil of the world; from the cry that is going forth, here and there--lo, here is Christ; lo, there is Christ." (Gospel Doctrine, 5th ed., pp. 58, 121-126.) The rest of the Lord, in eternity, is to inherit eternal life, to gain the fulness of the Lord's glory. (D. & C. 84:24.)" (Mormon Doctrine, 2nd ed., p. 633.) (DNTC 3, p. 151.)

"The priesthood is an everlasting principle, and exited with God form eternity, and will to eternity, without beginning of days or end of years.: (Teachings, p. 157.) Christ and others held the priesthood in pre-existence.

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Andam, the Prophet says, "obtained in in the creation, before the world was formed." (Teachings, p. 157.)
but as pertaining to his mortal ministry, Christ our Lord received the Melchizedek Priesthood here on earth, and was ordained to the office of a high priest therein, thus setting an example for others and being in all things the Prototype of salvation. With reference to the mortal receipt of the holy order which is his, and which he had afore used to create this and an infinite number of other worlds, and which he had in fact given to Melchizedek in the first instance, the Prophet says: "If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtainted it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (Teachings, p. 308.) [Christ had to be Married and sealed up to eternal life] (DNTC 3, p. 156-157.)

Brigham Young:

> When I get a revelation that some of my progenitors lived and died without the blessings of the Gospel, or even hearing it preached, but were as honest as I am as upright as I am, or as any man or woman could be upon the earth; as righteous, so far as they knew how, as any Apostle or Prophet that ever lived, I will go and be baptized, confirmed, washed, and anointed, and go through **all the ordinances and endowments** [plural, first anointing for 1st endowment and second anointing for second endowment] for them, that their way may be opened to the celestial kingdom.
> As I have frequently told you, **that is the work of the Millennium.** It is the work that has to be performed by the seed of Abraham, the chosen seed, the royal seed, the blessed of the Lord, those the Lord made covenants with. They will step forth, and save every son and daughter of Adam who will receive salvation here on the earth; and all the spirits in the spirit world will be preached to, conversed with, and the principles of salvation carried to them, that they may have the privilege of receiving the Gospel; and they will have plenty of children here on the earth to officiate for them in those ordinances of the gospel that pertain to the flesh. (J.D. 2:138)

FILE:#47 SEE THE LORD (CROSS TO NEW AND EVERLASTING CONENANT OF MARRIAGE

ADDRESS GIVEN BY SPENCER W. kIMBALL

PRESIDENT OF THE QUORUM OF THE TWELVE APOSTLES
SANTA MONICA STAKE FIRESIDE

NOVEMBER 18, 1973

This great congregation tonight is near overwhelming. The beautiful music we've heard in solo and in chorus adds to it and the picture makes us feel that we are with our Lord. We've just heard the beautiful song, "Still, Still With Thee--I Am With Thee"...and brings to our remembrance that as has been said in the poem, we are not just something that happened. Each of us has a destiny. Each of us is born with a future--with a glorious future. And as the father of the son who left his home and went away--he said to the older

son who remained and who had been faithful all his days, "All that I have is thine." And that promise is made to you and to me: "All that I have is thine."

This brings to our mind the couplet by President Snow which gives us another angle of this thing and that is: "As man is, God once was. As God is, man may become." As I see the picture of these heavens revolving and rotating, I see the greatness of His glory. "This is My glory." I think as I watch the television and see men walk on the moon, that we are small--we are tiny. But after all, each one of us has a destiny. each one of us is greater than the ocean, bigger than the mountain. Each one of us. We can destroy it or we can magnify it and make it great.

Within the past decade, Sister Kimball and I were in Assyria. We were down in Ur of the Chaldees where Abraham was born, where Abraham grew up, where Abraham courted Sarah and married Sarah. We were in that land which is now being excavated and found again--where the Egyptians, having come to Assyria in their religious rites, had offered up as sacrifices upon these great pyramids that climb into the heavens--they offered the daughters, the children of their leaders, to appease a God they didn't know. Then they got Abraham and put him on the table and the priests were ready to sacrifice his life and were stopped by intervention of the angels of God, who stopped them--took their lives--and Abraham was saved.

We traveled for many hours along the Euphrates River where Abraham and his small group, his father and others (a very small group), went these long miles on foot--I suppose perhaps with camel--way up to the fertile crescent--what is now in Turkey. And there they lived a long time until there were seventy of them in the group. And then they went down south, westerly down through Palestine. And when he got in [the] vicinity of what later became Jerusalem, he built an altar and there he offered sacrifices to the Lord. And he prayed to the Lord and the Lord came and visited him. **And He walked and talked with this great man Abraham--<u>who was like any of us</u>--who was born to greatness, who was born to leadership. <u>He was born to be a King. He was born to be a God</u>.** And there, at this place--this altar that Abraham built--the Lord gave him visions of things that few men ever see. Even few men--no men perhaps--even in the great laboratories of Houston and elsewhere. He saw the end from the beginning. **<u>He saw what you and I can see. Every soul in this building can see these things. Every soul in this building can see God. One God. Everyone.</u>**

Here's a quotation from the 94rd section of the Doctrine and Covenants. The Lord speaking says: "Verily, thus saith the Lord: It shall come to pass..." That phrase we get tired of reading sometimes, but it is powerful. It means very simply this: "What I'm going to tell you is true. It's true, it's basic. You can depend upon it. It will never fail." That's what He means when He says: "Verily, verily, I say unto you..." "I'm going to tell you something. Listen, and don't let it slip out of your minds." Then He says: "It shall come to pass that every soul..." Now that means you, and you, and you, and me--"<u>every</u> soul" who is born in this earth is destined to have this great privilege. Every soul. And then I go to the end of that verse: "...shal know, he was millionaire. And then one day some little trick happened. He couldn't get credit. He lost this one and this one and this one and was reduced almost to poverty again, all in the period of a few years. He hadn't depended on the Spirit of the Lord. He had been totally sufficient in and of himself, and "himself' wasn't a very strong person.

And then we come to number four: "... and obeyeth my voice..." Let's read down to there again. "Verily, thus saith the Lord: It shall come to pass that

every soul who forsaketh his sins, who cometh unto me and who calleth on my name; who obeyeth my voice...shall see my face and know that I am." The Lord doesn't need to lock any doors and say, "Well, I'm going to see these that are the stake presidents, and these that are in the bishoprics, and these that are in the high places. He doesn't say that. He says, "every soul" of every nation, of every race -- every soul, without exception. "I'll come to see him. I'll talk to him. I'll give him these blessings." Every soul who doeth these five things, only four of which we've mentioned so far. This last one was: "...who obeyeth my voice..." What is His voice? Here is HIs voice -- the four standard works --the Holy Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. Is there any one here tonight that hasn't read those four books? I hope there's not a soul here that hasn't read them, all those books.

When I was 14 years old, I remember I came to a big conference, about like this, down in Arizona. And as I sat way back in the audience, about two-thirds of the way back, I heard the speaker challenge that congregation to read the Holy Bible. I remember she said -- she had told how wonderful scriptures are and how basic they are and how needed they are -- and then she said: "How many in this congregation have read the Bible?" And I wa a little shame-faced because I hadn't and here I was 14 years old. I was reading a lot of books at this time and was a little shame-faced, and I looked around to see if I was the only one who hadn't read the Bible. And I saw about five or six hands go up that said they had read the Bible. I wonder how many of you, if I asked you (and I'm not going to) would raise your hands high and say, "I have read the Holy Bible because it is the word of God." "It is my voice..." "...who obeyeth my voice..." How in heaven's name are we ever going to obey God's voice if we don't know what it is? We don't get it in Sacrament Meeting all the time -- just a little bit. How are we going to obey His voice if we never hear it? Yet here it is in the most eloquent terms and tones and words that man can utter. The most eloquent and beautiful are the words of the scriptures. How many of us have read magazines that are crude and ugly and weak? How many of us have read other things--newspapers--every day? It's alright. There are parts of it that are good. But why don't we read the word of God? I could have read the Bible two or three years younger than I did. I got home that night after that conference. I lit the coal oil lamp. It was my only light. I sat down by this little flickering coal oil light and I opened the Bible and I started to read in Genesis that night, because the challenge had just come to me that night. I read several chapters and I got sleepy and went to bed. And every night in January, February, March, in April, May, June, July, August, September, October, November, and December. I read every night, every day, something of the word of God. Wasn't all interesting--pages and pages of names that I couldn't remember--but there is everything in that Holy Bible--practically everything, with the supplement from the Doctrine and Covenants, Book of Mormon, Pearl of Great Price--there is everything in this whole world a person needs. There isn't a thing left out--not one single thing. Salvation, exaltation, eternal life, and all the things in this world that are possible to man, are in those books. And yet we'll read cheap and sometimes very good books in lieu of that. Now there isn't time for everything, and I wouldn't think anybody would want to spend very much time reading novels, literature or anything else, until he read this literature.

Let's go on to the fifth one: "And it shall come to pass that every soul..." who does those things--A, B, C, and D--and who "...keepeth my commandments..." How do you know what the commandments are if you don't read the scriptures? If you don't read Exodus where it ways, "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal." Now that wasn't something of bygone

days. That was true in 1973 and it will be true in 1975. "Thou shalt not take the name of the Lord thy God in vain. Honor the sabbath day and keep it holy. Six days shalt thou labor..." and do all thy work and the seventh is the sabbath of the Lord thy God. And in it "...thou shalt not do any work. Thou, nor thy son, nor thy daughter, thy manservant, thy maidservant, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day. Wherefore the Lord blessed the sabbath day and hallowed it." Oh, He must get discouraged when He sees everybody having fun on Sunday. Everybody selling goods--the servants, the employees. Yet He says, "Thou, nor thy son, nor thy daughter, thy manservant, thy maidservant." These are employees. Sometimes we kid ourselves by saying, "Well, I'll hire people to wait on tables. I'll hire someone to sell the fruit on the way stand." The Lord said, "...thy servant, thy manservant, thy maid servant..." Still we don't know...we don't know the scriptures. We don't know the commandments of God.

Now let me put it all together again, and listen to the power of this one thing. Did you realize that the Lord may have stopped for a few minutes to think of just what He wanted to say that would be comprehensive. And can you think of any scripture of eight lines in all literature that is so comprehensive as this? "...Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

Who has seen the Christ and knows that He is? in our time you may have known people who have. They don't go around boasting about it. They don't write it in pamphlets and hand them out as they go along. Anybody who would do that isn't worthy of the blessing. This isn't a spectacular thing that should be announced and made cheap and weak. When one of us had the blessing of being introduced to his Heavenly Father, to the Lord Jesus Christ for [sic] whom he would know--the one who wrote this Bible, the one who wrote this Doctrine and Covenants as Jesus Christ through His servants--He built those books and inspired them from the beginning. You can, you can, and you, and you, and you--every on of you.

Now I remind you again, it isn't going to come...it isn't going to come thought wishing--wishful thinking. It'll come only by performance. It can't come by, oh, a few days, or weeks, or months of service. Here is a Relief Society sister who's just near perfect during this short period she's president of Relief Society. Then when she's released, she gets a little careless. She doesn't pray all the time. She doesn't do the things she should. She misses some to her meetings. Here's a man, who while he was a great leader, while everyone was watching--he lives a righteously. But when he is released, he slips into the paths that are casual and that many people find.

This is perfection: remember the Beatitudes where the Lord says, "Be ye therefore perfect, even as your Father in Heaven is perfect"? Now He was talking to you again. To every soul again. To every man, woman, youth and child "Be ye perfect." That's how we become "still, still with thee." Now if that doesn't mean anything to require working...well just go ahead, headlong into disaster. But if it does have a meaning, then let it sink deep in our hearts and a realization of it. We don't need to become sober-faced to the point that we are pious without natural and proper living. The Lord has arranged so that we can live a very normal life with joy and laughter and peace and happiness and associations of family, fatherhood, motherhood, childhood--family life. All these things are a part of this gaining perfection. The Lord has required it of us. Now we have to start by

forsaking our sins--forsaking the temptations.

There again comes to my mind the experience of Joseph--Joseph who was sold by his own brethren. First they were going to kill him because he had in some way disturbed them, and they were somewhat revengeful. He told some stories, some dreams he'd had which sounded to them very arrogant, as though he was going to rule over them. And so they promised to kill him. Then Reuben, dear soul, persuaded them not to kill him but to throw him down in a pit where he couldn't get out, and to send his coat covered with animal blood back to his father--to convince the father that it was only animals that had destroyed his son Joseph. But the travelers came along on camels and put up thirty pieces of silver and bought this human being. He could have been a roustabout. He could have been a "no-one", a nobody. **But he was born like you were born and I was born--to greatness. Born to Godhood. Born to eternal life, and he didn't waste himself.**

And then there's to remind us again that he had experiences that many people had. He had temptations. He had a chance probably to embezzle everything in Egypt that was put into his hands. I suppose he could have stolen, he could have embezzled. And there are tens of thousands of people today who would have embezzled in the first minute that nobody was watching. He didn't embezzle. I can imagine that he grew up praying even though he grew up in Potiphar's home. He was raised so he knew that immorality was destructive. He knew that he couldn't yield to the temptations of the flesh. He knew he had to be above all reproach.

And so when this wife of Potiphar found herself alone in the house with him, and put on all her paints and powders, and all her cosmetics...when she put on her finest dress--perhaps the smallest dress she had that covered her the least, like thousands of our sweet girls who don't know what they're doing. They just don't know what they're doing when they leave their limbs uncovered. And that isn't just a matter of fashion. It's a matter of being right and wrong and no girl is justified in leaving her body uncovered, no matter what the styles are. And I can say that a thousand times and still feel good about it. This woman. Here she lay. Here she tempted him. And she tempted him in every way a woman can tempt a man. But he wouldn't yield. He said, "Why, how could I do a thing like that? How could I do a thing like that when your husband, my master, has confidence in me?" And she dragged him and she would have pulled him down into her bed with here, but he jumped and ran away. He left in her hands a part of his garment which she grabbed and then used as evidence against him to get him thrown into prison. He probably knew that he would be in prison. He undoubtedly knew that he would. And so he was thrown down into the dungeons because this woman bore false witness against him. She told her husband that he tried to take advantage of her. But here he stood, this great man. He didn't succumb. He ran away and left her. And then we followed him into the dungeon--happy to serve in a dungeon, a dark and dismal place, rather than give of himself...rather than to break a commandment of the Lord.

He knew. He knew, though Moses hadn't come yet and though the Ten Commandments hadn't been given yet on Mt. Sinai, but he knew they had been given to Adam. The Ten Commandments were given to Adam and to Enos and to Noah and to all the patriarchs. Abraham knew the Ten Commandments. They weren't given first on Mt. Sinai--they were put into a physical situation at that time. But Joseph remained faithful and true. That's what the Lord is talking about here. That means every time a temptation comes along, every tendency to be ugly, to be unsociable, to do the things that are wrong, that we all know are wrong--that's when we resist and put on our armor of

righteousness and helmet of truth.

Now let me read this once more and let you go home with this beautiful scripture. Remember, it's the 93rd section and it's the first verse, so you can't miss it. Read it over and over. Memorize it. Write it, you young girls, on a piece of paper and put it in your bedroom where you can see it. Paste it onto your mirror. You boys put it on your mirror where you shave. Remember, "Every soul who forsaketh his sins, who cometh unto me, who calleth upon my name, who obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

God bless you my brothers and sisters. Sometimes we just get so busy doing so many things, we forget to stop and think, to memorize, an**How Can I Know What the Lord Want's Me To Do!**

A N D

If I do it, Will I Prosper...

|v98 Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:
(D&C: Section 84:98)

Knowledge of Christ To Come By Revelation:

No matter what ability and talent a man may possess, all must come under this rule if they wish to know the Father and the Son. If knowledge of them is not obtained through revelation it cannot be obtained at all.... This principle alone can give the knowledge of God which is life eternal and the only power by which a man can stand unscathed in the trying hour. Those who possess this principle are one with Jesus Christ and one with the Father, as says Jesus, **"That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us:... that they may be one, even as we are one." (John 17:21-22.)** They are baptized with the same baptism, they are baptized with the same Spirit; they are in possession of the same knowledge; and they knew God, whom to know is life everlasting. When built upon this rock the storms may blow, the rains may descend and beat upon the house, but it cannot fall because it is founded upon a rock. **These are some of my reflections in relation to this ordiance of the sacrament of the Lord's supper.** (JD, 10:115-117, February 22, 1863; The Gospel Kingdom, John Taylor, p. 112.)
Progress Toward Godhood Made Possible:

Apostles: [Apostles of God to our eternal families as per blessing in D&C 132: 23-24]

An apostle is a special witness of the name of Christ who is sent to teach the principles of salvation to others. [The mission of the holy Ghost is God the Testator He is the Chief Apostle of the Lord Jesus Christ and the Father, because this member of the GodHead dwell in the faithful baptized members of the chruch they also are Testators and Apostles of the Lamb and the Father particulary to theri families of eternity] He is one who knows ot the

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divinity of the Savior by personal revelation and who is appointed to bear testimony to the world to what the Lord has revealed to him. **Every elder in the Church is or should be an apostle;** [because he should be in the celestial marrage and should bear to his own world as adam, noah and abraham did to teach his children to know the lord even as Abraham taught Isaac and Isaac taught Jacob to know the Lord.....Mothers quotation.] that is, as a minister of the Lord and as a recipient of personal revelation from the Holy Ghost, every elder has the call to bear witness of the truth on all proper occasions. Indeed, **every member of the Chruch should have apostolic insight and revelation**, and is under obligation to raise the warning voice (D. & C. 88:81; Mosiah 18:9.) (Mormon Doctrine, p. 46-47)
This is not over the church but one sent forth to reveal the light and truth to the eternal family..... There is also an ordained office over the church....

"The duty of the Twelve Apostles of the Church," President Joseph F. Smith said, "is to preach the gospel to the world, to send it to the inhabitants of the earth and to bear testimony of Jesus Christ of Son of God, as living witnesses of his divine mission. That is their special calling, and they are always under the direction of the Presidency of the Church of Jesus Christ of Latterday Saints when that presidency is intact, and there is never at the same time two equal heads in the Church-never. (Mormon Doctrine p. 50) [This is scimotaineously done in connection with Eph 4;11-14 JST.]

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: arm,lord

|v10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
(OldT:Isaiah 52:10)

|v1 Who hath believed our report? and to whom is the arm of the LORD revealed?
(OldT:Isaiah 53:1)

|v38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
(NewT:John 12:38)

|v32 Wo be unto the Gentiles, saith the Lord God of Hosts! For notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me; nevertheless, I will be merciful unto them, saith the Lord God, if they will repent and come unto me; for mine arm is lengthened out all the day long, saith the Lord God of Hosts.
(BofM:2 Nephi 28:32)

|v13 And now behold, this was the desire which I desired of him--that if it should so be, that my people, the Nephites, should fall into transgression, and by any means be destroyed, and the Lamanites should not be destroyed, that the Lord God would preserve a record of my people, the Nephites; even if it so be by the power of his holy arm, that it might be brought forth at some future day unto the Lamanites, that, perhaps, they might be brought unto salvation--
(BofM:Enos 1:13)

|v24 The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?
(BofM:Mosiah 12:24)

|v1 Yea, even doth not Isaiah say: Who hath believed our report, and to whom is the arm of the Lord revealed?
(BofM:Mosiah 14:1)

|v31 The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
(BofM:Mosiah 15:31)

|v20 But behold, he did deliver them because they did humble themselves before him; and because they cried mightily unto him he did deliver them out of bondage; and thus doth the Lord work with his power in all cases among the children of men, extending the arm of mercy towards them that put their trust in him.
(BofM:Mosiah 29:20)

|v36 And thus the work of the Lord did commence among the Lamanites; thus the Lord did begin to pour out his Spirit upon them; and we see that his arm is extended to all people who will repent and believe on his name.
(BofM:Alma 19:36)

|v10 And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.
(BofM:Alma 29:10)

|v20 The Lord hath made bare his holy arm in the eye of all the nations; and all the ends of the earth shall see the salvation of God.
(BofM:3 Nephi 16:20)

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|v14 And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;
(D&C: Section 1:14)

|c15|v0 Revelation given through Joseph Smith the Prophet to John Whitmer, at Fayette, New York, June 1829. HC 1:50; see also heading to Section 14. The message is intimately and impressively personal, in that the Lord tells of what was known only to John Whitmer and himself. John Whitmer later became one of the Eight Witnesses to the Book of Mormon.
1-2, The Lord's arm is over all the earth;
3-6, To preach the gospel and save souls is the thing of most worth.
(D&C: Section 15:Heading)

|v10 And then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.
(D&C: Section 90:10)

|v51 But if they will not, make bare thine arm, O Lord, and redeem that which thou didst appoint a Zion unto thy people.
(D&C: Section 109:51)

Baptism is not optional if one wishes the fulness of salvation.
... Jesus himself was baptized "to fulfil all righteousness" Matt. 3:15; 2 Ne. 31:4-11.)
...Baptism in water has several purposes. It is for the remission of sins, for membership in the Church, and for entrance into the celestial kingdom; it is also the doorway to personal sanctification when followed by the reception of the Holy Ghost. (Bible Dictionary, p. 619)

Faith
...where faith is, there will the knowledge of God be also, with all things which pertain thereto-revelations, visions, and dreams, as well as every necessary thing, in order that the possessors of faith may be perfected, and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent--whom to know is eternal life." (Lectrues on Faith, pp. 70-71.)
"And there were many whose faith was so exceeding strond, evern before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad." (Ether 12:19.) Today as anciently the same effects flow from faith. "It is the privilege of every elder to speak of the things of God," the Prophet said, "and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time." (Teachings, p. 9; D. & C. 93:1.) [Presiden Kimball's talk on seeing the Lord; Also, see God in Bible Dictionary...]. (Mormon Doctrine, p. 266-267.)

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God

God can be known only by revelation. He must be revealed, or remain forever unknown (cf. Mosiah 4:9). God first revealed himself to Adam (Moses 5; 6) and has repetedly made himself known by revelation to chosen patriarchs and prophets since that time. The present translation of John 1:18 and 1Jn. 4:12 is misleading, for these say that no man has ever seen God. However, the scriptures state that there have been many who have seen him. The JST [Joseph Smith Translation] corrects these items to show that no sinful man has ever seen God, and also that Jesus Christ is the only Way to God. God the Father and his son have been manifested by voice, sight, or otherwise at various times, as at the baptism of Jesus (Matt. 3:16-17); the Transfiguration (Matt. 17:1-8); to Stephen (Acts 7:55-56); and to the Nephites 3 Ne. 11:7). The Father and the Son personally visited Joseph Smith in the Sacred Grove, in the spring of 1820, near Manchester, New York, in the opening of the dispensation of the fulness of times (JS-H 1:11-20).

Latter-day revelation confirms the biblical account of God as the literal father of the human family; as a being who is concerned fro the welfare of mankind, and a Personage who hears and answers prayers. (Bible Dictionary, p. 682).

Although God created all things and is the ruler of the universe, being omnipotent, omniscient, and omnipresent (through his Spirit), mankind has a special relationship to him that differentiates man from all other created things: man is leterly God's offspring, made in his image, whereas all other things are but the work of his hands (cf. Acts 17:28-29.) (Bible Dictionary, p. 681-682.)

Knowledge

"It is the **knowledge of God** and his laws that leads to high reward in the hearafter. (2 Ne. 9:28-29, 42.)

It is the knowledge of God that brings salvation. "And this is live eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3; D. & C. 93:6-28; 132:24.) When the Prophet said, "A man is saved no faster than he gets knowledge," he had reference not to the worldly knowledge flowing from research, but to the **eternal knowledge** coming by revelation, "for it needs revelation to assist us," he continued, "and give us **knowledge of the things of God.**" (Teachings, p. 217.) Similarly, when he said, "It is impossible for a man to be saved in ignorance" (D. & C. 131:6), he meant there could be no salvation in ignorance of Jesus Christ and the saving principles of the gospel. "The principle of knowledge is the principle of salvation," he said on an other occasion. "This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ." (Teachings, p. 297.)

In fact, the Melchizedek Priesthood is the key to the knowledge of God because it is in and through that priesthood that men receive the gift of the Holy Ghost. (D. & C. 84:19.) And those who grow in the knowledge of God until they gain a "perfect knowledge of God' cannot be kept within the veil and they are permitted to see the Lord. (Ether 3:19-20, 25; @. & C. 93:1.)

All men who gain exaltation eventually arrive at the status where they have all truth and know all things. (D. & c. 93:26-28.) But this is not gained in a moment; it is a long process of advancement and education. "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light

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communicated from heaven to the intellect," Joseph Smith said, "and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the proprity, justice, equality, and consistency of the same." (Teachings, p. 51.) (Mormon Doctrine, p. 428.)

Revelator

"The Holy Ghost is a Revelator," the Prophet said. "No man can receive the Holy Ghost without receiving revelations." (Teachings, p. 328.) Those who enjoy the companionship of the Holy Ghost have the spirit of revelation. (D. & C. 8:2-3.) A testimony of the gospel comes from the Holy Ghost. "By the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

Revelation

As used in the gospel, "revelation signifies the making known of divine truth by communiction from the heavens." (Articles of Faith, pp. 296-313.) Revelation comes from God to man in various appointed ways, according to the laws ordained by the Almighty. The Lord appears personally to certain spiritually receptive persons: he speaks audibly by his own voice, on occasions, to those whose ears are attuned to the divine wave length; angels are sent from his presence to minister to deserving individuals; dreams and visions come from him to the faithful; he often speaks by the still small voice, the voice of the Spirit, the voice of prophecy and revelation;....

2. Personal Revelation.--Every devoted, obedient, and righteous person on earth has and does receive revelation from God. Revelation is the natural inheritance of all faithful. "No man can receive the Holy Ghost," the Prophet said, "without receiving revelations. The **Holy Ghost is a revelator**." (Teachings, p. 328.) God is no respecter of persons, meaning that the gift of the Holy Ghost, always and invariably, will be poured out upon all those who abide the law entitling them to that divine companionship. (Acts 10.) That Being "with whom is no variableness, neither shadow of truning" (Jas. 1:17) always bestows the same reward for obedience to the same law.

To the faithful the Lord promises: "Assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive.... Yea, behold, **I will <u>tell you</u> in your <u>mind</u> and in <u>your heart</u>, <u>by the Holy Ghost</u>, which <u>shall come upon you</u> and which <u>shall dwell in your heart</u>**. Now, behold, <u>this is the spirit of revelation</u>." (D. & C. 8:1-3; 46:7; Matt. 7:7-8; Jas. 1:5.) [<u>This is the only way we can trully know all things is if the Lord tells us a thing in our very mind and heart by the Holy Ghost that dwells in us, and reveals, confirms, and seals this knowledge unto us personally.</u>] **This is the way testimony is gained**, as in the case of Enos (Enos 1-10), and the **way all men learn of the truth** of the Book of Mormon. (Moro. 10:3-5.) Missionaries are to bear record of those things which have been **revealed to them**. (D. & C. 121:26-32), and when they speak as moved upon by that member of the Godhead, the resultant expressions are scripture. (D. & C. 68:1-4.) "If thou shalt ask,: the Lord said to the Prophet (and it applies in principle to all the saints), "thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things--that which bringeth joy, that which bringeth life eternal." (D. & C. 42:61: 59:4.)

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Every person who is sufficiently faithful has the categorical promise that God himself will appear to him. "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeht my commandments, shall see my face and know that I am." (D. & C. 93:1.) This has reference to the personal appearance of God to **mortal beings**. (D. & C. 67:10-14.) Many righteous persons have complied with the law of faith involved and received this promised revelation. (Ether 3:19-26.)
With reference to their own personal affairs, the saints are expected (because they have the gift of the Holy Ghost) to gain personal revelation and guidance rather than to run to the First Presidency or some other church leaders to be told what to do. "It is a great thing to inquire at the hands of God, or to come into his presence," the Priphet said, "and we feel fearful to approach him on subjects that are of little or no consequence, to satisfy the queries of individuals, especially about things the knowledge of which men ought to obtain in all sincerity, before God, for themselves, in humility by the prayer of faith, and more especially a teacher or a high priest in the Church." (Teachings, p. 22.)

D&C 132:19-24
The act: apostles witness of the Lord & his ministry

The Seal of the Holy Ghost on the truth had not occured: therefore Peter Denied the Savior before the day of penticost and the Saints received revelation of the truth and the Holy Ghost.

Life
Alma said: "this life is the time for men to prepare to meet God." (Alma 34:32) [This means they prepare to meet God by receiving all the laws and ordiances of the Gospel from the least to the Greatest in the house of the lord.... and that they receive the Holy Ghost and have sealed upon them all the acts of the ordiances and perfomances which has occured in the house of the lord and otherwise in this life... The Holy Ghost is a God and we have a God dwelling within our tabernacles...

D&C 132:19-24
Second Comforter
Calling and Election Sure, Comforter, Exaltation, Holy Ghost.
After a man so devotes himself to righteousness that his calling and election is made sure, "then it will be his privilege to receive the other Comforter," [the seal on what he has seen, Paul, Alma the younger] the Prophet says. "Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the Firstborn." (Teachings, pp. 150-151; John 14:16-23; D. & C. 88:3-4; 130:3.) "The Holy Spirit of Promise is not the Second Comforter." (Doctrines of Salvation, vol. 1, p. 55.)

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Sons of God
The sons of God are members of his family and, hence, are joint-heirs with Christ, inheriting with him the fulness of the Father. (D. & C. 93:17-23.) Before gaining entrance to that glorious household, they must receive the higher priesthood (Moses 6:67-68), magnify their callings therein (D. & C. 84:33-41), enter into the new and everlasting covenant of marriage (D. & C. 131:1-4; 132), and be obedient in all things. (Doctrines of Salvation, vol. 2, pp. 8-9, 37-41, 59, 64-65.) Those who become the sons of God in this life (1 John 3:1-3) are the ones who by enduring in continued righteousness will be gods in eternity. (D. & C. 76:58.) (Mormon Doctrine, p. 745.)

I. V. Matt. 5:10.
This promise is to be understood literally Every living soul who is pure in heart shall see God, literally and personally, in this life, to say nothing of the fact that he shall dwell with and see him frequently in the celestial world hereafter. (Ether 3:19-20, 26; D. & C. 67:10-14; Teachings, pp. 9, 149-151.) "Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 93:1.) (DNTC 1, p. 216.)

John 12:45
And he that seeth me seeth him that sent me.

"The face fo the Lord shall be unveiled; And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pilar of heaven--They **are <u>Christ's</u>, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him.**" (D. & C. 88:95-98; 29:13; 133:56.) (DNTC 1, p. 680.)

Jesus Discourses on the Two Comforters

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:
(1) The gift and constant companionship of the Holy Ghost;

[a] the comfort and peace which it is the function of the Holy Spirit to bestow;

[b] <u>the revelation and th sanctifying power which alone will **prepare men for the companionship of gods and angels here after;**</u>

(2) Personal visitations from the Second Comforter, **<u>the Lord Jesus Christ himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and</u>**

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(3) **God the Father**--mark it well Phillip!--**shall**
[a] visit man in person,

[b] take up his abode with him, as it were, and

[c] reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, adn baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.
"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has **faith in Christ**, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his **calling and his election made sure**, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27the verses. Note the 16, 17, 18, 21, 23 verses....
"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the **saints who held communion with the general assembly and Church of the First Born.**" (Teachings, pp. 149-151.) (DNTC 1, p. 735-736.)

The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. **Mortal men have power while in this life to see God.** "Verily, thus saith the Lord: It shall come to pass that **every soul** who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C.

92:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the viel; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.) (DNTC 1, p. 738.)

John 14:23
Jesus here announces the supreme earthly reward for personal righteousness--a personal visitation to man of the Father and the Son. "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)

He shall teach you all things
All things? yes, all things; and all things means all things. "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.) The revealed word says God knows all things and has all thruth, which means there is nothing he does not know and no truth he does not possess. Consequently, now and hereafter, in **time or eternity**, the Holy Ghost shall teach all things to deserving and eligible students.

He shall testify of me (John 14:26)
Salvation centers in Christ. The Holy Ghost is Christ's revelator to bear witness of his divine Sonship and of the saving truths of his gospel. "The Holy Ghost," In Abraham's record this third member of the Godhead was called "God the third, the witness or Testator." (Teachings, p. 190.) As a Spirit personage, the Holy Spirit, by laws which are ordained, has power **to speak to the spirit within man and to convey truth with <u>absolute certainty</u>**. This revealed knowledge becomes a personal testimony to the recipient. <u>By definition and testimony of the gospel is to know by personal revelation from the Holy Ghost that Jesus is the Christ through whom salvation comes</u>; that Joseph Smith is the prophet who revealed anew to the world the saving truths of the gospel; and that the Chruch of Jesus Christ of Later-day Saints is the kingdom of God on earth.
[He seals, approves, ratifies, confirms, sanctifies and seals all blessings, truths, and ordiances of the gospel upon you.]

He shall glorify me
The Father and the Son, through their ministries, as Jesus has just announced, glorify each other. (John 13:31-32; 14:13.) Now Jesus says the Holy Ghost shall glorify the Son--a thing which comes to pass because men believe the testimony of the Holy Ghost, so live as to gain exaltation, and thereby add dominions and kingdoms to the endless domains of the Father and the Son. See John 13:31-35.

Know thee the only true God
It is one thing to know about God and another to know him. We know about him when we learn that he is a personal being in whose image man is created; when we learn that the Son is in the express image of his Father's person; specified attributes and powers. But we know them, in the sense of gaining eternal life, when we enjoy and experience the same things they do. To know God is to think what he thinks, to feel what he feels, to have the power he

possesses, to comprehend the truths he understands, and to do what he does. Those who know God become like him, and have his kind of life, which is eternal life. (DNTC 1, p. 762.)

Three thousand souls (Acts 2:41.)
More than five hundred brethren saw the risen Lord, probably when he appeared on the mountain in Galilee. (1 Cor. 15:6.) Thus there could have been many priesthood barers available to perform these three thousand baptism. (DNTC 2, p. 43.)

1 Cor 12:3
Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Two principles are here set forth: 1. Any man who has the Spirit praises Christ and testifies fo his goodness and mercy; and 2. Christ is and can be known by revelation from the Holy Ghost, and in no other way.
Revelation is the sole and only sure source of knowledge about God and Christ and gospel truths. A knowledge of these things does not and cannot come by reason, research, or rationalization. God stands revealed, or he remains forever unknown. In keeping with this principle, Joseph Smith said that the latter part of verse three should read: No man can know that Jesus is the Lord, but by the Holy Ghost." (Teachings, p. 223.) (DNTC 2, p. 365-367.)

Jesus taught that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26), and the latter-day revelation on spiritual gifts says this about knowing of Christ's divinity by the power of the Spirit: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they **continue faithful.**" [Parents to children][Abraham] (D. & C. 46:13-14.) (DNTC 2, p. 367-368.)

1 Cor. 14:31
For ye may all prophesy on e by one, that all may learn, and all may be comforted.

We which have believed do enter into rest
"True saints enter into the rest of the Lord while in this life and by abiding in the truth, they continue in tht blessed state until they rest with the Lord in heaven. (Moro. 7:3; D. & C. 84:17-25; Matt. 11:28-30; Heb. 3:7-19; 4:1-11.) The rest of the Lord, where mortals are concerned, is to gain a perfect knowledge of the divinity of the great latter-day work. 'It means entering into the knowledge and love of God, having faith in his purpose and in his plan, to such an extent that we know we are right, and that we are not hunting for something else; we are not distrubed by every wind of doctrine, or by the cunning and craftiness of men who lie in wait to deceive." It is "rest from the religious turmoil of the world; from the cry that is going forth, here and there--lo, here is Christ; lo, there is Christ." (Gospel Doctrine, 5th ed., pp. 58, 121-126.) The rest of the Lord, in eternity, is to inherit eternal life, to gain the fulness of the Lord's glory. (D. & C. 84:24.)" (Mormon Doctrine, 2nd ed., p. 633.) (DNTC 3, p. 151.)

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Hebrews 12:14 Follow peace with all men, and holiness, without which no man shall see the Lors:

Jesus said: "Blessed are the prue in heart: for they shall see God" (Matt. 5:8), **meaning that every person who perfects his life shall see God, here and now, while he yet dwells in the flesh**, and that if he continues in grace, he shall also see and dwell with him everlastingly in the realms of immortal glory.
As revealed to Joseph Smith, the divine law enabling man to see Deity is couched in thes words: "Verily, thus saith the Lord: It shall come to pass that **every soul** who

[1] forsaketh his sins and

[2] cometh unto me, and

[3] calleth on my name, and

[4] obeyeth my voice [holy Ghost] [Greggs Disortation], and

[5] keepeth my commandments, [equalls]

[result]
[1] shall see may face and [act]

[2] know that I am [by the power of the Holy Ghost ye may know truth of all things] [seal of knowledge, comfirmation, surity, by the Holy Ghost." (D. & C. 93:1) [D&C 132:19-24]
Through Joseph Smith the Lord also said to all those who hold his holy priesthood: "It is [1] **your privilege**, and [2] **a promise I give unto you** that have been ordained unto this ministry, that inasmuch as
[1] you strip yourselves from jealousies and fears, and
[2] humble yourselves before me, for ye are not suffeciently humble,
[the result]
[1] the veil shall be rent and
[2] you shall see me and [act]
[3] know that I am [know by the Holy Ghost-seal of holy Ghost]-not with the carnal neither the natural mind [the emperical sences], but with the spiritual [the power of the Holy Ghost]. For no man has seen God at any time in the flesh, excetp quichened by the **Spirit of God.**" (D. & C. 67:10-11.) And the revelation on priesthood says that without "the power of godliness," which is righteousness, "no man can see the face of God, even the Father, adn live." (D. & C. 84:21-22) [I think this means righteousness and the ordiances of God-we can not be in God's and Christ's presence and live as the Father lives with eternal lives....]
The Prophet also taught: "It is the **priviledge** of **every** Elder to speak of the things of God; and could we all come together with one heart oand one mind in perfect faith the **veil might as well be rent today as next week, or any other time**, and if we will but cleanse ourselves and covenant befoer God, to serve him, it is our privilege to have an assurance that God will protect us at all times." (Teachings, p. 9.) (DNTC 3, p. 227.)

1 John 1:3
Ye also may have fellowship with us] Fellowship connotates a community of interest, activity and feeling; it is the association enjoyed by a group of

equals or friends. and in the Church, it is not the apostles only who are to see and hear and know and understand and feel and handle; it is all the saints who have fellowship with them, "for God hath not revealed anything to Joseph, but what he will make known unto the Twelve, and even the least saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (who remain0 from the least to the greatest." (Teachings, p. 149.)
Our fellowship is with the Father, and with his Son Jesus Christ]
John--himself soon to be translated--is the same state of fellowship with the Lord which was enjoyed by the three soon-to-be translated Nephite disciples, to whom the Lord said: "Ye shall have fulness of joy; and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one." (3 Ne. 28:10.) Thus, John is here saying" 'Our fellowship is with the Father and the Son; we are one with them; they accept us as friends; and we shall be **"equal in power, and in might, and in dominion" [D&C 132:19]** (D. & C. 76:95), in that glorious day when we receive of their fulness and grace.' To have fellowship with the Lord in this life is to enjoy **the companionship of his Holy Spirit, which makes us one with him; and to have fellowship with him in eternity is to be like him, having that eternal life of which he is the possessor and originator**. [D&C 132:19.] (DNTC 3, p. 374.)
1 John 2:3
And hereby we do know that we know him, if we keep his commandments.
[Commandments are acts, after performing the acts and performances, and ordiances, then the Holy Ghost seals the truth of them upon us soul to soul and confirms to the inner man the absolute knowledge and surity of them...]

That John who recorded in his gospel account the great Intercessory Prayer, in which Jesus taught that life eternal consists of knowing the Father and the Son
[the Father 1st because he created us, and His Only Begotten Son 2nd because he saved us and brought us back to His Father and our Father...The Holy Ghost 3rd because it is he which testifies and teaches spirit to spirit the knowledge and truth of all theings.], [John] now announces how it is possible to know God. It is by obedience to the laws and ordiances of the gospel! And in no other way! Which is to say, among other things: There is not one scintilla of spiritual sense in the sectarian supposition that salvation is gained simply by saying: "I accept Jesus as my personal Savior."
Since the very fact of knowing God, in the ultimate and ful sense, consists of thinking what he thinks, saying what he says, doing what he does, and of being like him, thus having exaltation or godhood--it follows that saved souls must advance and progress until they acquire his character, perfections, and attributes, until they gian his eternal power, until they themselves become gods. (DNTC 3, p. 377.)

Rev 3:20-21
Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. [D&C 132:19; 93:1]
To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Sit with me in my throne] In conversation with Deity, Enoch said: "Thou hast made me, and given unto me a right to they throne." (Moses 7:59.) Thus: "Ye shall be even as I am." (3 Ne. 28:10.) 'Ye shall have eternal life; ye shall

have exaltation; ye shall be gods; ye shall rule and reign forever on a heavenly throne.'

I...am set down with my Father in his throne] "I am even as the Father." (3 Ne. 28:10.) Speaking of those who are "heirs of God and joint-heirs with Jesus Christ," the Prophet asked, "What is it?" and then answered: "To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a God, and ascend the throne of eternal power, the same as those who have gone befoer. What did Jesus do? Why; I do the things I saw my Father do when worlds came roling into existence. My Father workded out his kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to my Father, so that he may obtain kingdom upon kingdom, and it will exalt him in glory. He will then take a higher exaltation, and I will take his place, and thereby become exalted myself. So that Jesus treads in the tracks of his Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all his children. It is plain beyond disputatuin, and you thus learn some of the first principles of the gospel." (Teachings, pp. 347-348.) (DNTC 3, p. 462.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)

The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted beings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life.** See Rev. 2:12–17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322–323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4–5
And they shall see his face; and **his name shall be in their foreheads.**
And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever.**

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

|v6 Seek to bring forth and establish my Zion. Keep my commandments in all things.
|v7 And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God.

|v8 And it shall come to pass, that if you shall ask the Father in my name, in faith believing, **you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.**

|v9 Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth, a light which cannot be hid in darkness;
|v10 Wherefore, **I must bring forth the fulness of my gospel from the Gentiles unto the house of Israel.**
|v11 And behold, thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen

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(D&C: Section 14:6-11)

Patriarchal blessing:
"If you are humble before our Heavenly Father, there is in the preparation a choice companion for you and so prepare yourself; **that you can take her to the House of the Lord and there together you might start a Kingdom of your own,** where the choice spirits of the Lord might come to be reared and taught and shown by example and by precept the way that they should go, and great will be your joy and your blessing, if you will but prepare yourself for the things that the Lord is willing to give you, through your faithfulness."

I was filled with great joy and rejoicing as I particularly reflected upon the part of my blessing concerning my choice wife and companion Sheri.

And I prayed unto the Lord, in my heart, and thanked Him that this part of my blessing was fulfilled. And I told the Lord how greatful that I was that I could take my wife to the holy temple to start my kingdom here upon this earth....
And as I was thus praying and thanking the Father in this manner, the Spirit of teh Lord came again unto me saying, "No! No! David, this part of your blessing is not fulfilled. Can there be a Kingdom without a King! I say unto you there cannot."

The "fulness of the gospel" refers to all of the laws and commandments of God. The Lord said that the scriptures were given for "the salvation of mine own elect; for they will hear my voice, and shall see me...." (D & C 35:20-21)

> He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, **and will manifest myself to him.** (John 14:21)

> Therefore, care not for the body, neither the life of the body; but care for the soul, and for life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life." (D. & C. 101:37-38)

> God hath not revealed anything to Joseph, but what He will make known unto the Twelve, **and even the least Saint may know all things as fast as he is able to bear them!** (TPJS, p. 149)

> And if your eye be single to my glory, your whole bodies shall be filled with light, and there will be no darkness in you; and that body which is filled with light comprehendeth all things.
> Therefore, sanctify yourselves that your minds become single to god, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. (D. & C. 88:67-68)

Gospel Mysteries

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. (D .& C. 46:13)

The Prophet Joseph adds:
It is not wisdom that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it.
The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. (TPJS, p. 297)

Then on another occasion he said:

I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being God is? Ask yourselves; turn your thoughts into your hearts, and say if any of **you have seen heard, or communed with him.** This is a question that may occupy your attention for a long time. I again repeat the question--What kind of a being is God? Does any man or woman know? **Have any of you seen him, heard him, or communed with him?** Here is the question that will, peradventure, from this time henceforth occupy your attention. The scriptures inform us that "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."
If any man does not know God, and inquires what kind of a being he is,--if he will search diligently his own heart--**if the declaration of Jesus and the apostles be true, he will realize that he has not eternal life; for there can be eternal life on no other principle.** (TPJS, pp. 343-344)

The Lord has said,"**this is life eternal, that they might know thee the only true God,** and Jesus Christ, whom thou hast sent. (John 17:3)

...no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, **and they to whom the Son will reveal himself;** they shall see the father also. (Matt. 11:28, Insp. Ver.)

The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19) [Husband needs this to preside over his family]
????MDD...????

The Prophet promises:

Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. (TPJS, p. 350)

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> ...because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the Lord; and he had faith no longer, for he knew, nothing doubting.
> **Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; AND HE DID MINISTER UNTO HIM.** (Ether 3:19-20)

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fulness of the Priesthood comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

> ...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

> And again, speaking of Hebrews 7:

> Paul is here treating of three different priesthoods, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)

> The Prophet Joseph stated that, "those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

> That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power & authority of Melchisedec. (**Words of Joseph Smith**, p. 245)

> In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340), for--

> ... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** **For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

> In conclusion then, the Prophet stated that "the spirit of Elias is first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the King of Kings-the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and

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privileges:

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people**, administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)
>
> All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)
>
> The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)
>
> The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fulness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: **"every man might speak in the name of God that Lord, even the Savior of the world."** (D. & C. 1:20) The prophet Jeremiah prophesied:

> Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them**, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)
>
> The Lord stated further:
>
> ...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent**, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)
>
> Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant. (Joseph Smith, TPJS, p. 18)

Joseph Smith taught:

It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him **face to face** as one man converses with another. (T.P.J.S., p. 235)

And Brigham Young said:

I wish that every man would live so that he could have communion with angels--**so that Jesus would come to visit him.** I wish I could see this people in such a position; but there is too much sin in our midst: our traditions cling to us so strongly, that we cannot yet break through into that liberty; but we will see the day, if faithful, in which we can converse with angels. There are persons in this congregation that will converse with angels just as freely as we converse with each other. (J.D. 5:258)

And **Enoch** walked with God after he begat Methuselah three hundred years, and begat sons and daughters: (Genesis 5:22)

Noah was a just man and perfect in his generations, and Noah walked with God. (Genesis 6:9)

And the LORD appeared unto **Abram**, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. (Genesis 12:7)

And the LORD appeared unto him **[Isaac]** the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. (Genesis 26:24)

And **Jacob** called the name of the place Peniel: for I have seen God face to face, and my life is preserved. (Genesis 32:30)

Then went up **Moses**, and **Aaron**, **Nadab**, and **Abihu**, and **seventy of the elders of Israel**: (Exodus 24:9)

The LORD appeared to **Solomon** the second time, as he had appeared unto him at Gibeon. (1 Kings 9:2)

In the year that king Uzziah died I **[Isaiah]** saw also the Lord sitting upon a throne, high and lifted up, <u>and his train filled the temple.</u> *** Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. (Isaiah 6:1, 5)

<u>The Brother of Jared</u>:

And because of the knowledge of this man <the brother of Jared> he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore **he saw Jesus; and he did minister unto him.** (Ether 3:19-20)

Nephi

And now I, Nephi, write more of the words of Isaiah, for my soul delighteth in his words. For I will liken his words unto my people, and I will send them forth unto all my children, for he verily saw my Redeemer, **even as I have seen him.** (2 Nephi 11:2)

Mormon

And I, <Mormon> being fifteen years of age and being somewhat of a sober mind, therefore I was visited of the Lord, and tasted and knew of the goodness of Jesus. (Mormon 1:15)

Moroni

And then shall ye know that I <Moroni> have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things; (Ether 12:39)

Melvin J. Ballard:

Away on the Fort Peek Reservation where I was doing missionary work with some of our brethren laboring among the Indians, seeking the Lord for light to decide certain matters pertaining to our work there, and receiving a witness from Him that we were doing things according to His will, I found myself one evening in the **dreams of the night** in that sacred building, the temple. After a season of prayer and rejoicing I was informed that I should have the privilege of entering into one of those rooms, to meet a glorious Personage, and, as I entered the door, I saw, seated on a raised platform, the most glorious Being my eyes have ever beheld or that I ever conceived existed in all the eternal worlds. As I approached to be introduced, he arose and stepped towards me with extended arms, and he smiled as he softly spoke my name. If I shall live to be a million years old, I shall never forget that smile. He took me into his arms and kissed me, pressed me to his bosom, and blessed me, until the marrow of my bones seemed to melt! When he had finished, I fell at his feet, and, as I bathed them with my tears and kisses, I saw the prints of the nails in the feet of the Redeemer of the world. The feeling that I had in the presence of Him who hath all things in His hands, to have His love, His affection, and His blessing was such that if I ever can receive that which I had but a foretaste, I would give all that I am, and that I ever hope to be, to feel what I then felt! (**Sermons and Missionary Services of Melvin Joseph Ballard**, by Bryant S. Hinckley, p. 156; also recorded in his diary for May 14, 1917)

I <Orson Whitney> thought I was in the garden of Gethsemane, a witness of the Savior's agony, I seemed to be standing behind a tree in the foreground of the picture, from which point I could see without being seen. The Savior, with the Apostles Peter, James and John, entered the garden through a little wicket gate at my right, where he stationed them in a group, telling them to pray. He then passed over to my left, but still in front of me, where he knelt and prayed also. His face, which was towards me, streamed with tears, as he besought the Father to let the cup pass, and added, "not my will but thine be done." Having finished his prayer, he arose and crossed to where the Apostles were kneeling fast

asleep. He shook them gently; they awoke and he reproved them for their apathy. Again he bade them pray, and again crossed to his place and prayed, returning as before to find them sleeping. This happened three times, until I was perfectly familiar with his face, form, and movements.

He was much taller than ordinary men, and though meek, far more dignified than any being I had ever beheld; and he wore a look of ineffable tenderness and compassion, even while reproving His disciples. My heart went out to him as never before to anybody or anything; I loved him with all my soul. I wept at seeing him weep, and felt for him the deepest sympathy.

Then all of a sudden the circumstances changed, though the scene remained the same. Instead of before the crucifixion, it was after. The Savior and the three Apostles, whom he had beckoned to him, now stood in a group at the left, and were about to take their departure, ascending into heaven. I could endure it no longer, but rushed out from behind the tree, fell at his feet, clasped him around the knees and begged him to take me also. With a look of infinite tenderness, as of a father or an elder brother, he stooped, lifted me up and embraced me, saying as he did so in the kindest and gentlest manner possible, while slowly shaking his head and sweetly smiling, "No, my son, these can go with me; for they have finished their work; but you must stay and finish yours!" Still I clung to him and the contact was so real that I felt the warmth of his bosom as I rested upon it. Gazing up into his face, I once more besought him, "Well promise me that I will come to you at the last." Again he smiled sweetly, and there was a look as if he would have gladly granted my request had it been wise to do so. He then said, "That will depend entirely upon yourself."

I awoke with a sob, and it was morning. This dream made a wonderful impression upon me, paving the way to my thorough conversion, which soon followed. Among the things it taught me was not to sleep at my post, and to regard first the duties of my mission, and not to allow anything to interfere with them. (**Jensen's Biographical Encyclopedia** 1:660-661)

The following accounts are records of men in our dispensation who experienced the actual presence of Jesus Christ. Beginning with Joseph Smith--

Joseph Smith

_____It <a pillar of light> no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him! (PoGP:J Smith-History 1:17)

At the first meeting of the Church of Jesus Christ of Latter-day Saints, in a little log cabin, the Lord was there and Joseph Smith was a witness to it. From the testimony of Mary Lightner came this account:

After prayer and singing, Joseph began talking. He began very solemnly and very earnestly. Suddenly his countenance changed, and he stood mute. He seemed almost transfixed. He looked ahead--he was looking ahead and his face outshone the candle which was on the shelf just behind him. I thought I could almost see his cheekbones. He looked as though a

> searchlight was inside his face. I never saw anything like it on earth. I could not take my eyes away from him. I shall remember him as he looked then as long as I live. After a short time he looked at us very solemnly as if to pierce each heart, and then said, "Brothers and Sisters, do you know who has been in your midst this night?" One of the Smith family said, "An angel of the Lord?" Joseph did not answer. Martin Harris was seated at the Prophet's feet on a box; he slid to his knees, clasped his arms around the Prophet's knees and said, "I know--it was our Lord and Savior Jesus Christ." Joseph put his hand on Martin Harris' head and answered, "Martin, God revealed that to you. Brothers and sisters, the Savior has been in our midst this night. I want you to remember it. He cast a veil over your eyes, for you could not endure to look upon him. You must be fed milk and not meat. I want you to remember this if it were the last thing that escaped my lips. He has given you all to me and commanded me to seal you up unto eternal life, that where he is you may be also, and if you are tempted of Satan, say, "Get thee behind me, Satan; my salvation is secure." **(Journals and Memoirs of Mary Elizabeth Rollins Lightner**, pp, 2-3)
> Joseph Smith, Oliver Cowdery, and Others

After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself, with Oliver Cowdery, in solemn and silent prayer. After rising from prayer, the following vision was opened to both of us--

"The veil was taken from our minds, and the eyes of our understanding were opened.
We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber.
His eyes were as a flame of fire, the hair of His head was white like the pure snow, His countenance shone above the brightness of the sun and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying--
for behold, I have accepted this house, and my name shall be here, and **I will manifest myself to my people** in mercy in this House.
Yea, **I will appear unto my servants, and speak unto them with mine own voice**, if my people will keep my commandments, and do not pollute this holy house." (D.H.C. 2:435)

*

The brethren continued exhorting, prophesying, and speaking in tongues until five o"clock in the morning. The Savior made His appearance to some, while angels ministered to others, and it was a Pentecost and an endowment indeed, long to be remembered. (March 30, 1836, D.H.C. 2:432-433)

Joseph Smith and Sidney Rigdon

> Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. ***
> And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever. And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the

Father.(D. & C. 76:14, 20-23)

Newel Knight

Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner--many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places: among the rest was Brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sense of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when all of a sudden a vision of the future burst upon him. He saw there represented the great work which through my <Joseph Smith> instrumentality was yet to be accomplished. He saw heavens opened, and beheld the Lord Jesus Christ, seated at the right hand of the majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into His presence to enjoy His society for ever and ever. (D.H. C. 1:84-85)

John Taylor

When President Taylor came out of his room about eight o'clock on the morning of September 27, 1886, we could scarcely look at him on account of the brightness of his personage.
He stated, "Brethren, I have had a very pleasant conversation with Brother Joseph." I said, "Boss, who is the man that was there until midnight?" He asked, "What do you know about it, Loren?" I told him all about my experience. He said, "Brother Lorin, that was your Lord." (Statement of Lorin C. Wooley, Sept. 22, 1929)

Lorenzo Snow

One evening when I was visiting Grandpa Snow in his room in the Salt Lake Temple, I remained until the doorkeepers had gone and the night watchman had not yet come in, so Grandpa said he would take me to the main, front entrance and let me out that way. He got his bunch of keys from his dresser.
After we left his room and while we were still in the large corridor, leading into the celestial room, I was walking several steps ahead of Grandpa when he stopped me, saying: "Wait a moment, Alice. I want to tell you something. It was right here that the Lord Jesus appeared to me at the time of the death of President woodruff. He instructed me to go right ahead and reorganize the First Presidency of the Church at once and not wait as had been done after the death of the previous presidents, and that I was to succeed President Woodruff."
Then Grandpa came a step nearer and held out his left hand and said: "He stood right here, about three feet above the floor. It looked as though he stood on a plate of solid gold."
Grandpa told me what a glorious personage the Savior is and described his hands, feet, countenance, and beautiful white robes, all of which were of such a glory of whiteness and brightness that he could hardly gaze upon Him.
Then Grandpa came another step nearer me and put his right hand on my head and said: "Now granddaughter, I want you to remember that this is the testimony of your grandfather, that he told you with his own lips that **he actually saw the Savior** here in the temple and talked with Him Face to face.

Then we went on and Grandpa led me out of the main, front door of the temple. (Des. News, April 2, 1938)

John W. Taylor

I know our Savior lives because I have seen Him Face to face! (**Family Kingdom**, Sam Taylor, p. 121)

*

When the time came for him <John W. Taylor> to die, he knew his life and mission in mortality was nearly finished. He asked his wife, ellen, to wash his face, comb his hair, smooth his mustache--now he was ready.
"John..." (spoke Ellen).
"Hush," he whispered.
He needn't have spoken, for the change in his face had taken her voice away. The gray and wasted countenance was transformed with the light of the Spirit, as it had been in the old days upon the rostrum. Ellen had heard so many people tell of times when John's countenance came alight, and now at last the wife who had known him only during the years of the shadow saw this brilliance and felt the awesome warmth of the Spirit emanating from him.
"Hush," he whispered. "The Savior is passing."
And the light died away as he followed Him. (Ibid., pp. 298-299)

George Q. Cannon

I rejoiced exceedingly in the testimonies that have been borne during this conference. I know that this is the work of God. I know that God lives. I know that Jesus lives; **for I have seen him!** I know that this is the Church of God, and that It is founded on Jesus Christ, our Redeemer. **I testify to you of these things as one that KNOWS--as one of the Apostles of the Lord that He lives** and that He will live, and will come to reign on the earth, to sway an undisputed sceptre. (**The Deseret Weekly**, Vo. LII, No. 20, Oct. 31, 1896, p. 610)
[Dave: Bare my witness as an Apostle, not of the Church but as an Apostle or witness of Jesus Christ see Mormon Doctrine; Apostle...]

L. John Nuttal

President George Q. Cannon and I have seen the Savior Jesus Christ and conversed with Him face to face and He has talked with me. (**L. John Nuttal Diary**, April 20, 1893)

Alexander Neibaur

Shortly before his (Alexander Neibar's) death, his son said to him:
"Father, you have been telling us of your long and hard experience and we have listened with intense affection and interest. But let me ask you, is it worth it all? Wouldn't you have been better off if you had remained with you people? Is the Gospel worth all this sacrifice?"
The glow of testimony and of truth lit up the torches in the dimming eyes of that ancient Hebrew prophet and poet and he lifted up his voice in firm and lofty assurance as he said:
"Yes, yes! and more! **I have seen my Savior!** I have seen the prints in His hands. I know that Jesus is the Son of God. I know that this work is true, and that Joseph Smith was a prophet of God. I would suffer it all and more, far more than I have suffered for that knowledge, even to the laying down of my body on the plains for the wolves to devour!" (**From**

Judaism to Americanism, by Wenonal Shirley; see also J.D. 11:279)

[Dave: bear my testimony...D&C 14: this is what the lord want's is for a standing witness that means one who is alive still. pretty scary. I'll have to think this over and pray for the proper approach on my experiences as per D&C 14 and what the Father tells me through the Holy Ghost that should be said... Amen.]

Brigham H. Roberts

"Make your calling and election sure. This is more important than plural marriage or any other principle of the Gospel--make your calling and election sure! See to it that you KNOW the Savior while in this life. You must know Jesus Christ, perorally, while in this probation."
Carl Jentzsch, a friend of John and Lorin Wolley, reported the above and also mentioned that at one time he had a discussion with B. H. Roberts, who was then head of the Quorum of the Seventy in the Church. He says:
...I spoke to, or had a long conversation for about four hours with, B. H. Roberts. He was then head of the Quorum of the Seventy in the Church. For two or three hours he skirted around things and didn't come quite to the point until finally he said, "Well, I am very discouraged with the Church, the officials and the way things are going, and they know it because I have told them. But I want to say this to you--I have gone into Certerville Canyon, and I've fasted many days by a little stream of water." Now I know what he means, because I've been lost in Centerville Canyon, in the middle of the night. And the brush at the time was very thick, and the only way to get up there at the time was to find deer trails.
Brother roberts went on, "After many days, when I was so discouraged and felt like I just couldn't go another day, I started out of that canyon. The **Savior appeared to me, and He laid His hands upon my head, and he said, 'Brother Roberts, thou shalt have a part and a lot in my kingdom.'"** So, I just want to witness these things to you because it is the truth. He (B. H. Roberts) said, **"Every man in this Church who does not receive this confirmation, has not obtained anything in this kingdom whatsoever: he must obtain this.** It is one of the most necessary things in the whole Gospel of Jesus Christ!" (**Reminiscences of John W. Woolley and Lorin C. Woolley**, Vol. 1, Rhea Knuz, p. 6)

John W. Woolley

I <Harold Allred> want to mention that Ianthus W. Barlow went with us that day to visit with this pioneer <John W. Woolley>, whom he knew well. the most outstanding thing John told us was this: "Brethren, I have shaken hands with my Savior. It was here in this room." That room was in John W. Woolley's home where the monumental meetings of September 27, 1886, took place. (Statement by Harold Allred, Dec. 1972, as recorded in Vol. 4, p. 1, of **Reminiscences of John and Lorin Woolley**, Rhea Knuz)

Lorin C. Woolley

March 31, 1930. About 4 p.m. met my dear friend and brother Lorin C. woolley on the street. He had been to see me and finding me out of the office had left. As I was driving in my car I saw him and felt impressed to stop. We repaired to the office, and he, under the influence of the Spirit of the Lord, told me many wonderful things, some of which I record here: He had met the Savior, Brigham Young and John Taylor, since the death of the two latter, also Joseph Smith, and had heard the voice of

his father since his death. Joseph Smith and John Taylor had visited him at his father's home before his father's death and after he had been "handled" by the Church, and he was comforted and instructed to "carry on". He has a special mission. (**Joseph Musser Journal**, p. 55)

* * * * *

These were some of the experiences and testimonies of "the elect". This was the fulfillment of a promise by the Lord, when He declared that--

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. (Revelation 3:20) ************* [See also President Kimball's talk on D&C 93]**

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and **will manifest myself to him...And we will come unto him, and make our abode with him.** (John 14:21, 23)

...the scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming;... [for they shall be purified, even as I am pure.] (D. & C. 35:20-21)

President Heber J. Grant understood clearly the reasons why so many men never experience the fulfillment of this promise:

If we keep the commandments of God, He will love us, and the Savior will manifest Himself unto us. If we fail to keep the commandments of God, there is no promise made to us....(Gospel Standards, pp. 36-37;

FILE NAME:PURPOSE.TEM

THE PURPOSE OF THE TEMPLE ORDINANCES

Too often we go to the temple and do not really understand what it is all about except to know that we are doing work either for the living or the dead. Too often the rest of what goes on in there is clouded in mystery and symbolism which seems eternally impenetrable. But we must realize that salvation is an individual affair, meaning, that everyone must be saved upon the same conditions. None will receive exaltation except through obedience to the laws and ordinances ordained for that purpose. With this concept in mind, the temple can become an intensely personal experience. All that goes on in there is for your own exaltation, as well as for those who have passed on. In order for us to understand what the ordinances do for us we must understand the fall of mankind and the plan of redemption which was designed by God to bring man back to him. We are in a fallen condition, both physically and

spiritually. We have sins that prevent us from coming into His presence. How do the ordinances help us to return to God's presence? How do they help us gain eternal life? How do they help us gain the blessings and spiritual experiences that we need and desire? Each of the ordinances build upon the prior ordinance received, until the recipient has received a fulness of the ordinances and has received the crown of eternal life.

Baptism & The Holy Ghost

We must first begin with the ordinance of baptism of water since this is the first ordinance which a person receives in this world. Through this ordinance the individual is promised a forgiveness of sins upon conditions of repentance. The first two principles of the gospel are faith in the Lord Jesus Christ and second, repentance. If the baptized person did not repent of his sins prior to baptism then he must still do so if he desires to receive a remission of his sins through the waters of baptism. The ordinance of baptism itself is a sign before heaven and earth, that the person is willing to take upon himself the name of Jesus Christ and to fulfill the terms and conditions of the covenant of baptism as outlined in Mosiah 18:8-10. This ordinance justifies the person. It does not sanctify the person. That is the mission of the Holy Ghost which is received through the next ordinance of the laying on of hands. In that ordinance the person is commanded to receive the Holy Ghost. If that third member of the Godhead is not sought for by the individual he may never really receive His influence in this life. Having been justified and made clean through watery baptism, the Holy Ghost (if diligently sought for) can now begin the process of "sanctification" through the powers of the holy spirit. His blood becomes of the blood of Abraham (TPJS, pp. 149-150) and the person becomes eligible for the reception of the gifts of the Holy Ghost and persona! revelation on a continual basis. His body becomes spiritually renewed and sanctified as he grows in the experiences of the spirit, and in the attributes of godliness mentioned in II Peter 1:5-7.

Oath & Covenant Of The Priesthood

After the man is cleansed of his sins and is being sanctified, he is ready to receive the covenant of eternal life the covenant which will make of him an heir to all that the Father hath; a joint-heir with Christ; a son of God. It
is the oath and covenant of the priesthood. And all those who are faithful unto the magnifying of these two priesthoods (Aaronic & Melchizedek) are sanctified unto the renewing of their bodies; they become the sons of Moses and of Aaron and the seed of Abraham, the Church and Kingdom and the elect of God. Through faithfulness they may receive the Savior himself, and then the Father. Then, the Father promises that all that he has shall be given to him he becomes an heir to all that the Father has through his Son, Jesus Christ. Without this oath and covenant of the priesthood, the man would not inherit anything. But because of this covenant, the brethren can receive their own kingdoms for eternity, and their wives that are sealed to them become heirs to the blessings of the kingdom through their husbands. They receive all that their husbands receive, be it large or small, whether 2, 5 or 10 talents.

But whether or not the brethren actually becomes heirs to all that the Father has, depends entirely upon whether or not they magnify their callings in the priesthood. First, they are called to be fathers and husbands in Israel. They must magnify those callings with all diligence and care. Then, they are called to minister to others outside of their family, to the inhabitants of the earth, as their assignments designate. The three overall

missions which priesthood holders have are to (1) preach the gospel (2) perfect the saints, and (3) redeem the dead. As priesthood holders they are "servants" of the Lord, (The sisters are called "handmaidens") which is preparatory to becoming a "son". As "servants" they become responsible for the blood and sins of those they are called upon to serve. If they are true and faithful to their priesthood callings, after a season of testing and proving, the voice of the Lord will call them (D&C 88:85) and declare that they are clean from the blood and sins of this generation. They are then eligible for the ordinance, which comes later, which will make the priesthood holder clean "every whit" from the sins of the generation he was called upon to serve. Through baptism he is cleansed from his own sins. Through the ordinance of the washing of the feet he is cleansed from the sins of those he held priesthood responsibility for. Thus, it matters not whether you are a bishop, a teacher, a counselor, a home teacher, or an apostle. It is not WHERE one serves that determines his worthiness, but HOW. The covenant says he must magnify his callings in the priesthood. It does not stipulate, nor is it important what the calling may be, for the body of Christ needs all of it members, the hands, the eyes, the feet and the legs, in order to function properly. In fact, the greater the responsibility of the calling, the greater the condemnation that will come to the person if he does not magnify it properly. But in the end there is only one celestial kingdom, to which we will go if we prove faithful in our callings. Thus we should not seek for positions within the kingdom. The desire for position seems to stem from the desire to have status and power among the people, which desire is of the world and is not of God.

Initiatory Ordinances

Next, the person must go to the temple to continue his quest for eternal life. The next essential ordinances are those labeled "initiatory". These ordinances promise to the individual that if he is faithful he might become clean from the blood and sins of this generation. It also states that he will be made a king and a priest if he remains faithful. The sisters are pronounced clean from the sins of this generation because they do not hold the priesthood responsibilities within the Church. Because of this they are not primarily responsible for the actions of this generation. Therefore they are not responsible for the sins of this generation. They do assist the priesthood brethren however, as auxiliaries to the priesthood and are accountable to them for the work they are called upon to do. The sisters are promised that they will become queens and priestesses unto their husbands if they are faithful in magnifying their callings as wives, mothers, and as auxiliary leaders in the kingdom.

A Shield

At this point the person is given a garment which is designed to be a shield and a protection against the power of the destroyer until the person's work on earth is completed. As each person comes closer to the Lord, the garment becomes a shield against the powers of the destroyer, and thus each person is able to approach the Lord without fear of being destroyed by Satan.

Endowment

So far, the person has been forgiven of his sins, is on the road to sanctification, has been promised further blessings if faithful, and has

received a shield that will be used later in conjunction with the keys of the priesthood. The endowment now bestows those keys of the priesthood upon both men and women. They are put under covenant to obey certain laws of the gospel. By faithfully observing these laws they prove that they are true and faithful and can therefore receive further blessings.
The person is now ready to receive the keys of the priesthood, which are the keys of how to ask and receive an answer. The signs and tokens, etc., constitute the keys of the priesthood mentioned in the lecture at veil. These keys are revealed to both the men and the women. With these keys the person may begin to learn how to approach God in the proper manner. The shield which was received earlier now is an important part of prayer.

Marriage Sealing

At this point a new kingdom is formed for time, with the promise that if the couple endures faithfully in this life, the kingdom will have a seal placed upon it so that it can endure for all the eternities.
It is at this point where the couple receives the command to bear children, to multiple & replenish the earth. Up to this point in their lives they had no right to have sexual relations and to bear children, lawfully, before the Lord. However, because of the kind of a world we live in, the Lord tolerate or endures the system we live under. But if we were to do things the Lord's way, all on earth would be married in the temple, and it is there where they would receive the command from the Lord to bear children. But because of the rebelliousness of mankind, they have turned from the Lord and do what they want in spite of him. Nevertheless, those who marry in the temple are not only <u>legally</u> married (in the eyes of the land), but <u>lawfully</u> as well (in the eyes of God).
The wife promised to obey her husband in righteousness, and thus the husband takes the lead in the home. The keys of the priesthood which were received in the endowment must be observed by the couple if they expect to come up and abide in the presence of the Eloheim in the eternal worlds.

Washing Of The Feet

This ordinance is performed upon the brethren after they have proven that they have been true and faithful in their assigned priesthood responsibilities. If the wife desires to receive the fulness of the priesthood, she should encourage, inspire and assist her husband to magnify his callings in the priesthood, for only in this way can she ever hope to gain the reward, because the blessings & rewards will come to her only as her husband inherits them.

Fulness Of The Priesthood

The kingdom which was formally organized in temple marriage now becomes permanent throughout all eternity. They are actually made kings and queens, priests and priestesses for all the eternities to come. This ordinance also seals them up to eternal life and bestows many other blessings upon the couple.
The keys of the priesthood which were given in the endowment are operable for the benefit of the husband and wife and they are able to receive all necessary revelations for themselves and their kingdom, and all prayers are answered.

<u>THE MEANING & USE OF THE SIGNS</u>

Gospel Mysteries

Signs & Tokens To Be Used After This Life

On April 6, 1853, President Brigham Young made the following comments about the endowment after the First Presidency and the Patriarch had laid the Southeast corner stone of the Salt Lake Temple:

Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. (J.D. 2:31; See also 12:163; 2:315; 10:172; 6:63; 6:154-55)

The Signs As They Relate to Prayer

Certainly as President Young explained, the signs and tokens will have to be used, after this life, by those who desire to gain their exaltation. But this is not the only reason the Lord has given the keys of the priesthood to the saints.
In a discourse given in the Nauvoo Temple, December 28, 1845, President Brigham Young explained further concerning the signs:

...the name that was given to Adam was more ancient than he was the first man--but his New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was--there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Thorone (sic) to enquire after ancient things which transpired on Plannets that roled away before this Plannet came into existence, I should use my New Name which is Ancient & refers to Ancient things--Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood-- or is the 3rd token that is given--& refers to the son--the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else--but these signs & tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood. (General Record of the Seventies, Book B, 28 Dec 1845)

The use of the fourth sign and token was never mentioned by President Young in this discourse as far as we have record. However, from several other LDS sources and documents, and as it is portrayed in the temple, we know that the fourth sign is used specifically to petition for messengers.

Evidences of the Use of the Fourth Sign

After Adam and Eve were cast into the lone and dreary world they built an altar and offered prayer. After offering up the signs he used the last one, petitioning the Father for messengers. Before "Peter, James and John" are able to appear, Satan and one of his ministers appear. Then 3 angelic messengers with physical bodies appear. After finding him true and faithful in all things they are able to give him the additional light and knowledge which he desired. This same sign was apparently used by Abraham to free himself from the altar as he was about to be slain by the idolatrous priest. The facsimile itself shows Abraham with his arms raised with an angel of the Lord appearing to free him. At the early meetings of the School of the Prophets, 1833, Zebedee Coltrin describes what happened on several instances while praying with uplifted hands: First, the Savior appeared, then the Father. Others, desiring

to see an angel joined at the altar in prayer. "When the vision came, two of the brethren shrank and called for the vision to close or they would perish. When the Prophet came in they told him what they had done and Joseph said the angel was no further off than the roof of the house, and a moment more he would have been in their midst." Mary Lightner used the last sign as she knelt between 3 haystacks endeavoring to find an answer to her prayer concerning a difficult situation which she faced.

The Signs and The Crucifixion

The significance of what the tokens and signs represent is deepened as one gains a greater awareness of their relationship to the atonement. The last two tokens relate directly to the wounds the Savior received while on the cross. The first two tokens are not explained, but possibly refer to the wounds received by the Savior in the feet and the side. The signs are the positions of the Savior's arms while on the cross which would form both the square and compass. The cup which is scripturally spoken of, while Christ was in the Garden of Gethsemane, and which he desired that it should pass from him, corresponds to his cupped hands as the nails were driven through causing the muscles to cramp into a cup shape. The penalties make reference to the ways in which the sacrifices were made in ancient times, and which referred to the crucifixion of Christ which was to come.
Through the endowment, the saints receive the wounds of the crucifixion in symbolic imagery into their own body. Thus Paul could say that he had the marks of the crucifixion in his body. If we are true and faithful, we will not have to suffer in the manner in which the Savior did for our sins. The signs and tokens remind us of the awful price he had to pay for our sins, that we might not have to suffer as he did.
There are basically five wounds which the Savior received in the crucifixion:

1. Hands
2. Wrists
3. Side
4. Feet
5. Head (crown)

Concerning three of the wounds, President Kimball said:

He [Christ] goes his way alone. The nails are hammered into his hands and feet, through soft and quivering flesh. The agony increases. The cross is dropped in the hole; the flesh tears. What excruciating pain! <u>Then new nails are placed in the wrist</u> to make sure that the body will not fall to the ground and recover. (The Ensign/December 1984, p. 7; Also The Ensign/December 1980, p. 8)

In like manner there are temple paralells where we might receive those same wounds symbolically through the ordinances of the temple:

1. Hands	1. Token
2. Wrists	2. Token
3. Side	3. Eternal Marriage-- Power of procreation
4. Feet	4. Washing of feet
5. Head (crown)	5. Anointed & Ordained King & Priest (on the crown)

General Knowledge of the Signs & Marks Among Saints Today

Gospel Mysteries

The meaning of these signs and tokens were fully explained to the saints in the early days of the church. But after 1890 the knowledge of their meanings slowly slipped away as the church members died away, until we generally do not know the meanings of the signs and tokens.
In a meeting of Manti Temple workers, May 1st, 1938, Sister Young (the temple Matron) told the group of a meeting held in the Logan Temple where the late President Ivins stated that the full meaning of the marks of the garment has not been revealed (Manti Temple Historical Record, May 1, 1938). In the 1930's it was recommended by a temple committee that the temples give an explanation of the marks in the garment. Elder David 0. McKay at that time had given an explanation that this committee approved of, and which was approved by the First Presidency and implemented in all the existing temples. The meanings of the marks which we currently receive in the temple are the same ones which were approved of in the 30's. However, it does not necessarily mean that the explanation currently given in the temple today is what the Lord really had in mind when he first gave them to Adam and Eve. By October of 1955, it was necessary for President David 0. McKay to meet with all the General Authorities and temple presidencies of the church to give to them the proper translation of the fourth sign, which was apparently being pronounced incorrectly.

How The Signs Are Used In Prayer

When an individual receives the signs, and all that goes along with them, he has received his endowment. All the rest that occurs in the endowment room is instructive in nature, and designed to put man under covenant to obey certain laws. The keys of the priesthood, mentioned in the lecture at the veil, are the signs, etc., which are received in the endowment. Thus both the man and the woman are endowed with the keys of the priesthood, or, the keys of how to ask and receive an answer. The second sign is always given at the altar because "present" things are always being prayed for. However, if other signs were used, they would be for the purpose of inquiring or asking for past or future things. If the last sign were to be used, it would be for the purpose of petitioning for messengers. The women veil their faces in the circle because they receive their revelations through their husbands, who receives them from God. The veil acts as a symbol to God and angels that the person wearing it is not desirous of receiving direct revelation, rather to only be a participant in it with her husband.
In the endowment, all who desire are allowed to pray in the true order of prayer. The participants in this kind of prayer actually approach the Lord at the veil because the dedicated altar is where the real veil is located, regardless of where that altar might be located. At the veil (the altar) the person who is supplicating the Lord uses the signs of the priesthood. Those signs are designed to give revelation concerning all things past, present and future, or to open the heavens, depending upon the one which is used. The experience of going through the temple veil symbolically teaches the person what must be done in order to go through the <u>real veil</u>.
Prayer at an altar should also be given as depicted at the prayer circle in the temple. First a dedicated altar exists; then the person presents himself there in the robes of the priesthood; then the signs are offered up; then the individual prays with one of the signs, usually the second. When the signs are offered up it should be remembered what they represent---the Savior's positions while on the cross. Some individuals were not depicting the fourth sign correctly in the 1930's and therefore instruction was given to them by temple president Robert D. Young that the sign should be improved by raising the hands as high as conveniently possible, then down to the square, and then

dropping the hands to the side. (Manti Temple Historical Record, 15 December 1936)

The Process of Going Through The Real Veil

The 2nd sign is used in the temple at the circle because that is the one individuals should use in their homes. It is the example of which one to use. Out of the 4 signs, the second is the only one which is operable for those who have not yet received the fulness of the priesthood, or had their calling and election made sure. The second sign will allow a person to converse through the veil. After this has been accomplished, and the person secures the name of the last token by conversing with the Lord through the veil, then he is able to use the fourth sign (which now becomes operable) to go through the veil and enter the Lord's presence. Once the person has received the fulness of the priesthood and has made his calling and election sure, the signs can then be used to reveal all things past, present, future, and to hold converse with the angels and just men made perfect.

Interestingly enough, the second sign is the last of the Aaronic order. The Aaronic order will allow a person to come to the veil of the temple, but will not allow him to enter. The ancient Israelites would ritually come to the veil of the temple annually, but they were never permitted to enter through the veil because they did not have the Melchizedek portion of the endowment. The fourth sign is the fulness of the Melchizedek order, and thus will allow the person to enter through the veil into the Lord's presence. And so it is in real life. We must first learn to converse with the Lord through the veil. Then we will have the knowledge necessary to open the veil and enter his presence. Until we have been able to converse with the Lord through the veil, use of any of the other signs will do us little good.

I have come to believe now, that the three taps at the veil symbolically represent our own prayers which we should do three times daily. As we pray in the true order in the morning, the first tap is made in heaven by a worker. At noon when prayers in the true order are done again, another tap is heard, and at the end of the day the third tap is heard in heaven. We should pray at the veil three times daily so that our prayers will be heard. Only through prayer, fasting and diligent effort will we be able to finally come to hear the voice of the Lord through the veil.

Also of importance is the thought that when Adam approaches the veil he has already been judged "true and faithful in all things", and he now "desires further light and knowledge by conversing with the Lord through the veil." We are told in the endowment session that if we are true and faithful the day will come when we will be called up and anointed kings & queens, priests & priestesses, whereas we are now anointed only to become such. The fact that we are true and faithful at that point indicates that a judgment has taken place. Enos was judged clean and his sins were forgiven. This is apparently the judgement for which we seek, that we might be pronounced clean from our own sins, as happened to Enos, Alma the Younger, and other Book of Mormon characters. This was their 3 day experience in which they were being born again through the blood of Christ. The rebirth process makes them sons and daughters of God. clean and pure, having proven themselves to be true and faithful in keeping all the commandments and covenants made.

In addition to being cleansed from our own sins, we will have to be proven worthy in the areas of (1) sharing the gospel to non-members around us; (2) helping to perfect the saints through our assigned callings; and (3) in doing temple work for the dead. Now the scripture in D&C 88 makes sense:

> Verily I say unto you, let those who are not the first elders [all of us] continue in the vineyard [in our assigned callings] until the mouth of the Lord shall call them [the voice of the Lord is heard], for their time is not

yet come; [our period of probation is not yet complete] their garments are not clean from the blood [and sins] of this generation. (85)

After we have proven ourselves true and faithful in keeping all the commandments, and in living up to the covenants we have made, and the priesthood assignments which we have received, then if we will endure in this kind of righteous living, the judgement will come, and then we will be able to begin conversing with the Lord through the veil. Then after we have conversed with the Lord through the veil, and we have received the name of the last token, then we will be able to approach the veil and have it said: Adam, having conversed with the Lord through the veil, desires now to enter his presence. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev 3:20) We will then be able to open the door (the veil) and allow the Savior to come in and minister unto us.

Keys Must Be Used To Obtain Blessings

The endowment is designed to "enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds.' (TPJS, p. 237)" But in order to do so there are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing of the fulness of the priesthood (Mormon Doctrine, p. 482). If the saints are to ever obtain the fulness of the blessings of the priesthood, they will have to exercise their faith and approach the throne of grace and petition for his mercy and blessings, in the true order.

FILE NAME:PATRIARC.PPR

NATURAL AND ORDAINED PATRIARCHS (1)

The word patriarch in latin is This was Font/Pitch 3,10 - Off.This was Font/Pitch 4,10 - On.patriarchaThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On., and in Greek is This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.patriarchesThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On.; This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.patriaThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On., meaning a family; This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.paterThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On., meaning father; and This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.archeinThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On., meaning to rule. (2) In a patriarchal government, the father presides and directs the affairs of the family. This has been the basic form of government on the earth within families for nearly 6,000 years since the days of Adam and Eve.

Within the gospel context, a natural patriarch is a person who holds the Patriarchal Priesthood and is the natural, and/or sealed father of his posterity. On the other hand, an ordained patriarch is a person who has been ordained within the church to give blessings to those who are orphans, as well as to those who have no father holding the priesthood. In 1845, John Taylor explained the difference and relationship between the two:

A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them....But does not the Patriarch [to the

church] stand in the same relationship to the church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. Adam was the This was Font/Pitch 1,10 - Off.This was Font/Pitch 4,10 - On.naturalThis was Font/Pitch 4,10 - Off.This was Font/Pitch 1,10 - On. father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected; and must needs be restored. (3)

Eliza R. Snow, expressed this same idea by saying:

With the restoration of the fullness of the gospel came also the ancient order of patriarchal blessings. Each father, holding the priesthood, stands as a patriarch, at the head of his family, with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old.

Inasmuch as many fathers have died without having conferred those blessings, God, in the order of his kingdom, has made provisions to supply the deficiency, by choosing men to officiate as patriarchs, whose province it is to bless the fatherless. Joseph Smith, Sr., was ordained to this office, and held the position of first patriarch in the church. (4)

John A. Widtsoe explained this concept by saying that "one holding the Patriarchal office [as an ordained patriarch within the church] does not stand as the head of any family (save his own) or as the head of the Church, or any branch thereof, but acts primarily as proxy for the fatherless and for those whose nearest male ancestors are not in the Church." (5)

How, within the gospel framework, does a father become a patriarch to his family? John Taylor taught:

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouthpiece. (6)

Elder Taylor was apparently addressing himself to those who were already members of the church and who held the higher priesthood, since one cannot pronounce spiritual blessings upon the heads of others, as God's mouthpiece, without the Melchizedek Priesthood. (7)

Daniel Tyler commented that "every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children, and without such blessing is not a recognized patriarch." (8) Here, brother Tyler indicates that "every faithful Elder" is "a patriarch to his children", showing that natural patriarchs must hold the priesthood.

To this idea, John A. Widtsoe added that "every man is a Patriarch who is the natural father or head of a family, if his children have been born to him under the bond of the Holy Priesthood. Therefore, each head of a properly organized family, being a Patriarch, may in his own right bless his posterity." (9)

Bruce R. McConkie echoed this idea by saying:
In addition to ordained patriarchs, there are also natural patriarchs. Every holder of the higher priesthood who has entered into the patriarchal order of celestial marriage---thereby receiving for himself the blessings of the patriarchs Abraham, Isaac, and Jacob---is a natural patriarch to his posterity. (10)
President Spencer W. Kimball also taught that a man becomes a patriarch to his family through temple marriage:
Only through this power [Melchizedek Priesthood] does man "hold the keys of all the spiritual blessings of the church," enabling him to receive "the mysteries of the kingdom of heaven, to have the heavens opened" unto him (see D&C 107:18-19), enabling him to enter the new and everlasting covenant of marriage and to have his wife and children bound to him in an everlasting tie, enabling him to become a patriarch to his posterity forever. (11) What is a patriarch supposed to do in connection with his calling? John Taylor stated that patriarchs are to bless their children with patriarchal blessings according to the ancient order. The ancient order began with Adam, who, according to revelation, gathered...
...the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.
And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.
And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.
These things were all written in the book of Enoch, and are to be testified of in due time. (12)
This ancient order shows that Adam apparently gave several blessings to his children, for prior to his death he gave them his "last blessing." He also blessed several generations of children, not just his immediate children. Additionally, Adam prophesied "whatsoever should befall his posterity unto the latest generation." (13) Finally, all these things were written down in a book. (14)
In the restoration of all things, these same rights were restored to the earth. Every father who has entered the new and everlasting covenant of marriage, may bless his own children by the spirit, and prophesy upon their heads "whatsoever should befall his posterity unto the latest generation", and record these sayings in the family records. This is according to the ancient order of things.
In the latter-days, an important part of a blessing also includes declaring the lineage from which the person comes. In 1976 the First Presidency stated:
Certainly we should give new and additional emphasis to the role of the father in giving blessings to children in the family. We think we should generally leave to the ordained patriarchs in the stakes the responsibility of declaring lineage in connection with an official patriarchal blessing, but still we could leave unlocked the door so that any father who felt inspired to pronounce the lineage in connection with a father's blessing he was giving to his children should not be prevented from doing so. (15)
Patriarchal blessings are important for several reasons. First, the person is told which of the twelve tribes he descends from. The tribe of Ephraim is the firstborn, and is the one that is generally being gathered today. Second, the blessing can reveal things about the person's future that will assist him in his earthly mission. Third, the patriarch (natural or ordained) who holds the fulness of the Melchizedek Priesthood can seal the person up to eternal life. (16) The blessings of Abraham, Isaac and Jacob can also be sealed directly

upon the person. This idea is what led Daniel Tyler to state that a patriarch to a family can "renew unto his posterity the rights conferred upon him." (17) The privilege of being able to bless our posterity as Adam, Abraham and Jacob blessed theirs was lost to the world through apostasy. But in the latter-days, all the powers and blessings which rightfully belong to righteous fathers are being restored to them once again. Through the fulness of the temple ordinances men and women can once again obtain all the blessings of the fulness of the gospel that pertain to the same kind of family order which existed in the days of Adam and Eve.

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2.Webster's New Twentieth Century Dictionary, unabridged, 2nd edition, 1971, p. 1314.
3.Times & Seasons, 6:921-922; June 1, 1845; City of Nauvoo.
4.Women of Mormondom, p. 96; 1877 ed.
5.Priesthood & Church Government, p. 269.
6.Times & Seasons, 6:921. See also The Gospel Kingdom, p. 146; 4th ed., July 1964.
7.D&C 107:18. In the early days of the church many members of the church were endowed, married in the temple and held the fulness of the priesthood before they ever received their patriarchal blessings.
8.Juvenile Instructor, May, 1880, p. 111; Article entitled "Temples".
9.Priesthood & Church Government, p. 269.
10.Mormon Doctrine, p. 560; 558; 2nd ed.
11.Ensign/June 1975, p. 3.
12.D&C 107:53-57.
13.As previously quoted, Eliza R. Snow stated that each father "stands as a patriarch...with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old." (Women, p. 96).
14.Patriarchal blessings given by natural fathers should be recorded in their own family records. Blessings given by ordained patriarchs are recorded and preserved in the church archives (Doctrines of Salvation 3:172).
15.General Handbook of Instructions, Number 21, 1976, p. 50. Subsequent editions of the GHI do not contain this statement. See also Doctrines of Salvation 3:172.
16.See D&C 124:124; TPJS, pp. 340, 330.
17.Juvenile Instructor, 15:111.

FILE NAME:2D.DEA

A COMPILATION OF QUOTATIONS
ON
THE SECOND DEATH
THE UNPARDONABLE SIN
SONS OF PERDITION

H.C. 1:366; Letter to W. W. Phelps & Saints from Joseph Smith; June 25, 1833.

Say to the brothers Hulet and to all others, that the Lord never

authorized them to say that the devil, his angels or the sons of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof; consequently those who teach this doctrine, have not received it of the Spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We therefore command that this doctrine be taught no more in Zion. We sanction the decision of the Bishop and his council, in relation to this doctrine being a bar to communion.

H.C. 4:478. Also Journal of Wilford Woodruff; Sunday, December 19, 1841.

Minutes of a Meeting of the Twelve in the House of the Prophet

Elder Heber C. Kimball preached at the house of President Joseph Smith, on the parable in the 18th chapter of Jeremiah, of the clay in the hands of the potter, that when it marred in the hands of the potter it was cut off the wheel and then thrown back again into the mill, to go into the next batch, and was a vessel of dishonor; but all clay that formed well in the hands of the potter, and was pliable, was a vessel of honor; and thus it was with the human family, and ever will be: all that are pliable in the hands of God and are obedient to His commands, are vessels of honor, and God will receive them. President Joseph arose and said--"Brother Kimball has given you a true explanation of the parable," and then read the parable of the vine and its branches, and explained it, and said, "if we keep the commandments of God, we should bring forth fruit and be the friends of God, and know what our Lord did."

T.P.J.S., pp. 357-358; Conference address by Joseph Smith; H.C. 6:313-315; Sunday, April 7, 1844.

I have a declaration to make as to the provisions which God hath made to suit the conditions of man---made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. And so you can see how far you can be a savior.

A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has been guilty of great sins, he will be punished for them. But when he consents to obey the Gospel, whether here or in the world of spirits, he is saved.

A man is his own tormenter and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man.

I know the Scriptures and understand them. I said, no man can commit the

unpardonable sin after the dissolution of the body, nor in this life, until he receives the Holy Ghost; but they must do it in this world. Hence the salvation of Jesus Christ was wrought out for all men, in order to triumph over the devil; for if it did not catch him in one place, it would in another; for he stood up as a Savior. All will suffer until they obey Christ himself. The contention in heaven was--Jesus said there would be certain souls that would not be saved; and the devil said he could save them all, and laid his plans before the grand council, who gave their vote in favor of Jesus Christ. So the devil rose up in rebellion against God, and was cast down, with all who put up their heads for him.

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man sinned against the Holy Ghost, there is no repentance for him. ["For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."-- Heb. 6:4-6. Those who sin against the light and knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit.--FOOTNOTE]. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil--the same spirit that they had who crucified the Lord of Life--the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence.

J.D. 3:93; President Brigham Young; August 8, 1852.

How much does it take to prepare a man, or woman, or any being to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son.

No man or woman unless they receive the gospel of salvation, and then deny it, and altogether turn away from it, sacrificing to themselves the son of God afresh, they are the only ones who will suffer the wrath of God to all eternity.

J.D. 1:161; President Heber C. Kimball; Delivered in the Tabernacle at General Conference; October 9, 1852.

You have got to be like that clay in the hands of the potter. Do you not know that the Lord directed the Prophet anciently, to go down to the potter's house to see a miracle on the wheel? Suppose the potter takes a lump of clay, and putting it on the wheel, goes to work to form it into a vessel, and works it out this way, and that way, and the other way, but the clay is refractory and snappish; he still trys it, but it will break, and snap, and snarl, and thus the potter will work it and work it until he is satisfied he cannot bring it into the shape he wants, and it mars upon the wheel; he takes his tool, then,

and cuts it off the wheel, and throws it into the mill to be ground over again, until it becomes passive, (don't you think you will go to hell if you are not passive?) and after it is ground there so many days, and it becomes passive, he takes the same lump, and makes of it a vessel unto honor. Now do you see into that, brethren? I know the potters can. I tell you, brethren, if you are not passive you will have to go into that mill, and perhaps have to grind there one thousand years, and then the Gospel will be offered to you again, and then if you will not accept it, and become passive, you will have to go into the mill again, and thus you will have offers of salvation from time to time, until all the human family, except the sons of perdition, are redeemed.

J.D. 1:113-114; Pres. Brigham Young; February 27, 1853.

Hear it, all ye Latter-day Saints! Will you spend the time of your probation for naught, and while away your probation for naught, and fool away your existence and being? You were organized, and brought into being, for the purpose of enduring forever, if you fulfill the measure of your creation, pursue the right path, observe the requirements of the Celestial law, and obey the commandments of our God. It is then, and then only, you may expect that the blessing of eternal lives will be conferred upon you. It can be obtained upon no other principle. Do you understand that you will cease to be, that you will come to a full end, by pursuing the opposite course?

The privileges and blessings of the Saints of the Most High God, are many . . . . Everything in heaven, earth, or hell, is for your glory, exaltation, and excellence, if by your lives you honor the Priesthood which has been conferred upon you: and, in the proper time, all will become subservient unto you, but not until then. But if you submit to serve your own feelings, and if you desire not to build up the kingdom of God, and sanctify your hearts, they will lead you down to be eternally subject thereunto-subject to the power that will afflict and torment you, and eventually bring you to destruction: whereas, if you pursue the opposite course, those feelings and passions will become subject unto you: you will be enabled to govern and control them and cause them to serve you, and subserve the object and design for which they were planted in your bosoms . . . . No person can be a Saint, unless he receives the Holy Gospel, for the purity, justice, holiness, and eternal duration of it. Everything else tends to decay, separation, annihilation: no not annihilation, as we use the english term, but dissolution or decomposition. * * *

. . . Suppose you say, `we will give up the pursuits of our holy religion. We are not Latter-day Saints. Let us go and seek after the things of the world, speculate, get unto ourselves riches . . . neglect the things pertaining to our salvation . . . . I tell you the result of that course. You would cease to increase in all the attributes of excellence, glory, and eternal duration, from that very moment . . . from that very moment you cease to increase. The opposite principle seizes you, fastens itself upon you, and you decrease, lessen, diminish, decay, and waste away in quality, excellence, and strength, until your organization becomes extinct, oblivion covers you, your name is blotted out from the Book of Life, from the heavens, from the earth, and from under the earth, and you will return, and sink into your natural element, which cannot be destroyed . . . .

The principle opposite to that of eternal increase from the beginning, leads down to hell: the person decreases, loses his knowledge, tact, talent, and ultimately, in a short period of time, is lost: he returns to his mother earth, his name is forgotten. But where, O where is his spirit? I will not now take the time to follow his destiny: but here, strong language could be used . . . .

J.D. 2:124; Pres. Brigham Young; April 17, 1853.

The Lord said to Jeremiah the Prophet, "Arise, and go down to the potter's house, and there I will cause thee to hear my words, Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hands of the potter; so he made it again another vessel, as seemed good to the potter to make it." [Jer. 18:1-4] The clay that marred in the potter's hands was thrown back into the unprepared portion, to be prepared over again. So it will be with every wicked man and woman, and every wicked nation, kingdom, government upon earth, sooner or later; they will be thrown back to the native element from which they originated, to be worked over again, and be prepared to enjoy some sort of a kingdom.

J.D. 1:349-353; Pres. Brigham Young; Delivered in the Tabernacle; July 10, 1853.

To choose life is to choose an eternal existence in an organized capacity; to refuse life and choose death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element. * * *

Death, in reality, is to decompose or decrease, and life is to increase.

* * *

All creation is in progress; coming into existence, and going out of existence, as we use the terms; but another form of language fits this phenomenon of nature much better, (viz) forming, growing, increasing, then begins the opposite operation--decreasing, decomposition, returning back to native element, &c.

If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed, but not as it is commonly understood. * * *

Life and death are set before us, and we are at liberty to choose which we will. I have frequently reflected upon these two principles, but were I to explain in full my own views upon them, they might perhaps come too much in contact with the feelings and views of many people. To me, these principles are like the vision of open day upon this beautiful earth. Life and death are easily understood in the light of the Holy Ghost, but, like everything else, they are hard to be understood in its absence.

To choose life is to choose an eternal existence in an organized capacity: to refuse life and choose death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element . . . . To live as I am, without progress, is not life, in fact we may say that it is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfections, or back to dissolution. You may explore all the eternities that have been, were it possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature that continues as it is? It cannot be found. All things that have come within the bounds of man's limited knowledge--the things he naturally understands, teach him that there is no period in all the eternities, wherein organized existence will become stationary, that it cannot advance in knowledge, wisdom, power, and glory.

If a man could ever arrive at the point that would put an end to the accumulation of life--the point at which he could increase no more, and

advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the zenith of knowledge, wisdom, and power, it is the point at which he begins to retrograde: his natural abilities will begin to contract, and so he will continue to decrease until all he knew is lost in the chaos of forgetfulness. As we understand naturally this is the conclusion we must come to, if a termination to the increase of life and the acquisition of knowledge is true.

. . . Now understand, to choose life is to choose principles that will lead you to an eternal increase, and nothing short of them will produce life in the resurrection for the faithful. Those that choose death, make choice of the path which leads to the end of their organization. The one leads to endless increase and progression, the other to the destruction of the organized being, ending in its entire decomposition into the particles that compose the native elements. Is this so in all cases, you inquire? Yes, for aught I know. I shall not pretend to deny but what it is so in all cases . . . . In consequence of some expressions of the ancient servants of God, has come the tradition of the Elders of the Church of Jesus Christ of Latterday Saints. You hear some of them preach and teach that which I never taught: you hear them preach people into hell. Such a doctrine never entered into my heart: but you hear others preach, that people will go there to dwell throughout the endless ages of eternity.

Such persons know no more about eternity, and are no more capable of instructing others upon the subject, than a little child. They tell about going to hell, "where the worms dieth not, and the fire is not quenched," where you must dwell. How long? Why, I should say, just as long as you please . . . .

J.D. 1:275-276; Pres. Brigham Young; August 14, 1853.

The people in this age, are like the old miser, whose latter end was drawing nigh; he had saved a good purse of gold, but he was blind and could not see it, so he requested the attendants to bring him the gold that he might put his hand upon it. * * * He possessed the negative of true riches. * * * If he had understood the principles of life--the principles of true riches, he could have commanded that gold in California, in England, or anywhere else; but he had no power over it, and died like a fool, no doubt. What good was his gold to him? He had not the power of endless life in him, and he will be decomposed, and the particles which compose his body and spirit will return to their native element. I told you some time ago what would become of such men. But I will quote the Scriptures on this point, and you can make what you please of it. Jesus says, he will <u>destroy</u> death and him that hath the power of it. What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God until the time appointed. That appears a mystery, but the principle has been in existence from all eternity, only it is something you have not known or thought of. When elements in an organized form do not fill the end of their creation, they are thrown back again, like brother Kimball's old pottery ware, to be ground up, and made over again. All I have to say about it is what Jesus says--I will destroy death, and him that hath the power of it, which is the devil. And if he ever makes "a full end of the wicked", what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the kingdom.

On the other hand, let us take the affirmative of the question; and inquire what is life and salvation? It is to take that course wherein we can abide forever and ever, and be exalted to thrones, kingdoms, governments, dominions, and have full power to control the elements, according to our pleasure to all eternity; the one is life, and the other is death, which is nothing more or

less than the decomposition of organized native element. There can be no such thing as power to annihilate element. There is one eternity of element, which can be organized or disorganized, composed or decomposed. . .but there is no such thing as putting it entirely out of existence.

J.D. 2:301; Pres. Brigham Young; June 3, 1855.

When Abraham has passed a certain ordeal and proved himself faithful, he will receive honor, power, glory, and exaltation, which he is made as capable of attaining in the future as those were who acted previous to his day. Were not this the case, the intelligence, the power of the mind, the spirit that is placed in the body, and all that pertain to life in this stage of action, or prior to our coming into the world, are not made honorable; and if they are not honored by the creature, by the principle that is placed in him, that organization is liable to decompose. Can you understand this? For instance, let a man or woman who has received much of the power of God, visions and revelations, turn away from the holy commandments of the Lord, and it seems that their senses are taken from them, their understanding and judgment in righteousness are taken away, they go into darkness, and become like a blind person who gropes by the wall. Many of you witness this almost daily. Such will continue to go on the retrograde path until they are decomposed; while those who are faithful will continue to increase, and this is the great blessing the Lord has given to, or placed within the reach of, the children of man.

J.D. 3:203; Pres. Brigham Young; February 17, 1856.

We might ask, when shall we cease to learn? I will give you my opinion about it: never, never. If we continue to learn all that we can, pertaining to the salvation which is purchased and presented to us through the Son of God, is there a time when a person will cease to learn? Yes, when he has sinned against God the Father. . .the Son, and the Holy Ghost--God's minister; and when he has denied the Lord, defied Him and committed the sin that in the Bible is termed the unpardonable sin--the sin against the Holy Ghost. That is the time when a person will cease to learn, and from that time forth, will descend in ignorance, forgetting that which they formerly knew, and decreasing until they return to the native element, whether it be one thousand or in one million years, or during as many eternities as you can count. They will cease to increase, but must decrease, until they return to the native element. These are the only characters who will ever cease to learn, both in time and eternity. . . . We shall never cease to learn, unless we apostatize from the religion of Jesus Christ. Then we shall cease to increase, and will continue to decrease and decompose, until we return to our native element. Can you understand that? It is a subject worthy the attention of the eminent divines of Christendom, and they may search into it until they are tired, and still know comparatively little about it, while I preach it to you in a few words.

Journal of Wilford Woodruff; Ms/f/115/CHO; February 17, 1856.

I attended prayer meeting in the evening circle President Young asked Elder Orson Pratt what he thought of his preaching that intelligent beings would continue to learn to all Eternity 0. Pratt said that he believed the Gods had a knowledge at the present time of every thing that ever did exist to the endless ages of all Eternity He believed it as much as any truth that he had ever learned in or out of this Church President Young remarked that he had never learned that principle in the Church for it was not taught in the Church for it was not true it was false doctrine For the Gods & all intelligent

beings would never cease to learn except it was the Sons of Perdition they would continue to decrease untill they became dissolved back into their native Element & lost their Identity. In speaking of this people he said if they would behave half decent they would not be driven away from this place.

J.D. 4:28, 31-32; Pres. Brigham Young; August 17, 1856.

. . . Now suppose that you let the common mode of reflection and practice reach into eternal things, upon the same principle you would have a selfish interest in eternity: you would there be to yourself, by yourself, and for yourself, regardless of every other creature. But the truth is, you are not going to have a separate kingdom: I am not going to have a separate kingdom: it is not our prerogative to have it on this earth.
If you have a kingdom and a dominion here, it must be concentrated in the head: if we are ever prepared for an eternal exaltation, we must be concentrated in the head of the eternal Godhead. Why? Because everything else is opposed to that kingdom, and the heir of that kingdom will keep up the warfare with that opposing power until death is destroyed, and him that hath the power of it; not annihilated, but sent back to native element. He will never cease to contend with the opposite power, with that power that contends against the heir of this earth: . . . . Your interest must be concentrated in the head on the earth, and all of our interest must center in the Godhead in eternity, and there is no durable interest in any other channel.
The moment a person decides to leave this people, he is cut off from every object that is durable for time and eternity, and I have told you the reason why. Everything that is opposed to God and His son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease to warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence will eventually cease. "That is strange doctrine." No matter, they have not an object which they can place their hands or affections upon, but will vanish and pass away. That is the course and will be the tendency of every man and woman, when they decide to leave this kingdom. * * *
Everything that is opposed to God and His Son Jesus Christ, to the celestial kingdom and to celestial laws, those celestial laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it. Every possession and object of affection will be taken from those who forsake the truth, and their identity and existence will eventually cease.

J.D. 4:54; Pres. Brigham Young; Delivered in the Bowery, Great Salt Lake City; September 21, 1856.

There are principles that will endure through all eternity, and no fire can obliterate them from existence. They are those principles that are pure, and fire is made typical use of to show the glory and purity of the God and of all perfect beings. God is the Father of our spirits; He begat them, and has sent them here to receive tabernacles, and to prove whether we will honor them. If we do, then our tabernacles will be exalted; but if we do not, we shall be destroyed; one of the two--dissolution or life. The second death will decompose all tabernacles over whom it gains ascendancy; and this is the

effect of the second death, the tabernacles go back to their native element.

J.D. 4:200; Brigham Young; February 1, 1857.

. . . Here are the people that say they are Latter-day Saints. Now, if you can understand your own position, you will know, perhaps, better how to deal with yourselves and control yourselves: how to bring into subjection your own dispositions, your passions, appetites, and wills, and let the Spirit of Truth the Lord has given you commence and conquer and overcome, little by little, until you gain the mastery in the spirit. This prepares the tabernacle for a resurrection and eternal life. You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, that spirit which our Father in heaven gave. I mean the Father of your spirits, of those spirits which He has put into these tabernacles. The tabernacle must be brought in subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life: if they come forth, they must dwell in a lower kingdom.

J.D. 4:372; Pres. Brigham Young; Delivered in the Bowery, Great Salt Lake City; June 28, 1857.

Giving endowments to a great many proves their overthrow, through revealing things to them which they cannot keep. They are not worthy to receive them. Brother Heber takes the lead in giving endowments, and you may ask, "Why do you give such folks their endowments?" To qualify them to be devils, if they wish to be. The plan of salvation is calculated to make devils as well as Saints; for by and by we shall need some to serve as devils; and it takes almost as much knowledge to make a complete devil as it does to fit a man to go into the celestial kingdom of God, and become an heir to His kingdom.

J.D. 5:53; Brigham Young; July 19, 1857.

. . . We understand that . . . when we put off these bodies we put on immortality. These bodies will return to dust, but our hope and faith are that we will receive these bodies again from the elements--that we will receive the very organization that we have here, and that, if we are faithful to the principles of freedom, we shall then be prepared to endure eternally. Can the wicked be brought forth to endure? No! they will be destroyed.

J.D. 5:95; Pres. Heber C. Kimball; July 26, 1857.

I believe in annihilation in one degree. Men will sin so that they will be damned spiritually and temporally. There will be a dissolution of the natural body and of the spirit, and they will go back into their native element, the same as the chemist can go to work and dissolve a five-dollar gold piece, and throw it into a liquid. Does not that show there can be a dissolution of the natural body and of the spirit? This is what is called the second death.

Journal of Wilford Woodruff; Pres. Brigham Young speaking; August, 1857.

Many get their endowments who are not worthy to, & this is the way devils are made. There will be some needed in the next world.

J.D. 5:271; Pres. Heber C. Kimball; September 27, 1857.

If I do not live my religion, but turn away from the principles of light and life, my spirit will die. You have heard me speak of that a great many times, and so you have brother Brigham. There are thousands upon thousands whose bodies will die by the power of the second death; and then they never will return again. Many call that annihilation. * * * Now, will the day come when this pitcher will return to its mother earth? It will; and it may be thrown into some part of the earth where it may be thousands and millions of years before that pitcher or the elements of which it is composed will be brought back again; and so it will be with thousands and millions of the people; they never will be brought back into the shape they were in once. Some men inquire, "Why?" Simply because they have dishonoured the spirit and bodies that God gave them; therefore God will make a desolation of those bodies and spirits, and he will throw them back into the earth; that is, that portion that belongs to the earth will go back there. And so it will be with our spirits; they will go back into the elements or space that they once occupied before they came here. * * *

I used to preach upon that in Nauvoo, and Joseph said it was the true interpretation.

J.D. 5:340-42; Pres. Brigham Young; October 18, 1857.

Never serve God because you are afraid of hell; but live your religion, because it is calculated to give you eternal life. It points to that existence that never ends, while the other course leads to destruction, to dissolution, where they will be destroyed from the earth and from the eternities, and return back to the native elements. * * *

We will maintain the kingdom of God, living; and if we do not maintain it, we shall be found not only dying a temporal, but also an eternal death.

J.D. 6:67; Apostle George A. Smith; November 15, 1857.

You see dead limbs on trees. Will they ever come to life again, after they are dead? No. They must be cut off and thrown back into the earth, to return back to their mother element, and become again quickened by the law they were ordained to keep; and if they are not quickened by that power, they will never be restored again to that tree. No more will you. You have got to keep that law pertaining to that tree, limb, or government, or you will never be restored again,--never, no never, while the earth stands.

J.D. 6:146; Pres. Brigham Young; December 27, 1857.

When God organized intelligent beings, he organized them as independent as he is himself. And whether we see an evil act or a good one performed by an intelligent being, that being has performed the act by his will, by his own independent organization, which is capable of doing good or evil, by choosing light or darkness, of performing that which will promote death, or a dissolution of his organization.

J.D. 7:57; Pres. Brigham Young; Delivered in the Bowery, Provo, Utah; June 27, 1858.

. . . They are welcome to traduce our character, if they choose: but they must not undertake to walk us under foot, contrary to every principle of the

Constitution, right and law. The character of those who are such sticklers for it will perish, for they are taking the downward road to destruction. They will be decomposed, both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganized, and will be as though they never had been, while we will live and retain our identity, and contend against those principles which tend to death or dissolution. I am after life; I want to preserve my identity, so that you can see Brigham in the eternal worlds just as you see him now. I want to see that eternal principle of life dwelling within us which will exalt us eternally in the presence of our Father and God. If you wish to retain your present identity in the morn of the resurrection, you must so live that the principle of life will be within you as a well of water springing up unto eternal life.

J.D. 6:345-6; Brigham Young; July 31, 1859.

. . . They will say, "We offer you life; will you receive it?" "No", some will say. "Then you are at perfect liberty to choose death: the Lord does not, neither will we control you in the least in the exercise of your agency. We place the principles of life before you. Do as you please, and we will protect you in your rights, though you will learn that the system you have chosen to follow brings you to dissolution---to being resolved to native element.

J.D. 7:202-203; Brigham Young; July 31, 1859.

. . . Nothing can satisfy, except being perfectly subject to the law that will preserve them in their identity to all eternity, and that is the holy Priesthood . . . . It is by the law of the Priesthood that men are, and by that law they may maintain their eternal identity. A strict observance of those laws will secure an inheritance in that kingdom where death never enters, and all else will sooner or later pass away as a night vision . . . . But they cannot tell from whence those principles came. They are searching and researching with an inherent principle that never can be satisfied without true knowledge: and that true knowledge flows through the Priesthood, to enable us to know how to order our lives, to overcome every principle that tends to the death, and to embrace every principle that tends to the life, that we may preserve our identity to all eternity . . . . The principles of eternal life . . . are calculated to exalt us to power and preserve us from decay . . . .

J.D. 7:276; Brigham Young; October 6, 1859.

. . . Does not the Father of all living conduct himself in this wise towards his children? He has revealed to us that he will prepare us for glory, for life eternal,--will preserve our identity forever, if we will be guided by him. But we must be obedient to him, for He understands more than we do. We should destroy ourselves if we were suffered to take our own way . . . .

J.D. 7:287; Pres. Brigham Young; October 9, 1859.

Every principle, act and portion of the lives of the children of men that does not tend to this will lead to an eternal dissolution of the identity of the person. "Why?", some say, "we thought that the wicked were to be sent to hell

to dwell with eternal burnings for evermore." They go to hell and will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element.

J.D. 7:352, 358-59; Apostle Erastus Snow; January 5, 1860.

. . . Our Father in heaven is laboring for our exaltation; his work forever and ever is doing good; good is the part he has chosen; evil he escheweth. He seeks to unite and concentrate the faith and feelings of intelligent beings to improve them, to teach them the benefits of doing good, and the consequences resulting from doing evil, that the one principle tendeth to dissolution and to eternal death and disorganization, while the other principle tendeth to life, to perpetuate the organization which has already been effected, and bring it to the highest state of perfection; or, in other words, to secure to intelligent beings the boon they most earnestly desire--namely, the continuation of lives. * * *
The second death, what is that? * * * There is a revelation in the Book of Doctrine and Covenants, which, to my mind is more explicit than any I find in the Old and New Testament on this subject. It is in that revelation in which our Father speaks unto us concerning the transgression of Adam and death that passed upon him because of his transgression. He partook of a spiritual death. That which was spiritual was first, and afterwards that which was temporal. Again, says the revelation "the last shall be first, and the first shall be last." The spiritual death is that which shall be passed upon the wicked when he shall say unto them "Depart ye, cursed, into everlasting fire, prepared for the Devil and his angels." You can read this revelation in the D&C when you go home. I understand that that second death is a spiritual death. Is it meant that the spirit shall die? Each of you can draw your own conclusions as well as I. Your traditions may be such that your thoughts do not run in the same channel with mine in this respect. But I can conceive of no other spiritual death than dissolution. I understand, when applied to the mortal tabernacle, it alludes to the dissolution of that tabernacle: it ceases to act in its functions, being dissolved, to return to its native element. I conceive that the same term is applicable to the spirit in like manner. * * * The idea of the second death, or dissolution of the spirit, is that which is the most terrifying to the soul. But our Father has so ordained that our spiritual organizations as well as our tabernacles, can only be maintained and perfected through obedience to the laws of eternal life.

J.D. 8:7; Pres. Brigham Young; March 4, 1860.

It is written that the greatest gift God can bestow upon man is the gift of eternal life. The greatest attainment that we can reach is to preserve our identity to an eternal duration in the midst of the heavenly hosts.

J.D. 8:28; Brigham Young; March 25, 1860.

. . . Jesus said . . . `He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.' . . . In the scripture above quoted, the death spoken of is a death that the intelligent being undergoes, and never recovers from: it is an eternal death. For the body to decay, like a kernel of wheat that is cast into the ground, is not considered a death . . . . `Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power.' The death that

is spoken of here is the death that is opposite to the eternal life the Saviour spoke of. If you dishonour that body--transgress the natural laws pertaining to it, you are not worthy in your sphere, to possess this body in an immortal state. What will become of it? It will return to its native element. That is the death that never dies. That is endless death.

J.D. 8:178-79; Instructions by President Brigham Young made in the Bowery, and in the Historian's Office, Great Salt Lake City; September 9, 1860.

Brother Cannon remarked that people wondered how many wives and children I had. He may inform them that I shall have wives and children by the million, and glory, and riches, and power, and dominion, and kingdom after kingdom, and reign triumphantly. "What will you do with all those who have sought to kill you?" Make them soap-boilers and kitchen flunkeys. We are not going to send them into hell fire, for it takes a good Latter-day Saint apostatized to get down into that deep (did I say bottomless?) pit. A person, to become an angel of the Devil, has first to be a good Saint, and then deny the Lord who bought him.
Do you query why we give endowments to A., B., and C? It is to make devils of those who will deny the faith, for that is also necessary, as a host of devils will be needed. We also want Saints, angels, holy ones, and those that are exalted to the highest glory--we want them to inherit kingdoms that number millions on millions.

J.D. 8:206; Brigham Young; October 14, 1860.

. . . Unless my father, mother, brother, sister, wife, and child, pertaining to the flesh, love God supremely, embrace the truth, and follow out the dictates of the Holy Ghost, they are not my kindred--I do not own them--I have nothing to do with them: they will perish, die, sink into forgetfulness, and be as though they had never been: they will pass away and return to native element.

J.D. 8:240; Pres. Heber C. Kimball; November 25, 1860.

. . . the man who dishonours his tabernacle and the earth upon which we dwell will not inhabit them again for some time to come. It will be with them as President Young was talking this morning about a certain class of individuals, there will be a dissolution, not only of the tabernacles, but of the spirits: . . . . I have seen the time when I did not know the meaning of the phrase, "second death," but I now comprehend it to my satisfaction. There will probably be thousands who will be brought forth, in the resurrection, in their sins, and their conduct in life will have rendered them worthy of the second death.

J.D. 8:257; Pres. Heber C. Kimball; December 16, 1860.

Brethren, why don't you live your religion, magnify your callings, and honour God in all things you do and say? Be humble and prayerful: be faithful to your duties at all times. I am speaking to you plainly: you may, perhaps call it scolding, but I am speaking of unrighteous practices--such as will bring trouble upon you, and a final dissolution. Tell me of a man that understands what has been said here this afternoon, who does not know this as well as I do? Why do I say this? Because here is light, knowledge and

revelation handed to you every Sabbath by President Young . . . .

J.D. 8:331; Pres. Heber C. Kimball; January 6, 1861.

The Book of Mormon informs us that the Devil will come along with all manner of deceitfulness, and persuade the people to lie a little, to steal a little, and to rob your neighbour of anything that lies within your reach. Such a course leads to death and dissolution, and will cause those to mourn hereafter that follow it. These are mysteries that are worth finding out.

J.D. 9:149; Pres. Brigham Young; January 12, 1862.

. . . There is no plan, no device, no possible way in which we can get rid of "mormonism" only by taking the downward road which leads to hell, until spiritually and temporally the whole organized being is dissolved and the particles thereof have returned again to native elements. We read in the Scriptures of the second death not having power over certain ones. The first death is the separation of the spirit from the body; the second death is, as I have stated, the dissolution of the organized particles which compose the spirit, and their return to their native element.

J.D. 9:294; Pres. Brigham Young; May 25, 1862.

Leave this kingdom, and I will promise you more suffering than the tongue of man can utter, until you are consumed soul and body--until you are wasted away--the body in the death pronounced upon it, and the spirit in the awful sufferings and torments attending the second death.

J.D. 10:119; Apostle John Taylor; February 22, 1863.

To know God and the ways of life is infinitely more important than any worldly consideration. "What will a man give in exchange for his soul?" Jesus said, "And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

J.D. 10:251; Brigham Young; October 6, 1863.

. . . I wish you to understand that sin is not an attribute in the nature of man, but it is an inversion of the attributes God has placed in him. Righteousness tends to an eternal duration of organized intelligence, while sin bringeth to pass their dissolution. Were it our purpose, at this time, we might produce extensive, instructive, and interesting arguments of a scriptural and philosophical character, in support of these views.

J.D. 13:9; Apostle Erastus Snow; February 28, 1869.

The foundation and the seeds of dissolution and death are sown in our tabernacles. The passions of human nature work, ultimately, the overthrow and dissolution of our bodies; and this is no more true than that the spirit, in like manner, works out its own dissolution, that is, whosoever suffers the second death, which is a spiritual death, suffers that death as the legitimate fruit of his evil doings as certainly and as naturally as the body suffers death through the violation of the laws of its own organization.

J.D. 13:316; Brigham Young; April 17, 1870.

. . . There are some who go so far in their unbelief that they deny the resurrection of the body: and even to say that the soul sleeps eternally. What is the use of your intelligence, what is it good for if this be true? There is no such thing as destroying element! There is no such philosophy as annihilation. If the spirit should return to native element the element would not be destroyed: the particles of matter will remain forever.

J.D. 13:283; Brigham Young; October 30, 1870.

. . . There is space, and in that space there are mansions or kingdoms which God has prepared for His children to inhabit, according to their several capacities. We shall all go somewhere, and all upon whom the second death has no power will live eternally.

J.D. 13:298; George A. Smith; November 20, 1870.

. . . What can man do? He can kill the body. What else? That is the end of it, he has no further power. The principles of Mormonism can not only destroy the body, but the soul and spirit: and they can confer the bliss of eternal glory and increase.

J.D. 15:353; Apostle Daniel H. Wells; February 23, 1873.

When the spirit and body are reunited in immortality they will never be separated again. We need not fear death, that is if we are numbered among those who will have the privilege of coming forth in the morning of the first resurrection, for upon all such the second death will have no power. It is the second death that people may be afraid of. Fear Him who has power to destroy both soul and body in hell. This is the second death, but this will have no power upon those who have part in the first resurrection. All manner of sin will be forgiven to men except the sin against the Holy Ghost; they will never be forgiven, neither in this world nor the world to come. If men will only be obedient to the Gospel, and avail themselves of the plan of salvation devised by our Father and God in heaven before the world was, they may obtain forgiveness of their sins by being obedient to the gospel.

J.D. 18:232,234; Brigham Young; September 17, 1876.

. . . What is the ultimate result of this downward course which some are pursuing? The beautiful organization they now possess, will decrease in beauty, and continue to decrease until the elements of which it is formed dissolve and return to their original state, just like the action of these mountains, which, in their time decay and return to mother clay. They who turn away from the Gospel of the Son of God, which we preach, turn away from the origin of all truth, from light into darkness, from wisdom to folly, until they are known no more forever: this is the end of apostasy.
. . . There are but two roads, one in the way of life, glory and excellency, and crowns, and kingdoms, immortality and eternal lives: the other is

drunkenness, debauchery, beautiful manners in the light, but shameful conduct in the dark. "O," say they, "don't you think we are wise, we have studied and been to college." Yes, I know the extent of your wisdom, I know, too, the road you are traveling: it leads down, down, down, until you become as nothing, returning to native element, and losing your identity, you are lost forever and forever. These are they who have sinned away the day of grace, and denied the Lord, who bought them.

Jesse N. Smith Journal; BYU Special Collections/Mss 503/Box l/Folder 2; p. 333; October 21, 1883.

William Law commenced to administer secret oaths asking men to lay their hands on the Bible and swear that they would kill Joseph Smith. You cannot reclaim apostates especially after they have been into the house of the Lord. When a man is determined to go to hell I will help him, said Joseph.

J.D. 26:305; Apostle Moses Thatcher; August 28, 1885.

. . . Satan was an accuser of his brethren from the beginning, hence the rejoicing of angels when he and his kind were cast down to earth bodiless, estateless and powerless, except for evil. Wandering spirits in the realms of darkness, seeking everywhere and under all circumstances to enter, defile and destroy the souls and bodies of men. Where God is he can never abide, nor can those having received the testimony of Jesus who deny it. Such can never, if they reject the truth, sin against the light and put Jesus again to an open shame, abide the presence of God. When through the atoning blood of Christ their spirits and bodies are brought together in the resurrection of the wicked and are judged according to the deeds done in the body, the second death will pass upon them. The first death resulted in a temporary separation of body and spirit, but the second will result in eternal separation. As the rebellious in heaven lost their first, so these will lose their second estate and become like the first. How many people in this world today are capable of becoming the sons of perdition? And those are the only ones of the human family who will not be saved in some degree of glory . . . . How many in the Christian world have that testimony of Jesus which the Apostle declared was the spirit of prophecy?

Millennial Star 53:577-80; Pres. George Q. Cannon; See also Gospel Truth, pp. 120-121; May 10, 1891.

God has not predestined any of us to be damned. On the contrary He has desired and does desire the salvation of all the children of men; and He will save all with certain degrees of salvation if they do not go so far as to commit the unpardonable sin. Some people think they have done this when they have not. A man must have attained to considerable knowledge about God and eternal things before he is in a condition where he can commit the unpardonable sin. * * * There are comparatively few who get so far as this. A man must have sufficient knowledge to make him a God in order to be a devil. Lucifer had to be a great and a powerful being. He stood high in the presence of God, and his fall was greater than it would have been if he had occupied an inferior station. Therefore, the more we know concerning God, the more power and the more gifts we get from God, if they are abused, the greater will be our condemnation and the greater will be the depth to which we shall fall when we do fall.
On the one hand there is glory and exaltation in proportion to faithfulness,

to knowledge and to gifts and opportunities enjoyed. On the other hand there is damnation and a withdrawal of these blessings, and the depth to which that soul will fall will be in proportion to the knowledge, to the understanding, to the gifts, to the opportunities and to the blessings that he possessed and that he enjoyed.

Journal of Abraham H. Cannon; Wednesday, November 29, 1893.

I went to the President's office with Bro. James E. Talmage in the forenoon to get some doctrinal points answered by the brethren concerning a change in the articles of faith, and about the subject of baptism--an answer will be given after these matters have been submitted to the Quorum meeting this afternoon. About the Sons of Perdition it was said we can scarcely tell who will be consigned to this doom. That there will also be daughters of Perdition there is no doubt in the minds of the brethren. It was explained that only such can become Sons of Perdition who receive a testimony of the Gospel--who receive the Holy Ghost, and the highest blessings of the Church, and then wilfully deny the light they have obtained. Murderers who crucify Christ anew, or consent to His death, in that they shed innocent blood knowing at the time that they are thereby preventing the spread of the truth, will be subject to this penalty. The murderers of the Savior are not Sons of Perdition, for they did not know what they were doing, as Jesus said in His prayer while on the cross. Peter also preached repentance to them, and said they would be redeemed when the times of refreshing should come. If they were Sons of Perdition they should not have been prayed for, as we are commanded not to do so in the modern revelations.

Evidences and Reconciliations, pp. 213-14; 1970 ed., Elder John A. Widtsoe.
It must be a terrible punishment beyond human comprehension, the greatest conceivable, yet a justified punishment. Since the greatest sin is the unpardonable sin, it would appear that they will forfeit all gains of the ages of pre-existence and the years on earth. It is no wonder that the heavens wept over Lucifer's rebellion.

President Brigham Young has suggested that the ultimate punishment of the sons of perdition may be that they, having their spiritual bodies disorganized, must start over again, must begin anew the long journey of existence, repeating the steps that they took in the eternities before the Great Council was held. That would be punishment indeed! "They will be decomposed both soul and body, and return to their native element. I do not say that they will be annihilated; but they will be disorganized, and will be as if they had never been; while we live and retain our identity and contend against those principles which tend to death or dissolution." (J.D. 7:57) "The clay that marred in the potter's hands was thrown back into the unprepared portion to be prepared over again." (J.D. 2:124)

Little is known of the sons of perdition and their destiny, yet that little known stands as a warning to all men. To deal carelessly with truth, to deny it when once gained, to defy the laws of truth which are the laws of God, must be counted among the greatest sins. Those who deal lightly with truth in their lives, though they may not become sons of perdition, must expect a heavy punishment.

<u>The Ensign</u>, p. 99; "The Covenant of the Priesthood"; Elder Marion G. Romney; April General Conference, Priesthood Session; July 1972.

The revelation says that the Lord cannot break his part of the oath and

covenant. But we can break our part of it, and many priesthood bearers do so. Of them the revelation says:

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (v. 41)

Now, I do not think this means that all who fail to magnify their callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into--in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make--and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life.

FILE NAME:POS_CHUR.DOC

THE POSITION OF THE CHURCH
IN RELATION TO THE WRITINGS OF THE BRETHREN
by Richard Ware

1. Although individuals within the church practiced plural marriage (lawfully) before 1852, it was not a church practice until April Conference of 1852. Therefore, although the doctrine was accepted by the leading brethren of the church as a doctrine of the restored gospel, and which they were requested to live by the Prophet, the Church itself did not have such a policy or practice. (1)

2. The Prophet (or President) of the Church is the only one who can declare doctrine or policy for the church. All other General Authorities do not establish Church doctrine nor church policy. They may express their opinions, especially as they do today in their published writings, but such writings do not establish the policy or position of the church on doctrines or issues. These brethren are subject to the Prophet in regards to these things. (2,10,11)

3. The church does not have to defend any doctrine that is not explicitly found in the works of the Church setting forth authoritatively her doctrines. (3) Thus the brethren, as apostles, may state what they feel is truth, but it does not establish church doctrine unless the Prophet declares it to be so.

4. The church has taken no position on the doctrinal issue of progression between kingdoms, in spite of the fact there have been teachings on the subject on both sides. (5,9)

5. The church has taken no position on the doctrinal issue of organic evolution. (6,7,8,12)

6. The church has taken a position on the origin of man. The position that was taken in 1909 has not changed over the years, and remains the same today. (7,12)

7. The church has taken no position on the doctrinal issue of Adam-God. (4)

8. The book "Man, His Origin & Destiny" by Joseph Fielding Smith "expresses

the views of the author, for which he assumes full responsibility. The book was not published, approved, or authorized by the Church, nor did the author intend that it be." (7)

9. Neither "Man, His Origin and Destiny" by Elder Joseph Fielding Smith, nor "Mormon Doctrine" by Elder Bruce R. McConkie are official publications of the church. (6)

10. The prophet may change existing doctrines of the church. (10)

11. There have been very few official church pronouncements on doctrinal points over the years. Bruce R. McConkie feels that excepting Joseph Smith, there isn't anyone who hasn't slipped doctrinally (apparently himself included). (13)

THE POSITION OF THE CHURCH IN RELATION TO THE WRITINGS OF THE BRETHREN

1. Deseret News, May 20, 1886 (Thursday); Charles W. Penrose, Editor. Article entitled: "Joseph Smith and Celestial Marriage".

Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no Elder was authorized to announce it to the world. The almighty has revealed things on many occasions which were for his servants and not for the world.
Under these instructions Elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by their enemies and accused of practicing things which were really not countenanced in the Church, they were justified in denying those imputations and at the same time avoiding the avowal of such doctrines as were not yet intended for the world.

2. Conference Report, April, 1907; An Official Address containing a general overview of the doctrines of the Church. Signed by the First Presidency. The Address was delivered in General Conference on April 5, 1907. The Address was adopted by vote of the Church on this date. See Messages of the First Presidency, 4:154, by James R. Clark.

. . .the President of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body.

3. Improvement Era, July, 1907; Elder Brigham H. Roberts. The contents of the above Address was challenged by a Review by the Salt Lake Ministerial Association which was published in the Salt Lake Tribune of June 4, 1907. The Review was given an Answer by B. H. Roberts in the L.D.S. June MIA Conference and was published in the above issue of the Improvement Era. See Messages of the First Presidency, 4:143, by James R. Clark.

I presume the presidency of the Church did not think the occasion called for an elaborate exposition of the principles of our faith [as was given in the "Address"]. with chapter and verse given for warrant of the authority on which they rested. But the Church had been under the fire of severe criticism for a

period of four years or more. Its doctrines had been assailed, the practices of its people had been misrepresented, their character traduced, and their "whole course of conduct reprobated and condemned." Taking these circumstances under advisement, the presidency of the Church thought, I presume, the time propitious for an utterance which would in outline tell the world what we believed, and correct the misunderstanding that obtained respecting our past history and present position. The address was not designed, as I understand it, to be a complete exposition of our faith, but a declaration of our present attitude.(14)

* * *

Let me say, in treating this group of statements [concerning several doctrinal topics], that these gentlemen nowhere support these allegations by citations from our authoritative works that the Church accepts as binding in doctrine; but they do quote the commentaries of men, which often express only individual opinion. I might dismiss this group of charges against the "Mormon" Church, therefore, by this statement of the case: the Church is not bound to defend any doctrine that is not explicitly found in the works of the Church setting forth authoritatively her doctrines. But I do not propose to dismiss the charges in any such fashion. 1 propose to grapple with them, and meet them, I trust to your satisfaction and to the satisfaction of these gentlemen. (15)

4. Letter written to Sister W. L. Smith from Pres. Heber J. Grant, 14 January 1927; Film/272/Bx 16/Letter #920.

Referring to your letter--The Bible, the Book of Mormon, the Doctrine & Covenants and the Pearl of Great Price are the books which are accepted as the standard works of the Church. I know of nothing in these books which would sustain the contention that Adam is the God of this world and is a resurrected being.

If there is any one thing more than another which I have endeavored to impress upon the minds of the Latter-day Saints it is to keep the commandments of the Lord and to follow the instructions of the Prophet Joseph Smith to the effect that they let mysteries alone. The best way to answer questions such as those advocated by the aged brother to whom you refer, is to say that the Church of Jesus Christ of Latter-day Saints having made no pronouncement upon such subjects, therefore what may have been spoken or written on them must be regarded as the views of the individuals and not Church doctrine.

5. Letter dated March 5, 1952 from the First Presidency, signed by Joseph L. Anderson, Secretary. This letter is in response to a question as to whether progression between kingdoms was possible after the resurrection.

The brethren direct me to say that the Church has never announced a definite doctrine upon this point. Some of the brethren have held that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others of the brethren have taken the opposite view. But as stated, the Church has never announced a definite doctrine on this point.

6. Letter from President David 0. Mckay, February 3, 1959 to Dr. A. Kent Christensen, Dept of Anatomy, Cornell University Medical College, New York.

I have your letter of January 25, 1959 in which you ask for a statement of the Church's position on the subject of evolution.

The Church has issued no official statement on the subject of the theory of

evolution.
Neither "Man, His Origin and Destiny" by Elder Joseph Fielding Smith, nor "Mormon Doctrine" by Elder Bruce R. McConkie, is an official publication of the Church.

7. Letter written to Robert C. Stones, Provo, Utah by A. Hamer Reiser, Assistant Secretary to the First Presidency, dated April 21, 1960.

I have been directed to say that the enclosed statements published in the Improvement Era over the signature of President Joseph F. Smith and his counselors express the position of the Church upon the subject of the "origin of man."
I have also been directed to say that the Church has made no official statement on the subject of evolution. * * *
I have also been directed to say that the book to which you refer in your letter (Man, His Origin and Destiny by Joseph F. Smith) expresses the views of the author, for which he assumes full responsibility. The book was not published, approved, or authorized by the Church, nor did the author intend that it be.

8. Letter to Pertti Felin, BYU, Provo, Utah, from Pres. David 0. McKay, signed by Clare Middlemiss, Secretary to Pres. McKay, dated May 8, 1964.

President McKay, who is recuperating at home from an illness, has asked me to acknowledge for him your letter of May 6, 1964, wherein you ask regarding the Church's position on the theory of evolution.
I have been directed to say that the Church has issued no official statement on this subject.

9. Letter to Joe J. Christensen, Dir. of the University of Utah Institute of Religion, from the First Presidency, dated December 17, 1965; Signed by Joseph L. Anderson. This letter is in response to his inquiry as to whether or not there is progression between kingdoms after the resurrection.
The brethren direct me to say that the Church has never announced a definite doctrine upon this point, though some have held the view that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others have taken an opposite view. As indicated, however, the Church has never announced a definite doctrine on this point.

10. BYU Address to Seminary & Institute Personnel; 7 Jul 1954; Pres. J. Reuben Clark, Jr.; "When Are the Writings or Sermons of Church Leaders Entitled to the Claim of Scripture?"; Printed in the Church News, July 31, 1954.

Here we must have in mind--must know--that only the President of the Church, the presiding High Priest, is sustained as Prophet, Seer, and Revelator for the Church, and he alone has the right to receive revelations for the Church, either new or amendatory, or to give authoritative interpretations of scriptures that shall be binding on the Church, or change in any way the existing doctrines of the Church. He is God's sole mouthpiece on the earth for The Church of Jesus Christ of Latter-day Saints, the only true Church. He alone may declare the mind and will of God to his people. No officer of any other Church in the world has this high right and lofty prerogative.

11. BYU Address to Seminary & Institute of Religion Faculty; 8 Jul 1964; Elder Harold B. Lee; "The Place Of The Living Prophet, Seer, And Revelator", p 14.

It is not to be thought that every word spoken by the General Authorities is inspired, or that they are moved upon by the Holy Ghost in everything they read and write. Now you keep that in mind. I don"t care what his position is, if he writes something or speaks something that goes beyond anything that you can find in the standard church works, unless that one be the prophet, seer, and revelator--please note that one exception--you may immediately say, "Well, that is his own idea." And if he says something that contradicts what is found in the standard church works (I think that is why we call them "standard"--it is the standard measure of all that men teach), you may know by that same token that it is false, regardless of the position of the man who says it. We can know, or have the assurance that they are speaking under the inspiration if we so live that we can have a witness that what they are speaking is the word of the Lord. There is only one safety, and that is that we shall live to have the witness to know. President Brigham Young said something to the effect that "the greatest fear I have is that the people of this Church will accept what we say as the will of the Lord without first praying about it and getting the witness within their own hearts that what we say is the word of the Lord.

12. Letter to Michael Derr, Provo, Utah, from the First Presidency, signed by Joseph L. Anderson, Secretary; dated January 25, 1972.

Reference is made to your letter dated January 5th addressed to President Joseph Fielding Smith in which you ask what stand the Church takes on the question of organic evolution.
The brethren feel very sure that serious reflection on the matter will persuade you of the problems and resulting difficulties that would come to the First Presidency from any announcement that they might make on this matter of "organic evolution." * * *
Under direction I am pleased to send you herewith a statement by the First Presidency of the Church, at that time Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund, which appeared in the Improvement Era, volume 13, pages 75 to 81, on this very question of the origin of man. This will give you the position of the Church as of that time, and there has been no change.

13. Letter to Walter M. Horne, Salt Lake City, from Elder Bruce R. McConkie, dated October 2, 1974.

As to official church pronouncements on doctrinal points, they are almost nonexistent. The Brethren made one in 1916 entitled, "The Father and the Son, A Doctrinal Exposition." The First Presidency made another in 1913 on the subject of evolution. There, of course, have been those who have questioned the expressions in this statement on evolution by President Joseph F. Smith, President John R. Winder, and President Anthon H. Lund. As far as official doctrinal pronouncements are concerned, about all the Brethren ever do is say here are the Standard Works, get the spirit of inspiration and figure out what the doctrines are. Those with extensive backgrounds of study in the Church are aware that differing opinions have been expressed by various of the Brethren on certain points over the years. This, of course, is of no great moment. All the opinions cannot be true, but the marvel is that there are so few differences in views and that there is so great harmony on the basics of the gospel.
This [topic] is not something about which I get very excited. I suppose that

Joseph Smith excepted, there isn't anyone who hasn't slipped and erred on some doctrinal point or another. All of us are in the learning process.

FILE:#34 MELCHIZEDEK-KEYS OF PRESIDENCY-THE SEAL OF THE FATHER UNTO THE WHOLE HOUSE.

|v1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
|v2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
|v3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
|v4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.
(NewT:Hebrews 7:1-4)

"Without father, without mother, without decent, having neither beginning of days nor end of life, **but be made like unto the Son of God, abideth a priest continually."** Melchizedek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God Himself, having neither beginning of days nor end of life.

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were kings and priests unto God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, **and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.) [Note: Here Christ is a King of kings and Lord of lords and instruction each family patriarch as needed.]

The Office of Patriarch to The Church:

In regard to the office of patriarch, William Smith has been ordained patriarch to the church; but he is not the only patriarch, but would act as a senior patriarch, holding the keys of that priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead,

priority, or presidency of the patriarchal office in this place; and in this capacity, if there should be a council of patriarchs, he as a matter of course would preside by right of office. But every legally ordained patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess that authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Rights of Fathers to Act as Patriarchs:

Every father, after he has received his patriarchal blessing, is a patriarch to his own family, **and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church: in fact it is his right; and a patriarch is blessing his children, can only bless as his mouthpiece.**
A patriarch to the church is appointed to bless those who are orphans, or have no father in the Church to bless them. Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burden would be too onerous; hence other patriarchs have been ordained, both in this country, and in England, to assist the patriarch to the church, and hence the provision made in the Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, [patriarchs] as they shall be designated unto them by revelation." (D. & C. 107:39.) And should any of those patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother William Smith, however "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.
The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, **or from their fathers, might be tempted to think they were of no avail**, and to set at rest this agitated question.

The Patriarch Does Not Preside Over the Priesthood or the Church:
We now proceed to answer some of the remarks which we have heard:
We have been asked, "Does not patriarch over the whole church" place Brother William Smith at the head of the whole church as president?
Answer. No. Brother William is not patriarch over the whole church, but patriarch to the church, and as such he was Ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church to Jesus Christ of Latter-day Saints. The twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them? The patriarch? No. Those who ordained them. And to who is committed the power and authority to regulate all the affairs of the churches abroad? And who has the charge of the whole priesthood here?
Answer. The presidency of the church, and not the patriarch.
But does not the Doctrine and Covenants say:
"First, I give unto you Hyrum Smith to be a patriarch unto you to hold the

sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D. & C. 124:124.)

Yes, but that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto my servant **Joseph to be a presiding elder over all my church**, to be a translator, a revelator, a seer, and prophet." (D. & C. 124:125.) In the Doctrine and Covenants we read "the duty of President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses." (D. & C. 107:91.) And from this is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest and king. Both Abraham and Jacob stood in the same relationship to their families**. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. they were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob [or Lehi]; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: **that blessings might be conferred according to the ancient order, and those who were orphans, or had no father to bless them [As Abraham was an Orphan, his fathers leaving the priesthood sought his blessings from the fathers who had not left the priesthood], might receive it through a patriarch who should act as proxy for their father, (Abraham and Joseph Smith act as proxy for our true fathers,) and that fathers might again be enabled to act as patriarchs to their families, and bless [and seal] their children [with the holy spirit of Promise]. For like the other ordinances in the church, this had been neglected and must needs be restored.** But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was one counsel, but when he was ordained patriarch he gave it up and another was ordained in his stead, [William Law] and in all probability if Brother William magnifies his calling, he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did--not as president of the church, but as patriarch to it.

The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Brother William was in the quorum of the twelve yet he was not president of the twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith presidents over the church instead of Joseph.

Brother William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A patriarch is what is termed in scripture an evangelist, and Brother William acts in that capacity, and God placed in the church "first apostles,' not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations. Again, who ordained Father Smith to the office of patriarch? His son Joseph, and Father Smith ordained Hyrum, and the twelve (of whom Brother William is one) ordained him. Who are appointed to ordain evangelical ministers? It is the duty of the Twelve, in all large branches of the church, to ordain

evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.) Can a stream rise higher than its fountain? No.... We think that everyone will see that Brother William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the twelve; but will rather change the nature of his office. But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Brother William will still retain the same power, priesthood, and authority that he did before, and yet will hold in connection with that the patriarchal office and the keys of that priesthood, and as one of the twelve must maintain his dignity as one of the presidents of the church [This occurred during the apostolic interregnum of 1844-1847 when the twelve, Brigham Young at their head, were sustained as "presidents of the Chruch"], of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents, and councils of the church. (Times and Seasons, 6:921-922, June 1, 1845; The Gospel Kingdom, John Taylor, p. 146-149.)

|c1|v0 Abraham seeks the blessings of the patriarchal order:

|v1 In the land of the Chaldeans, at the residence of my fathers, I, Abraham, saw that it was needful for me to obtain another place of residence; |v2 And, finding there was greater happiness and peace and rest for me, **I <u>sought</u> for the blessings of the fathers, <u>and the right whereunto I should be ordained to administer the same</u>**; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, **I became a rightful heir, a High Priest, holding the right belonging to the fathers.**
|v3 **It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth to the present time,** even the right of the firstborn, on the first man, who is Adam, or first father, through the fathers unto me.
|v4 **I <u>sought</u> for mine appointment unto the Priesthood according to the appointment of <u>God unto the fathers concerning the seed</u>.**
(PoGP:Abraham Heading & 1:1-4)

Abraham had to receive these blessings proxie from one holding the office of presidency because his fathers turned away from the priesthood.

My fathers having turned from their righteousness, and form the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen, utterly refused to harken to my voice; (Abraham 1:5)

[Note: Here we learn that the Patriarch:

1. Holds the keys of sealing, even the holy Spirit of Promise, [which is the spirit of Elijah or the fulness of the priesthood, concerning the seed].

2. We learn that the patriarch is standing as proxie for the fathers or Kings and priests as Abraham:

3. We can conclude as Abraham stated he sought for:

A. The right of the priesthood [the fulness of the priesthood-to be made a

king and a priest over his posterity and

B. He sought for the right to bestow the same blessings on his seed.

4. Therefore it is obvious why the keys of sealing, even the holy Spirit of Promise [resides in the patriarch] because as Abraham the King and Priest over his family, has the right to administer the same unto his family and transmit the same keys to his children.

5. This is why you see Lehi of the Book of mormon probably as a Patriarch, Prophet, Priest, and King over his seed had the right when separated from the first presidency, became the first presidency over his family and Held the keys to administer the same unto his seed. ie., He married his sons and daughters, made them kings and priests unto the Most High God, and anointed their wives Queens and Priestess unto their husbands which is the holy spirit of promise, sealing them up to eternal life. He also bestowed the Fulness of the Priesthood on His children and transmitted the same Keys to them so that they Could Build Temples and bestow the same sealing keys upon their posterity unto the latest generation. This is why Moroni was see by John Proclaiming the Everlasting Gospel. Because he understood the fulness of the priesthood and outlined it four times to the Prophet Joseph Smith and as a symbol he stands upon the top of the Capstone of the Temple symbolizing that he is proclaiming the fulness of the priesthood starting with the introductory steps all the way up to the capstone of the temple of man when they are made Kings and Priests unto the Most high God and Queens and Priestesses unto their husbands and reign equally with him over their seed and hold the right to bestow the same upon their posterity as Abraham and as Lehi and as God, And all other affiliations stand in proxie of the Father or fathers. The Prophet stands as the proxie King and Priest and his wife the queen and priestess in and over the Kingdom of God of the Earth. Transmitting these keys to each head of each family to stand in their own capacity eventually attaining unto the Godhead themselves......

Here we see the full order of the Church as described time and time again:

Christ said in his great prophetic Prayer "Thy Kingdom come thine will be done on earth which is done in heaven:

1. In order to establish what the Christ had prayed for in his prophetic prayer; the Lord Set up the First Presidency which represents the Godhead and is Proxie Father, Son, and Holy Ghost. Which priesthood is without father and mother-or in other words holds all the Keys of the Fulness of the Priesthood independent of the Patriarchal order.

2. He then made Joseph to stand in his place as his is a Patriarchal order and made him Proxie King of Kings and Lord of Lords, which keys will be delivered back to Christ at the start of the Millennium and then the Christ will deliver these keys to His Father and Our Father at the end of the Millennium.

3. The Lord through Joseph Smith then established the order of the Church to restore the Patriarchal order which had been lost.
He:
1. Set up the first presidency to preside over the Fulness of the priesthood. (D&C 124:125.)
2. Established the Patriarchal Computer Book: C:\SCRIPT\LDS-ENGL.BYB

|v15 Wherefore they shall be high priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron.
(D&C: Section 68:15)

|v19 But, as a high priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices he may officiate in the office of bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood.
(D&C: Section 68:19)

|v2 Unto whom I have given the keys of the kingdom, which belong always unto the Presidency of the High Priesthood:
(D&C: Section 81:2)

|v8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.
(D&C: Section 107:8)

|v9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.
(D&C: Section 107:9)

|v33 The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.
(D&C: Section 107:33)

|v30 For unto you, the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time, in the which is the dispensation of the fulness of times.
(D&C: Section 112:30)

|v1 Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.
(PoGP:Facsimile 3:1)

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: adam,begat

Gospel Mysteries

|v4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
(OldT:Genesis 5:4)

|v11 And the days of Adam, after he had begotten Seth, were eight hundred years, and he begat many sons and daughters;
(PoGP:Moses 6:11)

Computer Book: C:\SCRIPT\LDS-ENGL.BYB
Reference List: noah,begat,adam,seth,three,lehi,died,nephi,die*,
jacob,grave,king,benjamin,consecrated,mosiah,alma,
appointed,father,commandments,ended,kings,blessed,
burial,helaman,departed

|v32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.
(OldT:Genesis 5:32)

|v12 And it came to pass after my father, Lehi, had spoken unto all his household, according to the feelings of his heart and the Spirit of the Lord which was in him, he waxed old. And it came to pass that he died, and was buried.
(BofM:2 Nephi 4:12)

|v9 Now Nephi began to be old, and he saw that he must soon die; wherefore, he anointed a man to be a king and a ruler over his people now, according to the reigns of the kings.
(BofM:Jacob 1:9)

|v12 And it came to pass that Nephi died.
(BofM:Jacob 1:12)

|v27 And I, Jacob, saw that I must soon go down to my grave; wherefore, I said unto my son Enos: Take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands. And I make an end of my writing upon these plates, which writing has been small; and to the reader I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.
(BofM:Jacob 7:27)

|v3 And again, it came to pass that when king Benjamin had made an end of all

these things, and had consecrated his son Mosiah to be a ruler and a king over his people, and had given him all the charges concerning the kingdom, and also had appointed priests to teach the people, that thereby they might hear and know the commandments of God, and to stir them up in remembrance of the oath which they had made, he dismissed the multitude, and they returned, every one, according to their families, to their own houses.
(BofM:Mosiah 6:3)

|v4 And Mosiah began to reign in his father's stead. And he began to reign in the thirtieth year of his age, making in the whole, about four hundred and seventy-six years from the time that Lehi left Jerusalem.
(BofM:Mosiah 6:4)

|v5 And king Benjamin lived three years and he died.
(BofM:Mosiah 6:5)

|v42 And it came to pass that Alma was appointed to be the first chief judge, he being also the high priest, his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.
(BofM:Mosiah 29:42)

|v45 And now it came to pass that his father died, being eighty and two years old, having lived to fulfil the commandments of God.
(BofM:Mosiah 29:45)

|v46 And it came to pass that Mosiah died also, in the thirty and third year of his reign, being sixty and three years old; making in the whole, five hundred and nine years from the time Lehi left Jerusalem.
(BofM:Mosiah 29:46)

|v47 And thus ended the reign of the kings over the people of Nephi; and thus ended the days of Alma, who was the founder of their church.
(BofM:Mosiah 29:47)

|v15 And now it came to pass that after Alma had said these things to Helaman, he blessed him, and also his other sons; and he also blessed the earth for the righteous' sake.
(BofM:Alma 45:15)

|v18 And when Alma had done this he departed out of the land of Zarahemla, as if to go into the land of Melek. And it came to pass that he was never heard of more; as to his death or burial we know not of.
(BofM:Alma 45:18)

Gospel Mysteries

|v19 Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit, or buried by the hand of the Lord, even as Moses. But behold, the scriptures saith the Lord took Moses unto himself; and we suppose that he has also received Alma in the spirit, unto himself; therefore, for this cause we know nothing concerning his death and burial.
(BofM:Alma 45:19)

|v37 And it came to pass in the fifty and third year of the reign of the judges, Helaman died, and his eldest son Nephi began to reign in his stead. And it came to pass that he did fill the judgment-seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father.
(BofM:Helaman 3:37)

|v2 And Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred from the departure of Lehi out of Jerusalem.
(BofM:3 Nephi 1:2)

|v3 Then he departed out of the land, and whither he went, no man knoweth; and his son Nephi did keep the records in his stead, yea, the record of this people.
(BofM:3 Nephi 1:3)

|v42 From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam's) death, and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth;
(D&C: Section 107:42)

|v53 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
(D&C: Section 107:53)

This is why stake presidents can be released because it is the office of presidency and will vanish as patriarchs are set up.

Keys of the Kingdom
"In their fulness, the keys are held by only one person at a time, the Prophet

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and Presiden of the Church. He may delegate any portion of this power to another, in which case that person holds the keys of that particular labor." [D&C 132: My house is a house of order.] (Gospel Doctrine, 5th ed., p. 136.)

King of Kings
Christ is the **King of kings** (1 Tim. 6:15; Rev. 17:14; 19:11–16), a title signifying far more than the mere fact that he as the **Eternal King** holds dominion over mere earthly kings. Rather, those who gain exaltation are **ordained kings and queens**, **priests and priestesses**, in which position s they shall exercise power and authority in the Lord's eternal kingdoms forever. (Rev. 1: 6; 5:10.) Christ as the chief of all exalted beings continues to hold dominion and sway over these other exalted kings and saints and consequently reigns as King of Kings and King of Saints forever. (Rev. 15:3.) (Mormon Doctrine, p. 424.)

|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.** [Here we see that Peter is getting the Melchizidek Priesthood Ordiance, seal, and confirmation, of becoming clean every whit. However he hasn't received the seal, ratification, confirmation, of the Holy Ghost to understand it fully. Therefore the Lord said "What I do thou knowest not now; but thou shalt know hereafter. This is the way of all ordiances. We must receive both seals, the seal of the priesthood and the ratifying seal of the Holy Ghost before it is ours and we trully understand it. This is the way it is for most couples as they receive the seals of the new and everlasting covenant of Marriage, D&C 131, 132,]
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord;

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neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
(NewT:John 13:Heading-20)
Washing of feet is a gospel ordiance; it is a holy and sacred rite, one performed by the saints in the seclusion of the temple sanctuaries. It is not done before the world or for worldly people. For this day and dispensation Jesus instituted it in the upper room at the time of the Last Supper.
"Our Lord did two things in the performance of this ordinance: 1. He fulfilled the old law given to Moses; and 2. **He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward.**

"As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fulness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the ful knowledge of the endowment and all temple ordinances had been given.

"December 27, 1832, this command was given to 'the firs laborers in the last kingdom': **'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your father, and your God and my God, that you are clean from the blood of this wicked generation**." (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophets, with the express stipulation that **'ye shall not receive any among you into this school save he is clean from the blood of this generation ["is clean every whit: and ye are clean" (John 13:10);** [The same would hold true to enter the Highest Degree in the Celestial Kingdom; all saints from the least to the greatest must be washed and pronounced clean ever whit that "I [Jesus Christ] may testify unto you Father, and you God, and my God, that you are clean from the blood of this wicked generation." (D. & C. 88:74-75)] And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.' (D. & C. 88:127-141.)
"**In the case of this school the ordinance is to be performed by the President of the Church.** [This would indicate that others would receive this ordiance from the legal administrators appointed by the President of the Church or First Presidency.] In compliance with this revelaton the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. **'By the power of the Holy Ghost I pronounced them all clean from the blood of this generation**," he recorded. (History of the Church, vol. 1, pp. 322-324; vol. 2, p. 287.)
"Later apostles were called and ordained, and on November 12, 1835, the Prophet addressed them, as pertaining to the washing of feet where they were concerned: 'The item to which I wish the more particularly to call your attention tonight is the ordinance of washing of feet. This we [meaning the Twelve] have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.
"'We have not desired as much from the hand of the Lord through faith and

obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be.... We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of ht ehouse of God; **and in it we mus attend to the ordance of washing of feet.** It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so the Satan cannot overthrow us, nor have any power over us here.

"'The **endowment** **you are so anxious about**, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official shall meet, **we must be clean ever whit**.... The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter the celestial kingdom of God, and enjoy it forever.' (History of the Chruch, vol. 2, pp. 308-309.)

"On Sunday, March 27, 1836, as part of the dedicatory services fo the Kirtland Temple, the congregation sang the glorious hymn, 'The Spirit of God Like a Fire is Burning!' One verse, as then sung, was:

> "'We'll wash and be washed, and with oil be anointed,
> Withal not omittin the washing of feet;
> For he that receiveth his penny appointed
> Must surely **be clean at the harvest of wheat**.'

[In otherwords all saints who intend to enter the Lords Kingdom before he comes in glory must have this ordiance performed or done by proxie or they cannot enter the Lords Kingdom, "For no unclean thing can enter the kingdom of God", and again it must needs be that we must "not omitt the washing of feet" and "must **be** "clean [every whit] **at** the harvest of wheat." And again, the Lord has commanded 'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean [every whit] from the blood of this wicked generation.' (D. & C. 88:74-75.)

"On March 29 and 30, 1836, the leading brethren, including the First Presidency, Council of the Twelve, bishoprics, and preidents of quorums, participated in the ordiance of washing of feet. (History of the Chruch, vol. 2, pp. 426, 430-431.)

"It should be remembered that the endowment given in the Kirtland Temple was only a partial endowment, and that the full endowment was not performed until the saints had established themselves in Nauvoo. (Doctrines of Salvation, vol. 2, pp 241-242.) The full endowment--referred to in the revelation dated January 19, 1841 (D. & C. 124:36-41)--**including washings and anointings** except under unusual circumstances, is designed to be administered in the temples of the Lord.

Thus the knowledge relative to the washing of feet has been revealed step by step in this day until **a full knowledge is now in corporated in the revaled ordiances of the Lord's house**. Obviously the apostate peoples of the world, being without revelation to guide them, cannot comply with our Lord's command given on the occasion of the last supper." (Mormon Doctrine, pp. 751-753.) (DNTC 1, p. 708-710.)

From Joseph Smith's **Inspired Translation of the Bible**, we read that the fulness of the Priesthood comes "not by man, nor the will of man; neither by

father nor mother; neither by beginning of days nor end of years; but of God." (Gen. 14:28) Willard Richards wrote in the **Joseph Smith Diary** that is Priesthood is for those who are--

> ...called, elected and made were without father, etc.; a priesthood which holds the priesthood by right from the Eternal Gods--and not by descent from father and mother. (**words of Joseph Smith**, p 244)

> And again, speaking of Hebrews 7:

> Paul is here treating of three different priesthoods, namely the priesthood of Aaron <Levitical>, Abraham <patriarchal>, and Melchizedek. Abraham's priesthood was of greater power than Levi's, and Melchizedek's was of greater power than that of Abraham. (**Words of Joseph Smith**, p.245-246)

> The Prophet Joseph stated that, "those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God,..." (TPJS, p. 322) He further explained this Priesthood order as--

> That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless life to man, & no man can attain to the joint heirship with Jesus Christ without being administered to by one having the same power & authority of Melchisedec. (**Words of Joseph Smith**, p. 245)

> In another instance, Joseph emphasized that the spirit of "Messiah is above the spirit and power of Elijah" (TPJS, p. 340), for--

> ... this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.*** **For without this** no man can see the face of God, even the Father, and live. (D. & C. 84:19 & 22)

> In conclusion then, the Prophet stated that "the spirit of Elias is first, Elijah second, and Messiah last." (TPJS, p. 340) This highest power and authority of Priesthood was the kingly Priesthood which Peter referred to as the "Royal Priesthood" (I Peter 2:9), confirmed by the King of Kings-the Messiah Himself.

Those with the highest Priesthood may enjoy the following powers and privileges:

> Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, **that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people**, administering endless lives to the sons and daughters of Adam. (TPJS, p. 322)

> All men who become **heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances** of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole. (DHC 5:424)

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The power and authority of the highest, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the church--to have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant. (D. & C. 107:18-19)

The object of every man should be to obtain the Priesthood and magnify his calling in that Priesthood until he proves himself worthy of the fulness of the ordinances of God's kingdom. Only then can he possess the power to have the heavens opened to him and commune with God the Father and His Son.

In our dispensation, the Lord has said: "**every man might speak in the name of God that Lord, even the Savior of the world.**" (D. & C. 1:20) The prophet Jeremiah prophesied:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that i will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And **they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall know me, from the least of them unto the greatest of them**, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31-34)

The Lord stated further:

...I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me; but **the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent**, and he that is not purified shall not abide the day. Wherefore, gird up your loins and be prepared. (D. & C. 38:7-9)

Wilford Woodruff said the Twelve Apostles had received "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things. (**Times and Seasons** 5:698)

Orson Hyde said the Twelve Apostles had been given "the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing. (The Return 2:253)
Joseph confirmed this by saying:

Those holding the **fulness** of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. (TPJS, p. 322)

And again--

Here, then is eternal life-to know the only wise and true God; and you

have got to learn how to be Gods yourselves, and to be kings and priests to god, the same as all Gods have done before you.... (TPJS, p. 346)

Brigham Young added:

For any person to have the fulness of that Priesthood, he must be a king and a priest. (**Manuscript History of Brigham Young**, Aug. 6, 1843)

This was also confirmed by Dan Jones:

Dan Jones heard Wilson Law...declare that while he (Mr. Smith) was once preaching from Daniel 2nd chapter, 44th verse, <he> said that the kingdom referred to was already set up, and that **he was the king over it**. (DHC 6:568-569)

Further evidence as to Joseph Smith's being anointed a king was given by Parley P. Pratt:

This Priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and **kingdoms; to anoint kings**, presidents, governors or judges, and to **ordain or anoint them to their several** holy callings, also to instruct, warn, or reprove them by the word of the Lord. (Parley P. Pratt, **Key to Theology, 1885**, p. 66)

It was in this context that a man could become king of kings and lord of lords, as explained by Brigham Young:

We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, form generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.
In this way we can become king of kings, and lord of lords, or father of fathers, or prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you. (JD 3:266)

John Taylor also revealed:

You have been ordained kings and queens, and priests and priestesses to your Lord; you have been put in possession of principles that all the kings, potentates, and power upon the earth are entirely ignorant of; they do not understand it; but you have received this form the hands of God. (JD 5:189)

FILE NAME:3PRHDS

THE THREE PRIESTHOODS

Gospel Mysteries

1. Teachings of the Prophet Joseph Smith, pp. 322-323, 1965 ed; 27 August 1843; See also History of the Church, Vol 5:554-556.

THREE GRAND ORDERS

There are three grand orders of priesthood referred to here. First, the king of Shiloam (Salem) had power and authority over that of Abraham, holding the key and the power of endless lives. Angels desire to look into it but they have set up too many stakes. God cursed the children of Israel because they would not receive the last law of Moses.

The sacrifice required of Abraham in the offering up of Isaac shows that if a man would attain to the keys of the kingdom of an endless life he must sacrifice all things. When God offers a blessing or knowledge to a man and he refuses to receive it he will be damned. The Israelites prayed that God would speak to Moses and not to them; In consequence of which he cursed them with a carnal law.

What was the power of Melchizedek? Twas not the priesthood of Aaron which ministers in outward ordinances and the offering of sacrifices. Those holding the fulness of the Melchizedek Priesthood are kings and priest of the Most High God holding the keys of power and blessings. In fact, that priesthood is a perfect law of theocracy and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced saying, Now I have a priesthood.

THE MISSION OF ELIJAH

Salvation could not come to the world without the mediation of Jesus Christ. How shall God come to the rescue of this generation? He will send Elijah the Prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the fathers to the children.

The anointing and sealing is to be called, elected and made sure. "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." The Melchizedek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God himself, having neither beginning of days nor end of life.

The 2nd Priesthood is Patriarchal Authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning the priesthood.

The 3rd is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinances, made without an oath; but the Priesthood of Melchizedek is by an oath and covenant.

The Holy Ghost is God's messenger to administer in all those priesthoods. Jesus Christ is the heir of this kingdom--the Only Begotten of the Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may come upon Mount Zion and be exalted above the heavens.

I know a man that has been caught up to the third heavens, and can say with Paul, that we have seen and heard things that are not lawful to utter. (H.C. 5:554-556) (TPJS, 322-323, 1976)

2. Joseph Smith Diary, by Willard Richards; 27 August 1843, Sunday Morning at the Temple Grove; The Words of Joseph Smith, Ehat/Cook, pp. 244-45.

Read 7th Hebrews. Salem is designated for a hebrew term. it should be Shiloam--which signifies Righteousness & peace. as it is, it is nothing, neither Hebrew, Greek, Latin french or any other To all those who are disposed to say to set up stakes for the almighty--will come short of the glory of god. To become a joint heir of the heirship of the son he must put away all this traditions.
* * *
3 grand orders of priesthood referred to here.
lst. King of Shiloam--power & authority over that of Abraham holding the key & the power of endless life.--angels desire to look into it, but they have set up to many stakes. god cursed the children of Israel because they would not receive the last law from Moses. --
by the offering of Isaac. --if a man would attain--he must sacrifice all to attain to the keys of the kingdom of an endless life
What was the power of Melchisedick twas not P. of Aaron &c. a king & a priest to the most high God. a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people. administering endless lives to the sons and daughters of Adam kingly powers.of anointing.--Abraham says Melchisedek.--away I have a priesthood.--
Salvation could not come to the world without the mediation of Jesus Christ. how shall god come to the rescue of this generation. he shall send Elijah law revealed to Moses in Horeb--never was revealed to the C. of Israel and he shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers.--anointing & sealing--called elected and made sure without father &c. a priesthood which holds the priesthood by right from the Eternal Gods.--and not be descent from father and mother
2d Priesthood,patriarchal authority finish that temple and god will fill it with power.
3d Priesthood.Levitical
Priests made without an oath but the Priesthood of Melchisedek is by oath and covenant. Holy Ghost.
jesus christ--men have to suffer that they might come up on Mt. Zion. exalted above the heavens--I know a man that has been caught up to the 3d heaven--& saw.

3. Franklin D. Richards "Scriptural Items"; 27 August 1843; Church Historians Office; The Words of Joseph Smith, Ehat/Cook, p. 245.

A sermon of Josephs Heb 7 chap Salem is Shiloam
Those who limit the designs of God as concerted by the grand council cannot obtain the Knowledge of God & I do not know but I may say they will drink in the Damnation of their souls--
I Prophecy that all the powers of Earth & Hell shall never be able to overthrow this Boy for I have obtained it by promise-There are 3 grand principles or orders of Priesthood portrayed in this chapter
lst Levitical which was never able to administer a Blessing but only to bind heavy burdens which neither they nor their father able to bear
2 Abrahams Patriarchal power which is the greatest yet experienced in this church
3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor

Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & Law of endless Life to man & No man can attain to the Joint heirship with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec Joseph also said that the Holy Ghost is now in a state of Probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has.

4. James Burgess Notebook; 27 August 1843; Church Historians Office; The Words of Joseph Smith, Ehat/Cook, pp. 245-47.

Hebrews 7 chap. Paul is here treating of three different preisthoods, namely the preisthood of Aron, Abraham, and Melchizedeck, Abraham's preisthood was of greater power than Levi's and Melchizedeck's was of greater power than that of Abraham. The preisthood of Levi consisted of cursings and carnal commandments and not of blessings and if the preisthood of this generation has no more power than that of Levi or Aron or of a bishhoprick it administers no blessings but cursings for it was an eye for an eye and a tooth for a tooth. I ask was there any sealing power attending this preisthood.that would admit a man into the presence of God. Oh no, but Abraham's was a more exalted power or preisthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or a fulness of the law or preisthood which constituted him a king and priest after the order of Melchesideck or an endless life Now if Abraham had been like the sectarian world and would not have received any more revelation, what would have been the consequence it would have damned him. Book of Covenants. The levitical preisthood was an appendage to the Melchesideck preisthood or the whole law of God when in full face or power in all its parts and bearings on the earth. It is understood by many by reading this chapter that Melchesedeck was king of some country or nation on the earth, but it was not so, In the original it reads king of Shaloam which signifies king of peace or righteousness and not of any country or nation.
Malachi says that the sons of Levi shall in the last days offer an offering in righteousness.
Men will set up stakes and say thus far will we go and no farther, did Abraham when called upon to offer his son, did the Saviour, no, view him fulfiling all righteousness again on the banks of jordon, also on the Mount transfigured before Peter and John there receiving the fulness of preisthood or the law of God, setting up so stake but coming right up to the mark in all things here him after he returned from the Mount, did ever language of such magnitude fall from the lips of any man, hearken him. All power is given is given unto me both in heaven and the earth. Offering's sacrifice's and carnal commandments, was added in consequence of transgression and they that did them should live by them. View the Son of God at saying it behoveth me to fulfil all righteousness also in a garden saying if it be possible let this cup pass from me nevertheless thy will be done. What was the design of the Almighty in making man, it was to exalt him to be as God, the scripture says yet are Gods and it cannot be broken, heirs of God and joint heirs I with Jesus Christ equal with him possesing all power &c. The mystery power and glory of the preisthood is so great and glorious that the angels desired to understand it and cannot: why, because of the tradition of them and their fathers in setting up stakes and not coming up to the mark in their probationary state. J Smith the Prophet.

5. William Clayton Diary, 27 August 1843; Church Historians Office; The Words of Joseph Smith, Ehat/Cook, p. 247.

A.M. at the Grove. Prest. J. preached on Hebrews c 7. After reading a letter

from Thos. Carlin to S. Rigdon and making some remarks about it. He shewed that the word "Salem" is a wrong translation it should be "Shalome" signifying peace. He prophecied that "not all the powers of hell or earth combined can ever overthrow this boy" for he had a promise from the eternal God. He spoke concerning the priesthood of Melchisedek shewing that the sectarians never proposed to have it consequently never could save any one and would all be damned together. He showed that the power of the Melchisek P'd was to have the power of an "endless lives." he showed that the everlasting covenants could not be broken, and by the sacrifice requeired of Abraham the fact that when God offers a blessing or knowledge to a man and he refuses to receive it he will be damned.--mentioning the case of the Israelites praying that God would speak to Moses & not to them--in consequence of which he cursed them with a carnal law.

6. Levi Richards Diary, 27 August 1843; Church Historians Office; The Words of Joseph Smith, Ehat/Cook, p. 247.

27 Aug attended meeting at Temple Grove--Letter from Governor Ca[r]lin to Sidney Rigdon read by Joseph Smith remarks on it by J. Smith who afterwards preached from Hebrews 7 upon the priesthood Aaronic, Patriarchal, & Melchisedec.

FILE NAME:PATORDER.DOC

THE PATRIARCHAL ORDER OF THE PRIESTHOOD

Compiled by Richard A. Ware
1985

The Divine Family Organization

1. Family Guidebook, pp. ii, 1; 1979 ed.

The family is the basic unit of The Church of Jesus Christ of Latter-day Saints. The home should be the principal place where individuals learn how to meet their needs and how to work out their exaltation.

The father presides over the family and is assisted by the mother. They are companions and should counsel together on all matters pertaining to the home and the family. If there is no father in the home, the mother is responsible for the family.

An accounting of the welfare of the family should be made by the father to the Lord and leaders of the Church, which the Lord has established to assist the father and the family.

Because our Father in Heaven loves us, he wants us to become exalted as he is. To help us, he has given us a plan to follow based on divine laws of truth. Those who learn about the plan and follow it faithfully can someday become like our Father in Heaven and enjoy the kind of life he enjoys.
To help us prepare ourselves for life with him, our Heavenly Father has organized us into families. Families on earth are similar to the families that we will have in the celestial kingdom. * * *
The family is the basic unit of the Church, and the father is the head or patriarch of the family. His wife is his most important companion, partner, and counselor. They should counsel together on all family matters.
A father who holds the priesthood is a basic priesthood officer in the church.

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As the priesthood leader in his family, he has the responsibility for teaching, blessing, and providing for the members of his family. He leads his family so that they are preparing to return to the presence of our Heavenly Father.
The mother has the specific role and blessing of bearing children. She is a partner and a counselor to her husband; she is to help him teach and train the children in the laws of heaven. If there is no father, the mother presides over the family.
The father is to see that his family is active in the gospel, including the following three basic priesthood functions:
1. Personal and family preparedness, both spiritual and temporal.
2. Sharing the gospel.
3. Family exaltation for the living and the dead.

Organized Through Temple Marriage

1. 1967 Melchizedek Priesthood Course of Study, "On Heaven And In Earth", p 143.

There is nothing as important in time or eternity as a family unit. We were members of God's eternal family in pre-existence. The purpose of the plan of salvation is to enable us to create for ourselves eternal family units patterned after that of God our Father.
The perfect operation of priesthood authority on earth is thus through the family unit. The patriarchal order is a priesthood order--an order which governs through the family organization and which prepares all members of a family to live everlastingly as family members.
Eternal family units have their beginning in an "order of the priesthood" named "the new and everlasting covenant of marriage." (D&C 131:2). Through the proper use of the priesthood in these families, they can be perfected and assured of an eternal continuance. * * *
. . .the patriarchal order will continue among exalted beings in the celestial kingdom.

2. Lecture given at BYU; Summer, 1967; by Elder Bruce R. McConkie, to the Seminary and Institute Teachers of the Church.

The patriarchal order as far as we are concerned, centers in the revolves around celestial marriage and when an individual progresses in the church to the point that he has the blessings of that order of the priesthood, he has all the blessings of Abraham and becomes a natural patriarch to his posterity.
* * *
The father ought to be the head of the house and all things center in him. In a general sense in all families but in a particular sense in these families where the patriarchal order and system has been established, which system is not established, which system is not established until somebody gets the blessings of Abraham. And the blessings of Abraham as we read and explained do not come to people unless and until they are sealed upon them in the temple.

3. 1967-68 Melchizedek Priesthood Course of Study, "A Light Unto The World", p. 55.

Not only must we be concerned with <u>the</u> patriarchal family, thinking of our Heavenly Father's family from an eternal perspective, but we must be concerned with the meaning of <u>a</u> patriarchal family. Each one who bears the Holy Priesthood should have it as a clear and emphatic objective to preside over

and give leadership to his family in a patriarchal fashion. Although each father is the head of his family, in the strict sense of the word the Latter-day Saint family cannot be called patriarchal unless the husband holds the Melchizedek Priesthood and the wife was married to or sealed to the husband in the temple, and the children were born in the covenant or sealed to their parents.
Thus, temporally speaking, a patriarchal family is one which has prepared itself by ordinance and covenant, and is constantly striving to improve itself by faithful observance of the order and power of the Holy Priesthood, that it may in eternity be a part of the Patriarchal Family of the Eternal Father.

4. Doctrine & Covenants, Institute of Religion, Self Instruction Program, Vol. II, 1972-73 Year. Approved by the Adult Correlation Committee of the Church; For College Age Adults, Church Educational System; The Church of Jesus Christ of Latter-day Saints, pp. 479, 494.

Yours may or may not be a family that is sealed in the temple. But you have the privilege to one day create a family kingdom of your own. And this can only be done in the house of the Lord.
When you someday kneel across that sacred alter, not only do you exchange holy covenants, but you receive the keys to your own kingdom. It gives you and your spouse the right to receive all knowledge and power to bring about the salvation of your own posterity, the same as Adam did with his. This is where the patriarchal order has its beginning. * * *
The real reason that a couple goes to the temple is to receive all the keys, powers, and privileges to establish their own kingdom through the posterity that will come to them. Thus, we can say that through the husband's priesthood a couple receives the keys to their own kingdom. This is predicated, of course, on whether they live up to all the covenants they make with the Lord. The promise given them is that they will have "eternal increase," which means that their right to marriage and having posterity extends beyond mortality. Except they receive these keys, they will have no such right to this sacred privilege.
The real and most important purpose of the kingdom of God (the Church) is to bless the family through the father of that home. It is to help him magnify his major stewardship (his family) and so exercise his keys that he can provide family members with salvation and eternal life. The Church exists to assist fathers to come to that realization and magnification of their responsibility.
Fathers can exercise their priesthood keys by---

1)Having a posterity. (See Moses 5:2) 2)Teaching the gospel to their family. (See Moses 5:12)
3)Praying in the home morning and evening. (See Moses 5:16)
4)Preparing sons to go on missions.
5)Teaching sons how to home teach.
6)Teaching daughters, through their helpmate, how to be wives, homemakers, and mothers.
7)Teaching the children to work and provide for their welfare.
8)Keeping a family record, a book of remembrance. (See Moses 6:5,6)

These are some of the things Adam did to save his posterity. Fathers who magnify the priesthood to its full extent can save their posterity the same way today.

5. An address given by Elder Ezra Taft Benson to the Regional Representatives,

Gospel Mysteries

October 4, 1973; Entitled: "Strengthening the Individual Priesthood Holder".

Each father is establishing, or should be establishing his patriarchal order---an order that will extend into the eternities, and it seems to me there is nothing more important for a priesthood leader or a priesthood holder to do than to give consideration to the fact that he is establishing his patriarchal order here in mortal life, and that that order will be extended into the eternities. * * *
And, of course, in establishing this great patriarchal order, the family must be sealed for time and for all eternity. So it is appropriate that the mother be considered a counselor, a close companion, in planning the execution of the plan for the benefit and the blessing of the family.

6. The Ensign/June 1975, p. 3; First Presidency Message, by Pres. Spencer W. Kimball; Entitled: "The Example of Abraham".

Only through this [Melchizedek Priesthood] power does man "hold the keys of all the spiritual blessings of the church," enabling him to receive "the mysteries of the kingdom of heaven, to have the heavens opened" unto him (see D&C 107:18-19), enabling him to enter the new and everlasting covenant of marriage and to have his wife and children bound to him in an everlasting tie, enabling him to become a patriarch to his posterity forever, and enabling him to receive a fulness of the blessings of the Lord.

7. 1980-81 Melchizedek Priesthood Study Guide, "Choose You This Day", p. 102; See also "The Eternal Family Concept, Genealogical Devotional Address, 19-23 June 1967 [Provo, Utah: Brigham Young University Press, 1968], pp. 89-91.)

We go to the temple and we get married for eternity, and when we do, we are given everything that Abraham received as far as the promises of glory and exaltation are concerned....
Joseph Smith says that in the temple of God there is an order of priesthood that is patriarchal. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood.' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham---the blessings of exaltation and eternal increase. The name of that order of priesthood, which is patriarchal in nature, because Abraham was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage.

Presiding Authority Within The Home

1. Relief Society Manual, 1974-75, pp. 57-58; Letter by the First Presidency to an unmentioned writer, February 14, 1972.

You inquire as to who presides in the home when the husband is absent, whether it is the mother or the oldest member of the family holding the priesthood. I am directed to tell you that the mother is the presiding authority in the home when the husband is absent.

2. Melchizedek Priesthood Study Guide, 1977-1978, p. 28.

Gospel Mysteries

The organization of the immediate family ordinarily includes the father, the mother, and their children who are living at home. Where there is no father in the home, the mother presides.

Responsibilities of Melchizedek Priesthood Leaders

1. Melchizedek Priesthood Handbook; 1975 ed.

A priesthood quorum is an organization of a group of men, within geographical boundaries, holding the same office in the priesthood. Quorums are organized to advance the work of the Church, to train members in the principles and responsibilities of the priesthood, to provide brotherhood for priesthood bearers, and to offer these men opportunities for service. (p. 2)

The stake president presides over and supervises all the Melchizedek Priesthood quorums and groups and is responsible for "watching over the church," for blessing, training, protecting, leading, and inspiring those in the stake. * * *

The stake president is responsible for ensuring that every Melchizedek Priesthood holder and prospective elder in the stake is taught the duties of his calling. The stake president should ensure that quorum presidents fulfill their responsibilities in teaching the fathers and other quorum members about the duties they have accepted by covenant, such as the role of the father in the home, missionary work, genealogy, Church service, welfare and fellowshipping. (p. 4)

All quorum presidents are "to preside over" their quorum members and "to sit in council with them and to teach them according to the covenants." (D&C 107:89) They should (1) instruct quorum members in how to magnify their callings, (2) train them in their duties, and (3) help them learn the doctrines of the kingdom. (p. 7)

All Melchizedek Priesthood quorum presidents hold the keys to administer the affairs of the quorum. (D&C 124:143)

All quorum presidents are to watch over and ensure the welfare of every member of the quorum.

IN addition to married elders, elders quorum presidents have a special responsibility for the male Young Adults, male Special Interests, and prospective elders. (p. 9)

The quorum president or group leader is the presiding officer in the quorum of group. It is the duty of the quorum president or group leader to preside over fathers and other members of the quorum, to sit in council with them, and to teach them the duties they have accepted by covenant. (p. 17)

The quorum president or group leader presides over the father as a quorum member. He ensures that the quorum---with its curriculum, projects, activities, and home teaching---functions for the benefit of all quorum members and, through fathers, the families of the ward. He also uses the personal priesthood interview with the bishop and meetings with the ward priesthood executive committee and the ward correlation council to call upon the resources of the ward in fulfilling his responsibilities.

2. Letter from the First Presidency to all Stake Presidents and Bishops, dated March 19, 1976.

The quorum president is responsible, directly and through the home teachers, to see that fathers attend to their family and Church duties. However, the

elders quorum president does not preside over the families of these brethren. For example, he has no authority to call in a husband and wife to counsel them in marital problems nor to counsel with the children of quorum members; such matters should be referred to the bishop.

[Entire letter is attached]

3. Welfare Services Resource Handbook, p. 7. 1980 ed.

Melchizedek Priesthood Quorums

These quorums implement welfare services by---

1. Teaching personal and family preparedness.
2. Helping produce good and services.
3. Helping rehabilitate members with problems.

The spirit of brotherhood should motivate quorum members to do everything possible to prevent distress and, where necessary, to rehabilitate their unfortunate brethren both spiritually and temporally. After the bishop gives immediate and temporary help, the priesthood quorum should follow through with a needy brother until both his spiritual and temporal needs are met.

Home Teaching & The Family

1. Melchizedek Priesthood Handbook; 1975 ed.

Priesthood Home Teaching

a. Principles and responsibilities

1) The Lord uses his priesthood holders to watch over and strengthen his Church. Each man who receives the priesthood has this responsibility. Home teachers are called to represent the quorum president and, through the quorum president, the bishop. Therefore, home teachers are priesthood representatives called to assist the quorum president in watching over and strengthening the quorum members, including fathers and their families.
2) The father should be recognized and supported in his position as the presiding leader of his family. He is responsible for teaching his family the basic doctrines of the kingdom and seeing that they assist in building the kingdom of God. He has the responsibility for leading his family into eternal life. The order of the priesthood, then, requires home teachers to work with and through the presiding authority in the family, the father.
3) Priesthood home teachers are to watch over the Church and to inquire into the health of the family and to encourage the father and family to attend to their family and Church responsibilities. * * *
An ultimate goal of quorum presidencies and their representatives (priesthood home teachers) is to inspire fathers, and through them the family, to conform to all church standards. (p. 11)
The quorum president sends his priesthood representatives, the home teachers, as a basic source of assistance, to visit the homes of the members and encourage them to attend to all family duties.
The home teacher represents the Lord, the quorum president, and the bishop as a standing minister watching over and strengthening the priesthood bearers and

families of the Church. The home teacher is called and assigned by the quorum president after consultation with the bishop. He returns to the quorum president on a regular basis and reports on his assignments and accomplishments.
Every Melchizedek Priesthood holder and his family and every Church member have responsibility in such areas as missionary, welfare, genealogy, and temple work. Melchizedek Priesthood leaders, with the help of their representatives, the home teachers, are to see that fathers and other quorum members attend to these duties. (p. 18)

2. 1975-76 Melchizedek Priesthood Study Guide, p. 103; "A Royal Priesthood".

A priesthood representative's duty is to "watch over the Church," to "strengthen," and to "see that the church 'meet together often." It does NOT say that the priesthood representative should teach families. This is the father's duty.

3. 1976-77 Melchizedek Priesthood Study Guide, pp. 140-144; "My Errand From The Lord".

Just as a bishop presides over the members of the Church in his ward, the father presides over members of his family, the basic unit of the Church. All Church officers should respect the position of the father, because "in the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount. (Joseph F. Smith, Gospel Doctrine, p. 287) The quorum president presides directly over fathers as quorum members, and the quorum president is responsible for teaching fathers their duties.
You [the home teacher] represent your quorum president much the same as a high councilor represents the stake president.
<u>The quorum president presides directly over fathers as quorum members, but he holds no keys to preside over the mother or the children</u>. [Italics added] That stewardship belongs to the father. Therefore, when you go into a man's home, representing as you do your quorum leader, the teaching or attention that you give to the wife and children should be under the father's direction.
President Harold B. Lee reminded all priesthood representatives:

The Priesthood visitors are to be watchmen on the tower. I'm not sure but what we've arrived at a time when we ought to be thinking of a new name instead of <u>teacher</u> attached to these Priesthood visitors. The word <u>teaching</u> suggests that they are to go there to teach a gospel message, and that primarily isn't what we expect the home teachers of today to do. They are home visitors; they are Priesthood home visitors to inquire into the health of the family and to see if they are doing their family duties, and if they are assuming their Church responsibilities. (Seminar for Reg. Rep., Apr 3, 1969).

On another occasion, President Lee stated:

Maybe the home teacher should be charged more clearly to describe his mission to watch over, to strengthen, to see that members do their duty. There's our failure. They think of themselves as teachers of the gospel message only. Maybe we ought to be calling them home guardians or sentinels and to report their stewardship....We must do something to change the emphasis from teaching to guardians watching over the Church kind of concept. Until we get that into their minds, we are not going to do the kind of home teaching that is going to get results. (Seminar for Reg. Rep., Apr 1972).

A husband and father, by nature, appreciates being honored and respected in his position by Church leaders or others who may visit his home. What might a home teacher do to the father's position when he goes into the home and bypasses the father to give attention and instruction to the wife and family members?

4. 1978-79 Melchizedek Priesthood Personal Study Guide, p. 35; "Prepare Ye The Way of The Lord".

Home teaching should not be confused with the Lord's program for teaching the gospel in the home by parents. It is not intended, nor would it be proper, for home teachers to take the place of the family head in teaching the gospel in the home. (Elder Marion G. Romney)
As home teachers desiring to effect a change in a family, we are to work primarily with and through the father. Note these words of Elder Ezra Taft Benson: "The Church was created in large measure to help the family, and long after the Church has performed its mission, the celestial patriarchal order will still be functioning."

5. Guidelines For Priesthood Home Teaching (1980); 3 pages.

Responsibilities of Home Teachers

Two priesthood holders are called as home teachers to visit regularly the homes of assigned families. They represent the quorum leader and the bishop. To be effective with the families for whom they are responsible, home teachers should win their friendship and respect by entering the home with a spirit of love and understanding. * * *
Home teachers should always work through and consult with the father or head of the household regarding family needs and ways in which they can be most helpful. They should make an appointment for each visit at a time convenient for the family. They should always remember that they are guests in the home.

The Bishop's Relationship To The Family & The Quorum

1. Melchizedek Priesthood Handbook; 1975 ed. (Italics added).

The bishop is the presiding officer in the ward. He presides over fathers, including Melchizedek Priesthood leaders, and their families as ward members. These responsibilities include interviewing for temple recommends and working with families that have domestic difficulties. (p. 18)

The bishop is the presiding authority in the ward and has jurisdiction over the father and family as ward members. The bishop should correlate the activities and programs of the quorum with those of the ward. He can do this in priesthood executive committee meeting, in ward correlation council meeting, and during personal priesthood interviews. Through an interview with the quorum leader, the bishop has access to the quorums resources, including the home teachers, to assist him in his responsibilities. (p. 19)

2. Bishop"s Guide; 1975 ed.

Gospel Mysteries

To gain eternal life, every individual will have the opportunity to become a member of an exalted family. Therefore, in all he does to help individuals and to encourage others to help individuals, the bishop must support the family. The most important organization in time and eternity is the family. The Church and all its organizations are designed to help each individual and the family. The father is responsible for guiding and strengthening his family spiritually and temporally. The bishop supports the Melchizedek Priesthood quorums in carrying out their responsibilities for teaching the father in his duty.

In applying these principles, the bishop should--

1.Reserve Mondays for family home evening.
2.Consult the father (or other family head) before calling a member of the family to any Church assignment.
3.Direct ward leaders to plan activities that are family-oriented.
4.Encourage fathers to make sure their families attend sacrament meeting and other meetings together.
5.Encourage fathers to bring their families to tithing settlement (although family members may be interviews individually). * * *

Melchizedek Priesthood quorum presidents and group leaders have a direct responsibility for the heads of families. A father should learn his duty from his quorum president or group leader. Therefore, the bishop should recognize and support the authority and responsibility of Melchizedek Priesthood leaders.
"The quorums of the Priesthood must assume pre-eminence in all Church activities." (Elder John A Widtsoe)
Quorum presidents and group leaders train priesthood holders in their duties, instruct them in the doctrines of the kingdom, and teach them how to magnify their callings.
Home teachers are agents of their quorum presidents or group leaders and of the bishop.

In applying these principles, the bishop should--

1. Offer ward resources to quorum presidents and group leaders to help them strengthen family heads.
2. Involve the quorum president or group leader in welfare services plans to help members of those families for which the quorum or group has a responsibility (unless such involvement would violate a confidence).
3. Request the aid of home teachers through quorum or group leaders. (Home teachers, who are a resource of both the quorum and the bishop, serve under the direction of the quorum or group leaders.) (p. 5)

A bishop is the presiding officer of his ward, and where the bishop is in the ward, his counselors and those who are members of his ward are subject to his presidency. * * * The presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates. (p. 9)

The bishop should correlate the activities and programs of the quorum with those of the ward. He can do this in priesthood executive committee meetings, in ward correlation council meetings, and during personal priesthood interviews.
In the personal priesthood interview with the quorum president or group leader, the bishop has access to the quorum's resources, including the home teachers, to assist him in his responsibilities. The quorum president also has

access to ward resources, together with the assistance and support of the bishop, to help the quorum president in his responsibility to teach, watch over, and strengthen the father and family. * * *
The bishop is the presiding officer in the ward. He has jurisdiction over all ward members and over all programs in the ward. The bishop has jurisdiction over the fathers and the families as ward members. Melchizedek Priesthood leaders have direct priesthood responsibility for fathers as members of the quorum or group. They teach, watch over, and strengthen each father, helping him more effectively strengthen his family. (p. 16)

3. Letter from the First Presidency to all Stake Presidents and Bishops, dated March 19, 1976.

Dear Brethren:

To clarify certain questions which have arisen regarding the relationship between the bishop of the ward and the elders quorum president and so that there will be maximum effectiveness in the jurisdiction of these two priesthood leaders, the following points are emphasized.

Bishop

1.The bishop presides as president of the Aaronic Priesthood.

2.The bishop is the presiding high priest in the ward and presides over all members of the ward--men (including those who hold the Melchizedek Priesthood), women, and children.

3.The bishop is chairman of the ward welfare services committee and has overall responsibility for ward welfare services and other temporal matters.

4.The bishop is a common judge in Israel and has the responsibility of interviewing for temple recommends and determining the worthiness of all members of the ward. Those found in transgression may be called before a bishop's court, which may disfellowship any member of record and may excommunicate any member except a holder of the Melchizedek Priesthood. Holders of the Melchizedek Priesthood who need further disciplinary action than disfellowshipment should be referred by the bishop to the stake presidency.

5.The bishop as the presiding high priest presides over and conducts the ward priesthood executive committee meeting as chairman, where he gives direction. He also presides over and conducts the ward correlation council meeting, where he correlates all programs for the benefit of ward members.

6.The bishop as the presiding high priest is chairman of the ward priesthood executive committee and presides over the home teaching program of the ward. He ensures that each family is assigned to a Melchizedek Priesthood quorum or group for home teaching purposes. The Melchizedek Priesthood quorum, group, or unit leaders oversee home teaching and report the results of home teaching to the bishop in separate monthly personal priesthood interviews.

7.The bishop is accountable to the stake president for ward activities.

Elders Quorum President

1.For quorum activities, the elders quorum president is responsible directly

to, and is called and released, by the stake president.

2.The elders quorum president presides over members of his quorum and also has been given responsibility for prospective elders, a large number of whom are holders of the Aaronic Priesthood.

3.The elders quorum president has the duty to train each quorum member and to assist the elders and prospective elders to become active and responsible. He reports to the bishop the progress and activity of each quorum member or prospective elder.

4.In fulfilling his responsibility to elders and prospective elders, the elders quorum president may request the bishop and other Melchizedek Priesthood leaders to assign high priests as home teachers to help reactivate elders, prospective elders, and their families. In such cases, the high priests report these home teaching contacts to the elders quorum president.

5.The elders quorum president is responsible, directly and through the home teachers, to see that fathers attend to their family and Church duties. However, the elders quorum president does not preside over the families of these brethren. For example, he has no authority to call in a husband and wife to counsel them in marital problems nor to counsel with the children of quorum members; such matters should be referred to the bishop.

6.The elders quorum president is accountable to the stake president for quorum activities.

It is suggested that stake presidents call this letter to the attention of their respective elders quorum presidents.

Sincerely yours,

/s/ Spencer W. Kimball
/s/ N. Eldon Tanner
/s/ Marion G. Romney
The First Presidency

4. 1976-77 Melchizedek Priesthood Study Guide, p. 62; "My Errand From The Lord."

Bishops preside over all the members of the Church in their wards [as ward members], and quorum leaders preside over quorum members [as quorum members]; but only fathers preside over the family, as the basic unit of the Church. The father has the ultimate responsibility for the spiritual training of his family members.

Ward Callings To Family Members

1. Relief Society Manual, 1974-75, p. 58; "Woman's Relationship to Priesthood Offices in the Church".

The line of authority of the woman goes and comes through her husband. She should seek his counsel in her activities. She should respect her husband's authority. Similarly, when ward or stake officers call a sister to a position

in the Church, her husband should be consulted, and the call should be made to the woman only with the knowledge and concurrence of her husband.

2. Bishop's Guide, 1975 ed., pp. 5, 17.

To gain eternal life, every individual will have the opportunity to become a member of an exalted family. Therefore, in all he does to help individuals and to encourage others to help individuals, the bishop must support the family. The most important organization in time and eternity is the family. The church and all its organizations are designed to help each individual and the family. The father is responsible for guiding and strengthening his family spiritually and temporally. The bishop supports the Melchizedek Priesthood quorums in carrying out their responsibility for teaching the father in his duty.
In applying these principles, the bishop should---
1. Reserve Mondays for family home evening.
2. Consult the father (or other family head) before calling a member of the family to any Church assignment. * * *
If the recommendation is approved, the bishop should appoint a counselor or himself to interview the member, extend the call, and arrange for the setting apart. The family head should be contacted before calling a family member.

3. General Handbook of Instructions, 1976; No. 21; pp. 25, 40.

As a manifestation of regard for authority in the home, the officer who desires to call a wife or child to a ward or stake position should consult the husband or father in the family and obtain his approval to interview the person to be called.
The bishop should consult with a young man's parents or guardian and obtain permission before ordaining him to any office in the Aaronic Priesthood. * * *
This consultation with the parents should precede the private interview with the young man himself.

4. Young Women Handbook, 1977 ed., p. 9.

2. After a calling has been approved by the bishopric, permission should be obtained from the husband (in case of adult leaders) or parents (in case of youth leaders) before the call is made. * * *
The father as patriarch of his family (or mother or guardian, if the home is without a father) is the recognized leader closest to a young woman and, in this capacity, has primary authority and responsibility for his daughter's welfare and development. Members of the bishopric should always keep this in mind. They should consult with the parents, in ways appropriate to the parents' attitude, about the work they and the Young Women leaders are doing with the young woman. They should obtain the father's (or mother's or guardians) permission before calling a young woman to a Church position.

Sacred Family Records

1. Seventies Book B of Minutes; August 17, 1845, p. 131; General Conference of the Seventies held in the Seventies Hall, Nauvoo, Illinois. Remarks by Elder Heber C. Kimball.

He [Heber] spoke of the anxiety of the Presidency of the Church for the

welfare of the people and that unity might increase to ten fold extent, that you may live 'till you receive your endowments and that you may be able to ask God for blessings which you can receive by asking aright. . . .He exhorted the brethren to keep a journal of your everyday proceedings and thereby gratify yourselves in the day of the resurrection. . . .Every man that is faithful holds the right of standing at the head of his own family and no other can taken them from him. . . .for in the resurrection, we will take up many of our old journals and read them with interest, just as you read your journal and then lie down and sleep and dream, then get up and read them.

2. Journal of Oliver B. Huntington, Vol. 2:25. The history commenced December 10, 1845.

I do not write this account of myself, out of a speculative motive; to get gain thereby, or, thinking thereby to beget to myself much honor or applause from and one, for it will not probably be of great satisfaction to many if anyone, until I am no more.
Many times have I wished that my father had kept an account of his life, that I might look over it, and see his by gone days, deeds and fortune; and never did he make the scratch of a pen towards it, until he had seen sixty cold winters; and as yet I know but very little of his life, not enough to make any record of, although I have a very short account written, but which is beyond my reach at present, if not forever. Like men in general I presume to suppose, that I shall have a posterity; and that my [posterity] like me wish to know of their father's life, that they might view it, and perhaps profit thereby, or at least, have the satisfaction of knowing it. This is one object that induces me to write; that my nearest kindred, might know of their kinsman. I write also for a satisfaction to myself, to look over my past life, dates and events, and to comply with a requirement, oft repeated by the prophet Joseph Smith, "That every man should keep a daily Journal."

3. The New Era/October 1975; President Spencer W. Kimball.

Accordingly, we urge our young people to begin today to write and keep records of all the important things in their own lives and also the lives of their antecedents in the event that their parents should fail to record all the important incidents in their own lives. Your own private journal should record the way you face up to challenges that beset you. Do not suppose life changes so much that your experiences will not be interesting to your posterity. * * *
Get a notebook, my young folks, a journal that will last through all time, and maybe the angels may quote from it for eternity. Begin today and write in it your goings and comings, your deepest thoughts, your achievements and your failures, your associations and triumphs, your impressions and your testimonies. Remember, the Savior chastised those who failed to record important events.

4. The Ensign/January 1977; "The Inspiration of a Family Record", by Elder Theodore M. Burton of the First Quorum of Seventy, pp. 13-17.

A wonderful method of sharing one's life with one's family is to preserve these memories and keep them fresh. By writing a personal history of our lives and sharing our experiences with them [our children] we can leave them a constant reminder of the things we did together which are of lasting importance in a family.
Life is soon gone. Grandparents do not live forever. Parents all too soon

become grandparents and in turn pass away themselves. They and their influence will then in part be lost as memories begin to fade. All too soon our imprint in the lives of our descendants begins to dwindle. We can keep that flame of love burning brightly if we write down a personal history of our lives and that of our families. By so doing we can pass on to our descendants in a more permanent form the courage, the faith, and the hopes we felt within us as we lived our lives and solved the problems which faced us. Passing an account of these experiences on to them will provide them with vital guidance and direction.

In these personal histories we can express to them our love, our hopes, and our desires. We can pass on to them a knowledge of our family ancestry and express to them the pride we feel in our family heritage and the blessings we have received through those who went before us. In this manner we can keep the flame of love burning brightly in our children long after we have gone. When we reduce to writing those things that have strengthened our own faith and courage, we strengthen faith and courage in our children and grandchildren. By sharing our aspirations with our children we give them something to work for and we set goals for them to strive to attain and in turn pass on to their descendants. When we share our faith, our testimony, and our own experiences with them we are in very fact writing a sacred guide for our family. Reading that sacred record in time of stress will strengthen them by recalling to their minds the experiences which they have shared with us.

At this point I might ask, "What is scripture?" We can answer that scripture is the revealed will of God. But to whom is that revelation to be given? You may answer, "Why, to us, of course!" But then once we obtain that information and possess such knowledge in our own minds, why bother to write it down? There are many passages throughout the scriptures that answer this question, indicating that the scriptures are written not only to keep them fresh in our own memories, but also for the benefit of our descendants. * * *

These scriptures [in the Book of Mormon]. then, are a record of the spiritual experiences these great men had and then recorded to arouse faith and understanding in the minds of their children and children's children. They are written records, and because these experiences are recorded, those memories are kept fresh in the mind of the reader. Thus they constitute a family history and a record of God's dealings with our fathers and mothers so that their children might also profit from such knowledge. They are a legacy of faith to be passed on from one generation to another to strengthen each generation in turn in its desire to serve the Lord and to worship the true and living God. * * *

This history of the dealings of God with his people and the experiences they had constitutes our present scripture. It is nothing more or less than sacred family history. Because it was written under the influence of the Spirit of the Holy Ghost, it became scripture. * * *

Not everything we do is important. Not everything we write is important. Not everything we think is important. But <u>occasionally</u> we <u>are</u> in tune with God. Inspiration sometimes comes to us without our even recognizing it. At such times the Lord whispers things into our minds, and what one then writes can become inspirational to one's descendants. When we write by the Spirit and they read by the Spirit, there is a godly communication between us and them which makes that which we write become meaningful and a source of inspiration to our descendants.

5. The Ensign/December 1980, pp. 60-61; President Spencer W. Kimball; "President Kimball Speaks Out On Personal Journals".

On a number of occasions I have encouraged the Saints to keep personal journals and family records. I renew that admonition. We may think there is

little of interest or importance in what we personally say or do--but it is remarkable how many of our families, as we pass on down the line, are interested in all that we do and all that we say.
Any Latter-day Saint family that has searched genealogical and historical records has fervently wished their ancestors had kept better and more complete records. On the other hand, some families possess some spiritual treasures because ancestors have recorded the events surrounding their conversion to the gospel and other happenings of interest, including many miraculous blessings and spiritual experiences. People often use the excuse that their lives are uneventful and nobody would be interested in what they have done. But I promise you that if you will keep your journals and records, they will indeed by a source of great inspiration to your families, to your children, your grandchildren, and others, on through the generations.
Each of us is important to those who are near and dear to us--and as our posterity read of our life's experiences, they, too, will come to know and love us. And in that glorious day when our families are together in the eternities, we will already be acquainted. * * *
From time immemorial the Lord has counseled us to be a record-keeping people. Abraham had a book of remembrance, and Adam had one. You may think of them as not being as highly educated as we are, but they were well-trained people. Adam spent much effort being the school teacher for his children. He and Eve taught their sons and daughters. He taught them the gospel in their home evenings, and he taught them reading and writing and arithmetic. And they kept their books of remembrance. How else do you think Moses, many hundreds of years later, got the information? * * *
We hope you will begin as of this date. If you have not already commenced this important duty in your lives, get a good notebook, a good book that will last through time and into eternity for the angels to look upon. Begin today and write in it your goings and your comings, your deeper thoughts, your achievements, and your failures, your associations and your triumphs, your impressions and your testimonies. We hope you will do this, our brothers and sisters, for this is what the Lord has commanded, and those who keep a personal journal are more likely to keep the Lord in remembrance in their daily lives.

The Role & Responsibility of the Patriarch

1. The Juvenile Instructor, March 1, 1902; President Joseph F. Smith.

There must be a presiding authority in the family. The father is the head, or president, or spokesman of the family. This arrangement is of divine origin. A home, as viewed by the Church, is composed of a family group, so organized as to be presided over by the father, under the authority and the spirit of the priesthood conferred upon him. The patriarchal order is of divine origin, and will continue throughout time and eternity. There is then a particular reason why men, women and children should understand this order and this authority in the households of the people of God, and seek to make it what God intended it to be for his children.

2. Address given by Elder Ezra Taft Benson, delivered at the Regional Representative Seminar, October 4, 1973, Entitled: "Strengthening the Individual Priesthood Holder". Reprinted in the Melchizedek Priesthood Study Guide, 1976-77, pp. 250-259.

As I have enjoyed this wonderful meeting today, my heart has been filled with gratitude for the great and rich program of the Church. I think it is the richest program to be found anywhere in the world for the building of men and women, to say nothing of the eternal benefits to a father in his patriarchal responsibilities. I think there isn't anything that even approaches it in richness, and I think it is the richest it has ever been in the history of the Church. * * *

Each father is establishing, or should be establishing his patriarchal order---an order that will extend into the eternities, and it seems to me there is nothing more important for a priesthood leader or a priesthood holder to do than to give consideration to the fact that he is establishing his patriarchal order here in mortal life, and that that order will be extended into the eternities.

I presume we have never heard of a father being released. We release bishops and stake presidents, but fathers go on and on. That is the Lord's plan. Only through sin can a father be relieved of his obligations to that family, and that is a terrifying thing to contemplate. * * *

These are some [items] that we thought would be of interest as having a bearing on this whole question of strengthening the individual priesthood holder, and we are considering it as a father---strengthening the father's hand as the head of his family. Now, I will list these by number.

1.The home and family is the eternal unit and the basis of the righteous life.
2.The father is the presiding authority in the home. He is the patriarch or head of the family.
3.The mother is the help-mate, the counselor.
4.You cannot talk father without talking the role of the mother---they are one.
5.The quorum is organized to teach, inspire, and strengthen the father in his responsibility and it must "let him learn his duty." 6.If the father fails in his responsibility, the priesthood representative must work with him to strengthen and help him to do his duty.
7.The father has the responsibility for the physical, mental, social, and spiritual growth and development of himself, his wife, and each of his children.
8.A father cannot be released from his responsibility.
9.The father has the responsibility to lead his family by:
a. loving God and looking to him for daily counsel and direction;
b. loving his wife and being one with her;
c. desiring to have children and loving them, and if he really loves them, he will want the home evening, he will want the family council, he will want them to be exposed to the program of the Church;
d. letting virtue garnish his thoughts unceasingly;
e. being an example of all he wants to teach;
f. teaching and training his children in the word of the Lord, in light and truth;
g. teaching their families repentance, faith in Christ, baptism and the gift of the Holy Ghost, enduring to the end;
h. governing, commanding, correcting, nurturing, and blessing them in meekness, tenderness, and love and upon the principles of righteousness;
i. provoking not so that the family or the child is discouraged;
j. creating an environment in the home conducive to order, prayer, worshiping, learning, fasting, growth, happiness, and the Spirit of the Lord;
k. dedicating his home to the Lord.

10. Our pattern or model for fatherhood is our Heavenly Father. How does he work with His children?
11. The father must hunger and thirst and yearn to bless his family, go to the

Lord, ponder the words of God and live by the Spirit to know the mind and will of the Lord and what he must do to lead his family.
12. The Church exists to assist the father to get his family back into the presence of our Father in heaven.
13. The father has the responsibility to lead his family by solving his problems in the Lord's way.

3. Address by President Spencer W. Kimball to Stake, Mission and District Presidents; August, 1974; Entitled: "Strengthen the Priesthood Quorums and Fathers".

Let us never forget that as priesthood leaders we are, first, sons of God-husbands and fathers--and, secondly, we are stake, mission, or district presidents, high councilors, elders quorum presidents, or bishops. * * *
To begin to strengthen the priesthood, brethren, we must return the fathers to their divinely appointed place at the head of the family. As fathers ourselves, we must ensure that we do not neglect our own families. We should be teaching our people over and over again that the most important leadership position in time and eternity is that of the father.

Blessings & Responsibilities of Womanhood

1. The Ensign/March 1976, pp. 4-5; First Presidency Message by President Spencer W. Kimball, entitled: "Relief Society--Its Promise & Potential".

And in his wisdom and mercy, our Father made men and women dependent on each other for the full flowing of their potential. Because their natures are somewhat different, they can complement each other; because they are in many ways alike, they can understand each other. Let neither envy the other for their differences; let both discern what is superficial and what is beautifully basic in those differences, and act accordingly.

2. The Ensign/March 1976, pp. 71-73; An address by President Spencer W. Kimball, entitled: "The Blessings & Responsibilities of Womanhood", originally delivered at the Relief Society General Conference, October 1 & 2, 1975.

Some of those who write for the public have already gone after the far afield. They have chosen already to subvert the right way. Some of the things they are telling you these days are: it is not necessary to marry; it is not necessary to marry to have children; it is not necessary to have children; you may have all the worldly pleasures without these obligations and responsibilities. There is the pill. There is abortion. There are other ways to give you this loosely held, so-called freedom. They are telling you that you are manacled to your homes, to your husbands, to your children, to your housework. They are talking and writing to you about a freedom they know nothing about. * * *
Those things that endanger a happy marriage are infidelity, slothfulness, selfishness, abortion, unwarranted birth control, leaving the home to others, and sin in all of its many manifestations. * * *
As an indication of the importance the gods gave to women, the Lord said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24)
Do you note that? She, the woman, occupies the first place. She is preeminent, even above the parents who are so dear to all of us. Even the children must take their proper but significant place.

I have seen some women who give their children that spot, that preeminence, in their affection and crowd out the father. That is a serious mistake. Many marriages have gone "on the rocks" for this very cause. * * *
The Lord said to the woman: "...in sorrow thou shalt bring forth children." I wonder if those who translated the Bible might have used the term distress instead of sorrow. It would mean much the same, except I think there is great gladness in most Latter-day Saint homes when there is to be a child there. As He concludes this statement he says, "and thy desire shall be to thy husband, and he shall rule over thee." (Gen. 3:16.) I have a question about the word rule. It gives the wrong impression. I would prefer to use the word preside because that's what he does. A righteous husband presides over his wife and family. ***
No woman has ever been asked by the Church authorities to follow her husband into an evil pit. She is to follow him as he follows and obeys the Savior of the world, but in deciding this, she should always be sure she is fair.
Mothers have a sacred role. They are partners with God, as well as with their own husbands, first in giving birth to the Lord's spirit children and then in rearing those children so they will serve the Lord and keep his commandments. Could there be a more sacred trust than to be a trustee for honorable, wellborn, well-developed children? We affirm the Church's strong, unalterable stand against innovations or any unchastity or breaking of the laws that could possibly reflect in the lives of the children.
Motherhood is a holy calling, a sacred dedication for carrying out the Lord's work, a consecration and devotion to the rearing and fostering, the nurturing of body, mind, and spirit of those who kept their first estate and who came to this earth for their second estate to learn and be tested and to work toward godhood.
The role of mother, then, is to help those children to keep their second estate, so that they might have glory added upon their heads forever and ever.

3. The Ensign/January 1979, p. 61; Address by Elder Bruce R. McConkie, originally delivered at the dedication of the Nauvoo Monument to Women, June 29, 1978, entitled: "Our Sisters From the Beginning".

Where spiritual things are concerned, as pertaining to all of the gifts of the Spirit, with reference to the receipt of revelation, the gaining of testimonies, and the seeing of visions, in all matters that pertain to godliness and holiness and which are brought to pass as a result of personal righteousness--in all these things men and women stand in a position of absolute equality before the Lord. He is no respecter of persons nor of sexes, and he blesses those men and those women who seek him and serve him and keep his commandments.
The Lord is merciful and gracious unto all those who fear him, and he delights to honor those who serve his in righteousness unto the end---both male and female. It is to them that he promises to reveal all the hidden mysteries of his Kingdom; they are the ones whose understanding shall reach to heaven and to whom he will reveal those things which eye has not seen, nor ear heard, and which have not entered into the heart of man (See D&C 76:5-10.) I speak both of men and of women. I have no hesitancy in stating that women from the beginning have acquired great spiritual talents.

The Eternal Role of Women

1. "Book of Anointings" from the Nauvoo Temple; Historians Office Library;

January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Mary Young, Heber C. Kimball officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 11 January 1846.

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.
Thou shalt be a wise counsellor to many of thy sex, and they shall look unto thee for precept and or example.
Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the disgression [discretion] with which thou shalt act in thy sphere [p. 5] in all things. And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory be full, in a fulness of power and exaltation.
And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost: Amen.

2. J.D. 8:208; October 14, 1860; Held in the Bowery, Great Salt Lake City; President Brigham Young.

Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will become mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth there are millions of earths still in the course of creation.

3. J.D. 12:97; June 30, 1867; Held in the Bowery, Great Salt Lake City; President Brigham Young.

If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Mother Eve. Why? Because you are the mother of all living. You might as well prepare first as last. If you wish to be Eves and mothers of human families, you ought to bear the burden.

4. The L.D.S. Millennial Star, Vol. 31:267; 1869; President Brigham Young.

Before me I see a house full of Eves. What a crowd of reflections the word Eve is calculated to bring up! Eve was the name or title conferred upon our first mother, because she was actually to be the mother of all the human beings who should live upon this earth. I am looking upon a congregation designed to be just such beings.

5. Autobiography of Parley P. Pratt, lst ed., pp. 329-330; Published 1938.

It was from him [Joseph Smith] that I learned that the highest dignity of womanhood was to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring.

6. The Ensign/March 1976, pp. 4-5; "Relief Society--Its Promise & Potential"; President Spencer W. Kimball--First Presidency Message.

It is a great blessing to be a woman in the Church today. The opposition against righteousness has never been greater, but the opportunities for fulfilling our highest potential have also never been greater.
What IS our greatest potential? Is it not to achieve godhood ourselves? And what are the qualities we must develop to achieve such greatness? We might consider some:
First, intelligence, light and knowledge. * * *
Second, leadership....Leadership is the ability to encourage the best efforts of others in working toward a desirable goal.
And finally, perhaps the most essential godlike quality: compassion and love. * * * Wherever women are true to their feminine natures and magnify their opportunities for loving service, they are learning to become more like God.

Sexual Relationships & Practices

ABORTION

1. Letter of the First Presidency, May 16, 1969. Addressee unknown. Signed by Joseph Anderson in behalf of the lst Prescy.

In answer to your letter of March 23rd addressed to President McKay regarding the matter of abortions I am directed to quote the following from a statement recently issued by the First Presidency on the subject of abortion and sterilization:

"We have given careful consideration to the question of proposed laws on abortion and sterilization. We are opposed to any modification, expansion or liberalization of laws on these vital subjects."

The Church takes the view that any tampering with the fountains of life is serious, both morally and physiologically. The Lord's command imposed upon all Latter-day Saints is to "multiply and replenish the earth." Nevertheless there may be conditions where abortion could be justified, but such conditions must be determined acting under the advice of competent, reliable physicians, preferably members of the Church, and in accordance with the laws pertaining thereto.

2. General Handbook of Instructions, #21, 1976 edition. Section 8--The Church Judicial System; October 1980 update, p. 2.
Abortion is a most serious transgression, but it is not necessarily considered to be murder. Priesthood leaders should carefully review the circumstances of members involved in abortions to determine whether or not to bring them before a Church court. Except in those cases where the life or health of the mother is at stake, or where the pregnancy resulted from

forcible rape, those who engage in abortions, or Church members who are doctors who perform abortions, may be brought before a Church court where the facts can be weighed. Questions on difficult cases can be forwarded by local priesthood leaders to the Office of the First Presidency.

3. General Handbook of Instructions, #21, 1976 edition. Supplement 1:5, July 1, 1976.

Prospective male missionaries who have advised, encouraged, consented to, or arranged for the performance of an abortion growing out of their immoral conduct will not be called on full-time missions.

Sisters who voluntarily submit to abortions growing out of their immoral conduct will not be called on full-time missions.

These provisions do not apply to abortions performed before baptism.

4. General Handbook of Instructions, #21, 1976 edition. Supplement 1:13, July 1, 1976.

To reaffirm the policy of the Church concerning abortion, the First Presidency is publishing the following official statement on this subject.

The Church opposes abortion and counsels its members not to submit to, be a party to, or perform an abortion except in the rare cases where, in the opinion of competent medical counsel, the life or health of the woman is seriously endangered or where the pregnancy was caused by forcible rape and produces serious emotional trauma in the victim. Even then it should be done only after counseling with the local bishop or branch president and after receiving divine confirmation through prayer.
Abortion is one of the most revolting and sinful practices in this day, when we are witnessing the frightening evidence of permissiveness leading to sexual immorality.
Members of the Church guilty of being parties to the sin of abortion are subject to the disciplinary action of the councils of the Church as circumstances warrant. In dealing with this serious matter, it would be well to keep in mind the word of the Lord stated in the 59th Section of the Doctrine and Covenants, verse 6, "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it."
As far as has been revealed, the sin of abortion is one for which a person may repent and gain forgiveness.

5. General Handbook of Instructions, 1983 edition.

A woman who has submitted to an abortion or a man who has encouraged, consented to, or arranged for an abortion may be baptized only if the stake or full-time mission president approves. When considering requests for baptism from such persons, the president should be guided by Doctrine and Covenants 20:37, 68, and 69. (p. 31)

Young men who have encouraged, consented to, or arranged for an abortion resulting from their immoral conduct will not be called on full-time missions.
* * *
Sisters who voluntarily submit to abortions growing out of their immoral conduct will not be called on full-time missions. (p. 47)

Gospel Mysteries

Abortion is a most serious transgression. Priesthood leaders should carefully review the circumstances of members involved in abortions to determine whether or not to bring them before a Church court. Except in those cases where the life or health of the mother is at stake, or where the pregnancy resulted from forcible rape or incest, those who engage in abortions, or Church members who are doctors who perform abortions, may be brought before a Church court where the facts can be weighed. Questions on difficult cases can be forwarded by local priesthood leaders to the Office of the First Presidency, setting forth the facts in detail. (p. 52)

The Church opposes abortion as one of the most revolting and sinful practices of this day. Members must not submit to, be a party to, or perform an abortion. The only exceptions are the rare cases where, in the opinion of competent medical counsel, the life or health of the woman is in jeopardy or the pregnancy resulted from incest or rape. Even then, the woman should consider an

abortion only after counseling with her husband and bishop or branch president, and receiving divine confirmation through prayer.
Church members who encourage, perform, or submit to an abortion are to be disciplined by Church councils, as necessary. Priesthood leaders dealing with abortions should remember the word of the Lord, "Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it." (D&C 59:6) As far as has been revealed, a person may repent and be forgiven for the sin of abortion. (pp. 77-78).

ADULTERY & SEALING

1. General Handbook of Instructions, #21, 1976 edition. Section 8--Church Judicial System. October 1980 update, p. 12.

When a person who has been sealed commits adultery, he cannot thereafter be sealed to the one with whom the adultery occurred. Any exceptions to this rule must be authorized by the First Presidency.

2. General Handbook of Instructions, #21, 1976 edition. Supplement 2:13, April 1, 1977.

If a person who has been sealed to a spouse commits adultery which is the cause of a divorce or which results in the breaking up of a home or homes, such person cannot be sealed to the one with whom the adultery occurred. If any exceptions are made to this rule, they must be authorized by the First Presidency.

3. General Handbook of Instructions, 1983 edition, p. 64.

When a person who has been sealed commits adultery while legally married, he cannot thereafter be sealed to the one with whom the adultery occurred. Any exceptions to this rule must be authorized by the First Presidency.

ADULTERY & FULNESS OF THE PRIESTHOOD

1. Letters of the First Presidency on Temple Work, 21 November 1906, Signed by

Joseph F. Smith, John R. Winder and Anthon H. Lund; CHO.

Question: If a good record of a man is broken by his falling into transgression, say adultery or fornication, and he repents and makes restitution as far as he can do so, and has received forgiveness, can he afterwards, by living a faithful and good life, be entitled to receive these higher ordinances?

Answer: Every such case should stand on its own merits. In some instances it may be highly proper to recommend for second anointings, in others improper. For instance, a man who commits adultery after receiving his endowments should not be recommended to receive second blessings. Let the cases of all such men be considered and determined by the authority on the other side of the veil. But where a man commits adultery before joining the Church or even after baptism but before receiving his endowments his condition is different, and yourself and counselors must be the judges as to his worthiness to receive these blessings.

ARTIFICIAL INSEMINATION

1. General Handbook of Instructions, #21, 1976 edition. Supplement 2:30, April 1, 1977.

Although the Church discourages artificial insemination with other than the semen of the husband, it recognizes this is a personal matter which must ultimately be left to the determination of the husband and wife with the responsibility for their decision resting solely upon them.
However, a child born by means of artificial insemination after parents are sealed in the temple is born in the covenant. A child born by artificial insemination before parents are sealed may be sealed subsequent to the sealing of parents.

2. General Handbook of Instructions, 1983 edition.

A child born to sealed parents who was conceived by artificial insemination is born in the covenant. Such a child who is born before his parents are sealed may be sealed to his parents after they are sealed. (p. 43)

The Church discourages artificial insemination with semen from anyone but the husband. Using semen from anyone else may seriously disrupt family harmony. However, this is a personal matter that ultimately must be left to the husband and wife, with the responsibility for the decision resting solely upon them. A child conceived by artificial insemination and born after the parents are sealed in the temple is born in the covenant. A child conceived by artificial insemination before the parents are sealed may be sealed to them after they are sealed.

BIRTH CONTROL

1. Private Correspondence from David 0. McKay to an unknown individual. Letter dated June 16, 1947. Pres. McKay was second counselor in the First Presidency to President George Albert Smith at this time.

The Church does not approve of any form of artificial birth control. It would seem, however, that in your having four babies within five years of your

marriage, you are subjecting your body to an almost superhuman test, especially with your threatened affliction of arthritis. The proper spacing of your babies is your responsibility. The mother's health should be of first consideration. Certainly it will be to the blessing of your little ones--those with whom you are now blessed and others yet to come--if you will keep well and strong so that you can give them proper care.

2. Private Correspondence from David 0. McKay to an unknown individual. Letter dated November 20, 1960. President McKay was the prophet at this time. The letter was signed by Joseph Anderson, Secretary to Pres. McKay.

The Church has consistently taken the position that according to holy writ, ancient and modern, it is entirely wrong to interfere with the normal processes of the reproduction of life. One of the commands imposed upon all Latter-day Saints is to multiply and replenish the earth. This was the original plan given

to Adam. We understand there are righteous spirits waiting on the other side to be tabernacled in mortal bodies, and that it is the duty of the Latter-day Saints to provide bodies for these spirits.

3. Private Correspondence from the First Presidency sent to an unnamed stake president, August 30, 1965.

We refer to your letter of August 15th in which you ask for guidance in answering questions that have been presented to you pertaining to birth control. You mention a number of examples that have arisen in your stake to illustrate the different facets of the problem.

We quote below what we have said regarding this matter to those who have made inquiry:

"The Church of Jesus Christ of Latter-day Saints has always stood for the highest and purest ideals in family life. Marriage is ordained of God, and the paramount purpose of this sacred principle is to bring into the world immortal spirits to be reared in health and nobility of character, to fill the measure of their mortal existence. Married couples who, by inheritance and proper living, have themselves been blessed with mental and physical vigor are recreant to their duty if they refuse to meet the natural and rightful responsibility of parenthood. Of course, in every ideal home the health of the mother, as well as the intelligence and health of the children, should receive careful consideration."

The Views of the Authorities of the Church today are the same as those expressed on one occasion by President Joseph F. Smith, as follows:

"I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or present the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice."

4. Letter from the First Presidency, dated January 7, 1969 to Mr. W. M. Hess,

Associate Professor, B.Y.U., Provo, Utah. Signed by Joseph Anderson, secretary to the First Presidency.

Your letter of December 21, 1968 has been received in which you ask for the Church's stand pertaining to birth control.

I am directed to tell you that the Church has never authorized the use of methods to curtail the birth of children where the parties concerned are in possession of health and vigor and are free from impurities that would be entailed upon their posterity.

The brethren feel, however, that men must be considerate of their wives who bear the greater responsibility not only of bearing children but of caring for them through childhood. To this end the mother's strength should be conserved

and the husband's consideration for his wife is his first duty and self-control a dominant factor in all their relationships. After all, however, the brethren recognize that this is a personal matter involving the individuals concerned, and concerning which they must make their own decision.

5. Letter from the First Presidency, April 14, 1969; Signed by David 0. McKay, Hugh B. Brown & N. Eldon Tanner. Sent to all stake presidents, Bishops & Mission Presidents.

Dear Brethren:

The First Presidency is being asked from time to time as to what the attitude of the Church is regarding birth control. In order that you may be informed on this subject and that you may be prepared to convey the proper information to the members of the Church under your jurisdiction, we have decided to give you the following statement:

We seriously regret that there should exist a sentiment or feeling among any members of the Church to curtail the birth of their children. We have been commanded to multiply and replenish the earth that we may have joy and rejoicing in our posterity.

Where husband and wife enjoy health and vigor and are free from impurities that would be entailed upon their posterity, it is contrary to the teachings of the Church artificially to curtail or prevent the birth of children. We believe that those who practice birth control will reap disappointment by and by.

However, we feel that men must be considerate of their wives who bear the greater responsibility not only of bearing children, but of caring for them through childhood. To this end the mother's health and strength should be conserved and the husband's consideration for his wife is his first duty, and self control a dominant factor in all their relationships.

It is our further feeling that married couples should seek inspiration and wisdom from the Lord that they may exercise discretion in solving their marital problems, and that they may be permitted to rear their children in accordance with the teachings of the gospel.

THE GARMENT & SEXUAL RELATIONS

Gospel Mysteries

1. Letter from the First Presidency (David 0. McKay, Hugh B. Brown, & N. Eldon Tanner), sent to all Temple Presidents, May 22, 1968; marked "personal and confidential".

Dear Brethren:

It has come to our attention that in some of the temples instruction has been given to those going through to receive their endowments prior to entering into the marriage covenant that they must not remove the temple garment during the time of sexual relations.

We have authorized no such instruction or advice. We feel that this is a matter of such intimate nature that it must be left with the persons concerned. We therefore ask that you govern yourselves accordingly.

HOMOSEXUALITY

1. Priesthood Bulletin, February, 1973, Item #2.
A homosexual relationship is viewed by The Church of Jesus Christ of Latter-day Saints as sin in the same degree as adultery and fornication. * * * Church members involved to any degree must repent. * * * Failure to work closely with one's bishop or stake president in cases involving homosexual behavior will require prompt Church court action.

INCEST

1. Priesthood Bulletin, June, 1972, Item #4.

The First Presidency and Quorum of the Twelve have determined that the penalty for incest shall be excommunication. Also, one excommunicated for incest shall not be baptized again into the Church without the written permission of the First Presidency.

2. Letter from the First Presidency to all Stake Presidents; January 15, 1976. Signed by Spencer W. Kimball, N. Eldon Tanner & Marion G. Romney.

Dear Brethren:

Recent Church court cases involving moral transgressions indicate some misunderstanding among Church leaders of the moral sin of incest.

The June, 1972, Priesthood Bulletin States:

The First Presidency and Quorum of the Twelve have determined that the penalty for incest shall be excommunication. Also, one excommunicated for incest shall not be baptized again into the Church without the written permission of the First Presidency.

We emphasize the need for all priesthood leaders who are responsible in dealing with cases of moral transgression and the persons involved to determine if incest has been committed. We stress the seriousness of this moral sin.

When the term incest is used by the Church, it refers to sexual intercourse between parents and children, including parents with adopted or foster

children. Appropriate disciplinary action will be taken against the parents only. There may be other circumstances, however, that constitute incest. You may contact the Office of the First Presidency by letter explaining the circumstances of the case in question.

Please instruct the bishops within your stake of the gravity of the sin of incest so that they may take the necessary steps when they find members guilty of this serious moral transgression.

3. General Handbook of Instructions, #21, 1976 edition; Supplement 2:20, April 1, 1977.

When the term "incest" is used by the Church, it refers to sexual intercourse between a parent and child, including a parent with an adopted or foster child. There may be other instances, however, that constitute incest. The First Presidency should be contacted by letter explaining the circumstances of any cases in question. When a young child is involved, disciplinary action will not be taken against the child.

4. General Handbook of Instructions, p. 52, 1983 edition.

Incest is an extremely serious transgression. The term <u>incest</u> refers to sexual intercourse between a parent and a natural, adopted, or foster child or stepchild. A grandparent is considered the same as a parent.
A parent who commits this sin must be brought before a Church court. The penalty for incest is mandatory excommunication. If local priesthood leaders are confronted with unusual circumstances concerning incest, they may write to the Office of the First Presidency for further counsel.

<u>INTIMATE RELATIONSHIPS</u>

1. The Ensign/September 1981, p. 46.

The sexual side of marriage is closely linked with the emotional and personal elements in the relationship....What the married couple have to achieve, therefore, is a sex relationship that expresses, sustains, and renews their deepest and most tender feelings for each other.
Love is like a flower, and, like the body, it needs constant feeding. The mortal body would soon be emaciated and die if there were not frequent feedings. The tender flower would wither and die without food and water. And so love, also, cannot be expected to last forever unless it is continually fed with portions of love, the manifestation of esteem and admiration, the expressions of gratitude, and the consideration of unselfishness.
Prophets have taught that physical intimacy is a strong force in strengthening the love bond in marriage, enhancing and reinforcing marital unity. Indeed, it is the rightful gift of God to the married. As the Apostle Paul says, "The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife." Paul continues, "Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." (1 Cor 7:4-5) Abstinence in marriage, Paul says, can cause unnecessary temptations and tensions, which are certainly harmful side effects.

SODOMY---See "Unnatural Sex Acts"

STERILIZATION

1. General Handbook of Instructions, p. 77, 1983 edition.

Sterilization may possibly be justified in a case where (1) medical conditions jeopardize the health of a mother, or (2) a person is born with defects or has suffered severe trauma that renders him mentally incompetent and not responsible for his actions. Such conditions, rare as they may be, must be determined by competent medical judgment and in accordance with the law.

TRANSSEXUAL OPERATIONS

1. General Handbook of Instructions, #21, 1976 edition. Section #8--The Church Judicial System, October 1980 Update, p. 2.

The Church counsels against transsexual operations, and members who undergo such procedures require disciplinary action. Church members who are doctors who perform such operations may also require disciplinary action. Investigators who are considering transsexual operations may not be baptized. Investigators who have already undergone transsexual operations may be baptized if otherwise worthy on condition that an appropriate notation be made on the membership record so as to preclude such individuals from either receiving the priesthood or temple recommends. Members contemplating transsexual operations should be informed that the Church counsels against such procedures, but any disciplinary action is deferred until the individual has made a decision whether to undergo the operation. Members who have undergone transsexual operations must be excommunicated. After excommunication such a person is not eligible again for baptism. Questions on difficult cases can be forwarded by local priesthood leaders to the Office of the First Presidency.

2. General Handbook of Instructions, 1983 edition.
The Church counsels against transsexual operations, and members who undergo such procedures require disciplinary action. Church members who are doctors who perform such operations may also require disciplinary action. Investigators who are considering transsexual operations should not be baptized. Investigators who have already undergone transsexual operations may be baptized if otherwise worthy on condition that an appropriate notation be made on the membership record so as to preclude such individuals from either receiving the priesthood or temple recommends. Members contemplating transsexual operations should be informed that the Church counsels against such procedures, but any disciplinary action is deferred until the individual has made a decision whether to undergo the operation. A change in a member's sex ordinarily justified excommunication. After excommunication such a person is not eligible again for baptism. Questions on difficult cases can be forwarded by local priesthood leaders to the Office of the First Presidency. (pp. 52-53)

An excommunicated person should be encouraged to repent and live the gospel standards to prepare himself for baptism. In cases of murder or transsexual operations, either received or performed, however, no readmission to the Church is possible. (p. 59)

UNNATURAL SEX ACTS

1. Statement by the First Presidency, January, 1980; Located in the front cover of the temple recommend book. This statement is a part of question #12.

In speaking of the temple the Lord made it clear that no unclean thing should enter therein. He also said, "But if there shall come into it any unclean thing, my glory shall not be there, and my presence shall not come into it." (D&C 94:8-9). Our Heavenly Father is displeased when any of his children engage in impure, unholy, or unnatural sex acts. When a person has been involved in any of these situations, complete repentance is required before a temple recommend is issued.

2. Letter from the First Presidency, January 5, 1982; Sent to all Stake, Mission, and District Presidents, Bishops & Branch Presidents, p. 2

The First Presidency has interpreted oral sex as constituting an unnatural, impure, or unholy practice.

3. Solemn Assembly, January 10, 1976; Pres. Spencer W. Kimball.
Keep your marriages sweet, clean and beautiful. Have normal sex relationships. Don't do anything unnatural, or ugly. Sodomy is not right. It is unholy and impure. Marriage is "holy" and "pure".

VASECTOMY

1. Solemn Assembly, January 10, 1976; Elder Bruce R. McConkie.

Vasectomy: We deploy this act. Temple recommends could be withheld. There must be true repentance.

Patriarchal Blessings

1. Times & Seasons, Vol. 6:921-22; June 1, 1845; John Taylor, editor; Published in Nauvoo, Illinois.

Every father, after he has received his patriarchal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his children, can only bless as his mouth-piece.
A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them. ***
But does not the Patriarch stand in the same relationship to the church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as

Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children, for like all other ordinances in the church, this had been neglected; and must needs be restored.

2. Journal of Wilford Woodruff; March 17, 1873; Pres. Brigham Young.

The patriarchal office [within the church] gives you the highest power to bless, but does not give the apostleship, but makes you patriarchs.

3. The Women of Mormondom, p. 96; Eliza R. Snow speaking; 1877 ed.

With the restoration of the fullness of the gospel came also the ancient order of patriarchal blessings. Each father, holding the priesthood, stands as a patriarch, at the head of his family, with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old.
Inasmuch as many fathers have died without having conferred those blessings, God, in the order of his kingdom, has made provisions to supply the deficiency, by choosing men to officiate as patriarchs, whose province it is to bless the fatherless. Joseph Smith, Sr., was ordained to this office, and held the position of first patriarch in the church.

4. Juvenile Instructor, Vol. 15:111; Article entitled: "Temples"; Daniel Tyler, editor; May 15, 1880.

I will speak of the patriarchal priesthood, and say that every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children, and without such blessing is not a recognized patriarch. This doctrine may be new to some of you, but whether or not, it is true.
But all faithful patriarchs have not the fullness of that priesthood. By virtue of a patriarchal blessing the patriarch thus created receives power to renew unto his posterity the rights conferred upon him; but he cannot confer patriarchal blessings outside his own lineage or rather beyond his immediate descendants; while those especially ordained to bless the people may bless all kindreds of the earth, and the Patriarch to the Church is recognized as the Patriarch of all Patriarchs.

5. Priesthood & Church Government, p. 268; John A. Widtsoe; 1939 ed.

Literally, Patriarch means head of a family or tribe; as Abraham (Hebrews 7:4); the twelve sons of Jacob (Acts 7:8) and David, (Acts 2:29). And for that matter, every man is a Patriarch who is the natural father or head of a family, if his children have been born to him under the bond of the Holy Priesthood. Therefore. each head of a properly organized family, being a Patriarch, may in his own right bless his posterity. But the position of a Patriarch in or to the Church, and that of a father at the head of his family, are quite different. One holding the Patriarchal office does not stand as the

head of any family (save his own) or as the head of the Church, or any branch thereof, but acts primarily as proxy for the fatherless and for those whose nearest male ancestors are not in the Church. However, any other persons, even though not of this class, who desire patriarchal blessings, may receive them under the hands of one specially ordained to this calling. In fact, patriarchal blessings, other than those given by the father, are not only legal and right but very desirable.

6. The Gospel Kingdom, p. 146; John Taylor, author; 1943 edition.

Every father, after he has received his patriarchal blessing, is a patriarch to his own family, and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church; in fact it is his right; and a patriarch in blessing his children, can only bless as his mouthpiece.
A patriarch to the church is appointed to bless those who are orphans, or have no father in the Church to bless them.

7. Doctrines of Salvation, Vol. 3:172; Joseph Fielding Smith; Compiled by B. R. McConkie; 1956 ed.

A faithful father who holds the Melchizedek Priesthood may bless his own children, and that would be a patriarchal (father's) blessing. Such a blessing could be recorded in the family records, but it would not be preserved in the archives of the church. Every father who is true to this priesthood is a patriarch over his own house. In addition, children may receive a blessing by an ordained patriarch. A father blessing his own child could, if he received the inspiration to do so, declare the lineage of the child.

8. Mormon Doctrine, pp. 558, 560; Bruce R. McConkie; 1966 ed.

As inheritors of the blessings of Jacob, it is the privilege of the gathered remnant of Jacob to receive their own patriarchal blessings and, by faith, to be blessed equally with the ancients. Patriarchal blessings may be given by natural patriarchs, that is by fathers in Israel who enjoy the blessings of the patriarchal order, or they may be given by ordained patriarchs, specially selected brethren who are appointed to bless worthy church members. ***
In addition to ordained [church] patriarchs, there are also natural patriarchs. Every holder of the higher priesthood who has entered into the patriarchal order of celestial marriage---thereby receiving for himself the blessings of the patriarchs Abraham, Isaac, and Jacob---is a natural patriarch to his posterity.

9. Lecture given at BYU; Summer, 1967; by Elder Bruce R. McConkie, to the Seminary and Institute Teachers of the Church.

The patriarchal order as far as we are concerned, centers in the revolves around celestial marriage and when an individual progresses in the church to the point that he has the blessings of that order of the priesthood, he has all the blessings of Abraham and becomes a natural patriarch to his posterity. In consequence of which, he can do anything where his posterity are concerned that Abraham could do where his are involved or where Jacob could do where his are involved. So that he ought, for instance among other things, to give his patriarchal blessing to his own descendants. He ought to be the one who

administers to the sick in his family without calling in the home teachers or the bishop or anybody else. He ought to be the one who ordains his children deacons, teachers, priests and the ideal, elders. All of this of course under the direction of somebody who holds the keys so that it will not be done promiscuously.
The father ought to be the head of the house and all things center in him. In a general sense in all families but in a particular sense in these families where the patriarchal order and system has been established, which system is not established, which system is not established until somebody gets the blessings of Abraham. And the blessings of Abraham as we read and explained do not come to people unless and until they are sealed upon them in the temple.
He [John Taylor] says among other things that fathers should give patriarchal blessings to their children (the fathers he is talking about are these natural patriarchs although he does not say that). When an ordained patriarch gives a blessing, he just acts as a substitute for the father. The ideal perfect system is for the brethren to give their own children patriarchal blessings. This is what ought to be and when the church is perfected the way it will be. For instance, during the millennium, there is not any question that is where patriarchal blessings will come from. * * *
I give my children a patriarchal blessing and in addition let them go to a patriarch. And all I can say for the patriarch is he better get in tune because I gave it first. Now the fact is that these blessings come from the same source and they will be in harmony with each other. * * * I record them just exactly like any other patriarchal blessing. I declare their lineage. I tell them anything I feel like telling them and really that is their patriarchal blessing, and anything a patriarch tells them I am delighted to have them have some additional blessings, but I did it. I am the natural patriarch to my children and this is what ought to be. Now I got a patriarchal blessing and it came from my father and I got another one that came from the patriarch of the church.
Now the natural patriarch ought ideally to be the one that gets the revelation of the spirit when his posterity concerned. To begin with I have got a great advantage over any patriarch where my children are concerned because I know my children better than he does. And so I have got a beginning foundation to build on that he does not have and he has got to work harder to get inspiration on things he does not know as much about as I know.
President Joseph Fielding Smith says in his writings, Doctrines of Salva tion, if the father gets the inspiration, he can declare the lineage. Well, the only issue is do you get the inspiration. And that in principle applies to anything in a patriarchal blessing. You should not say anything you do not have the inspiration to say anyway. So if I get the inspiration and tell my children that they are of the House of Ephraim (which I did), it's true, they are of the House of Ephraim and I declare their lineage. * * *

10. Melchizedek Priesthood Handbook, p. 25; 1975 edition; "Ordinances of the Priesthood".

I. Father's Blessings to Children

The First Presidency has issued the following policy statement:

"Certainly we should give new and additional emphasis to the rule of the father in giving blessings to children in the family. We think we should generally leave to the ordained patriarchs in the stake the responsibility of declaring lineage in connection with an official patriarchal blessing, but still we could leave unlocked the door so that any father who felt inspired to pronounce the lineage in connection with a father's blessing he was giving to

his children should not be prevented from doing so." (Suggestions to Patriarchs, pp. 2-3)

Lecture delivered by Elder Bruce R. McConkie
Brigham Young University
Summer, 1967 Typescript
[This was one of a series of several classes taught by Elder McConkie during this summer to the Seminary and Institute Faculty.]

The Patriarchal Order as far as we are concerned, centers in and revolves around Celestial Marriage and when an individual progresses in the Church to the point that he has the blessings of that order of the Priesthood, he has thereby entered into a Patriarchal Order in which he becomes an inheritor of all of the blessings of Abraham and becomes a Natural Patriarch to his posterity. In consequence of which, he can do anything where his posterity are concerned that Abraham could do where his are involved or where Jacob could do where his are involved. So that he ought, for instance among other things, to give his Patriarchal Blessing to his own descendants. He ought to be the one who administers to the sick in his family without calling in the Home Teachers or the Bishop or anybody else. He ought to be the one who ordains his children Deacons, Teachers, Priests and the ideal, Elders. All of this of course under the direction of somebody who holds the keys so that it will not be done promiscuously.

The father ought to be the head of the house and all things center in him. In a general sense in all families but in a particular sense in these families where the Patriarchal Order and System has been established, which system is not established until somebody gets the blessings of Abraham. And the blessings of Abraham as we read and explained do not come to people unless and until they are sealed upon them in the Temple.

He [John Taylor] says among other things that fathers should give Patriarchal Blessings to their children (the fathers he is talking about are these Natural Patriarchs although he does not say that). When an ordained Patriarch gives a blessing, he just acts as a substitute for the father. The ideal perfect system is for the brethren to give their own children Patriarchal Blessings. This is what ought to be and when the Church is perfected the way it will be. For instance, during the Millennium, there is not any question that is where Patriarchal Blessings will come from. . . .

I give my children a Patriarchal Blessing and in addition let them go to a Patriarch. And all I can say for the Patriarch is he better get in tune because I gave it first. Now the fact is that these blessings come from the same source and they will be in harmony with each other. . .I record them just exactly like any other Patriarchal Blessing. I declare their lineage. I tell them anything I feel like telling them and really that is their Patriarchal Blessing, and anything a Patriarch tells them I am delighted to have them have some additional blessings, but I did it. I am the Natural Patriarch to my children and this is what ought to be. Now I got a Patriarchal Blessing and it came from my father and I got another one that came from the Patriarch of the Church.

Now the Natural Patriarch ought ideally to be the one that gets the revelation of the Spirit when his posterity are concerned. To begin with I have got a great advantage over any Patriarch where my children are concerned because I know my children better than he does. . .And so I have got a beginning foundation to build on that he does not have and he has got to work harder to get inspiration on things he does not know as much about as I know.

President Joseph Fielding Smith says in his writings, Doctrines of Salvation. . .if the father gets the inspiration, he can declare the lineage. Well, the only issue is do you get the inspiration. And that in principle applies to anything in a Patriarchal Blessing. You should not say anything you do not have the inspiration to say anyway. So if I get the inspiration and tell my children that they are of the House of Ephraim (which I did), it's true, they are of the House of Ephraim and I declare their lineage. . . .
An ordained Patriarch's Blessings are sent in but these are not sent in anywhere.
Special blessings ought to come from a father, just out and out. The whole Patriarchal System is that a father blesses his children and the practice and habit of running around to some particular individual and asking for a special blessing is certainly to be frowned upon and discouraged. Now if there is not a father to give a special blessing---and we ordinarily call this a comfort blessing---for some reason, then the thing to do is to go to the Home Teacher or to the Bishop and let them be a substitute for the father and stay within the organizational framework. . . .
Now a lot of things that some people want special blessings for, they ought to get because they pray for it and ask for it and plead with the Lord for it. But on the other hand, somebody is going to go into the Service and be away for a couple of years in Vietnam or something. It is perfectly proper for a father to give a comfort blessing to the individual before he goes into the Service. Somebody is going to go away to school for a long time. It is just a wise, good thing for a father to give a comfort blessing before they go. Or if there is no father, then a Bishop. A woman is not sick but she is going to go to the hospital to have a child. The ideal thing and the recommended thing is for the husband to give his wife a blessing before she goes to the hospital.

DIGEST OF THE MINUTES OF THE MEETING OF THE
PATRIARCHS OF THE CHURCH
WITH
THE GENERAL AUTHORITIES
HELD IN THE
BARRATT HALL, SALT LAKE CITY, UTAH,
SATURDAY, OCTOBER 11, 1958, AT 8:00 A.M.

President Joseph Fielding Smith presided at and conducted the meeting. General Authorities present included: President Joseph Fielding Smith, Elders Spencer W. Kimball, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Patriarch Eldred G. Smith, Elders S. Dilworth Young and Bruce R. McConkie.

[From the minutes---President Smith talking]:

We do not need to promise those who come to us for blessings that they will live to see the building of Jackson County or to labor in the temple which will be built there. These things are not essential in a blessing. Be conservative and careful. * * *
Patriarchs should not be asked to give comfort blessings, whatever that means. People may be despondent or have various difficulties and just want a blessing for comfort. That is not the business of a patriarch. A patriarch is an elder in Israel and may administer to the sick but people who want comfort blessings should go to the bishop of the ward. Let him give the blessing or appoint some members of the priesthood to give it. * * *
In looking over some of the blessings, we have a few suggestions. Patriarchs should audit their blessings better. Some of the patriarchs should issue

blessings a little more carefully. It is the right of the patriarch by inspiration to give the lineage of the person receiving the blessing. Now it may be that the Lord does not inspire you to say, for instance, that they are Ephraimites or from Manasseh or Judah. Maybe in giving the blessing you only say they are from the seed of Abraham. Well, if you are from the seed of Abraham that should be sufficient, but it does not seem to be enough for some people. Don't say they are from the House of Ephraim or from Manasseh unless you feel that way and the Lord gives you the inspiration. We have blessings come in where the blessing shows the candidate is from the seed of Judah or a descendant of Dan, so these things can happen. We might be able to satisfy people by saying they are from the House of Israel and that should suffice but some it won't, but it is your privilege, with the right inspiration, to declare the lineage of the person receiving the blessing.
Now here is a problem which to me is serious. A patriarch gave a blessing to an individual who had Negro blood in his veins and said you are of the House of Israel and entitled to all the blessings of Abraham, Isaac and Jacob. A Negro cannot hold the priesthood and not holding the priesthood they cannot, until the Lord removes the restriction, enter into the exaltation of the Kingdom of God and that would not entitle them to all of the blessings of Abraham, Isaac and Jacob. That is a very serious matter and we should be extremely careful to know the Lord is speaking to us because Negroes cannot receive the fullness. A Negro may come into the Church and we can do more for him than any other church on the face of the earth. If he is baptized and is faithful and true, he can enter the celestial kingdom, but he does not get exaltation, but as I understand it, the Lord will, in due time, remove the restrictions. Not in this world but the time will come, if the Negro receives the gospel and is true to the end, he may go to the celestial kingdom and when the right time comes the restrictions will be removed and he may receive all of the blessings. Now the reason as stated by President Brigham Young and some of the other brethren that the Negro cannot receive the priesthood is two fold. One is their own fault because of their attitude in the spirit world. They were not valiant for some cause which the Lord does not explain, and they were barred from receiving the priesthood but they were not barred from birth into this world, and were not denied the right to have a body. If he is faithful in his second estate, the time will come when these restrictions will be removed. ***

[Question & Answer session, President Smith answering]:

Q: We have a young man who joined the church and there is a question as to his lineage. Is there any reason why they couldn't call upon the patriarch to see if he could give it to them, to see whether or not they have colored blood?

A: A patriarch has the right to have inspiration in a case of that kind. In a case where there might be a person suspected of having Negro blood, but it is not certain, they could go to the patriarch. He has the right to inspiration. In such a case the bishop should have the right of inspiration too. There are some cases where I suppose no one could tell but the Lord.

Q: These interviews are important. In some instances while I was a stake president, applicants became very disturbed about the patriarch's interview and felt he was entitled to inspiration from the Lord. If there is anything to receiving inspiration, it seems to me that a patriarch should be careful of the questions he asks so he does not mislead them. Many times they came to me disturbed about the questions asked by the patriarch.

A: You don't need to question his morality. You can question about his family. If you know all about him, perhaps you don't need to interview him.

Q: It seems a patriarch might be influenced by some of the answers to the questions.

A: He should be influenced. For instance, a man comes in for a blessing; he comes from the bishop who has given him a recommend for the blessing. That does not prevent the patriarch from asking him about his family or his ancestry. It does not prevent the patriarch from asking, if he holds the priesthood. There are many questions that the patriarch can ask. He doesn't have to quiz him regarding his conduct.

Q: Should a patriarch ask the candidate what he would like to have in his blessing?

A: No. That should be left to inspiration. The patriarch could ask about the family, who is his father, did he belong to the church, etc.

Q: That would be fine if the patriarch would ask the right questions. A: That is all he should ask. They have no right to ask questions which they have no business to ask. * * * (shouldn't ask about previous sexual conduct, etc).

Q: We have a family with ten in the family. Most of them are very active. There is an adult whose mental capacity is that of a child. They have asked about a patriarch blessing for her. She would like to have a blessing.

A: For her sake I don't know why a patriarch would not give her a blessing. It may give her some comfort. A patriarch could say that through her faithfulness she is entitled to the blessings of the celestial kingdom of God. Her condition is something which is not eternal. That is a physical condition which will disappear in the resurrection. I don't know why a blessing could not be given to such a person although the mental capacity is only that of a child.

Q: We have a lot of people desiring patriarch blessings whose husbands are not members of the church. Would it be permissible for the husband to come in?

A: I don't think so. He has given his consent to have the blessing.

Q: After interviewing a person, if a patriarch decides that this person is not entitled to a blessing, can he refuse it?

A: Yes. He has the right of inspiration. If a patriarch questions a man and finds something in his life which has not been cleared up, he does not have to give him a blessing if his life has not been worthy.
Meeting adjourned at 9:15 a.m. after benediction by Patriarch Eldred G. Smith.

INSTITUTTUT
FOR SAMMENLIGNENDE KULTURFORSKNING

STUDIES
ON
THE ICONOGRAPHY OF COSMIC KINGSHIP
IN THE ANCIENT WORLD

BY

Gospel Mysteries

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CARATZAS BROTHERS, PUBLISHERS
NEW ROCHELLE, NEW YORK
1982

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16. THE GESTURE OF POWER. COSMOCRATOR'S SIGN

a. The Emperor's "Huge Hand".

The ancient world had its own sign of salvation, and divine gesture distinct from the sign of benediction authorized by the Church some time during the middle ages (p. 171 sqq.) This older sign of salvation is clearly described in a remarkable scene having its historically significant place midway between antiquity and the middle ages. When the Sassanian king Kavades had conquered Amida, Procopius relates, he also wanted to take Edessa and Konstantine. In the vicinity of Edessa he asks his magicians whether he will take the town, at the same time stretching his right hand towards it. The magicians reply that now he cannot take edessa by force, for by stretching out his right hand towards the town he has given it "the sign of salvation".(1)

Here it is clearly expressed that the outstretched right hand of the king has magic powers. The passage sheds light on the panegyrical descriptions of the Roman emperor's right hand with its power of salvation. Behind the allegories we must see the physical gesture, the magically outstretched right hand. Constantine performed the act of ruling, Eusebius relates, stretching out his saving right hand to all in need.(2) The same idea was entertained as to the saviour gods. Julian the Apostate says of Aesculapius that "he stretched his saving right hand out to the whole world".(3) The thought of supernatural might and power is always present when the emperor's "vast right hand" is praised, for example, by court poets such

as Martial and Statius, who refer to the emperor's magna manus, his ingens manus, his divina manus, his alta dextra, his destra elata, his felix dextra qua nihil est in orbe maius.(1)

How literally this "saving right hand" must be understood, is shown -- in conformity with the quoted passage in Procopius -- in pictorial art. In an earlier investigation we have interpreted the gesture in the historical relief cycle on the Arch of Constantine.(2) New material and new combinations now permit us to arrive at much more far-reaching conclusions. The outstretched right hand was, as we shall see, a primeval magical sign of power in the East. The God and his servant make this sign for the salvation of their peoples and proteges, but can also do it destructively, that is in the case of their enemies. Thus it may be both benediction and curse. It is the expression of the irresistible power and might of the divinity and his chosen being. From the East it spreads, as we shall see, into the life of the West, and still in early Byzantium has not lost its magic power, even if it has no more its original terrifying force, as shown, for instance, in the cited passage in Procopius where only the saving power of the gesture seems to be felt.

Procopius' interpretation of the statue of Justinian on the Augustaeum in Constantinople, however, clearly maintains the apotropeic power of the emperor's outstretched right hand. "stretching forth his right hand towards the Orient and spreading out his fingers, he commands the barbarians in that quarter to remain at home and to proceed no further".(3) The special significance of the gesture in the contemporary Persia is stressed by the historians. As seen above, Procopius speaks of it as an expression of the saving force of the king. Arab and Persian literature connects it with his

omnipotence. "Ardashir Bahaman", Albiruni tells us, was called Logimanus, because his command was omnipotent, wherever he liked, as if he were only to stretch out his hand to set things right."(1)

Let us first consider the emperor in this gesture. The emperor with his right hand outstretched is first of all represented on coins and medallions, that is in the official images which the state itself minted and imperial propaganda inspired and controlled. Of the extensive material here only examples can be given. The gesture is especially significant when introduced into the obverse image of the emperor, as is done for the first time in the case of Geta(2) (fig. 100a): the raised right hand is disproportionately large, recalling the imperial hand in literature, his ingens manus. Elagabalus is depicted in the same gesture both on Edessene and on official Roman coins, (3) Gordian III in autonomous coinage.(4) The type occurs more frequently from the time of Gallienus on, e.g. in portraits of Gallienus,(5) Postumus(6) (fig. 100d), Claudius Gothicus,(7) Aurelianus(8) (fig. 100b), Probus,(9) Carausius,(10) Diocletianus, Maximianus Herculius,(11) Maximinus Daza(12), and Constantius Chlorus.(13) On the whole, the gesture does not dominate the imperial effigy until the time of Constantine (fig. 100 e, h, i, j); this applies equally to coinage and monumental art. Agreat number of averse effigies of Constantine and

Fig. 100

[Pictures of Coins with personages right arms uplifted/stretched out/raised to the square]

fig. 100. a, Geta, after Hirsch Cat. 1905 pl. 18, 1238. b, c, Aurelian, averse and reverse, after Cohen 6 p. 180 No. 36 d, Postumus, after Hirsch Cat. 1911 pl. 38, 1228. e, Constantine, after Hirsch, Cat. 1910, pl 31, 1386. f, g, Maximinus Daza, averse and reverse, after Hirsch, Cat. 1922 pl. 53 1723. h, Constantine, after Maurice, N.C. 3 pl. 3, 5, i, Constantine, after Maurice, N.C. 1 pl. 8, 10. j, k, constantine, averse and reverse, after Maurice, N. C. 2 pl. 4, 9. 1, Theodoric, after Gnecci, M. R. 1 pl. 20, 3. m, Valens and Valentinian, reverse of medallion, after Gnecchi, M. R. 1 pl. 18, 1.

his sons on coins and medallions might be adduced.(1) After Constantine the raised right hand is repeated as a typical gesture of majesty right down to the middle ages, e. g. on coins of Valens,(2) Honorius,(3) Theodoric(4) (fig. 1001) and on barbarian imitations of late antique medallions, giving, as it seems, a quite special significance to the raised right hand.(5)

These obverse pictures are usually expressive. That the outstretched are should be squeezed into the scant space available shows how imperative it was to show the emperor in this gesture. It is just the same when significant attributes, for instance Jupiter's thunder-bolt in the emperor's hand, are forced into the picture. In both cases a similar crowding of the picture can only take place in order to characterize the emperor in his most essential being and activity. The sign of salvation is just such a characteristic. From the outstretched divine hand supernatural powers emanate, repelling all hostile and evil forces.

Imperial images on the reverse of coins also often show him with his right hand outstretched. The gesture was probably first conceived as a sign of salvation in Severan times, when the gods of the East, with Serapis and Sol Invictus ot their head, appeared in this posture.(6) It is thus not till Severan times that the gesture is introduced in the obverse picture of the emperor (Geta). Especially important is a reverse type, first appearing in the 3rd century, showing the emperor in his triumphal chariot: while in earlier times

Fig. 101

[Pictures of Coins with personages right arms uplifted/stretched out/raised to the square]

Fig. 101. a, consecration coin of Constantius 1, after Maurice, N. C. 1 p. 22, 8. b, Caracalla on coin of Cilbiani in Lydia, after Cat. Greek Coins Brit. Mus pl. 7, 10. C, representation of a statue of Constantine standing above the gateway of the city wall, after Maurice, N. C. 1 pl. 23, 14. d, e, medallion of Constantius 2, averse and reverse, after Gnecchi, M. R. 1, pl. 11, 1.

depicted in profile, most frequently with a twig in his right hand,(1) he is in the new type shown frontally, with his right hand raised and a globe in his left (fig. 101 E; cf. the emperor in the Sun chariot on consecration coins, fig. 101 a) -- a conscious adaption to Sol chariteer (fig. 106 k). On a

coin from Asia Minor already Caracalla appears in the solar type(1) (fig. 101b) and on a Sidonian coin Alexander Severus.(2) From the East the type penetrates the Roman state coins. On medallions Probus appears in the new type,(3) only common from the time of Constantine. This emperor,(4) then Constantius II(5) (fig. 101e), Constans,(6) Valens,(7) Honorius(8) are represented in the type, sometimes drawn by a yoke of horses, sometimes by elephants. The emperor ascends the Sun chariot as a heaven-solaring cosmocrator (cf.p. 112 sq.). Other reverse pictures, too, show the emperor with his right hand outstretched, e.g. the seated divus Claudius Gothicus on Constantinian ancestral coins,(9) the enthroned imperial couple Valens and Valentinian(10) (fig. 100m), and the standing Theodosius(11) on gold medallions.

The emperor in this gesture of power and benediction appears not only on coins, but also in monumental art, for instance, in triumphal reliefs and statues, and also in miniatures. On the Arch of Constantine the emperors appear with the right hand outstretched. In the archways four imperial busts are preserved, all but one with the right hand raised(12) (fig. 102). On the pedestals 4 signa are reproduced carrying an imperial imago, all with their right hand outstretched.(13) In the siege of Verona, in the historical cycle, Constantine, in super-human stature(14)(fig. 103), stretches his right hand over his fighting army with a magic of victory similar to that of Moses when raising his hands during the battle against the Amalechites. A relief scene on the Arcadius column in Constantinople and an illustration to the chronograph of 354(15)give further examples of the emperor in this gesture. Hugh equestrian statues in monumental squares in Constantinople raise their right hands in the same manner, so does Theodosius' equestrian statue on his triumphal column at Taurus,(16)and that of Justinian on the Augustium(17)

Fig. 102. Bust of emperor. Arch of Constantine, Rome.
[Emperor with right arm uplifted or raised to the square.]

Fig. 103. Constantine at the siege of Verona. Detail from relief, Arch of Constantine, Rome.
[Right are again uplifted or raised to the square.]

Fig. 104. The equestrian statue of Justinian, Constantinople, after a design in the University Library of Budapest.
[Justinian riding a horse with a crown on his head, his right arm raised up to the sky in the square, his left arm square shape in front of him holding the earthly globe.

Fig. 105. Serapis on anonymous Roman Coins, 4th century. After Alfoldi, Festival of Isis pl. 8, 29-31.

The supernatural redeeming power in the emperor's outstretched right hand presupposes higher powers and abilities dwelling in him. Through the emperor manifesting his power in this gesture, divine interference in human affairs takes place. Actually it is the gods themselves who in this gesture intervene in the sphere of mortals. But not all the gods. It is from the orientalized world of gods of the third century A. D. the gesture has been transferred to the emperor.

Let us see how these Eastern Gods are depicted on Roman coins! The great Eastern gods, in distinct contrast to the National-Roman ones, are often represented in the gesture of salvation from Severan times onwards. Serapis is, for instance, depicted in this type on the coinage of Gallienus(1) and Postumus.(2) On anonymous Roman coins from the 4th century his bust appears on the obverse with his right hand outstretched(3) (fig. 105), just like the imperial one. But above all the magic gesture is characteristic of Sol Invictus. In the numerous type variants of this god, the outstretched right hand is the striking and inevitable common feature.(4) It characterizes

him whether naked or clothed, whether standing, walking or hastening forward, with the weight on the right or the left foot, facing right or left, with varying attributes and in varying situations -- always the right hand is raised in the gesture of omnipotence and salvation (fig. 106 d-j). In fact, even the various types of Sol in the heavenly chariot (e.g. fig. 106 k) -- whether he is mounting into the chariot(1) or already standing in it, whether he is clothed or naked, whatever attributes he may have, whether depicted in profile or full face(2) -- he always raises his right hand, despite the fact that when driving he should be holding the reins in his right hand. The charioteer accordingly drops the reins and raises his right hand in the mighty gesture now disrupting the logically correct representation of the driving Sun-god as classical art had shaped the type and a fixed tradition handed it down(3). It is now the Sun of the East, the Star-turning" god (cf. fig. 14), who faces us. In the magic sun of his ingens dextra he rules and moves the Cosmos, sends the spheres spinning in their eternal orbits, thus affecting everything that happens in our earthly sphere. It is the gesture of the cosmocrator.

Also in monumental art, in miniatures etc. Sol Invictus appears in this gesture. Once more the Arch of Constantine offers the best examples. The central divinity in the decoration of the arch -- Sol Invictus -- is every where depicted with his right hand raised.(4) Whether he speeds in his heavenly chariot over Constantine's troops entering Rome(5)

Fig. 106.

a, b, Licinius, averse and reverse, after Hirsch, Cat. 1922 pl. 53, 1729. c, d, Constantine, averse and reverse, after Gnecchi, M>R. 1, Pl. 8, 2. e-k, Sol Invictus, after Maurice, N.C. 1 pl. 17, 16; Hirsch, Cat. 1913 pl. 35, 1464; Maurice, N.C. 1 pl. 1, 1; Maurice, N.C. 3 pl. 2, 18; Maurice, N. C. 3

pl. 6, 14. 1, Coin from Pessinus, after Cat. Greek Coins Brit. Mus. pl. 4, 6. m, Coin from Phoenician Tripolis, after Cat. Greek Coins Brit. Mus. pl. 43, 12.

Fig. 107.

Sol Invictus in his chariot, Arch of Constantine, Rome.

Fig. 108.
Bust of Sol Invictus. Arch of Constantine Rome

Fig. 109.
Sol Invictus in his chariot. Details from Prometheus sarcophagi.

repose in the archway(1) (fig. 108), in every case he has his right hand raised in the same gesture. So also on the reliefs showing Sol Invictus as Constantine's deus militaris carried by his troops and guards.(2) In a similar way he is pictured on Roman sarcophagi from the 3rd century e. g. on those of the Prometheus group, further on altars, on votive reliefs,(3) Mithreian monuments(4) etc. On the Prometheus sarcophagi in the Museo Capitolino in rome (fig. 109 a) and the

Museo Nazionale in Napels (fig. 109 b), here reproduced as examples, Sol is galloping with his quadriga above the elemental spirits and the spinning goddesses of fate, with his right hand stretched out towards the stars in their orbits. In the 4th and 5th centuries the same type is depicted, for instance, on the silver dish

from Parabiago(1) and on the pedestal of the Arcadius column in Constantinople,(2) later in medieval miniatures,(3) in fact becoming so fixed as to be repeated even in the late middle ages, for instance, in one of Antelami's tymponon-reliefs on the baptistery in Parma.(4)

Both in the case of the emperor and of the god, it is not until Severan times that official Roman art depicts them in the gesture of the raised hand.(5) From this time on the emperor and his divinity, whether it be Serapis or Sol, are in a remarkable way united and unified in the gesture. On the Arch of Constantine the emperor and Sol repeat it in the same way. On coins the attributes of the imperial bust, the accompanying inscription, the image types on the reverse, clearly indicate the innate union of emperor and Sol. When the raised hand type first appears in the imperial effigy on a Roman coin (fig. 100a), the accompanying inscription contains the word "invictus", the divine Eastern epithet above all bound up with the Oriental Sol.(6) The emperor with outstretched right hand is frequently crowned with the radiant crown at the same time holding a globe in his left -- all typical Sun-attributes. To an obverse showing Aurelian with his right hand outstretched corresponds a reverse with the imperial couple united under the head of the Sun-god(7) (fig. 100 b, c); to the obverse Maximinus Daza with globe, radiant crown and raised right hand, on the reverse Sol Invictus with globe, radiant crown and raised right hand.(8) Constantine, more frequently than the other emperors shown in the gesture of the raised hand, especially clearly displays his relationship with Sol. He places, for instance, his bust, with globe and raised right hand, beside

the Sun-bust, surrounding them with the inscription Comis Constantini Aug.(1) (fig. 100 i). The type of the emperor with raised right hand on the triumphal chariot shows an especially clear adaptation to the chariot-driving Sun of late antiquity.(2)

This assimilation expresses the idea that the might of the emperor reposes in the Sun, and that it is in identity with this god that he stretches out his right hand in the sun of power and salvation. The emperor's hand, too, is stretched out towards cosmos, he is one with the universal power of fate; he is the cosmocrator. The gesture is thus charged with the same ideas of cosmic power as those seen crystallized in his cosmic palace hall, his heavenly throne, his astral insignia, the zodiac he holds in his hand. The raised right hand -- penetrating together with the Sun and Serapis cult and all the orientalized religion of the 3rd century -- is worked in as the standing imperial sign of power and benediction, inseparably bound up with the divine person of the emperor. In this sense the sign outlives both Sol and Serapis and survives far down into Christian times.

b. The Oriental Origin of the Gesture of the Raised Right Hand.

As noted, it is not till Severan times that Roman art depicts the emperor in the gesture of the raised right hand -- at the same time at which the great gods of the Orient, in the same sign, establish their rule in Rome. The gesture is a symptom of orientalized Rome itself. For in the East it had its origin, and the benedictory gods can here be traced back far beyond Severan times.

The Sun type which according to numismatic and archaeological evidence must be considered the main type and in Rome must have been represented in a dominant cult statue(3) (fig. 106 d-f), was created in the East.(4) Our sources take us to Semitic Syria, in fact to the immediate vicinity of Emesa, whence the Oriental sun cult radiated into the Roman world. In Phoenician Tripolis, by the altar of Zeus Hagios, so often depicted on Severan local coins, our

Fig. 110.
Sol riding. Alexandrian coin, after
Cat. Greek Coins Brit. Mus. pl. 2, 413

very type of Sun was to be seen, and on the other side of the altar Luna(1) (fig. 106 m). In Hierapolis a similar Sun type crops up on local coins from Antoninian times.(2) On local Cretan coins from the time of Vespasian a god appears, with radiant crown, with a scepter in his left hand and his right one raised.(3) Already in the time of Trajan the riding Sun is depicted in this gesture in Alexandrian coinage(4); in his left hand the god holds his scepter, his right one outstretched (fig. 110). As in the representation of the Sun in his heavenly chariot, the right hand has again dropped the reins -- contrary both to the traditional type and to the logic of riding itself. All such logical and traditional considerations had to give way to the new point of magic expression lying in the outstretched hand.

Of a similar kind and equally striking is the change of type experienced by Bryaxis' Serapis. The famous cult statue which supported its right hand on the arm-rest of the throne (or on Cerberus' head, or, possibly, held it just above Cerberus),(5) on the coins of Roman times raises it in the

Fig. 111.
Alexandrian coins, after Cat. Greek Coins Brit. Mus. p. 13, 621;
13, 1749; 15, 2211; 29, 876.

sign of salvation(1) (fig. 111 a, b). It is a change parallel to the development of the type of standing Serapis. The standing Serapis with raised right hand, from Severan times the most common type of Serapis on Roman coins, was already at that time old in Serapis' home city. Fused with Helios as Helios-Serapis the type appears on Alexandrian coins from the time of Domitian, with radiant crown and modius, scepter in its left hand, its right one raised(2) (fig. 111 c). The type without Sun attributes, surrounded by Ares and Nike, is represented on a garlanded base -- undoubtedly a cult statue in a temple(3) (fig. 111 d). A similar Serapis turns in benediction to Hadrian on

Fig. 112.
Alexandrian coins, after Cat. Greek Coins Brit, Mus. pl. 23, 1679; 23, 2095; 11, 1417; 10, 1958; 11, 1417.

A coin showing the emperor in the god's temple(1) (fig 111 e). The type is also preserved in a bronze statuette from the Nile delta in the Constantine Sinadio collection in Alexandria.(2) As was the case with the main type of Sol in this gesture, so also with the main type of Serapis: here, too, the original model was an Eastern cult statue.

In the East, however, it is not Sol and Serapis alone who make the gesture of the raised right, but also other gods, and in some cases those of the West too. On Alexandrian coins from the 3rd century, Roma(3) (fig. 112 a, b) and Alexandria(4) raise their right hands. Likewise Homonoia, with Cornucopiae in her left arm, raises her right in blessing (fig. 112 d). She appears in this gesture already at the time of Commodus, and still more frequently in subsequent times.(5) Asiatic gods such as Sandan on lion(6) or the riding Men(7) are on local coins constantly depicted with outstretched right hands.

Thus numismatic evidence proves the gesture of the raised right hand to have originated in Oriental cults. Not only from Severan times on, but throughout the whole Roman period, the divinity here raises his right hand in benediction. In fact, this feature, so characteristically determining the appearance of the god, has here an even more extensive application -- it can be traced through Hellenism back to the Ancient Orient. Right from primeval times the idea of the redeeming power in the outstretched right hand of the god or divine person has belonged to the religious cult tradition of the East. In this magically effective position the god and the divine person appear both in art and literature.

According to Cumont the gesture originated in the religious ritual of the Semites, where it had -- as it still has to this very day in the East -- apotropeic powers, was a magic blessing.(1) L'e'le'vation de la main droite est un geste rituel des Se'mites. II est tre's souvent figure' sur les monuments et on le trouve pre'te' aussi bien aux dieux qu' a' leurs adorateurs. II apparait de'ja' sur les bas-reliefs et les sce'aux babyloiniens. On le recontre en Phe'nicie et en Syrie, sur les ste'les de Byblos, de Neirab et d'Oumm-el-Awamid et plus tard sur plusieurs monuments palmyre'niens. Les Phe'niciens le transport'rent a' Carthag et on en peut

citer en Afrique une quantite' d'exemples. II est me'me reproduit en Egypte sur un bas-re'lief hellenistique figurant un sacrifice a' Astarte" Hathor.. Le geste de lever la main est proprement une menace, et il a pris ainsi tre's naturellement une signification apotropaique: la main droite ouverte a conserve' ce caracte're jusqu'a' nos jours dans tous les pays se'mitiques, en Asie comme en Afrique. Lorsqu' il est fait par le dieu, il prote'ge ses serviteurs contre toutes les influences malignes et les esprits manvais et devient ainsi un signe tutelaire, un symbole de be'ne'diction. Quand e'est le fide'le qui le fait, il renforce ainsi sa prie're ou son incantation et l'action de la main s'ajoute a' celle des paroles consacre'es pour e'carter de lui tous les maux.(2)

Fig. 113
Achaemenian king or satrap in his chariot.

The Eastern examples cited by Cumont might easily be multiplied. It is enough to recall the Assyrian rock relief in Maltaya on the Tigris(1) where a whole Olympus of benedictory gods appears (fig. 28). In persian worship, too, the gesture has deep roots. As seen, Ahuramazda, as cosmocrator in the world ring, raises his right hand (fig. 63, p. 92), and so does his reflection on earth, the Achaemenian king (fig. 65 b). He or his satrap is depicted riding in his chariot, his right hand outstretched(2) (fig. 113). Just as Jahve answers "by his right hand and by his mighty arm",(3) so Persian subjects take the oath by the king's right hand, by "Mithras' great light and the royal right hand".(4) We remember Procopius interpretation of the outstretched arm of the Sassanian king as a ...(p. 139) and Albiruni's words of Ardashir named Longimanus "because his command was omnipotent" (p. 140sq.); already Artaxerxes was named Longimanus,...(5) Eastward the sun can be followed as far as the Buddhist art of Central Asia, where, as noted by Sten Konow,(6) the gesture has the same signification of apotropeic blessing. Buddha makes the sign even in our times.

Certainly under Eastern influence the gesture of the raised right hand has also penetrated the Egyptian cult.(7) As a remarkable example Echnaton's Ray-Aton may be mentioned (fig. 114): the rays of the sun emanate in benedictory

hands, stretched towards the King and his family, sometimes also in hands carrying the sign of life (Ankh) -- in both cases Aton's saving, sustaining, life-giving power showers down on the royal family. In the Carthaginian sphere -- a Western emanation of the Eastern world -- Stephane Gsell has studied the gesture which also here has the Eastern signification of divine power and protection.(1)

Fig. 114.
Echnaton and his family under the hands of Aton.

c. Jahve's "High Hand".

Cumont's supposition, that the gesture has its roots in the religious ritual of the Semites, is strikingly confirmed by its importance in the Jewish scriptures. From Exodus and down to the late prophets Jahve is depicted, with all the emphasis of endless repetition, with the mighty raised right hand. Beneath it his believers stand "hidden in the shadow of his hand". We witness in these writings the supernatural power and demonic nature originally present in this gesture. We may therefore select a few passages from the Old Testament suggesting to us the significance of Jahve's high hand.

The irresistible divine power, which had rescued the fleeing Israelites

from the power of Egypt, is incarnated in Jahve's "outstretched", "high" or"raised" hand". The fleeing Jews are under the protection of a "raised", a "high hand",...(Exodus 14, 8). Moses speaks to Jahve of Israel "which"he says, "thou hast brought forth out of Egypt with great power, and with a high arm"....(Exodus 32, 11), "by a mighty hand and by a stretched out arm and by great wonders, ...(Deut. 4, 34). And this expression is now repeated with slight variations right down to the late prophets. In the same way as the gesture is encountered in stereotyped, ritually petrified form on the monuments, so it recurs in writing in hieratically formalized form on the monuments, so it recurs in writing in hieratically formalized expressions. In Jeremiah, for instance (32, 20 sq.).(2) the same words are used

about Israel's marvelous escape: Jahve has led Israel out of Egypt "with a strong hand, and with a stretched out arm and with great wonders",... The marked insistence on miracle and power shows the gesture in the true magical light. The psalmist sings: Thou has an arm with power; strong is thy hand, raised up is thy right hand", ...(Psalm 89, 14).(1) One might compare the praises of the ingens manus, alta dextra etc., of the Roman emperor-god (p. 140). Omnipotence itself is manifested in Jahve's outstretched right hand. "I have made the earth, the man and the beast", says Jahve, "by my great power and by my outstretched arm", ...(Jer. 27, 5; 32, 17).(2)

In the prophets' rebuke to Israel, who have turned from the god, Jahve stands with his hand stretched out against his people. "I stretch out my hand and destroy thee", ...(Jer. 15, 6). "I myself will fight against you, with stretched out hand and strong arm", ...(Jer. 21, 5). "And I shall stretch out my hand against them and make the land a desert and a wilderness", ...(Ezek. 6, 14). "He (Jahve) has in his fierce anger drawn back his right hand from before the enemy" -- the is to say, let the enemy advance unhindered -- "and he burned against Jacob like a flaming fire", ... "He stood with his right hand as an adversary and slew all that were pleasant to the eye", ...(Lamentations 2, 3 sq.). With the same destructive power Jahve stretches out his hand also agains Ammon, Edom and the Philistines. "Behold, therefore I will stretch out mine hand upon thee and deliver thee for a spoil to the heathen", ...(Ezek. 25, 7). "I will also stretch out mine hand against Edom and will cut of man and beast", ...(Ezek. 25, 13). "Behold I will stretch out mine hand upon the Philistines and I will cut off the Cherethim", ...(Ezek. 25, 16). " Against the wrath of my enemies thou stretchest out and thou savest me with thy right hand", (Psalm 138, 7).(3) In the formalized repetition of these expressions ritually fixed conceptions are once more clearly reflected (see also Psalm 88, 43; Isaiah 5, 25; 9, 12; 9, 17; 9, 21; 10, 4; Ezek. 44, 12; Zephaniah 1, 4; Zechariah 2, 13).

Jahve's servants received strength from their god to act with the same high hand, just as we saw the emperor did it. "My hand shall always be with him", says Jahve about David, "and my arm shall give him strength.. and I shall let him lay his hand on the sea and his right hand on the rivers". "God hath broken in upon my enemies by mine hand", says David after a victory over the Philistines (I Chron. 14, 11). "The hand of the Lord was on Elijah" (1 Kings, 18, 46) and we are told of the power in Joshua's (Jos. 8, 18 sq.; 10 6) and especially in Moses' outstretched hand. Sometimes it is by Moses' outstretched hand, sometimes by his magic staff that the power works. Before the crossing of the Red Sea Jahve says to Moses: "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it" (Exodus 14, 16). After the crossing Jahve says to Moses: "stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared" (Exodus 14, 26 sq.). The song of praise now sung by Israel is dedicated to Jahve's right hand:

"Thy right hand, O Lord, is become glorious in power, thy right hand, O lord, hath dashed in pieces the enemy .. thou stretchest out thy right hand, the earth swallowed them", (Exodus 15, 6 sqq.). Moses with both hands raised during the battle against the Amalechites (Exodus 17, 8 sqq.) is filled with the same magical power.(1)

Only the one having received Jahve's initiation is in possession of this powerful hand. When Jeroboam stretched out his right hand against one of Jahve's prophets, it withered, and he could not pull it in again (I Kings, 13, 4 sqq.). Note this passage proving how literally "the outstretched hand" is to be taken: Jeroboam could not pull his hand in again. There must have been definite laws for the transference of this magic power to the hands of God's servants. At the initiation of priests a ritual "filling" of hands took place; and we learn, for instance, that Jonathan, the son of Saul, went to David in the forest and strengthened his hands in God, (I Sam. 23,. 16 sq.). A hint of such initiations is perhaps afforded by the remarkable scene of King Joas' visit to the dying Elisha. "And Elisha

said unto him: "take bow and arrows". And he took unto him bow and arrows. And he said to the King of Israel "Put thine hand upon the bow". And he put his hand upon it. And Elisha put his hands upon the king's hands. And he said: Open the window eastward". And he opened it. Then Elisha said: "Shoot". And he shot. and he said: "The arrow of the Lord's deliverance and the arrow of deliverance from Syria", for thou shalt smite the Syrians in Aphek, that thou have consumed them (2 Kings, 13, 14, sqq.).

d. [Cosmic Kingship]... in the Greek world.

In the archaic period, or perhaps already in prehistoric times,(1) Eastern impulses have brought the sign of salvation into the religion of the West. Already in Homer, and later on in Greek art and literature, we come across [Cosmic Kingship].... The magically outstretched right hand to such a degree dominates the very conception of god that it gives him his peculiar name. Hera ... had her cult in Sparta, Zeus ... and Athena ... at Lesbos, Apollon ... in the Peloponnesos. As this has been described by Chr. Blinkenberg.(2) we need here only mention a few examples.

Above all, gods of healing and child-bearing are represented with outstretched right hand.(3) Aesculapius cures Theopompos by stretching towards him his healing hand...(4) just as the god -- and also his companion Hygieia -- is shown on Greek votive reliefs.(5) To sailors in distress at sea he appears in the same gesture...,(6) as also said of Serapis.(7) Artemis as Eileithyia eases the birth pains by holding her hands over the mother in labor....(8)

Fig. 115.
a, archaic bronze-relief.
b, Hermes..., bronze statuette, Walters Art Gallery, Baltimore. c, d, Hermes, bronze statuette, Berlin.

Eileithyia in the goddess' temple in Aigion represented her in this characteristic gesture,(1) and thus she is also to be seen on vase paintings.(2)

But not only gods within this special sphere of activity but also others, as Zeus, Apollo, Athene, Hermes, Hera and Hercules occasionally appear with magically protecting hand.(3) Zeus, for instance, stands in front of the Io cow, his right hand outstretched: it is the moment of its miraculous metamorphosis.(4) Apollo was worshipped as ... in the Peloponnesos. With the battle cry: Apollo ..., Aratos advanced on Sicyon, and as ... with his right hand magically outstretched, Apollo -- invisible present in the middle

of the battle -- in the famous gable group of the Temple of Zeus in Olympia stands before us.(5)

I shall conclude this series of examples of ... with a reference to an archaic bronze-relief adequately translating into pictorial form a famous passage in Homer(1) (fig. 115 a). When Priam is placed under the protection of Hermes during his hazardous expedition through the enemy camp, he feels that a god is holding his hand over him.(2):

....

How concretely these words are to be taken is shown in the relief: beneath the magic protection of Hermes' outstretched right arm the old king passes unseen through the enemy camp reaching Achilles unhindered. We see Hermes as the ..., as also represented in a number of statuettes of the ... the protector of the cattle(3) (fig. 115 b, cf. 115c, d).

e. ....

Are we to see the same gesture of a divine ... in Alexander's stretching out his right hand towards his army, when, strongly wounded, he met it after an Indian battle ...(4)? Or is the gesture here plainly the ... greeting? The soldiers responded shouting with joy, some raising their hands towards heaven, others towards Alexander .... The stretching out of the right hand by the ... of the dead seems to be a kind of apotropeic greeting. In vase paintings the mourners appear in this gesture surrounding the dead.(5) Orestes complains of not having been present at the ... of his father(6): .... The gesture strengthens the spoken word of prayer. As in Assyria certain prayers were called "prayers of the lifting of the hand" (p. 157 note 1), ... in Greek simply signifies to pray. Not only the prayer, but every spoken word is magically strengthened by stretching out the right hand. When Caesar before the battle at Pharsalos asked Crassianus' opinion as to the issue, Crassianus exclaimed stretching out his right hand ...: "Caesar, you are going to win a brilliant victory".(1)

The ... of the ancient greeting also seems to have had the same root: the stretching out of the right hand -- in itself an apotropeic gesture -- expresses the same as the verbal greeting it accompanies: words as ... salve, cf. our modern greetings, good day, salute, Heil etc. When the apotropeic words of the greeting are being spoken -- or might have been spoken -- the gesture of the outstretched right hand strengthens them so as to realize the good wishes expressed in the very verbal greeting.

f. Christ Pantocrator.

Under the overwhelming influence of the world empires of the East, the gesture of the raised right hand penetrated archaic Greece. Later on, with the withdrawal of the Oriental influence, the gesture seems to fall into disuse in the Greco-Roman Pantheon, and not until Oriental religions in the 3rd century A. D. penetrated the Roman empire, the gesture of the magic right hand once more became a dominating motif in Western cult and religious iconography. From the Eastern gods, above all from Sol Invictus and Serapis, it penetrates, as seen, the official image of the emperor.

The gesture now also takes its place in Christian iconography.(2) As an example let us consider Christ raising Lazarus from death in a painting in the Catacombe di Callisto (fig. 116).(3) Christ stands with a virga magica in his left hand, the sign of his miraculous saving power. His right hand is stretched out with the palm turned towards Lazarus. Just as through the staff, the

Fig. 116
Christ raising Lazarus from the death.
Catacombe di Callisto.

power of salvation works through this sign: the entrance to the tomb opens, and out steps Lazarus with powerful strides. A Christ picture of this kind corresponds to the divine type of benedictory gods of 3rd century orientalized Rome(1) (p. 147 sq.).

When Christianity had become the state religion, a certain adaptation of the ecclesiastical apparatus to traditional forms of worship took place. As the Christian basilica approaches the sacred architecture surrounding the godemperor,(2) so the Christian iconography takes over the imperial insignia and

Fig. 117.
Dominus Legem dat.
Mosaic in S. Costanza, Rome.

Fig. 118.
Dominus Legem Dat.
Fragment of a monumental relief, Metropolitan Museum.
Two of the surrounding disciples are acclaiming the Savior.

power symbols and to these belongs, with the cosmic and astral signs the outstretched hand. Christ in this gesture is now the all-powerful the ... the cosmocrator, pantocrator, the ..., and not the miraculous healer of the sick and raiser from the dead. Thus we meet him in the monumental pictures of the triumphant Church in late antique and early medieval art.(1)

We here call attention to a specially important composition, which recurs in mosaics, paintings and sarcophagi since late Constantinian times, for instance, in an apse mosaic in Santa Costanza in Rome(2) (fig. 117): it is the traditio legis.(3) Christ gives the world his law, the Gospel's nova lex. Dominus legem dat is the legend on the Gospel scroll (in Santa Costanza erroneously restored as pacem dat). As law-giving dominus he stands before us, his right hand raised, in the compelling sign of omnipotence. And with this sign a note is struck sounding through the whole composition and echoed in all particulars of figures and forms. In his might and glory Christ stands on the mount of Paradise, a halo about his head. The figures are symmetrically grouped around and subordinated to him, as to the emperor in a stereotyped maistras scheme of this age.(4) From both sides the two apostle-princes approach. Peter's pose is determined by the ... as the ceremony demanded of one who stood before the face of the emperor.(5) Ceremony likewise demanded that one should receive with covered hands what the omnipotent handed out; and thus Peter is receiving the law with covered hands.(6) On the other side of Christ Paul moves his hand in acclamation, the spontaneous human reaction to the gesture of the Savior, expressing approval of the law, man's subordination to omnipotence. The same scene is repeated on a number of

sarcophagi(7) and on a fragment of a monumental relief in the Metropolitan Museum, with Christ in a specially stressed and impressive gesture(1)(fig. 118). It is significant that in these pictures of the traditio Legis Christ is frequently shown on the world globe, for instance, in a mosaic in John's baptismal

Fig. 119.
Dominus legem dat.

Mosaic in John's baptismal chapel, Naples.

chapel in Naples(1) (fig. 119): he is the .... On one of the doors of S. Sabina in Rome the same Christ Pantocrator is framed by A and Q, the sign of eternity: he is the novus rex aevorum, revealing to us the new world law. In the famous apse mosaic in SS. Cosma e Damiano from the 6th century in Rome,(2) we are no longer dealing with the traditio legis. But the raised hand of the Pantocrator is the same.

----------NOTES----------

(1) Procop., De pers. 2, 13, 8 sq.

(2) Hist. eccl. 10, 9, 4.

(3) Contra Gal. 1 200 B (Loeb 3 p. 375).

(1) E g. Martialis 4, 30, 5; 4, 8, 10; 6, 1, 5 sq.; Statius, Silv. 1, 1, 37; 3, 4, 61; 5, 1, 184. O. Weinrich, Studien zu Martial p. 143 sqq. F. Sauter, Der rom. Kaiserkult bei Martial und Statius p. 102 sqq. F.J. Dolger, Antike and Christentum 1, 1929, p. 167 sq A. Alfold; RM. 50, 1935 p. 107 sq. and pl. 13, 15. Cf. O. Weinreich, Antike Heilungswunder, Religionsgeschichtliche Versuche and Vorabeiten 8, 1 p. 48 sqq.

(2) Sol Invictus Imperator, Symb. Osl. 14, 1935, p. 86 sqq. A. Alfoldi's treatment of this imperial gesture RM 50, 1935 p. 107 sq. was at that time unknown to me.

(3) Procopius, De Aedif. 1, 2, 12. J. Kollwitz, Ostromische Plastik p. 9. Differently from kollwitz, I think that the magical force of the imperial gesture was still generally felt in the century of Procopius.

(1) Albiruni, Athar ul-bakiya (transl. by C. E. Sachau), The Chronology of Ancient Nations p 44.

(2) H. Mattingly-E. A. Sydenham, The Roman Imp. Coinage 4, 1 p. 14, 5. A. Alfoldi 1.c. p. 107 sq.

(3) A. Dieudonne, Rev. Num. 1906, 149 No. 13 pl. 6, 16. A. Alfoldi 1. c. p. 108 and Atti e Memorie dell' Instituto Ital. di Num. 5, 1925 p 82 sqq. Cat. Greek Coins Brit. Mus., Arabia, Mesopotamia, Persia (G. F. Hill) pl. 15, 6.

(4) A. Alfoldi, Rom. Mitt. 1. c. p. 108. R. Delbruck, Die Munzbildnisse von Maximinus bis Carinus pl. 3, 13. Sylloge Nummorum Graecorum (Danish National Museum) 1943, Thrace 3 pl. 13, 678 sq.

(5) A. Alfoldi 1. c. p. 108. R. Delbruck 1. c. pl. 18, 82.

(6) A. Alfoldi 1.c.p. 108. R. Delbruck 1. c. pl. 19, 5.

(7) J. Roman, Rev. Num. 1889, p 464 sqq.

(8) Cohen VI p. 180 No.36. H.p.l'Orange 1. c. pl. 5 b. F. Gnecchi, 1 medaglioni romani pl. 156, 11.

(9) L. A. Milani, Le ripostiglio della Venera 1880 No. 2561. A. Alfoldi 1. c. p. 108.

(10) P. H. Webb, The Roman Imp. Coinage 5, 2, 550.

(11) O. Voetter, Numismat. Zeitschr. 1899 pl. 6, 21–22.

(12) Journ. Roman Studies 22, 1932, p. 13 and pl. 4, 11.

(13) Numismat. Zeitschr. 1917, pl 13, 9.

(1) J. Maurice, Numismatique Constantinienne 1 pl. 8, 10; 9, 3; 15, 3 (Constans); II 4, 9 (Constantinus II Caes); 11, 7, 14; III, 3, 5. F. Gnecchi, 1 Medaglioni romani 1 pl. 7, 8, 9, 12; 8, 2, 13, 15; 10, 2 (Constans), 3 (Constans) 4 (Constans): 10, 8 (Constantius II): 11, 1 (Constantius II); II, 137, 5 (Constantius II).

(2) F. Gnecchi, 1. c. I pl. 15, 1; 16, 1, 3; 18, 2.

(3) F. Gnecchi 1. c. I 36, 15.

(4) F. Gnecchi 1. c. I 20, 3.

(5) H. Shetelig has called my attention to Nordic medallions as the one reproduced in Fornvannen 1936 p. 58.

(6) When the mounted emperor is shown on the reverse of coins even in pre-Severan times with outstretched hand, usually in adventus scenes, we are dealing with a greeting.

(1) E. g. H. Mattingly, Coins Roman Empire Brit. Mus. I, 13, 3–6:15, 6 sq.; 30, 9 sq.; 34, 6. II, 2, 3; 19, 1 sqq.; 22, 6; 25, 3; 26, 1, 6; 27, 1; 64, 9; 65, 7; 66, 6 sq. III, 11, 17; 12, 3; 13, 16; 27, 6; 31, 1; 34, 10. H.

Mattingly--E. A. Sydenhan 1. c. III 8, 149. IV 2, 1, 4; 2, 7; 6, 7; 4, 1, 6; 5, 11; 8, 5, 8: 11, 1.

(1) Cat. Greek Coins Brit. Mus., Lydia pl. 7 10.

(2) Cat. 1. c. Phoenicia, pl. 25, 11 and p. 199.

(3) Gnecchi 1. c. II, 119, 8; 121, 5. Probus in the older position of triumph: Gnecchi 1. c. I, 28, 6.

(4) Gnecchi 1. c. I, 8, 9.

(5) Gnecchi 1. c. I, 11, 1.

(6) Gnecchi 1. c. I, 10, 6-8.

(7) Gnecchi 1. c. I, 15, 1.

(8) Gnecchi 1. c. I, 36, 15.

(9) Maurice 1. c. I, 20, 9.

(10) Gnecchi 1. c. I, 18, 1.

(11) Gnecchi 1. c. I, 36, 7.

(12) L'Orange-v. Gerkan, Der spatantike Bildschmuck des Konstantinboges p. 138 sqq. and pl. 33 a, 34 a, c.

(13) 1. c. p. 116 sq. p. 25 c; 26 a; 32, 6, 7.

(14) 1. c. p. 61 pl. 4 a; 8 a.

(15) J. Strzygowski, Calenderbilder des Chronographen von 354 pl. 9.

(16) J. Kollwitz, 1. c. p. 7 sqq.

(17) G. Rodenwaldt, Jahrb. Deutsches Archaolog. Inst., Anzeiger 1931, p 328 sqq. H. B. Dewing--G. Downey, Appendix in Procopius, Buildings (ed. Loeb) p. 395 sqq. J. Kollwitz 1. c. p. 12 sq. and Beilage 2.

(1) Mattingly--Sydenham 1. c. V, 1 pl. III 45. Other examples of Serapis in this gesture in Symb. Osl. p. 92 Note 6.

(2) A. Alfoldi 1. c. pl. XI, 15.

(3) A. Alfoldi, A festival of Isis in Rome under the Christian Emperors of the 4th century (Diss. Pannonicae Serie 2 fasc. 7) pl. VIII 29 36, 39-43; XVII9.

(4) See the material referred to symb. Osl. 14, 1935 p. 89 sqq. The few exceptions to this typifying of the Sun picture in post-Severan times (1. c. p. 92 note 5) are irrelevant. In pre-Severan times Sol never appears on Roman coins in the gesture of benediction, cf. e.g. the Sun on the heavenly chariot, Mattingly-Sydenham 1. c. II pl. XIII 244.

(1) Mattingly -- Sydenham 1. c. IV, 1 pl. 6, 2.

(2) Mattingly -- Sydenham V, 2 pl. I, 13 and pl. V 1, 9 sq.

(3) E. g. Mattingly, Coins Rom. Emp. Brit. Mus. III 54, 1 sq.; Mattingly -- Sydenham 1. c. II pl. XIII 244; Gnecchi 1. c. II pl. 42, 8, 9 (Aelius Caes.).

(4) L'Orange-von Gerkan, Der spatantike Bildschmuck des Konstantinsbogens p. 174 sqq.

(5) l'Orange-v. Gerkan 1. c. p. 163 sqq.; pl. 38 a.

(1) L'Orange-v. Grekan 1. c. p. 139; pl. 33 c, d.

(2) L'Orange-v. Grekan 1. c. p 55 sqq.; pl. 7 b, 29 c, 30 a, 32 b-c.

(3) Cat. Brit. School, Palazzo dei Conservatori, Sala gia della Tensa Nr. 7.

(4) F. Cumont, Mysteres de Mithra I 123; 2, 202 fig. 29.

(1) A. Levi, 1st. d'archeologia e storia d'arte, Opere d'arte 5, 1935. C. Albizzati, Athenaeum, New Series 15, 1937, p. 187 sqq. A. Alfoldi, Die Kontorniaten p. 69 sq. pl. LXXI, 1 and Atlantis 1949, 2 p. 68 sqq.

(2) Freshfield, Archaeologia 72, 1922 pl. XX. R. Delbruck, Consulardiptychen, Textb. fig. p. 14. J Kollwitz, Ostromische Plastik, Beilage 6. See also miniatures e.g. J. Strzygowsky 1.c. pl. 23.

(3) C. Thiele, Antike Himmelbilder p. 135 fig. 58 and p. 162 fig. 71; cf. Symb. Osl. 14, 1935 p. 94 note 4.

(4) Symb. Osl. 1. c. fig. 13.

(5) Doubtful earlier example: Alfoldi, Rom. Mitt. 50, 1935, p. 107 and pl. 13, 15.

(6) Inscription: Severi invicti aug. pii fil. F. Cumont has shown that this epithet (invictus, is connected with the Oriental astral gods, especially Sol, and from these has passed into the Roman imperial title (Mysteres de Mithra I p. 46 sqq., 287 sqq.; Sol, Darmberg--Saglio 1. c. IV, 2 p. 1383, 1385. Cf. H. Usener, Sol Invictus, Rheinisches Museum 60, 1905 p. 469. H. Cohen IV, p 28 No 230--235; VIII p. 394. M. Bernhart, Handbuch der Munzkunde, Textb. p. 186). Commodus, with his Oriental trend, had already used the invictus title, Comont 1. c. p. 287 sq. Usener 1. c. p. 468 sq.

(7) Cohen VI p. 180 nr. 36.

(8) Cohen VII pl. 159 sq. nr. 174. Maurice. 1. c. 1 p. 398.

(1) Maurice 1. c. I pl. 8, 10, and p. 100; II pl 7, 14 and p. 236 sqq. XII. Cohen Vii p. 265 No. 316.

(2) We must here also compare the emperor's assimilation to the Sun in literature, e.g. Eusebius, V.C. I 43; II 2. Cf. Symb. Osl. 14, 1935 p. 104; 114.

(3) A Probus coin shows the type in a six-pillard temple, Cohen VI p. 321 nr. 691; cf. H. Usener 1. c. p. 470.

(4) Cat. Greek Coins Brit. Mus., Lycaonia, Isauria, Cilicia (Hill) pl. 14, 5 and p. 83 (Hierapolist; Galatia, Cappadocia, Syria (Wroth) pl. 4, 6 and p. 20 (Pessinus).

(1) Cat. Greek Coins Brit. Mus., Phoenicia (Hill) pl. 27, 14 and p. 215 sqq.; pl. 43, 11, 12 and p. 214 sq.; pl. 28, 3, 4 and p. 222; p. CXXI sq. E. Babelon, Les perses Achemenides, Cypre et Phenicie pl. 34, 17 (Caracalla). J. Babelon, Collection de Luynes (Asie Mineure et Phenicie) pl. CXV 3201 sq. (Julia Domna); pl. CXV 3203 sqq. (Caracalla).

(2) Cat. Greek Coins Brit. Mus., Lycaonia, Isauria, Cilicia (Hill) pl. 14, 5.

(3) Cat. Greek Coins Brit. Mus., Crete and Aegean Islands (Wroth) pl. 1, 8.

(4) Cat. Greek Coins Brit. Mus., Alexandria (Poole) pl. 2, 413.

(5) The Bryaxis statue in its shrine, with the right hand leaning on the arm-rest or the head of Cerberus ("over Cerberus", says the author): Cat. Greek Coins Brit. Mus., Alexandria pl. 28, 872 and 1252.

(1) Cat. Greek Coins Brit. Mus., Alexandria 13, 621 (Julia Mamaea) and 1749 (Hadrian). An example from Trajans time shows the hand only just raised above the arm-rest, 1. c. pl. 13, 447. Sitting Serapis with hand raised horizontally above Cerberus on coins from Asia Minor: Cat. Greek Coins Brit. Mus., Phrygia (Head) pl. 32, 9.

(2) Cat. Greek Coins Brit. Mus., Alexandria pl. 15, 284. Helios -- Serapis in the gesture of benediction also on the other Oriental coins, e.g. Cat. Greek Coins Brit. Mus., Ionia (Head) Pl. 20, 2 (Alexander Severus).

(3) Cat. Greek Coins Brit. Mus., Alexandria pl. 15, 2211 (Gallienus).

(1) Cat. Greek Coins Brit. Mus., Alexandria pl, 29, 876. W. Weber, Drei Untersuchungen zur aegyptisch griech. Religion p. 16.

(2) Th. Schreiber, Studien uber das Bildnis Alexanders des Grosen, Abh. Sachs. Ges. Wiss. 48, 1903 p. 140 note 7 and p. 280.

(3) G. Macdonald, Greek Coins in the Hunterian Collection III, pl.. XC 23 and p. 524. Cat. Greek Coins Brit. Mus., Alexandria pl. 23, 1679 and 2095.

(4) Compare the gesture of Constantinopolis on the Magnus diptych, R. Delbruck, Consulardiptychen.

(5) Cat. Greek Coins Brit. Musl, Alexandria pl. 10, 1958. Compare Pronoia 1. c. pl. 11, 1417. G. Macdonald 2.c. III pl. XC 22 and p. 524.

(6) J. Babelon, Coll. de Luynes (Asie Mineure et Phenicie) pl. CIII 2784. Cat. Greek Coins Brit. Mus., Lycaonia, Isauria, Cilicia pl. 34, 2.

(7) Cat. Greek Coins Brit. Mus., Phrygia pl. 26, 5.

(1) According to a Seleucidian inscription, a copy of an older text, the priest raises his hand when he recites a certain incantation in honor of Anu (F. Thureau-Dangin, Rev. d'Assyriologie 20, 1923, p. 110). L. W. King has interpreted a series of prayers and incantations on Assyrian clay tablets, which were termed by the Assyrians themselves "prayers of the lifting of the hand" (L. W. King, Babylonian magic and sorcery being "the prayers of the lifting of the hand" p. XI sq.).

(2) F. Cumont, Fouilles de Doura Europos p. 70 sq. Cf. Cumont, Mysteres de Mithra I 123; II Sole vindice dei delitti ed il simbolo delle mani alzate, Mam. Pont. Acc. Rom. Arch. I, 1923/24, p. 71.

(1) V. Place, Ninive et L'Assyrie pl. 45 and p. 156 sqq. M. Jastrow, Bildermappe zur Religion Babylonies und Assyriens no. 98. H. Gressmann, Texte und Bilder zum A. T. 335. Both hands stretched out towards the supplicant: m. Jastrow 1. c. e. g. nos. 26, 27, 39.

(2) J. Babelon, Coll. de Luynes 1. c. pl. CXVII 3238, 3246, 3247, 3250; Les perses Ache'me'nides, Cypre et phe'nicie pl. VII 16, IX, 1–3, XXX, 2–3, 5–6, 12–15, XXIX 21 sq. Cat. Greek Coins Brit. Mus., Phoenicia pl. XVIII 12–14, XIX 1–8, XX, 1–12.

(3) E. g. Isaiah 62:8.

(4) Plut. Al. 30, 4.

(5) Plut, Artax. I. Strabo 15, 3, 21. I am indebted to K. Barr for important references.

(6) Sten Konow, Orken og Oase p. 169; cf. fig. p. 168.

(7) E. g. F. W. von Bissing, Denkmaler agyptischer Skulptur Taf. 88 sq.

(1) St. Gsell, Histoire ancienne d'Afrique du Nord 4, p. 352 sqq.

(2) LXX (ed. A. Rahifs, 39, 21.

(1) LXX, 88, 8.

(2) Lxx, 34, 5; 39, 17.

(3) LXX, 137 7.

(1) The power lies not only in "god's staff", with which Moses is provided, for then it would not be necessary to raise both hands.

(1) Cf. e. g. A. W. Persson, The Religion of Greece in prehistoric times p. 173 fig. 7–8 b and p. 47 sqq.

(2) Chr. Blinkenberg, Apollon Hyperdexious, Annuaire de I'Institut de Philologie et d'Histoire Orientales II, 1, 1933/34. O. Weinreich, Antike Heilungswunder, Religionsgeschichtliche Versuche und Vorarbeiten p. 12 sq. Also the touching right hand of the god has this magical force, O. Weinreich 1. c. p. 1 sqq.

(3) O. Weinrich 1. c. p. 1 sqq.

(4) Suidas, s. v. ...

(5) O. Weinreich, 1.c.p. 1 sq., 8 sq.

(6) Aristeides, quoted after Blinkenberg 1. c.

(7) Aristeides, quoted after Blinkenberg 1. c.

(8) Phaidimos, Anthol. Pal. 6, 271. O. Weinreich 1.c. p. 9 sqq.

(1) Pausanias 7, 23, 5.

(2) O. Weinrich 1. c. p. 9 sqq.

(3) Blinkenberg 1. c. p. 27 sqq.; Weinrich 1. c. p. 13.

(4) Weinreich 1. c. p. 25 sq.

(5) Blinkenberg 1. c. p. 28 sqq.; 32. Cf. L. Curtius, Handb. Kunstwiss. II p. 176 sqq. Description of the hand position of the Apollo figure, Olympia III (G. Treu) p. 70. Plut., Arat. 7:...

(1) A. Furtwagler, in Aufsatze E. Curtius gewidmet pl. IV and p. 184 sq.

(2) Il. 24, 374. Cf. ... of Zeus and Apollo in Homer: Il. 4, 249; 5, 433; 9,419 sq.; 686 sq.; (passages quoted according to Blinkenberg 1. c. 27).

(3) The type is recently treated by D. K. Hill, Journal of the Walters Art Gallery 11, 1948, p. 19 sqq., see especially fig. 1, 2, and 6, 7. Miss Hill gives another interpretation of the statuettes.

(4) Arrian, Anab. 6, 13, 2. Cf. 4 , 8, 7. Deifled Alexander in the gesture of the outstretched right hand: bronze statuette from the Nile Delta, Th. Schreiber, Studien uber das Bildnis Alexanders des Grossen, Abh. Sachs. Ges. Wiss. 48, 1903, p. 280 sq. pl. VIII P.

(5) W. Zschietzschmann, Athen. Mitt. 1928, p 27. K. Friis Johansen, in Festskrift til Fr. Poulsen 1941 p. 73 and fig. 2 sq.

(6) Aisch., Choeph. 9.

(1) Plut., Pomp. 71.

(2) J. Wilpert, Die Malereien der Katakomben Roms Pl. 46, 2; 52; 172; 260, 2 (9th century). Other examples: f. Cabrol-H. Leclercq, Dictionnaire d' Archeologie Chretienne et de Liturgie, s. v. Benir (E. Fehrenbach) II, 1 col. 746 sqq. See also S. Eitrem, Some Notes on the Demonology in the New Testament, Symb. Osl. Fasc. Suppl. 12, p. 35 sqq.

(3) J. Wilpert 1. c. pl. 46, 2.

(1) As we have seen the gesture has deep roots in the Jewish world, characterizing especially Jahve. The O.T. conception of God's mighty right hand lives on in the Gospels (e.g. Luke 1, 51 and 66).

(2) E. Dyggve, Ravennatum palatium sacrum p. 54 s.q.; Dodekult, keiserkult og basilika p. 23 sqq. A. Alfoldi 1.c.p. 158.

(1) J. Kollwitz, Christus als Lehrer und die Gesetzesubergabe an Petrus, Rom. Quartalschrift 44, p. 56 sqq., and, Bild von Christus dem Konig in Kunst and Liturgie der christl. Fruhzeit. Theologie und Glaube 1947/48 p. 95 sqq.

(2) J. Wilpert, Die romischen Mosaiken und Malereien III, 4. Compare IV, 132.

(3) J Kollwitz 1 c. p. 97 sqq., and , Ostromische Plastic p. 153.

(4) L'Orange, Apotheosis in Ancient Portraiture p. 122 sqq.

(5) A. Alfoldi, Rom. Mitt. 49, 1934, 33, p. 49 sqq.

(6) F. Cumont, L'adoration des mages 93 sqq. A. Alfoldi 1.c.p. 33 sqq.

(7) F. Gerke, Christus in der spatantiken Plastik p. 62, 75 sq. and figs. 70, 71, 79, 97; Die Zeitbestimmung der Passionssarkophage p. 84, 91 sqq. and figs. 13.-15. Christ in the gesture on other sarcophagus types e.g. J. Kollwitz, Ostrom. Plastik p. 174: O. Wulff, Altchristl. und byz. Kunst, Handb. d. Kunstwiss. p. 111, fig. 91; p. 112 fig. 93.

(1) I am very much indebted to Dr. James J. Lorimer for the permission to publish this unique relief and express my thanks for important indications during my study of it to Dr. W. H. Forsyth. The dimensions and profile of the fragment seem to indicate that it belonged to an architectural relief, not to a sarcophagus. The thickness of the block -- c. 0,16 m (upper border c 0,12 m) - is remarkable. The length of the fragment, measured along the upper border is 1,335 m; but there must have been still two niches corresponding to four disciples to the right, and one niche corresponding to two disciples to the left, with belonging columns; thus, according to the dimensions of the niches and columns preserved, and adding some space for the columns at the corners we arrive at about 2,5 m for the whole relief. The profile of the relief is strange: the front at the top turns back to a depth of 0,33-0,04 m, then rising as a vertical finishing upper border. The vine not only decorates the upper part of the front, but also the top where the ground turns back, as far as to the finishing upper border. The front of this border indicates, as it seems, the plane of the bond in which our relief, with its strongly projecting arches and figures, was inserted. See J. J. Rorimer, The authenticity of the Chalice of Antich, in, in: memorial volume to Belle Grene (in print).

(1) J. Wilpert 1. c. III, 32.

(2) J. Wilpert 1. c. III, 102 sq. From Christ the gesture is handed on to his servants, the apostles, saints, bishops (E. Fehrenbach 1. c. II 1 col. 764 sqq.). Far into the middle ages it retains its power and often recurs in disguised form. As an example may be mentioned the account in Gregory of Tours of an Eastern king who with the help of St. Sergius won all his battles: he had fixed the martyr's thumb on his right arm, and whenever, had pressed by his enemies, trusting in the Saint, he raised his this arm, the enemy retired (Greg. Tur., Hist. Franc. 7, 31. E. Lucius, Die Anfange des Heiligenkults p. 237 sq). Once more we are reminded of Moses in the battle against the Amalechites (p. 145). In a Byzantine account regarding a 9th century chapel in the imperial palace in Constantinople, a figure of the Virgin over the altar is described as "stretching out its immaculate hands over us and giving the Emperor success and courage against his enemies" (T.P. Richter, Quellen zur byzantin. Kunstegeschichte 357).
FILE NAME:WOM_PRHD.DOC

WOMEN AND THE PRIESTHOOD
by Richard Ware

Important ideas relating to this concept:

1. Women do not hold priesthood of any kind within the framework of the Church. They do hold priesthood authority, however, within the organization of the family which is given to them through the temple endowments and marriage sealing.

2. Both men and women are clothed in the robes of the Aaronic and Melchizedek Priesthoods and can officiate in the ordinances of those Priesthoods. In temple marriage, both the husband and wife "enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]" (D&C 131:2). This is the patriarchal priesthood and operates within the patriarchal order. Then, through the ordinance of second anointings, they both receive the fulness of the priesthood.

Gospel Mysteries

3. The patriarchal priesthood only operates within the confines of the family kingdom. That priesthood is non-functional within the church. The church is here to build up and perfect the family order. It is within the confines of the temple that the ancient family order of Adam and Eve are restored again to the earth. This same order was lived by Abraham, Isaac and Jacob. This family order is given again to all the faithful through the endowments of the temple. Ultimately, husbands and wives will receive the fulness of the Melchizedek Priesthood and function within their kingdoms through that priesthood.

4. The gifts of the spirit (and in this case, the ability to heal and be healed) are available to all members of the church regardless of gender. They are not dependent upon the priesthood for them to operate.

5. Within the church framework, the elders should be called upon to administer to the sick and afflicted as they are called upon by any family. Elders can do this outside their own homes because they hold the Melchizedek Priesthood and can operate cross family lines as requested.

6. Within the family organization and the patriarchal order however, the husband may administer to his own family by virtue of the priesthood which he holds, and his wife may assist him with her faith, but not by any authority she holds, unless she has a fulness of the priesthood. With a fulness of the priesthood she is a queen and priestess and may administer by virtue of the priesthood within the patriarchal order which she received. But she can function only under the direction of her husband who holds the keys of the priesthood within the family kingdom.
7. We do not understand all the ordinances which can be performed within a Zion family. However, we do know that upon receiving the patriarchal order through temple marriage, couples are commanded to multiply and replenish the earth, and through that special ordinance of procreation, they are able to bring forth the blessings associated with it: children. All ordinances have blessings associated with them.

8. Women may "administer by the authority given to their husbands inasmuch as they were one with their husbands." (12) Being one means the husband and wife have been sealed up to eternal life." (53) "When a woman is sealed to a man holding the priesthood, she becomes one with him. . . .The glory and power and dominion that he will exercise when he has the fulness of the priesthood and becomes a 'king and a priest unto God,' she will share with him." (42)

9. Bathsheba W. Smith indicated that Joseph taught them that the women "could administer to the sick and he wanted to make us, as the women were in Paul's day, 'A kingdom of priestesses.'" (33) John Taylor explained that the role of a priestess and priest is to administer the ordinances of the gospel, and the role of a king and queen is to rule and govern. (54) Healing the sick is an ordinance of the gospel, thus the women would function as priestesses to do this.

10. When the husband is not at home the wife presides, not the oldest child holding the priesthood. This is so because she holds the patriarchal priesthood within her kingdom and holds the right to preside in the absence of her husband, whereas the child, although a member of that kingdom, does not have any right to preside within it. That right to preside comes through temple marriage wherein a husband and wife are organized into a divine patriarchal kingdom. He is king and she is queen of the kingdom. The children are subjects. And although brethren holding the priesthood come to visit a home, the husband and wife still preside, for they hold the supreme authority

within their family kingdom.

11. Having been endowed the participants are prepared to enter the true order of prayer and be presented at the veil.

12. When the laws, commandments and covenants of a Zion society return to this people, the women will, no doubt, operate for the blessing and comfort of other women by virtue of the fulness of the priesthood which they will hold, having received such authority through being sealed to their husband.

WOMEN AND THE PRIESTHOOD

1. Minutes of the Proceedings of the Sixth Meeting of the [Relief] Society April 28, 1842 Typescript of original.

Lodge Room, April 28, 1842 * * *

[p. 24] Healing Sick (Sisters May Officiate): He [Joseph Smith Jr.] said the reason of these remarks being made was that some little things were circulating in the society, that some persons were not going right in laying hands on the sick, etc. Said if he had common sympathies, would rejoice that the sick could be healed, that the time had not been before, that these things could be in their proper order -- that the Church is not now organized in its proper order, and cannot be until the Temple is completed. Pres. Smith continued the subject by reverting to the commission given to the ancient Apostles, "Go ye into all the world", etc. No matter who believeth these signs such as healing the sick, casting out devils, etc., should follow all that believe whether male or female. He asked the society if they could not see by this sweeping stroke that wherein they are ordained, it is the privilege of those set apart to administer in that authority [p 25] which is conferred on them, and if the sisters should have faith to heal the sick, let all hold their tongues, and let every thing roll on. * * *
Laying on of Hands by Women: Respecting the females laying on hands, he further remarked, there could be no devil in it, if God gave his sanction by healing, that there could be no more sin in any female laying hands on the sick than in wetting the face with water. It is no sin for anybody to do it that has faith, or if the sick have faith to be healed by the administration. He reproved those who were disposed to find fault with the management of concerns, saying that if he undertook to lead the Church he would lead it right, that he calculated to organize the Church in proper order. etc. * * *
[p. 26] He spoke of delivering the keys of the society and of the Church, that according to his prayers God had appointed him elsewhere.
General Instructions and Advice to the Society by the Prophet: He exhorted the sisters always to concentrate their faith and prayers, for, and place confidence in, those whom God has appointed to honor, whom God has placed at the head to lead. That we should arm them with our prayers, that the keys of the kingdom are about to be given to them that they may be able to detect anything false as well as to the Elders.

2. D&C 131:1-4; May 16 & 17, 1843; Revelation given at Ramus, Illinois to Joseph Smith Jr.; See H.C. 5:392-393

1. In the celestial glory there are three heavens or degrees;

2. And in order to obtain the highest, a man [and woman] must enter into this order of the priesthood (meaning the new and everlasting covenant of marriage);
3. And if he does not, he cannot obtain it.
4. He may enter into the other, but that is the end of his kingdom; he cannot have an increase.

3. A blessing by Patriarch John Smith upon the head of Mary Jane Whitney, daughter of Newel K. and Elizabeth Ann Whitney, born at Nauvoo Hancock Co Ill, Jan 17th 1844.

Sister beloved of the Lord, I lay my hands upon thy head, since you have no father, and seal upon thee the blessing of thy father, for thou art a daughter of Jacob, and of the same blood & lineage of thy father, the Eye of the Lord has been upon thee from Everlasting. He designs thee to be a great one in the house of Israel, and inasmuch as thou art young & know not the trials & temptations to which you may be Exposed, I ask my father in Heaven, in the name of Jesus, to give you a sound mind, a discerning of Spirits, and a persevering desire to do the will of the Lord.
Thou shalt have the Spirit of Prophecy when thou art Young, the Lord hath given his Angels charge over thee, they will never leave nor forsake thee, they will often Converse with thee, and your heart Shall be made glad thereby, thou Shalt have the Priesthood sealed upon thee for I seal it upon thee now and thou Shalt realize it in due time.
Thou Shalt have a Companion in due time and shall be a mother in Israel, and shall raise up Sons and Daughters which Shall be greater than David and Solomon, thou Shalt have Riches until thou art Satisfied, Shall have faith to do Miracles in the name of the Lord, thy Companion shall be a man that Shall hold the Keys of the Priesthood, shall be mighty in Israel, when he speaks his voice shall be obeyed, no good thing shall be withheld from you for I seal upon you Riches, & honors, Immortality and Eternal Lives, Even so, Amen. Inasmuch as You will listen to the Counsel of Your Mother, not one word of this blessing shall fail.

4. A patriarchal blessing given by Patriarch John Smith upon the head of Louisa C. Jackson, LDS Historical Dept., 6 February 1844

Thou art of the blood of Abraham thru the Loins of Manasseh & a lawful heir to the Priesthood & shall possess it in common with thy companion and inasmuch as thou art faithful in the covenant thou shalt have power to heal the sick in their houses.

5. Lewis Taft Papers, CHO/Ms/dq/63; 6 April 1845; Discourse by Brigham Young

(p.5). . . .If we improve upon the small things that are given into our charge, still greater things will be given unto us. "God created man in His own image, male and female created He them." Adam the father of our race represented the male portion of his offspring, and Eve, the mother of all living, represented the female portion, and the works of redemption is a work in which both man and woman are engaged through the gospel. When man & woman are joined together for time and all eternity by the sealing power of the everlasting priesthood which is after the order of the Son of God, they twain become one flesh in their offspring, and are mutually interested and engaged, if they are faithful, in their own redemption and the redemption of their progenitors who died without the knowledge of the gospel, and of their offspring after them, the woman being an helpmate to the man, and sharing with

her husband in the honors powers blessings of the priesthood which he possesses.

6. Times & Seasons Vol 6:920; June 1, 1845; Elder Orson Pratt; Remarks made at the funeral of Mrs. Caroline Smith, 24 May 1845

He [Christ] looked upon them [in the spirit world] and saw that they were his lawful, legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work, as well as they, that will augment that glory which you will enjoy after your resurrection.

7. A patriarchal blessing given by Patriarch John Smith upon the head of Mehitable Duty; 27 December 1845; CHO; Typed without sic.

The Priesthood in its fullness shall be confered upon thee in due time thou shalt have powr ovr thy relatives & friends & thy husband & children to lead them wethersoever thou wilt in as much as you seek faithfully & truly to preserve them in the bonds of the new & everlasting covenant.

8. A Patriarchal blessing upon the head of Emily Jacob by Patriarch John Smith, 26 January 1846; Located in "The Record of Norton Jacob", p 16; Church Archives.

. . .I place my hands upon your head in the name of Jesus of Nazareth and seal upon thee the Priesthood with all the blessings of the new and everlasting covenant, which was sealed upon the children of Joseph, for this [is] thy lineage, the same as thy companion. Thou has a right to all the blessings which are sealed upon his head, for a woman can have but little power in the Priesthood without a man. . .

9. Diary of Patty Bartlett Sessions (1795-1892); Holograph in CHO; March - June 1847; [Women's Voices, pp. 189-197, 1982 ed.]; Typed without use of sic.

Wednesday 17 [March] She [Mary Pearce] was buried. I went to the funeral. Brigham [Young] preached. I then visited the sick. Mr Sessions and I went and laid hands on the widow Holmans step daughter. She was healed. I was sent for to go to a private meeting with Brighams family. Did not go. Mr Sessions wished me to go another way. I went.

Thursday April lst Put Sarah wife P P Pratt to bed. Visited with sister Knight at Sister Buels. Mr Sessions and I then visited the sick and anointed and laid hands and [said] a blessing.

Thursday 29 Visited Sary Ann and sister Whitney. Sylvia had a chill at sister

Buels as we visited her in the forenoon. We prayed and laid hands on her. She was better.

Sattyrday 29 [May]. Went to a meeting to Eliza Beamans with many of the sisters. Sisters Young and Whitney laid their hands upon my head and predicted many things that I should be blesed with that I should live to stand in a temple yet to be built and Joseph [Smith] would be there. I should see him and there I should officiate for my labours should then be done in order and they should be great and I should be blessed and by many and there I should bless man and many should be brought unto me saying your hands were the first that handled me bless me and after I had blesed them their mothers would rise up and bless me for they would be brought to me by Joseph himself for he loved little children and he would bring my litle ones to me and my heart was filled with joy and rejoicing.
Tuesday June 1 We had a feast in the afternoon at sister Millers. There we blessed and got blessed. I blesed sister Christeen by laying my hands upon her head and the Lord spoke through me to her great and marvelous things. At the close I thought I must ask a blessing at sister Kimbals hand but it came to me that I must first bless her and show Herbers girls the Order that duty caled them to perform to get many blessings from her upon them. I obeyed. Layed my hands upon her head although it was a great cross and the power of God came upon me. I spoke great and marvelous things to her. She was filled to the overflowing. She arose and blesed the Lord and caled down a blessing on us and all that pertained to her. Sister Hess fell on her knees and claimed a blessing at my hands. I then blessed her. Sister Chase claimed a blessing of Sister Kimbal. She blessed her with me. She spoke great things to her. The power of God was poured out upon us. E R Snow was there and with many others. Thank the Lord.

10. A patriarchal blessing on the head of Caroline Frances, daughter of James and Phebe Angell, by Patriarch John Smith; Joseph Holbrook Journal; BYU Special Collections; 1850; Typed without use of sic.

Thou art a daughter of Abraham, through the loins of Joseph. Thou hast a right to the priesthood by and inheritance of thy fathers. * * * In as much as thou hast seen trouble and thy heart hath been weighted down with sorrow, thou shalt hold the keys of all the mysteries in company with a man whom the Lord hath or will appoint to guide thee in the ways of salvation. And in as much as thy present companion hath left the church, if he does not repent his blessing shall be given to another who shall enjoy the fruits thereof in peace.

11. A blessing by John Smith, Patriarch, upon the head of Elizabeth Bean, daughter of Jacob and Agnes Baum. Given at Great Salt Lake City, May 16, 1853; Born Jan. 27, 1834. Chester Co., Pa.; Journal Book I, p. 79-80 of George Washington Bean, BYU Spec Coll/Mss 1038; Typed without use of sic.

Sister Elizabeth, in the name of Jesus Christ, I lay my hands upon thy head and seal upon you a father's blessing. I also set a mark upon you that the destroyer may pass by you as by the children of Israel in Egypt and not hurt you. I also seal upon you all the blessings of Abraham, Isaac, and Jacob; and all the priesthood that was sealed upon the daughters of Joseph in the land of Egypt which is to abide with you and your posterity giving you power to heal the sick and to understand all the principles of the priesthood and mysteries that have been kept hid from before the foundation of the world. You shall have faith to heal the sick in your house and power to keep off the destroyer. You shall be blessed in your family with health. The angel of peace shall

dwell in your habitation. Your sons and daughters shall be mighty men and women, clothed with the priesthood. They shall extend their dominions to the ends of the earth. Your name shall be had in honorable remembrance in the house of Israel forever. Your years shall be multiplied according to the desire of your heart. You shall be satisfied with the riches of the earth and inherit the riches of eternal lives. You shall see all things accomplished which the prophets have spoken concerning Zion. You shall fly to meet the Lord in a cloud and be forever with him and inherit all the blessings of His Kingdom, with your companion, and all your father's house. Amen.

12. Journal of Mary Ellen Kimball,March 2, 1856; Church Archives.

[After washing and anointing a certain sister Mary Kimball said:]

I felt to rejoice with her for I shall never forget the time when I was healed by the power of God through faith in him which power has again been restored with the priesthood. But after I returned home I thought of the instructions I had received from time to time that the priesthood was not bestowed upon woman. I accordingly asked Mr. [Heber C.] Kimball if women had a right to wash and anoint the sick for the recovery of their health or is it mockery in them to do so. He replied inasmuch as they are obedient to their husbands, they have a right to administer in that way in the name of the Lord Jesus Christ but not by authority of the priesthood invested in them for that authority is not given to woman. He also said they might administer by the authority given to their husbands in as much as they were <u>one</u> with their husbands.

13. A Patriarchal blessing upon the head of Lucy Hannah White Flake by Elisha H. Graves, 4 November 1856; Located in the "Life of Lucy Hannah White Flake" pp. 4-5; Utah Historical Society

. . .Thou shalt be connected with a man of God, thru whom thou shalt receive the priesthood, exaltation, power and eternal glory, [and] become a mother in Israel.

14. A blessing by Charles W. Hyde upon the head of Sarah Ann Turnbow, daughter of Samuel and Martha Smith, Given 12 February 1862; Born Dec. 11, 1842, Lee County, Iowa; Genealogical and Blessing Book--Samuel Turnbow, p. 15, Salt Lake City, Utah, under date given.

Sister Sarah Ann I lay my hands upon thy head to seal upon thee a father's blessing which shall be sealed and ratified in the Book of Life. Thou shalt have the gift of discernment and wisdom, that leads to eternal life, great shall by thy reward and understanding for thou art of Joseph and a lawful heir to the fulness of the Priesthood with thy companion and a numerous posterity on the earth. Thou shalt have an inheritance in Zion with all the redeemed, and shalt help to redeem thy Father's household. Thou shalt go into the Temple of the Lord, the place called the Holy of Holies and converse with Angels and be ordained a Queen by the Hand of your Redeemer and thy companion a King and priest. No good thing shall be denied thee, and I seal upon you these blessings of powers, dominions, and eternal lives forever and ever. Amen.

15. Unpublished Discourse by Brigham Young, 27 August 1867, Church Archives.

Our Heavenly Father is bestowing upon His sons and daughters, who are worthy, this priesthood, and kingly power to increase subjects and obtain territory,

to extend the greatness of their kingdom forever, only enhances the Glory of His kingdom, and power of His might without end.

16. J.D. 13:155; November 14, 1869; President Brigham Young; Salt Lake Tabernacle.

Why do you not live so as to rebuke disease? It is your privilege to do so without sending for the Elders.
* * *
It is the privilege of a mother to have faith and to administer to her child; this she can do herself, as well as sending for the Elders to have the benefit of their faith.

17. J.D. 17:119; June 28, 1874; President Brigham Young; Delivered in the Bowery, Brigham City, Sunday Afternoon.

Now, brethren, the man that honors his Priesthood, the woman that honors her Priesthood, will receive an everlasting inheritance in the kingdom of God; but it will not be until this earth is purified and sanctified, and ready to be offered up to the Father. But we can go to work now and live as near as we can like the family of heaven, that we may secure to ourselves the blessings of heaven and of earth, of time and of eternity, and life everlasting in the presence of the Father and the Son. This is what we want to do. Remember it, brethren and sisters, and try to live worthy of the vocation of your high calling.

18. Woman's Exponent, Vol 7:86; 1 November 1878; Pres. Angus Cannon; President of the Salt Lake Stake.

Women could only hold the priesthood in connection with their husbands; man held the priesthood independent of woman. The sisters have a right to anoint the sick, and pray the Father to heal them, and to exercise that faith that will prevail with God; but women must be careful how they use the authority of the priesthood in administering to the sick.

19. J.D. 21:367-68; President John Taylor; 8 August 1880; Delivered at Paris, Bear Lake, Sunday Morning; "The Order & Duties of the Priesthood".

At a late meeting of the Society held in Salt Lake City I was present, and I read from a record called the Book of the Law of the Lord, the minutes of that meeting. At that meeting the Prophet called Sister Emma to be an elect lady. That means that she was called to a certain work; and that was in fulfilment of a certain revelation concerning her. She was elected to preside over the Relief Society, and she was ordained to expound the Scriptures. In compliance with Brother Joseph's request I set her apart, and also ordained Sister Whitney, wife of Bishop Newel K. Whitney, and Sister Cleveland, wife of Judge Cleveland, to be her counselors. Some of the sisters have thought that these sisters mentioned were, in this ordination, ordained to the priesthood. And for the information of all interested in this subject I will say, it is not the calling of these sisters to hold the Priesthood, only in connection with their husbands, they being one with their husbands.

20. Circular Letter, Salt Lake City, Utah; 6 October 1880; Church Archives.

<u>THE SICK AND AFFLICTED</u>

Gospel Mysteries

It is the privilege of all faithful women and lay members of the Church, who believe in Christ, to administer to all the sick or afflicted in their respective families, either by the laying on of hands, or by the anointing with oil in the name of the Lord: but they should administer in these sacred ordinances, not by virtue and authority of the priesthood, but by virtue of their faith in Christ, and the promises made to believers: and thus they should do in all their ministrations.

21. Zina Diantha Huntington Smith Young, Diary, Vol 13, August-December 1881, Church Archives.

March 1890
I went to see Chariton [her son] & administered to him, felt so sad to see him suffer....

1891--Bishop Whitney in the 18th Ward:

. . . blest the Sisters in having faith to administer to there own families in humble faith not saying by the Authority of the Holy priesthood but in the name of Jesus Christ. . . .

22. Woman's Exponent, 13:61; 15 September 1884; Eliza R. Snow.

Q: Is it necessary for sisters to be set apart to officiate in the sacred ordinances of washing, anointing, and laying on of hands in administering to the sick?

A: It certainly is not. Any and all sisters who honor their holy endowments, not only have the right, but should feel it a duty whenever called upon to administer to our sisters in these ordinances, which God has graciously committed to His daughters as well as to His sons; and we testify that when administered and received in faith and humility they are accompanied with all mighty power.
Inasmuch as God our Father has revealed these sacred ordinances and committed them to His Saints, it is not only our privilege but our imperative duty to apply them for the relief of human suffering. * * *
. . .thousands can testify that God has sanctioned the administration of these ordinances by our sisters with the manifestation of His healing influence.

23. Cache Valley Stake Relief Society Min. Book B, pp 46-48; 11 September 1886 Church Archives Sister Tenn Young.

I wish to speak of the great privilege given to us to wash and to anoint the sick and suffering of our sex. I would counsel every one who expects to become a Mother to have these ordinances administered by some good faithful sister.

Mary Ann Freeze commented: ". . .said she attended to this and the curse to bring forth in sorrow was almost taken away."

24. Woman's Exponent, April 27, 1888; Letter from First Presidency; Emmeline B. Wells, editor.

[Emmeline B. Wells sent Wilford Woodruff a list of questions on the topic of

washing and anointings. Her questions and his response follow:]
First: Are sisters justified in administering the ordinance of washing and anointing previous to confinements to those who have received their endowments and have married men outside of the Church?

Second: Can anyone who has not had their endowments thus be administered to by the sisters if she is a faithful Saint in good standing and has not yet had the opportunity of going to the temple for the ordinances?

To begin with I desire to say that the ordinance of washing and anointing is one that should only be administered in Temples or other holy places which are dedicated for the purpose of giving endowments to the Saints. That ordinance might not be administered to any one whether she has received or has not received her endowments, in any other place or under any other circumstances. But I imagine from your questions that you refer to a practice that has grown up among the sisters of washing and anointing sisters who are approaching their confinement. If so, this is not, strictly speaking, an ordinance, unless it be done under the direction of the priesthood and in connection with the ordinance of laying on of hands for the restoration of the sick.
There is no impropriety in sisters washing and anointing their sisters in this way, under the circumstances you describe; but it should be understood that they do this, not as members of the priesthood, but as members of the Church, exercising faith for, and asking the blessings of the Lord upon, their sisters, just asking the blessings of the Lord upon their sisters, just as they and every member of the Church might do in behalf of the members of their families.

25. A Patriarchal blessing upon the head of Mary Ann Dowdle by 0. Liljenquist, 22 July 1889; Located in the journal of John Clark Dowdle, pp. 73-74; Church Archives.

Thou knewest the voice of the good shepherd, for thou wast acquainted therewith, and was chosen in the eternal worlds to receive the fulness of the holy Priesthood with crowns and principalities and powers. Thou art of the lineage of Ephraim and an heir to all the blessings by birthright and election and you shall have power to heal the sick by attending [to] the holy ordinance used for that purpose, and you shall be a mighty leader among your sisters of the House of Israel. . .

26. Woman's Exponent 17:172; 15 August 1889; Zina D. H. Young; General Conference of Relief Society.

It is the privilege of the sisters, who are faithful in the discharge of their duties, and have received their endowments and blessings in the house of the Lord, to administer to their sisters, and to the little ones, in time of sickness, in meekness and humility, ever being careful to ask in the name of Jesus, and to give God the glory.

27. Young Woman's Journal 4:176-177; 4 January 1893; Editorial to Sisters:

Do not wait until you are sick nigh unto death before making a trial of your faith and the power of God. The next time you have a headache take some oil and ask God to heal you. If you have a touch of sore throat, try the oil and a little prayer before you try a single thing besides. Go to bed and see if you are not better in the morning. If you are, then go on adding experience to

experience until you have accumulated a store of faith that will all be needed when your body is weak, and you are sick unto death....and if you still feel sick ask your mother or your father to administer to you. Try that; then if that fails, and they wish to call in Elders, let them do so, and thus exhaust the ordinances of the priesthood before you take the other step [of calling a doctor].

28. Autobiography "My Story" of Ruth May Fox; Church Historical Dept.; 9 Feb 1895; [Women's Voices; p. 377; 1982 ed.]

Feb 8th Went to Sister E Stevenson's birthday party. Had a glorious time. Sister B[athsheba] Smith and Helen [Mar Kimball] Whitney were present. Sister Sarah Phelps spoke in tounges with great power insomuch that the floor and the chairs and our limbs trembled. She blessed Sister Whitney who was an invalid for years. Said we should know a year hence whether God spoke or not. The sisters laid hands on Sister W. and prayed for her speedy recovery Sister N[ettie] C Taylor being mouth.

29. Deseret News; 8 April 1901.

Priest, Teacher or Deacon may administer to the sick, and so may a member, male or female, but neither of them can seal the anointing and blessing, because the authority to do that is vested in the Priesthood after the order of Melchisedek.

30. Letter from Louisa L. G. Richards to President Lorenzo Snow, April 9, 1901. [In reply to a statement made in the Deseret News, 8 April 1901].

If the information given in the answer is absolutely correct, then myself and thousands of other members of the Church have been misinstructed and are laboring under a very serious mistake, which certainly should be authoritatively corrected. Sister Eliza R. Snow Smith, who received the instructions from the Prophet Joseph Smith, her husband, taught the sisters in her day, that a very important part of the sacred ordinance of administration to the sick was the sealing of the anointing and blessings, and should never be omitted. And we
follow the pattern she gave us continually. We do not seal in the authority of the Priesthood, but in the name of our Lord and Saviour, Jesus Christ.

31. Messages of the First Presidency Vol 4:316-17; 1888-1910. The original document is undated but it falls within this time frame. Original text typescript.

The Relief Society of the Church of
Jesus Christ of Latter-day Saints
Salt Lake City, Utah

----ANSWER TO QUESTIONS----

The first question: "Is it necessary for one or more sisters to be set apart for that purpose? (washing & anointing the sick, etc.) or should it be done under the direction of the Presidency of the Relief Society, or could any good sister officiate?

This seems to include three questions.

Firstly, our late President Sister Eliza R. Snow Smith said many times, "Any good sister who had received her endowments and was in good standing in the Church, might officiate in washing and anointing previous to confinement, if called upon, or requested to do so by the sister or sisters desiring the blessing" but should not offer her services.
Secondly, not necessarily under the direction of the Presidency of the Relief Society, although it is most likely whoever was called upon to render such services would be a member of the Relief Society in her own Ward. Some sisters are gifted in ministering and comforting with faith, and adaptability, who might not be chosen to preside or fill any official position in the Relief Society, then the sister herself who desires the blessing might have some choice as to whom she would prefer, and there are many little things [that] might be taken into consideration, all cases are not alike, all circumstances are not the same, wisdom and the guidance of the Holy Spirit are things necessary in all such matters.
Thirdly, in reference to children in sickness, one could not always wait to consult the Presidency of the Relief Society; mothers, grandmothers, and often other relatives attend to a sick child, both in administering and in the washing with pure water and annointing with the consecrated oil; but generally in neighborhoods, there are sisters who are specially adapted to minister to children, and who have in a large degree the gift of healing under the influence of the Holy Spirit, who are possessed of greater humility and have cultivated the gift, or whom the Lord has greatly blessed.
Second question: "Should the washing be sealed?" It is usual to do this in a few simple words, avoiding the terms used in the Temple, and instead of using the word "Seal" we would use the word "confirm" in the spirit of invocation.
Third question: "Have the sisters a right to seal the washing and anointing, using no authority, but doing it in the name of Jesus Christ, or should men holding the Priesthood be called in?" The sisters have the privilege of laying their hands on the head of the one officiated for and confirming the anointing in the spirit of invocation, and in the name of Jesus Christ, not mentioning authority. The Lord has heard and answered the prayers of the sisters in these ministrations many times.
In suggestions made in reference to washing and anointing the sisters are always advised to kneel and offer prayer previous to officiating in any sacred duty.

Your sisters in the Gospel,

_____
General President

_____
General Secretary

(On Behalf of The Relief Society)

Approved by the First Presidency of the Church.

32. Oakley Second Ward Relief Society; Minute Book, Idaho; CHO, Undated Minutes; abt 1900.

[Following is a written form which was used by the Relief Society sisters when they washed, anointed and sealed sisters before childbirth:]

We anoint your spinal column that you might be strong and healthy no disease fasten upon it no accident belaff [befall] you, your kidneys that they might be active and healthy and preform their proper functions, your bladder that it might be strong and protected from accident, your Hips that your system might relax and give way for the birth of your child, your sides that your liver, your lungs, and spleen that they might be strong and preform their proper functions,...your breasts that your milk may come freely and you need not be afflicted with sore nipples as many are, your heart that it might be comforted.
* * *
. . .the child shall present right for birth and that the afterbirth shall come at its proper time...and you need not flow to excess....We anoint...your thighs that they might be healthy and strong that you might be exempt from cramps and from the bursting of veins....That you might stand upon the earth [and] go in and out of the Temples of God.

[Sealing of the anointing:]

Sister_____we unitedly lay our hands upon you to seal this washing and anointing wherewith you have been washed and anointed for your safe delivery, for the salvation of you and your child and we ask God to let his special blessings to rest upon you, that you might sleep sweet at night that your dreams might be pleasant and that the good spirit might guard and protect you from every evil influence spirit and power that you may go your full time and that every blessing that we have asked God to confer upon you and your offspring may be litterly fulfiled that all fear and dread may be taken from you and that you might trust in God. All these blessings we unitedly seal upon you in the name of Jesus Christ Amen.

33. Pioneer Stake Relief Society; First Annual Conference; 9 June 1905; Bathsheba W. Smith.

When I had my endowments Brother Joseph was there. . .I don't think the Prophet or any of our leaders ever taught us anything wrong. I have always been pleased that I had my endowments when the Prophet lived. He taught us the true order of prayer. I never like to hear a sermon without hearing something of the Prophet, for he gave us everything, every order of the priesthood. . . .He said he had given the sisters instructions that they could administer to the sick and he wanted to make us, as the women were in Paul's day, "A kingdom of priestesses."

34. Young Woman's Journal, 16:117, 1905---"The Open Door for Women"; Susa Young Gates.

The privileges and powers outlined by the Prophet in those first meetings [of the Relief Society] have never been granted to women in full even yet. Did those women, do you and I, live so well as to be worthy of them all?

35. Letter from Pres. Joseph F. Smith to Nephi Pratt, Portland, Oregon Mission Pres. December 18-21, 1908. Reel 39, CHO.
[Nephi Pratt wrote to Pres. Smith inquiring if he should set Relief Society sisters apart to wash and anoint other sisters for their confinement, and if

so were there any forms to follow. This is Pres. Smith's response:]

Some of our Relief Society Sisters appear to have confounded. . .with one of the temple ordinances. . . .We desire you therefore to impress upon the sisters of your Relief Society that this practice is in no sense whatever an ordinance, and must not be regarded as such, unless it be attended to under the direction of proper authority in connection with the ordinance of laying on of hands for the healing of the sick.

[He said that even women who had not received their endowments could participate in the washing & anointing]

. . .as there is no impropriety whatever in their doing so, inasmuch as they do it in a proper way, that is, in the spirit of faith and prayer, and without assumption of special authority, no more in fact than members of the church generally need to be barred from receiving a blessing at the hands of faithful women. . . .As to the particular form of words to be used, there is none, not any more than there is for an elder to use in administering to the sick.

36. Relief Society Minutes, Vol 3:184
17 December 1909, p. 136

[First Presidency endorsed Wilford Woodruff's letter of 1888 and made one correction to it:]

. . .namely in the clause pertaining to women administering to children, President [Anthon H.] Lund had said those sisters need not necessarily be only those who had received their endowments, for it was not always possible for women to have the privilege and women of faith might do so [give blessings].

37. Cache Valley Stake Relief Society Minute Book B, 1881-1914; Vol. 2:438-440; 5 March 1910; CR 1280, 14. Minutes of a Relief Society Testimony Meeting.

[Pres Lucy S. Cardon "read some instructions to the sisters on the washing and anointing the sick and how it should be done properly," adding her testimony of the importance of having the Lord's spirit. In response to a question from a sister she responded:]

. . .[that] she had done as much washing and anointing as anyone in this Stake. Related an experience of a blessing which she had given while she was in Salt Lake. Said she wanted to spend the rest of her life in doing good to others and blessing and confirming them. Related of experiences where all had blessed and anointed people. Said she had written Pres. J.F.Smith on the sub. and he told her to keep on and bless & comfort as she had done in the past. It was a gift that was only given to a few, but all sisters who desired and are requested can perform this.

[Rel. Soc. President Margaret Ballard] "spoke of her exp in washing and anointing and said they had carried out these instructions given. The sisters felt that the Bishop should be acquainted with the work we do." [Sister Ballard commented] "how she had been impressed to bless and administer to her father who was sick and suffering and he had been healed. Had also been impressed to bless her husband and he was healed."

Sister Moench felt that we had had so much good said today. Said while she was

very young she went out to wash and anoint the sick. Said Sister Richards had given them a foundation to go by and had said to get the spirit of the Lord then they would do right. Related an experience in blessing a child who had been given up by the doc and it got well. Know that it we get the faith and the spirit of God with us we can bless as well as the Brethren....

Pres. Hattie Hyde spoke of her experiences in Wyo. where the brethren had helped the sisters to bless and anoint the sick.

Sister R. Moench said that Pres. Young had said that the sisters need not be set apart for this calling but if they can call in any good brethren to seal the anointing so much the better.

Pres. Lucy S. Cardan said they use to in the Temple have the brethren seal the anointing but now they do not. Knows that one sister can bless another. We have that privilege but when we can get the brethren we should have them seal the blessing.

38. The House of the Lord, p. 94; James E. Talmage; 1912 ed.

It is a precept of the Church that women of the Church share the authority of the priesthood with their husbands, actual or prospective; and therefore women, whether taking the endowment for themselves or for the dead, are not ordained to specific rank in the Priesthood. Nevertheless there is no grade, rank, or phase of the temple endowment to which women are not eligible on an equality with men. True, there are certain of the higher ordinances to which an unmarried woman cannot be admitted, but the rule is equally in force as to a bachelor. The married state is regarded as sacred, sanctified, and holy in all temple procedure; and within the house of the Lord the woman is the equal and the help-meet of the man. In the privileges and blessings of that holy place, the utterance of Paul is regarded as a scriptural degree in full force and effect: "Neither is the man without the woman, neither the woman without the man, in the Lord."

39. Address by President Joseph F. Smith at the home of A. W. McCune, Nov. 14, 1913; Ms/d/5150/fd l/CHO; Mrs. McCune having invited Church leaders and a few guests to be present. After some personal references and general remarks, the President said:

Now I want to say this: I look to-night upon the countenances of prophets and seers and revelators---right here in this assembly: and I want it distinctly understood that in the Church of Jesus Christ of Latter-day Saints there are thousands and perhaps tens of thousands of prophets and of seers and of revelators. 1 look upon these mothers in Israel, who have been endowed with the gift of the Holy Ghost, who have been born again, as you and I--the daughters of Israel have been born of the water and of the Spirit, and they have been endowed with the gift of the Holy Ghost, by the laying on of hands of those who had authority to convey that power and that gift to the daughters of Zion, as well as to the sons of Zion. I believe that every mother has the right to be a prophetess and to have the gift of sight, foreseeing prescience, to foresee danger and evil and to know what to do in her family and in her sphere, ever her children, in their guidance and direction; and that mother and every mother possessing that spirit has the gift of revelation, the gift of inspiration and the gift of knowledge, which is the spirit of prophecy, the spirit of discernment, a gift of God to them, to govern their households and lead their children in the path of righteousness and truth. They are

prophetesses, they are seers, they are revelators to their households and to their families, and they reveal to their children the word of God, the precepts of the Gospel of the Son of God, and they show them the way of life everlasting.
When you speak of the one who stands-- by the voice of the people and by the voice and will of God-- at the head of the Church, as being prophet, seer and revelator, I dont want you to forget the fact that there are tens of thousands of people called to be prophets and seers and revelators in the spheres in which they are called to act, and when you honor the head, honor the body and the limbs, honor each branch in its place and hold in sacred remembrance and in sacred reverence the rights and privileges and endowments that God has bestowed upon his children who have been faithful before him in keeping his commandments and in doing and working righteousness in the earth.

40. Young Woman's Journal, Vol 25:602-603; October, 1914; James E. Talmage; "The Eternity of Sex":

In the restored Church of Jesus Christ, the Holy Priesthood is conferred, as an individual bestowal, upon men only, and this in accordance with Divine requirement. It is not given to woman to exercise the authority of the Priesthood independently; nevertheless, in the sacred endowments associated with the ordinances pertaining to the House of the Lord, woman shares with man the blessings of the Priesthood. When the frailties and imperfections of mortality are left behind, in the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and co-operating to the full in the government of their family kingdom. Then shall woman be recompensed in rich measure for all the injustice that womanhood has endured in mortality. Then shall [she] reign by Divine right, a queen in the resplendent realm of her glorified state, even as exalted man shall stand, priest and king unto the Most High God. Mortal eye cannot see nor mind comprehend the beauty, glory, and majesty of a righteous woman made perfect in the celestial kingdom of God.

41. Letter from the First Presidency to all Bishops and Stake Presidents, October 1914 Official policy on "Relief Society Sisters Regarding Anointing the Sick" Messages of the First Presidency, JR Clark, Vol 4:314-15.

To the Presidents of Stakes and Bishops of wards:--

Questions are frequently asked in regard to washing and anointing our sisters preparatory to their confinement. In a circular issued by the leading sisters of the Relief Society a number of questions on this matter have been answered and correct instructions given, but notwithstanding this having been done, we judge from the contents of letters received by us that there exists some uncertainty as to the proper persons to engage in this administration; we have therefore considered it necessary to answer some of these questions, and give such explanations as will place this matter in the right light. We quote some of these questions and give our answers:

1. Is it necessary for one or more sisters to be set apart to wash and anoint the sick?

2. Should it be done under the direction of the Relief Society? Answer: Any good sister, full of faith in God and in the efficacy of prayer may officiate. It is therefore not necessary for anyone to be set apart for this purpose, or that it should be done exclusively under the direction of the Relief Society.

3. Must the sister officiating be a member of the Relief Society?
Answer: It is conceded that most of our sisters, qualified to perform this service and gifted with the spirit of healing and the power to inspire faith in the sick, belong to the Relief Society, but if the sick should desire to have some good sister who is not a member of the Relief Society administer to her, that sister had the right to so administer.

4. Have the sisters the right to administer to the sick children?
Answer: Yes: they have the same right to administer to sick children as to adults, and may anoint and lay hands upon them in faith.

5. Should the administering and anointing be sealed?
Answer: It is proper for sisters to lay on hands, using a few simple words, avoiding the terms employed in the temple, and instead of using the word "seal" use the word "confirm."

6. Have the sisters a right to seal the washing and anointing, using no authority, but doing it in the name of Jesus Christ, or should men holding the priesthood be called in?
Answer: The sisters have the privilege of laying their hands on the head of the person for whom they are officiating, and confirming and anointing in the spirit of invocation. The Lord has heard and answered the prayers of sisters in these administrations many times. It should, however, always be remembered that the command of the Lord is to call in the elders to administer to the sick, and when they can be called in, they should be asked to anoint the sick or seal the anointing.

7. Are sisters who have not received their endowments competent to wash and anoint sisters previous to confinement?
Answer: It must always be borne in mind that this administering to the sick by the sisters is in no sense a temple ordinance, and no one is allowed to use the words learned in the temple in washing and anointing the sick. Sisters who have had their endowments have received instructions and blessings which tend to give them stronger faith and especially qualify them to officiate in this sacred work; but there are good faithful sisters, who through circumstances have not received their endowments, and yet are full of faith and have had much success in ministering to the sick, who should not be forbidden to act, if desired to do so by our sisters.
In conclusion we have to say that in all sacred functions performed by our sisters there should be perfect harmony between them and the Bishop, who has the direction of all matters pertaining to the Church in his ward.

Your brethren,
Joseph F. Smith
Anthon H. Lund
Charles W. Penrose
First Presidency

42. Conference Report, April, 1921; Photo-reprint, p. 198; President Charles W. Penrose, lst Counselor to Pres. Heber J. Grant.

When a woman is sealed to a man holding the Priesthood, she becomes one with him. . . .The glory and power and dominion that he will exercise when he has the fulness of the Priesthood and becomes a 'king and a priest unto God,' she will share with him.

43. Conference Report, 3 April 1921; Photo-reprint, p. 199; Pres. Charles W. Penrose.

As I say, there are occasions when perhaps it would be wise for a woman to lay her hands upon a child, or upon one another sometimes, and there have been appointments made for our sisters, some good women, to anoint and bless others of their sex who expect to go through times of great personal trial, travail and labor; so that is all right, so far as it goes. But when women go around and declare that they have been set apart to administer to the sick and take the place that is given to the elders of the Church by revelation as declared through James of old, and through the Prophet Joseph in modern times, that is an assumption of authority and contrary to scripture, which is that when people are sick they shall call for the elders of the Church and they shall pray over them and officially lay hands on them.

44. Washing and Anointing done by sisters in 31st Ward, Salt Lake City; Holograph in CHO, courtesy of Charlott Boden Erickson, 1921.

[This is a little notebook containing a record of washings & anointings performed by sisters:]

Sister Dallie Watson for confinement, Dec. 1, 1921---by Emma Goddard and Mary E. Creer. 1033 Lake Street

[Every few weeks there is an entry, usually for childbirth, sometimes for illness. The last entry is 2 July 1945 to a Jane Coulam Moore by three sisters.]

45. Answers To Gospel Questions, Vol 1:144-150; Copyright 1957; 8th ed., 1966; President Joseph Fielding Smith.

MISCELLANEOUS QUESTIONS AND ANSWERS

"If a man were alone with a sick person should he anoint with oil and give the blessing and seal it by himself?"

If an elder is alone and no help available, and he is called on to administer to the sick, he has full authority both to anoint and sea] the anointing.

"Is it proper to anoint the afflicted parts of the body?"

No. The anointing should be on the crown of the head. (It could be a matter of impropriety to anoint afflicted parts of the body.)

"Is it permissible to administer the oil internally?"

No. Taking the oil internally is not part of the administration. If persons who are ill wish to take oil internally, they are not forbidden, but many sicknesses will not be improved by oil in the stomach.

"Is it proper for an elder to take with him a brother holding the Aaronic Priesthood to assist in administering to the sick?"

This question has been answered by the First Presidency and Council of the Twelve as follows:

". . .it was the sense of the Council . . . that the practice [of administering] be confined to the elders; but in the case of absolute necessity, that is where an elder finds himself in the situation that he cannot avail himself of the company of another elder, he may, if opportunity affords, avail himself of the company of a member of the Aaronic Priesthood, or even a lay member, but for the purpose only of being supported by the faith of such member or members, the elder alone to officiate in the ordinance of administration; or the elder may administer alone without such assistance of a laymember or one holding the Aaronic Priesthood." (Journal History, Feb. 18. 1903)

"If a man and his wife were alone with a sick person, could he anoint with the oil and then seal the anointing with his wife assisting using the priesthood she holds jointly with her husband?"
President Joseph F. Smith in The Improvement Era, Vol. 10, page 308, answered this question as follows:

"Does a wife hold the priesthood with her husband and may she lay hands on the sick with him, with authority?"

"A wife does not hold the priesthood with her husband, but she enjoys the benefits thereof with him; and if she is requested to lay hands on the sick with him, or with any other officer holding the Melchizedek Priesthood, she may do so with perfect propriety. It is no uncommon thing for a man and wife unitedly to administer to their children. . . ."

The wife would lay on hands just as would a member of the Aaronic Priesthood, or a faithful brother without the priesthood, thus giving support by faith to the ordinance. The Prophet Joseph Smith said,

"Respecting females administering for the healing of the sick, there could be no evil in it, if God gave his sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration." (TPJS, pp 224-225)

46. Lucile H. Ursenbach statement; August 14, 1980; In possession of Maureen Ursenbach Beecher.

In the years from the early 1930's on, in the Calgary Ward R.S. under presidents---Bergeson, Maude Hayes, Lucile Ursenbach, the sisters often asked for a washing and blessing before going into the hospital for an operation or childbirth. In this ordinance two sisters washed the parts of the body, pronouncing appropriate words of prayer and blessing, being advised to avoid similarity to expressions used in a temple ordinance, and at the conclusion put their hands on the head of the recipient and, in the name of the Lord pronounced a further blessing.

47. Letter from Martha A. Hickman to Louise Y. Robison, General Relief Society President 28 November 1935, CHO.

Is it orthodox and sanctioned by the Church today to perform "washing" and "anointings" for the sick (sisters) especially in preparation for confinement in childbirth?
Some have advocated that the proper procedure would be to have a special

administration by some member bearing the Priesthood for those desiring a special blessing at this time.
Some years ago when our temples did away with this ordinance for the sick and expectant mothers, in many of our wards in this stake, as well as adjoining stakes, committees of sisters, generally tow or three in each committee, were called and set apart for this work of "washing" and "anointing," in their respective wards, wherever this ordinance was desired.
I happen to be the head of this committee in the First Ward of Logan Stake. We have officiated in this capacity some ten years, have enjoyed our calling, and have been appreciated. However, since above questions have arisen we do not feel quite at ease. We would like to be in harmony, as well as being able to inform correctly those seeking information. Our Stake Relief Society President, nor our Stake President seem to have nothing definite on this matter.

48. Letter from Louise Yates Robison, General Relief Society President, to Martha A. Hickman of Logan, Utah; 5 December 1935.

In reference to the question raised, may we say that this beautiful ordinance has always been with the Relief Society, and it is our earnest hope that we may continue to have that privilege, and up to the present time the Presidents of the Church have always allowed it to us. There are some places, however, where a definite stand against it has been taken by the Priesthood Authorities, and where such is the case we cannot do anything but accept their will in the matter. However, where the sisters are permitted to do this for expectant mothers we wish it done very quietly, and without any infringement upon the Temple service. It is in reality a mother's blessing, and we do not advocate the appointment of any committees to have this in charge, but any worthy good sister is eligible to perform this service if she has faith, and is in good standing in the Church. It is something that should be treated very carefully, and as we have suggested, with no show or discussion made of it.

We have written to Sister Hickman and told her to consult you in this matter, as it is always our custom to discuss matters of this kind with our Stake Presidents, and have them advise the sisters in their Wards.

49. Letter from Elder Joseph Fielding Smith to General Relief Society Presidency (Belle S. Spafford, Marianne C. Sharp, Gertrude R. Garff) 29 July 1946 (Quoted in Messages of the First Prescy, Vol 4:314).

While the authorities of the Church have ruled that it is permissible, under certain conditions and with the approval of the priesthood, for sisters to wash and anoint other sisters, yet they feel that it is far better for us to follow the plan the Lord has given us and send for the Elders of the Church to come and administer to the sick and afflicted.

50. BYU Genealogical Devotional Addresses, 1967; Provo; BYU Press, 1968, p. 91; "The Eternal Family Concept"; Elder Bruce R. McConkie.

Joseph Smith says that in the temple of God there is an order of the priesthood. 'Go to the temple,' he says, 'and find out about this order.' So I went to the temple, and I took my wife with me, and we kneeled at the altar. There on that occasion we entered, the two of us, into an 'order of the priesthood.' When we did it, we had sealed upon us, on a conditional basis, every blessing that God promised Father Abraham---the blessings of exaltation and eternal increase. The name of that order of priesthood, because Abraham

was a natural patriarch to his posterity, is the New and Everlasting Covenant of Marriage.

51. Doctrines of the Kingdom, pp. 411-412; 1973; lst Edition; Hyrum L. Andrus.

The Prophet taught further that through the rites of the temple, faithful women would achieve exaltation within the eternal family order, as priestesses and as queens to their husbands and over their posterity for endless ages of time. This meant that within the home, women shared priesthood rights with their husbands. A priestess is a female priest---one who exercises priestly rights and powers by virtue of the priesthood. In this context, a queen is a woman with a political stature and power in the home, within the patriarchal order of the priesthood. Looking to the fruition of the divine program in eternity, Brigham Young promised: "The man that honors his priesthood, and the woman that honors her Priesthood, will receive an everlasting inheritance in the kingdom of God." (J.D. 17:119)
The priesthood rights of women pertained to the home; they did not extend in a general way to the Church- But within the divine patriarchal order, a woman's ministry in the home was derived from the priesthood, and the functions of teaching, guiding, and directing her family were priestly acts. Charles W. Penrose explained the basis of the priesthood rights of women: "When a woman is sealed to a man holding the Priesthood, she becomes one with him. . . .The glory and power and dominion that he will exercise when he has the fulness of the Priesthood and becomes a 'king and a priest unto God,' she will share with him." (Conf. Report, April, 1921, p.198) This did not mean that a woman merely became a recipient of the blessings of the priesthood which her husband held, but that being one with him in the new and everlasting covenant of marriage she held priesthood rights in their family in connection with him. In his address to the Relief Society, Joseph Smith thus "spoke of delivering the keys of the Priesthood to the Church [through the sacred rites and appointments made in the temple]. and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord [through the keys of divine communication given in the temple] and receive an answer." Having disclosed this glorious fact, the Prophet said of faithful women: "The keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season." (H.C. 4:604-605)

52. New Era, 1981, pp 46, 50; "President Kimball Speaks out on Administration to the Sick".

The administration proper is an ordinance of two parts, the anointing and the sealing. An elder pours a small quantity of oil on the head of the one to be blessed, near the crown of the head if convenient, never on the other parts of the body, and in the name of the Lord and by authority of the priesthood, he anoints the person for the restoration of health. The sealing is performed by two or more elders, one of whom, as mouth, seals the anointing and gives an appropriate blessing, also in the name of Jesus Christ and by authority of the priesthood. * * *
Then there is the prayer that is unlike the administration; it makes request to the Lord to heal and may be offered by any soul who has a desire to do so and is not an ordinance in the same sense. The prayer is a request for the Lord to act, whereas the blessing or the administration is given by the brethren in the name of Christ.

53. Minutes of the Peoa Ward, Summit Stake; October 26, 1879, pp. 158-159; Comments by John Pack.

Hyrum [Smith] said my wife and I were not one; to become one, we would have to be sealed up to eternal life; my wife was then sealed to me. And I acted in behalf of my father, who was dead, and was sealed to my mother.

54. The Mediation and Atonement, pp. 158-159; 1882 ed., (1973 photo-mechanical reprint), President John Taylor.

Hence, while they are saviors, preach to the spirits in prison and judge the dead, we build temples and administer for them upon the earth, and thus become, as it is written, "saviors upon Mount Zion," operating and co-operating with the Priesthood behind the veil, in the interest, happiness, salvation and exaltation of the human family. Thus shall we also become legitimately and by right through the atonement and adoption, Kings and Priests---Priests to administer in the holy ordinances pertaining to the endowments and exaltation; and Kings, under Christ, who is King of Kings and Lord of Lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted.

FILE NAME:PM_COMP1.DOC

A COMPILATION OF QUOTATIONS ON CELESTIAL OR PLURAL MARRIAGE

1. Revelation given to Joseph Smith Jr., July 17, 1831; reported by W. W. Phelps.

Part and substance of a revelation by Joseph Smith Jr., given over the boundary, west of Jackson County, Missouri, on Sunday morning, July 17, 1831, when seven Elders: viz., Joseph Smith Jr., Oliver Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson and Joshua Lewis united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnant of the Lamanites and Nephites and the people of that section, that should assemble that day in the Indian country, to hear the Gospel and the revelations according to the Book of Mormon.

Among the company, there being neither pen, ink nor paper, Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed, and proceeded:

1 Verily, Verily, saith the Lord, your Redeemer, even Jesus Christ, the light and the life of the world, ye cannot discern with your natural eyes, the design and the purpose of your Lord and your God, in bringing you thus far into the wilderness, for a trial of your faith, and to be especial witnesses, to bear testimony of this land, upon which the zion of God shall be built up in the last days, when it is redeemed.

2 Verily, inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what doctrine you have to teach them, you have done wisely, for so did the prophets anciently, even Enoch, and Abraham, and others; and therefore, it is my will that my servant Oliver Cowdery should open the meeting with prayer; that my servant W. W. Phelps should preach the discourse;

and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit. This will be pleasing in the sight of your Lord.

3 Verily, I say unto you, you are laying the foundation of a great work for the salvation of as many as will believe and repent, and obey the ordinances of the Gospel, and continue faithful to the end: For, as I live, saith the Lord, so shall they live.

4 Verily, I say upon you, that the wisdom of man, in his fallen state, knoweth not the purposes and the privileges of my holy priesthood, but ye shall know when ye receive a fulness by reason of the Lamanites and Nephites, that their posterity may become white, delightsome and just, for even now their females are more virtuous than the gentiles.

5. Gird up your loins and be prepared for the mighty work of the Lord to prepare the world for my second coming to meet the tribes of Israel, according to the predictions of all the holy prophets since the beginning; For the final desolation decreed upon Babylon: For, as the everlasting gospel is carried from this land, in love for peace, to gather mine elect from the four quarters of the earth, for Zion - even so shall rebellion follow after, speedily, with hatred for war until the consumption decreed hath made a full end of all the kingdoms and nations, that strive to govern themselves by the laws and precepts, and force and powers of men under the curse of sin, in all the world.

6 Verily, I say unto you, that the day of vexation and vengeance is nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and might, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government: and come the death and misery of men's souls, but the faithful among my people shall be preserved in holy places, during all these tribulations.

7. Be patient, therefore, possessing your souls in peace and love, and keep the faith that is now delivered upon you for the gathering of scattered Israel, and lo, I am with you, though you cannot see me, till I come: even so. Amen.

About three years after this was given, I asked brother Joseph, privately, how "we," that were mentioned in the revelation could take wives from the "natives" as we were all married men? He replied, instantly "In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah; by revelation - the saints of the Lord are always directed by revelation."

2. "Historical Record", Vol 6:219-220; by Andrew Jensen; Pres. Joseph F. Smith appearing in Deseret News, May 20, 1886; c. November 1831.

The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it in relation thereto, at which time, and subsequently until his martyrdom, the subject, in connection with the great principles of baptism, redemption and sealings for the dead, became the great themes of his life, and, as the late Pres. Geo. A. Smith repeatedly said to me and others, .The Prophet seemed

irresistibly moved by the power of God to establish that principle, not only in theory, in the hearts and minds of his brethren, but in practice also!. he himself having led the way. While this doctrine was thus being taught by the Prophet to those whom he could trust---those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an .unwritten law' and commandment of the Almighty to the faithful only of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a portion of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton, now submitted to the world, and as indicated in the revelation itself, as follows: .And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter, therefore let this suffice for the present.' (Verse 66)

Let all the Latter-day Saints know that Joseph Smith, the martyred Prophet, is responsible to God and the world for this doctrine, and let every soul know that he and his brother Hyrum did practice the doctrine in their lifetime, and until their death, notwithstanding their seeming denials as published in the Times and Seasons, and which are so fervently relied upon as evidence against the fact by a certain class of anti-polygamists. Those denials can be explained, and have been, and while they are true in the sense, and for the purpose for which they were designed, they are not denials of plural or celestial marriage as taught by Joseph and Hyrum Smith and practiced at the time by both of them, and many others in prominent standing in the Church. These seeming denials themselves are specific proofs of the existence of the true coin, the counterfeit of which they denounced.

Let every Saint know by unimpeachable testimony, as well as by the spirit of inspiration, to which each Saint is entitled, that God Almighty revealed this doctrine to Joseph the martyr, and that under God he was and is the founder, by precept and example, of the same in the Church.

Praying God to bless this testimony to the comforting of the Saints and the confusion of their enemies, I have the heartfelt pleasure to remain eternally yours for the truth, .if it wake the dead.'

3. "Historical Record", Vol 6:232-233; by Andrew Jensen; c. November 1831. Comments by Joseph B. Noble at quarterly Stake conference held at Centreville, Davis Co., Utah, June 11, 1883.

Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. Subsequently, he stated, the angel of the Lord appeared to him and informed him that the time had fully come. Elder Noble sealed his wife's sister to Joseph, that being the first plural marriage consummated. The Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister-in-law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep-seated conviction that the doctrine was from God.

4. J.D. 13:193; Orson Pratt; c. November, 1831.

I will tell you what the Prophet Joseph said in relation to this matter [concerning one wife and adultery] in 1831, also in 1832, the year in which the law commanding the members of this Church to cleave to one wife only was given. Joseph was then living in Portage county, in the town of Hiram, at the

house of Father John Johnson. Joseph was very intimate with that family, and they were good people at that time, and enjoyed much of the Spirit of the Lord. In the fore part of the year 1832, Joseph told individuals, then in the Church, that he had inquired of the Lord concerning the principle of plurality of wives, and he received for an answer that the principle of taking of more wives than one is a true principle, but the time had not yet come for it to be practiced. That was before the Church was two years old.

5. Charles L. Walker Journal, VIII:118; or large journal p. 444; BYU Special Collections. Comments by Brigham Young, July 26, 1872 in 14th Ward, SLC, referring to the Kirtland Period; c. summer 1833.

They [Joseph & Oliver] had a revelation that the order of Patriarchal Marriage and the sealing was right. Oliver said unto Joseph, .Br. Joseph why don't we go into the Order of Polygamy, and practice it as the ancients did, we know it is true then why delay.' Joseph's reply was, I know that we know it is true and from God, but the time has not yet come.' This did not seem to suit Oliver who expressed a determination to go into the order of Plural Marriage anyhow, altho Joseph said, .Oliver if you go into this thing it is not with my faith or consent.' Disregarding the counsel of Joseph, Oliver Cowdery took to wife Annie Lyman cousin of Geo. A. Smith. From that time he went into darkness and lost the spirit. Annie Lyman is still alive, a witness to these things.

6. Juvenile Instructor, XVI, No. 18 (September 5, 1881), p. 206; "History of the Church", Geo. Q. Cannon, ed.; Kirtland, Ohio period; c. summer 1883.

For instance, the Lord revealed to the Prophet Joseph in an early day, some points connected with the doctrine of celestial marriage. He was told that it was to obey God's will that His ancient servants had taken more wives than one; and he probably learned, also, that His servants in these days would be commanded to carry out this principle. The Prophet Joseph, however, took no license from this. He was content to await the pleasure and command of the Lord, knowing that it was as sinful to enter upon the practice of a principle like this before being commanded to do so, as it would be to disobey it when required to carry it into effect. Not so with Oliver Cowdery. He was eager to have another wife. Contrary to the remonstrances of Joseph, and in utter disregard of his warning, he took a young
woman and lived with her as a wife, in addition to his legal wife. Had Oliver Cowdery waited he could have taken this young woman, had her sealed to him as his wife, and lived with her without condemnation. But taking her as he did was a grievous sin, and was doubtless the cause of his losing the Spirit of the Lord, and of being cut off from the Church.

7. J.D., Vol. 20:29; Joseph F. Smith; c. Summer 1833.

I have declared that the principle of plural marriage was not first revealed on the 12th day of July, 1842. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, instructed this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by .running before he was sent. and .taking liberties without license,' so to speak hence the publication by O. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the

Doctrine and Covenants without authority.

8. Section CI, Article on Marriage, taken from the original Doctrine and Covenants of the Church, printed on or about August, 1835. This article was prepared by Oliver Cowdery. On August 17, 1835 it was presented to a general assembly at Kirtland, and unanimously accepted. It should be noted that the Prophet Joseph was not in attendance at this General Assembly, nor his second counselor: F. G. Williams. Joseph was visiting the saints in Michigan and returned to Kirtland August 23, 1835. (See H.C. 2:253)

1. According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe, that all marriages in this church of Christ of Latter Day Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2. Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes", he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "may God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."

3. The clerk of every church should keep a record of all marriages, solemnized in his branch.

4. All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow beings, and prevent them from embracing the truth, will have to answer for that sin.

9. H.C. 2:243-44; General Assembly of the Priesthood & the Church; August 17, 1835.

A general assembly of the Church of Latter-day Saints was held at Kirtland on the 17th of August, 1835, to take into consideration the labors of a committee appointed by a general assembly of the Church on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the Church. The names of the committee were: Joseph Smith, Jr., Sidney Rigdon, Oliver Cowdery and Frederick G.

Williams, who, having finished said book according to the instructions given them, deem it necessary to call a general assembly of the Church to see whether the book be approved or not by the authorities of the Church: that it may, if approved, become a law and a rule of faith and practice to the Church. Wherefore, Oliver Cowdery and Sidney Rigdon, members of the First Presidency, (Presidents Joseph Smith, Jun., and Frederick G. Williams being absent on a visit to the Saints in Michigan,) appointed Thomas Burdick, Warren Parrish, and Sylvester Smith clerks, and proceeded to organize the whole assembly....

* * *

President Cowdery arose and introduced the "Book of Doctrine and Covenants of the Church of the Latter-day Saints," in behalf of the committee. He was followed by President Rigdon, who explained the manner by which they intended to obtain the voice of the assembly for or against said book. * * * Elder John Smith, taking the lead of the High Council in Kirtland, bore record that the revelations in said book were true, and that the lectures were judiciously arranged and complied, and were profitable for doctrine. * * * The several authorities and the general assembly, by a unanimous vote, accepted the labors of the committee. (p. 246)

President W. W. Phelps then read the following article on marriage, which was accepted and adopted and ordered to be printed in said book, by a unanimous vote.* * *

President Oliver Cowdery then read the following article on "Governments and Laws in General," which was accepted and adopted and ordered to be printed in said book, by a unanimous vote. (p. 247)

10. The Rocky Mountain Saints; T.B.H. Stenhouse; p. 193; August 17, 1835.

Brigham on that occasion (on the occasion he made this statement) made the damaging avowal that the Appendix (Article of Marriage) was written by Oliver Cowdery against Joseph's wishes, and was permitted to be published only after Cowdery's incessant teasing and Joseph's warning to him of the trouble which his course would create.

. . . For he (Oliver) insisted, Brigham says, upon adding to his marital relations a young woman familiar with his family, and did hold the relation of husband to her. To silence the clamour and surmising that arose over this "second wife," he wrote that Appendix. . . .

11. Messenger and Advocate, I, No. 11 (August, 1835), p. 162. See also D&C, Kirtland: F. G. Williams & Co., 1835, p. 251; History of the Church, II, pp. 246-247. Presented to a general assembly of the Church in Kirtland, August 17, 1835, convened to gain the approval of the new D&C.

Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe, that one man should have one wife; and one woman, but one husband, except in the case of death, when either is at liberty to marry again.

12. Deseret News Daily XVII, No. 77 (February 21, 1884), p. 4; "Letter to the Editor" from Mosiah Hancock. Kirtland, Ohio, c. 1835.

Concerning the doctrine of celestial marriage the Prophet told my father (Levi) in the days of Kirtland, that it was the will of the Lord for His servants who were faithful to step forth in that order. But, said Brother Joseph, .Brother Levi, if I should make known to my brethren what God has made know to me they would seek my life.. My father made some things known to me

concerning those days, and the part he took with the Prophet in trying to assist him to start the principle with a few chosen friends in those days. My father had required of me to bear testimony of these things at a proper time.

13. Letter of Benjamin F. Johnson to George F. Gibbs (Church Historian); 1903; Kirtland, Ohio, c. 1835. In 1835, at Kirtland, I learned from my sister's husband, Limay R. Sherman, who was close to the Prophet, and received it from him, .That the ancient order of Plural Marriage was again to be practiced by the Church.. This, at the time, did not impress my mind deeply, although there lived then with his family (the Prophet's) a neighbor's daughter, Fannie Alger, a very nice and comely young woman about my own age, toward whom not only myself, but every one seemed partial, for the amiability of her character; and it was whispered even then that Joseph loved her. * * * Without doubt in my mind, Fanny Alger was, at Kirtland, the Prophet's first wife, in which, by right of his calling, he was justified of the Lord. (pp. 11, 14) * * *

And there was some trouble with Oliver Cowdery, and whisper said it was relating to a girl then living in his (the Prophet's) family; and I was afterwards told by Warren Parish [sic], that he himself and Oliver Cowdery did know that Joseph had Fanny Alger as wife, for they were spied upon and found together. (p. 12) * * *

On learning from the Prophet .the Lord had required him to take plural wives,' and that he had then thought to ask for some of my sisters (in Nauvoo), the past (Kirtland days) with its conditions and influences began more fully to unfold to my mind, the causes that must, at least in part, have led to the great apostasy and disruption in Kirtland.... Oliver Cowdery, J. Carter, W. Parrish, or others were not justified in their criticism upon the doings of the Prophet, or in their becoming a .law unto themselves,. thru which they lost the light of their calling and were left to darkness.(p. 14)

14. "Historical Record" by Andrew Jensen; Vol 6:230; See also Millennial Star, Vol 45:385, 443, 561; Kirtland, Ohio days; c. 1835.

The doctrine of celestial marriage, I have the best of reasons for believing, was understood and believed by him (Joseph Smith, the Prophet) away back in the days when he lived in Kirtland, when he and the Saints, in their poverty, were toiling to erect that sacred edifice (the Kirtland Temple), wherein you (referring to Joseph Smith, the son of the Prophet) now falsify him, seeking, by your unsupported declarations, to nullify his most sacred doctrines. Even there, as I believe, he was instructed of the Lord respecting the sacred ordinance of plural marriage; but he was not required to reveal it to the Church until some time during the residence of the Saints at Nauvoo, where he received a revelation from the Lord setting forth in detail the results to be obtained by keeping inviolate all the laws connected with this sacred condition of things. And in consequence of the prejudices of the Saints and the tide of persecution which he well knew he would have to encounter from the outside world, wherein his life would be endangered, he delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints.

/s/ Lyman O. Littlefield

15. Messenger and Advocate, III, No. 8 (May, 1837), p. 511; April 1837.

The Presidents of Seventy in Kirtland spoke out against any member guilty of plural marriage, and if anyone was guilty he would lose his fellowship with the quorum.

16. Elder's Journal (Kirtland), I, No. 2 (November, 1837), p. 28; See also Elder's Journal (Far West), I, No. 3 (July, 1838) p. 43.

Q: "Do the Mormons believe in having more wives than one?"
A: "No, not at the same time."

17. "Far West Record" p. 117; (Contains the minutes of meetings in Kirtland and Far West, Missouri.); [See also Elder's Journal, I, No. 3 (July, 1838) p. 45]; Missouri, 1837.

The charge of adulterous relations "with a certain girl" was brought against the Prophet by Oliver Cowdery this year.

18. "Letter to Warren Cowdery," from Oliver Cowdery; Far West, Missouri, January 21, 1838; Located in Huntington Library, San Marino, California. Microfilm copy at Brigham Young University Special Collections; Conversation between Joseph & Oliver during November, 1837. Oliver later wrote his brother about it.

When he (Joseph) was here we had some conversation, in which in every instance, I did not fail to affirm that what I had said was strictly true. A dirty, nasty, filthy affair of his (Joseph's) and Fanny Alger's was talked over in which I strictly declared that I had never deviated from the truth in the matter, and as I supposed was admitted by himself. At any rate, just before leaving, he wanted to drop every past thing, in which had been a difficulty or difference---he called witnesses to the fact, gave me his hand in their presence.

19. Excommunication trial of Oliver Cowdery; Far West Record, p. 117. [See also Elder's Journal, I, No. 3, (July, 1838), p. 45.]; Far West; April 12, 1838.

Oliver Cowdery was accused of adulterous relations.

20. History of the Church, Vol 3:17-18; April 12, 1838.

Oliver Cowdery excommunicated from the Church.

21. Elder's Journal, I, No. 4 (August, 1838), p. 57, 59; Kirtland, Ohio, 1838.

He (Warren Parrish) went into Kirtland, Ohio, some few years since to live, and hired his boarding in the house of one Zerah Cole; he had not however been there but a short time, until Mr. Cole began to make a grievous complaint, about his taking unlawful freedom with his (Cole's) wife. Parrish was, accordingly, brought to an account, before the authorities of the church, for his crime. The fact was established, that such unlawful conduct had actually taken place between them (Parrish and Cole's wife).

22. "Historical Record" by Andrew Jensen; Vol. 6:221; Fall, 1840.

JOSEPH BATES NOBLE'S TESTIMONY.

"Territory of Utah }ss.
County of Salt Lake }

Be it remembered that on this twenty-sixth day of June, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law, and upon his oath saith, that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that the said Joseph Smith declared that he had received a revelation from God on the subject, and that the angel of the Lord had commanded him (Joseph Smith) to move forward in the said order of marriage; and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle, saying, 'In revealing this to you, I have placed my life in your hands, therefore do not in an evil hour betray me to my enemies.'

Subscribed and sworn to by the said Joseph B. Noble, the day and year first above written.

JOSEPH B. NOBLE

[SEAL.] JAMES JACK,
Notary Public.

23. J.D. 20:29; Elder Joseph F. Smith; July 7, 1878; c. 1840.

. . .an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or we should be utterly destroyed, or rejected, that he move forward to reveal and establish that doctrine.

24. Charles L. Walker Journal, p. 39; June 17, 1883; c. 1840.

June 17, 1883: Attended the quarterly conference, this p.m. Pres. E. Snow spoke of the Angel of the Lord meeting Joseph with a drawn sword and of his going to slay him for his being neglectful in the discharge of his duties and of Joseph having to plead on his knees before the Angel for his life.

25. Life of Heber C. Kimball, by Orson F. Whitney, p. 321; Edition 1881; c. 1840.

An angel with a flaming sword descended from the courts of glory and confronting the Prophet, commanded him in the name of the Lord to establish the principle so long concealed from the knowledge of the Saints and of the world. That principle was the law of celestial or plural marriage.

26. Journal of Joseph L. Robinson, pp. 24-25; c. 1840.

. . .but it came to pass the Lord instead of releasing him from that burden he sent an Holy Angel with a drawn sword unto him, saying unto him Joseph unless you go to and immediately teach that principle (namely Polygamy or plural marriage) and put the same in practice that he Joseph should be slain, for thus saith the Lord, the time has now come that I will raise up seed unto me as I spoke by my servant Jacob as is recorded in the Book of Mormon, therefore I command my people.

27. "Historical Record" by Andrew Jensen; Vol. 6:230; April 5, 1841. Orson

Pratt's Testimony; comments by Joseph F. Smith.

At a meeting held in Plano, Illinois, Sept. 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage. He refuted the statement and belief of those present that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, .Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. He cited several instances of Joseph having had wives sealed to him, one at least as early as April 5, 1841, which was some time prior to the return of the Twelve from England. Referred to his own trial in regard to this matter in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied.

28. "Historical Record" by Andrew Jensen; Vol. 6:221; Joseph F. Smith; April 5, 1841.

. . . Elder Joseph B. Noble swears before a notary public, on June 6, 1869, that he did on April 5, 1841, seal to Joseph Smith, the Prophet, Miss Louisa Beaman, according to the revelation on plural marriage.

29. "Historical Record" by Andrew Jensen; Vol. 6:233-234. Women sealed to the Prophet during 1841.

1. Louisa Beman, April 5, 1841, Joseph B. Noble officiating.
2. Prescindia L. Huntington, Dec 11, 1841, Dimick B. Huntington officiating.
3. Zina D. Huntington, Dec 27, 1841, Dimick B. Huntington officiating.

30. Journal of Mary Elizabeth Rollins Lightner.

An unnamed angel visited Joseph Smith three different times and commanded him to practice plural marriage. The last time the angel came, he came with a drawn sword ready to slay the Prophet if he refused to obey. Mary E. Lightner (who says she was the first plural wife of the Prophet) has given us the accounts of the angel's visits to Joseph and of the angel who visited her. Here is her story.

"Every principle that has been given in the Church by the Prophet is true. I know whereon I stand, I know what I believe, I know what I know and I know what I testify to you is the living truth. As I expected to meet it at the bar of the eternal Jehovah it is true. And when you stand before the bar you will know. He preached polygamy and he not only preached it but he practiced it. I am a living witness to it. It was given to him before he gave it to the Church. An angel came to him and the last time he came with a drawn sword in his hand and told Joseph if he did not go into that principle he would slay him. Joseph said he talked to him soberly about it, and told

him it was an abomination and quoted scripture to him. He said in the BOOK OF MORMON it was an abomination in the eyes of the Lord, and they were to adhere to these things except when the Lord speaks. I am the first being that the revelation was given to him for one (sic) I was one thousand miles away in Missouri for we went up to Jackson County in 1841. . . . I asked him if Emma knew about me, and he said, "Emma thinks the world of you." I was not sealed to him until I had a witness.

"I had been dreaming for a number of years I was his wife. I thought I was a great sinner. I prayed to God to take it from me for I felt it was a sin; but when Joseph sent for me he told me all of these things. "Well," said I, "don.t you think this was an angel of the Devil that told you these things?" Said he, "NO. It was an angel of God. God almighty showed me the difference between an angel of Light and Satan's angels. The angel came to me three times between the year of 1834 and 1842 and said I was to obey that principle or he would slay me." "But," said he, "they called me a false and fallen prophet but I am more in favor with my God this day than I ever was in all my life before. I know that I shall be saved in the Kingdom of God. I have the oath of God upon it and God cannot lie. All that he gives me I shall take with me for I have that authority and that power conferred upon me." Well, I talked with him for a long time and finally I told him I would have a witness. Said I, "If God told you that why does he not tell me?" He asked me if I was going to be a traitor. "I have never told a mortal and shall never tell a mortal I had such talk from a married man," said I.

"Well," said he, "pray earnestly for the angel said to me you should have a witness." Well Brigham Young was with me. He said if I had a witness he wanted to know it. "Why should I tell you?" said I. "Well," said he, "I want to know for myself." Said he, "do you know what Joseph said?" "Since we left the office the angel appeared to him and told him he was well pleased with him and that you should have a witness." I made it a subject of prayer and I worried about it because I did not dare to speak to a living being except Brigham Young. I went out and got between three haystacks where no one could see me. As I knelt down I thought why not pray as Moses did? He prayed with his hands raised. When his hands were raised Israel was victorious but when they were not raised the Philistines were victorious. I lifted my hands and I have heard Joseph say the <u>angles</u> <u>covered</u> <u>their</u> <u>faces</u>. I knelt down and if ever a poor mortal prayed I did. A few nights after that an angel of the Lord came to me and if ever a thrill went through a mortal it went through me. I gazed upon the clothes and figure but the eyes were like lightning. They pierced me from the crown of my head to the soles of me feel. 1 was frightened almost to death for a moment. I tried to waken my aunt but I could not. The angel leaned over me and the light was very great although it was night. When my aunt woke up she said she had seen a figure in white robes pass from our bed to my mother's bed and pass out of the window. Joseph came up the next Sabbath. He said, "have you had a witness yet?" "No." Said he, "the angel expressly told me you should have." Said I, "I have not had a witness, but I have seen something I have never seen before. I saw an angel and I was frightened almost to death. I did not speak." he studied awhile and put his elbows on his knees and his face in his hands. He looked up and said, "How could you have been such a coward?" Said I, "I was weak." "Did you think to say, .Father help me.?" "NO." "Well if you had just said that your mouth would have been opened for that was an angel of the living God. He came to you with more knowledge, intelligence, and light than I ever dared to reveal." I said, "If that was an angel of light why did he not speak to me?" "YOU COVERED YOUR FACE AND FOR THIS REASON THE ANGEL WAS INSULTED." Said I, "will it ever come again?" He looked around very sorely and then he thought a moment and the said, "No. Not the same one, but if you are faithful you shall see greater things than that."

31. Statement of Sister Maria Jane Woodward of Huntington, Emery County, Utah, Maiden Name, Maria J. Johnston.

I was living at the Prophet Joseph's as hired girl 19 years of age to work for Emma Smith, The Prophet's wife, in the mansion at Nauvoo, Ill. While working in the evening, the rest of the girls having finished their work and gone to bed, I heard conversation between two personages but I did not know who they were at the time. They came into a little room back of the dining room where I was, and after listening a few moments I found that Emma Smith was one of them, but I did not know at the time that it was the Prophet that was with her. After listening I found out that she was crying and in trouble about something. He came to the door of the room where I was and then said to me: "It is you that is here is it Jane?" I told him it was and then he asked me if I would go down and tell Brother Hyrum Smith, his brother, to come to him and so I went. He told me that the guard at the gate would know me. I went out and the guard went with me down the street until I met the other guard. Then he came back to his place and the other guard went with me to Hyrum's door and I told Sister Thompson that Brother Joseph wanted Brother Hyrum. She went in and told him. He inquired who came for him (p. 2) and she told him. He said for me to wait and he would go with me. In going up Hyrum asked me where Brother Joseph was, and I told him he was in the little room back of the dining room in the mansion. Hyrum said no more to me until we got up to the mansion and he walked through the hall into this back room and I went to my work in the dining room. I heard him say to Emma when he went in: "Well Sister Emma, what is the matter?" Then I heard no more of their conversation that night, but the next morning I was up stairs making beds and Emma came to me and said, "lt was you that Joseph came to when he sent for Hyrum last night was it?" I said, "Yes Ma.am." Then she told me to sit down on the bed by her and we both sat down on the bed that I was making. She looked very sad and cast down, and there she said to me, "The principle of plural marriage is right, but I am like other women, I am naturally jealous hearted and can talk back to Joseph as long as any wife can talk back to her husband, but what I want to say to you is this. You heard me finding fault with the principle. I want to say that that principle is right, it is from our Father in Heaven", (sic) and then she again spoke of her jealousy. Then she continued, "What I said I have (p. 3) got to repent of. The principle is right but I am jealous hearted. Now never tell anybody that you heard me find fault with Joseph of that principle. The principle is right and if I or you or anyone else finds fault with that principle we have got to humble ourselves and repent of it. I do not know why it is that Brother Hyrum holds such a controlling power over my spirit but when he comes to me and speaks to me I am melted to tears and I cannot talk back to him."

After that I never heard her say anything about it and although I lived there quite a while after I did as I was told by her and said nothing about it. She was President of the Relief Society in Nauvoo at the time and she realized that it would not be well for them to know that she found fault with that principle.

About two months ago I dreamed that the Prophet Joseph came to me and asked me to bear testimony of what I had heard her say about the principle of polygamy, that it was right, and he said something to this effect, "It will be hard enough for her anyway." (p. 4)

Some people have denied that there was any such thing as endowments or endowment clothes before the time of Brigham Young, but I know there was. They were of the same pattern, had the same marks and were the same in every way as now. I was living with Father Smith, the Prophet's uncle and on one occasion the Prophet wrote a letter to his uncle to meet him the next morning in Nauvoo, (we were twenty-five miles from there). Mother Smith, George A.

Smith's mother, was sick and as I was the hired girl I had to get these clothes and fix them in time for Father Smith to meet the Prophet Joseph in Nauvoo. Mother Smith told Father Smith to explain to me about this clothing, what they were for and what they did with them, the reason he had to have them and have them in good condition, before I got them out, and he did so. That was the first I knew about endowment clothes but they were the same as they are now. Sister Smith told me where they were and how to prepare them for him. They were in a chest locked up, inside of a little cotton bag made for the purpose and were all together. Then I got the clothes and pressed them out and put them in good condition and he went to meet the Prophet. These clothes were never put out publicly, in the washing or in any other way. When we washed them we hung them out between sheets because we were in the midst of the Gentiles.

32. "Historical Record" by Andrew Jensen; Vol. 6:232; Early 1842. Testimony of Sarah M. Kimball.

Early in the year of 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life; but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovingly, and said, .Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, .I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.'

33. Diary of Mrs. Mary N. Barzee Boyce, p. 40.

THE ORGANIZATION OF THE RELIEF SOCIETY IN NAUVOO

The Female Relief Society of Nauvoo was organized on March 17, 1842, Emma Smith President. Sidah Clements was a member of this society. She also worked for the Prophet's family. Emma became very much alarmed concerning the revelation on Celestial Marriage which Joseph had received and set her hand and mind to uproot it by counselling the Sisters that if they knew of any such work going on to burst doors open, etc. But Joseph Said to them if ever they knew of any of that to tell him and he would roll the ball. This talk was done in a female meeting and Sister Clements was present. And on another occasion she said he was going from home one day when she saw Emma go up to him and she was in a passion. She jerked him by the collar and talked to him about going after women. She says that one day while she was at her work that Emma went upstairs and pulled Eliza R. Snow downstairs by the hair of her head as she was staying there, although she had consented to give him one or more women in the beginning and it was rumored when I, M. A. Barzee Boyce, was in Nauvoo that she got in such a rage about it that she left home and went down to Quincy but came back again while I was there. Then she sought to stop the Relief Society but they tried to go on by meeting in private houses secretly. The prophet would sometimes meet and give them encouragement, but finally they ceased to meet for persecution raged and it went down with the troublesome times. It was re-organized in Salt Lake by Brigham Young between the years 67 and 70, with Eliza R. Snow Smith at the head as the Elect lady. The first chapter of the second epistle of John was read at the first organization of the Relief Society in Nauvoo and was printed at the head of the article on

regulations of said Society. Again it was rumored that Law and Foster for an excuse said in consequence of such a revelation given to Joseph or that he had pretended this, was the reason why they helped to raise the mob to slay them in prison.

My husband's sister and her husband, Thruman Gilbert, lived in a log house which had two rooms. She often talked to me about the prophet and of women coming here and holding council in that room. No I as the reason why there was so much talk.

34. "Historical Record" by Andrew Jensen; Vol. 6:223; Spring, 1842. [See also Emily Dow Partridge Smith Young Autobiography in the Women's Exponent, Vol 14:38.]

The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the llth of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives--Maria and Sarah Lawrence.

35. The Orson Pratt Journals, by E. J. Watson, p. 177. [See also DHC 5:60-1.]; July 15, 1842.

It was reported early in the morning that Elder Orson Pratt was missing. I caused the Temple hands and the principal men of the city to make search for him. After which, a meeting was called at the Grove, and I gave the public a general outline of John C. Bennett's conduct.

Elder Pratt returned in the evening.

36. Alexander Neibaur Journal; July 15, 1842. Reported Orson Pratt, one of the 12 missing. All the citizens turned out in search of him.

37. The Orson Pratt Journals, by E. J. Watson, p. 177, 561. [See also Brigham Young Papers; Ms f 219 #103.] Letter of Brigham Young to Parley P. Pratt in England concerning the difficulties that Orson Pratt was having.

City of Nauvoo,
July 17, 1842

Beloved Brother Pratt:

I set down to write a few words to you. Many things happen in the last days, and especially in Nauvoo. As a general thing all goes first rate. The temple goes on finely and will be a splendid orifice when completed. The brethren are very spirited about it. Doct. John Cook Bennett is turned out of the Church, and report says gone to Mo. to raise a mob to come to drive us from our homes--I guess General Joab has got a hard stent on hand.

Br. Orson Pratt is in trouble in consequence of his wife. His feelings are so wrought up that he does not know whether his wife is wrong, or whether Joseph's testimony and others are wrong, and do lie, and he deceived for 12 years or not; he is all but crazy about the matters. You may ask what the matter is concerning Sister P. It is enough, and Doct. J. C. Bennett could tell all about himself and his * * * enough of that. We will not let Br. Orson go away from us. He is too good a man to have a woman destroy him.

38. The Orson Pratt Journals, by E. J. Watson, p. 178. [See also Times & Seasons 3:869.] July 22, 1842. Minutes of a public meeting held in Nauvoo:

At a meeting of the citizens of the city of Nauvoo held in said city at the meeting ground, July 22nd, 1842.

Orson Spencer Esq. was called to the chair, and Gustavus Hills was appointed clerk.

The meeting was called to order by the chairman, who stated the object of the meeting to be to obtain an expression of the public mind in reference to the reports gone abroad, culminating the character of Pres. Joseph Smith. Gen Wilson Law then rose and presented the following resolution.

RESOLVED--That, having heard that John C. Bennett was circulating many base falsehoods respecting a number of the citizens of Nauvoo, and especially against our worthy and respected Mayor, Joseph Smith, we do hereby manifest to the world that so far as we are acquainted with Joseph Smith we know him to be a good, moral, virtuous, peaceable and patriotic man, and a firm supporter of law, justice and equal rights; that he at all times upholds and keeps inviolate the constitution of this State and of the United States.

A vote was then called and the resolution adopted by a large concourse of citizens, numbering somewhere about a thousand men. Two or three, voted in the negative.

Elder Orson Pratt then rose and spoke at some length in explanation of his negative vote. Pres. Joseph Smith spoke in reply--

Question to Elder Pratt, "Have you personally a knowledge of any immoral act in me toward the female sex, or in any other way?" Answer, by Elder 0. Pratt, "Personally, toward the female sex, I have not."

Elder 0. Pratt responded at some length. Elder B. Young then spoke in reply. . .

39. Weekly Missouri Republican, Wednesday, July 3, 1844. The clipping in the John Taylor scrapbook, University of Utah. Microfilm in CHO.

28 July 1842 AFFIDAVIT OF J. B. BACKENSTOS

State of Illinois
Hancock County ss. Personally appeared before me Ebenezer Robinson, an acting Justice of the Peace, in and for said County, J. B. Backenstos, who being duly sworn according to law, deposeth and saith, that some time during last winter, he accused Doctor John C. Bennett, with having an illicit intercourse with Mrs. Orson Pratt, and some others, when said Bennett replied that she made a first rate go, and from personal observations I should have taken said Doctor Bennett and Mrs. Pratt as man and wife, had I not known to the contrary, and further this deponent saith not.

/s/ J. B. BACKENSTOS

Sworn to, and subscribed, before me this 28th day of July, 1842.

/s/ E. ROBINSON, J. P.

40. "The Return" Vol. 2, No. 11, Nov 1890; Ebenezer Robinson, editor; July, 1842.

When Elder Pratt returned home from his mission, and learned of the secret teaching of the spiritual wife doctrine, and the true situation of things, it was too much for him, and his mind temporarily gave way, and he wandered away, no one knew where. I remember well the excitement which existed at the time, as a large number of the citizens turned out to go in

search for him, fearing that he had committed suicide. He was found some 5 miles below Nauvoo, sitting on a rock, on the bank of the Mississippi river, without a hat. He recovered from his insanity, but at the next conference, when the vote was called to sustain Joseph Smith as President of the Church, he alone voted, No. He could not at that time conscientiously sustain him in that position.

41. Journal of Wilford Woodruff, August 1842. The Orson Pratt Journals, by E. J. Watson, pp. 179-180. Wilford Woodruff speaking.

August, 1842 * * * There was a council of the TWELVE held for four days, with Elder Orson Pratt to labor with him to get him to recall his saying against Joseph & the Twelve but he persisted in his wicked course & would not recall any of his sayings which were made in public against Joseph & others, sayings which were unjust & untrue. The Twelve then rejected him as a member of their quorum and he was cut off from the church. Dr. John Cook Bennett was the ruin of Orson Pratt.

42. Manuscript History of Brigham Young, pp. 120-121; August 8, 1842. The Orson Pratt Journals, by E. J. Watson, pp. 180-181; August 8, 1842.

August 8, 1842. Attended City Council.

Assisted by Elders H. C. Kimball and Geo. A. Smith, I spent several days laboring with Elder Orson Pratt, whose mind became so darkened by the influence and statements of this wife, that he came out in rebellion against Joseph, refusing to believe his testimony or obey his counsel. He said he would believe his wife in preference to the prophet. Joseph told him if he did believe his wife and follow her suggestions he would go to hell.

We reported to the Prophet that we had labored with brother Orson diligently in a spirit of meekness, forbearance and long-suffering. He requested us to ordain brother Amasa Lyman in brother Orson's stead. After receiving these instructions, we met brother Orson near my house, and continued to labor with him. He said to us, There is brother Amasa Lyman in your house, brother Young; he has been long in the ministry, go in and ordain him in my stead.

43. Church Manuscripts, Gerber, Vol. 11:18. Letter from Joseph Smith to his wife Sarah Ann Whitney, etc. [NOTE: Joseph Smith was married to Sarah Ann Whitney, July 27, 1842, by Newel K. Whitney. This letter was apparently addressed to Bro. & Sis Newell K. Whitney, and their daughter, Sarah.] Nauvoo, Ill, August 18, 1842.

Nauvoo, August 18, 1842

Dear and beloved Brother and Sister Whitney and &.

I take this opportunity to communicate some of my feelings, privately, at this time, which I wish you three eternally to keep in your own bosoms; for my feelings are so strong for you since what has passed lately between us, that the time of my absence from you seems so long, and dreary, that it seems as if I could not live long in this way; and if you three would come and see me in this my lonely retreat, it would afford me great relief of mind, if those with whom I am alied do love me, now is the time to afford me succor, in the days of exile, for you know I foretold you of these things. I am now at Carlos Granger's, just back of Brother Hyrum's farm, it is only one mile from town. The nights are very pleasant, indeed, all three of you can come and see me in the forepart of the night. Let Brother Whitney come a little ahead and knock

at the south east corner of the house, at the window, it is next to the cornfield; I have a room intirely [sic] by myself, the whole matter can be attended to with the most perfect safety. I know it is the will of God that you should comfort me now in this time of affliction, or not at all, now is the time or never; but I have no need of saying any such thing to you, for I know the goodness of your heart and that you will do the will of the Lord, when it is made known to you, the only thing to be careful of, is to find out when Emma comes, then you can not be safe, but when she is not here there is the most perfect safety, only be careful to escape observation as much as possible. I know it is an heroic undertaking; but so much the greater friendship and the more joy when I see you I will tell you all my plans; I can not write them on paper.

Burn this letter as soon as you read it. Keep all locked up in your breasts, my life depends upon it.

One thing I want to see you for, is to get the fulness of my blessing sealed upon our heads. You will pardon me for my earnestness on this subject, when you consider how lonesome I must be. Your good feelings know how to make every allowance for me. I close my letter. I think Emma wont come tonight. If she don.t, don.t fail to come tonight. I subscribe myself your most obedient and affectionate companion and friend.

Joseph Smith

44. The Orson Pratt Journals, p. 181; August 20, 1842.

(Mss History of Brigham Young, pp. 120-121):

August 20, 1842, Brother Orson Pratt was cut off from the Church, and according to the Prophet's direction, brothers H. C. Kimball, Geo. A. Smith and I ordained brother Amasa Lyman in his stead.

(Documentary History of the Church):

August 20, 1842.---the Twelve met in council, and ordained Amasa Lyman to be one of the Twelve Apostles. Amasa Lyman was born in Lyman, Grafton County, N. H., 30th March, 1813, where he received the gospel through the ministry of Elder Orson Pratt, 27th April, 1832; ordained an elder under my hands, 23rd August, 1832, in Hiram, Portage county, Ohio. He was one of my fellow-prisoners, bound with the same chain in Richmond jail, Missouri.

John C. Bennett was declared unworthy to hold the office of chancellor of the University, and was discharged; and Orson Spencer was elected in his stead, and received the oath of office. Amasa Lyman was elected regent of the University, in place of Vinson Knight, deceased.

45. History of the Church, V, pp. 131-2; 26 August 1842.

Friday, August 26.--At home all day. In the evening, in council with some of the Twelve and others. I gave some important instructions upon the situation of the Church, showing that it was necessary that the officers who could should go abroad through the states; and inasmuch as a great (p. 131) excitement had been raised, through the community at large, by the falsehoods put into circulation by John C. Bennett and others, it was wisdom in God that the Elders should go forth and deluge the state with a flood of truth, setting forth the mean, contemptible persecuting conduct of ex Governor Boggs of Missouri, and those connected with him in his mean and corrupt proceedings, in plain terms, so that the world might understand the abusive conduct of our enemies, and stamp it with indignation.

I advised the Twelve to call a special conference on Monday next to give instructions to the Elders, and call upon them to go forth upon this important

mission; meantime that all the affidavits concerning Bennett's conduct be taken and printed, so that each Elder could be properly furnished with correct and weighty testimony to lay before the public.

46. Manuscript History of Brigham Young, pp. 121, 122.

--26--Met in the evening in Council with the Prophet Joseph and some of the Twelve. We received much good instruction and counsel from Joseph, relative to the situation of the Church, and the policy to be pursued in sending many Elders through the States to preach the Gospel and disabuse the public mind in relation to false statements of Dr. J. C. Bennett.

The Prophet also directed us to call a Special conference on Monday next, and nominate the Elders to go on this important mission, and give them their instructions; and that we should also get the (p. 122) affidavits against Dr. Bennett published, so that the Elders might be authentic and strong testimony to lay before the public in relation to those matters.

47. Weekly Missouri Republican; Wednesday, July 3, 1844. The clipping is in the John Taylor Scrapbook, University of Utah; microfilm in CHO.

28 August 1842

TESTIMONY OF MRS. GODDARD

Dr. Bennett came to my house one night about 12 o.clock, and sat on or beside the bed where Mrs. Pratt was and cursed and swore very profanely at her; she told me next day that the Dr. was quick tempered and was mad at her, but gave me no other reason. I concluded from the circumstances that she had promised to meet him somewhere and had disappointed him; on another night I remonstrated with the Dr. and asked him what Orson Pratt would think, if he should know that you were so fond of his wife, and holding her hand so much; the Dr. replied that he could pull the wool over Orson's eyes.

Mrs. Pratt stated to me that Dr. Bennett told her, that he could cause abortion with perfect safety to the mother, at any stage of pregnancy, and that he had frequently destroyed and removed infants before their time to prevent exposure of the parties, and that he had instruments for that purpose, etc. My husband and I were frequently at Mrs. Pratt's and stayed till after 10 o.clock in the night, and Dr. Bennett still remained there with her and her little child alone at that late hour.

On one occasion I came suddenly into the room where Mrs. Pratt and the Dr. were, she was lying on the bed and the Dr. was taking his hands out of her bosom; he was in the habit of sitting on the bed where Mrs. Pratt was lying, and lying down over her.

I would further state that from my own observation, I am satisfied that their conduct was anything but virtuous, and I know Mrs. Pratt is not a woman of truth, and I believe the statements which Dr. Bennett made concerning Joseph Smith are false, and fabricated for the purpose of covering his own iniquities, and enabling him to practice his base designs on the innocent.

ZERUIAH N. GODDARD

Subscribed before me, one of the Aldermen of the City of Nauvoo, and sworn to this 28th day of August 1842. GEO. W. HARRIS
Alderman of the city of Nauvoo

48. The Orson Pratt Journals, by E. J. Watson, 1975; pp. 533-34. [See also H.C. 5:137-139.] Joseph Smith speaking; Monday, August 29th 1842.

When Hyrum was done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians....

* * *

Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the devil, what we have felt and seen, handled and evidenced, of this work of God? But the devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging Him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome.

49. The Orson Pratt Journals, by E. J. Watson, 1975; pp. 490-92. c. 1842, July and August.

The Excommunication of Orson Pratt
(secondary sources)

Orson Pratt arrived in Nauvoo from his English Mission about the second week of July, 1841, but the first indication of disagreement between himself and the church authorities was on May 11, 1842 when his name was not on the list of those of the authorities who withdrew fellowship from John C. Bennett (page 176). One is inclined to believe that Orson Pratt's disappearance on July 15th 1842 was in connection with the John C. Bennett incident, but the problem peaked in Orson Pratt's July 22nd 1842 speech in the public meeting (see page 178) where, drawing from the account of Wilford Woodruff (page 180), he made several "sayings" in public, against Joseph Smith and others, which were both unjust and untrue. According to Brigham Young (page 180) it was because of his wife, Sarah Marinda Bates Pratt, that Orson refused to believe either Joseph Smith, or his associates in the council of the Twelve.

Sarah Pratt has unknowingly left us an account which must be in most respects similar to the story she told her husband in 1842. Although inaccurate at its inception (as evidenced by the subsequent actions of both her and her husband) and beclouded by 42 intervening years, her account was given at a time (1884) when she was again bitter against the church, and again visualized Joseph Smith as a villain and John C. Bennett as the hero. Her account is given here in full: (contrast the affidavits on pages 560, 561)

Workings of Mormonism
related by
Mrs. Orson Pratt
Salt Lake City
1884

As the wife of Orson Pratt the Apostle, Mrs. Pratt was very familiar with the workings of Mormonism for many years. Mrs. Emma Smith and Mrs. Heber C. Kimball were among her most intimate friends; specially intimate as she was left without any relative but her infant son while her husband was off on his missions to England.

While at Nauvoo, when about twenty-two years of age, she was thus left dependant for means of support as well as companionship. She would often take her child with her and spend a week or two at a time, in the family of Joseph Smith, earning by her needle provisions, or whatever was most convenient to pay. There was little money then in circulation and people were obliged to be content to earn what would merely keep soul and body together.

In Joseph Smith she had implicit confidence. She accepted his inspired revelations; her husband had written many at his dictation. He appeared much interested in her affairs and brought Dr. John C. Bennett once or twice with him when he called. At first his calls were made upon her in her home where she was living with another family; then when she moved into a little house by herself his attentions became more frequent. He told her at one time that his

wife Emma had become jealous of her; she at once called upon Emma and assured her of the folly of such an idea; she told her that she was thoroughly bound up in her husband, Mr. Pratt, and had no [3] thought for any one else. At one of his calls with Dr. Bennett, Joseph told Mrs. Pratt that there was something he wanted to say to her but dare not for fear she would lose respect for him. That seemed impossible to her, as she told him; he however postponed the announcement. He told her that perhaps she would like to undertake to make Dr. Bennett's shirts and clothing, as he could pay in money; that many had tried but without giving him satisfaction. While she had never done anything of the kind before, she did it now from necessity, and cheerfully; she even did his washing after awhile for money was a scarce article of payment.

Sometime after this Joseph called again and said that now he should tell her what he meant to have told her before. He said that he knew she must be lonely now that her husband was away, and that it [4] was not at all necessary that it should be so. She needed the company of some man, and he would stay with her when she wished it; that there was no sin in it as long as she kept it to herself; that the sin was wholly in making it known herself to her husband or any one else. She replied to Joseph's proposal most indignantly; she told him she loved her husband most devotedly, and upbraided him sharply for what he had suggested. He replied that if she told of it he had it in his power to ruin her character. From that time she discontinued her habit of going to his house to sew, and asked Emma Smith to send the work to her instead.

After he had left her Mrs. Pratt was in great distress of mind. Here she was along scarcely more than twenty years of age, with one who was almost [5] as a god to her counselling her in this way. Regardless of his threats if she told, she went immediately to her friend Mrs. Harris, in whose virtue and faithfulness as a wife, as her old and tried friend she had implicit confidence; to her she told the story of the insult Joseph offered her, expecting to receive her hearty sympathy. To her surprise Mrs. Harris replied "You must think nothing of that; why I myself have been his mistress for the past four years." She soon saw for herself, with her eyes now opened, that there were houses whose back doors he entered on the sly, guarded as he was by Bennett who would tell Mrs. Pratt to watch Smith's entrance and exit here and there; women, too, would admit to her their intercourse with him and offer her opportunities of convincing herself that what they said was true. There was nothing said then as to Celestial Marriage or revelation.

One day Dr. Bennett, who knew of Smith's proposal to Mrs. Pratt and its rejection, and who in consequence confided to her some of Smith's iniquities, one day called upon her and told her that a revelation was to be made five days later, to Joseph Smith, authorizing polygamy; that Smith had been so general in his attentions to the women that he was obliged to shield himself by these means.

Five days from that time, the revelation was made, in the presence of a few of his chosen councillors. Mrs. Pratt says to the best of her knowledge it was written by Smith and Bennett conjointly.

It was first shown to Emma Smith who must be persuaded to accept and live up to, if possible. She did believe in her husband as a prophet, seer and revelator. But she knew him too well as a man, Mrs. Pratt said to believe in [7] this as a revelation. She indignantly threw the paper into the fire. The statement is differently made as regards the revelation finally made public. Some say that a single copy was preserved, others that it was written up from memory.

(Sarah Marinda Bates Pratt 1817-1888; CHO, Ms d 4048)

It appears that at least Joseph Smith and Brigham Young (see page 180) and Parley P. Pratt (see page 494) held Sarah Pratt at least partially responsible for Orson Pratt's rejection of the truth.

50. "Compiled Writings of David Moore", pp. 19-20; copied from personal papers in possession of the family; Brigham Young University Library, Provo, Utah, Summer 1962; Ms d 1892 fd 2 LDS Archives; Fall 1842.

During this fall [of 1842] and the beginning of winter, the order of Celestial Marriage began to be talked of as existing in the Church. I must confess that my mind was somewhat troubled on the subject, until I had the following dream. I dreamed that my sister Hannah was dead in the spirit, took a chair and set down in front of my bed and said to me, "David, your mind is troubled in respect to the order of Marriage which you do not understand at the present, but where I am we understand all about it, its all right, and when the right time comes I want you to remember me."

About this time a Widow Johnson was living with Chas A. Chase. She had come with the Vermont Camp. She was much troubled about the order of marriage which was now almost the general topic. I used to take pleasure in talking to her on the subject and see her rage and scold about the system. One time I was talking to her when I asked her if she wanted me to prophesy on her head. She said she did not care whether I did or not, I then told her that twelve months would not pass over her head before she would be sealed to some man that had another wife. She was angry with me for saying so, but before six months had passed away she was sealed to Reynolds Cahoon, but I had no opportunity of laughing at her for so doing for she seemed quite shy every time I met her after.

During the winter private meetings where held all over the city in which much good instruction was given on the subject of the Plan of Redemption. Often the Sealing Covenant was touched upon but never plainly preached.

With the approach of spring the spirit of persecution began to rage in the bosoms of Robert D. Foster, Higbus, and others. Foster got up a printing press and began to issue a paper against Joseph and the Authorities in general called the Nauvoo Expositor. They issued one number of this paper and had the type set for the second number when the City Martial with the police took the paper and burnt it out in front of the house, and threw the type into the street. This was by order of the City Council, they having declared it a libelous establishment and a nuisance. This caused persecution to rage with a greater determined spirit, amongst both gentiles and apostates and every plan of device was entered into on the part of our enemies to destroy Joseph Smith and others, but Joseph avoided being drawn into the power of the mob.

51. "Historical Record" by Andrew Jensen; Vol. 6:233-234.

Women sealed to the Prophet during 1842.

1. Mary E. Lightner, 18 Feb 1842.
2. Eliza Roxcy Snow, June 29, 1842, Brigham Young officiating.
3. Sarah Ann Whitney, July 27, 1842, Newel K. Whitney officiating.
4. Desdemona W. Fullmer, 1842.

52. The Orson Pratt Journals, by E. J. Watson, 1975; p. 187; January 10, 1843.

Springfield, Illinois, January 10, 1843 Mr. Sidney Rigdon and Orson Pratt:

Dear Friends:--lt is a long time since I have written to you, and I should now much desire to see you, but I leave tonight for Missouri, to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wright and others, for murder, burglary, treason, etc., etc., who will be demanded in a few days, on new indictments, found by the grand jury of a called court on the original evidence, and in relation to which a nolle

prosequi was entered by the district attorney.

New proceedings have been gotten up on the old charges, and no habeas corpus can save them. We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on; and, although Smith thinks he is now safe, the enemy is near, even at the door. He has awakened the wrong passenger. The Governor will relinquish Joseph at once on the new requisition. There is but one opinion on the case, and that is, nothing can save Joseph on a new requisition and demand predicated on the old charges on the institution of new writs. He must go to Missouri; but he shall not be harmed, if he is not guilty; but he is a murderer, and must suffer the penalty of the law. Enough on this subject.

I hope that both your kind and amiable families are well, and you will please to give them all my best respects. I hope to see you all soon. When the officer arrives, I shall be near at hand. I shall see you all again. Please to write me at Independence immediately.

Yours respectfully,
John C. Bennett

53. The Orson Pratt Journals, by E. J. Watson, 1975; Pres. John Taylor speaking; pp. 492-93. See also Gospel Kingdom, pp. 193-194; January 10, 1843.

Orson Pratt also had some difficulties while we were in Nauvoo, arising out of the introduction of the celestial order of marriage. It seems, from remarks made in a conversation that I had with him afterwards, that he did not fully realize or comprehend the situation. But, at the time of the occurrence, when I saw that he was very severely tried, as I had always held pleasant relations with him, I took every pains that I possibly could to explain the situation of things, to remove his doubts, and to satisfy his feelings, but without avail. At one time I talked with him for nearly two hours, to prevent, if possible, his apostasy or departure from the church. But he was very sorely tried, and was very self-willed and stubborn in his feelings, and would not yield. His feelings were bitter towards the Prophet Joseph Smith and others, and the result was that he was dropped from his position in the quorum. But I am not aware of his ever having written or published anything against the church. On the contrary, when Dr. John C. Bennett, who had apostatized, sent a letter to Sidney Rigdon, wherein he denounced President Smith, and stated that he was a villain and a scoundrel, and that a requisition would be made for him by the State of Missouri, and requested him to show this letter to Orson Pratt; although Sidney Rigdon, who was the first counselor to Joseph, did not show this statement unfolding this conspiracy to him yet, as soon as Sidney Rigdon handed the letter to Orson Pratt, he immediately took it to the Prophet Joseph. And thus, while Sidney Rigdon withheld this information from one to whom he was in honor and duty bound, as his first counselor, to make it known, yet Orson Pratt, although at the time disfellowshipped, (?) (Ex.) immediately made Joseph acquainted with the conspiracy that was being plotted against him, and thus exhibited a manhood and integrity that were so woefully deficient in Sidney Rigdon. . . .

* * *

54. The Orson Pratt Journals, by E. J. Watson, 1975; p. 516; January 10, 1843.

Note 70 page 187: (Jan 1843)

In both DHC 5:251 and JH January 10, 1842 (note that Journal History has the letter entered in the wrong year) the following postscript is added:

P.S. Will Mr. Rigdon please to hand this letter to Mr. Pratt, after reading? J.C.B

In Journal History (again January lOth 1842) the following appears with respect to John C. Bennett's letter:

Elder John Taylor, who was the editor of the "Times and Seasons" in 1842, (sic) prepared the following editorial for publication together with the letter, but by the advice of the Prophet Joseph it was not printed:

"We had the following letter handed to us by General Joseph Smith. Mr. Rigdon received it from John C. Bennett and handed it to Mr. Orson Pratt and Mr. Pratt gave it to Joseph Smith, which Mr. Rigdon had delayed doing.

We are very sorry that our old and long esteemed friend, Mr. Rigdon should be holding correspondence with such a notorious scounderal as John C. Bennett; and more especially that he, of all others, should not acquaint President Joseph Smith with a circumstance of this kind, which threatened (in his opinion) to destroy him and other innocent men.

Are we indeed forced from evidence to believe that Mr. Rigdon who was charged with and imprisoned for the same crimes, that those gentlemen mentioned in the letter ostensibly were, can countenance, cloak over, and virtually leave his companions in tribulation, exposed to destruction, when he had it in his power to prevent it; and that he did believe that this was the case is evident from some remarks that he made to Mr. Smith that he would not take upon himself the responsibility of making it known,' fearful of the consequences of exposing villany and hiding himself under the iniquitous shade of their unhallowed protection. How is the gold become dim? and the fine gold, how is it changed! We are, however, happy to inform our readers that this letter is all vain glorying and empty boast; it is a tissue of falsehood intended to intimidate. Governor Ford informed Mr. Smith, when at Springfield that such a requisition had been made from Missouri; but that he knew that a nolle prosequi had been entered and refused to issue a writ.

How long shall the feelings of innocent men be goaded with repeated attempts at cruelty and injustice? .When the wicked rule the people mourn.' We are pleased, however, that we now have a governor whose bosom burns with pure patriotic principles.

"Who understands the people's rights, and will protect them too.."

Elder John Taylor gives the following explanation for withholding the letter and comments from the public:

"I was requested by Joseph Smith to prefer charges against Sidney Rigdon before a court composed of twenty-four High Priests and three Bishops. I asked who should give testimony in the case. Joseph Smith told me to collect what testimony I could for there was an abundance, and that I was to call upon him and Sister Emma who knew plenty to criminate him. He handed me the letter about the time and stated that Sidney Rigdon had kept it from him, and that Orson Pratt, as soon as he got it, handed it to him. Joseph Smith immediately went to Sidney and charged him with being leagued with the enemies to destroy him. Mr. Rigdon, or order to excuse himself, said, I know it was wrong; but I dared not take upon myself the responsibility of making it known.' This was the only excuse offered by him.

I had the above letter, with the accompanying remarks set up in type in the printing office, ready for printing, preparatory to commencing the trial of Sidney Rigdon. I, however, went to Bro. Joseph and told him what I had done and that I was now ready to proceed with the trial. Said I, Bro. Joseph, what shall I do? Shall I proceed? He paused for a moment and then replied, I think you had better not, we will save him if we can.."

John Taylor (original of file)
(Journal History, January 10, 1842 [sic])

55. BYU Collection, Ms/f/219/Reel 79; CHO, Ms/d/1234/Bx 47/fd 2; January 20, 1843. These minutes were formerly in a box entitled "High Council Meetings etc, Conference and Public Meetings", in a folder marked "Minutes of the Council of Twelve," in the Church Historian's Office. They were recataloged and placed in the Brigham Young Collection. "/" in this typescript means end of a line in the original minutes. Typed as in the original without use of [sic] except in one case. Compare with published version of these minutes in History of the Church, V, pp. 253-6; Millennial Star, XX, 27 (Saturday 3 July 1858), pp. 422-3; and Manuscript History of the Church, under date given.

Nauvoo January 20th 1843

The Quorum of the Twelve assembled at the / home of Elder Brigham Young- present viz, B. Young / H. C. Kimball, Orson Hyde, W. Woodruff, John Taylor/ Geo. A. Smith, & W. Richards. also. President / Joseph Smith. & Hyrum Smith of the first presidency / also Orson Pratt--the meeting having been / called to investigate his case:--

President Joseph Smith remarked that as there / was not a quorum when Orson Pratt's case came / up before that he was still a member--he had not/ legally been cut off--/

0. Pratt remarked that he had rather die / than go to preach in any other standing than I had / before.

Joseph-Let him have the same calling that Paul / had. let him have the keys to the Jews. first unto / the Gentiles then unto the Jews --/

Paul held the keys of transfer--that is when / the Gentiles have heard all they will--it shall be / given to the Jews.--/

Jos.--Orson by transgression laid himself liable to have / another ordained in his stead.--and brought Jacob and Esau / were brought for example-- (p. 2)

Young. said there was but 3 prsnt. when Amasa / was ordained--/ Joseph said that was legal when no / more could be had. Young said all he had against Orson was when he / came home he loved his wife better than David./

Joseph--She lied about me--I never made the offer / which she said I did.

--I will not advise you to break up your / family--unless it were asked of me. then I would / concil [sic] you to get a bill from your wife / & marry a virtuous woman--& raise a new family / but if you do not do it shell never throw it in / your teeth.

Joseph Orson I prophesy in the name of the Lord / Jesus Christ that it will not be 6 months before / you learn things which will make you glad you / have not left us.--/

Prest. Joseph said to Orson Hyde--I can make / a swap with Amasa Lyman.--& let him have / the office we were going to give you.--

Orson, the latter part of your life shall be more / joyful than the former--

3 o.clock adjourned to President Josephs. /

4 o.clock Orson Pratt, Sarah Marinda Pratt (p. 3) & Lydia Granger were baptized in the River / Per Prst--Joseph Smith--& confirmed in the / Court Room--Orson received the Priesthood & / the same power and authority as in former days.

W. Richards [Willard Richards' hand] B. Young [Willard Richards. hand]

56. The Orson Pratt Journals, by E. J. Watson, 1975; p. 187-188; January 20, 1843.

Brigham Young:

I attended Council with the Prophet and the Twelve at my house, in regard to Orson Pratt, who had confessed his sins and manifested deep repentance,

which resulted in his baptism and re-ordination, by the Prophet, to his former standing in the Quorum of the Twelve. Brother Joseph Smith said that he would find another place for brother Amasa Lyman. (Mss History of BY, p. 126.)

Wilford Woodruff:

This was also an interesting day in consequence of the return of Orson Pratt to the quorum of the Twelve. He had returned and repented in dust & ashes as it were for opposing Joseph & the Twelve &c. We met at Brigham Young's, & the First Presidency & the Twelve conversed over the subject & Orson Pratt desired much to return to the quorum of the Twelve. We had an interesting time together. We then assembled at the river & Joseph the Seer went into the river from the ice & baptized Orson Pratt & his wife & widow Granger. Joseph confirmed them & ordained Orson Pratt to the Apostleship & his former standing which caused joy to our hearts. Elder Amasa Lyman who had been appointed in his stead as a member of the quorum of the Twelve was taken into the First Presidency which left the place again vacant for Orson Pratt.

Joseph Smith:

In the afternoon I attended a council of the Twelve, at President Young's. . . .

* * *

The council was called to consider the case of Orson Pratt who had previously been cut off from the Church for disobedience, and Amasa Lyman had been ordained an Apostle in his place. I told the quorum: you may receive Orson back into the quorum of the Twelve and I can take Amasa into the First Presidency. President Young said there were but three present when Amasa was ordained, the rest of the Twelve being either on a mission or sick. I told them that was legal when no more could be had. I told the council that from the sixth day of April next, I go in for preparing with all present for a mission through the United States, . . . * * *

At three o..clock, council adjourned to my house; and at four I baptized Orson Pratt and his wife, Sarah Marinda, and Lydia Granger in the Mississippi river, and confirmed them in the Church, ordaining Orson Pratt to his former office in the quorum of the Twelve. (HC 5:254-56)

57. Millennial Star, XX, 27 (Saturday 3 July 1858), "History of Joseph Smith"; pp. 422-3.

This Council was called to reconsider the case of Orson Pratt, who had previously been cut off from the quorum of the Twelve for neglect of duty; and Amasa Lyman had been ordained an Apostle in his place. I told the council that as there was not a quorum present when Orson Pratt's case came up before them, that he was still a member--that he had not been cut off legally, and I would find some other place for Amasa Lyman, to which the Council agreed. President Young said there were but three present when Amasa was ordained. I told them that was legal when no more could be had.

* * *

At three o.clock, Council adjourned to my house; and at four I baptized Orson Pratt and his wife, Sarah Marinda, and Lydia Granger in the Mississippi river, and confirmed them in the Church, ordaining Orson Pratt to his former office and standing in the quorum of the Twelve.

58. History of the Church, V, p. 264.

Elder Parley P. Pratt arrived home from England this evening.

59. "Historical Record" by Andrew Jensen; Vol. 6:224-226; February, 1843. William Clayton Testimony, February 16, 1874.

WILLIAM CLAYTON'S TESTIMONY

The following statement was sworn to before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the lOth day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children--Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me Temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, .When I have any revelations to write, you are the one to write them..

"During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, .Why don.t you send for her?. I replied, In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, I give you authority to send for her, and I will furnish you with means,' which he did. This was the first time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks with the words, It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had others wives <u>living</u> besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

60. "Nightfall At Nauvoo", by Samuel W. Taylor; p. 180; about Spring, 1843.

Eliza got out of bed, feeling queasy. It was early, the house quiet. Perhaps she'd be sick this morning again. Better got out back to the privy, in case. She stepped from her room just as Joseph's door opened. He paused a moment looking at her with affection--big, handsome, vital, her husband for

time and eternity!--then they came together. She whispered, had he decided what to do? He nodded. They could meet at Sarah Cleveland's this afternoon to talk it over. Two-thirty. . .

"Bitch!"

A wild cry, then Emma was upon them with a broom-stick. Joseph staggered back. Emma flailed at Eliza with the heavy stick, calling her names, screaming. Eliza, trying to shield her head with her arms, dashed for the stairs, stumbled, fell headlong, and went head over heels down the steep steps as everything went black.

She awakened in bed. Emma was there, and Joseph, together with Dr. Bernhisel.

"Eliza," Emma said, "I'm sorry. . ."

"I understand," Eliza said. Her voice came as a weak whisper. Dr. Bernhisel nodded to Joseph and Emma, saying quietly that the patient needed rest. Joseph put an arm around Emma's shoulders and went out with her. Then the doctor turned to Eliza. He took her wrist to feel her pulse.

"lt is best that you should know immediately, Sister Eliza," he said quietly. "You have lost your baby."

He paused, then added, "And I am afraid that you never again will become a mother."

61. "Historical Record" by Andrew Jensen; Vol. 6:221-222; April 1, 1843.

BENJAMIN F. JOHNSON'S TESTIMONY

The following affidavit was sworn to before James Jack, a notary public, in Salt Lake City, March 4, 1870:

"On the first day of April, A. D. 1843, President Joseph Smith, Orson Hyde and William Clayton, and others, came from Nauvoo to my residence in Macedonia or Ramus, in Hancock County, Ill., and were joyfully welcomed by myself and family as our guests. "On the following morning, Pres. Smith took me by the arm for a walk, leading the way to a secluded spot within an adjacent grove, where, to my great surprise, he commenced to open up to me the principle of plural or celestial marriage; but I was more astonished by his asking me for my sister Almera to be his wife. I sincerely believed him to be a Prophet of God, and I loved him as such and also for the many evidences of his kindness to me, yet such was the force of my education, and the scorn that I felt towards anything unvirtuous, that under the first impulse of my feelings, I looked him calmly, but firmly in the face and told him that I had always believed him to be a good man and wished to believe it still and would try to; and that I would take for him a message to my sister, and if the doctrine was true, all would be well, but if I should afterwards learn that it was offered to insult or prostitute my sister, I would take his life.' With a smile he replied, 'Benjamin, you will never see that day, but you shall live to know that it is true and rejoice in it.'

"He wished me to see my sister and talk to her. I told him I did not know what I could say to convince her. He replied, 'When you open your mouth you shall be able to comprehend, and you shall not want for evidence nor words.' He also told me that he would preach a sermon that day for me which I would understand, while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given and he shall have abundantly, but from him that hath not (and will not receive), shall be taken away that which he hath (or might have had).' Plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

"I called my sister to private audience, and with fear and trembling and

feelings I cannot express, commenced to open the subject to her, when, just as he had promised, the light of the Lord shone upon my understanding and my tongue was loosed, and I, at least, was convinced of the truth of what I was attempting to teach.

"My sister received my testimony, and in a short time afterwards consented to become the wife of President Smith.

"Subsequent to this I took her to the city of Nauvoo, where she was married, or sealed for time and eternity, to President Joseph Smith, by his brother Hyrum Smith, in the presence of myself and Louisa Beaman, who told me she had also been sealed or married to the Prophet Joseph. This was at the residence of my sister, the widow of Lyman R. Sherman, who also was a witness.

62. "Historical Record" by Andrew Jensen; Vol. 6:225; April 27, 1843. William Clayton Testimony, February 16, 1874.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball; and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

63. "Historical Record" by Andrew Jensen; Vol. 6:232; April 1843.

APOSTLE ERASTUS SNOW'S TESTIMONY:

The prophet Joseph Smith first taught me the doctrine of celestial marriage, including a plurality of wives in Nauvoo, Ill., in April, 1843. He also told me of those women he had taken to wives. My wife's sister, Louisa Beman, was his first plural wife, she being sealed to him by my brother-in-law, Joseph B. Noble, April 5, 1841. She was the daughter of Alva and Sarah Burtt Beman. The Prophet Joseph also gave me the privilege of taking another wife, which I did in March, 1844, the Patriarch Hyrum Smith officiating under the Prophet's direction.

64. "Historical Record" by Andrew Jensen; Vol. 6:222; April 1843.

APOSTLE LORENZO SNOW'S TESTIMONY,

The following affidavit was made before J. C. Wright, clerk of Box Elder County, Utah, Aug. 28, 1869:

"ln the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith's house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening, we walked a little distance and sat down on a large log that lay near the bank of the river; he there and then explained to me the doctrine of plurality of wives.

"He said that the Lord had revealed it unto him and commanded him to have women sealed to him as wives, that he foresaw the trouble that would follow and sought to turn away from the commandment, that an angel from heaven appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

"He further said that my sister Eliza R. Snow had been sealed to him as his wife for time and eternity.

"He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

"I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Signed) LORENZO SNOW.

65. "Historical Record" by Andrew Jensen; Vol. 6:222; Spring, 1843.

JOHN BENBOW'S AFFIDAVIT.

"Territory of Utah, }ss.
County of Salt Lake.

"Be it remembered that on this twenty-eighth day of August, A. D. 1869, personally appeared before me, James Jack, a notary public in and for said county, John Benbow, who was by me sworn in due form of law, and upon his oath said that in the spring or forepart of the summer of 1843, at his house, four miles from Nauvoo, County of Hancock, State of Illinois, President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum Smith being present.

And further, that Hannah Ells Smith, a wife of the Prophet, boarded at his house two months during the summer of the same year; and the said Hannah E. Smith also lived at his house several months in 1844, after the prophet's death. And further, that President Smith frequently visited his wife Hannah at his (J. B's.) house.

(Signed) JOHN BENBOW. "Subscribed and sworn to by the said John Benbow, the day and year first written.

[Seal.] JAMES JACK,
Notary Public.

66. "Historical Record" by Andrew Jensen; Vol. 6:225; May 1, 1843. William Clayton Testimony, February 16, 1874.

"On the lst day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

67. "Historical Record" by Andrew Jensen; Vol. 6:229-230; May 1, 1843.

LUCY W. KIMBALL'S TESTIMONY.

"When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I became very indignant, and told him emphatically that I did not wish him ever to mention it to me again, as my feelings and education revolted against anything of such a nature. He counseled me, however, to pray to the Lord for light and understanding in relation thereto, and promised me if I would do so sincerely, I should receive a testimony of the correctness of the principle. At length I concluded to follow this advice, and the consequence was that the Prophet's promise unto me was fulfilled to the very letter. Before praying I felt gloomy and downcast; in fact I was so entirely given up to dispair that I felt tired of life; but after I had poured out my heart's contents before God, I at once became calm and composed; a feeling of happiness took possession of me, and at the same time I received a powerful and irresistible testimony of the truth of plural marriage, which testimony has abided with me ever since. Shortly afterwards I consented to become the Prophet's wife, and was married to him May 1, 1843, Elder William Clayton officiating. I am also able to testify that Emma Smith, the Prophet's first wife, gave her consent to the marriage of at least four other girls to her

husband, and that she was well aware that he associated with them as wives within the meaning of all that word implies. This is proven by the fact that she herself, on several occasions, kept guard at the door to prevent disinterested persons from intruding, when these ladies were in the house.

LUCY W. KIMBALL.

68. "Historical Record" by Andrew Jensen; Vol. 6:223; May 11, 1843.

ELIZA M. PARTRIDGE'S AFFIDAVIT.

"Territory of Utah, }ss.
County of Millard.

"Be it remembered that on the first day of July, A. D. 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Eliza M. (Partridge) Lyman, who was by me sworn in due form of law, and upon her oath saith, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in the presence of Emma (Hale) Smith and Emily D. Partridge.

(Signed) ELIZA M. (P.) LYMAN. "Subscribed and sworn to by the said Eliza Maria Lyman, the day and year first above written.

[SEAL. EDWARD PARTRIDGE,
Probate Judge.

69. "Historical Record" by Andrew Jensen; Vol. 6:223; May 11, 1843.

EMILY DOW PARTRIDGE'S TESTIMONY.

"Territory of Utah, }ss.
County of Salt Lake.}

"Be it remembered that on the first day of May, A. D. 1869, personally appeared before me, Elias Smith, probate judge for said county, Emily Dow (P.) Young, who was by me sworn in due form of law, and upon her oath said, that on the 11th day of May, 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints, by James Adams, a High Priest in said Church, * * * in the presence of Emma (Hale) Smith, (now Emma Bidamon) and Eliza M. Partridge Smith, (now Eliza M. Lyman.)

(Signed) EMILY D. P. YOUNG. "Subscribed and sworn to by the said Emily D. P. Young, the day and year first above written.

[SEAL.] ELIAS SMITH,
Probate Judge.

70. Woman's Exponant by Emily Dow Partridge; Vol. 14:38; May 11, 1843.

The first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives--Maria and Sarah Lawrence.

71. Levi Richards Diaries; Church Archives, Ms/f/438/Reel #1; May 14, 1843

May 14 1843 Attended meeting at / the Temple A.M. Hyrum Smith / addressed the people -- subjects / from the Book of Mormon / 2d Chap Jacob - remember / that - the Book of Mormon / was a mirror, & [sic] key / to the Bible spoke of / persecution as being one / of the means of salvation / when persecution ceased / oft to forget the first commandment--said there / were many that had a great / deal to say about the an / cient order of things as / Solomon & David having many wifes & concubines / --but its an abomination in the sight of God-- If an angel from heaven / should come & preach such / doctrine would be sure (next page) to see his cloven foot & / cloud of blackness over his / head, --though his garments might shine as white as / snow-- a man might have one / wife--concubines he should / have none-- observed that / the idea was that this was / given to Jacob for a / perpetual principle-- said, -- "I would say that / in consequence of the pros / perity of some they look / down with contempt on / their neighbors -- partial / ity to same class making / their dress to correspond / &c, ought to be looked upon indignantly by all / the noble minded in the / Church of God--

72. "Historical Record" by Andrew Jensen; Vol. 6:222; May 16-17, 1843. Benjamin F. Johnson Testimony.

"After a short period, President Smith and company, viz., George Miller, Wm. Clayton, J. M. Smith, and Eliza and Emily Partridge (who were the wives of the Prophet) came again to Macedonia (Ramus), where he remained two days, lodging at my house with my sister as man and wife (and to my certain knowledge he occupied the same bed with her). This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th.

73. History of the Church, Vol. 5:393-394; Joseph Smith, Jr.; Thursday, May 18, 1843.

Thursday, 18.---We left Macedonia about half past eight a.m., and arrived at Carthage at ten. We then rode home, where we arrived about half-past five p.m., and found my family all well.

74. Journal of Joseph Smith; 28 May 1843.

The above date is when Joseph and Emma were married for time and all eternity. It was written in the margin in code which was recently deciphered.

75. History of the Church, Vol 5:500-507; Wednesday, July 12, 1843.

Wednesday, 12.---I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:---

Quotes D&C 132

Hyrum took the revelation and read it to Emma.

76. "Historical Record" by Andrew Jensen; Vol. 6:225-226; Wednesday, July 12, 1843. William Clayton's Testimony.

"On the morning of the 12th of July, 1843, Joseph and Hyrum Smith came into the office in the upper story of the .brick store,' on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage,

I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, .You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin,' or words to their effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence as he dictated. After the whole was written, Joseph asked me to read it through, slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was written was sufficient for the present.

"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

"Joseph quietly remarked, 'I told you you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office. "The revelation was read to several of the authorities during the day. Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation; Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury. Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

"The copy made by Joseph C. Kingsbury is a true and correct copy of the original in every respect. The copy was carefully preserved by Bishop Whitney, and but few knew of its existence until the temporary location of the Camps of Israel at Winter Quarters, on the Missouri River, in 1846.

"After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbosom his feelings on that great and glorious subject.

"From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) William Clayton.

"Salt Lake City, February 16th, 1874."

77. "Historical Record" by Andrew Jensen; Vol. 6:226; July 13, 1843.

JOSEPH C. KINGSBURY'S TESTIMONY

The following statement was given under oath before Charles W. Stayner, a notary public, in Salt Lake City, May 22, 1886:

"ln reference to the affidavit of Elder William Clayton, on the subject of the celestial order of patriarchal marriage, published in the Deseret Evening News of May 20th, 1886, and particularly to the statement made therein concerning myself, as having copied the original revelation written by Brother Clayton at the dictation of the Prophet Joseph, I will say that Bishop Newel K. Whitney handed me the revelation above refered to on either the day it was written or the day following, and stating that it was asked me to take a copy of it. I did so, and then read my copy of it to Bishop Whitney, who compared it with the original which he held in his hand while I read to him. When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that this copy, as also the original, are identically the same as that published in the present edition of the Book of Doctrine and Covenants.

"I will add that I also knew that the Prophet Joseph Smith had married other women besides his first wife--Emma; I was well aware of the fact of his having married Sarah Ann Whitney, the eldest daughter of Bishop Newel K. Whitney and Elizabeth Ann Whitney, his wife. And the Prophet Joseph told me personally that he had married other women, in accordance with the revealed will of God, and spoke concerning the principle as being a command of God for holy purposes.

(Signed) JOSEPH C. KINGSBURY."

78. J.D. 17: 159; Discourse by President Brigham Young; Delivered in the Meeting House, at Lehi City; Reported by David W. Evans; Sunday Afternoon, August 9, 1874;

Emma took that revelation [D&C 132], supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she--"Joseph, you promised me that revelation, and if you are a man of your word you will give it to me." Joseph took it from his pocket and said--"Take it." She went to the fire-place and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

79. "Historical Record" by Andrew Jensen; Vol. 6:226; Comments by William Clayton.

. . . Emma had so teased, and urgently entreated him for the privilege of destroying it [the revelation, D&C 132], that he became so weary of her teasing, and to get rid of her annoyance, he had consented to her wish in the matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

80. "Historical Record" by Andrew Jensen; Vol. 6:230-231; c. July 13, 1843, (Nauvoo Mansion days).

ALLEN J. STOUT'S TESTIMONY

"At a meeting held at Rockville, Washington Co., Utah, Dec. 23, 1885, in commemoration of the Prophet Joseph Smith's birthday, Allen J. Stout, sen., testified, that while acting as one of the Prophet's body guard in the Nauvoo

Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness; that Satan was doing his utmost to destroy her, etc. And solemnly came the Prophet's inspired warning .Yes, and he will accomplish your overthrow, if you do not heed my counsel.." (From a letter published in the Deseret Evening News of Jan. 20, 1885.)

81. "Historical Record" by Andrew Jensen; Vol. 6:228-229; July 22, 1843.

HOWARD CORAY'S TESTIMONY.

"Territory of Utah, }
County of Salt Lake. }ss.

"As many false statements have been made in relation to the authorship of the revelation on celestial marriage, I deem it but justice to all lovers of truth for me to express what I know concerning this very important matter.

"On the 22nd day of July, A. D. 1843, Hyrum Smith, the martyred Patriarch, came in a carriage to my house in Nauvoo; he invited me and my wife to take a ride with him; accordingly, as soon as we could make ourselves ready, we got into the carriage and he set off in the direction of Carthage. Having gone a short distance, he observed to us that his brother, Joseph Smith, the Prophet, had received a revelation on marriage, that was not for the public yet, which he would rehearse to us, as he had taken pains to commit it to memory. He then commenced rehearsing the revelation on celestial marriage, not stopping till he had gone quite through with the matter. After which he reviewed that part pertaining to plurality of wives, dwelling at some length upon the same in order that we might clearly understand the principle. And on the same day (July 22nd, 1843) he sealed my wife, formerly Martha Jane Knowlton, to me; and when I heard the revelation on celestial marriage read on the stand in Salt Lake City in 1852, I recognized it, as the same as that repeated to me by Brother Hyrum Smith. Not long after this I was present when Brother David Fullmer and wife were sealed by Brother Hyrum Smith, the martyred Patriarch, according to the law of celestial marriage. And, besides the foregoing, there was quite enough came within the compass of my observation to have fully satisfied my mind that plural marriage was practiced in the city of Nauvoo.

(Signed) HOWARD CORAY.

"Subscribed and sworn to before me this 12th day of June, A. D. 1882.

[SEAL.] JAMES JACK,

"Notary Public for Salt Lake County, Utah."

82. "Historical Record" by Andrew Jensen; Vol. 6:229; August 1, 1843.

MERCY R. THOMPSON'S TESTIMONY

"SALT LAKE CITY, Jan. 31, 1886. "A. Musser:

"DEAR BROTHER--Having noticed in the Deseret News an enquiry for testimony concerning the revelation on plural marriage, and having read the testimony of Brother Grover, it came to my mind that perhaps it would be right for me to add my testimony to his on the subject of Brother Hyrum reading it to the High Council. I well remember the circumstance. I remember he told me he had read it to the brethren in his office. He put it into my hands and left it with me for several days. I had been sealed to him by Brother Joseph a few weeks previously, and was well acquainted with almost every member of

the High Council, and know Brother Grover's testimony to be correct. Now if this testimony would be of any use to such as are weak in the faith or tempted to doubt, I should be very thankful. Please make use of this in any way you think best, as well as the copy of the letter addressed to Joseph Smith, at Lamoni. Your Sister in the Gospel.

MERCY R. THOMPSON."

"SALT LAKE CITY, Sept. 5, 1883.

"Mr. Joseph Smith Lamoni, Ill.:

"DEAR SIR--After having asked my Father in heaven to aid me, I sit down to write a few lines as dictated by the Holy Spirit.

"After reading the correspondence between you and L. 0. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed. Finding from your letters to Littlefield that no one of your father's friends had performed this duty while you were here, now I will begin at once and tell you [my] experience.

"My beloved husband, R. B. Thompson, your father's private secretary to the end of his mortal life, died August 27th, 1841, (I presume you will remember him.) Nearly two years after his death your father told me that my husband had appeared to him several times, telling him that he did not wish me to live such a lonely life, and wished him to request your uncle Hyrum to have me sealed to him for time. Hyrum communicated this to his wife (my sister) who, by request, opened the subject to me, when everything within me rose in opposition to such a step, but when your father called and explained the subject to me, I dared not refuse to obey the counsel, lest peradventure I should be found fighting against God; and especially when he told me the last time my husband appeared to him he came with such power that it made him tremble. He then enquired of the Lord what he should do; the answer was, .Go and do as my servant hath required.' He then took an opportunity of communicating this to your uncle Hyrum who told me that the Holy Spirit rested upon him from the crown of his head to the soles of his feet. The time was appointed, with the consent of all parties, and your father sealed me to your uncle Hyrum for time, in my sister's room, with a covenant to deliver me up in the morning of the resurrection to Robert Blaskel Thompson, with whatever offspring should be the result of that union, at the same time counseling your uncle to build a room for me and move me over as soon as convenient, which he did, and I remained there as a wife the same as my sister to the day of his death. All this I am ready to testify to in the presence of God, angels and men. * * *

MERCY R. THOMPSON."

83. "Historical Record" by Andrew Jensen; Vol. 6:233; c. August 12, 1843; no date given. Comments by President Taylor at quarterly Stake conference in Centreville, Davis Co., Utah; June 11, 1883.

"President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who, addressing the speaker, said the time had come when he must embrace the doctrine of plural marriage."

84. "Historical Record" by Andrew Jensen; Vol. 6:227; August 12, 1843.

DAVID FULLMER'S TESTIMONY.

"Territory of Utah, } ss
County of Salt Lake. }

"Be it remembered that on this fifteenth day of June, A.D. 1869, personally appeared before me, James Jack, a notary public in and for said county, David Fullmer, who was by me sworn in due form of law, and upon his oath saith, that on or about the twelfth day of Aug., A.D. 1843, while in meeting with the High Council (he being a member thereof), in Hyrum Smith's brick office, in the city of Nauvoo, County of Hancock, State of Illinois, Dunbar Wilson made enquiry in relation to the subject of a plurality of wives, as there were rumors about respecting it, and he was satisfied there was something in those remarks, and he wanted to know what it was, upon which Hyrum Smith stepped across the road to his residence, and soon returned bringing with him a copy of the revelation on celestial marriage, given to Joseph Smith, July 12th, A.D. 1843, and read the same to the High Council, and bore testimony to its truth. The said David Fullmer further saith that, to the best of his memory and belief, the following named persons were present: Wm. Marks, Austin A. Cowles, Samuel Bent, Geo. W. Harris, Dunbar Wilson, Wm. Huntington. Levi Jackman, Aaron Johnson, Thos. Grover, David Fullmer, Phinehas Richards, James Allred and Leonard Soby. And the said David Fullmer further saith that Wm. Marks, Austin A. Cowles and Leonard Soby were the only persons present who did not receive the testimony of Hyrum Smith, and that all the others did receive it from the teaching and testimony of the said Hyrum Smith. And further, that the copy of said revelation on celestial marriage, published in the Deseret News extra of September 14th, A.D. 1852, is a true copy of the same.

(Signed) DAVID FULLMER. "Subscribed and sworn to by the said David Fullmer the day and year first above written.
[SEAL] JAMES JACK, Notary Public."

85. "Historical Record" by Andrew Jensen; Vol. 6:227; c. August 12, 1843.

THOMAS GROVER'S TESTIMONY.

"FARMINGTON, Davis Co., Utah, Jan. 10, 1885.

"A. M. Musser:

"Your note is before me, and I answer with pleasure. "Now concerning the matter about which you ask information. I don't know of any member of that High Council living except myself. Leonard Soby may still be living. He apostatized on the strength of that revelation.

"The High Council of Nauvoo was called together by the Prophet Joseph Smith, to know whether they would accept the revelation on celestial marriage or not.

"The Presidency of the Stake, Wm. Marks, Father Cowles and the late Apostle Charles C. Rich were there present. The following are the names of the High Council that were present, in their order, viz: Samuel Bent, William Huntington, Alpheus Cutler, Thos. Grover, Lewis D. Wilson, David Fullmer, Aaron Johnson, Newel Knight, Leonard Soby, James Allred, Henry G. Sherwood and I think, Samuel H. Smith.

"Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, .Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

"We saw this prediction verified in less than one week. Of the Presidency of the Stake, Wm. Marks and Father Cowles rejected the revelation; of the Council that were present Leonard Soby rejected it. From that time forward there was a very strong division in the High Council. These three men greatly diminished in spirit day after day, so that there was a great

difference in the line of their conduct, which was perceivable to every member that kept the faith.

"From that time forward we often received instructions from the Prophet as to what was the will of the Lord and how to proceed.

"After this the Prophet's life was constantly in danger. Being one of his life guard, I watched his interests and safety up to the time of his death.

"Wm. Marks died in Illinois, C. C. Rich died in Paris, Bear Lake County, Idaho, in full faith. Samuel Bent died in Garden Grove, Iowa, in full faith. Wm. Huntington died in Pisgah, Iowa, in full faith. Alpheus Cutler apostatized, and died in Iowa. Lewis D. Wilson died at Ogden, in full faith. David Fullmer died in Salt Lake City, in full faith. Aaron Johnson died at Springville, in full faith. Newel Knight died at Ponea, Nebraska. Leonard Soby went with Sidney Rigdon from Nauvoo. James Allred died in Sanpete, in full faith. Henry G. Sherwood came here with the pioneers and died in San Bernardino, Cal., out of the Church, I understand. Samuel H. Smith died at Nauvoo, in full faith.

THOMAS GROVER."

86. Folder belonging to Matilda Lyman Carter (daughter of Amasa Lyman); MS, d 684; Special Collections, BYU; Nauvoo, Ill.; Sept 23, 1843. Spelling as in the original without use of [sic].

At a meeting of the High Council in Nauvoo Sept 23 1843, Br Hirum Smith read the revelation relating to the plurality of wives; he said he did not believe it at first, it was so contrary to his feelings, but he said he knew Joseph was a profit of God, so he made a covenant that he would not eat, drink, or sleep until he knew for himself, that he had got a testimony that it was true, that he had even herd the voice of God concerning it.

This is what James Allred related on the night of the 15th of October, 1854.

[On the bottom of the sheet, in faint pencil, are the words:] Enquire of John S. Fullmer, C. C. Rich, H Grover Hosea Stout David Fullmer.

87. "Historical Record" by Andrew Jensen; Vol. 6:222; October 20, 1843.

"Again, on the 19th of October, the same year, President Smith made us another visit at Macedonia and remained till the 21st. He was accompanied by Wm. Clayton. At this time (Oct. 20th, 1843), he sealed my first wife to me for time and all eternity. * * *

"He also visited my mother at her residence in Macedonia and taught her in my hearing the doctrine of celestial marriage, declaring that an angel appeared unto him with a drawn sword, threatening to slay him if he did not proceed to fulfill the law that had been given to him. And counseled my mother to be sealed to his uncle, Father John Smith (father of Geo. A. Smith), to which she consented, and to my certain knowledge was subsequently sealed to him by the Prophet. * * *

"After the death of the Prophet, I told President Brigham Young what he (Joseph Smith) had said to me relative to my taking Mary Ann Hale to wife. Pres. Young said it was right and authorized Father John Smith to seal her to me, which he did on the 14th of November, 1844.

(Signed) B. F. Johnson

88. "Historical Record" by Andrew Jensen; Vol. 6:231; October, 1843.

BISHOP S. A. WOOLLEY'S TESTIMONY.

"In September, 1843, at Nauvoo, Ill., I was taken very sick, so much so

that most of my folks thought I could not recover. During the time of my illness the Prophet Joseph and Patriarch Hyrum Smith came and administered to me frequently. Father Joseph Smith, in a blessing previously given me, had made me a certain promise in regard to living, in which I had the most implicit confidence; and when I heard friends say (although so far gone that I did not recognize any one) that I would never get well, I would whisper .Yes, I will, Father Smith promised that I should live to see the coming of the Son of Man.' Brother Hyrum said, because of my faith in that blessing, I would not die at that time. The house, in which we lived, was a two-story one, and on the east side was built a store, from which a door opened into the sitting room. During my sickness I occupied one of the up-stairs rooms.

One afternoon in the month of October, A.D. 1843, I think on a Tuesday, about 2 o.clock (I cannot explain just how I knew it was 2 o.clock, but I knew it), I found myself in the sitting room down stairs, and walking to the door leading into the store, I saw my brother Edwin D. putting up the shutters of the store as though it was night. I turned around, saw Mary, his wife, putting down the blinds of the windows in the sitting room. I stood and looked and wondered what was to be done. I saw two or three other persons there; and presently some others, including Patriarch Hyrum Smith, came in. The fireplace was in the north end of the room, and Hyrum sat down at the east end of the grate with his face turned to the northwest. Presently I saw him take a paper out of his coat pocket, and I walked up to his left hand side, looked over his shoulder, and, as he opened the paper, I read .A Revelation on Eternal Marriage and Plurality of Wives,' etc. He then commenced to read what is now known as the revelation on plural marriage. I also read it myself as fast as he did. He stopped and explained as he went along. There was a sister present by the name of German, who, when he had read to a certain point, went to the southwest window, raised the curtain, looked out, then turned around and said, .Brother Hyrum, don.t read any more, I am full up to here,' drawing her hand across her throat. It was there told me by the same power that informed me it was 2 o'clock, that that revelation was of God, and that no man could or would receive a fulness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time. From this time I commenced to get well, and did so very speedily. In the course of a few days I was down in the sitting room, and one day, as we sat by the fire, my sister-in-law (Mary) and Sister German, who boarded there, were talking about that principle allegorically. I remarked, .Mary, thee need not be afraid to talk right out about that principle, for I know more about it than thee does.' .What principle?. said she. .Why, that principle about a man having more wives than one,' I replied. She looked with amazement and said, .What does thee mean?. (We were raised Quakers.) .I mean,' said I, .that I stood right there (pointing to the place) when Brother Hyrum read that revelation the other day.' .What revelation?. said she (seeming very incredulous). 'Why, the one on plural marriage,' I answered. My brother Edwin D. testified in a public meeting in Manti, Sanpete Co., a number of years ago, that the revelation was read by Bro. Hyrum just as I said, but he (Edwin D.) did not see me there, and he could not relate it as accurately as I have done. Were I to go back on every other principle of what the world call 'Mormonism,' I would have to acknowledge that the principle of plural marriage is of God. I, like Paul of old, whether in the body or out, saw and heard things which were unlawful to utter at that time, for I understood that I was not to tell anyone, or to talk to anyone about it, except those who already knew about it.

89. History of the Church; VI, p. 65; Sunday, 5 November 1843.

Sunday, 5.--Rode out with mother and others for her health. At dinner I was taken suddenly sick; 1 went to the door and vomited all my dinner, dislocated my jaw, and raised fresh blood, and had many symptoms of being

poisoned.

In the evening a prayer-meeting in the hall over the store. Mr. Cole having kept a school in the hall for some time, the noise proved a nuisance for the clerks in the history office, and I gave Dr. W. Richards orders to tell Mr. Cole he must find some other room in which to teach school, as the room is needed for councils.

90. Journal of Wilford Woodruff; Mf/f/115; November 11, 1843.

During the evening I walked over to Br Taylors & spent some time in conversing about the principle of the celestial world, or some of them. Br Hiram Smith was in with us & presented some ideas of much interest to me concerning baptism for the dead, the resurrection, redemption and exaltation in the new and everlasting covenant that reacheth into the eternal world. He sealed the marriage covenant between me and my wife Phebe W Carter for time and eternity and gave us the principle of it which was interesting to us. After spending the evening pleasantly we returned home and spent the night.

91. "Hawk Eye" [Newspaper]; New Series, No. 28; Burlington, Iowa; December 7, 1843.

Letter from Gen. Bennett.

The following was received several weeks since, during our absence. We now lay it before our readers, as we believe many of them are interested in every thing pertaining to the Mormons. Gen. B. it will be recollected, once belonged to that sect, and published a book in exposition of their doctrines and practices. We of course assume none of the responsibility of the statements contained in this letter; but give it as we received it.

Moscow, Iowa, Oct., 28th A.D. 1843.

MR. JAMES G. EDWARDS, Sir:--According to promise, I now address you a few lines in relation to the new doctrine of "MARRYING FOR ETERNITY," lately gotten up by the Holy Joe, the Rough He Goat of Mormonism, for the benefit of his flock. Joe says that as they neither marry, nor are given in marriage; but are as the angels which are in Heaven," in eternity, it has been revealed to him that there will be no harmony in heaven unless the Saints select their companions and marry IN TIME, FOR ETERNITY!!! They must marry in time so as to begin to form that sincere attachment and unsophisticated affection which it is so necessary to consummate in eternity in order to the peace of Heaven.[sic] So Joe Smith has lately been married to his present wife Emma, for eternity as well as for time. The doctrine is that a man may select as many wives for eternity as his devotion to the interests of the Mormon Church will entitle him--and this is to be determined by revelation through His Holiness, the Prophet!

* * *

JOHN C. BENNETT.

92. "Historical Record" by Andrew Jensen; Vol. 6:233-234. Women sealed to the Prophet during 1843.

1. Helen Mar Kimball, May, 1843.
2. Eliza M. Partridge, May 11, 1843, James Adams officiating.
3. Emily D. Partridge, May 11, 1843, James Adams officiating.
4. Lucy Walker, May 1, 1843, William Clayton officiating.
5. Almera W. Johnson, August, 1843.
6. Malissa Lott, Sept 20, 1843.
7. Fanny Young, November 2, 1843, Brigham Young officiating.

8. W. Lawrence, 1843.
9. Sarah Lawrence, 1843.
10. Rhoda Richards, June, 1843.
11. Ruth V. Sayers, Feb. 1843.
12. Marinda Nancy Johnson, May 1843.

93. Times & Seasons, Vol. 5:423; February 1, 1844. [See March 15, 1844; May 20, 1886]

As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

Joseph Smith
Hyrum Smith
Presidents of said Church

94. John E. Bennion to "Dear Bro Samuel"; Nauvoo, Illinois; Huntington Library (xerox of original); 19 February 1844. Typed as in original without the use of [sic].

. . . I am anxious for you and all the rest of our family to be here You know according to Scripture all things have got to be restored if so the old man or patriarch is not to be Separated from his posterity until death nor the children from the father But like good old Jacob who stood at the head of his family till a good old age and then called his sons together and blessed them this doctrine along with many other glorious truths have got to be restored in there place This patriarchal order is already entered into by many families in this city This forenoon we have been hearing Joseph Smith preach in the open air to a congregation of several thousand I rejoice in the truths which I hear from time to time All the tribulation and disappointment through which the Saints have to pass is forgotten when the glory and greatness of the Eternal worlds are placed before our mind It is then of the greatest importance that we keep the commandments of god given to his Saints that we may escape the judgments which await the inhabitants of the earth My desire is that you and I with our Familys and conections may Stand on Mount Zion where there Shall be peace and Safty. . . .

95. Times & Seasons, Vol 5:474; Nauvoo, Ill.; March 15, 1844.

To the brethren of the Church of Jesus Christ of Latter-day Saints, living on China Creek, in Hancock County, Greeting: Whereas brother Richard Hewitt has called on me today, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here: I say unto you that that man teaches false doctrine; for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach

mysteries in any part of the world, for God has commanded us all to preach nothing but the first principles unto the world. * * * Therefore beware what you teach! for the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation.

Your obedient servant,
Hyrum Smith

Nauvoo, March 15, 1844

96. Discourse of Hyrum Smith; General conference of the Church. Extract of his 1 1/2 hour address given between 3:35 p.m. and 5:05 p.m.; "Manuscript History of the Church of Jesus Christ of Latter-day Saints--Book El," pp. 1986-1988; Church Archives, 8 April 1844. [Comments by Researcher: This is typed as in the original "Manuscript History"--including the retaining of spelling, punctuation, etc. without drawing attention to these peculiarities by use of sic. Paragraphing is mine, except for the first and last paragraph. The original manuscript of this talk may be found in the Miscellaneous Minutes Collection, Church Archives, and by my comparison, the above fleshed-out version is absolutely faithful to the original. For some reason--probably because it contained rhetorical "denials" of plural marriage--this discourse has never been published in Joseph Smith's History of the Church, though a brief summary of the discourse is found in H.C., VI, pp. 320-321.]

. . . All the mysteries are to be taught in Nauvoo, where they can be taught so as to be understood. no spiritual wife doctrine ever originated with me. God Almighty has given to us by revelation a plan of salvation, redemption, and deliverance, and the power and authority of the Holy Priesthood. Under (p. 1987) the constitution of the Almighty God, everything rightfully and lawfully belongs to man if he fulfills the stipulated conditions; and if a thing belongs to me legally it cannot belong to any one else.

I married me a wife and I am the only man who has any right to her. We had five children; the covenant was made for our lives. She fell into the grave before God showed us this order. God has shown me that the covenant is dead; and had no more force, neither could I have her in the resurrection, but we should be as the Angels: it troubled me.

Brother Joseph said--You can have her sealed to you upon the same principle as you can be baptized for the dead.

I enquired, What can I do for my second wife?

He replied, you can also make a covenant with her for eternity and have her sealed to you by the authority of the Priesthood.

I named the subject to my present wife, and she said "I will act as proxy for your wife that is dead and I will be sealed to you for eternity myself for I never had any other husband. I love you and I do not want to be separated from you nor be for ever alone in the world to come."

If there is any man that has no more sense, and will make a base story of such a fact, his name shall be published. What honest man or woman can find fault with such a doctrine as this? None. It is a doctrine not to be preached to the world; but to the Saints who have obeyed the gospel and gathered to Zion. It is glad tidings of great joy. The Lord has given to Joseph the power to seal on earth and in (p. 1988) heaven those who are found worthy; having the spirit of Elijah and Elias he has power to Seal with a Seal that shall never be broken, and it shall be in force in the morn of the resurrection. Talk about Spiritual wives! One that is dead and gone is Spiritual. We will come up in the morn of the resurrection; and every soul that is saved will receive an eternal increase of glory. Will you believe

this? (Loud shouts of aye.) Every great and good principle should be taught to the Saints, but some must not be taught to the world; until they are prepared to receive them; it would be like casting pearls before swine.

No man must attempt to preach them.

97. Statement by Lucy Messerve Smith (wife of Geo. A. Smith, Apostle); Geo. A. Smith papers; Special Collections; University of Utah; Salt Lake City; May 18th, 1892; c. Aug. to Sept. 1845.

I worked for the prophet Joseph Smith's wife Emma Hale Smith Aug. to Sept. 1845. She bore testimony to me that Mormonism was true as it came forth from the servant of the Lord Joseph Smith, but said she, the Twelve have made Bogus of it. As a matter of course I told George A. what sister Emma had said. He related to me the circumstance of his calling on Joseph late one evening and he was just taking a wash and Joseph told him that one of his wives had just been confined, and Emma was the midwife and he had been assisting her. He told me this to prove to me that the women were married for time, as Emma had told me that Joseph never taught any such thing, they were only sealed for eternity they were not to live with them and have children, and now see said she (making reference to her pregnancy). I told her I did not know (anything about it). You do know said she, it's sticking out too plain. I said no more to her but went and told brother George A. Smith how she talked to me.

ANOTHER STATEMENT BY LUCY M. SMITH

I worked for the prophet Joseph's wife Emma Hale Smith in Aug. and Sept. 1845. Then David was one year old. I spun eight ten-knotted skeins forty threads to a knot two yards long, fine Marino wool warp yarn for Sister Emma, for which she paid me extra wages giving me credit of being an extra nice spinner.

Sister Emma bore testimony to me that Mormonism was true as it came forth from the servant of the Lord Joseph Smith, but said she, the Twelve have made bogus of it. She said they were living with their wives and raising children and Joseph never taught any such doctrine, they were only sealed to them for eternity. Said I, Sister Emma, I know nothing about it. Said she, you do know, it is sticking out too plain. I thought she was not much of a lady to dispute my word so I said no more, but informed Apostle George A. Smith what she said to me. Said he, Emma knows better. He then related to me the circumstance of calling on the Prophet one evening about 11 o.clock, and he was out on the porch with a basin of water washing his hands; I said to him what is up, said Joseph, "One of my wives has just been confined and Emma was midwife and I have been assisting her." He said she had granted a number of women for him. This is word for word as I had it from brother G. A. Smith.

98. The Orson Pratt Journals, by E. J. Watson, 1975; p. 495-497; January 11, 1846.

Feelings which began during this period of time continued over approximately three years when they came to a head on January 11th, 1846. Parley P. Pratt had been having difficulties with his own family (one wife left him shortly thereafter) and he apparently accused Sarah Pratt of "influencing his wife against him, and of ruining and breaking up his family," as well as "being an apostate, and of speaking against the heads of the Church and against him," and other accusations "of that agitated nature that I do not feel disposed to name them in this communication." Note here that harsh accusations and "mean" language were very common in frontier times so that the

tone of the entire letter appears much harsher to us than it actually was.

Finally, at a meeting in the temple, on the evening of January 11th, 1846, P. P. Pratt publicly accused Sarah Pratt of "whispering against him all over the temple." Orson Pratt blew up. He defended his wife with such ardor that both he and his wife were thrown out of the temple (by vote, not by force) and he was disfellowshipped until he make "satisfaction." Orson Pratt wrote a letter to Brigham Young which is now found among the papers in the Brigham Young collection. This letter explains Orson Pratt's side of the situation and makes several accusations against Parley P. Pratt. Since many of the accusations against Parley were unjust, written in the heat of anger, it is thought best not to reproduce the entire communication here, but just those parts which shed light on the circumstances, and to give in my own words the general content of the letter: It begins as follows:

"City of Joseph, Ill., Jan. 12th 1846.

To Prest. B. Young and Counsel:

Dear Brethren, circumstances seem to urge upon me, the necessity of making some explanations in relation to the affair of last evening, and stating to you some of the true causes which led me to make the remarks which I did to P. P. Pratt."

Orson Pratt then claims that during the past three years Parley had circulated falsehoods about Orson's family, accused Sarah of being an apostate, of speaking evil against the church, against Parley directly, and of influencing Parley's wife against him, all of which Orson declares is false. In the face of these accusations Orson and his wife had held their peace:

"And yet with all these provocations where is there a person that ever heard either of us say the least disrespectful word concerning him or his family? That person cannot be found. His own conduct or that of his wife towards one another is nothing that concerns me or my wife. And consequently we have not meddled with it in any way, shape or manner. As an individual I care nothing about their conduct if he will let me and my family alone."

Orson then continues by making an accusation of adultery against Parley. Apparently these feelings had been festering in Orson's mind since he took over the presidency of the Eastern Saints from Parley in the fall of 1845:

> "With all the light and knowledge that he has received concerning the law of the priesthood and with all the counsels that he has received from our quorum, if he feels at liberty to go into the city of New York or elsewhere and seduce girls or females and sleep and have connexion with them contrary to the law of God, and the sacred counsels of his brethren, it is something that does not concern me as an individual. And if my quorum and the church can fellowship him, I shall find no fault with him, but leave it between him, the church, and God."

What Orson did not know was that Parley had taken a plural wife with him to New York. The following is a brief excerpt from the autobiographical sketch of Belinda Marden Pratt:

> I was sealed to Parley P. Pratt on or about the 20th of Nov. 1844 in one of the chambers of the house of Erastus Snow. I was sealed to this, one of the first twelve apostles of this dispensation by Pres. Brigham Young for time and all eternity. There was but one witness, Brother Erastus Snow.
>
> On or about the first of December Mr. Pratt was appointed and set

apart for a mission to the Eastern States to take charge of the churches in the Atlantic States. As I was without home or relatives in this part of the country he wished me to follow him. I will not attempt to tell the joy that filled my heart. I had never expected to have so great a privilege. He gave me means to go and accordingly I started a day or two after he did. After arriving at St. Louis, went on the same boat with him to Pittsburg and Wheeling, Virginia. From there we crossed the Allegheny Mountains by stage to Wilmington; from there by rail to Philadelphia. Here we were obliged to wait a few days for money, then we went in to the city of New York by rail and arrived Christmas Eve--he to visit some of the saints and I to find a boarding place among strangers, for it was not known that the sealing power was practiced except by a few of the saints.

I found a boarding place and paid my expenses sewing. After a short time I rented a house and Mr. Pratt boarded with me. I commenced dress-making and knitting baby socks which I sold by the dozen, earning from fifty cents to a dollar a day nearly all the time I was there besides my house work and washing.

Mr. Pratt was called home to Nauvoo August 18th, 1845 and I started with him. We came home by the Erie Canal and lakes journeying from Chicago to Nauvoo by land. I went to Mr. Beach's tavern to board while Mr. Pratt went to his home. After a while it was arranged for his wife Mary and I to commence housekeeping in rooms upstairs in Mr. Pratt's house. (WDPP 74-75)

Orson's letter continues:

"All these things, however despicable, we could have borne without uttering one syllable to any person living.

But when it comes to that, that my wife cannot come into this holy & consecrated temple to enjoy the meetings and society of the saints, without being attacked by his false accusations and hellish lies, and that too, in the presence of a large assembly, I feel as though it was too much to be borne. Where is there a person, that was present last evening, that heard my wife say the least thing against him or his family; I am bold to say that you may question every one then present in the temple and you cannot find one that will say that she uttered the most distant hint or insinuation against him. And yet she was accused by him, before that respectable company, in the most impudent and malicious manner of whispering against him all over the temple. Under these circumstances, brethren, I verily supposed that I had a perfect right to say a few words in defense of my much injured family. I therefore accused him of false accusations and lying. It was my belief at that time, that there was no place nor circumstances, in heaven, on earth, or in hell, too sacred to defend the cause of my innocent family when they were publicly attacked in so unjust and insulting manner. Which of you, brethren, would have suffered any man to attack, abuse, and insult your wife in so shameful a manner & not opened his mouth? Would any of you have borne it with the same patience and with as few words as I did? If I had, especially without the least cause, insulted any of your families in so disgraceful a manner I should have been very thankful if I escaped without getting my head broke. And I never would have voted to turn one of you out of meeting... under the same circumstances.

Now with regard to confession; After I learned that it was my duty to stand and hear my family abused in the highest degree without the least provocation, and yet not open my mouth in her defense, I immediately confessed my fault to the counsel, but my confession was rejected. Now brethren, I stand ready and willing to make any further

confessions to the council, necessary to my restoration from banishment to the enjoyment of your meetings, which you in your wisdom may dictate. By the decision of last evening I cannot consider myself entitled to take any part in any meetings of that sacred nature until such times as you shall dictate. And as I frankly & freely confessed the thing pointed out by the Prest. as being wrong, namely "The opening of my mouth." And as I know of nothing else which the counsel require me to confess, I can but remain in my banishment until the council shall reveal their will concerning me which I pledge myself to abide let it be what it will.

Brethren I have freely poured out my complaints before you, and boldly say that you are the only persons to whom I have stated my grievances, and to you I look for counsel and again pledge myself to abide the same. . . whatever else you shall require I will do it if possible.

With feelings of the most profound respect and unlimited confidence I subscribe myself your much injured though patient brother,

Orson Pratt."

(CHO Brigham Young papers, MS/d/1234/Box 43/Fd 23)

99. Susa Amelia Young Gates Paper; Church Archives; Ms/d/393/Box 4/Folder 7; Vol 14 - p. 16; Tuesday 9 February 1847.

Tuesday 9 [February 1847] "the bishops conrialties [sic] come at the Council House under the direction of Bp. Whitney head Bp. of the Church, day & evening passed off finally, spent in praying singing & dancing the same evening H.C. Kimball called his wives to gether to bless the babes, 7, 4 born at Nauvoo just before leaving 1 at Richmonts Point 2 at Winters Quarters (page 2) The names of those mothers were Sarah Peck, Clarisa Cutler, Emily Cutler, Sarah Ann Whitney Lucy Walker, the two later wives of Jos Smith, whom father had taken for time only the eldest one being my mother still Jos Smith at Lamoni Iowa declares that was neither taught nor practiced by his father that it was foreign to the gospel. His father died in the service when there are a dozen or more of his wives still living in Utah, besides scores of (unreadable word) women who can testify that this principle was taught & practiced by him, & that he commanded others to enter into it. None so blind as those who will not see

100. Journal of Wilford Woodruff, February 16, 1847.

Speech given by Brigham Young on the problems the saints had in trying to understand the vision & context of plural marriage.

101. Journal of Wilford Woodruff; Heber C. Kimball speaking; December 21, 1847.

Milo Andrews [Andrus] and an unauthorized plural wife were excommunicated from the Church and 'It was moved and carried that they both be left in the hands of the Presidents of the Seventies. . .'

102. Manuscript History of Brigham Young; Church Archives; 16 February 1849.

On the 16th I met with the Twelve and others at the house of G.B. Wallace. The High Council was organized as follow: --lsaac Morley

(President), Eleazer Miller, Tutus Billings, Levi Jackman, Shadrach Roundy, John Vance, Ira Elkridge, Henry G. Sherwood, Phinehas Richards, Edwin D. Woolley, William W. Major, and Elisha H. Groves. John Nebeker was appointed President of the Elders. quorum. I instructed bishop Newel K. Whitney to organize the lesser priesthood. I advised the best high priests, the most substantial men, be set apart to act as teachers under their bishops or presidents, so that the bishops might have their wards perfectly visited and like little children, and that the high priests might take young men with them, that they might also have experience in teaching. The bishops counsellors also might act as teachers in their wards. In relation to the duties of the president of the stake I remarked: --"He should take charge of all the affairs of the stake, spiritual and temporal, under the direction of the First Presidency. It is his privilege to call on the Presidency, the Twelve, the High Priests, the different quorums, or any man in the stake, to assist him, whether in making a suitable place to meet in, or in spiritual matters, and he should see that the bishops and teachers do their duty. He should be present when the lesser priesthood are organized and called together, and give directions in temporal matters, and lay before them the necessities of the place: to build up a city to the name of the Lord. He should see that there are no iklers and no waste, and he should be always on hand. He should be the first man to walk on the stand at meetings. It is his right to call on me and whom he pleases to preach, and I submit to the powers that be; and if I choose to preside, I.11 tell him. It is his duty to see that the congregation is in order, and that every man is in his place in spiritual things and in temporal things, to see that every man pays his tithing and his taxes, and if any will not pay, bring up such a man to account. The Twelve are not the ruling authorities here, they are as subject to the authorities, to the President of the Stake and the High Council, and ought to observe every law and ordinance as much, as any other members of the Church, the same as if they had no office. If the First Presidency are absent, and the Presidency of this stake, or the High Council, are in transgression, then, if the Twelve; or any one of them, be there, it is his right and duty to step in and say "I am the man to lead you," and if the High Council think they are as big as he, let him call the people together, and he can wield the power and the sword of the Spirit as he pleases if he is magnifying his office. If the people are given up to wickedness, and will not hearken to him, he can bid them good bye, and leave them in the hands of the devil and God. The High priests are a local quorum, to fill up the travelling quorum, when needed."

Brother Lorenzo Snow made some remarks on the character of Jesus Christ, and asked for light. I replied --"While on a mission to England, the following came forcibly to my mind --.As God was, so are we now; as he is, so we shall be.. Our Father was once born of parents, having a father and a mother the same as we have. He is the very eternal Father, because of the creation of God. He is the Savior of the world, the root of spirit and the offering of flesh, the only Begotten of the Father in the flesh. The Father came down and begat him, the same as we do now, and Jesus was the only one. Moses was as God to the children of Israel, so was Joseph to us, and no man could love God without loving Joseph. In him centred [sic] the revelations of God. The spirit went right to him and told him. The spiritual wife doctrine came upon me while abroad, in such a manner that I never forget. Particular things belong to one blood, but, after all, we are of one blood and one flesh, all the nations of the earth. Joseph said to me-"I command you to go and get another wife." I felt as if the grave was better for me than anything, but I was filled with the Holy Ghost, so that my wife and brother Kimball's wife would upbraid me for lightness in those days. I could jump up and hollow. My blood was as clear as West India rum and my flesh was clear. I said to Joseph, "Suppose I should apostatize, after taking another wife, would not my

family be worse off?" Joseph answered--"There are certain bounds set to men, and if a man is faithful and pure to these bounds, God will take him out of the world; if he sees him falter, he will take him to himself. You are past these bounds, Brigham, and you have this consolation." But I never had any fears of not being saved. Then I said to Joseph, I was ready to go ahead. He passed certain bounds before certain revelations were given."

103. Journal of Wilford Woodruff; Brigham Young speaking; February 4, 1851.

If I had power I would take all good virtuous females from all wicked corrupt adulterous husbands and give them to holy men of God that they may raise up seed unto the Lord. I have more wives than one. I have many and I am not ashamed to have it known.

104. Journal of Discourses, Vol. 1:50; Discourse by Brigham Young; Tabernacle, Great Salt Lake City; April 9, 1852.

Now hear it, 0 inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken--HE is our FATHER and our GOD, and the only God with whom WE have to do.

105. Journal of Discourses, Vol. 1:53-66; Discourse by Orson Pratt; Tabernacle, Great Salt Lake City; August 29, 1852.

* * *

(p. 54) It is well known, however, to the congregation before me, that the Latter-day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine. * * *

. . . we will show you that it is incorporated as a part of our religion, and necessary for our exaltation to the fulness of the Lord's glory in the eternal world. . . . we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come. * * *

(P. 58) The Lord ordained marriage between male and female as a law through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord Himself solemnized the first marriage pertaining to this globe. . . . The first marriage that we have any account of, was between two immortal beings--old father Adam and old mother Eve; they were immortal beings. . . . This marriage was celebrated between two immortal beings. For how long? Until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

. . . the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature, and was never instituted for the purpose of being overthrown and brought to an end. It is known that the "Mormons" are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. * * *

(p. 59) What is the object of this union. . . ? It is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And, inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall, if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth. Does it say, continue to multiply for a few years, and then the

marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No, there is nothing specified of this kind; but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to raise up beings after their own order, and in their own likeness and image, germs of intelligence, that are destined, in their times and seasons, to become not only sons of God, but Gods themselves. * * *

Let us say a few words, before we leave this part of the subject, on the promises made to Abraham, Isaac, (p. 60) and Jacob. The promises were, Lift up your eyes, and behold the stars; so thy seed shall be, as numberless and the stars. What else did He promise: Go to the sea-shore, and look at the ocean of sand, and behold the smallness of the particles thereof, and then realize that your seed shall be as numberless as the sands. * * *

How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her a seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines, which he had, from whom he raised up many sons. Here then, was a foundation laid for the fulfilment of the great and grand promise concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife, like some of those narrow, contracted nations of modern Christianity.

I think there is only about one-fifth of the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time immemorial, and are not half so narrow and contracted in their minds as some (p. 61) of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac, and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow and contracted in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers; they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion. * * *

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that, unless seed was raised up to Abraham, he would come short of his glory; and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile Christendom do such thing now-a-days? 0 no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed; but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in Christian nations, and it all passes off very well. * * *

(p. 62) It [whoredoms, adultery, fornication] is to be prevented in the way the Lord devised in ancient times; that is, by giving to His faithful servants a plurality of wives, by which a numerous and faithful posterity can

be raised up, and taught in the principles of righteousness and truth...

But again, there is another reason why this plurality should exist among the Latter-day Saints. I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac, and Jacob, and receive a continuation of your posterity, that they may become as numerous as the sand upon the sea-shore. There is another reason, and a good one, too. * * *

. . . the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain--that people are better calculated to bring up children in the right way, than any other under the whole heavens. * * * I have already told you that the spirits of men and women, all had a previous existence, thousands of years ago, in the heavens, in the presence of God; and I have already told you that among them are many spirits that are more noble, more intelligent than others, that were called the great and mighty ones, reserved until the dispensation of the fulness of times, to come forth (p. 63) upon the face of the earth, through a noble parentage that shall train their young and tender minds in the truths of eternity, that they may grow up in the Lord, and be strong in the power of His might, be clothed upon with His glory, be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be Prophets, Priests, and Kings to the Most High God. * * *

Then is it not reasonable, and consistent that the Lord should say unto His faithful and chosen servants, that had proved themselves before Him all the day long; that had been ready and willing to do whatsoever His will required them to perform--take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac, and Jacob of old. . . ? Suppose the Lord should answer this question, would He not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fulness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it. Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise: how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here and there, seeking out the daughters of men as wives unto themselves without any restriction, law, or condition? No. We find these things were restricted in ancient times. * * *

So in these days; let me announce to this congregation, that there is but one man in all the world, at the same (p. 64) time, who can hold the keys of this matter; but one man has power to turn the key to inquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the Saints upon the face of the whole earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now. . . .

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our Prophet, Seer, and Revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; . . . and they belong to that man who stands at the head to preside over all the affairs of the Church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the Prophet....

106. Journal of Discourses, Vol. 6; President Brigham Young; Tabernacle, Great Salt Lake City; August 29, 1852.

You heard brother Pratt state, this morning, that a revelation would be

read this afternoon, which was given previous to Joseph's death. It contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practised by the Elders, this people have believed in it for years.

The original copy of this revelation was burnt up. William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime, it was in Bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this is because that the people who did know of the revelation suppose it is not now in existence.

The revelation will be read to you. The principle spoken upon by brother Pratt, this morning, we believe in. And I tell you--for I know it-it will sail over and ride triumphantly above all the prejudice and priestcraft of the day: it will be fostered and believed in by the more intelligent portion of the world as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be. The world have known, long ago, even in brother Joseph's days, that he had more wives than one. One of the Senators in Congress knew it very well. Did he oppose it? No: but he has been our friend all the day long, especially upon that subject. He said pointedly to his friends, "If the United States do not adopt that very method--let them continue as they now are--pursue the precise course they are now pursuing, and it will come to this--that their generations will not live until they are 30 years old. They are going to destruction; disease is spreading so fast among the inhabitants of the United States, that they are born rotten with it, and in a few years they are gone." Said he, "Joseph has introduced the best plan for restoring and establishing strength and long life among men, of any man on the earth; and the Mormons are a very good and virtuous people."

Many others are of the same mind: they are not ignorant of what we are doing in our social capacity. They have cried out, "Proclaim it." But it would not do, a few years ago: everything must come in its time, as there is a time to all things. I am now ready to proclaim it.

107. The Seer, Prospectus; Orson Pratt; January, 1853.

The views of the Saints in regard to the ancient Patriarchal Order of Matrimony or Plurality of Wives as developed in a revelation given through Joseph the Seer, will be fully published.

108. The Seer, Vol. 1, No 2, pp. 31-32; February, 1853.

The wife stands on the left hand of her husband, while the bride stands on her left. The President, then, puts this question to the wife: "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride, being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking: the President, then, proceeds to ask the following question of the man: "Do you brother, (calling him by name,) take sister, (calling the bride by her name,) by the right hand to receive her unto yourself to be your lawful and wedded wife, and you to be her lawful and wedded husband for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting

covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?" The bridegroom answers, yes.

The President, then, puts the question to the bride: "Do you, sister, (calling her by name,) take brother, (calling him by name,) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?" The bride answers, yes.

The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob, and say unto you be fruitful, and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

109. Journal of Discourses, Vol. 1:119-120; Brigham Young; Tabernacle, Great Salt Lake City; February 27, 1853.

The Elders of Israel frequently call upon me--"Brother Brigham, a word in private, if you please." Bless me, this is no secret to me, I know what you want, it is to get a wife! "Yes, brother Brigham, if you are willing."

I tell you here, now, in the presence of the Almighty God, it is not the privilege of any Elder to have even ONE wife, before he has honored his Priesthood, before he has magnified his calling. If you obtain one, it is by mere permission, to see what you will do, how you will act, whether you will conduct yourself in righteousness in that holy estate. TAKE CARE! Elders of Israel, be cautious! or you will lose your wives and your children. If you abuse your wives, turn them out of doors, and treat them in a harsh and cruel manner, you will be left wifeless and childless; you will have no increase in eternity. You will have bartered this blessing, this privilege, away; you will have sold your birthright, as Esau did his blessing, and it can never come to you again, never, NO NEVER!

Look to it, ye Elders! you will awake from your dream, alas! but too soon, and then you will realize the truth of the remarks I am making to-day. Whose privilege is it to have women sealed to him? It is his who has stood the test, whose integrity is unswerving, who loves righteousness because it is right, and the truth because there is no error therein, and virtue because it is a principle that dwells in the bosom of Him who sits enthroned in the highest heavens; for it is a principle which existed with God in all eternities, and is a co-operator, a co-worker betwixt man and his Maker, to exalt man, and bring him into His presence, and make him like unto Himself! It is such a man's privilege to have wives and children, and neighbors, and friends, who wish to be sealed to him. Who else? No one. I tell you nobody else. DO YOU HEAR IT?

Many applications will unquestionably be made to me for wives, and, perhaps, by men too who will steal, or trespass upon me, their neighbors, kill their stock, do wickedly in various ways. Nothing would damn such men sooner than to give them this privilege. I answer the brethren, they have to go upon

their own responsibility. I tell you the truth. If you are a first-rate good man, and honor your Priesthood, it is your privilege. The man who has proved himself before God, has been faithful, has gone through and performed everything the Lord has laid upon him to do, for the purpose of building up and sustaining His kingdom, has proved himself before men, angels, and his Father in heaven, he is the only character that will increase, and obtain a celestial glory.

110. The Seer, p. 41; Elder Orson Pratt; March 1853.

When a man who has a wife, teaches her the law of God, as revealed to the ancient patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then it becomes necessary for her to state before the President the reasons why she withholds her consent: if her reasons are sufficient and justifiable, and the husband is found in the fault or in transgression, then he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

111. Journal of Discourses, Vol. 1:345-346; Jedediah M. Grant; Tabernacle, Great Salt Lake City; August 7, 1853.

* * * Celsus was a heathen philosopher; and what does he say upon the subject of Christ and his Apostles, and their belief? He says, "The grand reason why the Gentiles and philosophers of his school persecuted Jesus Christ, was, because he had so many wives; there were Elizabeth, and Mary, and a host of others that followed him." After Jesus went from the stage of action, the Apostles followed the example of their master. For instance, John the beloved disciple, writes in his second Epistle, "Unto the elect lady and her children, whom I love in the truth." Again, he says, "Having many things to write unto you (or communicate), I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full." Again--"The children of thy elect sister greet thee." This ancient philosopher says they were both John's wives. Paul says, "Mine answer to them that do examine me is this:--.

Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas." He, according to Celsus, had a numerous train of wives.

The grand reason of the burst of public sentiment in anathemas upon Christ and his disciples, causing his crucifixion, was evidently based upon polygamy, according to the testimony of the philosophers who rose in that age. A belief in the doctrine of a plurality of wives caused the persecution of Jesus and his followers. We might almost think they were "Mormons."

112. The L.D.S. Millennial Star, Vol 15:214; 1853.

Do you, brother (calling him by name), take sister (calling the bride by her name) by the right hand and receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise on your part, that you will fulfill

all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, Angels, and these witnesses, of your own free will and choice? (The bridegroom answers: yes)

Do you, sister (calling her by name), take brother (calling him by name) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God, Angels, and these witnesses, of your own free will and choice? (The bride answers: yes)

In the name of the Lord Jesus Christ and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal life; and I seal upon you the
blessings of thrones, and dominions and principalities, and powers and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be faithful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with the blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

113. Journal of Wilford Woodruff; Ms/f/115; September 17, 1854.

President Young preached this afternoon & spoke upon the Law of Consecration & had an interesting conversation in our Prayer Circle. The subject of Elder Orson Pratt publishing the Seer and the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony--lt was sacred and one of the last ceremonies attended to in the endowments and ought not to have been given to the world. Brother Pratt said that he thought it was no harm as the plurality of wives and its doctrine was to be published to the world. He said he should not have done it--if he had thought there had been the least harm in it. President Young said he was satisfied that he intended no wrong in it.

114. History of Utah, pp. 353-354, by Hubert H. Bancroft. n.d.; Typed w/o [sic]. This rendition closely follows the pattern given by Orson Pratt in The Seer.

Ann Eliza Webb, who was twice married according to Mormon practice, once by Brigham, and afterward to him, thus describes the ceremonies:

After registration, which includes names, age, place of birth, with county, state, or country, .we went before Brigham Young, who was waiting for us,' and who asked, .Do you, Brother James Dee, take Sister Ann Eliza Webb by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and eternity, with a covenant and promise on your part that you will fulfill all the laws, rights, and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and accord?. .Yes.. .Do you, Sister Ann Eliza Webb, take Brother James Dee by the right hand, and give yourself to him, to be his lawful and wedded wife, for time and for all eternity, with a covenant and promise on your part that you will fulfill all the laws, rights, and ordinances, pertaining to this holy matrimony, in the new and everlasting

covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and accord?. .Yes.. .In the name of the Lord Jesus Christ, and by the authority of the holy priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity. And I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and everlasting lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob. And I say unto you, Be fruitful, and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the father, and of the son, and of the holy ghost. Amen.

'The scribe then entered the date of the marriage, together with the names of my mother and the one or two friends who accompanied us.' When the marriage is a polygamous one, the wife stands on the left of her husband, and the bride at her left hand. The president then puts this question to the wife: 'Are you willing to give this woman to your husband, to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband.' The right hands of the husband and bride being thus joined, the wife takes her husband by the left arm, as in walking, and the ceremony then proceeds as in the manner quoted above. Of course, as these ceremonies took place in the endowment house, the temple robes were worn.

115. Journal of Discourses, Vol. 2:80-86; Orson Hyde; Tabernacle, Great Salt Lake City, October 6, 1854.

. . . "Then you really mean to hold to the doctrine that the Savior of the world was married; do you mean to be understood so? And if so, do you mean to be understood that he had more than one wife?" * * *

Now suppose I should set out myself, and travel through the cities of the nation as a celebrated reformer, preaching revelations and sentiments as lofty as the skies, and rolling out ideas strange and new, to which the multitude were entirely unaccustomed; and wherever I went, suppose I had with me three or four women--one combing my head, another washing my feet, and another shedding tears upon them, and wiping them with the hair of her head. Suppose I should lean upon them, and they upon me, would it not appear monstrous in the eyes of the world? * * *

How was it with Mary and Martha, and other women that followed him? In old times, and it is common in this day, the women, even as Sarah, called their husbands Lord; the word Lord is tantamount to husband in some languages, master, lord, husband, are about synonymous. In England we frequently hear the wife say, "Where is my master?" She does not mean a tyrant, but as Sarah called her husband Lord, she designates hers by the word master. When Mary of old came to the sepulchre on the first day of the week, instead of finding Jesus she saw two angels in white, "And they say unto her, Woman, why weepest thou? She said unto them, Because they have taken away my Lord," or husband, "and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master." Is there not here manifested the affections of a wife. These words speak the kindred ties and sympathies that are common to that

relation of husband and wife. Where will you find a family so nearly allied by the ties of common religion? "Well," you say, "that appears rather plausible, but I want a little more evidence, I want you to find where it says the Savior was actually married." * * *

We will turn over to the account of the marriage in Cana of Galilee, and the mother of Jesus was there. Yes, and somebody else too. You will find it in the 2nd chapter of John's Gospel; remember it and read it when you go home. "And the third day [JST of the week] there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. [JST "Woman, what wilt thou have me to do for thee? that will I do; for mine hour is not yet come"] His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him"--that is, the ruler of the feast saith unto the bridegroom, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

Gentlemen, that is as plain as the translators, or different councils over this Scripture, dare allow it to go to the world, but the thing is there; it is told; Jesus was the bridegroom at the marriage of Cana of Galilee, and he told them what to do. * * *

. . . I shall say here, that before the Savior died, he looked upon his own natural children, as we look upon ours; he saw his seed, and immediately afterwards he was cut off from the earth; but who shall declare his generation? They had no father to hold them in honorable remembrance; they passed into the shades of obscurity, never to be exposed to mortal eye as the seed of the blessed one. For no doubt had they been exposed to the eye of the world, those infants might have shared the same fate as the children in Jerusalem in the days of Herod, when all the children were ordered to be slain under such an age, with the hopes of slaying the infant Savior. They might have suffered by the hand of the assassin, as the sons of many kings have done who were heirs apparent to the thrones of their fathers. * * *

Says one, "Why is it that men in your society may have more than one wife? What is the policy of it?" The men of God who hold the Priesthood of heaven, and imbibe the light of the Holy Ghost, have the privilege and right. Now let me illustrate one thing, and let me bring it home to you. There may be some under the sound of my voice that the case will fit. Some man will perhaps marry a wife of his youth. She dies--he loved her as he loves himself, and her memory ever lingers about his heart. He marries another, and she dies, and he loved her equally as well. He marries a third, and so on, and he loved them all. By and bye he dies, and he dies with devoted affection and love to them all.

Now in the resurrection, which of these wives will he claim? There is no difference in his love to any of them, and they have all perhaps borne children to him. He loves the children of one mother as well as the children of another. What say you? Which shall he have in the resurrection? Why, let him have the whole of them. To whom are they nearer allied? * * *

. . . The revelation of the Almighty from God to a man who holds the Priesthood, and is enlightened by the Holy Ghost, whom God designs to make a ruler and a governor in his eternal kingdom is, that he may have many wives, that when he goes yonder to another sphere he may still continue to perpetuate

his species, and of the increase of his kingdom and government there shall be no end, says Daniel. How does the kingdom of God increase, but by the increase of its subjects? Everything increases, everything multiplies. * * *

These men of God who are married here by the authority of heaven are sealed on earth and in heaven. The good old book says, that which is sealed on earth is sealed in heaven; and whosesoever sins ye remit on earth shall be remitted in heaven, and whatsoever ye bind on earth shall be bound in heaven. That Priesthood that has not this power is no better than a rope of sand. The true Priesthood alone possesses it. The Priesthood that has not this power is a mock Priesthood, and not the Priesthood of the Almighty. * * *

When the servants of God and their wives go to heaven there is an eternal union, and they will multiply and replenish the world to which they are going.

116. Journal of Discourses, Vol. 2:88-90; Brigham Young; Tabernacle, Great Salt Lake City; October 6, 1854.

In Paul's first epistle to Timothy, third chapter, he writes as follows--[Quotes 1 Timothy 3: 1-12]

Instead of my believing for a moment that Paul wished to signify to Timothy that he must select a man to fill the office of a Bishop that would have but <u>one</u> wife, I believe directly the reverse; but his advice to Timothy amounts simply to this--lt would not be wise for you to ordain a man to the office of a Bishop unless he has a <u>wife</u>; you must not ordain a <u>single</u> or <u>unmarried</u> man to that calling. * * *

Paul, knowing by observation and his own experience the temptations that were continually thrown before the Elders, gave instructions paramount to this--Before you ordain a person to be a Bishop, to take the charge of a Branch in any one district or place, see that he has a <u>wife</u> to begin with; he did not say, "<u>but</u> <u>one</u> wife;" it does not read so; but he must have <u>one</u> to begin with, in order that he may not be continually drawn into temptation while he is in the line of his duty, visiting the houses of widows and orphans, the poor, the afflicted, and the sick in his ward. He is to converse with families, sometimes upon family matters, and care for them, but if he has no wife, he is not so capable of taking care of a family as he otherwise would be, and perhaps he is not capable of taking care of himself. Now select a young man who has preserved himself in purity and holiness, one who has carried himself circumspectly before the people, and before God; it would not do to ordain him to the office of a Bishop, for he may be drawn into temptation, and he lacks experience in family matters; but take a man who has one wife at least, a man of experience, like thousands of our Elders, men of strength of mind, who have determination in them to preserve themselves pure under all circumstances, at all times, and in all places in their words. Now, Timothy, select such a man to be a Bishop. * * *

. . . But the whole subject of the marriage relation is not in my reach, nor in any other man's reach on this earth. It is without beginning of days or end of years; it is a hard matter to reach. We can tell some things with regard to it; it lays the foundation for worlds, for angels, and for the Gods; for intelligent beings to be crowned with glory, immortality, and eternal lives. In fact, it is the thread which runs from the beginning to the end of the holy Gospel of salvation--of the Gospel of the Son of God; it is from eternity to eternity.

117. Journal of Discourses, Vol. 2:216; President George A. Smith; March 18, 1855.

Now if the Lord had considered it wisdom, on the day of the Kirtland endowment and great solemn assembly, to come forward and reveal to the children of men the facts that are laid down plainly in the Bible, and had told them that without the law of sealing, no man could be exalted to a throne in the celestial kingdom, that is, without he had a woman by his side; and that no woman could be exalted in the celestial world, without she was exalted with a man at her head. . . had he revealed this simple sentiment, up would have jumped some man, saying, "What, got to have a woman sealed to me in order to be saved, in order to be exalted to thrones, dominions, and eternal increase?" "Yes." "I do not believe a word of it, I cannot stand that, for I never intended to get married, I do not believe in any of this nonsense." At the same time, perhaps somebody else might have had faith to receive it. Again up jumps somebody else, "Brother Joseph, I have had two wives in my lifetime, cannot I have them both in eternity?" "No." If he had said yes, perhaps we should all have apostatized at once.

118. Journal of Discourses, Vol. 3:264-266; President Brigham Young; the Bowery, Provo; July 14, 1855.

I have a few words to say concerning one item of doctrine, that I seldom think of mentioning before a public congregation; I refer to the doctrine pertaining to raising up a royal priesthood to the name of Israel's God, for which purpose the revelation was given to Joseph, concerning the right of faithful Elders, in taking to themselves more than one wife. * * *

. . . God never introduced the Patriarchal order of marriage with a view to please man in his carnal desires, nor to punish females for anything which they had done; but He introduced it for the express purpose of raising up to His name a royal Priesthood, a peculiar people. * * *

. . . but, by the introduction of this law, I can be the instrument in preparing tabernacles for those spirits which have to come in this dispensation. Under this law, I and my brethren are preparing tabernacles for those spirits which have been preserved to enter into bodies of honor, and be taught the pure principles of life and salvation, and those tabernacles will grow up and become mighty in the kingdom of our God.

. . . Spirits must be born, even if they have to come to brothels for their fleshly coverings, and many of them will take the lowest and meanest spirit house that there is in the world, rather than do without, and will say, "Let me have a tabernacle, that I may have a chance to be perfected."

The Lord has instituted this plan for a holy purpose and not with a design to afflict or distress the people; hence, an important and imperative duty is placed upon all holy men and women, and the reward will follow, for it is said, that the children will add to our honor and glory. * * *

This law was never given of the Lord for any but his faithful children; it is not for the ungodly at all; no man has a right to a wife, or wives, unless he honors his Priesthood and magnifies his calling before God. * * *

This revelation, which God gave to Joseph, was for the express purpose of providing a channel for the organization of tabernacles, for those spirits to occupy who have been reserved to come forth in the kingdom of God, and that they might not be obliged to take tabernacles out of the kingdom of God. * * *

Plurality of wives is not designed to afflict you nor me, but is purposed for our exaltation in the kingdoms of God. ***

Now if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go still further and say, take this revelation, or any other revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned.

119. Journal of Wilford Woodruff; Wilford Woodruff; April 15, 1856.

While reading the revelation upon the patriarchal marriage. . . President Brigham Young remarked that the Lord will not require it of this people until they become sanctified and are led by the spirit of God so as not to shed innocent blood.

120. Journal of Discourses, Vol. 4:55-57; Brigham Young; the Bowery, Great Salt Lake City; September 21, 1856.

Now for my proposition; it is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, "My wife, though a most excellent woman, has not seen a happy day since I took my second wife;" "No, not a happy day for a year," says one; and another has not seen a happy day for five years. It is said that women are tied down and abused: that they are misused and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly.

I wish my own women to understand that what I am going to say is for them as well as others, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty and say to them, Now go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. "What, first wife too?" Yes, I will liberate you all. * * *

Let Every man thus treat his wives, keeping raiment enough to clothe his body; and say to your wives, "Take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that too without any murmuring and whining. You must fulfil the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting.

. . . If my wife had borne me all the children that she ever would bare, the celestial law would teach me to take young women that would have children.

Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?--to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can; hence if my women leave, I will go and search up others who will abide the celestial law, and let all I now have go where they please; though I will send the Gospel to them.

This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth. * * *

. . .And those that enter into it and are faithful, I will promise them that they shall be queens in heaven, and rulers to all eternity. * * *

. . .Many and many an Elder knows no better than to go home and abuse as good a woman as dwells upon this earth, because of what I have said this afternoon. Are you, who act in that way, fit to have a family? No, you are not, and never will be, until you get good common sense.

121. Diary of George H. Harris; Mor/M270.1/H241d, Vol. 1, p. 153; Feb 2, 1857. Typed as in the original without the use of [sic].

Ann Eliza's Blessing by Pat John Young:

. . . In as much as U wil consent to abide a "Celestial Law" then shall [thou be] [b]lessed with celestial blesings.

122. Journal of Discourses, Vol. 4:224; Heber C. Kimball; Tabernacle, Great Salt Lake City; February 8, 1857.

. . .Those are the men we are going to meet with; also with Abraham, Isaac, and Jacob, three of the old polygamists.

Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies, if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac, and Jacob, in order to be admitted where they are;--they had to be polygamists in order to be received into their society. God knows that I am not ashamed of those good men now, and how much more I shall prize my associate polygamists, when I am further advanced in knowledge, I do not know. I am talking in earnest, and from the experience I have had.

I know the character of the human family and the course that many men and women are taking; they are making a desolation and taking a course to bring destruction upon their root; they are following a course that would ultimately depopulate the earth. All will come to that, if they do not take a course of continual increase for ever and for ever.

123. Journal of Discourses, Vol. 4;254-256; President Daniel H. Wells; Tabernacle, Great Salt Lake City; March 1, 1857.

The principles of plurality have been established, in order to raise up a righteous seed unto God. The way has been pointed out, and it is a blessing that has been restored to this generation. It is a turning back to the holy principles of ancient days, even to that purity that was known in primitive ages. In this way only may we rise from corruption, through the Holy Priesthood of our God. . . . It is a principle that is calculated to produce health, strength, and happiness here, as well as salvation hereafter. * * *

. . . I wish to have my sisters feel that this order is the order of God, and that in it they will find happiness and exaltation; in it they will find every principle that is calculated to lead them to glory and favour with God, and exaltation into His presence; and by it they are redeeming themselves and their posterity from the corruptions of man, that have been in existence for many generations before us, and from which they have been brought out by the sound and proclamation of the Gospel. * * *

. . . A man may have, perhaps, three or four wives, . . . and find fault, and be very exacting in requiring of them the most perfect obedience to every whim and notion. By taking such a course he is liable to lose the Holy Ghost, and if he does, he will lose his women. It is upon the principle that you are a man of God--that you have the Holy Ghost and desire to raise up a holy seed to the name of the Most High--that your wives have been sealed to you; they would not upon any other principle have come to you. Now if your wives discover that you lack in any virtues pertaining to the Holy Priesthood, and if you take a course that is not calculated to exalt them, do you not see that you lose their confidence? You will lose them also.

. . . This is a word for you, my brethren, who are now starting out on

this principle. It is a good, virtuous, and holy principle, and not to be trifled with. . . .

I say to the sisters, seek to have confidence in your husbands, and believe that they are capable of leading you; and when you seek instruction, believe them capable of giving it to you; and be faithful, humble, and obedient to them. Their feelings should not be concentrated in you, but your feelings should be in them, and their's should be in those who lead them in the Priesthood. Their feelings are concentrated in the Lord their God and what is ahead, and there is where they should be.

124. Journal of Discourses, Vol. 4:258-260; Orson Hyde; Great Salt Lake City.

The order of heaven places man in the front rank; hence he is first to be addressed. Woman follows under the protection of his counsels, and the superior strength of his arm. Her desire should be unto her husband, and he should rule over her. I will here venture the assertion, that no man can be exalted to a celestial glory in the kingdom of God whose wife rules over him; and as the man is not without the woman, nor the woman without the man in the Lord, it follows as a matter of course, that the woman who rules over her husband, thereby deprives herself of a celestial glory. * * *

It is true that the people of Utah believe in and practise polygamy. Not because our natural desires lead us into that condition and state of life, but because our God hath commanded it, and wishing to comply with that as well as with all others of His commands, we are as we are. We also wish to be counted Abraham's children, to whom the promises were made, and also with whom the covenants were established; and being told that if we are the children of Abraham, we will do the works of Abraham, we are not a little anxious to do as he did. Among other things that he did, he took more than one wife. In this he was not alone, for this example was copied by most of the ancient worthies and others who succeeded him under the same everlasting covenant. Even the wisest and best men--men after God's own heart, entered the most deeply into this practice. Nor was this practice limited to the days of the Old Testament.

It will be borne in mind that once on a time, there was a marriage in Cana of Galilee; and on a careful reading of that transaction, it will be discovered that no less a person than Jesus Christ was married on that occasion. If he was never married, his intimacy with Mary and Martha, and the other Mary also whom Jesus loved, must have been highly unbecoming and improper to say the best of it.

I will venture to say that if Jesus Christ were now to pass through the most pious countries in Christendom with a train of women, such as used to follow him, fondling about him, combing his hair, anointing him with precious ointment, washing his feet with tears, and wiping them with the hair of their heads and unmarried, or even married, he would be mobbed, tarred, and feathered, and rode, not on an ass, but on a rail. What did the old Prophet mean when he said (speaking of Christ), "He shall see his seed, prolong his days, &c." Did Jesus consider it necessary to fulfil every righteous command or requirement of his Father? He most certainly did. This he witnessed by submitting to baptism under the hands of John. "Thus it becometh us to fulfil all righteousness," said he. Was it God's commandment to man, in the beginning, to multiply and replenish the earth? None can deny this, neither that it was a righteous command; for upon an obedience to this, depended the perpetuity of our race. Did Christ come to destroy the law or the Prophets, or to fulfil them? He came to fulfil. Did he multiply, and did he see his seed? Did he honour his Father's law by complying with it, or did he not? Others may do as they like, but I will not charge our Saviour with neglect or transgression in this or any other duty.

* * * If God be not our Father, grandfather, or great grandfather, or some kind of a father in reality, in deed and in truth, why are we taught to say, "Our Father who art in heaven?" How much soever of holy horror this doctrine may excite in persons not impregnated with the blood of Christ, and whose minds are consequently dark and benighted, it may excite still more when they are told that if none of the natural blood of Christ flows in their veins, they are not the chosen or elect of God. Object not, therefore, too strongly against the marriage of Christ, but remember that in the last days, secret and hidden things must come to light, and that your life also (which is the blood) is hid with Christ in God.

Abraham was chosen of God for the purpose of raising up a chosen seed, and a peculiar people unto His name. Jesus Christ was sent into the world for a similar purpose, but upon a more extended scale. Christ was the seed of Abraham, so reckoned. To these, great promises were made; one of which was, that in Abraham and in his seed, which was Christ, all the families of the earth should be blessed. When? When the ungodly or those not of their seed should be cut off from the earth, and no family remaining on earth except their own seed. Then in Abraham and in Christ, all the families and kindreds of the earth will be blessed--Satan bound, and the millennium fully come. Then the meek will inherit the earth, and God's elect reign undisturbed, at least, for one thousand years.

Is there no way provided for those to come into this covenant relation who may not possess, in their veins, any of the blood of Abraham or of Christ? Yes! By doing the works of Abraham and of Christ . . . .

125. Journal of Discourses, Vol. 5:22; Heber C. Kimball; the Bowery, Great Salt Lake City, April 6, 1857.

I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of brother Brigham and his brethren, that he will renew his age. I have noticed that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young, and sprightly. Why is this? Because God loves that man, and because he honours His work and word. Some of you may not believe this; but I not only believe it--I also know it. For a man of God to be confined to one woman is small business; for it is as much as we can do now to keep up under the burdens we have to carry; and I do not know what we should do if we had only one wife apiece.

126. Journal of Wilford Woodruff; June 2, 1857. He (B. Young) also said that there was no law in heaven or on earth that would compel a woman to stay with a man either in time or eternity.

127. Journal of Discourses, Vol. 5:89-92; Heber C. Kimball; the Bowery, Great Salt Lake City; July 26, 1857.

The world say that we have things in common stock. There is no such thing. We throw our interest together, but my wives are wives that are given to me by the Almighty God through the proper source; and it is so with every other man. There is no man in this Valley that is a Saint that meddles with my wives, nor I with his. Those things are not carried on here. * * *

Plurality of wives! I have a good many wives. How much would you give to know how many? If I were to tell you, you would not believe it. I suppose many of you have not believed a word we have said today. We do not care whether you do or not. I am speaking to the unbelievers, and not to the

Saints. If I spoke lies, you would believe quicker. Suffice it to say I have a good many wives and lots of young mustards that are growing, and they are a kind of fruitful seed.

You know my comparison was, when Dr. Bernhisel was at Washington, we did not know what the Dr. would think when we let the old cat out of the bag. I told him that the old cat would have kittens, and the kittens would have cats. It is so with "Mormonism;" it will flourish and increase, and it will multiply in young "Mormons." "To be plain about it, Mr. Kimball, what did you get these wives for?" The Lord told me to get them. "What for?" To raise up young "Mormons,"--not to have women to commit whoredoms with, to gratify the lusts of the flesh, but to raise up children. * * *

. . . I am doing the works of Abraham, Isaac, and Jacob; and if I live and be a good man, and my wives are as good as they should be, I will raise up men yet, that will come through my loins, that will be as great men as ever came to this earth; and so will you.

I will tell you that some of the most noble spirits are waiting with the Father to this day to come forth through the right channel and the right kind of men and women. That is what has to be yet; for there are thousands and millions of spirits waiting to obtain bodies upon this earth.

128. Journal of Wilford Woodruff; Brigham Young speaking; August 26, 1857.

He (B.Y.) remarked that the revelation upon a plurality of wives was given to Joseph in 1831. He revealed it to Oliver Cowdery alone upon the solemn pledge that he would not reveal it or act upon it, but he did act upon it in a secret manner & that was the cause of his overthrow.

129. Journal of Discourses, Vol. 5:290-291; Erastus Snow; the Bowery, Great Salt Lake City; Sunday morning, October 4, 1857.

The female portion of this community . . . are the best set of women that exist upon the earth; and that all the world will bear witness to, when they talk about plurality.

Men of some discretion in the Gentile world ask questions about the operations of the plurality of wives among us. "How many wives live in each house? How do they got along in their associations? Are they all the time quarrelling and fighting?" A man said to me once, "My wife would not stand it five minutes, if I should bring a woman into my house to have a share of my company and my affections: I should have a hell upon earth, and no house that I could build would be big enough to hold my wife. It is marvelous to me how you can live, and how it is you are not killed."

They cannot understand it, because they are governed by their passions, and not by principles; and it is the hardest thing in the world for them to be convinced that this people are governed by principle. This is the doctrine we have been preaching abroad, and it is the very thing the Gentiles will not receive; . . . .

Existence among this people is of itself one of the greatest privileges. The world of mankind may soon know that God is with us, and that he is at the helm, that he is the founder of this work, and that the women as well as the men are the best upon the earth, and that we are determined to live and be governed by principle and not passion.

Have we all learned to be altogether thus governed? No, we have not. But we are learning it: the men and women of Israel are learning it.... But many of us are learning to be governed by principle, not passion, and learning that we must become one,--that there is somebody else that has feelings besides them,--that there is somebody else worthy of respect and love besides them,--that there are some good qualifications in some other being,--and some

other woman's children have some claims as well as mine; they are learning to let principle rule them.

Well, go on: let the good work continue. This is my prayer all the time. Are all the families of Israel and every woman striving herself to play well her part and reverence her husband as her lord; for he is her lord. * * * Do you uphold your husband before God as your lord? "What!--my husband to be my lord?" I ask, Can you get into the celestial kingdom without him? Have any of you been there? You will remember that you never got into the celestial kingdom without the aid of your husband. If you did, it was because your husband was away, and some one had to act proxy for him. No woman will get into the celestial kingdom, except her husband receives her, if she is worthy to have a husband; and if not, somebody will receive her as a servant.

130. Journal of Discourses, Vol. 6:190-191; Pres. Heber C. Kimball; Tabernacle, Great Salt Lake City; Sunday afternoon, December 27, 1857.

. . . When I get a new wife, I always dedicate her to God, and this is the way I have done for years. I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power. * * *

I am preaching these things to my brethren and sisters, that they may know, if they have not dedicated and consecrated their children to the Lord, that it has to be done. But you may inquire, "How shall we do it?" You will have to do it as brother Brigham and others have done when in Nauvoo. We had to take our children and wash and anoint them, and place the birthright and father's blessing upon them in the house of God, and then have them sealed to us; and you will have to do just so.

If you do not take the right course to raise up a holy seed unto the Lord, but jangle and contend one with another, your children will not have so good a chance to get the blessings of celestial glory; but, in proportion as you bring yourselves into subjection, your children will receive the blessings of heaven.

131. Journal of Wilford Woodruff; November 18, 1858.

Brother Nathan E. Tinney was asked by President Young about John D. Lee marrying a squaw. He told the story. President Young said I think there has been more fuss made about it than was necessary. President Young said we have sent Elders for several years to go among the Indians, marry their squaws & identify themselves with the Indians, (to) go and live with them, but up to this day I could not get an Elder to do it. I have said if any man could get appointed to take my place I would show them how it was done. He said when an Elder goes among the Lamanites & finds a good spirited young squaw let him take her & make a wife of her & if any of the Brethren in the South want to take a squaw to wife, let him go to Amasa (Lyman) while he is in the South & let him seal them the same as anybody.

132. Journal of Discourses, Vol. 6:350-362; Orson Pratt; Tabernacle, Great Salt Lake City; July 24, 1859.

Our traditions inform us that if a man has two wives, it is a great sin and transgression against the laws of heaven and the laws of man. * * * We were taught strictly, by our parents, by works on theology, by our neighbors, by our ministers from the pulpit, by the press, and by the laws of Christendom, that plurality of wives is a great crime. * * * If asked why polygamy is considered a crime, our only answer is, Because false tradition

says so--popular opinion says it is a crime. * * *

Let us, therefore, carefully investigate the important question--Is polygamy a crime? * * * We may give a general answer, without investigating this subject, and say to the world, We have no information of that kind on record, except what we find in the Book of Mormon. There it was [p. 351] positively forbidden to be practised by the ancient Nephites.

The Book of Mormon, therefore, is the only record (professing to be Divine) which condemns plurality of wives as being a practice exceedingly abominable before God. But even that sacred book makes an exception in substance as follows--"Except I the Lord command my people." * * * We can draw the conclusion from this, that there are some things not right in the sight of God, unless he should command them. We can draw the same conclusion from the Bible, that there were many things which the Lord would not suffer his children to do, unless he particularly commanded them to do them. * * *

The substance of the idea in that book [the Book of Mormon] is that–When I the Lord shall command you to raise up seed unto myself, then it shall be right; but otherwise thou shalt hearken unto these things--namely, the law against polygamy. But when we go to the [p. 352] Jewish record, we find nothing that forbids the children of Israel from taking as many wives as they thought proper. God gave laws regulating the descent of property in polygamic families. [Quotes Deuteronomy 21:15]

In this law the Lord does not disapprobate the principle. Here would have been a grand occasion for him to do it, if it had been contrary to his will. * * * Does not this clearly prove that the Lord did not condemn polygamy, but that he considered it legal? * * *

[p. 353] . . . Leah said--"God hath given me my hire, because I have given my maiden to my husband." (See Genesis XXX. 18.)

Who ever heard of the Lord's hearing one's prayer, because a person was doing an evil? If polygamy were a crime, God would have condemned her, because she gave up her handmaiden to her husband. We cannot suppose that an woman not acquainted with the law and commandment of the Most High, and believing it to be sinful for her husband to have two wives, would express herself in such a manner--The Lord heard my prayer and gave me the fifth son, because I gave my handmaid to my husband to wife. This shows to us that Jacob's wife, Leah, [p. 354] did really consider it something pleasing in the sight of God. It was something that God and all his angels that appeared to Jacob approbated, and, instead of cursing him, blessed him more and more. By these four wives the whole twelve sons of Jacob were born, and they became the heads of the twelve tribes of Israel. * * * I suppose the people of this day would call the most of these sons of Jacob bastards; but they are to be honoured of God, not for a few years, but an honour that is to exist for ever and ever. . . . * * *

. . . Now, among the things written in that book of the law, we find these words--"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." (See Deuteronomy XXV. 5, 6.) Must his brother do this, if he has a family of his own? Yes. It does not matter [p. 355] whether he has a family or not, that command is given to him: it is the law of God, and the reason is given in order that the name of the dead might not perish and be cut off from Israel. * * * Now, suppose that there were seven brothers, as there often were families of that size in Israel; suppose they married them wives, and six of them should die without leaving male issue to bear up their name, but the seventh brother was still living; do you not see that this law and commandment would be binding on that seventh, still living, to take the six widows? This he would be compelled to

do; and yet this generation say polygamy is a crime, while here is the sanction of Divine authority. ***

[p. 357] . . . There is such a principle as marriage for eternity, which may imply one wife or many. The marriage covenant is indissoluble; it is everlasting; it is not limited to time; but it is a covenant to exist while eternity exists: it pertains to immortality as well as mortality. I will prove this. The first example we have on record of a marriage was that of our first parents, Adam and Eve. Were they married as people marry now-a-days? Were they married as the world of Christendom marry at the present day? No: they married as immortal beings. They knew nothing about death; they never had seen any such thing as death. * * *

[p. 358] These were the personages first married. Question -- Were they married for a certain period of time, as persons are married by the world of Christendom at this day? * * *

. . . When Eve was presented to Adam as an helpmeet to him -- as a wife, it was not intended that that relation should cease after a few score of years, or when death should come; but it was as everlasting as Adam and Eve themselves. When they went down to their graves, they could go down with a sure and certain knowledge that they still were husband and wife, and that this sacred relationship would continue after the resurrection. * * *

. . . The same God that originated marriage for all eternity, in relation to the first pair, has again spoken from the heavens and told us something about this sacred ceremony. He has informed us that if we are married and expect to have claim on our wives, and wives on their husbands, in the eternal worlds, that this ordinance of marriage must be, not till death, but for ever and ever, reaching forward through all our future state of existence.

Having established this principle of marriage for eternity, let us examine the results flowing from it. Let me suppose that here is my neighbor; he has a wife, and she is married to him for all eternity. By-and-by, he dies and leaves his widow. I am a young unmarried man, and pay my attentions to her; and she, being still young, accepts my attentions and wishes to be married to me; yet she has been married to a man for all eternity. Can she be married to me for all eternity? No. I accept of her as a wife for time only, yielding her up with all her posterity in the morning of the first resurrection to her legal and lawful husband.

But now what shall become of me? I have got to give up this wife to her legal and lawful husband in the morning of the first resurrection; and I must not, according to the laws of Christendom, marry another so long as she lives; and she might live as long as I. Am I to be deprived of a wife for eternity, because I married this widow for time? or would plurality come in and supply me also with a wife?

This is one of the results necessarily arising, when marriage for eternity is admitted. There is just as much reason for it as for any other principle God has ever revealed to the human family.

Again, for instance, here . . . is a woman that [p. 359] has not had a privilege of being married. . . . * * * I ask, Would it be right, with a view that marriage is to exist, not only in time, but in eternity, that this woman, who is a good, moral, virtuous woman, should remain without a husband through all eternity, because she did not have an opportunity of being married? If marriage be of any benefit in the eternal world, would it not be far more consistent with the law of God that she should have the privilege, by her own free, voluntary consent, to marry a good man, though he might have a family, and claim him for her husband, not only through time, but eternity?

Jesus informs us that in the resurrection mankind are neither married nor given in marriage: all these things have to be attended to here. In the resurrection, a man is not to be baptized. Here is the place to attend to these things. * * * Just so, in the resurrection there will be no such thing as attending to the ceremony of marriage, so far as we are informed. But

Jesus further says, concerning those persons who have not attended to those matters here, that in the resurrection they are as the angels of God: and some of the angels are a little lower than men. In what respect? They have not the power to increase their kingdom by the multiplication of their species, and this because they have not lawful and legal wives. They are probably among that class who have put off marriage for eternity, and die without attending to it; and after the resurrection, they find themselves wifeless, without any family or kingdoms of their own offspring. In this single and undesirable condition they are to remain, because they cannot hunt up a wife after the resurrection. Such, instead of receiving crowns, will merely become ministers or messengers for the crown, being sent forth by those who have attained to a higher glory, who have the power of receiving kingdoms, and increasing the same, through their own offspring that are begotten after the resurrection by the wives given to them while here in this world. These angels have forfeited this privilege; consequently, they are lower than the man who keeps a celestial law; and if these angels lived on the earth, they would be called old bachelors. * * *

[p.360] . . . they [holy men that understood the law of God, and practised it] are crowned kings and princes over their own descendants, which will become as numerous as the sands on the sea shore, while the angels have neither wives, sons, nor daughters to be crowned over? Shall a young, moral, virtuous woman, because she does not find a young man that is suitable to her nature, or worthy of her,--shall she be deprived of this exaltation in the eternal world, because of the Gentile laws of modern Christendom? No. The Latter-day Saints believe otherwise. We believe that woman is just as good as man, if she does as well. If a good man is entitled to a kingdom of glory--to a reward and crown, and has the privilege of swaying a sceptre in the eternal world, a good woman is entitled to the same, and should be placed by his side, and have the privilege of enjoying all the glory, honour, and blessings that are bestowed upon her lord and husband. If she cannot get any lord or husband through whom she can trust herself for exaltation to that glory, who can blame her for going into a family where she thinks she will be secure?

These are some of the reasons in favour of polygamy. * * * [p. 362] Thirteen years after the publication of the Book of Mormon, the same Prophet that translated the Book of Mormon received a revelation upon marriage, which commanded certain individuals in this Church to take unto themselves a plurality of wives for time and all eternity, declaring that it is a righteous principle, and was practised by inspired men in times of old.

In obedience to this commandment, many have gone forth and taken upon themselves a plurality of wives; . . . and the Constitution of America gives people a right to worship God according to the dictates of their own consciences. But our opponents say no person has a right to commit crime under that saying. I admit it. But prove that polygamy is a crime. * * * If you search the great commentaries on law, they will inform you that all criminal law is founded on Divine revelation. When Divine revelation points out a crime, they generally adopt it as such, and attach penalties. The Bible is the foundation of most of the criminal laws of Christendom. Point out in the Bible where polygamy is a crime, and then you may say we have no right to embrace it as a part of our religious creed, and pretend it as a part of our constitutional rights. * * * Congress have no more constitutional right to pass a law against polygamy than they have to pass a law against monogamy, or against a man living in celibacy.

133. Millennial Star, Vol. 22:498-499; 1860.

We do not find polygamy the peculiar feature of one age only; it was

practised for two thousand five hundred years before the Law of Moses was given. Abraham practised it by Divine approval, under the Patriarchal, which was a Gospel dispensation, four hundred years before the giving of the law. The law of Moses was given to the children of Israel because they rejected the Gospel; but it did not do away with the practice of polygamy. * * *

Thus was polygamy practised both under the Gospel and under the law. * * *

Polygamy was established in the earliest ages of the world's history, running down through and embracing a period in which it was practised for four thousand years, and throughout the whole time, it was been sustained by the most unprecedented sanction of the Almighty himself. Who are the twelve tribes of Israel but the offspring of a renowned and worthy polygamist and Prophet by his four wives? * * * To this polygamic family pertain the law, the adoption, and the giving of the covenants. He has chosen from them his Prophets, and to them has he committed his sacred oracles. Such is the distinguished remembrance with which their names are held by the Almighty, that he has said, by the mouth of his servant John, that they should be inscribed upon the twelve gates of the heavenly Jerusalem, there to be perpetuated in eternal remembrance by the sanctified hosts of that celestial city. * * *

The polygamy of the "Mormons" is a renewal of the ancient patriarchal order. . . .

134. Journal of Discourses, Vol. 9:36-40; President Brigham Young; Tabernacle, Great Salt Lake City; April 7, 1861.

. . . I will say to the sisters that I have heard but very few women, and not a great many men, ever talk sensibly upon the plurality of wives. When they begin to talk about it, they exhibit, almost without an exception, passion instead of principle. * * * It is for my sisters to be mothers of holy men and holy women--to receive and conceive in the name and by the power of the Holy Ghost--to bring forth their fruits to the praise and honour of the God of heaven. * * *

If the plurality of wives is to pander to the low passions of men and women, the sooner it is abolished the better. * * * The word and will of the Lord is what I want--the will and mind of God. He has revealed his mind and will. The time is coming when the Lord is going to raise up a holy nation. He will bring up a royal Priesthood upon the earth, and he has introduced a plurality of wives for that express purpose, and not to gratify lustful passion in the least. 1 would rather take my valise in my hand to-day, and never see a wife or a child again, and preach the Gospel until I go into the grave, than to live as I do, unless God commands it. I never entered into the order of plurality of wives to gratify passion. And were I now asked whether I desired and wanted another wife, my reply would be, It should be one by whom the Spirit will bring forth noble children. I am almost sixty years old; and if I now live for passion, I pray the Lord Almighty to take my life from the earth. * * *

. . . It is for you to bear fruit and bring forth, to the praise of God, the spirits that are born in yonder heavens and are to take tabernacles on the earth. You have the privilege of forming tabernacles for those spirits, instead of their being brought into this wicked world, that God may have a royal Priesthood, a royal people, on the earth. That is what plurality of wives is for, and not to gratify lustful desires. Sisters, do you wish to make yourselves happy? Then what is your duty? It is for you to bear children, in the name of the Lord, that are full of faith and the power of God,--to receive, conceive, bear, and bring forth in the name of Israel's God, that you may have the honour of being the mothers of great and good men--of

kings, princes, and potentates that shall yet live on the earth and govern and control the nations. * * *

The world cries out against this obnoxious doctrine, that I should have more wives than one. And what would they do? Destroy the virtue of every woman in this community if they had the power. What do they care about virtue? With comparatively few exceptions, no more than do the devils in hell. * * *

Elders of Israel, have you entered into the doctrine that has been revealed, through passion? If you have, you will find that that course will take that which you seem to have, and the Lord will say--"Let this man, that man, or the other man go, for he has acted on passion, and not on principle. Take that which he seems to have, and give it to him that has been faithful with the five, the two, the three, or the one talent." That is the way it will be, by-and-by.

135. Journal of Discourses, Vol. 9:269; President Brigham Young; Tabernacle, Great Salt Lake City; April 6, 1862.

. . . Many would make of the greatest blessings a curse to them, as they do now the plurality of wives--the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive.

136. Journal of Discourses, Vol. 9: President Brigham Young; the Bowery, Salt Lake City; July 6, 1862.

When Jesus came to preach the will of his Father, he came to his own, but they would not receive him. He said to them, "I speak that which I have seen with my Father; and ye do that which ye have seen with your Father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham." The Jews wanted to make laws to guide God and his children. They believed many of the doctrines that Abraham believed and taught. They practised polygamy, as did Abraham, the Patriarchs, Moses, David, ad the Prophets down to the days of the Apostles.

Monogamy, or restrictions by law to one wife, is no part of the economy of Heaven among men. Such a system was commenced by the founders of the Roman empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbors, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbors. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.

The Congress of the United States have lately passed a law to punish polygamy in the Territories of the United States and in other places over which they have exclusive jurisdiction. In doing this, they have undertaken to dictate the Almighty in his revelations to his people, and those who handle edged tools, unless they are skillful, are apt to cut their fingers; and those who hand out insult to the Great I Am, in the end, are apt to get more than they have spoken for.

Why do we believe in and practise polygamy? Because the Lord introduced

it to his servants in a revelation given to Joseph Smith, and the Lord's servants have always practiced it. "And is that religion popular in heaven?" It is the only popular religion there, for this is the religion of Abraham, and, unless we do the works of Abraham, we are not Abraham's seed and heirs according to promise.

137. Journal of Discourses, Vol. 11:54; John Taylor; Tabernacle, Great Salt Lake City; January 18, 1865.

. . . Our marriage system is different from that of others--of that which is called the religious world at the present time--the Christian world, if you please; and this marriage system of ours, at the first sight appears to them as it did to us at first sight, the most revolting, perhaps, of anything that could be conceived of. Whatever others may have thought about it, I know what was thought about it by those who first embarked in it. If they could have plowed around the log, according to a facetious remark of President Lincoln, or burned it, or done anything else, they would have done it, rather than have entered into it; but they could not, and they had to take it up as the word of the Lord. It was not a matter of their own choice; it was the will and the commandment of the Almighty, for the guidance of his people.

138. Journal of Discourses, Vol. 11:111; President Brigham Young; on his visit to Utah, Juab, and Sanpete Counties; June and July 1865.

We are now located in the midst of these mountains, and are here because we were obliged to go somewhere. We were under the necessity of leaving our homes, and had to go somewhere. Before we left Nauvoo, three Members of Congress told us that if we would leave the United States, we should never be troubled by them again. We did leave the United States, and now Congressmen say, if you will renounce polygamy you shall be admitted unto the Union as an independent State and live with us. We shall live any way, and increase, and spread, and prosper, and we shall know the most and be the best-looking people there is on the earth. As for polygamy, or any other doctrine the Lord has revealed, it is not for me to change, alter, or renounce it; my business is to obey when the Lord commands, and this is the duty of all mankind.

139. Journal of Discourses, Vol. 11:210-213; President Heber C. Kimball; Tabernacle, Great Salt Lake City; April 4, 1866.

. . . The Lord designs that we shall be separate and distinct from every other people, and wishes to make us His peculiar people, and to raise up for himself a pure seed who will keep His law and walk in His statutes. For this purpose did He give the revelation on plurality of wives, as sacred a revelation as was ever given to any people, and fraught with greater blessings to us than we can possibly conceive of, if we do not abuse our privileges and commit sin. This doctrine is a holy and pure principle, in which the power of God for the regeneration of mankind is made manifest; but while it offers immense blessings, and is a source of immense power to God's people, it will bring sure and certain damnation to those who seek through its means to defile themselves with the daughters of Eve. All those who take wives from any other motive than to subserve the great purpose which God had in view in commanding his servants to take unto themselves many wives, will not be able to retain them. Wives are sealed to men by an everlasting covenant that cannot be broken, if the parties live faithfully before God, and perform with a single eye to his glory the duties of that sacred contract. *

* *

I speak of plurality of wives as one of the most holy principles that God ever revealed to man, and all those who exercise an influence against it, unto whom it is taught, man or woman, will be damned, and they, and all who will be influenced by them, will suffer the buffetings of Satan in the flesh; for the curse of God will be upon them, and poverty, and distress, and vexation of spirit will be their portion; while those who honor this and every sacred institution of heaven will shine forth as the stars in the firmament of heaven, and of the increase of their kingdom and glory there shall be no end.

140. Journal of Discourses, Vol. 11:200-208; Amasa M. Lyman; the Tabernacle, Great Salt Lake City; April 5, 1866.

(p. 200). . . It is simply plural marriage that they complain of. They corrupt themselves elsewhere all over the world; but out in Utah men actually presume to marry women honestly;. . . .

How shall we determine anything about the value of plural marriage, so that we may know whether it is worth anything or not? I do not know any way better than by determining first whether single marriage is of value or not--whether it extends any advantages or not to those who are parties to this relationship. * * *

(p. 202) Does marriage possess any value, then? Would it not be a very good thing if the blessings arising from it, which you enjoy, could be extended to all? Why is it not so? Because monogamic Christianity says it shall not be extended to all. * * * If all men and all women in a community were honorably married, you can readily understand one (p. 203) thing, that there would be no prostitution of women in that community, there would be an end of the corruption of man in that community, there would be no illegitimacy there. You can see, then, that it is only a question of advantages resulting from a pure marriage to all the inhabitants of any community, who can be blessed by such an institution of marriage; only introduce this, and the cause of all this sin and moral and physical degeneracy would have an end.

* * *

(P. 204) . . . hence I say that plural marriage is the great necessity of the age, because it is a means that God has introduced to check the physical corruption and decline of our race; to stop further contributions to the already fearful aggregate of corruption that has been developed as the result of sin in man and woman. * * * (p. 205) That is what polygamy is worth. It is simply an extension of pure marriage to all the social elements in the community, man and woman, that is all.***

Are you going to say something in support of plural marriage? No. I do not wish anybody to tell that I have said a word by way of supporting and sustaining plural marriage. Are you ashamed of it? No. Do you love it? Yes, I love it because it is true, and stands alone, without my aid. "What are you talking about it for, then?" That you may understand the truth and know its value, and secure to yourselves the blessings that only can accrue from the knowledge of the truth. That doctrine is safe and can take care of itself; and if you make an application of the truth to yourselves, it will take care of you; it will secure you from corruption, wretchedness, and death, and give you life and immortality; while others will still sink under the accumulating weight of corruption, until they go down to hell. * * *

(P. 206) The great Buchanan war brought the flower of the army of the United States out here; the bran and shorts were left behind. They came to correct the poor misguided Mormons. For making prostitutes of the women? No. There are plenty of them at home; but the Mormons make wives of them, and this awakened all their sense of horror. It is this that excites our friends in the east--because we think more and better of women than they do. * * *

Our business here in the mountains is to develop a community in which man and woman shall find, through the extension of honorable, pure, just, and virtuous marriage, the legitimate position that Heaven ordained them to occupy as wives and mothers, husbands and fathers, and a response to every requirement or nature, without stepping aside from the path of virtue and honor. * * *

(p. 207) . . . when he [the Lord] talked to the people of Nephi: He told them they should have but one wife, and concubines they should have none. Why would He not allow them to have concubines? I suppose it was because He delighted in the chastity of women. This was simply avowing His feeling with regard to that matter. Concubinage was displeasing in His sight. He left them at liberty to have a wife, but concubines they should have none; informing them that when He wanted His people to raise up seed unto Him, and if it was necessary they should have many wives He would command them. That is simply what He has done. He has commanded us. * * * The Saints are gathered together from all the world, that the provisions of a virtuous marriage may be extended to all the social element in the community, and that by this there should cease to be developed in that community the curse of woman's prostitution or man's corruption, and where mothers in Zion can make it their business to teach their children the way in which they should go; to implant in early childhood principles of truth; to lead them to God; * * *

(p. 208) . . . Our business here is to save men and women by teaching them to live lives of purity. Theses are self-evident truths. When we count up the men and women that are in the world, we shall find a broad margin more of women than men; and there is a numerical difference in the sexes, as they are developed in our community and every other community. Women must be saved, if the task should devolve on a man to marry two or three of them, and treat them as honorable wives, bless them, and bless their children, provide for them, and teach them principles of purity.

141. Journal of Discourses, Vol. 11:221-224; John Taylor; the Tabernacle, Great Salt Lake City; April 7, 1866.

(p. 221) Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants. When this system was first introduced among this people, it was one of the greatest crosses that ever was taken up by any set of men since the world stood. Joseph Smith told others; he told me, and I can bear witness of it, "that if this principle was not introduced, this Church and kingdom could not proceed." When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them. When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as on the high road to apostacy, and I do today; I consider them apostates, and not interested in this Church and kingdom. *** Where is there in the world a people that make any pretensions to have any claim upon their wives in eternity? *** Marriage is solemnized until death do them part, and when death comes to either party, then there is an end to the whole matter, and what comes after death is in the dark to them. It was so with us up to the time of the giving of that revelation; we had no claim upon one wife in eternity. * * * It was necessary that one grand truth should be unlocked, which is, that man and woman are destined to live together and have a claim upon each other in eternity. * * *

(p. 222) Then, what did this principle open up to our view? That our wives, who have been associated with us in time--who had borne with us the

heat and burden of the day, who had shared in our afflictions, trials, troubles, and difficulties, that they could reign with us in the eternal kingdoms of God, and that they should be sealed to us not only for time, but for all eternity. * * * Hence it is emphatically a religious subject so deep, sacred, and profound, so extensive and far-reaching, that it is one of the greatest principles that was ever revealed to man. * * * The Lord says that his servants may take to themselves more wives than one. Who gives to them one wife? The Lord. And has he not a right to give to them another, and another, and another? I think he has that right. Who has a right to dispute it, and prohibit a union of that kind, if God shall ordain it? Has not God as much right to-day to give to me, or you, or any other person two, three, four, five, ten, or twenty wives, as he had anciently to give them to Abraham, Isaac, David, Solomon, etc? * * *

(p. 223) After having, with uplifted hands to heaven, sworn that they [the Congress] will "make no law respecting the establishment of religion, or prohibiting the free exercise thereof," to thus sacrilegiously stand between a whole community and their God, and deliberately debar them, so far as they have the power, from observing his law, do they realize what they are doing? * * * We do not expect that Congress is acquainted with our religious faith; but, as members of the body politic, we do claim the guarantees of the Constitution and immunity from persecution on merely religious grounds.

What are we to think of a United States judge who would marry a man to another man's wife. He certainly ought to know better. We are told that she was a second wife, and, therefore, not acknowledged. Indeed, this is singular logic. If she was not a wife, then polygamy is no crime in the eyes of the law; for Congress have passed no law against whoredom. A man may have as many mistresses as he please, without transgressing any law of Congress. The act in relation to polygamy contemplates punishing a man for having more wives, not mistresses. If she was simply his mistress, then the law is of no effect; and the very fact of Congress passing such a law is the strongest possible proof, in law, of the existence of a marriage covenant, (P. 224) which, until that law was passed, was by them considered valid. If, then, she was not his wife, no person could be punished under that law for polygamy. If she was his wife, then the judge transgressed the law which he professionally came to maintain.

142. Journal of Discourses, Vol. 11:261-262; President Brigham Young; the Bowery, Great Salt Lake City; August 12, 1866.

Now, they suppose that they have got us safely on polygamy. What about that? I would say to Congress that if they will pass a law, making it death for any man to hold illicit intercourse with any woman but his lawful wife, we would meet them half way on that ground. It is not uncommon for men who have not been lawfully married to any woman, but who pass as old bachelors, to have children by several women. * * * Men may do as they please with women, have numerous children by them, and take as many liberties with them as if they were their wives, and yet not call them wives, and modern society smiles upon them. But whenever a man applies the sacred name of wife to the mother of his children, if he happen to have more than one, then the world professes to be wonderfully shocked at the idea. What inconsistency!

Such men will go to hell for ruining innocent women and increasing illegitimate children in the land. The community or nation that indulge in such practices will be damned. * * *

The doctrine of plurality of wives was revealed to this people from heaven, and if heaven had revealed that we should have no wife at all, it would have been as faithfully observed (p. 262) as the present law, even if it should result in the depopulation of the world, . . . But the Lord did not get

his kingdom in that way. The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his own progeny.

143. Journal of Discourses, Vol. 11:268-271; President Brigham Young; the Bowery, Great Salt Lake City; August 19, 1866.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and humbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; * * * It is this very class of men, though not all of them, who have set up such a howl against the doctrine of polygamy, which is so much despised and which was believed in and practiced by the ancients. . . .

This matter was a little changed in the case of the Savior of the world, the Son of the living God. The man Joseph, the husband of Mary, did not, that we know of, have more than one wife, but Mary the wife of Joseph had another husband. * * * That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our heavenly Father.

* * * If it is wrong for a man to have more than one wife at a time, the Lord will reveal it by and by, and he will put it away that it will not be known in the Church. I did not ask Him for the revelation upon this subject. When that revelation was first read to me by Joseph Smith, I plainly saw the great trials and the abuse of it that would be made by many of the Elders, and the trouble and the persecution that it would bring upon this whole people. But the Lord revealed it, and it was my business to accept it.

* * * It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the (p. 269) blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives. * * * The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them. * * *

I heard the revelation on polygamy, and I believed it with all my heart, and I know it is from God--I know that he revealed it from heaven; I know that it is true, and understand the bearings of it and why it is.

(p. 270) * * * You might as well make a law to say how many children a man shall have, as to make a law to say how many wives he shall have. * * * If a woman wants to live with me as a wife, all right; but the law says you must not marry her, and own her as your wife openly. As the law stands, she can come home to me, not as my wife, you know; she can sweep my house, make my bed, help me to make the butter and cheese, and share in all my pleasure and wealth, but the ceremony of marriage must not be performed. This is what is practiced in the outside world from the President in his chair to the lowest dog-whipper on the street that has means to obtain. They have their mistresses, and thereby violate every principle of virtue, chastity and righteousness. * * *

(p. 271) * * * I would not go across this bowery for polygamy, if it only

pertained to this world. It is for the resurrection; . . . . The female sex have been deceived so long, and been trodden under foot of man so long, that a spirit has come upon them, and they want a place, and a name, and a head; for the man is the head of the woman, to lead her into the celestial kingdom of our Father and God.

144. Journal of Discourses, Vol. 11:301; Brigham Young; the Tabernacle, Great Salt Lake City; February 3, 1867.

I do not wonder at this people having trouble; I do not wonder at some of our sisters having sorrow in what is termed plural marriage; for they do not live so as to have the Spirit and power of God upon them; if they did, they would see its beauty and excellence, and not a word would be said against it from this time henceforth and for ever. But they see this with a selfish eye, and say, "I want my glory and my comfort here;" their eye is not on the resurrection and on the kingdom we are looking for when Jesus will come and reign King of nations as he does King of Saints.

145. Deseret News; President Brigham Young; February 10, 1867.

Polygamy was .one of the relics of Adam, of Enoch, of Noah, of Abraham, of Isaac, of Jacob, of Moses, David, Solomon, the Prophets, and Jesus and his apostles.'

146. "Minutes of Meetings Held in Provo City"; BYU Microfilm Room, Harold B. Lee Library, Film/977.2/Z99/V. 2; 17 November 1867 (Sunday).

Evening meeting
. . . Elder John Taylor continued his remarks mentioned the circumstance of Joseph Smith telling himself, Pres. Young and one or two others about the revelation concerning Plurality of wives. What a Bitter pill it was to them. Spoke at length upon the subject. . .

147. Journal of Discourses, Vol. 12:261-263; President Brigham Young; delivered in the New Tabernacle, Salt Lake City; August 9, 1868.

There is a little matter I want to speak upon to you, my sisters. It is a subject that is very obnoxious to outsiders. They have given us the credit for industry and prudence; but we have one doctrine in our faith that to their view is erroneous, and very bad; it is painful to think of. Shall I tell you what it is sisters? "Oh," says one, "I know what you mean, my husband has two, four, or half a dozen wives." Well, I want to tell the sisters how to free themselves from this odium as many of them consider it. This doctrine so hateful and annoying to the feelings of many, was revealed from heaven to Joseph Smith, and obedience is required to it by the Latterday Saints,--this very principle will work out the moral salvation of the world. Do you believe it? It makes no difference whether you do or not, it is true. * * * Yes, this odious doctrine will work out the moral reformation and salvation of this generation. People generally do not see it; my sisters do not see it; and I do not know that all the elders of Israel see it. But if this course be pursued, and we make this the (p. 262) rule of practice, it will force all men to take a wife. Then we will be satisfied with one wife. I should have been in the beginning; the one wife system would not have disagreed with me at all. If the prophet had said to me, "Brother Brigham, you can never have but one wife at a time." I should have said, "glory, hallelujah, that is just what I

like." But he said, "you will have to take more than one wife, and this order has to spread and increase until the inhabitants of the earth repent of their evils and men will do what is right towards the females. In this also I say glory, hallelujah. Do men do that which is right now? No. You see travelers--young, middle-aged, or old--roaming over the world, and ask them where their families are, and the answer will generally be, "I have none." * * *

Do not be startled, my sisters; do not be at all afraid; just get influence enough among the daughters of Eve in the midst of this generation until you have power enough over the males to bring them to their senses so that they will act according to the rule of right, and you will see that we will be free at once, and the elders of Israel will not be under the necessity of taking so many women. But we shall continue to do it until God tells us to stop, or until we pass into sin and iniquity, which will never be.

Do you see anything very bad in this? Just ask yourselves, historians, when was monogamy introduced on to the face of the earth? When those buccaneers, who settled on the peninsula where Rome now stands, could not steal women enough to have two or three apiece, they passed a law that a man should have but one woman. And thus started monogamy and the downfall of the plurality system. In the days of Jesus, Rome, having dominion over Jerusalem, they carried out the doctrine more or less. This was the rise, start and foundation of the doctrine of monogamy; and never till then was there a law passed, that we have any knowledge of, that a man should have but one wife.

* * * A good many young men go into the army, or go here or there. What is done with the daughters of Eve? In many countries they stick them in the factories, into the fields, the coal mines, and into the streets-* * * But the young men are sent to the wars. When England and the rest of the nations learn war no more, instead of passing a law in this or any other nation against a man having more than one wife, they will pass a law to make men do as they should in honoring the daughters of Eve and making wives of and providing for them. Will not this be a happy time? Yes, very fine. If you will produce this to-day, I'll tell you what I would be willing to do, I would be willing to give up half or two-thirds of my wives, or to let the whole of them go, if it was necessary, if those who should take them would lead them to eternal salvation. And then you may have my daughters, if you will only lead them in the way they should go that they may obtain eternal life; if you will teach them the gospel, how to live, how to honor their being, honor their God and live their religion. Do this and you are welcome to them.

148. Journal of Wilford Woodruff; Remarks made at the funeral of Vilate Kimball by her husband, Heber C. Kimball; October 26, 1868.

I have taken 40 wives and many without her knowledge but she afterwards gave them to me in the Temple.

149. Journal of Discourses, Vol. 12:312; President Brigham Young; delivered in the Old Tabernacle, Salt Lake City; November 29, 1868.

Our sisters need not be worried about any doctrine. Brother Penrose said it would be better for them if they believed in the doctrine of polygamy. But they do believe it; they know it is true, and that is their torment. It perplexes and annoys many of them, because they are not sanctified by the spirit of it; if they were there would be no trouble. I want to say this much--the sisters do believe it. Where is the proof? You take a woman in this Church who does not believe in the doctrine of celestial marriage or plurality of wives, and she does not believe anything at all about the Gospel,

and she will soon manifest this by her unwise course, and by and by she drops off and away she goes. But our sisters believe and know that this doctrine is true, and consequently they feel bound to abide it.

150. Journal of Wilford Woodruff; Church Archives; 22 January 1869.

In conversation at the feast at Sister Blackhurst Brother Joseph B. Nobles said that he performed the first Marriage Ceremony according to the Patriarchal order of Marriage ever performed in this dispensation By sealing Eliza Beman to joseph Smith on the 6 day of May 1841.

151. Journal of Discourses, Vol. 14:57-58; Elder George Q. Cannon; Tabernacle, Salt Lake City; August 15, 1869.

I am satisfied that there is an immense amount of misunderstanding among the people of the world with respect to the Latter-day Saints and their belief in this peculiar doctrine. It is generally believed that we have embraced it for sensual purposes, and that we are a sensual people. * * * How much easier it would be, if we were licentious, to practice licentiousness according to the popular method! Why go to the trouble and expense and incur the odium of sustaining wives and children merely to gratify licentiousness, when we could do it to the fullest extent, on the popular plan, without incurring odium or assuming responsibility and care? Read the records. . . and you may find that men can gratify their lustful desire without incurring odium. They can even destroy females by the thousands in the gratification of their sensual appetites, but because the Latter-day Saints choose to marry them, to make women and their children respected and honorable, all hell is moved against them. The devil does not like it. I will tell you a rule, brethren, sisters and friends, that I have observed through my intercourse with men, in my travels, and that is, that they who have opposed this principle most bitterly when they understood it, have been the most corrupt men, the very men who have practiced adultery and whoredom in secret; while openly, to hear them speak of our system of patriarchal marriage, one might think them immaculate; but I never found pure-minded men or women, honest and true to their God, and to their partners if they had them, but what, when they heard it explained as the Saints in this Territory understand, preach and practice it, let them believe what they might on other points, they would acknowledge that there was something god-like in that doctrine, if we carried it out as we believed it. That has been my experience.

152. Journal of Discourses, Vol. 13:188-196; Orson Pratt; delivered in the New Tabernacle, Salt Lake City; October 7, 1869.

* * * Let me say, then, that God's people, under every dispensation since the creation of the world, have, generally, been polygamists. . . . When God saw proper to call out Abraham from all the heathen nations, and made him a great man in the world, He saw proper, also, to make him a polygamist, and approbated him in taking unto himself more wives than one. Was it wrong in Abraham to do this thing? If it were, when did God reprove him for so doing?

* * *

When we come down to Jacob, the Lord permitted him to take four wives. They are so called in Holy Writ. They are not denominated prostitutes, neither are they called concubines, but they are called wives, legal wives; and to show that God approved of the course of Jacob in taking these wives, He blessed them abundantly, and hearkened to the prayer of the second wife just

the same as the first. * * *

(p. 189) . . . We have seen that in the days of Abraham, Isaac and Jacob, He approved of polygamy and blessed His servants who practised it, and also their wives and children.***

(p. 190) . . . There can be no doubt that many men in those days were compelled to be polygamists in the fulfilment of this law, for any man who would not take the childless wife of a deceased brother and marry her, would come under the tremendous curse recorded in the book of Deuteronomy, and all the people would be obliged to sanction the curse, because he would not obey the law of God and become a polygamist. . . . They were the people of God, governed by divine law, and were commanded to be polygamists; not merely suffered to be so, but actually commanded to be. * * *

(p. 191) Coming down to the days of the prophets we find that they were polygamists; * * * He [the Lord] was with His servant, David the King, and blessed him. By and by, when David transgressed, not in taking other wives, but in taking the wife of another man, the anger of the Lord was kindled against him and He chastened him and took away all the blessings He had given him. All the wives David had received from the hand of God were taken from him. Why? Because he had committed adultery. Here then is a great distinction between adultery and plurality of wives. One brings honor and blessing to those who engage in it, the other degradation and death. * * *

(p. 192) Let us now come to the record in the Book of Mormon. . . . The same God that commanded one branch of the house of Israel in America, to take but one wife when the numbers of the two sexes were about equal, gave a different command to the hosts of Israel in Palestine. But let us see the qualifying clause given in the Book of Mormon on this subject. After having reminded the people of the commandment delivered by Lehi in regard to monogamy, the Lord says, "for if I will raise up seed unto me I will command my people, otherwise they shall hearken unto these things;" that is, if I will raise up seed among my people of the House of Israel, according to the law that exists among the tribes of Israel I will give them a commandment on the subject, but if I do not give this commandment they shall hearken to the law which I give unto their father Lehi. That is the meaning of the passage, and this very passage goes to prove that plurality was a principle God did approve under circumstances when it was authorized by Him. * * * (P. 193) . . . In the fore part of the year 1832, Joseph told individuals, then in the Church, that he had inquired of the Lord concerning the principle of plurality of wives, and he received for answer that the principle of taking more wives than one is a true principle, but the time had not yet come for it to be practised. * * *

. . . Suffice it to say that God revealed the principle through His servant Joseph in 1843. It was known by many individuals while the Church was yet in Illinois; and though it was not then printed, it was a familiar thing through all the streets of Nauvoo, and indeed throughout all Hancock county. Did I hear about it? I verily did. Did my brethren of the Twelve know about it? They certainly did. Were there any females who knew about it? There certainly were, for some received the revelation and entered into the practice of the principle. * * *

(p. 194) . . . So in regard to the revelation on plurality; it was only a short time after Joseph's death that we published it, having a copy thereof. But what became of the original? An apostate destroyed it; you have heard her name. That same woman, in destroying the original, thought she had destroyed the revelation from the face of the earth. She was embittered against Joseph, her husband, and at times fought against him with all her heart; and then again she would break down in her feelings, and humble herself before God and call upon His holy name, and would then lead forth ladies and place their hands in the hands of Joseph, and they were married to him according to the

law of God. That same woman has brought up her children to believe that no such thing as plurality of wives existed in the days of Joseph, and has instilled the bitterest principles of apostacy into their minds, to fight against the Church that has come to these mountains according to the predictions of Joseph. * * * Let us speak for a few moments upon another point connected with this subject--that is, the reason why God has established polygamy under the present circumstances among this people. If all the inhabitants of the earth, at the present time, were righteous before God, and both males and females were faithful in keeping His commandments, and the numbers of the sexes of a marriageable age were exactly equal, there would be no necessity for any such institution. Every righteous man could have his wife and there would be no overplus of females. But what are the facts in relation to this matter? Since old Pagan Rome and Greece--worshippers of idols--passed a law confining man to one wife, there has been a great surplus of females who have had no possible chance of getting married. You may think this is a strange statement, but it is a fact that those nations were the founders of what is termed monogamy. All other nations, with few exceptions, had followed the Scriptural plan of having more wives than one. These nations, however, were very powerful (p. 195) and when Christianity came to them, especially the Roman nation, it had to bow to their mandates and customs, hence the Christians gradually adopted the monogamic system. The consequence was that a great many marriageable ladies of those days, and of all generations from that time to the present, have not had the privilege of husbands, as the one-wife system has been established by law among the nations descended from the great Roman empire--namely, the nations of modern Europe and the American States. This law of monogamy, or the monogamic system, laid the foundation for prostitution and the evils and diseases of the most revolting nature and character under which modern Christendom groans, for as God has implanted, for a wise purpose, certain feelings in the breasts of females as well as males, the gratification of which is necessary to health and happiness, and which can only be accomplished legitimately in the married state, myriads of those who have been deprived of the privilege of entering that state, rather than be deprived of the gratification of those feelings altogether, have, in despair, given way to wickedness and licentiousness; hence the whoredoms and prostitution among the nations of the earth, where the "Mother of Harlots" has her seat. * * *

(p. 196) . . . We might go on from State to State and then to the census taken by the United States, and a vast surplus would be shown of females over males of a marriageable age. What is to be done with them? * * * "We are going to make them either old maids or prostitutes, and we would a little rather have them prostitutes, then we men would have no need to marry." That is the conclusion many of these marriageable males, between twenty and thirty years of age, have come to. They will not marry because the laws of the land have a tendency to make prostitutes, and they can purchase all the animal gratification they desire without being bound to any woman; hence many of them have mistresses, by whom they raise children, and, when they get tired of them, turn both mother and children into the street, with nothing to support them, the law allowing them to do so, because the women are not wives. Thus the poor creatures are plunged into the depths of misery, wretchedness and degradation, because at all risks they have followed the instincts implanted within them by their Creator, and not having the opportunity to do so legally have done so unlawfully. There are hundreds and thousands of (unmarried) females in this boasted land of liberty, through the narrow, contracted, bigoted State laws, preventing them from ever getting husbands. That is what the Lord is fighting against; we, also, are fighting against it, and for the re-establishment of the Bible religion and the celestial or patriarchal order of marriage.

153. Journal of Discourses, Vol. 13:38-42; George A. Smith; the New Tabernacle, Salt Lake City; October 8, 1869.

And I know, furthermore, that he [Joseph Smith] rejoiced in the fact that the law of redemption and Celestial Marriage was revealed unto the Church in such a manner that it would be out of the power of earth and hell to destroy it; * * *

The Latter-day Saints believe the Bible. An agent of the American Bible Society called on me the other day and wanted to know if we would aid the Society in circulating the Bible in our Territory? I replied yes, by all means, for it was the book from which we were enabled to set forth our doctrines, and especially the doctrine of plural marriage.

There is an opinion in the breasts of many persons, who suppose that they believe the Bible, that Christ, when he came, did away with plural marriage, and that he inaugurated what is termed monogamy; * * *

(p. 39) While we are considering this subject, we will inquire, did the Saviour in any place that we can read of, in the course of his mission on the earth, denounce a plurality of wives? He lived in a nation of Jews; the law of Moses was in force, plurality of wives was the custom, and thousands upon thousands of people, from the highest to the lowest in the land, were polygamists. The Saviour denounced adultery; he denounced fornication; he denounced lust; also divorce, but is there a single sentence asserting that plurality of wives is wrong? If so, where is it? * * *

(p. 40) . . . Hundreds of Saints had more wives than one; and if it had been wrong, what would have been the result? Why, John would have denounced the practice, the same as the children of Israel were denounced for marrying heathen wives, had it not been that the law of plurality was the commandment of God. * * *

If plurality of wives had been a violation of the seventh commandment those prophets would have denounced it, otherwise their silence on the matter would have been dangerous to themselves, inasmuch as the blood of the people would have been required at their hands. The opposers of Celestial Marriage sometimes quote (p. 41) a passage in the seventh chapter of Romans, second and third verses, to show that a plurality of wives is wrong; but when we come to read the passage it shows that a plurality of <u>husbands</u> is wrong. You can read that passage for yourselves. * * *

A reference to the Scriptures shows that the reproach of women was to be barren, . . .

The law regulating marriage previous to Moses, recognized a plurality of wives. Abraham and Jacob and others had a plurality. These are the men who are referred to in Scriptures as patterns of piety and purity. David had many wives. The Scripture says that David did that which was right in the eyes of the Lord and turned not aside from anything that he commanded him all the days of his life, save in the matter of Uriah the Hittite, ...

(p. 42) We will now inquire in relation to the Saviour himself. From whom did he descend? From the house of David a polygamist; . . . Then if plural marriage be adultery and the offspring spurious, Christ Jesus is not the Christ; and we must look for another. * * *

Those who denounce Patriarchal Marriage will have to stay without and never walk the golden streets. And any man or woman that lifts his or her voice to proclaim against a plurality of wives, under the Government of God, will have to seek an inheritance outside of that city. * * * Is not the man that denounces Celestial Marriage a liar? Does he not work abomination?

154. Journal of Discourses, Vol. 13:197-208; George Q. Cannon; the New Tabernacle, Salt Lake City; October 9, 1869.

Gospel Mysteries

We have heard, during Conference, a great many precious instructions, and in none have I been more interested than in those which have been given to the Saints concerning that much mooted doctrine called Patriarchal or Celestial Marriage. I am interested in this doctrine, because I see salvation, temporal and spiritual, embodied therein. * * * I wish, here, to make one remark in connection with this subject--that while there is abundant proof to be found in the Scriptures and elsewhere in support of this doctrine, still it is not because it was practiced four thousand years ago by the servants and people of God, or because it has been practiced by any people or nation in any period of the world's history, that the Latter-day Saints have adopted it and made it part of their practice, but it is because God, our heavenly Father, has revealed it unto us. If there were no record of its practice to be found, and if the Bible, Book of Mormon and Book of Doctrine and Covenants were totally silent in respect to this doctrine, it would nevertheless be binding upon us as a people, God Himself having given a revelation for us to practice it at the present time.***

(p.200) In the monogamic system, under which the possession of more than one living wife is regarded as such a crime, and as being so fearfully immoral, how could the promise of the Savior to his faithful followers, that they should have a hundred-fold of wives and children, in this present life, ever be realized? * * * God revealed that strait and narrow way to Abraham, and taught him how he could enter therein. He taught him the principle of plurality of wives; Abraham practiced it and bequeathed it to his children as a principle which they were to practice. * * *

There is nothing with which the Latter-day Saints can, with more confidence, refer to the Scriptures for confirmation and support, than the doctrine of plural marriage, which at the present time, among one of the most wicked, adulterous and corrupt generations the world has ever seen, is so much hated, and for which mankind generally are so anxious to cast out and persecute the Latter-day Saints. * * *

(p. 201) It is necessary that this principle should be practiced under the auspices and control of the Priesthood. God has placed that Priesthood in the Church to govern and control all the affairs thereof, and this is a principle which, if not practiced in the greatest holiness and purity, (p. 202) might lead men into great sin, therefore the Priesthood is the more necessary to guide and control men in the practice of this principle. There might be circumstances and situations in which it would not be wisdom in the mind of God for His people to practice this principle, but so long as a people are guided by the Priesthood and revelations of God, there is no danger of evil arising therefrom. If we, as a people, had attempted to practice this principle without revelation, it is likely that we would have been led into grievous sins, and the condemnations of God would have rested upon us; but the Church waited until the proper time came, and then the people practiced it according to the mind and will of God, making a sacrifice of their own feelings in so doing. * * * Rome, with her arts, sciences and warlike instincts, was once the mistress of the world; but her glory faded. She was a monogamic nation, and the numerous evils attending that system early laid the foundation for that ruin which eventually overtook her. * * *

(p. 203) . . . The Romans did not believe in plurality of wives, but in divorcing them; in taking wives for convenience and putting them away when they got tired of them. In our country divorces are increasing, yet Roman like, men expect purity and chastity from their wives they do not practice themselves. * * *

It [the monogamic system] had reached Palestine in the days of the Savior, hence by understanding the practices prevalent in those times amongst that people, you will be better able to appreciate the strong language used by Jesus against putting away, or divorcing wives. * * *

(p. 204) We have received the Gospel of the Lord Jesus, the principles of which elevate all who honor them, and will impart to our sisters every blessing necessary to make them noble and good in the presence of God and man.

Look at the efforts which are being made to elevate the sex among the Latter-day Saints! * * * The practice in the world is to select a few of the sex and to elevate them. There is no country in the world, probably, where women are idolized to the extent they are in the United States. But is the entire sex in the United States thus honored and respected? No, it is not. Any person who will travel, and observe while he is travelling, will find that thousands of women are degraded and treated as something very vile, and are terribly debased in consequence of the practices of men towards them. But the Gospel of Jesus and the revelations which God has given unto us concerning Patriarchal Marriage have a tendency to elevate the entire sex, and give all the privilege of being honored matrons and respected wives. There are no refuse among us--no class to be cast out, scorned and condemned; but every woman who chooses can be an honored wife and move in society in the enjoyment of every right which woman should enjoy to make her the equal of man as far as she can be his equal.

This is the result of the revelation of the Gospel unto us, and the effect of the preaching and practice of this principle in our midst. * * *

(p. 205) You, sisters, whose husbands have taken other wives, can you not bear testimony that the principle has purified your hearts, made you less selfish, brought you nearer to God and given you power you never had before? There are hundreds within the sound of my voice to-day, both men and women, who can testify that this has been the effect that the practice of this principle has had upon them.

I am speaking now of what are called the spiritual benefits arising from the righteous practice of this principle. * * *

(p. 206) The practice of this principle is by no means without its trials for the males. The difficulties and perplexities connected with the care of a numerous family, to a man who has any ambition, are so great that nothing short of the revelations of God or the command of Jesus Christ would tempt men to enter this order; the mere increase of facilities to gratify the lower passions of our natures would be no inducement to assume such an increase of grave responsibilities. * * *

I know it is true on the principle that I know that baptism, the laying on of hands, the gathering, and everything connected with the Gospel is true. If there (p. 207) were no books in existence, if the revelations itself were blotted out, and there was nothing written in its favor, extant among men, still I could bear testimony for myself that I know this is a principle which, if practiced in purity and virtue, as it should be, will result in the exaltation and benefit of the human family; and that it will exalt woman until she is redeemed from the effects of the Fall, and from that curse pronounced upon her in the beginning. I believe the correct practice of this principle will redeem woman from the effects of that curse--namely, "Thy desire shall be to thy husband, and he shall rule over thee." All the evils connected with jealousy have their origin in this. It is natural for woman to cleave to man; it was pronounced upon her in the beginning, seemingly as a punishment. I believe the time will come when, by the practice of the virtuous principles which God has revealed, woman will be emancipated from that punishment and that feeling. Will she cease to love man? No, it is not necessary for her to cease to love.

How is it among the nations of the earth? Why, women, in their yearning after the other sex and in their desire for maternity, will do anything to gratify that instinct of their nature and yield to anything and be dishonored even rather than not gratify it; and in consequence of that which has been pronounced upon them, they are not held accountable to the same extent as men are. Man is strong, he is the head of woman, and God will hold him

responsible for the use of the influence he exercises over the opposite sex. . . . the faithful man may receive the power of God--the greatest He has ever bestowed upon man--namely, the power of procreation. * * * We were told there is a glory to which alone that power will be accorded in the life to come. Still there will be millions of women saved in the kingdom of God, while men, through the abuse of this precious gift, will not be counted worthy of such a privilege. And this very punishment will, in the end, be woman's salvation, because she is not held accountable to the same degree that men are. * * *

(p. 208) But in connection with the subject of plural marriage, the Priesthood is intimately interwoven.

155. Journal of Wilford Woodruff; February 2, 1870.

Brother John Holemen made a long speech. . . . He contended that no person could have a celestial glory unless he had a plurality of wives. President Young said there would be men saved in the celestial kingdom of God with one wife, with many wives, and with no wife at all.

156. Journal of Discourses, Vol. 13:309; President Brigham Young; Tabernacle, Ogden City; November 13, 1870. [Lord = Father]

The Scripture says that He, the Lord, came walking in the Temple, with His train; I do not know who they were, unless His wives and children; but at any rate they filled the Temple, and how many there were who could not get into the Temple I cannot say. This is the account given by Isaiah, whether he told the truth or not I leave every body to judge for himself.

The Bible also says the Lord talked with Moses; He talked with the rich and the poor, the noble and ignoble. He sent His angels, and at last sent His Son, who was in the express image of the Father--His Only Begotten Son, according to the flesh, here on this earth.

157. Journal of Wilford Woodruff; CHO/Ms/f/115; July 15, 1871.

President Young said he wished all who had a plurality of wives to make their will, and thought it well for all men to do so.

158. Journal of Wilford Woodruff; September 24, 1871.

President Young spoke 58 minutes. He said a man may embrace the law of Celestial marriage in his heart & not take the second wife & be justified before the Lord.

159. Journal of Discourses, Vol. 14:268-269; Elder John Taylor; Tabernacle, Salt Lake City; December 17, 1871.

We believe in the great truths which God has revealed for the salvation of the human family; we are engaged in building up and establishing (p. 269) the Kingdom of God on the earth. The great Eloheim is our father, friend and benefactor; we lean upon his arm, and we know that he will guide and direct, influence and control the affairs of his people, therefore we rely upon him. We have engaged in nothing but what we have been directed by the Almighty in, except some of us who have got aside into transgression. We are married to our wives and don.t want any other associations. We respect and honor them,

we cleave unto them, and we will do so in time and throughout all eternity. (Congregation said "amen.") Some of our miserable apostates may shake and tremble in their boots when somebody at the East tells them what is going to come. They may break their covenants with God and their wives, and forsake them. We are not afraid of these things, we have learned a lesson, not in their school. We can.t forsake those whom God has given to us, but we will cleave to them for ever and for ever, worlds without end.

160. Journal of Discourses, Vol. 15:27-29; George A. Smith; the New Tabernacle, Salt Lake City; Sunday, May 19, 1872.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel: only let us be called by thy name to take away our reproach.

"In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

"And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

The portion of the prophecy of Isaiah which I have read indicates that at a certain day and under certain circumstances, spoken of by the Prophet as being holy, seven women would claim to be called by the name of one man. Most of us have a different opinion with regard to the application of this prophecy. God inspired the Prophet, and it might be necessary, peradventure, to inquire what it all means. Seven women (p. 28) are to lay hold of one man, saying, "We will eat out own bread and wear our own apparel; only let us be called by thy name, to take away our reproach." What is the meaning of this last sentiment? We will let the Bible explain it. You remember that when Rachel, the second wife of Jacob, the father of the tribes of Israel, found herself barren, while the other wives of her husband were bearing children, she prayed to the Lord that he, in his abundant mercy, would give her children, and when God heard her prayer and worked a miracle in her favor, causing her who was barren to become fruitful and bring forth a child, she said, God had taken away her reproach. This illustrates the meaning of the text. I did not make the prophecy, neither had I anything to do with making the history of Rachel, or even chronicling the event named.

In relation to Father Jacob, it is true he had four wives, and they bore him twelve sons, and their descendants are the twelve tribes of Israel. We are told by the Apostle John that the names of Jacob's twelve sons--the sons of a polygamist and his four wives--will be written upon the gates of the holy Jerusalem; and there are none of us who expect to enter in through those gates but will have to acknowledge the truth of that doctrine. It is true that the principle of plurality of wives was adopted by the Church of Latter-day Saints in consequence of the revelation and commandment which God gave to Joseph Smith, and which, through him, were laid upon the heads of this people; and we quote the passages that we do quote, in relation to the principle of celestial marriage from the Old and New Testament, to prove that God is consistent with himself; that if he revealed to his Saints in the last days, the doctrine of plurality of wives, it was in fulfillment of the prophecy of Isaiah and others of the Prophets, and in accordance with the example which was set by Abraham, Jacob, Moses, and by holy men of ancient days.

ln relation to the word "reproach" in our text, I will make another reference. In the first chapter of Luke's Gospel, verses 23 and 24, we find Elizabeth rejoicing because God had taken away her reproach. She though she had been barren, became the mother of John the Baptist.

These passages tell in so many plain words why it was that seven women

wished to be called by the name of one man--it was that they might have the privilege of bearing children.

Now, if God brings to pass this prophecy in the glorious day which our text speaks of, when holiness and righteousness are to rule, and when truth is to have dominion, and peace dwell in the earth, although all the world may have been opposed to it, we can not be responsible. Until some person can find a passage in the Old or New Testament that definitely forbids a plurality of wives, with the many incidents of history, items of law, and declarations of Prophets in relation to the practice by the ancient Saints of that doctrine, we are able to assert that the Bible is a polygamous book, and that no man can believe it without believing plurality of wives, under some circumstances to be correct. I know it has been said that the Old Testament permitted plurality of wives, but the New forbids it. The Savior said he came not to destroy the law but to fulfil it, and that not a jot or tittle of the law or Prophets should pass away, but all should be fulfilled. The new dispensation did not annihilate the principles of law and right, as revealed in the Old. Both John the (p. 29) Baptist and the Savior denounced all sins with an unsparing hand, and especially adultery, fornication and divorce; and not a sentence is found in the New Testament which prohibits plurality of wives, though the Savior and his Apostles lived in a country where it was practised; and it is impossible to believe that if it were a sin it would have escaped definite rebuke and absolute condemnation.

161. Journal of Discourses, Vol. 16:122-123; President Brigham Young; the Bowery, Logan City; Sunday Morning, June 29, 1873. Brother George Q. Cannon says the sisters have borne a great deal. So they have, but if they could only stand in the shoes of their husbands who are good, true and faithful, they would know that they are by no means free from perplexities. Just fancy a man with two, three, or half (p. 123) a dozen of his beloved wives catching him on one side, and before he can take three steps more, catching him on the other, and "I want this," "I want that," and "this is not right," and "that is not right," and so on; their minds just pulled to pieces. I say if the hair is spared on their heads they may consider that they have got blessed good wives. I have as many wives as many other men, and I keep my hair yet. But as to trials, why bless your hearts, the man or woman who enjoys the spirit of our religion has no trials; but the man or woman who tries to live according to the Gospel of the Son of God, and at the same time clings to the spirit of the world, has trials and sorrows acute and keen, and that, too, continually.

162. Journal of Discourses, Vol. 16:166-167; President Brigham Young; Bowery, Paris, Oneida County, Idaho; Sunday, August 31, 1873.

Joseph received a revelation on celestial marriage. You will recollect, brethren and sisters, that it was in July, 1843, that he received this revelation concerning celestial marriage. This doctrine was explained and many received it as far as they could understand it. Some apostatized on account of it; but others did not, and received it in their faith. This, also, is a great and noble doctrine. * * * As far as this pertains to our natural lives here, there are some who say it is very hard. They say, "This is rather a hard business; I don.t like my husband to take a plurality of wives in the flesh." Just a few words upon this. We would believe this doctrine entirely different from what it is presented to us, if we could do so. If we could make every man upon the earth get him a wife, live righteously and serve God, we would not be under the necessity, perhaps, of taking more than one wife. But they will not do this; the people of God, therefore, have been commanded to take more wives. The women are entitled to

salvation if they live according to the word that is given to them; and if their husbands are good men, and they are obedient to them, they are entitled to certain blessings, and they will have the privilege of receiving certain blessings that they cannot receive unless they are sealed to men who will be exalted. Now, where a man in this Church says, "I don.t want but one wife, I will live my religion with one," he will perhaps be saved in the celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forward and say, "Here is that which thou gavest me, I have not wasted it, and here is the one talent," and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single for ever and ever. But if the woman is determined not to enter into a plural marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity. Well, that is very good, a very nice place to be a minister to the wants of others. I recollect a sister conversing with Joseph Smith on this subject. She told him: "Now, don.t talk to me; when I get into the celestial kingdom, if I ever do get there, I shall request the privilege of being a ministering angel; that is the labor that I wish to perform. I don.t want any companion in that world; and if the Lord will make me a ministering angel, it is all I want." Joseph said, (p. 167) "Sister, you talk very foolishly, you do not know what you will want." He then said to me: "Here, brother Brigham, you seal this lady to me." I sealed her to him. This was my own sister according to the flesh. Now, sisters, do not say, "I do not want a husband when I get up in the resurrection." You do not know what you will want. I tell this so that you can get the idea. If in the resurrection you really want to be single and alone, and live so forever and ever, and be made servants, while others receive the highest order of intelligence and are bringing worlds into existence, you can have the privilege. They who will be exalted cannot perform all the labor, they must have servants and you can be servants to them.

The female portion of the human family have blessings promised to them if they are faithful. I do not know what the Lord could have put upon women worse than he did upon Mother Eve, where he told her: "Thy desire shall be to thy husband." Continually wanting the husband. "If you go to work my eyes follow you; if you go away in the carriage, my eyes follow you, and I like you and I love you; I delight in you and I desire you should have nobody else." I do not know that the Lord could have put upon women anything worse than this, I do not blame them for having these feelings. I would be glad if it were otherwise. Says a woman of faith and knowledge, "I will make the best of it; it is a law that man shall rule over me; his word is my law, and I must obey him; he must rule over me; this is upon me and I will submit to it," and by so doing she has promises that others do not have.

* * * If the men of the world would be honest and full of good works, you would not see them living as they do. And the women are entitled to the kingdom, they are entitled to the glory, they are entitled to exaltation if they are obedient to the Priesthood, and they will be crowned with those that are crowned.

When Father Adam came to assist in organizing the earth out of the crude material that was found, an earth was made upon which the children of men could live. After the earth was prepared Father Adam came and stayed here, and there was a woman brought to him. * * * There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman, and she was given to him to be his wife; I am not disposed to give any farther knowledge concerning her at present. There is no doubt but that he left many companions.

163. Journal of Discourses, Vol. 17:100; President George A. Smith; New Tabernacle, Salt Lake City; Sunday, May 24, 1874.

There is one ground of complaint that is alleged against us here, and that is, we believe in a plurality of wives. A great many men and women have practiced this principle rigidly, in all good faith; and until we can find some man who can show us a single passage in either the Old or New Testament, that actually prohibits it, we feel justified in following the examples of Prophets, Patriarchs, and holy men, fathers of the faithful, believing that if it were right in their case it can not be wrong in ours. We are told that the Old Testament sets forth such an example, but that the New Testament condemns it, for that the Savior did it away. The only question I would ask in reference to this subject is--If the Savior did away with plural marriage, why didn't he say so? If the Apostles put it down why did they not tell us of it? In the last two chapters of the Bible we have an account of the Holy City, the New Jerusalem, the gates of which we are told are to be named after the twelve sons of four wives by one father; and if we enter the gates of that city we face this polygamy, and if we can not face this polygamy we cannot enter the gates into the city. So we understand the New Testament.

164. Journal of Discourses, Vol. 17:159-160; Brigham Young; Meeting House, Lehi, Utah; Sunday, August 9, 1874.

Now Latter-day Saints, 1 want to say this to you, when a man lifts his heel against the counsel that we give him, I know that man will apostatize, just as sure as he is a living being, unless he repents and refrains from such conduct. Brother George A. Smith has been reading a little out of the revelation concerning celestial marriage, and I want to say to my sisters that if you lift your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she--"Joseph, you promised me that revelation, and if you are a man of your word you will give it to me." Joseph took it from his pocket and said--"Take it." She went to the fireplace and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

You sisters may say that plural marriage is very hard for you to bear. It is no such thing. * * * If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully. Says she--"May [sic] husband does not know how to conduct himself, he lacks wisdom--he does (p. 160) not know how to treat two wives and be just." That all may be true, but it is not her prerogative to correct the evil, she must bear that; and the woman that bears wrong--and any number of them do in this order--patiently, will be crowned with a man far above her husband; and the man that is not worthy, and who does not prove himself worthy before God, his wife or wives will be taken from him and given to another, so the women need not worry. It is the man who has need to worry and watch himself, and see that he does right.

165. Journal of Discourses, Vol. 17:214-225; Orson Pratt; the New Tabernacle, Salt Lake City; Wednesday, October 7, 1874.

It will be recollected that this law was given to a polygamic nation. When I speak of a polygamic nation, I mean a nation that practised both plural and single (p. 215) marriage, and believed one form to be just as sacred as the other. Their progenitors or ancestors were polygamists; and they were considered patterns for all future generations. * * * They were not only examples to the Jewish nation, but in their seed, the seed of these polygamists, all the nations and kingdoms of the earth were to be blessed.

I hope that pious Christians in this congregation will not find fault this afternoon with their Bible, and with the Prophets and inspired men who wrote it. I hope that they will not find fault with God for selecting polygamists to be his friends. I hope that they will not find fault with Jesus because he said, some two thousand years or upwards after the days of these polygamists, that they were in the kingdom of God, and were not condemned because of polygamy. * * *

(P. 219) Read along a little further, and it says--"Cursed be he that continues not in all things written in this book of the law." Oh, what a dreadful penalty that was. . . . Oh, what a fearful curse upon a man that refused to become a polygamist, and would not attend to the law of God! * * *

(p. 220) We can.t help it; polygamy belongs to Christianity, as well as to the law of Moses. * * *

(p. 221) God has said that seven women shall take hold of one man for the purpose of having their reproach taken away, that they may be called by his name, not cast off as harlots or prostitutes; not to take away the name of the father from the children, and cast them into the streets, as the Christian nations have been doing for many long centuries that are past. But these seven women will be desirous of having the name of their husband for themselves and their children. * * * Forbear, do not destroy the Bible because it advocates polygamy; but remember that every word of God is pure, so it is declared; and he has nowhere in this book, condemned plural marriage, even in one instance. * * *

(p. 223) Now I wish to come directly to the point in regard to polygamy as it exists at the present time among the Latter-day Saints. I stated in the beginning of my remarks, that polygamy, or any other institution that was given at one age, might not be binding upon another, without a fresh revelation from God. * * * I still say, that we are not under the necessity of practicing polygamy because God gave laws and commandments for its observance and regulation in ancient times. Why then do the Latter-day Saints practice polygamy? * * * It is because we believe, with all the sincerity of our hearts. . . that the Lord God who gave revelations to Moses approbating polygamy, has given revelations to the Latter-day Saints, not only approbating it, but commanding it, as he commanded Israel in ancient times.

* * *

(p. 224) . . . I want to say a few words in regard to the revelation on polygamy. God has told us Latter-day Saints that we shall be condemned if we do not enter into that principle. . . . I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. * * *

I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them from the very moment of their opposition

to that principle, until they will finally go down to hell and be damned, if they do not repent. * * *

I will go on and tell the people why polygamy was instituted in this dispensation. So far as a future state is concerned, God has revealed to us that marriage as instituted by him, is to benefit the people, not in this world only, but to all eternity.

166. Journal of Discourses, Vol. 18:54-56; Orson Pratt; New Tabernacle, Salt Lake City; Sunday afternoon, July 11, 1875.

For instance, here is a good young man who courts up a wife in the kingdom of God. He says to her, "Let us go and be married for time and all eternity, according to the requirements of heaven." Very well; they are agreed in it; they attend to the ordinance, and it is sealed upon their heads and recorded (p. 55) for their benefit. We will say that, in the course of two or three months after this marriage, some accident befalls the wife and she dies. They loved each other and were married for all eternity, and he mourns over the fact that in his youth, in the very prime of his manhood, he is left alone, a widower. Now is it right for him to marry another wife after having been married to one for time and for all eternity? Is it right for him again to receive a young lady for a wife? "Oh, yes," you answer, "it is perfectly right, because that would not be living with two on the earth at the same time." Very well, he goes and marries again; and now the question arises, suppose that they only marry for time, or until death shall part them--we will suppose this, because the man already has a wife on the other side of the vail-- what is to become of the second wife in the morning of the resurrection? Can you answer that question? If he only marries her for time, she has no husband when the resurrection comes. Perhaps she is just as good a woman as the wife the man married first for all eternity. What are you going to do with her? Shall she be left in a condition where she can have no posterity, no endless increase, no kingdom in connection with a husband, and no husband? Shall she be left throughout all the future ages of eternity without any such privilege, while the first wife, no better than she is, is married for all eternity, and inherits all the blessings arising therefrom? Would not there be partiality in this? There certainly would. How are you going to remedy this? We answer, when this widower takes this second wife, let her also be married to him for time and all eternity, the same as the first; then, by and by, when the resurrection comes, there come up the two women. What will you do then? This introduces plurality into the next life, does it not? Polygamists in the next world? It certainly does; and these two women, both having received this man as their husband for all eternity, one of them will now be in just as good a condition as the other.

Let this principle be extended. There are some cases in life where two women might die, and a man be still left in his young days without a wife, and he marries a third and perhaps a fourth; in the resurrection they are contemporaneously his wives. Plurality, therefore, would be perfectly consistent in the world to come, but, "Oh," says a sectarian, "how awful it is in this world!"

Thus you see that the very moment we admit the eternity of marriage, the very moment that we admit that Adam and Eve were immortal beings, when they were married, and we undertake to follow that pattern, plurality necessarily comes along; either marriage has no bearing upon eternity, and no bearing upon immortality and immortal beings, or else plurality of wives necessarily must exist in eternity.

Says one--"Turn it about the other way, then we shall have plurality of husbands." Let me say to the congregation that the object of marriage is to fulfill the commandment which God gave to immortal beings. Could a woman

multiply faster by having two husbands? Everybody knows that in this respect there is a difference between the male and the female. In this life, at any rate, if one woman had two husbands, instead of making her more fruitful, the probability is that it would prevent her raising an offspring at all; and if she did, how would the father be known? And hence, God has strictly forbidden, in (p. 56) this Bible, plurality of husbands, and proclaimed against it in his law. * * *

"But then," says one, "polygamy is a crime." Who told you so? Does the Bible tell you so? Oh no, neither the Old nor the New Testament; no Prophet, no revelator, no Apostle, no man of God, nor Jesus himself, nor any angel ever denounced it as a crime, but on the contrary they advocated it, and the Lord himself administered in this divine ordinance. He gave to Jacob his four wives and children, so Jacob tells us in Genesis.

167. Journal of Discourses, Vol. 18:375; Elder Lorenzo Snow; in the temple, St. George; Thursday, April 5, 1877.

The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? 0 no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it.

168. Journal of Discourses, Vol. 20:37-39; George Q. Cannon; Tabernacle, Salt Lake City; Sunday, July 7, 1878.

A knowledge of the true condition of affairs in this Territory is gradually growing, and although it may be but slowly, it is of faster growth than we generally imagine. This is especially true of that much abused principle called plural marriage. It is becoming recognized in its true light, and people are beginning, as I never heard them before in my experience, to talk about it and reflect upon it, often alluding to it in a way that shows that a better understanding of the subject is steadily spreading among the people. And there is a reason for this: this question has been so much agitated. It is a remarkable fact that every publication against this doctrine of the Latter-day Saints has the effect to spread the knowledge of it among the people and it makes men and women reflect upon it. * * * And no true doctrine need ever fear being assailed and denounced; for it will emerge from the conflict brighter and better understood than it otherwise would appear. * * * Because there are some men and some women who reflect upon these things, and who will contrast that which they hear of us, with that which exists in their midst. And when they see a man stand up boldly and say, "we believe in plural marriage; we do not believe in prostitution; we do not suffer women to become the slaves of men's lusts; but believe they ought to become honored wives and mothers, and that children ought to be educated and provided for and called by the name of their father, and at their father's death his property be equally divided among them even though their mothers should be plural wives." When they hear this, they cannot help thinking about such a condition of affairs; and they say, there is a moral courage which these people evince in this matter that is admirable. I have had it said to me often times, by both sexes, that it is better that we should live as we do, than such practices as exist elsewhere should come in our midst. * * *

The opinion which some entertain who take their views from the slanderous reports published about us, is that we are a licentious people, who take wives

(p. 38) to gratify lust. * * * A prominent gentleman with whom I recently conversed, entertained that opinion. I said to him, after conversing a little while: Sir, you believe the people of Utah are bad and licentious, and that they degrade women by their system of plural marriage. Let me ask you, if their purposes were only sensual, have they any occasion in this day to marry women? Could they not accomplish sensual ends much easier, cheaper, and without creating any especial remark by not marry women and not caring for and educating and legitimatizing their children? There are practices which prevail in society, and which are not unpopular if a certain degree of secrecy be observed which a licentious people could avail themselves of, without the trouble, care, expense and responsibility of marriage. What is the crime of which the people of Utah are accused? It is that of marrying women! It is not that of seducing or debauching them.* * * Not one word of condemnation, nor penalty of any character, is proposed for the seducer, or the vile betrayer of female innocence; he is to walk up to the polls and vote unchallenged; but the man who marries women, and maintains them honorably and virtuously, sustaining family and parental relations in all purity and sacredness, is to be disfranchised and visited with other pains and penalties! * * * If they were not a conscientious people, with strong moral and religious convictions, they would not risk becoming martyrs, as they do, for the sake of marrying women, when, if they followed the usual practice of the age, they could get them without marrying.

He frankly acknowledged that what I had said had given him a new view of the case, and he admitted that if the gratification of sensual desires were our object, we could reach that without marriage and without exciting any particular odium. * * * Upon one occasion, while purchasing machinery in the East, he [Bro. Horace S. Eldredge] called upon a firm in Providence, Rhode Island, to whom he brought a letter of introduction. One of the members of the firm, after carrying him in his carriage to see the various objects of interest in the city, brought him back to his place of business and introduced him to his partner. This gentleman had a number of inquires to make respecting Utah and its people, and soon learned that Bro Eldredge (p. 39) was a "Mormon." After stating that he understood that the "Mormons" believed in marrying more than one wife, to which Bro. Eldredge replied in the affirmative, he asked if he himself had more than one, to which he again responded affirmatively. He then asked how many he had. To this bro. Eldredge replied: "I have such a plenty of my own that I have no occasion to trouble my neighbors.; and that is more than a great many in the land of steady habits can say."

169. Journal of Discourses, Vol. 20:26-31; Elder Joseph F. Smith; Tabernacle, Salt Lake City; Sunday Morning, July 7 1878.

In the first place, it is a principle that savors of life unto life, or of death unto death; therefore it is well for those who have embraced the Gospel to obtain a knowledge in relation to this matter. It is a principle that pertains to eternal life, in other words, to endless lives, or eternal increase. It is a law of the Gospel pertaining to the celestial kingdom, applicable to all gospel dispensations, when commanded and not otherwise, and neither acceptable to God or binding on man unless given by commandment, not only so given in this dispensation, but particularly adapted to the conditions and necessities thereof, and to the circumstances, responsibilities, and personal, as well as vicarious duties of the people of God in this age of the world. God has revealed it as a principle particularly (p. 27) suited to the nature of the work we are called to perform, that it might be hastened to its consummation. It is a righteous principle not an unrighteous one. It is a pure and holy principle; and, therefore, persons, either male or female, who

have not the desire in their hearts to become pure and righteous, have no business to practice it, for it cannot be practiced acceptably before God on any other principle than that of purity and righteousness, therefore no wicked unjust or impure person can enter into the law of celestial or plural marriage without incurring the displeasure of the Almighty and his own condemnation before the Lord, unless he speedily repent of all his impure motives and designs. A man that is not honest in his heart, who does not desire to be just and impartial, even as God is just and impartial, has no business in plural marriage; and before he enters into the practice of that principle he needs to repent, to learn wisdom, to get the Spirit of God, to get understanding in relation to the purpose God has in view in regard to this principle; that he may go into the practise of it understandingly, that his heart and mind may be set upon practising it in righteousness. * * *

(P. 28) The principle is correct, great, ennobling and calculated to bring joy, satisfaction and peace, if we would but observe and practice it as we should. * * *

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. * * * The marriage of one woman to a man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part--and is good so far as it goes--and so far as a man abides these conditions of the law, he will receive his reward therefor, and this reward, or blessing, he could not obtain on any other grounds or conditions. But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it. When that principle was revealed to the Prophet Joseph Smith, he very naturally shrank, in his feelings, from the responsibilities thereby imposed upon him; foreseeing, as he did in part, the apparently insurmountable difficulties in the way of establishing it, in the face of popular opinion, the traditions and customs of many generations, the frowns, ridicule, slander, opposition and persecution of the world. Yes, this man of God, who dared to meet the opposition of the whole world with bold and fearless front, who dared to dispute the religious authority and accumulated learning and wisdom of the age--who dared everything for the truth, and shrank not even from (p. 29) the sacrifice of his own life in testimony of his divine mission, shrank, in his feelings, from the weight of the responsibility of inaugurating and establishing this new innovation upon the established customs of the world. But he did not falter, although it was not until an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he moved forward to reveal and establish that doctrine. To put this matter more correctly before you, I here declare that the principle of plural marriage was not first revealed on the 12th day of July, 1843. It was written for the first time on that date, but it had been revealed to the Prophet many years before that, perhaps as early as 1832. About this time, or subsequently, Joseph, the Prophet, intrusted this fact to Oliver Cowdery; he abused the confidence imposed in him, and brought reproach upon himself, and thereby upon the church by "running before he was sent," and "taking liberties without license," so to speak, hence the publication, by 0. Cowdery, about this time, of an article on marriage, which was carefully worded, and afterwards found its way into the Doctrine and Covenants without authority. This article explains itself to those who understand the facts, and is an indisputable

evidence of the early existence of the knowledge of the principle of patriarchal marriage by the Prophet Joseph, and also by Oliver Cowdery.

When the revelation was written, in 1843, it was for a special purpose, by the request of the Patriarch Hyrum Smith, and was not then designed to go forth to the church or to the world. It is most probable that had it been then written with a view to its going out as a doctrine of the church, it would have been presented in a somewhat different form. * * * Joseph Smith, on the day it was written, expressly declared that there was a great deal more connected with the doctrine which would be revealed in due time, but this was sufficient for the occasion, and was made to suffice for the time. And, indeed, I think it much more than many are prepared to live up to even now. When the time came to introduce this doctrine to those who were worthy in the church, God commanded the Prophet and he obeyed. He taught it as he was commanded to such as were prepared to receive and obey it, and they were commanded to enter into it, or they were threatened that the keys would be turned against them, and they would be cut off by the Almighty. It need scarcely be said that the Prophet found no one any more willing to lead out in this matter in righteousness than he was himself. Many could see it--nearly all to whom he revealed it believed it, and received the witness of the Holy Spirit that it was of God; but none excelled, or even matched the courage of the Prophet himself.

If, then, this principle was of such great importance that the Prophet himself was threatened with destruction, and the best men in the Church with being excluded from the favor of the Almighty, if they did not enter into and establish the practice of it upon the earth, it is useless to tell me that there is no blessing attached to obedience to the law, or that a man with only one wife can obtain as great a reward, glory or kingdom as he can with more than (p. 30) one, being equally faithful.

Patriarchal marriage involves conditions, responsibilities and obligations which do not exist in monogamy, and there are blessings attached to the faithful observance of that law, if viewed only upon natural principles, which must so far exceed those of monogamy as the conditions responsibilities and power of increase are greater. This is my view and testimony in relation to this matter. I believe it is a doctrine that should be taught and understood.

The benefits derived from the righteous observance of this order of marriage do not accrue solely to the husband, but are shared equally by the wives; not only is this true upon the grounds of obedience to a divine law, but upon physiological and scientific principles. In the latter view, the wives are even more benefitted, if possible, than the husband physically. But, indeed, the benefits naturally accruing to both sexes, and particularly to their offspring, in time, say nothing of eternity, are immensely greater in the righteous practice of patriarchal marriage than in monogamy, even admitting the eternity of the monogamic marriage covenant. * * *

It is a glorious privilege to be permitted to go into a Temple of God to be united as man and wife in the bonds of holy wedlock for time and all eternity by the Authority of the Holy Priesthood, which is the power of God, for they who are thus joined together "no man can put asunder," for God hath joined them. It is an additional privilege for that same man and wife to re-enter the Temple (P. 31) of God to receive another wife in like manner if they are worthy. But if he remain faithful with only the one wife, observing the conditions of so much of the law as pertains to the eternity of the marriage covenant, he will receive his reward, but the benefits, blessings and power appertaining to the second or more faithful and fuller observance of the law, he never will receive, for he cannot. As before stated no man can obtain the benefits of one law by the observance of another, however faithful he may be in that which he does, nor can he secure to himself the fullness of any blessing without he fulfills the law upon which it is predicated, but he will

receive the benefit of the law he obeys. This is just and righteous.

* * *

I understand the law of celestial marriage to mean that every man in this Church, who has the ability to obey and practice it in righteousness and will not, shall be damned, I say I understand it to mean this and nothing less, and I testify in the name of Jesus that it does mean that. * * *

This law is in force upon the inhabitants of Zion, and he that is qualified to obey it cannot neglect or disregard it with impunity. But it must be observed in righteousness.

170. Journal of Eliza M. Partridge (Smith) Lyman, pp. 92-94; 1879.

It is now about thirty-six years since the Prophet Joseph Smith taught to me the principles of Celestial Marriage. I was then married by the order and have raised a family of both sons and daughters in what is called Polygamy, and I am not afraid to say that it is one of the most pure and holy principles that has ever been revealed to the LDS, and one that is necessary to our exaltation. * * * Then let us rejoice my Sisters, that we are numbered with the People of God, that we have embraced the Celestial Order of Marriage, and happy shall we be in a coming day if we have never spoken lightly of sacred things.

171. Journal of Discourses, Vol. 20:198-201; George Q. Cannon; April 6, 1879.

. . . It is a most difficult thing to get these Latter-day Saints to understand the principles that are as plain as the noonday sun--that they should receive readily, and why? Because, as I have said, they are heirs of the traditions of centuries that have come down through the dark ages. It is a wonderful thing to do what we have done respecting woman. Look at what monogamy has done. Look at its effects; trace its influence from the death of the Apostles, or soon afterwards, down to this the nineteenth century, and what do we behold? Why, in every generation a large percentage of our sisters has been consigned either to that nameless condition of which it is a shame to speak, or have died without ever knowing the joys of maternity.

* * * (p. 199) For the sake of illustrating the point. Here are men and women in equal numbers and equal proportions, one sex not outnumbering the other--a man for a woman and a woman for a man, no surplus of women, no surplus of men. If they were to marry, each would have a partner, each man would have a wife and each woman would have a husband; each would be perfect, for the man is not perfect without the woman, nor the woman without the man. We turn in and make a law, such as prevailed at one time in Rome that every man shall marry a wife. Such a law was made at Rome at one time; it was aimed at celibacy. It was aimed at a certain class as the law of 1862 was aimed at us. One was enacted to prevent marriage, the other to compel marriage, that no class of men should grow up in the community without wives, and that no woman should be allowed to forsake man and become a nun. * * * Every woman is provided with a husband, and every man with a wife. But after a while somebody comes along and says, "I do not like this law, it is oppressive; I know, for instance, where it works very badly; I know men who do not want to have wives." They prefer a single life, and they succeed after a while in repealing the law, as they did in Rome. The law is repealed and men are at liberty to marry or not as they please. On the top of this another law is enacted, in effect that every man shall have but one wife, and shall not be permitted to take two or more wives. The women, of course, have to do just as the men say, they cannot compel the men to marry them, but must wait until they are invited to marry. This law suits a great many individuals. Many men say, "I prefer not to have a wife and especially if you will only make a law

confining the men to marry but one wife each. I like that very well, because I will not then be under the necessity of keeping a wife. If I want a partner, an associate, I can have one without being at the trouble or expense of keeping her as such. Because if (P. 200) you confine marriage to one man and one woman there will necessarily be a share of the women who cannot be married; that is, if the sexes are equal in numbers. Then I can do as I please. I know the confiding nature of woman; I know how she loves, how she clings to the object of her love. This will by my opportunity." But what shall be said respecting the women. The men so far as they are concerned, have the right to marry or not as they please. But here is a large percentage of the women who by this law are to a certain extent deprived from marrying, even supposing the sexes to be equal. A civil commotion arises. Men go to war, they go to sea, they engage in commercial pursuits, they leave their homes, they engage in hazardous occupations. The result is that though in the beginning the men and women were equal in numbers, by the effects of war, and of engaging in hazardous pursuits which women do not follow, the men die and are killed, and the women survive and outnumber the males. The operation of a law then, such as I have described, increases the hardship, increases the percentage of those who are not married and who have no opportunity of marrying. Here comes along a man after witnessing the evils that have grown up among his brothers and sisters, and says, "I have a plan to suggest which I believe will cure the evils that exist among us. I see that a dreadful vice called prostitution has crept into our midst, and arising from it are dreadful diseases, diseases that I cannot describe, so appalling are they that the very thought of them makes the heart recoil with horror; they have appeared in our family circle and they are destroying our young men and women. And now then, the plan that I have to propose to our family is this, that every man shall marry until all the women are married, until every woman that wants a husband shall have one, so that the men who will not marry shall not have a class of unmarried women, to prey upon, to commit violence with, or to prostitute. "Now," says he, "if you let all these men and women marry, there will be some women who will not want to marry, but that proportion will be very small; and by this means you will arrest this dreadful evil that is growing in our midst."

* * * I would say, as a father, if I had a family of that kind, by all means let my daughters marry, let every woman have a husband that wants one. Then if every man marries a wife, they will only have a wife apiece; but if there should be any of the boys that do not want wives, the girls would not necessarily go without husbands.

I consider our false tradition upon this subject one of the greatest evils at the present time that exists upon the earth. It has come down to us from the Greeks and Romans, than whom a more abominable lot of people never lived upon the earth. * * * (p. 201) The fairest of Earth's daughters fall yearly sacrifices to the abominable lusts of men.

172. "Historical Record", Vol. 6:224, by Andrew Jensen; Eliza R. Snow, a wife of Joseph Smith, the Prophet; Affidavit published in the Deseret News; October 22, 1879.

Recently, to my great astonishment, I read an article headed 'Last Testimony of Sister Emma,' published in the Saints' Advocate, a pamphlet issued in Plano, Ill.

In the article referred to, her son Joseph reports himself as interviewing his mother on the subject of polygamy, asking questions concerning his father. Did his father teach the principle? Did he practice or approve of it? Did his father have other wives than herself? To all of these and similar inquiries, Sister Emma is represented as answering in the

negative, positively affirming that Joseph, the Prophet, had no other wife or wives than her; that he neither taught the principle of plurality of wives, publicly or privately. I once dearly loved 'Sister Emma,' and now, for me to believe that she, a once highly honored woman, should have sunk so low, even in her own estimation, as to deny what she knew to be true, seems a palpable absurdity. If what purports to be her .last testimony. was really her testimony, she died with a libel on her lips--a libel against her husband--against his wives--against the truth, and a libel against God; and in publishing that libel, her son has fastened a stigma on the character of his mother, that can never be erased. It is a FACT that Sister Emma, of her own free will and choice, gave her husband four wives, two of whom are now living, and ready to testify that she, not only gave them to her husband, but that she taught them the doctrine of plural marriage, and urged them to accept it. And, ii her son wished to degrade his mother in the estimation of her former associates, those familiar with the incidents of the period referred to, he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband. Even if her son ignored his mothers reputation for veracity, he better had waited until his father's wives were silent in death, for now they are here living witnesses of the divinity of plural marriage, as revealed by the Almighty, through Joseph Smith, who was commanded in introduce it by taking other wives.

173. "Minutes of the Peoa Ward, Summit Stake", pp. 158-159; Ch. Hist. Lib.; for a meeting held Sunday morning, Oct. 26, 1879.

Elder John Pack . . . spoke on celestial marriage. Said he knew that Joseph Smith had many wives sealed to him. Hyrum Smith taught my wife, my mother, and myself, the law of celestial marriage. Hyrum said my wife and I were not one; to become one, we would have to be sealed up to eternal life; my wife was then sealed to me. And I acted in behalf of my father, who was dead, and was sealed to my mother. The law of celestial marriage was taught me before the death of Joseph; and I practiced it before he died. He compared the glory that a man would have with only one wife and asked could he expect to receive the reward that a man would have, who had fulfilled all the law? Certainly not. Certain promises are given to those who obey the law; and unless they fulfill it, they will not receive the reward.

174. Journal of Discourses, Vol. 21:9-10; Elder Joseph F. Smith; delivered at the funeral services over the remains of Elder William Clayton, held in the 17th Ward Meeting House, Salt Lake City; Dec 7, 1879.

It was his pen that wrote for the first time the revelation in relation to the eternity of the marriage covenant and of a plurality of wives. Although that revelation had been given to the Prophet Joseph many years before, it was not written until the 12th of July, 1843, at which time Elder William Clayton, acting as a scribe for the Prophet, wrote it from his dictation. * * * (p. 10) . . . having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon Abraham, Isaac and Jacob, the fathers of the faithful.

175. Journal of Discourses, Vol. 22:96-97; Elder Charles W. Penrose; Tabernacle, Salt Lake City; Sunday afternoon, May 1, 1880.

But some may say, "You are a very bad people. You marry many wives and are raising up a host of children." Well, we are no worse than the father of the faithful, Abraham, the friend of God, and if you do not like men who have more wives than one, I am very much afraid that when you get to the gates of the holy city, the New Jerusalem, on which will be inscribed the names of twelve men who were the sons of four women by one man--and if you should pass through the gates into the celestial city, and find Abraham, Isaac and Jacob in the kingdom of God, with their wives and children as the beginning of their everlasting glory and dominion, that you will say, "I want to go somewhere else; let me get out of this city, it is inhabited by polygamists."

Before I sit down let me say, my friends that those in this community who have married more wives than one have done so from pure motives. But some people cannot comprehend that. This generation is so corrupt and so licentious that some cannot understand how a man can marry <u>one</u> wife from pure motives. * * * God Almighty has given us a revelation concerning this matter. We marry our wives under divine direction and divine sanction, and under the . . . holy Priesthood. . . . I will just say that our marriage is celestial marriage for time and all eternity--like that with which Adam was married to Eve in the Garden of Eden when they were (p. 97) immortal beings, and when there was no one to unite them but God. * * *

After that pattern are we married for time and all eternity, and we expect when we come up in the resurrection of the just, if we have been worthy, to receive our wives to our bosoms, and our children to the family circle; that they will be the beginning of our exaltation and glory; that then the blessings of Abraham pronounced upon us shall be fulfilled, and of our increase there shall be no end. The Lord will multiply our seed as the stars of the heaven and as the sand which is upon the sea shore. And when we enter this holy order of marriage, whether it be with one or two, or more wives, we marry in this order and in the fear of God, and under the direction of his spirit and for holy purposes, and not for the gratification of lust, and those that say we do are either very much mistaken or they wilfully lie.

176. "St. George Stake General Meeting Minutes"; Church Archives; Joseph B. Noble remarks at Birthday Celebration of the Prophet Joseph Smith; 23 December 1880.

. . . He [Bro. Noble] spoke of Joseph unfolding to him the Eternity of the Marriage Covenant to convince him of the truth of which was no small matter--Joseph bore testimony that the [sic] he had received a revelation on this principle in Kirtland but the Lord then told him "not yet." The angel of the Lord came to him in Nauvoo and told him [next page] the time had come and Joseph's obedience should be followed by blessing--25 min

177. Helen Mar Kimball Whitney Papers, 1828-1896; Church Historical Department, Ms/d/744/1 folder; unaddressed statement; Salt Lake City; March 30th 1881. Typed as in original without [sic].

I was baptized by Uncle Brigham Young in a branch of the Chagrin river my father cutting the ice for that purpose. He & Brigham Young belong to the Quorum of Twelve Apostles. Years passed away and we were living in the City of Nauvoo. Just previous to my father's starting upon his last mission but one, to the Eastern States, he taught me the principle of Celestial Marriage, & having a great desire to be connected with the Prophet, Joseph, he offered me to him; this I afterwards learned from the Prophets. own mouth. My father had but one Ewe Lamb but willingly laid her upon the alter: how cruel this seemed to the mother whose heartstrings were already stretched untill they

were ready to snap asunder, for he had taken Sarah Moon to wife & she thought she had made sufficient sacrifice but the Lord required more. I will pass over the temptations which I had during the twenty-four hours after my father introduced to me this principle & asked me if I would be sealed to Joseph who came next morning and with my parents I heard him +e+eh teach & explain the principle of (p. 2) Celestial Marriage after which he said to me, "If you will take this step, it will ensure your eternal salvation & exaltation and that of your fathers. household & all of your kindred. this promise was so great that I willingly gave myself to purchase so glorious a reward. None but God & his angels could see my mothers bleeding heart when Joseph asked her if she was willing, she replied "If Heber is willing I have nothing more to say. She had witnessed the sufferings of others, who were older, who better understood the step they were taking & to see her child, who had scarcely seen her fifteenth summer, falling in the same thorny path, in her mind she saw the misery which was as sure to come as the sun was to rise and set; but it was all hidden from me.

I thought through <u>this</u> <u>life</u> my time will be my own
The step I now am taking for eternity alone,
No one need be the wiser, through time I shall be free,
And as the part hath been the future still will be.
To my guileless heart all free from worldly care
And full of blissful hopes and youthful visions rare
The world seemed bright the threatening clouds were kept
From sight and all looked fair but pitying angels wept.
There saw my youthful friends grow shy and cold
And poison starts from slanderous tongues were hurled, Untutored
heart in thy generous sacrifice,
Thou didst not weight the cost nor know the bitter price;
Thy happy dreams all are thou doomed alas to be
Barred out from social scenes by this thy destiny
And o'er thy saddened memories of sweet departed joys
Thy sickened heart will brood and imagine future worlds
And like a feddered bird with wild and longing heart
Thou daily pine for freedom and murmur at thy lot
But couldst thou see the future & view that glorious crown
Awaiting you in heaven you would not weep or mourn.
Pure and exalted was thy father's aim, he saw
A glory in obeying this high celestial law,
For thousands who died without the light
'T will bring eternal joy & make thy crown more bright.
I'd been taught to revere the Prophet of God
And receive every word as the word of the Lord,
But had <u>this</u> not come through my dear father's mouth
I should ne'er have received it as God's sacred truth.

Two years after the martyrdom Joseph and Hyrum I love and married your father Horace Kimball Whitney, eldest son of Bishop Newel K. and Elizabeth

/s/ <u>Helen</u> <u>Mar</u> <u>Kimball</u> <u>Smith</u> <u>Whitney</u> [sic]

178. Journal of Discourses, Vol. 22:186-191; Elder John Nicholson; Tabernacle, Salt Lake City; Sunday afternoon, June 26, 1881.

. . . We regard the Constitution of our country as sacred, and the will of our Heavenly Father as supreme. That sacred instrument--the Constitution of this land--says that a man and woman in the practice of their religion

shall not be interfered with, that Congress shall have no power to make such interference as that proposed by the law to which I have made allusion. But it might be said in regard to this that it is a law nevertheless because it has passed the Congress of the United States and been sustained by the Supreme Court of the United States. Nevertheless--I now speak for myself--I lay it down as a proposition that any law that infringes upon my religious rights cannot be a constitutional law, if all the courts in the world should decide that it is of that character. But it may be said--and it is said frequently--that our system of marriage--the same system of marriage that obtained among the ancients who held direct communication with the Almighty--is not a part of religion. But I state, so far as I am individually concerned, that I hope never to get into the position where any man or class on the face of this earth shall prescribe to me what shall or shall not be my religion. * * * But it is sometimes said that our system of marriage is obnoxious to the ruling sentiment of the country, and especially to those whose crafts are in danger, and who are professors of other religions. Then on the same principle, if we were in the majority would it be right for us to use coercive means to put down in the religions of others what might be obnoxious to our system? It is a poor rule that will not work both ways.

* * * (p. 188) . . . When a man enters into this holy bond, whether it be in taking more wives than one, merely for the gratification of his passions he infringes upon a law of God, of nature and of this Church, for this Church decides that its members shall be pure in every respect; therefore those who are governed by impure instincts, feelings and sentiments are departing from the genius, the spirit, and the true practice of this Church, whoever they may be. But this is not the purpose. There (p.189) are purposes in the mind of Jehovah in regard to this principle, at least we accept them as such. God has decreed that in this day He will build up His Kingdom, and we are seeking to build it up, and as it is said in the Book of Mormon that... if the Lord should desire to raise up children to himself, that He shall command His people, otherwise they shall not practice the principle of plural marriage. * * * This kingdom must have people, and if the people of the world will not come and join with us and build up the kingdom of God, we will build it from the internal strength within itself. Let a person who does not believe in this go through this Territory from north to south and from east to west, and see the flocks of beautiful children who are growing up in the midst of this people, who will aid in bearing off this kingdom. * * *

(p. 191) I say we claim that God has revealed this system, and the only concessions which can be made so far as our principles are concerned must be made by their Author, otherwise they are null and void. So far as religious liberty is concerned, we claim the same as other people.

179. Journal of Discourses, Vol. 22:280-281; President George Q. Cannon; Meadow Creek, Millard County; October 31, 1881.

And there are other things very remarkable, which show that God, in his dealings with us, intends to make us a people different from any other. I allude now to our system of marriage. * * * It is a noticeable fact that the men among our people who have obeyed this commandment of God to us are the men most prospered in the land. * * * It might be supposed, naturally speaking, that that would be the means of impoverishing them; that the men who marry wives take upon them burdens that would crush them and that they would necessarily have to live in poverty in consequence. But the contrary of this is the case; and actual experience has proven to us that God is determined to remove from us the old traditions of the world, and show us that he is able to build up his kingdom upon a new plan and upon an entirely different basis from the kingdoms of the world. * * *

(P. 281) . . . a young man says it is as much as he can do to take care of himself, without attempting to sustain a wife. But a young man marries a wife, and he sustains himself and his wife too. He feels as though he would not be able to sustain a wife and child; but the baby comes, and they are able to get along as well after as they did before the child came. And thus it seems the way is provided for a second child and a third. And in times past some of our young men have taken second wives, and they have got along as well, and in many instances a little better, than when they had but one wife. And as the family increases, they have been able to provide for them all.

God is building up a peculiar people, a people of faith, a people who will do that which he requires of them, although what he may require of us may be directly opposed to our traditions.

180. Journal History, p. 3; February 17, 1882.

At the funeral service for Sister Elizabeth A. Whitney on the above date, President Joseph F. Smith was one of the speakers. In his remarks concerning the lovely character of this good sister, Pres. Smith said that there was a crown laid up for her and it was a queenly one. He knew that such women would stand in the presence of the Eternal God, crowned with glory, honor and eternal life. Here, the speaker said probably for the first time in public, that the women who entered into plural marriage with the Prophet Joseph Smith were shown to him and named to him as early as 1831, and some of them were given in marriage to him as early as that date, although it was not then prudent, under the circumstances, to make these facts public. And when the Lord showed these women to Joseph, some of them were not even acquainted with the church much less him.

181. Journal of Discourses, Vol. 23:225-233; Erastus Snow; Salt Lake Assembly Hall; Sunday afternoon, February 26, 1882.

The word translated concubine in this Scripture must not be confounded with the modern practice which obtains so largely in the great cities of Christendom, and with the more wealthy portions of old communities. * * *

The word translated concubinage in King James version of the Bible, is translated by Luther and is found in Scandinavia and Germany, where the Lutheran translation still prevails, as meaning an associated wife. In the Danish Bible it is huustro for wife and medhustro for concubine; the sacred name of wife is given to both classes, the preposition med connecting them together and conveying the idea of the second class being an associated wife, or a wife in a secondary or subordinate position, in contradistinction of the first. Close students of the Bible have not failed to recognize this as being the character of the plural wives of Moses and the prophets. * * *

The Latter-day Saints regard the intercourse of the sexes, both in time and in eternity, as regulated by sacred law given by our Father in heaven who has organized us male and female for a wise purpose in Himself, and that purpose is made manifest in the first great command given to our first parents, namely, to multiply and replenish the earth. * * *

(p. 226) When the institution of marriage is founded in religious sentiment and is confirmed by the enduring love of husband, wives and children, and the responsibilities attending that relationship, as we find it in many of the ancient worthies, there is not necessarily any defilement in plural marriage. * * * Those best acquainted with the inner workings of the system among the Latter-day Saints throughout all of their settlements, if they testify honestly and truthfully as to the result of their careful observations extending over a period of over thirty years--the time that this

system of plural marriage has been practised by us in these mountains, they would, in effect, say, that there is less discontent, less strife and fewer family broils and less divorce, and less casting off wives and casting upon the community of children without care, than would be found in the same number of monogamic families. * * * They cannot comprehend the spirit that governs us, the devout God-fearing spirit of self-sacrifice which leads us onward to all that is noble, forbearing and long-suffering, that teaches us to love one another and to be charitable to all men, and which teaches us that the relationships which we make through the marriage covenant are but the foundation of eternal glory and exaltation in the worlds to come; and it also teaches us that the glories of the future that open up before us are greatly dependent upon the faithfulness of our relationships and associations in this life; and that a man must be found capable to properly govern and guide his family and preserve in time the wives and children that are given to him, leading them in the way of life and salvation, and rearing his children in all that is pure and praiseworthy, so that he can receive them in the morning of the first resurrection, (p. 228) there to have the Father confirm upon him his wives and children, the foundation of his individual kingdom which will exist for ever and ever. The outside world cannot comprehend this, and simply because they cannot believe it. It is this same religious sentiment that prompts women and the best of women, the most devout women, women of the purest motive and character to enter into this sacred relationship, and to cause them to determine in their own minds that they would sooner be associated with a man who has proven himself a man of integrity, a man of strict virtue and honor, who can be relied upon by God and man--they would rather trust themselves with such a man than to be the only wife of a man devoid of these qualifications, * * *

Referring again to Abraham, and his wife Sarai. * * * This Sarai, one of the noblest of women, received the promise of her son Isaac while in old age, a promise made to her by the angel of God, and this because of her barrenness and because too of the integrity of her heart towards her husband and her willingness to sacrifice her womanly feeling in giving to her husband other wives. And after she had given to Abraham Hagar, that she might bear him children, mark the Scripture: It was for the purpose that he might not be childless because she was childless. It was after she had thus sacrificed her womanly feeling, thereby manifesting her love and integrity to her husband, that the Lord had compassion upon her and granted the desire of her heart, promising her that she should in course of time bring forth a son, and telling her that his name should be Isaac, in whom and in whose seed all the nations of the earth were to be blessed. * * *

(p. 231) And it reminds me of a remark made recently by a gentleman in Congress. It was proposed that the bill, now being urged in Congress against polygamy, be so amended as to include adultery; the gentleman to whom the proposition was made was at first inclined to endorse the amendment, but on reflection, he turned to his friend and said, if that be done it would leave us without a quorum in the House. No, my friends, it is not adultery they wish to punish; it is not whoredom they wish to punish; it is not the cause of public or private virtue they champion; it is merely the hue and cry of the bigotry of our time against a people who are aiming at a higher morality than now exists, who are aiming to do away with and effectually destroy out of their midst the evil that is sapping the strength and vitality of our nation--a community that does not seek to shun the responsibility and the cares and labors and expense and trouble of rearing families and of educating them and making their children honorable men and women, husbands and wives, fathers and mothers, citizens of the state and defenders of human liberty. * * *

(p. 233) Some of the law-makers of our nation would not only imprison Abraham were he living now, and also his plural wives, but they would

disfranchise and imprison Sarah, his first wife, because she consented to his marrying other wives.

182. Journal of Wilford Woodruff; March 14, 1882.

Since the country passed the Edmunds Bill they are turning the last keys for their destruction.

183. Journal of Discourses, Vol. 23:64-66; President John Taylor; Sunday, April 9, 1882.

When Joseph Smith first made known the revelation concerning plural marriage and of having more wives than one, it made my flesh crawl; but. . . I received such evidence and testimony pertaining to this matter, scriptural and otherwise, which it was impossible for me as an honest man to resist, and believing it to be right I obeyed it and practised it. * * * This principle is connected with the Saints alone, and pertains to eternity as well as time, and is known to us by the appellation of "celestial marriage." It does not belong to them, nor does (p. 65) it pertain to all of our own people. None but the more pure, virtuous, honorable and upright are permitted to enter into these associations. * * * Should we preach the doctrine of plurality of wives to the people of the United States? No; you know very well that it is only for honorable men and women, virtuous men and women, honest men and women who can be vouched for by those who preside over them, and whom they recognize as their Presidents; it is only such people as these that can be admitted to participate in this ordinance. * * *

. . . It makes provision for our marital associations in the other world, and that while we have our wives here we expect to have them in eternity; and we believe in that doctrine that reaches beyond time into eternity. Others make their marital relations to end in death; their covenants last only till death does them part. Ours take hold of eternity, they enter into the eternal state of existence, and contemplate as eternal union of the sexes worlds without end. * * *

Is it a thing incredible that the finest and most exalted ties and sympathies of humanity, sanctified by family relations--pure undefiled love, should continue in the resurrection? ***

(P. 66) But with regard to those not of us, I will tell you what I believe about the matter. I believe it would be much better for them to have even polygamy in their state of existence than this corroding, corrupting, demoralizing and damning evil that prevails in their midst. We look upon it that polygamy is the normal condition of man; but that has nothing to do with Mormon plurality of wives, or what is termed "celestial marriage." I would state also, that when we speak of its being the normal condition, it has so existed throughout all ages. * * * Polygamy means the propagation of human life.

184. Journal of Discourses, Vol. 23:131-133; Wilford Woodruff; Tabernacle, Salt Lake City; Sunday, May 14, 1882.

I was reading in the NEWS last evening a speech reported to have been made by Joseph Smith, son of the Prophet Joseph Smith, in which he accuses us of pursuing an entirely different course from that of his father; . . . that his father had nothing to do with the patriarchal order of marriage; * * * I wish to say, that Joseph Smith [III] utters falsehoods when he says what he is reported to have said about his father: * * * Emma Smith, the widow of the

Prophet, is said to have maintained to her dying moments that her husband had nothing to do with the patriarchal order of marriage, but that it was Brigham Young that got that up. I bear record before God, angels and men that Joseph Smith received that revelation; and I bear record that Emma Smith gave her husband in marriage several women while he was living, some of whom are to-day living in this city, and some may be present in this congregation, and who, if called upon, would confirm my words. * * *

(p. 132) We declare to all men that the God of heaven commanded Joseph Smith to introduce and practice the patriarchal order of marriage, including the plurality of wives. And why? Because it was the law given to Abraham, Isaac and Jacob for certain purposes; that holy men might have their wives and children with them in the morning of the first resurrection in their family organization to inherit kingdoms, thrones, principalities and powers in the presence of God throughout the endless ages of eternity. * * * Our wives and children we love and respect, and we could no more deny them their claims upon us as husbands and fathers, than we could deny our God.

Another thing, there is no man that has ever lived who can claim a wife or child in the resurrection unless he and she were married and sealed by divine authority by a man delegated of heaven to perform the ordinance of marriage. All contracts not ordained of God entered into by men, end with this life, and are therefore without binding effect in the world to come. And herein is the difference of the position of the Latter-day Saints and of the Christian world with respect to the married state. The nature of our marriage covenant is sacred and binding both for time and eternity, and I would just as soon think of denying my God as to sever the relationship existing between me and (p. 133) my wives and children. Our plural wives and our children are just as dear to us as the one wife and the children of the Gentiles are to them; and what is more, we have married our wives by command of God, and by authority of His Priesthood, which has been restored again to earth; and if we prove faithful and true to Him and to one another, we shall claim our wives and children in the world to come. Amen.

185. Questions & Answers Concerning Celestial Marriage, pp. 1-12; a revelation through President John Taylor; Church Historians Office; June 25, 1882.

Question: Is the law of Celestial Marriage a law given to this nation or to the world?

Answer: No, in no other sense than as the Gospel is given, and in accordance with the laws thereof. So far as it is made known unto them as the Gospel is made known unto them and is a part of the New and Everlasting Covenant; and it is only those who receive the Gospel that are able to, or capable of, entering into this Covenant. (p. 2) Have I not said through my servant, Joseph, that "all Kingdoms are governed by law," and if they receive not the law of My Gospel they cannot participate in the blessings of celestial marriage, which pertains to my elect.

No person, or people, or nation can enter into the principle of celestial marriage unless they come in by me, saith the Lord, and obey the law of my Gospel through the medium of him who is appointed unto this power, as made known unto my people through my servant, Joseph, in a revelation on "The eternity of the marriage covenant, including plurality of wives." * * *

You are not now sent to proclaim this principle to the United States, nor the world; nor to urge it upon them. It is not for them as a nation, or nations, only as many as accept the law of my Gospel and are governed thereby. Behold, if you were to preach this principle unto them and they said, "We accept it," Could you then administer it unto them? Verily, I say unto you, Nay. Have I not said, "Behold, mine house is a house of order, saith the Lord

God, and not a house of confusion."

186. Journal of Discourses, Vol. 24:40-46; President George Q. Cannon; Tabernacle, Salt Lake City; Sunday, June 25, 1882.

As I have repeatedly said, we believe in marriage, we have opened the door in that direction, and we say to the sexes marry; but we close the door in the other direction, and say, you shall not commit adultery, you shall not seduce, defile, prostitute or lead astray innocent beings; if you do, and we had the power, we would punish you. It seems like a paradox that those who do that which is according to their religion should be punished, while those who trample upon their religion should go free. And yet this is really true. All that we can be accused of is, we have embodied in our religion practices that belonged to the Patriarchs, which we believe, and so declare, God has revealed to us, for the purposes of salvation and of producing greater purity and of checking the flood of vice that is sweeping through the land and sapping the foundation of this nation and all the nations of Christendom. We have adopted the principle of plural marriage as part of our religion. We have not led women astray, we have protected them. We have not coerced them or used violence, but have thrown around them a shield of protection, and at the same time have left them to exercise the fullest liberty and the most extensive right of free choice in every respect. But this is a sin; this shocks, we are told, the moral sense of the nation. While, on the other hand, there are communities who say they do not believe in adultery or in seduction--that is, their religion teaches them that these things are wrong; but many of whose members practice these crimes, and yet they pass along unnoticed and undisturbed. * * * (P. 45) Government has the right, and owes it to its citizens, to protect them in their rights--to protect their live, to protect their property, to protect them in all their civil rights and in their religious rights also, and to prevent others from doing them violence. Beyond this it should not go. And they call our system of marriage, bigamy. Such confusion of terms! The essence of the crime of bigamy is that a man, already married to one wife, clandestinely marries another. Both women are wronged and deceived; the first by his marrying a second time during her lifetime; the second by his concealment of the fact that he already has a living wife. In the anxiety to attach odium to our system of marriage, our enemies call it bigamy, ignoring the fact that, according to our rules, a man who has one wife does not take another wife without the consent of the first wife; no advantage is taken of her by keeping her in ignorance. The new relationship has been entered into by common consent. There is no element of crime about this--that is, of the crime of bigamy. It is, as I have said the concealment that makes it a crime; it is the fact that both women are deceived and wronged by the act of the man. And such a man ought to be punished. That which has been done has been done in the face of high heaven, in the light of day, believing, as we did, that it would be the means of preserving this community in purity, that if every means were used to provide for marriage there would be no margin of unmarried women left for lust to prey upon.

Men have said to me: "Mr. Cannon, we cannot understand why it is that women will consent to such arrangements."

"My dear sirs," I have said, "do you not think that the ladies who occupy questionable relationships to gentlemen in this city (Washington) would be very glad to have that relationship sanctified by marriage; do you think they would object to it? Would any true woman, if she loved a man, put herself in such a false position in society, and yet not marry him if she could do so honorably? Which relation would (p. 46) be the better and more honorable?"

I do not wish to convey the idea that plural marriage can be universal. In the very nature of things as I have often said, it is impossible; * * *

Besides all this, it should be borne in mind, that God did not give this revelation and commandment to us to urge upon the world for its practice.

187. "Revelations"; John Taylor; CHO Ms/d/41; 27 June 1882.

Free Agency; Lord as supreme ruler

"Verily, thus saith the Lord, I have instituted my Kingdom and Laws, with the Keys and power thereof, and have appointed you as my spokesmen and my Constitution, with President John Taylor at your head, whom I have appointed to my Church and my Kingdom as Prophet, Seer and Revelator unto my Church and unto my Kingdom, and to preside over my Church, and over my Kingdom, and to be my mouthpiece unto my Church and unto my Kingdom, and I will honor him, and he shall speak forth the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord; and ye shall listen to his words as my words, saith the Lord Your God.

Thus saith the Lord God who rules in the heavens above and in the earth beneath, I have introduced my Kingdom and my Government, even the Kingdom of God, that my servants have here before prophesied of, and that I taught my disciples to pray for, saying, "Thy Kingdom Come, thy will be done on earth as it is in heaven", for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of Civil and religious liberty in this nation and throughout the world; and all men of every nation, color and Creed shall yet be protected and shielded thereby; and every nation and Kindred, and people, and tongue shall yet bow the Knee to me,and acknowledge me to be Ahman Christ, to the glory of God the Father. And my law, and my rule, and my dominion shall extend over the whole earth, and no one shall stay my or question my authority; for I rule by right in the heavens above, and in the earth; and my right, and my rule, and my dominion shall yet be Known and extended to all people. And now, behold, I speak unto you through my Servant John, whom you have acknowledged, and shall acknowledge as my spokesman:

Thus saith the Lord God, the Maker of heaven and earth, the Ruler of the Universe, whose right it is to rule in the heavens above, and in the earth beneath, behold, I raised up my servant, Joseph Smith, to introduce my Gospel, and to build up my Church, and established my Kingdom on the earth; and I gave unto him Wisdom, and Knowledge and revelation, and intelligence pertaining to the past, the present, and the future, even to that extent which was not known among men; and I endowed him with power from on high, and conferred upon him the Priesthood of Aaron, and also the Priesthood of Melchisidek [sic], which is after the order of the Son of God, even the holiest of all, and after the power of an endless life, and administereth forever in this world and the World to come. He was called and ordained to his office before the World was. He was called by me; and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth; and to be a Prophet, Seer, and Revelator to my Church and Kingdom, and to be a King and Ruler over Israel. He was slain for the testimony of Jesus and for the word of God; but he yet lives, and is with me where I am.

And now I speak unto you who are members of this Council and of my Kingdom, and I say unto you, as I said unto my disciples of old, Ye have not chosen me, but I have chosen you. I called you by my servant Joseph, and by my servant Brigham, and by my servant John. You did not teach and instruct me; but I have taught and instructed you, and organized you according to my eternal laws. Ye are my Constitution, and I am your God; and I will be acknowledged; and my will and my word, and my law shall bear rule in my Kingdom, saith the Lord. If it does not, then it is not my Kingdom, and then are ye not my spokesmen; for if it is by the wisdom of man, by the

intelligence of man; and under the direction of man; then it is a Kingdom of man, and is not of me, and I will not acknowledge it, saith the Lord God! Have I not instructed you in all that you know, and that this Kingdom organized and directed by revelation from me? Is it not called the Kingdom of God? If, therefore, it is not my Kingdom, why do you make use of my name, and invoke my authority and my aid? Is this Kingdom not called, "The Kingdom of God, and His laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ."

And because I am Kind and beneficent to all peoples, and because I have given to man his free agency, and have always maintained that free agency among all peoples, and have treated all men alike among all nations, and made the sun to shine on the evil and the good, on the just and the unjust, and have never controlled the consciences of men; think ye, therefore, that I have no rights, and will yield up all my authority to the dictates and caprices of wicked and corrupt men? Verily, I say unto you, nay. Behold, Satan sought to take away the free agency of man in the beginning, for which cause he was thrust out of heaven, and has sought to introduce the same principles upon the earth, which principles are opposed to me, to my institutions and my laws, and to the freedom, the welfare and happiness of man, and by which principles the Government of the United States has sought to deprive my people of their free agency; and because men have been under the influence and power and dominion of Lucifer and because tyranny and oppression and evil have abounded by him, and not by me, saith the Lord your God, shall righteousness and justice, and judgment, and truth, and virtue, and holiness be forever trampled under foot? and the principles of tyranny, oppression and misrule, and anarchy, deception, and fraud forever prevail? Verily, I say unto you nay; and for this Cause have I introduced my Church and my Kingdom, that pure and righteous principles might be inculcated, and in and by his free agency yield a willing obedience to my law; for after this testimony and the rejection thereof, I will sweep the earth of evil doers as with the bosom of destruction; for this is my right, and while man has his free agency, judgment belongs to me, saith the Lord; And I will Come out of my hiding place and vex the nations of the earth because of their iniquities, their misrule, their tyranny, their oppression, their Corruption, their murders, their adulteries and fornications and all their abominations; and because my servant Joseph, whose soul was pained because of their cruelties and oppression, the injustice, fraud and Corruption, and the inhumanity of men, proclaimed himself the advocate of human rights, the advocate of liberty, and the friend of man; and because, according to my eternal decrees, the free agency of man should be guaranteed to all men, I moved upon him to introduce into my Kingdom Certain parties not in my Church, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle, and will still maintain it to the end. Think ye, therefore, that because they are thus admitted to a share in my government and my laws that they shall be permitted to break their covenants, violate their obligations, and reject me and my laws and authority, and seek to overthrow the Kingdom of God, and deprive my people who are Contending for freedom and who shall yet maintain it, of their agency, and of my laws? Verily, I say unto you nay. They may be admitted to the right of representation in the manner appointed, after subscribing to my Covenants and Commandments, and have a full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of this Council; but they shall acknowledge me and my laws in this Council, saith the Lord God; for my people's rights and immunities and free agency shall be acknowledged as well as those of all other people, and my laws and government shall be sustained, or I will not acknowledge you, saith the Lord. I have invested you with the Keys and power of my Kingdom and they cannot be bartered away to others. Shall all men be free? Yes, free to do right, free to express their sentiments and opinions,

and have a full, fair and free representation; but no man shall violate his covenants, pervert my laws, subvert others. free agency, and trample upon mine authority in this Council, saith the Lord your God. Again, I say unto you as I said before, Henceforth, do as I shall Command you, saith the Lord Your God. Even so, Amen.

188. "Revelations"; John Taylor; CHO Ms/d/41; July 1882.

King of Kings and Lord of Lords

"Am I not King of Kings and Lord of Lords? Do I not rule in the heavens above and in the earth beneath, as I will, saith the Lord? And though men do not acknowledge me yet do I control them; and I will Control them according to my will and purpose; and I will make use of the Kings of the earth, and the rulers and powers of the earth to accomplish my purposes, saith the Lord God your Redeemer, and none shall stay my hand. And I will build up my Kingdom as I have heretofore decreed and made Known through the mouth of mine holy Prophets, so far as they have declared my purposes pertaining thereto; and I have many other things to make Known and to proclaim relative to my Church and to my Kingdom, and to the building up of my Zion on the earth.

Behold, you are my Kingdom, and rulers in my Kingdom and then you are also many of you, rulers in my Church according to your ordinations therein. For are you not of the First Presidency, and of the Twelve Apostles, and some Presidents of Stakes, and some Bishops, and some High Priests and some Seventies and Elders therein? And are ye not all of my Church and belong to my holy Priesthood? And then, are ye not all of my kingdom, and do you not belong to my Kingdom, and are ye not the representatives thereof, even my Constitution? And am I not your God, even your Redeemer and your King? Behold, I have told you to do as I command you, and have I not a right to dictate in the affairs of my Kingdom, and is it not incumbent upon you to obey me as your Lord, your lawgiver and your King? Behold, thus saith the Lord, 1 will be obeyed by my Council, and if they do no acknowledge me, I will not acknowledge them, saith the Lord of hosts, the God and King of the whole earth.

Speaking of my Church, Behold I establish my Church that I might reveal unto them my word, and my will and the law of the Gospel, and the order of the Holy Priesthood, and I set in order my Priesthood, even the Aaronic and Melchisidek [sic], and I have sent forth mine Elders to the world to preach this Gospel of the Kingdom to all people, and to gather mine elect from among all nations, that a people might be prepared through my Gospel, through the manifestation of my Spirit, even the Spirit of Truth, the Gift of the Holy Ghost, the Comforter, and through the teachings of my holy Priesthood and the revelations of my Will, to comprehend the law of my Gospel, to be one with each other, and to be one with me as I am one with the Father, to Comprehend and obey the principles of righteousness, virtue and holiness, purity, and the love and fear of God, and to assist in building my Zion unto me, saith the Lord of hosts, and to prepare for the salvation and redemption of the world, even the living and the dead.

And, again, it required this Gospel, this Priesthood, this revelation, this unity, this Spirit, to introduce the Kingdom of God, that the will of God might be done on earth as it is done in heaven.

1 rule now among the nations but not by their Consent, and the rulers of the earth do not Know me or my law, nor recognize my authority. They have their free agency and use it; so have also my people, and they use their agency through my Gospel to serve me, to obey my law and to build up my Church and Kingdom. For outside of my Church there is no people on the earth who will listen to my law, and if there not be people who would listen to my law, how could I have a Kingdom, and how could I be their ruler? I have

established my Kingdom to be a shield and protection to my Church, to learn and comprehend my law, and to carry out my purposes, that my will may be done on earth as it is done in heaven, the Church through the law and Spirit of the Gospel to preserve the virtue and purity of my Kingdom; and the Kingdom to preserve and protect the Church from the aggressions of the wicked and ungodly. And behold, I do not want my own will, but the will of my Father; the same is my Father and my God, and your Father and your God, and your Father and your God, and we are one, I in Him, and you in me. Are I and my Father with the Church? Yes. Are we not also with the Kingdom? Yes. Am I not your God, your Ahman Christ? You so acknowledge me. My Father is King of Kings and Lord of Lords. I rule as my Father directs me, and if ye rule and direct according to my will, under the direction of my servant who is your president and head, are we not one, and is it not the rule and government of God?

And any Kingdom, or government, or dominion that is not under my direction, and does not acknowledge me I will not acknowledge, saith the Lord of hosts; and if they fight against me and my laws, and my Church, and my Kingdom, they shall be overthrown in mine own due time, for I have so decreed, Even so, Amen."

189. Journal of Discourses, Vol. 23:240-241; President John Taylor; Ephraim, San Pete County; Sunday, August 20, 1882.

Some people tell us we ought to proclaim polygamy. We have no such mission. Further, if we were to proclaim the principle that they call polygamy, they could not obey it. We believe in celestial marriage, in celestial covenants, in men and women being united for time and for all eternity. Are (P. 241) we going to suffer a surrender of this point? No, never! No, never! We intend to be true to our covenants in time and in the eternities to come. They call it bigamy. What is a bigamist? A man who marries one wife promising to be true to her, and afterwards representing himself as an honorable man, marries another one and deceives both of them. He is a breaker of covenants. A polygamist does not do that. Abraham, Jacob, David and Solomon did not perpetrate such infamies. Nor do we. Bigamy is an institution of a perverted Christianity and not ours. We make covenants with our wives, and we will be true to them and they to us in time and in eternity. Supposing, I say, we were to preach this doctrine to the world, and tell them what David and Abraham and the Patriarchs did, and they were to say we accept it; could we administer in it? No, and they could not enter into this thing. There are only a few in Utah associated with this matter, comparatively, and those none but the most honorable, pure and virtuous, yet our nation has seen fit to condemn everybody, the non-polygamists as well as the polygamists, because the non-polygamists happen to live in the same place as the polygamists.

190. Journal of Discourses, Vol. 23:294-301; Erastus Snow; Tabernacle, Salt Lake City; Saturday morning, October 7, 1882.

I believe it was in 1856, that the Republican party was organized; at their first convention held in Philadelphia, they incorporated in their platform the noted plank, "the two relics of barbarism--slavery and polygamy," and pledged themselves to rid the country of these two evils. * * * The authors of this republican plank have taken polygamy as taught by the Latter-day Saints as being synonymous with the polygamy of oriental nations, and the bigamy of the Christian nations; this is clearly shown in the law of 1862, passed by the Congress of the United States, designed for its

suppression, the term bigamy being used instead of polygamy. The offence was made to consist in (p. 295) the marriage rather than in the cohabitation; . . . when in reality there was very little, if any, similarity. The bigamy of England and the American States consists in crime and deception, the betraying and wronging of two innocent and unsuspecting women. While the corrupt, lying, deceiving, unprincipled husband was feigning virtue and integrity, both violating their confidence by lying and deception, and by violating all the duties and obligations of marriage--the duties that the father owes to the wife and children and also to the State. But the fact that our lawmakers took this view of our social system when they passed this law, shows how poorly and ill they comprehend the system of marriage as taught by the Latter-day Saints. The republican party had this view of the case, no doubt, when they first announced this noted plank. * * *

Anciently, when God's laws provided a government for ancient Israel, marriage was honorable both plural and single, as all students of the Bible know full well. At the same time adultery was punished by death. * * * But our Christian statesmen are offering premiums, for licentiousness, and are seeking to make odious the honor and purity of marriage. * * *

(p. 297) For it is known to all students of history . . . that polygamy has been the rule-- . . . polygamy has existed, and has been recognized to a greater or less extent, so far as its practice was consistent with the conditions of the people of the various nations, it has been the rule from time immemorial; and there has never been a time in the history of the world when it has not been common and recognized among the nations of the earth, with the exception of modern Europe. * * *

(P. 298) It is sheer sophistry on the part of our sectarian friends and groundless assertion that monogamy, to the exclusion of polygamy was introduced into Europe by the primitive Christians; for that system of marriage was introduced prior to the establishment of Christianity in Europe, by the Roman empire, and became the form of marriage in early times when, as history alleges, men were more numerous in Rome than women. And the earlier settlers of Rome were political refugees, renegades and scapegraces from surrounding nations, and were under the necessity of making raids upon their neighbors to procure wives; and it became a matter of necessity and for mutual protection, to limit the number to one. It was the Roman state that limited the number of a man's wives to one, and not the Christian church; and this being done, it was perpetuated. And history teaches us that under that monogamic system, Rome became the most licentious of all nations. * * *

(p. 301) And so did the Congress of the United States know what they were doing in passing the Edmunds Bill, for when an amendment was introduced making that proposed law binding upon adulterers, it was quickly disposed of; and one gentleman who was sitting near Captain Hooper at the time, remarked, that if that were to carry, it would leave the House of Representatives without a quorum. Such an amendment, of course, did not express the mind of our American statesmen and that of hireling priests; they needed adulterers, whoremongers, and fornicators, to carry out the vote in Utah over the Mormons. * * * It is not morality they seek; it is not public purity they wish to maintain. The decision of the heavens is already passed upon them, and they will go down like a mighty millstone cast into the depths of the sea. They cannot hold the reigns of government of this American soil, only to work out their own destruction.

191. Journal of Discourses, Vol. 23:278-280; President George Q. Cannon; Tabernacle, Salt Lake City; Sunday, October 8, 1882.

Now, I want to say for myself personally, if I had not obeyed that command of God, concerning plural marriage, I believe that I would have been damned. That is my position; but I do not judge any other man. I am so organized that I could have lived, if necessary, and God had commanded it, as

a Catholic priest is supposed to live, without knowing woman. I believe that with God's help I could have done that all the days of my life, if it had been necessary for my salvation; but, on the contrary, when I had taken one wife, after I had returned from one of my missions, a spirit rested upon me that (p. 279) I could not resist; I felt that I should be damned if I refused or neglected to obey that law of God. It was not prompted by any improper feeling; it was not prompted by a feeling of lust, or a desire for women; but it was an overpowering anxiety to obey the commandments of God. * * * I knew that God had commanded me, whether He had other men or not; and I did obey it because of this overpowering command, believing, as I have said, that I should be damned if I did not. * * * The Prophet Joseph Smith said, and so taught, when he first communicated this principle, that there had come a time in the history of God's people, when if they did not obey that law, all progress would cease, that the kingdom could go no further. And He commanded the servants of God, His associates, the Apostles, to obey it, under penalty of losing the Spirit of God, under penalty of their ceasing to progress in the work of our God. * * * There is no other (p. 280) course for me; that is the only alternative before me. To be untrue to my God, to be untrue to the revelations of my God; to be untrue to the convictions of my nature; to be untrue to the women--wives--whom I have covenanted for time and all eternity to love, to revere and to protect, and to my children, children borne to me by those women--to be untrue to these, or to endure all the consequences that man may inflict upon me for disobeying laws which are framed against my religion. I am willing to trust to my God.

192. Wilford Woodruff, History of his Life and Labors, by Matthias F. Cowley, p. 542; 13 October 1882. For a reprint of the revelation see The Life of John Taylor, pp. 349-351, by B. H. Roberts; The Gospel Kingdom, p. 390 (4th ed., July 1964), by G. Homer Durham. (See quote #194 and #195.)

On the 27th of the following September [1882] they met in council to consider fully all the vacancies in the Quorum of the Twelve and the First Council of Seventies. It was decided to leave the nominations entirely to the President of the Church, which has been largely the custom from the beginning.

On the 13th of October the First Presidency and the Twelve met to receive the revelation of God to President Taylor, in which the duties of the Priesthood and of the Saints were set forth. In the same revelation appears the call of President George Teasdale of the Juab Stake, and President Heber J. Grant of the Tooele Stake to the vacancies in the Quorum of the Twelve. Elder Seymour B. Young was called to fill the vacancy in the First Council of Seventies and requested to keep the whole law of God as a preparation for his new calling and labors.

193. Life of Wilford Woodruff, p. 542, by Matthias F. Cowley; October 13, 1882.

Concerning the Patriarchal Order of Marriage, President Taylor said: .If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law.' In harmony with the remarks of President Taylor, Elder Woodruff observed: .The reason why the Church and Kingdom of God cannot advance without the Patriarchal Order of Marriage is that it belongs to this dispensation just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progress. The leading men of Israel who are presiding over stakes will have to obey the law

of Abraham, or they will have to resign.'

194. The Gospel Kingdom, p. 390; 4th ed.; revelation given to President John Taylor; October 13, 1882.

You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood.

195. BYU Special Collection, Mss 188, L. John Nuttall Papers, etc. Box 5, file folder #11, "Doctrine"; John Taylor. This is made from a xerox of xerox of the original paper which is also located with the papers. See also Messages of the First Presidency, 2:348-9 and The Gospel Kingdom by G. Homer Durham, 4th ed., p. 390; 13 October 1882.

Heber J. Grant and George Teasdale to fill vacancies in Twelve; instructions to priesthood leaders--

"Thus saith the Lord to the Twelve, and to the Priesthoods and People of my Church: Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform, and there proceed to fill up the presiding Quorums of Seventies, and assist in organizing that body of my Priesthood who are your co-laborers in the ministry. You may appoint Seymour B. Young to fill up the vacancy in the presiding Quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my Priesthood; and, then proceed forthwith and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the Gospel, among the Lamanites throughout the land. And then let High Priests be selected under the direction of the First Presidency to preside over the various organizations that shall exist among this people; that these who receive the Gospel may be taught in the doctrines of my Church and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my Kingdom, saith the Lord, that they may be one with you in my Church and in my Kingdom.

Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me and am one with the Father.

And let the High Priests organize themselves, and purify themselves, and this Priesthood and People of the Stakes over which they preside, and organize the Priesthood in the various stakes according to my law, in all the various departments thereof, in the High Councils, in the Elders Quorums, and in the Bishops and their Councils, and in the Quorums of Priests, Teachers and Deacons, that every Quorum may be fully organized according to the order of my Church; and, then, let them inquire into the standing and fellowship of all that hold any Holy Priesthood in their several Stakes; and if they find these that are unworthy let them remove them, except they repent; for my Priesthood, whom I have called and whom I have sustained and honored, shall honor one [me] and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord. And let my Priesthood humble themselves before me, and seek not their own will but my will; for if my Priesthood whom I have chosen, and called, and endowed with the Spirit and gifts of their several callings, and with the powers thereof do not acknowledge me I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my Priesthood. And, then, I call upon my Priesthood, and upon all of my people to repent of their sins and shortcomings, of their

covetousness, and pride, and self will, and of all their iniquities wherein they sin against me; and to seek with all humility to fulfill my law, as my Priesthood, my Saints, and my people; and I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities appointed therewith, and to purify themselves before me, and to purge out iniquity from their households. And I will bless and be with you, saith the Lord, and ye shall gather together in your holy places wherein ye assemble to call upon [me], and ye shall ask for such things as are right, and I will hear your prayers, and my Spirit and power shall be with you, and my blessing shall be upon you, upon your families, your dwellings, and your households, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertain to you; and you shall be my people and I will be your God; and your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord, and they shall not have power nor dominion over you; for my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so, Amen.

196. ???--from xerox copies of original holographs. Xeroxes are in L. John Nuttall Collection at HDC, d 1269, Box 3. Originals may be at BYU. Two page Ms. "Correspondence" CHO; October 14, 1882.

At a Meeting of the First Presidency, Apostles & Pres of stakes held at Pres Taylor's office S L City Oct 14, 1882 at 10 a.m.

The Revelation given through Prest John Taylor respecting Priesthood read to the Apostles--was read to the Meeting.

President Taylor referring to the Revelation upon Celestial Marriage said when this principle was first made known to us by Joseph Smith, it was in Nauvoo, and many of you will remember the place very well. We were assembled in the office over the brick store, there being present Bro B. Young Heber C Kimball, Orson Hyde & myself. Bro Willard Richards may have been present too, but I am not positive. Upon that occasion Joseph Smith laid before us there the whole principle pertaining to this doctrine and we believed it. Having done this Joseph felt, as he said that he had got a big burden rolled off his shoulders. He felt the responsibility of that matter resting heavily upon him. Notwithstanding, however, that we received the principle & believed it, yet we were in no great hurry to enter into it. Sometime after this, I was riding out of Nauvoo when I met Joseph coming up. We met in the old graveyard--if any of you remember the place--and I moved to Bro Joseph and he moved to me, 1 think we were both on horseback, but of that I am not sure. Said he "Prest Taylor stop" and I stopped. He looked me right in the eye, and spoke with all the solemnity that I ever heard him speak, said he: "Brother Taylor, that principle has got to be complied with forthwith; and if not, the Key will be turned." He had told us before that if this principle was not entered into, the Kingdom could not go one step further. Well now that was a singular kind of a statement to make. Why? We had not made covenants that would reach unto [second page] eternity. We were married to our wives only until Death, and he said that if we could not enter into covenants that the Gods had entered into in the eternal worlds of what use was our religion? We had got, it is true, the first principles of the Gospel--doctrines that were very good to live by, but would not go high enough to be resurrected by. And in regard to the attitude of people against us now, why we have nothing of that kind to give up or sacrifice. No, they may chop us into a thousand pieces, any one among us, we could not do it, and we would not do it. We[ll] I though[t] I would refer to this at the present time. Afterwards, I had the principle made manifest to me definitely and positively so that I knew, and I have never had a particle of doubt since.

The 3 & 4 verses of the Revelation on the Eternity of the Marriage

Covenant, See 132 D & C, having been read Pres Taylor said Now the question arises, would arise are men--The President of the Church, The Twelve & others--men holding holy Priesthood who do not enter into this order, fit to preside over the Priesthood and why. If a man is not going to obtain an exaltation in the celestial Kingdom of God is he fit to preside over the priesthood that are expected to go there? These are questions for us to ask.

The 5 & 6th verses were read. Pres Taylor said These are very important things and they bring these matters home to us. It is proper that we should comprehend these things. We are not at liberty to observe such principles as God imparts as pleases ourselves [and] to reject the others & then claim blessings from the hand of God.

Thursday June 21/83 [sic] The Council house was burned this morning commencing at 12<u>15</u> o'clock.

Sunday Oct 8/82 Elder Erastus Snow testified that Joseph Smith was the sixth angel spoken of in the Revelations; It was so recorded in the Kirtland Temple.

197. Journal of Wilford Woodruff; October 14, 1882.

A man obeying a lower law is not qualified to preside over those who keep a higher law. E[rastus] Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent & hid it in the Earth was the man who had but one wife & would not take another would have taken from him & given to one who had more.

198. Letter to Mrs. Malinda J. Merrill from Pres. John Taylor; BYU Special Collections, File #M 1267; January 19, 1883.

Mrs. Malinda J. Merrill
Fremont, Piute Co., Utah

Salt Lake City, Utah
January 19, 1883

Dear Sister:

In regard to the question which you have proposed pertaining to plurality of wives you say: "According to my understanding the revelation, I thought it was sealing, but some say it is plurality." Permit me to say that it is <u>both</u>, you will find that the revelation is on the Eternity of the Marriage Covenant, including Plurality of Wives, and the first paragraph reads: "Verily thus saith the Lord, unto you my Servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I the Lord justified my Servants, Abraham, Isaac, and Jacob; as also my servants Moses, David and Solomon, as touching the principle and doctrine of their having many wives and concubines." The question that was asked was evidently in relation to those people, and especially in relation to the plurality of wives. In the 4th verse it is said: "For behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned, for no one can reject this covenant and be permitted to enter into my glory. For all who will have a blessing at my hand shall abide the law which was appointed for that blessing, and the conditions thereof as were instituted from before the foundation of the world, and as pertaining to the New and Everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof, must and shall abide my law, or he shall be damned, saith the Lord God." You ask: "If a man and woman go to the House of the Lord and get their endowments and are sealed for time and all eternity, and they two live together quietly and peaceably and teach their children the principles of life and salvation, and bring them up in the fear of the Lord,

will they gain an exaltation in the Celestial Kingdom with a continuation of their seed or not? I have been sealed to my husband, and my patriarchal blessing says: "I shall raise children in the Millennium," and I would like to live so as to gain that blessing. I hear men say that one cannot gain an exaltation and a continuation of their seed in the eternal world unless they take more wives than one, and I am anxious to understand it." In fulfilling this, you have entered so far into the everlasting covenant, which is so far acceptable before the Lord, but in regard to the Law, it is further said, verse 32: "Go ye, therefore, and do the works of Abraham." The question is: What is the Law? The 34th verse says: "God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises." In the 37th verse it is said: "Abraham received concubines, and they bore him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode my law: as Isaac also, and Jacob did not other things than that which they were commanded." "David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me." 38th verse.

You seem desirous to take part of the Law and reject the other part, but it is plainly stated as above quoted, that they were "to do the works of Abraham, and that if ye enter not into my law, ye cannot receive the promise of my Father which was made unto Abraham." It is further said: "God commanded Abraham, and Sarah gave Hagar to Abraham to wife, and that the reason why she did it was because it was the Law." It is evident therefore from the whole of the above that other wives were included in this law as well as the one.

You further inquire: "What is the difference in a man having dead wives sealed to him than living women, so that he has one living wife; will they gain as great an exaltation if they have dead women sealed to them as they would if they had living women sealed to them?" This law pertains more particularly to the living, and on this point I refer you to verse 52 wherein it is said: "And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God," and in the 64th verse: "And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her this law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law." "This is the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife." You seem to be desirous to having dead women sealed to your husband instead of living ones, where as the law pertaining to these matters does not put things in that shape. We read that the Lord commanded, and Sarah gave Hagar to Abraham to wife, and it is for wives as well as husbands to perform their part in relation to these matters as explicitly stated in verse 64 wherein it is said: "If he teaches unto her the law of my priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God." Circumstances do not always place it in the power of man to enter into this covenant and these matters are left with the Lord to adjust, but no man or woman has authority to point out any other way than that which the Lord has appointed.

Respectfully your Brother in the Gospel, /s/ John Taylor

199. Utah Stake Historical Record, 1877-1888, p. 271, record #64904; Church Archives; Quarterly Conference held March 3rd and 4th 1883, Sunday 2 P M.

Prest. Smoot then made brief explanations in regard to the progress of the Tabernacle.

Prest. W. Woodruff then occupied the stand reading from the Doc. and Covt. relative to the sealing ordinance.

followed by Prest. Jos. F. Smith who gave a history of the coming forth of the Revelation on Celestial Marriage; and said as follows. Bro Woodruff has read a portion of a Revelation written in 1843, known as the Revelation on Celestial Marriage which however was revealed in 1831 one thousand eight hundred and thirty one. but never written untill July 12, 1843 but was not then given as a commandment to the Church, but was given for a specific purpose and was not presented to the Church untill 1852 or 3. it was then first read to the Church in Conference assembled up to that time it was not in force unto the whole church but only to those to whom it was given but since 1852 it has been binding upon the whole Church: there were many speculations in regard to its real meaning what was the duty of the Latter day Saints in regard to this Revelation and what was meant by the principles here set forth: Joseph received it in 1831 but he was told by the Lord that the time was not come to reveal it, and was forbidden to publish it save it be to a few. Joseph did entrust this to a few soon after 1831. Lyman E. Johnson one of the Apostles received this from Joseph, we also understand that Oliver Cowdery received it from Joseph did not know of any others that Joseph entrusted it to. L. E. Johnson testified of this to Orson Pratt as early as 1832 or a little later, and Brother Orson Pratt has left his written testimony of the facts relating to this matter: Oliver Cowdery was not so discreet in regard to this matter but in consequence of his conduct brought reproach upon the Church bringing upon the Church the accusation of fornication and polygamy - he wrote an article to stave off the impression that had been made which was published in the Book of Doctrine and Covenants which has been left out of the New Edition because it was not one of the Revelations in latter times Joseph Smith was commanded to take wives, he hesitated and postponed it, seeing the consequences and the trouble that it would bring and he shrank from the responsibility, but he prayed to the Lord for it to pass as Jesus did, but Jesus had to drink it to the dregs so it was with Joseph Smith, the Lord had revealed it to him, and said now is the time for it to be practised but it was not untill he had been told he must practice it or be destroyed that he made the attempt - in 1841 he had wives sealed to him - from that time untill his death he had wives sealed unto him - Emma, his wife yielded but it was not without considerable argument that she consented and with her own hand gave to Joseph Smith four wives in this new and everlasting covenant their names are Emily and Eliza Partridge and Sarah and Maria Lawrence the latter two being sisters of Henry Lawrence of Salt Lake City and I have their testimony and of the witnesses of the Ceremony of their marriage - not withstanding this young Joseph (the son of the Prophet) has published to the world that his Father never had a plurality of wives. I do not think that Emma (Joseph Smiths wife) ever made such an assertion and if she did she lied. Soon after the marriage of Joseph to the four ladies mentioned Emma repented of having given them to Joseph and told Joseph that if [he] would not give them up, she would bring him up before the law and became very bitter about this time under this threat and on account of the determined manner of Emma, Joseph went to his brother Hyrum and had a talk with him about it. Hyrum told Joseph if you will write the Revelation I will take it and go and see Emma for I can convince her that it is true. Joseph smiled at Hyrum saying you do not know Emma as well as I do - but Hyrum said he still had faith that he could do as he said, and to satisfy his brother Hyrum, Joseph caused the Revelation to be written on the 12th July 1843. Joseph with Hyrum went into the office and Joseph commanded

Wm. Clayton to write as he should dictate. Joseph was asked by Hyrum to get the Urim and Thummim. Joseph said he knew it from beginning to end, he then dictated it word for word to Wm. Clayton as it is now in the Doctrine and Covenants it was written for this purpose at Hyrums suggestion, after it was done, Joseph said there that is enough for the present, but I have a great deal more, which would be given hereafter; Hyrum went to Emma and returned without making any impression upon her; some two or three days after this Emma getting so violent Joseph burned the Revelation to pacify her saying "there that is the last of it" and for the rest of the time he was more or less in her power, and all he done hereafter in relation to this law, was done in secret, unbeknown to Emma: the new and everlasting Covenant is marriage, plural marriage - men may say that with their single marriage the same promises and blessings had been granted, why cannot I attain to as much as with three or four, many question me in this manner I suppose they are afraid of Edmunds, what is the Covenant? it is the eternity of the marriage covenant, and includes a plurality of wives and takes both to make the law - the Lord leads the mind along step by step to this point - first that all covenants must be made by this power - next the eternity of the covenant reaching into Eternity after this the Lord tells us what the Law is and how he justified his servants. God commanded Abraham and Sarah gave Hagar to Abraham because this was the law ordained for the fullness and glory of God before the world was. This was the law and from Hagar sprang many nations, the Lord has said that to whom this Revelation is given, that they are eligible to this law, its blessings and its requirements - the men can only be saved by acts of Righteousness and the woman are under the same law. Joseph Smith declared that all who became heirs of God and joint heirs of Christ must obey his law or they cannot enter into the fullness and if they do not they may lose the one talent, when men are offered knowledge and they refuse it they will be dammed and there is not a man that is sealed by this priesthood but covenants to enter into the fullness of the law and the same with the woman she says she will observe

all that pertains to the new and everlasting Covenant both are under the Covenant - and must obey if they wish to enter into a continuation of the lives or of the seeds.

The choir sang an anthem and the conference adjourned.

200. Journal of Discourses, Vol. 24:75; Erastus Snow; Tabernacle, Salt Lake City, April 6, 1883.

It is as Jesus said concerning the man who hid it in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four, another says I received five talents, and now have ten; the master says to the one who hid his talent, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; or in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, .Take from him that which he seems to have and give to him that has ten; for he that has and improves upon that which he receives, shall receive more abundantly.'

201. Messages of the First Presidency, 2:354; John Taylor; 14 April 1883.

Organization of Seventies

"What ye have written is my will, and is acceptable unto me: and

Gospel Mysteries

furthermore, Thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your heart be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear me and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and rolling forth of my kingdom, and for the building up and the establishment of my Zion. For ye are my Priesthood and I am your God Even so. Amen.

202. Journal of Discourses, Vol. 24:146; George Q. Cannon; Quarterly Stake Conference held in Logan, Cache County, Utah; Sunday morning, May 6, 1883.

And I obeyed the doctrine of patriarchal marriage, upon the same principle of salvation and of exaltation, and that if I would be exalted in the presence of God I must obey the law.

203. Abraham H. Cannon "Journal", Vol. IV:47-8 of original journal; BYU Special Collections; 10 June 1883.

Sunday June lOth 1883 - At a mtg in Centerville, several Apostles & all of the First Council of Seventy were present and the discussion of plural marriage came up.

"Bro. Thomas Grover testified to having heard the revelation on celestial marriage read by Hyrum Smith in the high council previous to the death of the Prophet. All of the council present excepting three accepted the doctrine, and those three soon afterwards apostatized. Bro. Nobles testified to having performed the first ceremony in celestial marriage in this generation he sealing his wife's sister to the Prophet Joseph."

204. "Historical Record", by Andrew Jensen Vol. 6: 233; President John Taylor; Quarterly Stake Conference at Centreville, Davis Co., Utah; June 11, 1883.

President George Q. Cannon delivered a thrillingly powerful discourse on the subject of plural marriage, showing that while those who had entered into that relation properly had, as a rule, been greatly blessed, men who had tampered with the other sex outside of the `marriage relation,' had wilted and gone down in every instance. Those who had embraced the doctrine were the leading men of the Church, possessing the Holy Spirit to a much more than ordinary degree. The speaker showed how the Lord had not confined His blessing to any class, or special families, but men of humble origin had been selected as his instruments to forward his purposes. It would yet transpire, he said, that God would take men out of the humbler walks of life and of them make Apostles and Prophets, who would perform mighty works in His name.

205. Journal of Discourses, Vol. 24:162-166; Erastus Snow; Parowan; Sunday afternoon, June 24, 1883.

. . . there are some whom Satan would stir to disobedience and try to make an impression upon their minds that the system of plural marriage, and those things that pertain to the sealing of men and women for time and for eternity, and the revelation which has been read in our hearing, given through the Prophet Joseph pertaining to this subject--that it was the work of man and not the work of God. We have recently had published in some of the Utah papers some letters on this subject, and one from Joseph Smith, the eldest son of the Prophet, . . . And the object . . . is to try to leave an impression

upon the ignorant, those who know no better, that plural marriage was not introduced and sanctioned and practiced by his father, but that it has been an innovation of man, and does not belong to the system of religion which he believed and practiced and taught the people. * * * And so it is with some among the Latter-day Saints. They are pretty well satisfied that this doctrine of plural marriage is true, and that it was revealed through the Prophet Joseph Smith, but they would like an excuse for disavowing and rejecting it. And why so? Mainly because their minds are closed up and have not been able to comprehend the principles that are embraced in this doctrine and connected with it. Their minds are contracted and limited. * * * And touching our plural families, I will say that, with all the weaknesses that are common to frail humanity, and that manifest themselves in our midst--(p. 163) the men who enter into this order in the sincerity of their hearts and with devotion to God, and the women who also enter into it in the love of the truth and in the earnestness of their souls, fearing God and desiring to do His will--that with all the weaknesses that manifest themselves, I say there is treble the genuine comfort and happiness in those families who enter into this order and abide in it, than is to be found in the same number of families in monogamy in this Church, to say nothing of the Gentile world. * * *

Well, now, in regard to those who are seeking for an excuse to reject plural marriage and are inclined to receive the statement of young Joseph Smith [III], I wish to say that I know that Joseph Smith [III] is entirely ignorant of what he says, or he is a liar; for I know that he does not speak the truth. How far his mind has been blinded or how he has been influenced to look upon these things as correct, or to think that (p. 164) he speaks the truth, I do not know. * * *

Now, when the Lord raised up the Prophet Joseph to lay the foundation of this Church, He found monogamy instead of polygamy to be the rule of Christendom, and He enjoined, in the early revelations to this Church, that every woman cleave unto her husband, and that every man cleave unto his wife and none else, saying that he that looketh upon a woman to lust after her who is not his wife hath committed adultery already with her in his heart. This was the law governing Christendom which had been inherited by the Gentiles for ages past, and introduced among the Roman Empire and perpetuated by the Roman church and the Protestant churches that had sprung out of her, and the Lord in the early history of this people continued this order of things, but revealed unto the Prophet Joseph, nevertheless, that the time would come when He would require His people to enter into plural marriage as He did (p. 165) Abraham and the prophets of old, to bring about His purposes in the latter days. Joseph revealed this unto some of the first Elders of the Church, taking care to enjoin them that they must preserve these things in their own hearts; that the time had not yet come when the Lord required His people to enter into this order, but the time would come when He would require them to do so. This was made manifest in the early stages of this Church, but not until 1843 was this law committed to writing and given to the people. This revelation we find in the Book of Doctrine and Covenants.

Now, Joseph--l refer now to the young man that is alive and who was a mere boy at his father's death, and who with his mother and her children remained behind, though his mother did know for herself that her husband did teach and practice this order of marriage, yet she was not willing to own or acknowledge it to her children, and her children, the oldest of which, as I have said, was only eleven years old when his father was murdered--were studiously kept ignorant of the facts of the case as far as she was concerned, and therefore we can make allowance and excuse in part for what they assert. But there are great numbers that I can call to mind who know for themselves that the Prophet Joseph did receive from the Lord and teach this order to the first Elders of this Church, and did receive and commit to writing this revelation on the subject of plural marriage which is contained in the

Doctrine and Covenants, and did teach it and did practice it, and I am one of those witnesses. I know that he taught to me as early as in the spring of 1842 what God had revealed to him on the subject; I know that he gave to me my second wife and assigned his brother Hyrum, to seal her to me; and I know that he taught this doctrine to quite a good few others--the Twelve Apostles and others of the faithful Elders of Israel--and that very many of the faithful and good women of Israel know and understand and are witnesses of these things for themselves. And we testify of these things, that God has reserved to Himself this right to command his people when it seemeth to Him good and to accomplish the object He has in view--that is, to raise up a righteous seed, a seed that will pay respect to his law and will build up Zion in the earth. And while the wicked are hardening their hearts in sin and giving themselves up to whoredoms and lust, and seeking to prevent the increase of offspring among them, God is impressing upon us the heinousness of these crimes and showing us the beauty and glory of multiplying the families of Israel. When we visit the settlements of the Saints and attend the Quarterly Conferences throughout the land, what do we hear in the reports? We hear that an average of about thirty per cent of the entire population are children under eight years of age, and another one-third between that and twenty, * * * Why, we hear that the spirit of the Gospel is in them, that faith is in them, and that they possess bright, intelligent minds that are reaching out after knowledge, and (p. 166) hearts that are grasping the things of God. It is this that causes the world to fear and
tremble and this is the cause of the opposition waged against us.

206. Journal of Discourses, Vol. 24:229-231; President John Taylor; selections from his discourses in the various settlements on his trip to Bear Lake.

God has revealed, through His servant Joseph Smith, . . . the law of celestial marriage, associated with which is the principle of plural marriage. I will speak a little upon this subject. * * * I speak of it as that law given to us of God. * * * I dare not violate any law of God. And I will tell you what Joseph Smith said upon the subject. He presented this principle to the Twelve, and called upon them to obey it, and said if they did not, the kingdom of God could not go one step further. Why could it not go one step further? Because we had a religion to live by, but none that placed our associations upon eternal principles or gave us a claim upon each other in the family relations in the eternal worlds. But through this principle we could be sealed to one another through time and eternity; we could prepare ourselves for an exaltation in the Celestial Kingdom of God. It is one of the greatest blessings that ever was conferred upon the human family. It is an eternal law which has always existed in other worlds as well as in this world. ***

(p. 230) There are many people who try to excuse themselves in this matter, and who essay to do as they please, but as the Lord God liveth, He will not excuse them. He expects those who profess to be his people to carry out that law. * * *

But this was a principle that God had revealed unto us, and it must be obeyed. I had always entertained strict ideas of virtue, and I felt as a married man that this was to me, outside of this principle, an appalling thing to do. (p. 231) The idea of my going and asking a young lady to be married to me, when I had already a wife! It was a thing calculated to stir up feelings from the innermost depth of the human soul. I had always entertained the strictest regard for chastity. I had never in my life seen the time when I have known of a man deceiving a woman--and it is often done in the world, where notwithstanding the crime, the man is received into society, and the poor woman is looked upon as a pariah and an outcast--I have always looked

upon such a thing as infamous, and upon such a man as a villain, and I hold to-day the same ideas. Hence, with the feelings I had entertained, nothing but a knowledge of God, and the revelations of God, and the truth of them, could have induced me to embrace such a princip[le] as this. * * *

It is for us to learn the ways of God and to place ourselves in subjection to His law. And then it is not enough for men to be married to wives and be sealed according to the order of God, they must treat them aright when they have them; they must treat them as they would treat angels of God; they must be full of kindness and mercy and long-suffering; they must provide for them and make them happy and comfortable, and take care of the families they have by them, and in this way gain the favor of God, and the respect of all honorable men. The laws of heaven must not be violated. We must keep sacred the holy covenants we have entered into.

207. Life of Wilford Woodruff, by Matthias F. Cowley, p. 542, 546-547; June-July 1883.

Concerning the Patriarchal Order of Marriage, President Taylor said: "If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law." In harmony with the remarks of President Taylor, Elder Woodruff observed: "The reason why the Church and Kingdom of God cannot advance without the Patriarchal Order of Marriage is that it belongs to this dispensation just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progress. The leading men of Israel who are presiding over stakes will have to obey the law of Abraham, or they will have to resign." * * *

The law of the Patriarchal Order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph, he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people. * * *

It has been said that the Patriarchal Order of Marriage has caused more sorrow to the daughters of Eve than any other principle ever revealed from Heaven to men, but this is not true. No divine principle brings trouble to those who faithfully obey it. If they who are in it have troubles it is not the fault of the principle but because of weakness and of the false traditions which surround them. The Lord never gave a law to the children of men which will give to them exaltation and glory except through the observance of that law.

208. Copy of a Letter to Joseph Smith [III] of Lamoni sent on 5 of Sep 1883. Typed as in original without use of [sic].

Mr Smith

Dear Sir

After having asked my Father in Heaven to aid me I sit down to write a few lines as dictated by the holy Spirit. After reading the correspondence between you and L. 0. Littlefield I concluded it was the duty of some one to bear a testimony which could not be disputed finding from your Letters to Littlefield that no one of your Father's Friends had performed this duty while you were here. Now I will begin at once and tell you my own experience. My beloved Husband R. B. Thompson your Father's private (p. 2) Secretary to the end of his Mortal life Died August 27th, 1841 (I presume you will remember him) nearly Two Years after his Death your Father

told me he had appeared to him several times telling him that he did not wish me to live such a lonely life and him to request your Uncle Hyrum to have me sealed to him for time he communicated this his Wife (my Sister) who by request opened the subject to me when every thing within me arose to opposition to such a step, but when your Father called and explained the subject to me I dared not refuse to obey the council lest peradventure I should be found fighting against God and especially when he told one the last time my Husband appeared to him he came with such power that it made him tremble he then went enquired of the Lord what he (p. 3) should do; the answer was go and do as my servant hath required he took an opportunity of communicating this to your Uncle Hyrum who told me that the Holy Spirit rested upon him from the Crown of his Head to the soles of his Feet The time was appointed with the consent of all parties Your Father sealed me to your Uncle Hyrum for time in my Sisters Room with a covenant to deliver me up in the Morning of the Resurection to Robert Blashel Thompson with whatever ofsping [offspring] should be of that union, at the same time counciling your Uncle to build a Room for me and have move over as soon as convenient which he did and I remained there as a Wife the same as my Sister to the day of his Death All this I am ready to testify to
in the presence of God Angels and Men (p. 4) Now I assure you I have not been prompted or dictated by any Mortal being in writing to you neither does a living Soul know it but my Invalid Daughter God bless you is the sincere prayer of your true Friend

Mercy R Thompson

If you feel disposed to ask me any questions I will be pleased to answer concerning Endowments which I received under the hands of your late dear Mother by the dictation of your Father M.R.T.

209. Journal of Discourses, Vol. 24:318; Daniel H. Wells; Salt Lake Assembly Hall; Sunday, October 28, 1883.

I don't often say anything in regard to plural marriage; but there has been a great deal said about the misery of women in that order. Well, if in monogamy women do not have any trouble, if it were all serene in that order of marriage--no cause of difference of feeling or of jealousy--then there might be some cause for this hue and cry. People imagine, you know, that in a man's family where there are several wives, they must be very jealous of one another--that they must tear each other's hair and all that kind of thing. Well, as I have said, if there was never any jealousy, or any feelings of unhappiness in monogamic families, then they might say something. I have had a little experience both ways , and though not a woman, yet I am bold to bear my testimony that there is more happiness in the number of families living in plural marriage, than there is in an equal number of families in the other condition. And I speak from my own experience in regard to these matters. I think I lived as happily in monogamy as anybody, and I think, too, that I live as happily in plural marriage as anybody else.

210. Journal of Discourses, Vol. 25:21; George Teasdale, Apostle; Assembly Hall, Salt Lake City; Sunday, January 13, 1884.

I believe in plural marriage as a part of the Gospel, just as much as I believe in baptism by immersion for the remission of sins. The same Being who taught me baptism for the remission of sins, taught me plural marriage, and its necessity and glory. Can I afford to give up a single principle? I can not. If I had to give up one principle I would have to give up my religion.

* * * I bear my solemn testimony that plural marriage is as true as any principle that has been revealed from the heavens. I bear my testimony that it is a necessity, and that the Church of Christ in its fullness never existed without it. Where you have the eternity of marriage you are bound to have plural marriage; bound to; and it is one of the marks of the Church of Jesus Christ in its sealing ordinances. "Whatever you bind on earth is bound in heaven." We know how sensitive the Prophet Joseph was to introduce this principle. He knew the feeling that was against it. It had been taught from the days of heathen Rome down to the present time that a man should have but one wife, which has resulted in the prostitution of many of the fair daughters of Eve as mistresses. Here we have too much love for women to see them trampled in the dust. Here we have too much respect for unborn spirits to have them come into the world branded as bastards, illegitimate, in shame, without knowing their fathers. The children we have are legitimate. They are our own. We honor them and our wives. Our children are given unto us of God, for our wives are given to us of God. We never should have thought of practicing this principle if God had not revealed it from the heavens and commanded it, and we must stand by it and by every principle that He has revealed. It is more than I dare, to go back on that principle or any other.

211. Journal of Discourses, Vol. 25:227-229; Charles W. Penrose; Tabernacle, Salt Lake City; Sunday, July 26, 1884.

That feature seems to upset the equilibrium of our "Christian" friends. What is the matter? "Why, you believe in men having more wives than one." Yes, some men, good men. We don.t believe that a bad man should have a wife at all. None but the good deserve the fair. And we believe that righteous men, virtuous men, men that would not improperly use any power or faculty of their nature, ought to be permitted to have wives and raise up a holy posterity and train their children in the ways of virtue, honesty and uprightness. We do not believe it is right for men to give way to their animal passions. We do not believe it is right to do so either in plural or single marriage or outside of it. We believe marriage to be an holy estate, ordained of God, with which Congress has not the right to interfere. It is a religious matter with us. It is a holy ordinance established by the Eternal Father. We claim that the women of the Church are the daughters of God, and God has some right as to their disposition. We do not believe it is right for a man to pick and choose where he likes, and do as he pleases independent of God Almighty. We read in the Old Testament that "When man began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." And it is stated that the iniquity of man was great, and God brought a flood on the earth. Now, to understand that correctly we have to know what kind of position those persons were in, and why they were called the "Sons of God." Those men were in the same position as the Latter-day Saints. They were heirs to the Priesthood. They were the sons of God. They had obeyed the holy covenants. They had received the word of the Lord. They were consecrated to the Almighty. But they went outside of their covenants and their engagement with the Lord, and took wives of the daughters of men that were not in the covenant, and thus transgressed the law of God. The law of God in relation to this has been the same in all ages, and has been given to this people--that the sons of Israel shall wed the daughters of Israel, and shall not go out to wed with the stranger. These men did that, and God was displeased, as He is today with Latter-day Saints, who are called out of the world to be His servants, to be holy unto the Lord, to be clean because they bear the vessels of the Lord, when they go outside and wed with the stranger. The law is that they shall not do this, but shall wed under the

everlasting covenant and have their wives given them of the Lord and sealed to them by an holy ordinance revealed from heaven, in a holy place prepared for the purpose--sealed for time and all eternity, so that death shall not be able to break the bond of union; that though death may separate them for a little season when they come up in the resurrection, there will be no need to marry or give in marriage, because they were married on the earth by authority of God Almighty for time and all eternity, just like Adam and Eve were, for God gave Eve to Adam (p. 228) before death came into the world. We believe that good men, who have demonstrated their fitness for the responsibilities of holy wedlock, may, under the direction of the Lord, obtain more wives than one, may have them sealed to them by the same covenant and by the same bond, to be their wives in the eternal world; and they expect when they depart hence to go where Abraham is--to that place that is called Abraham's bosom. There they will be in congenial company. They will verify the words of Jesus, who said, "Many shall come from the east and from the west, and from the north and from the south, and shall sit down with Abraham, Isaac and Jacob in the Kingdom of God;" while others who supposed themselves to be the children of the Kingdom" will be "thrust out." And I am afraid that a great many of our good Christian friends who are so terribly shocked about this feature of our faith, when they get to the door and look in and see Abraham and Sarah and Hagar and Keturah, and those concubines given of the Lord to Abraham--when they see them in the eternal kingdom they will want to turn away and go to more congenial company, which they are at perfect liberty to do. If Abraham was on the earth to-day, these same good people would put him in the penitentiary, and yet they call Abraham "the father of the faithful, the friend of God," and want to go to his bosom when they die! If Jacob were here with his four wives, through whom he "did build the house of Israel," the names of whose twelve sons are to be inscribed upon the gates of the holy city, the New Jerusalem, that is to come down from God out of heaven like a bride adorned for her husband--I say if Jacob were on the earth today, they would put him in jail! * * *

Well, now, this feature of our faith to which I have alluded . . . is a divine institution. Let me bear my testimony to this congregation, as I would like to bear it to all the world, that it is a pure and holy institution; not to bring women into bondage, but to place them in that position for which they were created--to give them the opportunity to become honored wives and mothers, so that there might be "no margin left for lust to prey upon," no field for the tricks of the seducer and the adulterer, the corrupt and the ungodly. God Almighty has established this system. It is a religious ordinance established by authority from God, by revelation from on high and administered by religious ceremonies. It belongs to this Priesthood and to none other. We are not seeking to extend it to the world nor to introduce it to other people. It is confined to the Priesthood. It is "a law unto my Holy Priesthood," saith the Lord, and there are bounds, (p. 229) limitations and regulations over which we cannot pass. And it is not for the wicked. * * *

If a man was permitted to force some woman to be his wife, or to interfere with his neighbor's wife, or infringe upon the rights of another man, then the secular law might step in and interfere. But while the woman is free--no woman among us is coerced, no woman is placed in bondage, every woman is at liberty to marry or not marry--while that is the case we do not think that the law has any right to interfere. . . .

212. "Blood Atonement, As Taught by Leading Elders of the Church of Jesus Christ of Latter-day Saints," by Charles W. Penrose, p. 30-31; an address delivered in the Twelfth Ward Assembly Hall, Salt Lake City; October 12, 1884.

I will say here in passing that the law of 1862 in regard to our

religious tenant of plurality of wives was not passed when this revelation [D & C 58:21] was given. It was afterwards enacted with special reference to a principle, doctrine, tenant and practice of our religion; it was passed with a view to putting down an establishment of our religion.

In another revelation to be found in the Doctrine and Covenants, section xviii, paragraphs 6 and 7, we are told:

(p. 31) "Therefore, I, the Lord, justify you and your brethren of my Church in befriending that law which is the constitutional law of the land.

"And as pertaining to the law of man, whatsoever is more or less than these cometh of evil."

We regard the law of 1862 as unconstitutional, as you are well aware, on the ground I have mentioned, namely, that it aims to suppress an establishment of our religion, and therefore is contrary to the Constitution.

213. Journal of Discourses, Vol. 26:43; President George Q. Cannon; Tabernacle, Salt Lake City; Sunday, December 7, 1884.

There is no other people with whom I am acquainted who so strikingly fulfill the words of the Savior, and the promises which He made unto His disciples respecting the consequences of obeying His doctrine as do the Latter-day Saints. And it is not for their wickedness, because when their lives are compared with the lives of others, they stand out in striking contrast with them. This is admitted even by our enemies. They give us credit for not being adulterers, they give us credit for not being seducers; they give us credit for not being thieves; they give us credit for keeping our word; they give us credit for being honest in our dealings. * * *

We can be truthfully accused of nothing except this: that we marry wives, that we sustain them honorably, and that we keep our children and train them up in the fear of God, and make good citizens of them. This is the head and front of our offending. It is not truthfully said that we prostitute women; or that she is degraded here by making her a prey to lust. It is not said we destroy our offspring. No such charges are made against us. But the crime is that we honorably take wives in wedlock and rear children, and bring them up legitimately, teaching them the principles of righteousness as we understand them. We could vote to-day--you men who are disfranchised, and you women who are disfranchised--you could vote to-day if you were adulterers and adulteresses. Yes, in this land of ours, in this Territory of Utah you could go to the polls and cast your vote if you lived outside of wedlock, if you prostituted yourselves, if you made women the victims of vile lust, if you trampled upon everything that is holy and pure in the sight of God and of good men, you would not be disfranchised. You could cast your vote. You could hold office--that is, you could be a candidate for office, and if elected you could hold it. Therefore, it is not for adultery, it is not for seduction, it is not for crimes of this kind that we are hated, but it is because in righteousness and in truth, without deception and without fraud, we honorably and in the sight of day--that is we have done so in times past--married wives in accordance with what we believed to be the command of our Great Creator.

We are hated of all men and of all nations for Christ's sake. It is, because of our religion.

214. Historical Record, Vol. 6:227; Thomas Grover; January 10, 1885.

Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, .Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

215. Journal of Discourses, Vol. 26:115-124; Elder H. W. Naisbitt; Tabernacle, Salt Lake City; Sunday Afternoon, March 8, 1885.

The Scriptures give an account simply of the woman Eve; declaring that this name was given her of Adam, because she was "the mother of all living;" but outside of biblical record there has been handed down from time immemorial the idea that Adam had two wives, the narrators go so far, or rather so near perfecting the tradition so as to give their names, Lilith being said to be the name of one as Eve was the name of the other, . . . it is said that Joseph Smith the Prophet taught that Adam had two wives. Without however, assuming or basing anything upon this theory, or upon this tradition--which may be mythical in its character--it is nevertheless, very evident that marriage was ordained of God. . . . (P. 117) As far as we can glean from the sacred records, we find that this relationship was established for the bringing upon this sphere of action a posterity. The powers and functions which had been conferred upon man and woman were exemplified in this direction, and when a man's wife was barren, when any of these daughters of Israel in ancient times were childless, it was considered to be a reproach to them, yet in the exercise of faith and by the blessing of the Almighty, and by obedience to the patriarchal order, many of these ancient sisters, the progenitors of the Israel of the latter days, were delivered from barrenness, and became the mothers of a vast and ever increasing host of posterity. * * *

It ought also to be remarked in connection with this question, that marriage was at times polygamic as well as monogamic--that is, right away in the early history of the world there were men who had more wives than one. * * * While under many circumstances it was monogamic, there were also many cases in which it was of a polygamic character, and in both instances it was given by command and then received the approbation of the heavens. * * *

(p. 120) But in regard to this objectionable form of marriage called polygamic, if this marriage is an eternal principle, it follows almost of necessity that there will be a period in the experience of thousands when it must be essentially and eternally polygamic. How many young wives are there who leave this stage of action sometimes without children, and sometimes leaving a little family? (p. 121) And under these circumstances a man marries again; he takes another wife and raises up another family, and for two or three times or more this may be the experience of some. Now, if marriage is not for time only, but for eternity; if the marriage relation is continued, there is a condition of things which demonstrates that in the life to come at all events, marriage must be in many cases polygamic--that is, a man must be possessed of several wives.

Now, our theories of heaven are, that there is nothing there save that which is pure, save that which is ennobling, save that which is progressive, save that which is according to the order of God. If, He, then, in the eternities that are beyond the veil can admit of this relationship by virtue of the fact that marriage is eternal, does it not appear strange that such an order is decried by His children upon the face of the earth. * * *

This polygamic form of marriage, however, when we come to consider humanity, is far in excess of the monogamic. Its influence and power and practice are felt around the globe....

In this land of ours, we find that monogamy is the rule.... Yet we might here pertinently ask the American nation--"From whence did you derive your monogamy?" (p. 122) . . . I would like to ask if it has been accepted as the result of any intelligent understanding of the two modes of marriage? Rather has it not been inherited without investigation, without thought, without reflection, without understanding the marriage covenant? We all know it is the outgrowth of tradition; that it has been received from the fathers; and so far from having been an intellectual reception of a principle, fundamental and

eternal, it possesses nothing of that character whatever. Monogamy was practiced by the fathers, the same as the religions of mankind were practiced by them, it was received and accepted unhesitatingly without comment or consideration, without understanding as to whether it was conclusively the best, or whether it was the worst, or whether it was of God, or whether it was of man, or whether anything different today might or might not be of Him. * * *

When we come to the sacred books that have been received by the Church we find that, in regard to this dual idea of marriage--marriage in the monogamic form, and marriage in the polygamic form--the Book of Mormon expressly declares that it was necessary in the first colonization of this country that marriage should be monogamic, because the sexes were equal, and the people realized that marriage was an indispensable thing to both man and woman; but there is also indication that necessity would give final enlargement to this practical question.

So it was when Noah came out of the ark, and there are other periods in the history of mankind when nothing but monogamic marriage could prevail without doing an injustice to those round about them. But where there is no chance of this (p. 123) injustice; where every man is free; where every women is free; where there are thousands of mankind that never marry at all, and thousands of women who by law cannot marry, there is room for the exercise of the polygamic form thereof. . . .

* * * And if a tree is to be judged by its fruits, what of the whoredoms, the adultery, the fornication, the prostitution of women in monogamic nations? What of sexual diseases, of blighted lives, or martyred women, of little graves dotting every hillside and the resting places of the dead? What of foeticide, infanticide and abortion? What of the. . . other damning features which cling closely to the skirts of modern Sodoms, the paragons and promoters of monogamic marriage?

Dr. Newman also made another remark something like this: that polygamy was not intended for the poor man, that it was intended for the kings of the earth, overlooking the fact, however, that Israel is a nation of kings and priests; so that when he said that polygamy or the practice of a plurality of wives was (P. 124) intended only for kings, it brought home a truth pregnant with thought. . . .

There are also other avenues of information. . . and that is the revelation of individual experience. There are many men and women who have practiced this principle in the midst of Israel for thirty years and upwards. I have heard their testimonies time and time again, . . . and they tell me that in this relation they have been blessed, they have been prospered, they have had around them the influence of the Spirit of the Almighty; that peace has been upon their household and habitation, and that they have been enabled through that principle to multiply their posterity upon the earth. * * * From this condition came the discipline of life, the power of self-restraint, a tender regard for each others' feelings, and a sort of jealousy for each others. rights, all tempered by the consideration that relations meant to be enduring claimed more love and interest and soul than did monogamy under its best conditions.

216. Journal of Discourses, Vol. 26:180-182; John Henry Smith, Apostle; Tabernacle; Logan, Cache County; Monday, April 6, 1885.

Now, brethren and sisters, whom have we wronged? Whom have we wronged by peopling this desert land? Nobody. * * * (p. 181) Who is injured if my wife makes a sacrifice with me and takes into our home one of her sisters and makes her my wife. If she makes the sacrifice; if I shoulder the additional responsibility, and open the door that will save one of Eve's fair daughters, who is wronged? * * * God has laid upon every woman the decree placed upon mother Eve--multiply and replenish the earth. In sections of the land in

which we live, thousands of women to-day must become the playthings of some vile wretch, if they answer the design of their being. My whole being is convinced of the fact--that it is a decree of God Himself that these women should have a chance to marry, and that He Himself has opened the door. He Himself has established the principle. I want my daughters married as I desired to marry myself; I want them honored wives, whether plural ones or otherwise, no matter who may seek to brand their offspring as infamous. I know--for God has given me the witness, He has stamped it upon this heart--that they who come through that lineage are as much honored of God and approved of Him, as any that have ever walked His footstool from the day that this earth was peopled until the day in which we live. This principle was given for a purpose, and that purpose is the salvation of the female sex as well as the male sex. * * *

(p. 182) . . . go into any of the leading streets of the great cities of the world, and gaze upon as fine specimens of womanhood as our Father ever put breath into. What are their prospects in life? What is written across their brow? Infamy, shame--going to their graves the victims of loathsome disease. It is not one, it is not two or three; but it is millions of them that are going this inevitable road. Who is responsible? Who placed upon them the interdict, preventing them from fulfilling the object of their creation? Not God; for He made His law so liberal and established principles so correct that there was no necessity for such a thing. It is man that has introduced it; it is man that has overturned the condition of society; it is man that has turned his daughter into the street. I say again and again that the "Mormon" people can wait the result of this thing without fear; they can afford to suffer pains and penalties if that will but open the door by which the fair daughters of Eve can be redeemed from the position in which they are placed and be made honored and respected women of society.

217. Journal of Discourses, Vol. 26:337-343; Apostle F. D. Richards; Logan; October 1885.

When Congress passed the law of 1862, I heard him [Brigham Young] make this remark--rather startling at the time--that a man who would not be willing to pay his fine and take a term of imprisonment for a real good, virtuous woman was not worthy of a wife at all. * * * (p. 339) It was never alleged against (p. 340) us as men of Israel, as "Mormons," if you please, that we were violators or had been, violators of the law of the land until July, 1862. It was never proven and cannot now be shown that we, as a people were violators of any law of the land whatever. In 1862, a law was enacted against bigamy, or polygamy. The term bigamy had always been used before, but now it was coupled with polygamy in order that it might be made to reach, and be understood by everybody as intended for, the Latter-day Saints. * * *

One of the last great principles that the Prophet Joseph was commanded of God to teach us, was the law regulating the eternity of marriage; that whereas, we had taken our wives only until death should us part, we should now understand that we were, while in the flesh, laying the foundation for eternal dominions, crowns and exaltations; that our wives and our children were given to us of God for the purpose of laying the foundation of a kingdom; that we shall have, if we are faithful and obedient, the covenant of eternal life ourselves and the power to seal the same upon our generations, that they (P. 341) may become, as Abraham's like the sands of the sea-shore for number.

The Latter-day Saints claim to be the children of Abraham, and if they are the children of Abraham, they will do the works of Abraham. It was difficult for men and women from all parts of the world, who had lived in the monogamic order all their lives to accept this doctrine of the eternity and plurality of marriage. It was "a new and everlasting covenant; and if ye

abide not that covenant, then are you damned, saith the Lord." This was the obligation that was laid upon the Prophet Joseph, and through him, upon the true believers of the Church, even all who were worthy to accept of these obligations. It was herein that the Elders and their wives extended their faith, enlarged their obedience, and accepted the terms of the new and everlasting covenant extending not through time only, but eternity also.

Now, I ask, who is injured by a man taking a second wife, when the wife he now has is agreeable and it is mutually understood between her and him and the newly affianced; it being entered into with a mutual understanding and a mutual agreement according to the law of God--I ask, who is injured?

Wherein consists the crime of bigamy? It is this. When a man takes one wife he covenants to adhere to her until death do them part. He violates that covenant when he takes another woman, unknown to his wife; he thus practices fraud upon her. This is where the crime comes in. Fraud is perpetrated upon his own family. * * * With the Latter-day Saints there is no fraud practiced, the second wife being accepted with the mutual consent of the first, and in accordance with the revelations of God. There is in that no crime at all, unless some law of God is violated, or somebody is injured in the matter. If this transaction that I have just named violates the law of God, or if it injures or infringes upon the rights of a brother or a sister, then there may be some ground for pronouncing it a crime, but belief in, and practice of, the eternity and plurality of the marriage covenant do not violate the law of God, because He has commanded His people to accept and obey it. Neither is it an infringement upon the rights of others, neither men nor women, but gives all women an opportunity to become honorable wives and mothers, and thus to shut out what is politely called the social evil, with all its horrid concomitants of seduction, foeticide, infanticide and all the train of sexual monogamic evils which haunt and infest Christendom.

If, then, we violate no law of God nor right of our fellows, wherein, I ask again, consists the crime of our religious faith? It is in this: that Congress forbids it; just as Darius forbade Daniel praying to God, and because he persisted, cast him into the den of lions; the same as Herod caused all the male children to be slain, hoping to kill Christ our Savior in his infancy; the same also as Nebuchadnezzar cast the Hebrew children into the flames because they worshipped the living God rather than his idol.

* * * (p. 342) In the establishment of this principle of the Gospel, the marriage covenant, it is intended only for God's people, and not for the people of the world. * * * It is because the people of God have taken a course that every righteous woman may have an honorable husband, become an honorable wife and have a position in the family and household, that our brethren are hailed to prison; because they are and faithful to their families; because they have taken wives in order that they may rear up children, have a generation to bear their names and their priesthood, and to become a people devoted to the living God.

I want to say in this connection, as I wish all to understand it, that when we adopted this principle by the revelations of God, there was no law in the land against it. ***

I want these young boys and girls, as well as the older ones, to know that God has never given us a law that was in conflict with any law of the land; but that Congress has enacted laws to make us criminals. * * * (p. 343) Thus, we are not violators of the law of the land, but the law-makers of the nations make us transgressors.

218. Deseret News; Charles W. Penrose, editor; Thursday, May 20, 1886.

Joseph Smith and Celestial Marriage

* * *

But examination of the history and the facts will disclose that there is

no real contradiction between the alleged conflicting statements, nor between the action of Joseph and Hyrum in regard to polygamy and the doctrines laid down in the revelation of July 12, 1843. Polygamy, in the ordinary and Asiatic sense of the term, never was and is not now a tenet of the Latter-day Saints. That which Joseph and Hyrum denounced and for preaching which without authority an Elder was cut off the Church in Nauvoo, was altogether different to the order of celestial marriage including a plurality of wives, which forms the subject of the revelation.

So with that spiritual wife doctrine which lustful men attempted to promulgate at that period. Joseph the Prophet was just as much opposed to that false doctrine as anyone could be. It was a counterfeit. The true and divine order is another thing. * * * They were conscientious in their statements. Joseph and Hyrum were consistent in their action against the false doctrines of polygamy and spiritual infeism, instigated by the devil and advocated by men who did not comprehend sound doctrine nor the purity of the celestial marriage which God revealed for the holiest of purposes.

Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no Elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for his servants and not for the world. Jesus enjoined his disciples on several occasions to keep to themselves principles that he made known to them. And his injunction "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you," has become as familiar as a common proverb. In the rise of the Church the Lord had occasion to admonish his servants in regard to revelations that were afterwards permitted to be published. . . .

* * * Under these instructions Elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by their enemies and accused of practising things which were really not countenanced in the Church, they were justified in denying those imputations and at the same time avoiding the avowal of such doctrines as were not yet intended for the world.

219. Deseret News, May 20, 1886. See also Historical Record, Vol. 6:220; Joseph F. Smith.

. . .they are not denials of plural or celestial marriage as taught by Joseph and Hyrum. . . .

220. Spencer's Letters, p. 193; Orson Spencer.

When God sets up any portion of His Kingdom upon the earth, it is patterned after his own order in the heavens. When He gives to man a pattern of family organization on the earth that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. . . . This family order of Abraham was spread out before God, and met with His entire and full approbation. And why did God approve of it? Because it is the only order practiced in the celestial heavens, and the only peaceful, united, and prosperous order that will endure, while man invented orders and devices will utterly deceive and perish with the using.

221. The Rise & Fall of Nauvoo, pp. 118-119; Elder Brigham H. Roberts. See also Comprehensive History of the Church, Vol. 2:103-105; Elder B. H. Roberts. See also Times and Seasons, 5:423; February 1, 1844.

I have remarked in the opening of this chapter that the consideration of this subject at this period of Nauvoo's history would aid the reader to understand more clearly many things in the subsequent events we have to relate. It is to be observed first of all that this principle of plural marriage had to be introduced secretly; first, because of the traditions and prejudices of the Saints themselves; and, secondly, because of the advantage that their enemies surrounding them would have when once the doctrine was publicly proclaimed. This enforced secrecy, then, which a reasonably prudence demanded, gave rise to apparent contradictions between the public utterances of leading brethren in the Church and their practice. Wicked men took advantage of the situation and brought sorrow to the hearts of innocent and reproach upon The Church. Some, possessed a zeal without wisdom, knowing of this doctrine, hastened without authority to make public proclamation of it and had to be silenced, as, for instance, a number of Elders who were reproved by Hyrum Smith for preaching this doctrine at a branch of The Church at China Creek, near Nauvoo; and later one Hiram Brown who did the same thing in Lapeer County, Michigan; for which he was disfellowshipped from The Church and notified by Joseph and Hyrum to attend the conference in April of that year to give a further account of his proceedings.

222. Journal of John Taylor under the date of September 27, 1886. See also Abraham H. Cannon Journal, March 29, 1892. Typescript Manuscript copy of Revelations made by W. W. Barton, May 3rd, 1909 [12 pp.] p. 10.

"My Son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people; thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name, unless they are revoked by me or by my authority, and how can I revoke an everlasting covenant; for I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years; and this because of their weakness, because of the perilous times, and furthermore, it is more pleasing to me that men should use their free agency in regards to these matters. Nevertheless, I the Lord do not change and my word and my covenants and my law do not.

And as I have heretofore said by my servant Joseph: All those who would enter into my glory must and shall obey my law. And have I not commanded men that if they were Abraham's seed and would enter into my glory, they must do the works of Abraham?

I have not revoked this law, nor will I, for it is everlasting, and those who will enter into my glory must obey the conditions thereof; Even so. Amen."

223. Letter from Pres. John Taylor to Bishop A. A. Kimball; First Presidency Letterbook Copybooks, 1877-1949 Vol. 14:18-19; CR/1/20/#12, Church Archives; November 19, 1886. Bishop A. A. Kimball

Kanosh, Millard Co.

Dear Brother.

You submit a peculiar case to me in your letter of the 15th a woman who is the wife of one of our Elders, herself incapable of bearing children because of physical malformation, threatens her husband with the Pen[itentary] if he shall attempt to obey the law of God, and take to himself another wife and obtain for himself a posterity which otherwise he cannot have.

If it were not for the law of man he could do this without her consent,

after having given her the privilege of exercising the right of the law of Sarah. As we are now situated he cannot do this without endangering his liberty, through her taking advantage of the Edmunds law. But there is more than one law of the land and under another law he can obtain a separation from her, physical malformation being deemed by the law a sufficient cause for divorce. * * * If he is a worthy faithful Latter-day Saint and there be nothing against him more than this, he should not be denied the privilege of going to the Temple, or of taking a wife without condemnation. He ought, however, to treat his first wife with kindness and sustain her; but if she still persists in threatening him for obeying the law of God, she herself becomes a transgressor and has no right to fellowship in the Church.

224. Minutes of Meeting (Feb 26, 1887)--in George Q. Cannon Papers, CHO. Stapled papers with the inscription on the outside piece of paper, "Remarks of Brethren on Scot Amendment", handwritten in pencil on 20 pages measuring 19.5 cm and on 8 pages measuring 22.0 cm.

--part of Heber J. Grant's remarks: "My impression has been from the beginning to give the Scot amendment a trial, and when I heard that Prest. Taylor had sat down upon it, I must say I felt a little disappointed. I see nothing to be lost but a great deal may be gained."

--remarks of Franklin D. Richards: "I feel that I would like the Scott Amendment tried. I do not see that it necessarily Compromises us, that is, in an official capacity; by trying it we would gain one year, and that of itself would be of great value. And if Mr. Cleveland could be got nite [sic] nearer Communication, he may find something to admire and praise in us, and it may stimulate him, by way of a desire to get rid of the Mormon problem, to work with a view to let us into the Union."

--part of remarks of John W. Taylor: "the only thing that we can gain by making this Compromise is from 2 to 4 years. At the expiration of that time we will thoroughly advertize to this nation that we are willing to sacrifice, at least so far as our Word is concerned, in order to obtain liberty, and just as soon as we begin to break through suffering for righteousness sake, and clinging to the truth, and avoiding the very appearance of evil, He believe [sic] the Calamities will be greater upon us than if the bill now should become law. It has taken quite a time to school the Laterday Saints to what we believe to day. And I find that it is getting to be believed that Prest. Taylor will yet receive a revelation to cancel the revelation on Celestial Marriage. And you let anything officially be given about this, and it will create quite a stir among the people. He did not want to express himself in regard to the wisdom of the matter, would leave that to older heads."

--remarks of Abraham 0. Smoot: "He did not regard this a new question at all; the same thing was ventilated, only in a different form, perhaps, in Delegate Hooper's day. He was present on a certain occasion when this same subject was submitted to Prest Young & he remembered Bro. Geo. A. Smith's views on it, & his own personal endorsement at the time, which was that we had nothing at all on that point to offer as a Compromise. He had not changed his views since then. Even if he had the right to vote, he would be loth [sic] for it unless it was so dictated by those who had the right to commune with the Lord upon the question. If there were any light from that source he would submit with his brethren. But to say that he will forever sacrifice the practice of that command, he could not; neither did he think anybody could be justified in doing so unless the Lord himself so ordered it. There may be, he said, a policy in it which the ordinary mind could not comprehend. What he wished to know was, whether it was the will of the Lord to do it in order to gain a Victory. If by accepting this amendment we can do it without making it to appear to Israel (he did not care so much for the world) a Compromise or

sacrifice, & in reality not to be a sacrifice, he was willing to follow his file-leaders and support it."

--remarks of a "Williams", "This telegram puts a new phase on the question. This Scot Amendment is to be sent by the President to Congress, stating that he will sign the bill if Congress will accept the Amendment. Most of the members of Congress have already expressed themselves as opposed to it. They will vote it down; the whole bill itself, and from voting on the question of the Constitutional Amendment. If we reject the proposition it will be considered by the government and the country that the few polygamists who control affairs in Utah are unwilling to have the question submitted to the body of the people. This will be damaging to our cause. By accepting the proposition now we make no promise, we make no agreement. We simply say, we are willing for the people to take their own course in regard to the proposition; and if we accept, the bill is killed, and we are relieved of both the danger and the question of compromise. If the amendment should pass the Congress with the bill, we then will have ample time to reflect upon the question of what shall be done by the people, and the probable effects of voting for the prohibition upon our people upon Congress and upon the Country."

--part of remarks of William B. Preston, "As a political strategy I would accept the proposition. It is generally said by the world that our people do just as the Presidency say. Now, let this proposition be submitted to the people, and let them say whether they are willing to adopt a Constitution with this proposition in. That would be Democratic."

--part of remarks of William Budge: "With my understanding of what they call polygamy, I could recommend the placing of this question before the people. It would be necessary, however, to make some explanation to the people in regard to our understanding of what is called polygamy. If polygamy as understood in the world, I could vote for the amendment, but not to renounce Celestial Marriage."

--part of remarks of Angus M. Cannon: "I look upon it that it may be a ram in the thicket, but I cannot acquiesce in it without feeling that I am losing influence in consequence of the professions I have made heretofore."

--remarks of H. B. Clawson: "If we could do anything without compromising our views and our religion, I would be in favor doing it, merely to gain time. Time is what we want. I am willing to rest on the decision of the First Presidency in regard to this."

--part of remarks of A. Miner: "We must accept this proposition by all means. It is not a binding condition upon my faith, or upon the faith of any of our brethren. It will not bring the faith of the Latter-day Saints in contempt."

--remarks of Frank Armstrong: "He was in favor of submitting this to the people out of courtesy to our friends at Washington. It would also give time to perfect measures for securing the property. He would rather have the crisis come from the head of the nation than from those here. Individually, he could not vote for it."

--the collection described above is followed by a 9 page account of the verbatim remarks of George Q. Cannon at this meeting, handwritten, and beginning "Dear Bro: Having expressed yourself [sic] that you had forgotten to hear my opinion with regard to our concurrence to the Scott amendment and having since reflected somewhat on the subject I take this means of giving it."

--his conclusion is found on the last page as follows, "My unqualified opinion that it is too dangerous a thing to play at concessions or anything approaching concession, or the color of concession with the government; the ground is not tenable let the circumstances be what they may."

225. Council of 50 (?) [Minutes]--1887; March 9, 1887.

--7 page handwritten minutes of a "Meeting President's office. Wednesday March 9th 1887.", regarding the change of Trustee-in-Trust and adjustment of church properties, due to the Edmunds-Tucker Law

--meeting attended by the following men: George Q. Cannon, F. D. Richards, H. J. Grant, William B. Preston, C. Peterson, A. 0. Smoot, S /?/ Francis, J. R. Murdock, H. S. Gowans, L. W. Shurtliff, J. N. Hinckley, G. Farnsworth, C. R. Sperry, H. McCune, G. A. Pitkin, James Bywater, A. M. Cannon, F. S. Richards, I. Waddell, A. Miner, Charles Morris, W. D. Hendricks, J. Jack and G. Reynolds

226. Woman's Exponent; Kanab, Utah; A Welcome by M. Elizabeth Little; April 1, 1887.

We welcome Sisters Eliza and Zina, as our Elect Lady and her Counselor as the presidents of all the feminine portion of the human race. Although few recognize their right to this authority yet we know they have been set apart as leading priestesses of this dispensation. As such we honor them. We welcome them as the honored wives of our revered and martyred prophet Joseph Smith.

227. Declarations of the First Presidency on Temple Work, Vol 5:44; May 22, 1888.

President's Office
Salt Lake City, Utah
May 22, 1888

Bishop S. A. Woolley,
19th Ward, Salt Lake City,

Dear Brother: . . .

You asked whether a person who has once been married in the Endowment House or Temple, and is left a widow or a widower, commits adultery by marrying again when the ceremony is performed by a justice of the peace or a civil officer.

There is a manifest impropriety, which every Latter-day Saint who has had his or her endowments should perceive, in such a person going to a civil officer to have a ceremony of marriage performed. The fact that such a person does so is in evidence that he or she is falling away, because if in good standing a recommendation could be obtained for the temple, where the ceremony could be performed, should be performed according to the order which God has instituted. But a person marrying under such circumstances does not commit adultery.

You ask some other questions concerning how many living wives a man must have to fulfill the law.

When a man, according to the revelation, married a wife under the holy order which God has revealed and then married another in the same way, he enters into the new and everlasting covenant, so far as he has gone he has obeyed the law. I know of no requirement which makes it necessary for a man to have three living wives at a time.

With kind regards,
I remain,

Gospel Mysteries

Your Brother,

W. Woodruff.

228. St. George Temple Minute Book, pp. 102-103, 4 October 1888; K9361R; James G. Bleak; CR/100/14/#2/CHO; Research Files 1950-1974. Church Archives Vault, Restricted Document. Declarations of the First Presidency on Temple Work, Vol. 8:35. Our young people come here to be married to be husband and wife through all eternity taking upon them covenants to observe all the laws, rites and ceremonies pertaining to the Holy order of matrimony, this is the way God has established, and the ceremony that seals one wife to a man seals other wives. And when a man takes a wife they enter this sacred order and covenant to observe all the rites in this. The man covenants to take more wives, the woman covenants to do the part of Sarah and gives her consent for him to take more wives. Hoped the young people would understand these things. A covenant not kept is a covenant broken. When we enter that covenant we must continue in it. Still there is no one here who will say you shall take more wives, that is left entirely with yourselves.

229. St. George Temple Minute Book, pp. 124-125; K9361R; David H. Cannon speaking; 8 November 1888. Also Historical Department; Confidential Research Files; 1950-1974; Church Archives Vault; Restricted document; CR/100/14/#2/Vol 8:36.

One of the obligations we assume here is not to repeat anything we see or hear in this House; for instance if we see a person who we think is here to take another wife, we should not talk about it for there is not danger of him doing so. At the time the Tucker Edmunds bill became Law, President McAllister sent me to Salt Lake City to see President Taylor and learn what we should do as the penalties were very heavy for the person who performed an illegal Marriage and this class of cases would be illegal under this new law.

The President of the Church said. There must be no more Plural Sealings in the Temple and we will leave the responsibility upon our enemies and I can give you my word that the instructions then given has been faithfully carried out. Keep a correct Record of all the work you may do here today. God bless you in the name of Jesus Christ.--Amen.

230. First Presidency Letterpress Copybooks, 1877-1949, p. 385; CR/1/20/#17

Elder Martin Johansen, Feb. 25th, 1889
Ferron

Dear Brother:--Your letter of Feb. 20th, asking certain questions, has been received.

It would be quite proper for you to submit all such questions to the Bishop of you[r] Ward or the President of your Stake. However, in reply to your question as to what is meant in Sec. 131 Book of Doc. & Cov.--viz:

"If a man hath one wife seal[ed] to him in the Temple for time and for all eternity, will he enter into the celestial glory and have increase, or hath it reference to a man who hath more than one wife sealed to him?"

It may mean one wife, under certain circumstances; but when circumstances will permit it means more. The words through the Prophet Joseph, as recorded in Sec. 131 Doctrine and Covenants, are correct and mean what they say.

With kind regards, Your Brother,W. Woodruff

Gospel Mysteries

231. L. John Nuttall "Diary"; BYU Special Collections; Mor/M270.1/N963/V. 3/pp. 106-7. This is a typescript copy of the above typescript with punctuation and misspelling errors retained using sic to identify flagrant renderings. On Dec 19, 1889 this revelation was read to the Twelve---See Journal of Abraham H. Cannon.

IN HIS JOURNAL FOR THIS DATE WILFORD WOODRUFF WROTE: "Attended a meeting with the lawyers at the Gardo House in the evening. They wanted me to make some concessions to the court upon polygamy and other points, and I spent several hours alone and inquired of the Lord and received the following revelation."

Thus Saith the Lord, to my Servant Wilford, I the Lord have heard they [sic] prayers and thy request, and will answer thee by the voice of my spirit. Thus Saith the Lord, unto my Servants, the Presidency of my Church, who hold the Keys of the Kingdom of God on the earth. I the Lord hold the destiny of the Courts in your midst, and the destiny of this Nation, and all other nations of the earth in mine own hands; all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand. Let not my Servants who are called to the Presidency of my Church, deny my word or my law, which concerns the Salvation of the Children of Men, Let them pray for the Holy Spirit, which shall be given them to guide them in their acts. Place not yourselves in jeopardy to your enemies by promise; your enemies seek your destruction [sic] and the destruction [sic] of my people. If the Saints will hearken unto my voice, and the counsel of my Servants the wicked shall not prevail. Let my servants, who officiate as your Counselors before the Courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood, and they shall be justified. I the Lord will hold the Courts, with the officers of Government, and the nation responsible for their acts towards the inhabitants of Zion. I, Jesus Christ, the Savior of the World, am in your midst. I am your advocate with the Father. Fear not little flock, it is your Father's good pleasure to give you the Kingdom. Fear not the wicked and ungodly. Search the Scriptures, for they are they (p. 107) which testify of me; also those revelations which I have given to my Servant Joseph, and to all my Servants since the world began, which are recorded in the records of divine truth. Those revelations contain the judgments of God, which are to be poured out upon all nations under the heavens, which include great babylon. These judgments are at the door, they will be fulfilled as God lives. Leave judgment with me, it is mine saith the Lord. Watch the signs of the times, and they will show the fulfillment of the words of the Lord. Let my servants call upon the Lord in mighty prayer, retain the Holy Ghost as your constant companion, and act as you are moved upon by that spirit, and all will be well with you. The wicked are fast ripening in inequity [sic], and they will be cut off by the judgments of God. Great events await you and this generation, and are nigh at your doors. Awake, 0 Israel, and have faith in God, and his promises, and He will not forsake you. I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way. I cannot deny my word, neither in blessings nor judgments. Therefore let mine Anointed gird up their loins, watch and be sober, and Keep my commandments. Pray always and faint not; exercise faith in the Lord and in the promises of God; be valient [sic] in the testimony of Jesus Christ. The eyes of the Lord and the Heavenly Hosts are watching over you and your acts. There-fore [sic] be faithful until I come. I come quickly, to reward every man according to the deeds done in the body, even so. Amen.

232. Journal of Abraham H. Cannon; Thursday, December 19, 1889. This is a copy from the original handwriting.

Gospel Mysteries

During our meeting a revelation was read which President Woodruff received Sunday evening, Nov. 24th. Propositions had been made for the Church to make some concessions to the Courts in regard to its principles. Both of Pres. Woodruff's counselors refused to advise him as to the course he should pursue, and he therefore laid the matter before the Lord. The answer came quick and strong. The word of the Lord was for us not to yield one particle of that which He had revealed and established. He had done and would continue to care for His work and those of the Saints who were faithful, and we need have no fear of our enemies when we were in the line of our duty. We are promised redemption and deliverance if we will trust in God and not in the arm of flesh. We were admonished to read and study the Word of God, and to pray often. The whole revelation was filled with words of the greatest encouragement and comfort, and my heart was filled with joy and peace during the entire reading. It sets all doubts at rest concerning the course to pursue.

233. Journal of Abraham H. Cannon, Vol. 12:47-48; Salt Lake City, Utah; February 3, 1890.

U.S. Supreme Court favored test oath today.

234. Journal of Abraham H. Cannon, Vol.12:103; Salt Lake City; March 23, 1890.

Mina (AHC plural wife) was feeling somewhat sad at the prospect of the raid again commencing against the 'polygamous Mormons,' her father having to go on the 'underground' because of an indictment being found against him for adultery. He was arrested on a charge of cohabitation on the 14th inst., but the commissioner released him and sent the witnesses direct to the Grand Jury, who found a bill as mentioned above. I comforted her all I could.

235. Journal of Abraham H. Cannon, Vol. 12:166; New York City; May 19, 1890.

The U.S. Supreme Court today rendered one of the most important decisions of its existence. By the provisions of the Edmunds-Tucker act the property of the Church was ordered escheated for the use of the schools. In pursuance of this provision some $750,000 worth of Church property was seized and placed in the hands of a receiver. The case was tried in the lower courts and the act was decided to be valid. An appeal was taken to the court of last resort in the U.S. It was agreed some months since and today Justice Bradley read the decision in which the law is upheld, and the property is confiscated. The principle ground for this unjust ruling is that the Church upholds polygamy, and doubtless uses this means for the promotion of this doctrine.
Chief-Justice Fuller and Justices Fields and Lamar dissent from the opinion of the majority. Thus one by one are the rights of the Saints taken away, and the safeguards of the Constitution trampled underfoot.

236. Journal of Abraham H. Cannon, Vol. 12:207; Salt Lake City; June 30, 1890.

(Returned from his trip to New York) My spirits feels oppressed on returning home; it seems to me that Salt Lake City is becoming too much like Babylon, and the growing indifference of the Saints is indeed alarming.

237. Journal of Abraham H. Cannon, Vol. 12:211; Salt Lake City; July 4, 1890.

President Harrison yesterday signed the bill which makes Idaho a state, even though its charter disfranchises every Latter-day Saint.

238. Journal of Abraham H. Cannon, Vol. 12:216; Salt Lake City; July 8, 1890.

For some cause or other which I could not understand Mina was in a very bad temper, and finally became so worked up that desired me to take her to her mother's where she said she would live. She demanded a divorce from me, which I told her she might have at any time. She said she considered herself in disgrace every day that she lived with me in polygamy and she would as soon be a prostitute as a plural wife. She said she would prevent me from ever seeing the children. Many more cruel things did she say which caused me great sorrow. If I have treated her badly it has been for want of judgment and not because of intention. As I was taking her to town she changed her mind and decided to remain tonight at the farm, and tomorrow leave my home. This is a sore trial to me.

239. Journal of Abraham H. Cannon, Vol. 12:217; Salt Lake City; July 9, 1890.

Mina was very much changed in feeling this evening. She repented the course she had taken, and after considerable talk she begged my forgiveness for what she said last night. This I readily granted, and all past differences were settled. Her mother had been down today and gave her a good scolding for her folly, and this helped, I suppose to convince her of her foolishness.

240. Journal of Abraham H. Cannon, Vol. 12:218; Salt Lake City; July 10, 1890.

Though rabid anti-Mormons are working against the people, yet the Republican Party are becoming more favorably impressed with regard to the importance of securing Mormon votes and influence and the leaders feel as though Utah should be admitted as a State into the Union. Even Secretary of State Blaine is desirous of Utah's admission; while Stephen B. Elkins says he is in favor of admitting the Territory 'polygamy or no polygamy.' The Democrats might have won several States had they but possessed sufficient courage when Cleveland was President to admit Mormons to political power, but they failed to do so and now realize their loss.---The resolution of the First Presidency of June 30/90 in regard to plural marriages was read. It is to the effect that none shall be permitted to occur even in Mexico unless the contracting parties, or at least the female, has resolved to remain in that country.

241. Journal of Abraham H. Cannon, Vol. 13:112; Salt Lake City; September 26, 1890.

(After just arriving from a trip south.) . . . I was met by Mina with the buggy, and drove to the farm where I found all well. There is considerable comment and fault-finding among some of the Saints because of a manifesto which Pres. Woodruff issued on the 24th inst., in reply to a statement made by the Utah Commission that plural marriages were still authorized and celebrated, and that within the past year some 40 or more had been performed. Pres. W. denied this allegation, and said that such marriages were forbidden

by the Church in this Territory, and he called upon the Saints to submit to the law of the land in this particular. In his declaration, however, there is no renunciation of principle nor abandonment of families recommended, as some fault-finders try to make it appear.

242. Journal of Abraham H. Cannon; Salt Lake City; Tuesday, September 30, 1890.

I was at the office by 8 a.m. and was copying our Quorum meeting minutes nearly all day until noon. At 2 p.m. our Quorum meeting was held. There were present Lorenzo Snow, Franklin D. Richards, Moses Thatcher, Francis M. Lyman, John H. Smith, Heber J. Grant, John W. Taylor and myself.

J. W. Taylor was called to act as clerk. Opened by singing, .Come let us anew,' etc. Prayer by John H. Smith. Pres. Snow was pleased to meet and felt that if we really deserve a blessing we will get it as the Lord is willing to bestow light and wisdom upon us, and in these meetings it is our privilege to receive great knowledge. Some business matters pertaining to Stake Conferences, missionaries and changes in Bishops, etc., were briefly discussed. Referring to Pres. Woodruff's late manifesto concerning plural marriage, Pres. Snow said: The Lord will not permit any faithful Saint to loose blessings through the acts of the wicked, or because of circumstances over which the individual has no control. . . . God has a right to suspend His law, as He has done in the inspiration under which Pres. Woodruff wrote the manifesto, and as the Savior did when He suspended the law of Moses and permitted the disciples to pluck corn on the Sabbath day when they were hungry. The very important law concerning baptism is at times suspended as in the case of married women whose husbands are opposed to the gospel, or minors whose parents object to the baptism of their children. I can see great good and no inconsistency in this matter. Many honorable men in this nation have been opposed to us because they believed we were disloyal, but this declaration will remove stumbling blocks from the paths of such persons.

F.D. Richards: In the issuance of this Manifesto I see good, and those who possess the spirit of revelation will understand and appreciate it. Before the War of the Rebellion slaves were refused baptism unless their masters consented, and because of the refusal of the latter to permit such things the gospel was withheld for 25 years from the Southern States. When Pres. Woodruff prepared his Manifesto it was without the aid or suggestions of his counselors. He took a clerk and went to a room alone where under the spirit of inspiration he dictated the declaration he desired to make, and there was only one slight change made therein when it was read to Counselors Cannon and Smith. Therefore I feel it is from the Almighty. The Lord is causing the wisdom of men to fail. The Supreme Court held the case of the Church property under advisement for over a year and then rendered so foolish a decision that when they began to consider the result, they vacated their own order, and in some matters will give a decision later. Thus the highest tribunal in this land is confused and disgraced when it seeks to do wrong to the Saints.

John W. Taylor: When I first heard of this Manifesto I felt to say 'Damn it', but on further thought I felt it was not right to be so impulsive. I do not yet feel quite right about it. My father when President of the Church sought to find a way to evade the conflict between the Saints and government on the question of plural marriage, but the Lord said it was an eternal an unchangeable law and must stand. Pres. Woodruff lately received an encouraging revelation in regard to this principle, and now I ask myself, .Is the Lord a child that He thus changes?. Yet I feel that the Lord giveth a law and he can also take it away.

Moses Thatcher: In 1885 Pres. Taylor made a public statement in the

Tabernacle that he had taken a house to place himself outside the reach of the law, and many persons then felt and do feel that he was seeking to evade the issue, just as many now feel concerning Pres. Woodruff's declaration. Yet I feel that both of these brethren acted exactly right. The law of God is not abrogated, but in order to try the nation which has long called us traitors because of the practice of this principle, the cause of offence is removed, so that the law-makers and people may be left without just excuse in their prosecution of the Saints. This Manifesto will doubtless have the effect, however, to make the attacks upon us in other directions more bitter, and we may have to suffer greatly at the hands of the wicked, yet it is satisfying to my feelings. It may force us to make friends with the .battle-axe' of the Lord in Canada and Mexico, and we will yet become the saviors of the Constitution of our country. . . .

F. M. Lyman: I endorse the manifesto, and feel it will do good. I design to live with and have children by my wives, using the wisdom which God gives me to avoid being captured by the officers of the law.

He gave a brief account of his recent labors. We then adjourned till tomorrow at 10 a.m. Benediction by John H. Smith. . . .

243. Journal of Abraham H. Cannon; Salt Lake City; Wednesday, October 1, 1890.

. . . At the latter time I went to my Quorum meeting (10 a.m.) in the Gardo House. In addition to the brethren of yesterday Anthon H. Lund was present today. Singing, "0 My Father," etc. Prayer by Lorenzo Snow in which he asked that if it was the Lord's will, we might be permitted to see his face even as Joseph and Oliver, and Moses of old did.

John H. Smith: I cannot feel to say that the manifesto is quite right or wrong. It may be that the people are unworthy of the principle and hence the Lord has withdrawn it. I cannot consent to cease living with my wives unless I am imprisoned.

Heber J. Grant: I approve of the Manifesto, and feel that it is merely a public announcement of the course which we had already decided in our private councils to adopt, and this being the case I do not know why we should not receive any possible benefits which may arise from a public declaration. Yet I believe greater trouble will follow the prominent Elders in the Church through the adoption of this policy. If this plan had been accepted in the beginning of this crusade the nation would not have been tried as it has been, and would not be worthy of condemnation such as it now merits, hence I feel this has come at the proper time.

Anthon H. Lund: Sickness prevented my being here yesterday to my sorrow. I feel that the manifesto will result in good. I gave my approval to what had been said.

Moses Thatcher: I think the brethren should so arrange their families that women bearing children shall not be in constant fear of capture. For this feeling is bound to affect the offspring both in mind and body to its injury. The troubles will perhaps cause us to seek refuge in Mexico where there are twelve millions of Lamanites to whom we can then turn our attention, and when they are converted they will form the battle-axe of the Lord, and we will help them to redeem and build up Zion.

Lorenzo Snow: I am pleased at our unanimity of feelings, and know that the Lord will direct us aright. . . .

244. Journal of Abraham H. Cannon; Salt Lake City; Thursday, October 2, 1890.

. . . At 12 o.clock our Quorum met with the First Presidency. Present:

W. Woodruff, Geo. Q. Cannon, Jos. F. Smith, L. Snow, M. Thatcher, F. M. Lyman, J. H. Smith, H. J. Grant, J. W. Taylor, A. H. Lund and myself. . . . The Manifesto was next discussed, and finally on motion of F. M. Lyman all voted to sustain and approve it. The question as to whether or not it should be presented to the Saints for approval or rejection at our conference was discussed at some length. Some felt that the assent of the Presidency and Twelve to the matter was sufficient without committing the people by their votes to a policy which they might in the future wish to discard.

Joseph F. Smith: He presented the view that it would lack much force and would not bring the desired results unless accepted by the vote of the people. The Manifesto had already been the means, he was convinced, of presenting [preventing?] the enactment of Edmunds. bill, which passed the Senate, confiscating the Church personal property to the school fund. Now if we could convince leading men of the nation that it is the bona fide intention of the people to have no more plural marriages in this country in conflict with the laws, it would no doubt bring some concessions on the part of the government towards those who have already entered into the plural relation. The matter of presenting the Manifesto to the Conference was left open for the present. It was, however, resolved that we use our private influence at present to prevent our brethren from going into court and promising to obey the law; and as soon as possible we take steps to get some favors from the government for those who already have more wives than one.

245. Journal of Abraham H. Cannon, Vol. 13:129; Salt Lake City; Sunday, October 5, 1890.

After meeting (Conference in the Tabernacle) our quorum met the First Presidency at the Gardo House where we agreed that John T. Caine would suit us as Delegate to Congress, if he was acceptable to the convention which meets on Tuesday. A telegram was read from J. T. Caine concerning an interview with Secretary of the Interior Noble. The latter felt that he could not accept Pres. W. Woodruff's Manifesto without its acceptance by the Conference as authoritative, against the statements of the Utah Commission and Gov. A. L. Thomas. It was therefore decided to present the matter tomorrow for the vote of the people. It was said that Gov. Thomas had overreached himself in his zeal, and this thing would break his influence... At 7:30 the largest Priesthood meeting I ever attended was held in the large Tabernacle. . . .

246. Doctrine and Covenants Commentary, revised edition, 1951, pp. 836-837; Publication Committee: Joseph Fielding Smith, Harold B. Lee, Marion G. Romney; MANIFESTO was dated Sept. 24th, 1890 & read & accepted in General Conference on October 6, 1890.

This is the full text of the Manifesto:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege, that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuance of the practice of polygamy,

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our

temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy, and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF
President of the Church of Jesus Christ
of Latter-day Saints

President Wilford Woodruff issued his Manifesto against the practice of plural marriage, and this was accepted by a unanimous vote of the General Conference assembled in Salt Lake City, Oct. 6th, 1890. (Commentary, p. 836)

247. General Conference, October 6, 1890. See end of D&C for reference to following: President Lorenzo Snow speaking after the Manifesto was read:

I move, that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the manifesto which has been read in our hearing and which is dated Sept. 24, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding. The vote to sustain the foregoing motion was unanimous.

248. Journal of Abraham H. Cannon, Vol. 13:130; Salt Lake City; Monday, October 6, 1890.

. . . The Church authorities were presented and sustained. 0. F. Whitney then read the Articles of our Faith and on motion of Franklin D. Richards they were accepted by the Church as its rules of guidance. Pres. Woodruff's manifesto was then read, and Lorenzo Snow moved that recognizing Pres. W. as the only man who now holds the keys of the sealing ordinance upon the earth, we sustain him in his action in this matter. The vote was unanimous. . . . Pres. Woodruff (12 min.) expressed his gratitude to the Saints for the support they had given him. He knew God would over rule this act for the good of His Saints. His course had been taken under direction of God, and rather than do anything contrary to the will of God, he would allow himself to be taken out to his death. . . .

249. Journal of Abraham H. Cannon, Vol. 13:131-134; Salt Lake City; Tuesday, October 7, 1890.

. . . I then went to the Gardo House where the majority of the First Presidency, Twelve, First Seven Presidents of the Seventy, Presiding Bishopric and Presidents of Stakes were assembled. . . .

George Q. Cannon: I feel like saying, Damn the law. We can expect neither justice nor mercy in the administration of the law with the present corrupt administrators. Women should be encouraged, for some feel as though they had been betrayed, and a man who will act the coward and shield himself behind the Manifesto for deserting his plural wife or wives, would be damned. I will prophesy that in our action at conference yesterday lies safety; the Lord has revealed this much to me. I believe that before long your men will be allowed to vote. If it were not for my public duties I would not live a day in my present condition, but my family understand that my liberty depends on refraining from visiting them in their homes and they are contented.

W. Woodruff: This manifesto only refers to future marriages, and does not affect past conditions. I did not, could not and would not promise that you would desert your wives and children. This you cannot do in honor.

W. F. Rigby of Bannock State: I know of cases in Bannock and Cache Stakes where some men are legalizing certain wives by marrying them before the Justice of the Peace, and then abandon the others. The sons of these deserted wives feel so enraged that they threaten to kick their fathers if they ever darken their doors.

Moses Thatcher: "If such things are done, those guilty should repent and do right or be severed from the Church." Father thought a private labor should be immediately commenced with such faithless men.

Angus M. Cannon: Because of the Manifesto many will feel justified in promising to obey the law when brought into court. I would not feel justified in such a course, but many may. . . .

250. John M. Whitaker Daily Journal; Journal 7, p. 11 (Vol 1:242, U. of U. edition); November 1, 1890. Typed as in original without use of [sic].

November 1st, 1890. Tonight after my days work, we all attended the regular anniversary Party of President John Taylor in the 14th ward assembly Hall, at which Presidents Wilford Woodruff and George Q. Cannon and other of the General Authorities were present, and at which Presidents Woodruff and Cannon related how President Taylor was tried as Abraham of Old, by the Prophet Joseph Smith just after the revelation on Plurality of wives was received, at a special meeting of the Twelve when the prophet explained the revelation to them, a number were very reluctant and in fact felt they could not support such a principal and John Taylor was the only one who stood up for the Prophet and a short time after this, the Prophet went to the home of President Taylor, and said to him, "Brother John, I WANT LEONORA, president's Wife,, of all the requests coming from the Prophet, this was the last straw; it is said. John Taylor never answered the prophet, turned away and walked the floor all night, but the next morning, went to the home of the Prophet's and said to him, Brother Joseph, IF GOD Wants Leonora He can have her. That was all the prophet was after, to see where President Taylor stood in the matter, and said to him, Brother Taylor, 'I don't want your wife, I just wanted to know just where you stood.' President Taylor was one of the most devout, loyal and Trustworthy persons the Prophet ever had save his Bother Hyrum, he loved him and offered his life for him at Carthage, when he stood in the doorway, parrying off the bullets fired by the mob, and at the Family Reunions often told his family How he loved the Prophet, and also said there is no love in the world equal to the Love I had for Joseph Smith How I loved that man, it was a different kind of love, surpassing an love for woman. He often wept in relating his experiences with the Prophet to his family and from the prophet he drank in the spirit of the Celestial order of thing and

breathed in his heart the spirit of Celestial things, and no man in or out of the church has a better understanding of the great principles of the Kingdom of God and of Heavenly order of things than John Taylor. He breathed it in his speeches and in his writings as a Defendant of the Faith, and even President Brigham Young once said of him, John Taylor is the greatest mind I have ever met.

251. Journal of Abraham H. Cannon, Vol. 13:159-160; Salt Lake City; November 2, 1890.

In relation to S. F. Ball who desires to go to Mexico and get a fourth wife, Father said it could not be done, as such things had ceased to occur even there. One young man who recently had this privilege, came back and allowed the knowledge of it to go out, and thus put the Church in danger. Father feels, as I do, that it is best to entirely cease the performance of such marriages for the present and thus make the brethren more appreciative of present blessings.

252. Journal of Abraham H. Cannon, Vol. 13:184; Salt Lake City; December 1, 1890.

Pres. Harrison's message to Congress today expresses pleasure at the increase of the Gentiles in Utah, and at Pres. Woodruff's manifesto. He says, however, that the doctrine of polygamy is not abolished by this announcement, and while not wishing to see legislation against a mere belief he suggests that the Mormons be given no power whereby they may make this practice lawful.

253. Journal of Abraham H. Cannon, Vol. 13:185; Salt lake City; December 2, 1890.

I attended my Quorum meeting. . . . We then spent nearly two hours in interesting and instructive conversation on various points of doctrine. The subject of the Josephite Church, its authority and gifts, was discussed, in the course of which John Henry Smith read a letter to him from the head of that Church--Joseph Smith--dated Nov.r 7th - the people and authorities here are congratulated therein for our abandonment of plural marriage, and the writer suggests that this matter could not habe originated with the Lord or it would have remained unchanged.---This man is certainly not sincere or he would have accepted the truth long ago, as he has had abundant evidence given him that his father, the Prophet, had more than one wife.

254. Journal of Abraham H. Cannon, Vol. 14:87; Salt Lake City; April 2, 1891.

(At the Gardo House with the Quorum) Thereafter Pres. Woodruff spoke: In the name of Jesus Christ I say that God has not forsaken the Presidency or Twelve. He inspired me to issue the Manifesto and if he had not done so I should never have taken that course even though all ordinances for the living and the dead had ceased, and our temples had fallen into the hands of our enemies. The principle of plural marriage will yet be restored to this Church, but how or when I cannot say. God will hold this nation responsible for the wrongs done this people.

255. Journal of Abraham H. Cannon, Vol. 15:36-37; Salt Lake City; August 20, 1891.

(Respecting anticipated meetings with the Master in Chancery) I attended my regular council meeting where all the Presidency and Twelve were present

excepting Brigham Young, John Henry Smith and Geo. Teasdale. . . . it is felt that the situation here demands the saying of something in regard to the Manifesto and our future intentions in regard to polygamy, and hence it is expected that we will prove that the latter is really abandoned. Written questions, which it is likely will be asked in court, has been sent to all the Twelve for their replies. . . .

256. Journal of Abraham H. Cannon, Vol. 15:85-88; Salt Lake City; October 7, 1891.

. . . attended a meeting of the Presidents of Stakes, their counselors, the Bishops and their Counselors, the Presidency, Twelve and First Council of Seventies. . . . President Jos. F. Smith spoke. Among other things he said: 'God will not justify you in kicking out your families and stultifying yourselves in the eyes of all good men. We do not want you to leave your wives because of the Manifesto. Tell your people to take care of their families just as they have always done. What, cohabit with them? I would advise them not to do it in the United States. Take them where they will be safe and where you can live with them without violating the law. The time will come when those who endure faithful in this practice will receive a full, complete deliverance and be more exalted. All the principles are just as true as they ever were, and if they have been withdrawn it is because the people as a rule are unworthy of them. . . .'

Pres. Woodruff said among other things: 'I never would have issued the Manifesto had it not been for the inspiration of God to me.' About 3:15 p.m. we adjourned, and the Presidency and Twelve went to the Gardo House where we had some dinner, and then had a Council meeting concerning the replies we shall give concerning polygamy and cohabitation when the Church cases come before the Master in Chancery in the near future. There was considerable discussion with the result that we all got to the point where we realize that polygamy is no longer a law of the Church, and as far as our present families are concerned we must support and honor them, though if we live with them it is at our peril.

257. Journal of Abraham H. Cannon, Vol. 15:103; Salt Lake City; October 19, 1891.

(Wilford Woodruff on witness stand before Master in Chancery) Father and Pres. Woodruff were placed on the witness stand and questioned as to the uses to which Church funds received from tithing and donations had been put. They were also examined as to the meaning and intent of the Manifesto. They gave it their views that plural marriages had ceased in the Church and cohabitation was discountenanced. In fact, Pres. Woodruff said that he intended in the Manifesto to cause men who had plural wives to cease associating with them. This was on reply to Dickson's inquiry.

258. Wilford Woodruff Diary; Wilford Woodruff; Oct. 25, 1891.

"Thus saith the Lord" not to be used excessively

". . . The Lord is with us & gives us revelation. But I will say for myself that I wish to Avoid saying 'Thus Saith the Lord' as far as I Can when I give the will of the Lord to the people. In the days of Joseph Smith it was 'Thus saith the Lord' almost daily until the revelations now embodied in the Book of Doctrine & Covenants had been given. Since that day President Brigham Young and John Taylor to myself have seldom used the words 'Thus saith the

Lord' when giving the word of the Lord to the people. In the 68 Sec of the Book of D&C we are informed that when men speak as they are moved upon by the Holy Ghost it is word of the Lord & revelation.

259. Journal of Abraham H. Cannon, Vol. 15:110; Salt Lake City; October 29, 1891.

(Abraham H. Cannon visit with his father, George Q. Cannon) He believes as I do that after a while a change will come whereby polygamists will be allowed to live with the families they already have.

260. Deseret News; reported by Arthur Winter; November 7, 1891. Remarks made by President Wilford Woodruff at the Cache Stake Conference, held in Logan, Sunday afternoon, on November 1, 1891.

I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the Manifesto. The Lord has told me by revelation that there are many members of the Church throughout Zion who are sorely tried in their hearts because of that Manifesto. And also because of the testimony of the Presidency of the Church and the Apostles before the Master in Chancery. Since I received that revelation I have heard of many who are tried in these things, though I had not heard of any before that particularly. Now, the Lord has commanded me to do one thing, and I fulfilled that commandment at the conference at Brigham City last Sunday, and I will do the same here today. The Lord has told me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them, by the spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter. The question is this: 'Which is the wisest course for the Latter-day Saints to pursue---to continue to attempt to practice plural marriage, with the laws of the land against it and the opposition of 60,000 people and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and heads of families in the Church, and the confiscation of all personal property of the people (all of which of themselves would not [?] stop the practice), or after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law and through doing so, to leave the Prophets, Apostles, and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the temples in the hands of the Saints, so that they can attend to the ordinances of the gospel, both for the living and for the dead?'

The Lord showed me by vision and revelation exactly what would take place if we did not stop this practice. If we had not stopped it would have had no use for Brother Merrill, for Brother Adlefson, for Brother Roskelley, for Brother Leishman, or for any of the men in this temple at Logan; for all ordinances would be stopped throughout the land of Zion. Confusion would reign throughout the whole Church and we would have been compelled to stop the practice. Now, the question is, whether it should be stopped in this manner, or in the way the Lord has manifested to us, and leave our Prophets and Apostles and fathers free men, and the temples in the hands of the people, so that the dead may be redeemed. A large number has already been delivered from the prison house in the spirit world, by this people, and shall the work go on or stop? This is the question I lay before the Latterday Saints. You have to judge for yourselves. I want you to answer for yourselves. I shall not

answer it; but I say to you that is exactly the condition we as a people would have been in had we not taken the course we have.

I know there are a good many men and probably some leading men, in this Church who have been tried and felt as though President Woodruff had lost the spirit of God and was about to apostatize. Now, I want you to understand that he has not lost the Spirit nor is he about to apostatize. The Lord is with him, and with this people. He has told me exactly what to do, and what the result would be if we did not do it. I have been called upon by friends outside the Church and urged to take some steps with regard to this matter. They knew the course which the Government was determined to take. This feeling has also been manifested more or less by the members of the Church. I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time, but I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself; and let every other man go there; had not the God of Heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and wrote what the Lord told me to write. I laid it before my brethren--such strong men as Brother George Q. Cannon, Brother Joseph F. Smith, and the Twelve Apostles. I might as well undertake to turn an army with banners out of its course as to turn them out of a course that they considered to be right. No. Why? Because they were moved upon by the Spirit of God and by the revelations of Jesus Christ to do it. . . .

261. Journal of Abraham H. Cannon, Vol. 15:119-120; Salt Lake City; November 11, 1891.

Heber J. Grant who just returned from a pleasure jaunt in California and elsewhere, came in to obtain my views this afternoon concerning the recent testimony by the Presidency before the Mastery in Chancery. He feels that according to their statements made under oath none of us who have plural wives can live with them any place on the earth. He thinks, therefore, that the brethren should issue another manifesto commanding polygamists to cease cohabiting with plural wives, at least within the jurisdiction of the United States, otherwise some of us will be watched and captured with the result that we will nullify the testimony of the Presidency, and brand ourselves as a set of base deceivers. The testimony which they gave is opposed to what was decided should be given, at former council of ours. Heber will bring the matter up for discussion in an early council.

262. Journal of Abraham H. Cannon; Salt Lake City; November 12, 1891.

(At a council meeting with the First Presidency and members of the Quorum of the Twelve) The matter of the Manifesto and the extent of its meaning was then discussed. Pres. Woodruff said that he was placed in such a position on the witness stand that he could not answer other than he did; yet any man who deserts and neglects his wives or children because of the manifesto, should be handled on his fellowship. Our talk resolved itself into this that men must be careful to avoid exposing themselves to arrest or conviction for violation of the law, and yet they must not break their covenants with their wives.

263. The Contributor, p. 197; Feb 1892. HISTORICAL NOTE: The President [of the United States] and the Cabinet discussed this earnest appeal, and because the question arose as to the President's power to grant the amnesty, a bill was introduced by Senator Paddock amending the Edmunds-Tucker Act so as to give the President the desired authority.

Salt Lake City, Utah
December 21, 1891

TO THE PRESIDENT:

We have the honor to forward herewith a petition signed by the President and most influential members of the Mormon Church. We have no doubt of its sincerity, and no doubt that it is tendered in absolute good faith. The signers include some who were most determined in adhering to their religious faith, while polygamy, either mandatory or permissive, was one of its tenets, and they are men who would not lightly pledge their faith and honor to the Government or subscribe to such a document without having fully resolved to make their words good in letter and spirit. We warmly recommend a favorable consideration of this petition, and if your Excellency shall find it consistent with your public duties to grant the relief asked, we believe it would be graciously received by the Mormon people and tend to evince to them what has always been asserted, that the government is beneficent in its intentions, only asks obedience to its laws, and desires all law abiding citizens to enjoy all the benefits and privileges of citizenship. We think it will be better for the future if the Mormon people should now receive this mark of confidence.

As to the form and scope of a reprieve or pardon, granted in the exercise of your constitutional prerogative, we make no suggestions. You and your law advisers will best know how to grant what you may think should be granted.

We are, very respectfully,
/s/ Arthur L. Thomas,
Governor of Utah
/s/ Charles S. Zane
Chief Justice of Utah Territory

264. The Contributor, Vol 13:196-97; Junius F. Wells, Editor; Salt Lake City; February, 1892.

AMNESTY

The following petition for amnesty has been presented to the President of the United States:

Salt Lake, Dec. 19, 1891

"We the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your Excellency the following facts:

"We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come.

"That doctrine was publicly promulgated by our President, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-day Saints up to a short time before September, 1890. Our people are devout and sincere, and they accepted the doctrine, and many personally embraced and practiced polygamy.

"When the Government sought to stamp the practice out, our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men were pledged to a vindication of their faith; and that their duty towards those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way. Following this conviction hundreds endured arrest, trial, fine and imprisonment, and the immeasurable suffering borne by the faithful people, no language can describe. That suffering, in abated form, still continues.

"More, the Government added disfranchisement to its other punishments for those who clung to their faith and fulfilled its covenants.

"According to our faith the head of our Church receives, from time to time, revelations for the religious guidance of his people.

"ln September, 1890, the present head of the Church, in anguish and prayer, cried to God for help for his flock, and received permission to advise the members of the Church of Jesus Christ of Latter-day Saints, that the law commanding polygamy was henceforth suspended.

"At the great semi-annual conference which was held a few days later, this was submitted to the people, numbering many thousands and representing every community of the people in Utah, and was by them in the most solemn manner accepted as the future rule of their lives.

"They have since been faithful to the covenant made that day.

"At the late October conference, after a year had passed by, the matter was once more submitted to the thousands of people gathered together, and they again in the most potential manner, ratified the solemn covenant.

"This being the true situation and believing that the object of the government was simply the vindication of its own authority and to compel obedience to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called Edmunds and EdmundsTucker laws. Our people are scattered; homes are made desolate; many are still imprisoned; others are banished or in hiding. Our hearts bleed for those. In the past they followed our counsels, and while they are thus afflicted our souls are in sackcloth and ashes.

"We believe there are nowhere in the Union a more loyal people than the Latter-day Saints. They know no other country except this. They expect to live and die on this soil.

"When the men of the South, who were in rebellion against the government, in 1865, threw down their arms and asked for recognition along the old lines of citizenship, the Government hastened to grant their prayer.

"To be at peace with the Government and in harmony with their fellow citizens who are not of their faith, and to share in the confidence of the government and people, our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.

"Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

"As shepherds of a patient and suffering people, we ask amnesty for them, and pledge our faith and honor for their future.

"And your petitioners will ever pray. Wilford Woodruff, George Q. Cannon, John Henry Smith, M. W. Merrill, John W. Taylor, Joseph F. Smith, Lorenzo Snow, Moses Thatcher, Anthon H. Lund, H. J. Grant, Franklin D. Richards, Francis M. Lyman, Abraham H. Cannon.

265. Letter to the Honorable A. Saxey, Provo, Utah from Joseph F. Smith; CHO, d1325/Bk4/fd 1; Jan. 9th, 1897.

Jan. 9th 1897 Hon. A. Saxey----

Provo.

Dear Brother: * * *

With reference to the "Manifesto" prohibiting plural marriages, I scarcely need to say more than that you expressed yourself on that matter Strictly in accord with my own views, and in harmony with the views of President Woodruff-and the facts.

The doctrine is not repealed, the truth is not annulled, the law is right and just now as ever, but the observance of it is stopped. And as to the future--no man knows, only as it may be revealed to him, and no one is

authorized to foretell. We may have opinions, but it may not be wise to express them for by doing so antagonism might be engendered [P. 4] Altho our belief would necessarily come within the relm of conjecture only. I am willing to let the matter rest with God for I feel I have done my whole duty, as an individual, in regard to that matter. Of course this is not germane to your question, but I trust you will pardon the digression. I certainly believe fully in the Revelation and I know the principle is sound and right. I believe those who entered into it, are as sacredly obligated today to fulfil their covenants as they ever were. The Manifesto stopped further pl. marriages in time, but it did not divorce a single wife--nor relieve a man who had entered into the Covenant, of a single responsibility. The operation of the law--as to further pl. marriages was suspended--or stopped: but the obligations already incurred were not touched. * * *

With very Kind regards, I am &c. /s/ Jos. F. Smith

266. Notes from the Historical Department, Vol. 3:111; Thursday, October 26th, 1899.

The following report was read by the secretary to the Council, it having been collated through correspondence with the several stake presidents. All the stakes were included in this report excepting Wayne, that is, the stakes within the confines of the United States:--

In 1890, at the time of President Woodruff's manifesto, there were 2,000, 451 polygamic [sic] families in existence. Since then this number has been reduced as follows: 750 by death, 63 by removals into Mexico and Canada, 95 by divorce; leaving 1,543 polygamic families in the United States. This shows that 37% of these families had ceased to exist as polygamist families since Woodruff's manifesto.

267. William H. Smart Diary, 1901-1902 Book, p. 94; July 28, 1901.

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people--like the law of consecration--because the saints rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them."

268. Statement by Mary E. Lightner; BYU Spec Coll Mss 1132; Copied from a xerox copy of a negative copy of the original; Feb 8, 1902.

I was sealed to Joseph Smith the Prophet by commandment, in the Spring of 1831. The Savior appeared and commanded him to seal me up to everlasting life, gave me to Joseph to be with him in his Kingdom even as he is in the Fathers Kingdom. In 1834 he was commanded to take me for a wife, I was a thousand miles from him, he got afraid. The angel come to him three times the last time with a drawn Sword and threatened his life. I did not believe, if God told him. So, why did he not come and tell me. [p. 2] The angel told him I should have a witness, and an angel came to me, it went through me like lightning, I was afraid. Joseph Said he came with [unreadable word] more Revelation and Knowledge than Joseph ever dare reveal. Brigham Young sealed me to him, for time and all eternity. Joseph Said I was his, before I came here. he said all the Devils in Hell should never get me from him. I was

Sealed to him in the Masonic Hall over the Old brick Store, by Brigham Young in Feb 1842, and then again in the Nauvoo Temple by Heber C. Kimball [p. 3] reconfirmed in St. George Temple and the Manti Temple [unreadable word] and Salt Lake Temple after I came to Utah.

/s/ Mary E. Lightner
Feb 8th, 1902
Witness: Mary R. Rollins
Minersville, Beaver Co., Utah

269. Letter to Pres. Joseph F. Smith from George H. Brimhall; original in-coming correspondence, Joseph F. Smith Papers, Church Archives; April 21, 1902.

Headnote:

President's Office
Brigham Young Academy
and
Church Normal Training School

Benjamin Cluff Jr.
President.

Provo City, Utah,

Pres. Joseph F. Smith.,
Salt Lake City, Utah.

Dear Brother: April 21, 1902

I herewith enclose a statement of one of our aged sisters who while visiting me here in Provo during Conference time related to me for my entertainment some of her Nauvoo experiences, and thinking that perhaps the enclosed statement might be of interest to you, if not a matter of sufficient importance to become a part of Church history, I had a stenographic report make on the points set forth by her concerning the practice of plural marriage and the endowments, both of which are so strenuously denied by the so-called Reorganized Church.

My health is, I believe, somewhat better, yet I am far from being on a working basis. In many respects I feel much better. I have planned to visit the Temple to-morrow and be baptized for my health and receive such blessings there as the Lord may have in store for me, then on the 23rd go with Brother Joseph E. Robinson, President of the California Mission, to the Coast.

With kindest regards and brotherly love, I am as ever
Your brother in the Gospel,
/s/ G H Brimhall

270. Benjamin F. Johnson Papers, no number, in CHO. It is an original written in pencil on a pink lined paper; 12 May 1903.

b 28 July 1818
Mesa City Arizona
12 May 1903

Pres Anthon H. Lund
Historians Office
Salt Lake City

Dear Brother

In reply to your request through the "News" that "Copies of all publications by the Elders in defence of the truth should be forwarded to your office" To comply with which I inclose two pamphlets. The first is a mutilated and only copy I have left of a pamphlet written in Honolulu ST and

Gospel Mysteries

published in San Francisco in 1854. Which was one of the first publications in defence of plural marriage by the missionaries sent out in 1852.

And now should this old broken copy be deemed by you of little or no worth to the office I would be grateful to you for its return.

The other pamphlet was written in the "Crusade" just before the "Manifesto" and both pamphlets in their times were efficient in closing the mouths of our enemies, and now Brother Lund I respectfully ask if there is anything further needed in Testimony from one who received the Gospel in 1831 and from 1833 until the time of his death was a close observer and much of that period a close associate with the prophet. Being from the earliest days at Kirtland and acquainted personally with D. P. Thurlbut and with the Spauldin Fake from its inception after which in the winter of 1840 I baptized into the church some of the "Spauldins" where that romance was written/ I was with the Prophet at Far West and at Adam ondi Ahman where at the time Pres Joseph F. Smith was born I was prisoner in Gen Wilsons camp At the Prophets Escape from Mo I was with him at old commerce then called "the grave yard" and was his constant atendant through his severe sickness there in Sep 1839 - the same fall I left there and after a mission to Canada and the middle states returned to Nauvoo in the spring 1842 when as the Prophets legal atorney or agent I was placed in charge at Ramus Soon after which I was instructed in the Sealing Powr of the Priesthood and taught the duty of plural marriage and he then having my sister widow of Lyman R. Shirman as wife by proxy he soon through my consent took another sister then living with us to be his wife, after which I proceeded with his means and my own to build a large brick joint residence for his wife and my own which was just being completed at his death.

The first plural wife brought to my house with whom the prophet stayed was Eliza Patridge after which he was there with my sister Almera as his wife - on April 2d and May 16th 1843 the Prophet was at my house with Wm Clayton as scribe at which time was written in answer to questions asked all of sections 130 to 131 Doc & Cov and he then gave to us all keys of knowledge contained in sec 129 & 132 of the both before it was written On may 17th He sealed to me my first wife and he gave to me to be my wife a young orphan girl then living with us who I think is now the only woman in Israel still living with the man to whom she was given by the Prophet.

With the prophets home life both in the "Mansion" with Emma as before I was well acquainted with the "Lawrence Girls" that I knew were living in the "mansion" by Emma's consent as his wives as also others with homes elsewhere of which she knew of the prophets circle of friends or private council I was among the first called and am now the only one left to remember the wonderful things that he taught unto the marvelous incidents that transpired just previous to his death especially the one in which he while filled with Prophetic Teaching turns to the Twelve who were present as members of that council and with a powr of language rarely heard by mortals he reviewed the past of his life in labor and sacrifice under the burden of responsibilities that had heretofore rested upon him pertaining to the Kingdom of God which was now upon earth The responsibility of which "To bear it off to all the world he then and there placed upon the shoulders of the twelve in conection with that council declaring with a voice that shook the very house and thrilled every heart that he was clean from the blood of this generation and from all men and he raised himself from the floor with a vehemuth not to be described as he shook his skirts free from the blood of all men and from all further responsibility in bearing of the kingdom of God to all the earth, and said that those who were now made responsible would be damned did they not fulfill there calling" and altho both his words and his doings forboded his death we yet could not deem it posible that he would leave us - and now at about 85 in age I am the only one left to bear testimony as he said I should "When Hoary with age" In relation to the "Kingdom and Government of God as it would exist imbracing all nations upon earth" I was with him when writing the "Powrs and

policy of the U S Government" His letters to Clay Calhoon and to James Arlington Bennet and was Conversant with all the last acts of his life.
And am now the only one left of the old Colonial Council of the "State of Deseret"

Your Fellow Labour
B. F. Johnson

(on the back written in a different hand and in pen)
This letter was received by President Anthon H. Lund, May 20, 1903 and filed away the same day by J. F. Smith Jr.

271. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; March 18, 1904.

. . . the admissions made by President Smith and Apostle Lyman have greatly angered the country. Speaking of their testimony generally, I would not want to change a word. Some things might have been made clearer, some might have been shown up in a more favorable light, but as a whole, they did the best they could. An honest confession being good for the soul, I think the testimony ought to do us all good. I think it might have been better if the President had not said that the Gentiles "condoned" his lapses; that gave them a chance to quibble,--and they have taken advantage of it. If he had simply said that he had broken the law, that his offenses were generally known, or at least, that he had not covered them up, that the courts are open and the officers of the courts non-Mormons, the state of things would have been generally recognized. . . . The hard part of the testimony is to come yet. President Smith and Apostle Lyman have admitted that they have broken the law of the land and the law of God in their course of conduct, and though Brother Lyman said he was "not repentant" yet if the declaration is to count for any thing it means that polygamy is to go with the generation which began its practice before the Manifesto. I do not think that the brethren realize what they say when they declare that they have broken the law of God,--they make him out a very easy "Boss". The truth of the matter is that very few of our people have been willing to admit that the Manifesto was a revelation and that the leading authorities have not encouraged this view, but rather that the necessities of the cause compelled that we openly give up what we secretly clung to. Now Senator Smoot's answers to the protests have insisted that the Manifesto was the word of God and the President of the Church has so declared it, and, in spite of his conduct to the contrary, this will carry great weight, unless it be conclusively proved that the leaders have never so regarded it, and that some of them are not willing to so regard it at the present time. I refer to the possible contingency that Apostles Cowley and Taylor will refuse to regard it so. I want to see Brother Taylor compelled to make this admission. I think we are greatly indebted to him for all this "unpleasantness"--if you can refer to a national scandal as such. I for one want to see polygamy go, and I believe that we have got to ask aid from the enemy to have it go, that is, that we have not strength of character to live up to our promises, we need a little compulsion from the outside. . . .

272. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; April 7, 1904.

Gospel Mysteries

. . . I almost tumbled out of my chair when the boy brought the paper this morning and I read the heading,--"Yield to the Law"--"Polygamy Renounced by Conference of Mormons." I was very glad to read the statement made by President Smith. I do not see how he could do more. I wish it had come ten years ago, but, in this world we are not changed in the twinkling of an eye, we grow more and more unto the perfect day. The fact that President Smith was sustained by the conference is completely lost in the statement that polygamy--new polygamous marriages,--will be prosecuted by the Church courts. Of course, the charge is on the tongues end of the opponents that this declaration is not made in good faith, and the President is inconsistent in what he denounces, or makes punishable, the sins of others, but leaves his own violations of the law unmentioned, but we will let that go in the general thanks--saying that we who do not want to see polygamy reestablished can stand on the declaration of the President of the Church that the Church will punish these things. If I wanted to be critical, I would point to the fact that the language of the statement is all in the future tense, that is, the part which declares punishment. Then the wording "will be liable to be dealt with", etc, might, according to my opinion, be better rendered, "will be excommunicated"; that word "liable" is a weak word, but if the people will put strength into it, it will serve the purpose. . . .

273. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; December 17, 1904.

. . . It is impossible to say just what the developments of the last week will do. If the Senate comes to the conclusion that the obligations taken in the Temple are merely archaical, academical, and that they do not bind the conscience and the conduct of those who take them, I suppose that they will not be sufficient to unseat the Senator; but if these ceremonies are thought to mean just what they say, I do not see how the judgement that they are against "public policy" will be avoided. Do not quote me on this matter. . . .

274. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; February 12, 1905.

. . . This is a contemptible attitude for us to be in. We have said that certain things do not exist, they are proved to exist; we say that if they are proved to exist that the guilty ones will be punished, and now they are going to wait to see if we mean what we say. James H. Anderson tells me plainly that there is nothing in the manifesto. Think of such a thing. And I know that there are many of the leaders of the Church who are acting on this theory. It is abominable. We are occupying a cowardly, hypocritical attitude in this matter, and cannot but reap a harvest of humiliation and shame. There is no use quibbling about whether we made a "compact" or a "covenant", no one doubts but what the country, which had been fighting us on this issue for a quarter of a century, understood that polygamy had gone, and we allowed them to have such an impression,--encouraged them in it for our own ends, and we are now estopped to say that we made no agreement. Where is our honor in this matter. It makes me angry. Well, the end is not yet. . . .

275. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; May 11, 1906.

. . . Did you read the editorial in the News of May 1st, "Wrong and Irrational." The News could hardly have done the Senator greater damage if it had deliberately planned it. The common understanding is that Taylor and Cowley were compelled to resign because they had been guilty of taking new wives since the Manifesto; the News says they were out of harmony with the Apostles in regard to certain regulations, and being out of harmony, handed in their resignations. It looks as though the action of conference was in bad faith. The truth of the matter is that it was. The same men who were then deposed could have been sustained by the same people who voted against them. The fact that without explanation the successors of these men could be sustained and the men thereby deprived of their callings, is a striking instance of the unthinking, blind obedience of the Mormon people. Well, it will end someday. . . .

276. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; June 22, 1906.

. . . Let me come to the point of difficulty first: I am not disposed to argue the question of polygamy; that day has gone by. I do not agree with you on the merits of the question, but I think we should agree that there can be no new marriages. That polygamy is right, divine, a perfect relation cannot change the matter; we have said that God has told us not to enter into the relation any more, and we must keep our promise, and will. Now, I know, as you do, that a great deal of our difficulty has come from the fact that a large number of these new marriages have taken place in Mexico--when I say know, I do not mean that you have been present when the marriages took place, but that you know it as we know other things by indisputable evidences that such things have occured; among our people the fact that a woman bears children is positive proof that a marriage has taken place, and that the parties living in that relation feel that their union has the approval of God above and his Church below. I have no patience with the silly subterfuge by which these persons say they assume the complete responsibility and that the Church does not share with them in the matter; what is meant is that the Church shall not be compelled to bear the consequences of the act which the participants believe the Church sustains them in--what they mean is that they will say that the Church is in no way responsible to protect the Church, but that these people do not think that they have the approval of the priesthood is inconceivable to one who knows the persons concerned and the views of all Mormons in relation to virtue,--a moral relation is only possible to one who has gone through the Temple when the priesthood has authorized its assumption. Well, there is nothing new in this, I am sure.

When I say that I am glad that you have not married a new wife, I say so because I believe our honor is more to us than anything on earth; and we must keep our word sacred. If we wish to convert the world to the truths of polygamy, let us first be honest. If as a people we had strictly observed the Manifesto, I believe that our example would have challenged the admiration of the world; but we have thought that there is something higher than honesty, and behold our confusion. I resent anyone saying that I am not as loyal to my people as those who deny conditions which they know exist; and I affirm my determination to try to tell the truth about everything. I wish it could have

been said to the Senate Committee: Come, gentlemen, bring your searchlights; go into every corner; we will hide nothing; our record is like the saying of the Almighty, one jot or one tittle of the word that has proceeded from our mouth has not remained unfulfilled. How proud we would be today if this were so, though it had caused the blood to flow from many hearts. One man at the head of the American nation has done more in five years for reform because he has been honest, than has been accomplished in any twenty years before. Simple honesty, the facts, publicity, is his sovereign remedy; a remedy from which we shrink--but I pray for the last time. I wish it were possible for me to hurl in the teeth of the world the accusation and the boast: While you have been cruel, we have been honest.

Of course what we have done is but an exhibition of human nature, and it is remarkable that no more instances of new marriages have taken place than have really occured, but those that have occured are to our discredit. We have had the proud title of a people who kept their word; I have lived to see the day when honorable, conscientious men have disputed that we held the title by right; I want to see our claim to this title acknowledged again, and will.

You ask if I intend to repudiate the principle that gave me birth. I hope to heaven I never shall. I believe I have defended its virtues, its benefits, its cleanness, its humanity, as strongly as I know how; and I am sure that I love and respect my father and mother for what they have done for me. I cannot see that polygamy is ideal in an ideal state. It seems to me that one honorable woman and one honorable man form the ideal union, but as I have said before, I regard any argument based on the question of the merits of polygamy as out of the question as far as it affects the question of the practice of the principle. We have said that we have given up the practice, and no matter how high we regard it, we must give it up. We cannot go back to the practice of the principle without dishonor, and I have always been taught that dishonor was impossible for a Mormon.

277. Anthony Woodard Ivins Journal; Special Priesthood Meeting; 10:00 a.m. October 8, 1906.

John R. Winder. . . read from remarks of Pres. Smith April Conference 1904 regarding plural marriages. Also resolution presented by F. H. Lyman. It is said that the above was done simply for effect and was not intended to be enforced. That there is an inner circle where these things are better understood. THERE IS NO INNER CIRCLE. The Presidency & Apostles are united to a man on this question and maintain the declarations made above & expect it to be enforced. There is no inner circle and this policy is sapping the faith of young people in the Church and we want every officer present to see that the policy of the Church is maintained. I am speaking for myself. Pres. Smith: "You are speaking for all of us."

Pres. Smith: While Pres. Winder made himself clear I desire to make his remarks clearer. This whispering which has been so prevalent and which has brought some of our brethren into trouble is wrong. Every sensible man ought to know that when we make public assertions that we mean it, and when men come around whispering that there are other Counsels, that there is an inner circle other than they have received, and some of them have not received what they merited. The talk about Reed Smoot being the cause of the trouble is ridiculous nonsense. Sustain those who sustain you. Get out of debt. Do not seek pleasures to excess. . . . Every young man in Israel should marry and not go whoring after the world. Very important. Officials should not be called by official titles.

278. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the

Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; February 21, 1907.

. . . I must confess that the situation is beyond me. The Senator has just said that he intends to tell the brethren when he gets home that if they want to continue this "polygamy business" they must leave the United States. I asked if he meant unlawful cohabitation, and he said no. Well, I am dumfounded that there should be the least suggestion of the possibility of the Church attempting to establish polygamy; that it should be thought of for a moment. The Senator also says that if Taylor and Cowley are brought back and placed in the quorum of the apostles nothing will save us from the wrath of the American people. I cannot entertain the thought that such a thing is possible. To think of it as being possible is to make the Church out a hypocritical fraud; but here is the Senator talking about the calamity as though it were a possibility....

279. Letter from the First Presidency to Elder Henry H. Rolapp; Notes from the Historical Department, Vol 3:153; April 10, 1909.

April lOth, 1909
Elder Henry H. Rolapp,
Ogden

Dear Brother:--
Referring to your favor of the 29th ult., containing enclosure in the shape of a copy of letter from Mr. Fred J. Kiesel to Mr. A. Plehn, Emperial German Consul at Denver, answering the Consul on the present statis [sic] of polygamy, we suggest that you use Mrs. Kiesel in the way indicated by you, that is, as a means of conveying to the German Consul the facts in relation to the stand taken by the Church on the question of polygamy. In this connection we may remind you that we fought this question through the courts, maintaining our right under the Constitution to practice plural marriage as part of our religion, and that this was done until the court of last resort decided the anti-polygamy laws to be constitutional, and that since President Woodruff's manifesto of 1890, the Church has in no wise sanctioned the solemnization of plural marriages. But that while we have no direct testimony, we have reason to believe the Elders Taylor and Cowley fell [sic] to strictly observe the manifesto, and for that reason failed to appear at the Smoot hearing at Washington, and were therefore dropped from their position as members of the Quorum of Apostles; but it is our understanding that whatever they did was done in Mexico in the belief that the manifesto applied only to the United States.
We may add also that a consensus [sic] of the polygamist families in America has been taken on two different occasions, and a report of the same made to the government, going to show that they are fast dying out, and that it is only a question of time when they will cease to exist.
For your information we may say that Prest. Sergef. Ballif of the Swiss and German mission has been in correspondence with Senator Smoot with a view to the Senator's interesting himself in behalf of our Church in Germany, by way of getting the Secretary of State to take the matter up with the German Government with a view to the German Government's granting to our missionaries the same liberty accorded to other foreign missionaries. And anything you can say, that Mr. Kiesel, to the German consol [sic] at Denver May 8, and perhaps hasten favorable action. We suggest however that you do this yourself, as we do not wish to be put under obligations to Mr. Kiesel for obvious reasons.
Your brethren,
Joseph F. Smith
John R. Winder

Anthon H. Lund
First Presidency

280. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Thursday, 8 September 1910.

Attended meeting of Quorum at Temple. President Smith was still suffering with rheumatism. He is confined to his bed. The Quorum discussed the question of New polygamy cases and I stated that it was my opinion that all new cases should be excommunicated from the church and that action should be taken at once. Also that the church should not retain any man taking a plural wife after the Manifesto in a church position where people were asked to support him. All members present agreed with this position. Present at meeting Lyman, Smoot, Penrose, Whitney, Richards, McKay and Jos. F. Smith Jr. . . . (Later) I told Pres Lund and John Henry Smith my ideas of the action that should be taken by the church in the new polygamy cases and also thought Pres Smith should instruct the Presidents of Stakes and Bishops and Wards to begin action against any such living in their stakes or wards. Pres Lund wanted me to tell Pres Smith and I will do so as soon as he is well enough. ln the evening I met Bp Mibley and we spent a couple of hours in discussing the coming campaign and I told him what I had said to the Quorum of the new polygamy cases. He agreed with me that action should be taken.

281. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Tuesday, 27 September 1910.

Attended a meeting of Quorum of Apostles at 10 oclock AM. All present but Clawson, Geo A. Smith and Ivins. I opened meeting by prayer. I made a statement regarding the new polygamy cases and insisted that the church take action against them at once. I believe that every person taking a plural wife since the manifesto should not be sustained in prominent positions in the church where the people have to vote for them and I strongly demand that cases at least since April 1904 be excommunicated and vigorous action commenced at once. The question was discussed the whole day. The most of the members agreed with me but thought that a wholesale slaughter should not be made of those who were induced to take plural wives by Taylor, Cowley, Woodruff and Merrill before Pres Smith's declaration of April 1904, but drop them as fast as conditions will permit without making a great stir about it.

282. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 28 September 1910. I called on President Smith and told him what I said to the Quorum on new polygamy cases and I told him I thought some public statement should be made by him at the coming Conference and instruct the President[s] of Stakes and Bishops of Wards to handle all new cases. This must be done to prove to our people we are sincere in our opposition to new polygamy. We talked for over one hour and I tried to cover the whole ground. Meeting of the Quorum at 11 oclock. Israel Barlow Jr. was summoned before the Quorum to answer to charges against him of marrying Miss Welling within the last few years, also for lying and forgery. He did not appear. He was excommunicated for marrying the girl. The girl's brother was present and stated he knew his sister was not married in April 1909.

283. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 1 October 1910.

Gospel Mysteries

At 11 oclock met with the Quorum of twelve. All present but Clawson and Geo A Smith. We had before us Patriarch Judson Tolman having cited him to appear and answer the charge of his having married different men to plural wives contrary to the rules and regulations of the church. We tried to get the whole truth out of him but could not do it. He acknowledged to having performed fifteen plural marriages. We tried to get out of him who they were but he said he could not remember. He mentioned four as follows: Bp Muir, Jas Eldridge, a Mr. Pratt and Merrill. We could not get the names of the others but found out he had married a woman himself but did not know who performed the ceremony. The party had a mask on. He, himself, married most of the parties on the street and some in buggies and one or two in a house. He told us the first marriage he performed was Bp Muir and he insisted all were before April 1904, the year of the declaration of President Smith. It was evident to all he was not telling the truth and had been instructed what to say but he would not tell with whom he had been talking. We adjourned until 3 oclock and asked Bp Muir to be present. He was present and admitted he married a plural wife on June 14/05. He would not inform on anyone else--did not believe the declaration of President Smith was made in good faith nor the Woodruff manifesto was ever intended to put a stop to polygamy--claimed they had been going on ever since 1890 and no action taken. Believed now that they were stopped because action was being taken. The bunch, as he designated them, knew each one ran a risk and was liable to be excommunicated if found out. We agreed to summon Judson Tolman before us again to show cause why he should not be excommunicated next Monday, October 3rd, at 10:30 am. at Temple rooms. We also thought we would get some additional information from him. I have insisted that action should be taken long ago and today's proceedings demonstrate it beyond a question.

284. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Monday, 3 October 1910.

Meeting at the Temple at 10:30 a.m. Judson Tolman was present as requested. He told a little more about how he came to perform the illegal marriages and had been instructed to put them all back of April 1904, by Henry S. Tanner and others because it was necessary to save himself and others. He continued to evade and even lie about certain actions of his. After he was excused it was unanimously agreed to excommunicate him from the church for performing plural marriages and also for having married a woman himself contrary to the rules and order of the church.

285. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 5 October 1910.

Meeting of Quorum at 9 oclock. We discussed the Tolman case for nearly one hour and Pres Lyman was instructed to send him a notice of excommunication similar to published notice in News of last evening. We did not mention his lying and taking another wife in 1905. Pres Lund and John Henry came in at 10 oclock and reports were made. We clothed and Lyman prayed in opening and I in circle. We took up the question of a circular letter to be signed by the First Presidency to the Presidency's [sic] of all the stakes of Zion, calling their attention to new polygamy cases and directing them to bring action against any such persons who have violated the declaration of Pres Smith made at April Conference, 1904. At one oclock adjourned until 5 oclock. . . . Meeting at Temple 5 oclock. We agreed upon the letter and construction of same after nearly two hours discussion. We discussed the question of dropping all known polygamists for positions where the comming [sic] Conference was

asked to vote for them; that is, all polygamists marrying since 1890. I made the motion but it was not carried as President Lund suggested we do not present the auxiliary organizations at this conference and in doing this we avoid presenting any such person. This was agreed to. I thought the President if he was able to attend meeting should make a statement and define his position on new Polygamy cases in such a way that none can misunderstand. Adjourned a few minutes after 8 oclock.

286. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 8 October 1910. The special priesthood meeting held at 10 oclock in the Assembly Hall. Very large attendance. Pres Lund in his remarks called attention to new polygamy cases and stated they were against the rules of the church and rumors had become so numerous and in some cases proofs that it was found necessary to take some strong stand and repeat[ed] the letter that was agreed upon that was going to be sent to each Stake Presidency with instructions that all cases be handled and excommunication be administered in cases found guilty. He was followed by President Smith and he did not mince words. He stated no man has been authorized by him to solemnize a plural marriage since the manifesto and [any] man claiming he had [been] was a liar and if proven he should be excommunicated from the church. He wanted the Bishops and Presidents of Stakes to do their duty and handle such cases. Pres Lyman spoke and referred to men starting the rumor [that] I was out of harmony with my quorum and stated it was not true. This rumor was started by Jos. Cardon of Logan so Pres Lyman informed me. Pres Smith asked me to speak and I did so for a few minutes pleading with all men to be true to their pledges made to man and God. After meeting the Quorum met and agreed to issue summons on Jas W. Summerhays to appear next Wednesday before the Quorum and show cause why he should not be excommunicated from the church for performing plural marriages and also taking a plural wife.

287. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 12 October 1910.

Went direct to Temple and found the Quorum present with Jas W. Summerhays. Pres Lyman read the summons and asked Summerhays to make whatever statement he wished to. He was talking and questioned until one oclock and adjournment was taken until 4 oclock. He claimed President Smith advised him in 1898 to take another wife and gave him authority to marry Miss Sears in Mexico in February 1906. When questioned he said he thought President Smith had done so and stated the circumstances, but Pres Smith told me his statements were not true. At 4 oclock we met and talked the statement made by Summerhays over and all were in favor of dropping him from all church positions but not to excommunicate him with the exception of Lyman and myself. I think he made statements that were not true and so did Lyman. He wanted to place the blame on Pres Smith. The decision agreed upon by majority vote was to drop him from all church positions.

288. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Thursday, 13 October 1910. Meeting of Quorum and Presidency at Temple. . . . We agreed to summons M. F. Cowley, John W. Taylor and H. S. Tanner before us to show cause why they should not be excommunicated from the church for marrying plural wives and performing said marriages and other actions unbecoming a member of the church. We agreed upon the changing of several Stake Presidencies where polygamists

were in them having married their wives since the Manifesto. When the changes are made the new presidencies will be asked to handle new cases of polygamy. The crowd that [has] been marrying and getting others to marry plural wives [is] beginning to think the church is in earnest.

289. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 9 November 1910.

Meeting of Quorum at Temple at 10 oclock. All present but Grant, Geo A Smith and Rudger Clawson. H. S. Tanner was present to answer to the charge of having married plural wives and performing plural marriages contrary to the rules of the church, also encouraging others to enter plural marriages. His position was that he had done no wrong and would not answer certain questions. He was given one week to decide whether he would answer of not. He claimed the party performing the marriage required him to never divulge his name, the date and place. He was to see the party and find out if he would release him from the obligation entered into.

290. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Tuesday, 15 November 1910.

Held a meeting with first Presidency and F. M. Lyman for purposes of discussing the question of new polygamy cases and what action the church was going to take with them. I wanted to know positively so if asked by President Taft or other Senators I could answer with a knowledge that my position would be right. All cases after 1904 would be handled and if testimony could be secured against them they would be excommunicated from the church. All cases between the Woodruff manifesto and 1904 should be dealt with according to the circumstances and if drawn into by Apostles they would not be excommunicated but would be relieved of all positions in the church where the people were asked to vote for them. President Smith wanted to wait until tomorrow morning for final decision on latter point and we were to meet in the morning at 9 oclock.

291. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 16 November 1910.

Met at Presidents office and agreed upon the future action of church on the new polygamy cases as outlined yesterday.

292. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Tuesday, March 4, 1911.

Held a long meeting with the Presidency and presented my views on the present situation on the new polygamy cases and the sentiment of the leading men of the country. The immediate cause of the renewal of the discussion of this subject is the many magazine articles on the mormon question charging a return to the practice of polygamy by the church members. I again insisted that the only way the church can clear itself is to handle every new case of polygamy and remove from any position in the church. The church or church authorities cannot or will not be believed as to their sincerity in abolishing polygamy if men violating the rules and promise that it should cease are sustained as officers of the church such as Bishops and Presidents of Stakes etc. They seem to think that the fact that the church has not approved or sanctioned the

marriages [means] it cannot be held responsible for them. Many of them were authorized by President Cannon. The Presidency seem to be fearful of results on members of the church if a wholesale action is taken. I am of the opinion non action will have a worse effect especially upon the young people.

293. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Thursday, 16 March 1911.

Attended meeting of Quorum at Temple 10:30 A.M. . . . I again called the question of new polygamy cases up for consideration; again told them of the danger to the church of holding men entering into polygamy since the manifesto in office and stated it was my opinion that we should drop them from all positions where people are asked to vote for them. If we do not do so we cannot convince Pres Roosevelt or the American people that we are honest or sincere. I spoke of the letter of Pres Roosevelt's to Isaac Russell that he expects to publish in Colliers magazine in connection with an article he is preparing as an answer to [Frank] Cannon's articles. I am in doubt as to the wisdom of it for we know there have been new cases. ... [Later] With Ed Callister called on the Presidency and discussed the Roosevelt letter to Isaac Russell and both of us impressed upon them with as much force as we could the necessity of dropping men who have entered into polygamy since the manifesto. No other data [?] will answer. We looked over the Stake authorities and there was not over 14 or 15 in office and by the removal of a President of Stake in some cases we removed three. This is the case in David and Granite Stakes.

294. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Friday, 31 March 1911.

I sent a long telegram to Geo F Gibbs for President Smith on effect of the Anti-Mormon magazine articles and expressing my opinion as to what must be done with men holding positions in the church that have married in polygamy since the manifesto.

295. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 1 April 1911.

Received an answer to my telegram of yesterday.

296. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Sunday, 2 April 1911.

The Presidents answer was a disappointment. He does not understand the feeling of the people. The country will not accept excuses and they will not consider it humiliating a man to punish him for same. It is evident no action against the persons taking polygamist wives before 1904 will be taken. If there is another investigation I do not know how present position will be justified in face of testimony given in my case before Senate Committee. We are in a bad position for an examination or investigation.

297. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Friday, 7 April 1911.

Received a cipher telegram from President Smith stating he would read at

conference this afternoon an answer to the charges made by the magazines and asked me to have the Associated Press instruct their local representative to secure synopsis of statement of about 1200 words and have it published in papers generally. I called Mr. Elliott Associated Press Representative and asked him to see that Salt Lake Representative was instructed to get synopsis of statement and have it carried as full as possible. He took it up with Melvin Stone over the telephone.

298. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 8 April 1911.

President Smith wires me that he will not make answer to magazine articles at conference until Sunday and wants me to arrange with Associated Press to carry a synopsis of statement of 1200 words. I wired Melvin Stone Mgr New York asking him to do so. Received answer as follows: "Cannot promise but will have synopsis brought in here as special and will see what can be done." I wired Pres Smith accordingly.

299. Susa Amelia Young Gates Papers; Church Archives, Msd/393/Box 4/Folder 7; Feb. 9, 1919.

Mrs. Susa Young Gates
My dear sister
Please pardon my delay in answering your note.
I will gladly give you what information I can concerning my mother, Elvira Anna Cowles, daughter of Austin and Phebe Cowles was born Nov. 23, 1813, at Unadilla, Otsego Seal, New York. She was treasurer for the first Relief Society and also one of the plural wives of the Prophet Joseph Smith. After the Prophets death, she was sealed for time to Jonathan H. Holmes, (then a widower with on [sic] child). to them was born 5 children (of which I am the only surviving one) she buried her first child I believe (page 2) in Winter Quarters. She came to Utah with the pioneers in 1847. She had with her, her little step daughter, my father being in the Mormon Battalion. She walked and drove her own ox and cow team the entire way across the plains. She settled in S.L.C. with the saints until her husband joined her after being released from the M.B. she taught the first school that was taught in what was called the "old fort" and took wolf meat, sego and thistle roots for pay. Her first child born after entering the valley, was born in the "old fort," July 17, 1849. Soon after that time, they moved to Farmington. She was a teacher, in the first R.S. in that place. She was a weaver by occupation and in her time, she wove all (page 3) kinds of weaves, from bed counter pains to mens wear, woven out and women's out and underwear, table linen towels and gingham for aprons. My father raised sheep and flax from which she made cloth, thread and head and foot wear. She was a hard working, industrious women [sic], an affectionate wife, a kind and loving mother, a good neighbor and a true and faithful Latter-Day Saint. Through exposure she died at the age of 58 years at Farmington Davis Co. Utah. I have only an enlarged, old, and very old fashion picture of her, it is very poor and still it has some of the features of a clear mother's face. If such a picture would be of any use to you, I will gladly send it to you and you may return it or, have it with (page 4) Sister Emiline B. Wells (dear "Aunt Emm") and I will call for it, when I am down to the temple. Sister Wells could give you more information concerning my mother's early history, also Mrs. Sarah M. Cleveland than I possibly could. Of Mrs. Cleveland I know nothing, except that I have heard mother speak of her in connection with the Relief Society. I would think she was Coun. to Sis Emma, but would not be sure. I know nothing of her family or relatives in the Church.
Trusting you may be able to gleen a little from this rambling sketch. I am

very truly
/s/ Mrs. Pheb L.H. Welling

300. Letter From Anthony W. Ivins to Mr. Thomas H. Jones, Colonia Dublan, Chihuahua, Mexico; CHO, Film 272/Box 15/Letters #499-501; President Joseph F. Smith is being quoted in the letter; June 25, 1926.

Brother Ivins, plural marriage must be discontinued, in Mexico as well as in other parts of the Church. When you return to Mexico I want you to see that no more plural marriages are solemnized there. Tell the brethren there that they must cease their activities. There is no man who is authorized to perform a plural marriage, not even I can do it after the action taken by the conference, unless they shall vote again in favor of it.

301. "1926-Memoirs of the Life of Rudger Clawson Written by Himself", (498 pp. typescript), pp. 7-8; Utah Historical Society, 603 South East Temple, Bx 1/fd 1.

Margaret Gay Judd Clawson was the mother of eleven children. She was my father's second (or plural) wife. I was her third child and of course was a product of plural marriage.
Many people look upon plural marriage as inferior to monogamous marriage and actually believe it is wrong. If it were judged by its fruits, why then it must surely be regarded as a superior marriage, and furthermore it's a Biblical marriage. Abraham, Jacob, Moses and others of the holy prophets who were approved of God were polygamists. It is not to be wondered at that Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, modern prophets, my father himself a bishop and patriarch, and many others should have followed in the footsteps of those ancient worthies. This great law of plural marriage is set forth plainly in Section 132 of the Doctrine and Covenants.
Some members of the Church, not being able apparently to discern between principle and practice have gone so far as to say that under the manifesto plural marriage has been abrogated, or done away with by the Church of Jesus Christ of Latter Day Saints. Such, however, is not the case. The principal is not abrogated, or done away with, but plural marriage is suspended at the present time (1934) and any Latter Day Saint who now presumes to enter into its practice would be summarily excommunicated from the Church.
Plural marriage, like monogamous marriage, is a principle of the Gospel and could not very well be other wise under the marriage ceremony of the Latter Day Saint Church. Those who are worthy of so great a blessing are married (or sealed together) as husband and wife, by one having the authority for time and all eternity. Death is not taken into account; death does not, will not separate them. When death intervenes followed by the resurrection, they will still be husband and wife. If the wife dies and the husband takes another wife by the Temple ordinance, and she dies, he will be a widower on earth but later when death overtakes him, his marital status will be unchanged. He will be recognized as a polygamist in the spirit world--a man with three wives.
I have been led to make the foregoing observation because of my father's and mother's status in the marriage relation and the further fact that I am a product of that relationship. I believe and know and testify that plural marriage is a true principle and cannot be abrogated except the marriage ordinance be eliminated from among the sacred ordinances of the holy Temple of God, and it seems to me that that cannot now and never will be done.

302. <u>Evidences</u> & <u>Reconciliations</u>, p. 342, 344, 393; Elder John A. Widtsoe;

Gospel Mysteries

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The apparant denials by Church leaders in Nauvoo days that the Church practised plural marriage were correct. At that time, the Church members as a whole had not heard the revelation, nor had they been given an opportunity to accept it. But many of the leaders knew of it and were polygamists. (P. 344)
Did Joseph Smith introduce plural marriage? Many of the elders in Nauvoo entered into plural marriage, under the authority of Joseph Smith who was yet living as certified to by the men and their wives. (p. 342)
It should be remembered that permission to enter the system was granted only by the President of the Church, and after careful examination of the candidate. (p. 393)

303. Mormon Doctrine, 2nd edition, p. 578; Bruce R. McConkie; 1966.

Obviously the holy practice will commence again after the second coming of the Son of Man and the ushering in of the millennium (lsa. 7).

304. Doctrinal New Testament Commentary, Vol. 1:361-62, 518; Elder Bruce R. McConkie; 1973 edition.

In this dispensation, the promulgation of the law of plural marriage had an effect similar to the presentation of the doctrine of the Bread of Life in the meridian dispensation. Opposition from without the Church increased, while some unstable members of the Kingdom itself found themselves unable to accept the fulness of the revealed program of the Lord. There were many important reasons why the Lord revealed the doctrine of plurality of wives. But if plural marriage had served no other purpose than to sift the chaff from the wheat, than to keep the unstable and semi-faithful people from the fulness of gospel blessings, it would have been more than justified.
In Missouri and Nauvoo the mobs were often led by ministers; throughout the whole era when plural marriage was made the pretext for persecution, those who caused the earthly kingdom to suffer violence, who sought to destroy it, who took the children of the kingdom by force, were themselves the most immoral and adulterous of men. (p. 518)

305. The Ensign, "I Have A Question"; Daniel H. Ludlow; September 1980.

What laws governed the inheritance of birthright in the Old Testament?
* * * When the father had only one wife, there was no question as to who the birthright son would be. However, in those days the Lord permitted some of his patriarchs to have more than one wife (polygamy). Then the father might have several "firstborn" sons, possibly one from each of his wives. The question then naturally arose as to which firstborn son of which wife would become the head of the entire family upon the death of the father. Custom and tradition indicated that the first wife should have precedence over the other wives; thus it was determined that the firstborn son of the first wife would be the birthright son as long as he proved worthy. Only in case of unworthiness or death would the birthright go to the firstborn son of the second wife. No second-born sons were considered for the birthright unless all firstborn sons proved to be unworthy.

No other success can compensate for failure in the home.

Gospel Mysteries

--David O. Mckay

The most important thing a father can do for his children is to love their mother.

The trouble with being a parent is that by the time you are experienced you are usually unemployed.

A happy family is but an earlier heaven.

If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle of weeds.
--Luther Burbank

I remember my mother's prayers and they have always followed me. They have clung to me all my life.
--Abraham Lincoln

You may have tangible wealth untold; Caskets of jewels and coffers of gold.
Richer than I you can never be-- I had a mother who read to me.
--Strickland Gillilan

One Father is worth more than a hundred school masters.
--George Herbert

Teach them correct principals and let them govern themselves.
--Joseph Smith

Parents have a duty to govern their children. But the object of all good government is to prepare the subject for self-government.

The most important work you will do for the Church will be within the walls of your own home.
--Harold B. Lee

The mother in her office holds the key of the soul; and she it is who stamps the coin of character.

Train up a child in the way he should go: and when he is old, he will not depart from it.
--Old Testament, Proverbs 22:6

Marriage is a fine and sacred thing if you make it so.
--William Lyon Phelps

He is the happiest, be he king or peasant, who finds peace in his home.
--Johann Wolfgang von Goethe

The best thing to spend on children is you time. --Arnold Glasow

The happiest moments of my life have been the few which I have passed at home in the bosom of my family.
--Thomas Jefferson

The future destiny of the child is always the work of the mother. --Napoleon Bonaparte

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Keep thy eyes wide open before marriage; and half shut afterward. --Thomas Fuller

To be happy at home is the ultimate result of all ambition.
--Samuel Johnson

A man travels the world over in search of what he needs, and returns home to find it.

Youth and Age Or Multiply and replenish Or enjoying the process of life.

Young folks ought to know that we old folks know more about being young than they know about being old.

The future of the race marches forward on the feet of little children.
--Phillips Brooks

When saving for old age, be sure you put away a few pleasant thoughts.

Age is the top of a mountain high; Rarer the air, and blue. A long hard climb, a bit of fatigue; But Oh! What a wonderful view!

I shall grow old, but never lose life's zest, because the road's last turn will be the best.

I never did a day's work in my life -- it was all fun.
--Thomas A. Edison

It is no use saying "We are doing our best." You have got to succeed in doing what is necessary.
--Sir Winston Churchill

The way to be nothing is to do nothing.
--Nathaniel Howe

The way to be something is to do something.
--David G. Jenson

A man's perfection is his work.
--Thomas Carlyle
Only a life lived for others is a life worthwhile.
--Albert Einstein

The greatest use of a life is to spend it on something that outlasts it.
--William James

Doing nothing for others is the undoing of ourselves.
--Horace Mann

Let us realize that the privilege to work is a gift, that power to work is a blessing, that love of work is success.
--David O. McKay

If we don't try we don't do, and if we don't do, what are we on this earth for?
--From Shenandoah

Each will find that happiness in this world mainly depends on the work he

does, and the way in which he does it. --Brigham Young

The highest reward for man's toil is not what he gets for it, but what he becomes by it.

Make the most of yourself, for that is all there is to you.
--Ralph Waldo Emerson

You have not done enough, you've never done enough, so long as you have something more to contribute.
--Dag Hammerskjold

We can't do everything for everyone everywhere, but we can do something for someone somewhere. --Richard L. Evans

You cannot help men permanently by doing for them what they could and should do for themselves. --James L. Phillips

Mental and emotional progress:

Don't let life discourage you: Everyone who got where he is had to begin where he was.
--Richard L. Evans

Where one door shuts another opens.
--Cervantes

A wise man will make more opportunities than he finds.
--Francis Bacon

Decide what you want to be -- pay the price and be what you want to be.
--John A. Widstoe

We are not endeavoring to get ahead of others, but to surpass ourselves.
--Hugh B. Brown

A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care of a brother's name;
And so we are nearing our journey's end,
Where time and eternity meet and blend.
--Rollin John Wells

I shall grow old, but never lose life's zest,
because the road's last turn will be the best.
--Henry Van Dyke

I never did a day's work in my life -- it was all fun.
--Thomas A. Edison

It is no use saying "We are doing our best." You have got to succeed in doing what is necessary.
--Sir Winston Churchill

God sells us all things at the price of labor.
--Leonardo da Vinci

A man's perfection is his work.
--Thomas Carlyle

Only a life lived for others is a life worthwhile.
--Albert Einstein

The greatest use of a life is to spend it on something that outlasts it.
--William James

Let us realize that the privilege to work is a gift, that power to work is a blessing, the love of work is success.
--David O. Mckay

You give but little when you give of your possessions. It is when you give of yourself that you truly give.
--Kahlil Gibran

A wise man will make more opportunities than he finds.
--Francis Bacon

The journey of a thousand miles begins with one step.
--Lao-tse

Persistent people begin their success where others end in failure.
--Edward Eggleston

Never leave that till tomorrow which you can do today. --Benjamin Franklin

The future is bough with the present.
--Samuel Johnson

We can do anything we want to if we stick to it long enough.
--Helen Keller

If you chase two rabbits, both will escape.

Begin. The rest is easy.

If you don't know where you're going, any road will take you there.
--Old Saying

Even if you are on the right track, you will get run over if you just stand there.
--Arthur Godfrey

The business of life is to go forward.
--Samuel Johnson

The great thing in this world is not so much where we stand, as in what direction we are moving.
--Oliver Wendell Holmes

A teacher affects eternity; he can never tell where his influence stops.
--Henry Adams

When I get a little money, I but books; and if any is left, I buy food and cloths.

The glory of God is intelligence, or, in other words, light and truth.
--Doctrine & Covenants 93:36

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.
--Doctrine & Covenants 130:18

It is impossible for a man to be saved in ignorance.
--Doctrine & Covenants 131:6

Blessed is the nation whose God is the Lord.
--Old Testament, Psalm 33:12

I teach them correct principles, and they govern themselves.
--Joseph Smith

May you live all the days of your life.
--Jonathan Swify.
I have given you life--now make the most of it.

As long as you live, keep learning how to live.
--Seneca

The business of life is to go forward.
--Samuel Johnson

In three words I can sum up everything I've learned about life: It goes on.
--Robert Frost

The truest end of life is to know the Life that never ends.
--William Penn

The fool hath said in his heart, there is no God.
--Old Testament, Psalm 14:1

All I have seen teaches me to trust the Creator for all I have not seen.
--Ralph Waldo Emmerson

I would rather walk with God in the dark than go alone in the light.
--Mary Gardiner Brainard

God is the silent partner in all great enterprises.
--Abraham Lincoln

Where there is no vision, the people perish.
--Old Testament, Proverbs 29:18

Blessed are the peace-makers: for they shall be called the children of God.
--New Testament, Matthew 5:9

The end of war is peace.
--Cervantes

Our goal must be -- not peace in our time -- but peace for all time.
--Harry S. Truman

People are lonely because they build walls instead of bridges.
--Joseph Fort Newton

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The soul that perpetually overflows with kindness and sympathy will always be cheerful.
--Parke Godwin

Men are that they might have joy.
--Book of Mormon, 2 Nephi 2:25

Joy is not in things; it is in us. --Richard Wagner

Happiness is not a station you arrive at, but a manner of traveling.
--Margaret Lee Runbeck

Be yourself if you ever hope to be somebody.

It is only when you don't run from yourself that you begin to get somewhere.

Life is not so short but there is always time enough for courtesy.
--Ralph Waldo Emerson

Perhaps any of us could get along with perfect people. But our task is to get along with imperfect people.
--Richard L. Evans

Three-fourths of the people you will meet tomorrow are hungering and thirsting for sympathy. Give it to them, and they will love you.
--Dale Carnegie

All doors are open to courtesy.
--Thomas Fuller

The deepest urge in human nature is the desire to be important.
--John Dewey

He who would find a friend without faults will be without friends.

The best way to destroy an enemy is to change him into a friend.

It is not the shilling I give you that counts, but the warmth that it carries with it from my hand.
--Miguel de Unamuno

We should ever conduct ourselves towards our enemy as if he were one day to be our friend.
--John Henry Newman

Manners are rather to be learnt by example than rules.
--John Locke

The greater man, the greater courtesy.
--Alfred Lord Tennyson

Anyone can be polite to a king. It takes a gentleman to be polite to a beggar.

He who has one enemy shall meet him everywhere. --Omar Khayyam

Love and you shall be loved
--Ralph Waldo Emerson

People cannot change truth--but truth can change people.

My life is my message.
--Mahatma Gandhi

All the beautiful sentiments in the world weigh less than a single lovely action.
--James Russel Lowell

Men are punished by their sins, not for them.
--Elbert Hubbard

All the water in the world won't sink a ship unless it gets inside.

No man is free who is not master of himself.
--Epictetus

I desire so to conduct the affairs of this administration that if at the end... I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me.
--Abraham Lincoln

For as he thinketh in his heart, so is he.
--Old Testament, Proverbs 23:7

Self-respect is the noblest garment with which a man may clothe himself.
--Samuel Smiles

No man can be free until he conquers himself.
--Thomas O'Shaughnessy

Learn to say "No"; it will be of more use to you than to be able to read Latin.
--Charles Haddon Spurgeon

A man wrapped up in himself makes a very small package.

Greatness is not so much a certain size
As a certain quality in human lives.
--Phillips Brooks

Return with honor.

I pray thee, O God, that I may be beautiful within.
--Socrates What e'er thou art, act well thy part.
--Scottish Proverb

Life is a banquet and most... are starving to death.
--Line from Auntie Mame

I have great hope for tomorrow. and my hope lies in the following three things--Truth, Youth, and Love.
--Buckminster Fuller

You want to be the most educated, the most brilliant, the most exciting, the most versatile, the most creative individual in the world, because then you can give it away; and the only reason you have anything is to give it away.
--Living, Loving & Learning, Leo Buscaglia

I could teach everybody in this room everything I know, and yet I will not have lost anything--I will still know everything I know. So it isn't a matter of giving it away, it's a matter of sharing it.
--Living, Loving & Learning, Leo Buscaglia

I could love everybody in this room if I had an opportunity to know you, with equal intensity, and I still would have the same amount of love and the same potential to love that I have at this moment. I will have lost nothing. But I first must have it.
--Living, Loving & Learning, Leo Buscaglia

If my knowledge about anything is vast and endless, I can give that to you. And so my responsibility to me is to make myself enormous, full of knowledge, full of love, full of understanding, full of experience, full of everything so that I can give it to you and then you can take it and build from there.
--Living, Loving & Learning, Leo Buscaglia

The greatest experiences in...life are when lives intersect and two human being are able to communicate.
--Living, Loving & Learning, Leo Buscaglia

You are all you have. Therefore, make yourself the most beautiful, tender, wonderful, fantastic person in the world.
--Living, Loving & Learning, Leo Buscaglia

Remember Medea in the Greek tragedy? Remember the line of that beautiful play, when everything is gone and the oracle comes to her and says, "Medea, what is left? Everything is destroyed, everything is gone." She says, "What is left? T here is me."
--Living, Loving & Learning, Leo Buscaglia

God supplies us with the opportunity, but He cannot take advantage of it for us.
Be not angry that you cannot make others as you wish them to be, since you cannot make yourself as you wish to be.

The worst punishment of all is that, in the court of his own conscience, no guilty man is acquitted.

Catch the bear before you sell his skin.

You probably would not worry about what people think of if you knew how seldom they did.

Stand up that you might be seen. Speak up that you might be heard. Shut up that you might be appreciated.

The fly that buzzes the loudest gets swatted first.

Faith and works are like the light and heat of a candle; they cannot be separated. - Beaumont

Gospel Mysteries

Keep in mind that, even if you are on the right track, you will get run over if you just sit there.

Education is what you get from reading the small print--Experience is what you get from not reading it.

Tact is the knack of making a point without making an enemy.

You cannot repent too soon, because you do not know how soon it may be too late.

Oh God, help us to be masters of ourselves that we may be the servants of others. - Sir Alec Paterson

Use what talents you possess. The woods would be very silent if no birds sang there except those who sang best.

When there really is nothing more to be said, there is always someone saying it.

One reason why a dog is such a loveable creature is that his tail wags instead of his tongue.

I saw tomorrow look at me from little children's eyes and thought how carefully we would teach if we were only wise.

Going to church on Sunday does not make you a Christian any more than sleeping in a garage makes you an automobile.

Profanity is the effort of a feeble mind trying to express itself forcibly.

If you utter insults, you will also hear them. - Platus

Living a good life is like shaving. No matter how good you do it today, you still have to do it again tomorrow.

If you tell the truth, you don't have to remember anything.

Don't let yesterday use up too much of today.

Self discipline is doing what you should do when you don't want to do it.

If you are God's gold, expect the furnace!

I have given you life - now make the most of it.

Every generation laughs at the old fashions, but follows religiously the new. - Henry David Thoreau

Don't try to live too many days at a time. - Harold B. Lee

We are not endeavoring to get ahead of others, but to surpass ourselves. - Hugh B. Brown

One may walk over the highest mountain - one step at a time.

Never read anything that is not worth remembering. - J. Reuben Clark

He drew a circle that shut me out. Heretic, rebel, a thing to tout. But love and I had the wit to win. We drew a circle that took him in. - Edwin Markham

You cannot prevent the birds of sadness from flying over your head, but you can keep them from nesting in your hair.

No man becomes a failure without his own consent.

Our responsibility to God is to be a witness to Him at all times, in all places and in all things.

Nine-tenths of efficiency is preparedness.

There are no small parts, there are only small actors. - Stanislavsky

When life hands you a lemon, make lemonade.

Discussion is an exchange of knowledge; Argument is an exchange of ignorance.

You can't decide what will come into your head, but you can decide what will stay there.

Improve time and time will improve you.

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened. - Sir Winston Churchill

Sincere love is something that sacrifices - not something that indulges itself. Sincere love is responsible. It would never knowingly hurt, but would heal.

Tact is the ability to close your mouth before someone else wants to.

What makes a person think he can do twice tomorrow that which he cannot do once today?

Laughter crowds tension out of our lives, brings worry to a halt, and gives the personality a chance to stretch.

Shoulders that carry responsibility have no room for chips.

Prayer does not change things, it changes people. People change things.

Each time I pass a church I always pay a visit. So when at last I'm carried in, the Lord won't say, "Who is it?"

An obstacle is something you see when you take your eyes off the goal you are trying to reach.

We crucify ourselves between two thieves; Regret for yesterday and fear of tomorrow. - Fulton Oursler

Everything comes to him who hustles while he waits.

People are lonely because they build walls instead of bridges. - Joseph Fort Newton

If we had paid no more attention to our plants than we have to our children,

we would now be living in a jungle of weeds. - Luther Burbank

The best thing to spend on children is your time.

Those who think it is permissible to tell white lies soon become color blind.

Write it on your heart that every day is the best day in the year. Finish every day, and be done with it. You have done what you could.

If you want to earn more than you get, you need to be worth more than you are paid.

I've shut the door on yesterday and thrown the key away. Tomorrow holds no fears for me, since I have found today. - Vivian Laramore Quarrels would not last long if the fault was only on one side.

If you meet someone who can't smile, then give him one of yours.

The greatest mistake you can make is to continually fear you will make one.

Little leaks will sink a big ship.

Cultivate good habits; the bad ones all grow wild.

The work to be done, the goals you seek, will only be achieved when you get off dead center and make a start.

Man's ability is usually rated by what he finishes and not by what he starts.

Do you ever feel like an egyptian mummy? - Pressed for time!

Forbidden fruit is responsible for many bad jams.

Self-trust is the first secret of success. - Ralph Waldo Emerson

To repeat an unkind truth is just as bad as to invent a lie.

Don't think you are strong enough to tempt temptation.

You don't have to be afraid of graduation if you have learned the lessons.

Learn from the mistakes of others; you can't possibly live long enough to make them all yourself.

Opportunity isn't rare - the ability to recognize it is.

A true leader faces the music even when he dislikes the tune.

Friendship is a chain of gold; Shaped in God's all-perfect mold. Each like a laugh, a smile, a tear, A touch of the hand, a word of cheer. - Helen Keller

It is better to keep your mouth shut and let people think you are a fool than to open it a remove all doubt.

We have two ends with a common link; With one you sit - with one you think. Success depends on which one you use, Heads you win, tails you lose.

One thing that a speaker should remember for sure. The mind can absorb only

what the seat can endure.

Kind words are short to speak but their echoes are endless.

I can't blame God for what I am, Nor for the troubles that surround me; He did His best with what I was when He found me. - Carol Lynn Pearson

The smile on your face is the light in the window that tells people that you are home.

The world is full of willing men - Some willing to work and some willing to let them.

God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.

Life is a journey -- Not a camp!

Aren't you glad that God didn't leave all the details to us? - Robert L. Simpson

It's true that you can't take it with you, but folks ought to remember that how you got it may determine where you go.

I shall be telling this with a sigh, somewhere ages and ages hence: Two roads diverged in a wood, and I -- I took the one less traveled by; and that has made all the difference. - Robert Frost

You can take no credit for beauty at sixteen. But if you are beautiful at sixty, it will be your own soul's doing. - Marie Carmichael Stopes

Character is the result of two things; mental attitude and the way we spend our time. - Elbert Hubbard

Even though the teeth are false, let the tongue be true.

Opportunity always looks bigger going away than coming.

The size of the accomplishment is determined by the size of the effort.

If you look back too much, you will soon be headed that way.

An idle man is like a house that hath no walls; the devil may enter on every side.

Prayer should be the key of the day and the lock of the night.

It is a mistake to look too far ahead. Only one link in the chain of destiny can be handled at a time.

Heaven would often be unjust if it answered all our prayers.

Kindness is like fresh fallen snow; it makes beautiful everything that it covers. If we are ever to be able to love a butterfly, we must care for a few caterpillars.

Happiness is not a destination, but a method of traveling.

Many a man thinks he has an open mind when it is merely vacant.

Kindness is a language which the deaf can hear and the blind can read. - Mark Twain

Digging work is the hardest work of all and yields the poorest results.

To love someone means to see him as God intended him.

Housework is something you do that nobody notices unless you don't do it.

Real friends are those who, when you've made a fool of yourself, don't feel that you've done a permanent job. - Erwin T. Randall

Worry is as useless as sawing sawdust.

When you pray, thank Him for the things He has given you, then report for duty.

Keeping away from the mire is better than washing it off.

Why do you do what you do when you know what you know? - Sterling W. Sill

About the only people who listen to both sides of an argument are the next door neighbors.

An optimist is a fellow who takes cold water thrown on his ideas, heats it with enthusiasm, makes steam and pushes ahead.

Unless we stand for something worthwhile, we will usually fall for most anything.

Opportunity knocks only once. Temptation bangs on the door for years.

Age is a matter of mind. If you don't mind, it doesn't matter.

Sometimes when I consider what tremendous consequences come from little things . . .I am tempted to think. . .there are no little things. - Bruce Barton

Castles in the air are all right until we try to move into them.

The past is to learn from and not to live in. - Richard L. Evans

A pint can't hold a quart. If it holds a pint, it is doing all that can be expected of it. - Margaret Deland

Remember -- to belittle, one must be little.

Patience is the companion of wisdom. - St. Augustine

Kneeling keeps you in good standing with the Lord.

What the world needs is a loud-speaker for the still small voice.

There are people who know the last word about everything and the first word about nothing.

Live only for today, and you ruin tomorrow. - Charles Simmons

Gospel Mysteries

If you think driving recklessly is funny, you may die laughing.

If you are not committed to something you are just taking up space.

Correction does much, encouragement does more.

Don't let your neighbor set your standards.

He who chops his own wood gets warm twice.

Many treat their religion as a spare tire. They never use it except in time of emergency.

A mother sows sees in childhood that determine to a great extent the harvest in adulthood.

If you think you think, ask yourself what is the greatest thought you ever thought, then listen to the silence.

A woman doesn't have to stay in the house to be "in the home." Neither does a woman need to leave her home to extend her influence to others. - Elaine Cannon

If you fear that people will know, don't do it.

Some women work so hard to make good husbands that they never quite manage to make good wives.

Truth is often not so hard to find as the courage to face it.

A true friend walks in when the rest of the world walks out.

To be idle is the hardest work of all, because you can't stop to rest.

The best place to find a helping hand is at the end of your own arm.
 The devil chooses his disciples while they are idle. Christ chooses His while at work.

God has given us tongues that we may say something pleasant to our fellowmen. - Heinrich Heine

That which is striking and beautiful is not always good, but that which is good is always beautiful. - Ninon de L'Enclos

The journey of a thousand miles begins with one step. - Lae-tse

There is an election going on all the time. The Lord votes for you--Satan votes against you--And you decide the winning vote.

If you don't know where you are going, any road will take you there.

What a good thing Adam had -- when he said a good thing, he knew nobody had said it before. - Mark Twain

Psychiatrists say talking helps solve problems -- causes 'em too. - Arnold Glasow

The woods are lovely, dark and deep, But I have promises to keep, And miles to go before I sleep, And miles to go before I sleep. - Robert Frost

When men speak ill of thee, live so nobody will believe them. - Plato

If you think the world is all wrong, remember, it contains people like you and me.

Nothing great was ever achieved without enthusiasm.

"Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with." - Peter Marshall

Oh what a tangled web we weave when first we practice to deceive.

Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle, but you shall be the miracle. - Phillip Brooks

There would be fewer arguments if we tried to determine what's right instead of who's right.

Wisdom is knowing what to do. Skill is knowing how to do it. Virtue is doing it well.

If you expect to leave footprints in the sands of time, you had better wear work shoes.

When you feel dog tired at night, it may be because you growled all day.

The sooner we face a problem, the sooner we can turn our back on it.

Let your reason, not your senses, be the rule of your conduct; for reason will teach you to think wisely, to speak prudently and to behave yourself worthily on all occasions. - Confucius

The first milestone to being a good citizen is learning how to disagree without being disagreeable.

Hearken unto thy father that begat thee, and despise not thy mother when she is old. - Proverbs 23:22

Spread kindness as you go along because life is a one-way street and you're not coming back.

If religion has done nothing for your temper, it has done nothing for your soul.

A pat on the back is just a few vertebrates away from a kick in the rear.

Life is a loom and we are the weavers. What we weave we must wear!

Training is everything: The peach was once only a bitter almond and the cauliflower is only a cabbage with a college education.

If you can't improve on silence, say nothing!

There are only two lasting bequests we can hope to give our children. One of

these is roots, the other is wings. - Hodding Carter

Don't pray and talk cream, and live skim milk.

It is easy for a parent to hear himself talk. All he has to do is listen to his children.

Seconds count -- especially when dieting.

A wise man changes his mind, a fool never does.

Anyone who says something is impossible is always being interrupted by someone doing it.

The young, whether they know it or not, live on borrowed property. - Sir Richard Livingstone

BEGIN. The rest is easy.

They may forget what you said, but they will never forget how you made them feel. - Karl Buehner

Don't ever take a fence down until you know the reason why it was put up. - Gilbert Keith Chesterton

Keep busy at something. A very busy person never has time to be unhappy.

Get the tools ready; God will find the work. - Robert Browning

Your attitude will determine your altitude.

Blessed is the nation whose God is the Lord. - Psalm 33:12

I will prepare now and take my chances when the opportunity arrives. - Abraham Lincoln

If you plan for a year, plant grain. If you plan for ten years, plant a tree. If you plan for a hundred years, plant men. - Chinese Proverb

We all have time and eternity, but our eternity depends on how we spend our time.

You can tell the character of every man when you see how he receives praise. - Seneca

Oversleeping will never make one's dreams come true.

You can tell the kind of wheels a man has in his head by the spokes that come out of his mouth.

Duty makes us do things well, but love makes us to things beautifully.

Remember, the man on top of the mountain didn't just fall there.

Don't lose faith in what you know because of the things you don't know.

If you believe you can or if you believe you can't--you are right.

Keep your words soft and sweet; you never know when you may have to eat them.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends. - Henry Ward

Nothing is easy to the unwilling.

If the seat of your pants wears out before the knees do, you are going about things the wrong way.
Some people find fault as if it were buried treasure. - Francis O'Walsh

The best angle from which to approach a problem is the TRY-angle.

When you make two people happy, one of them is apt to be you.

It won't help your own crop any to sit on the fence and count your neighbor's weeds.

Bad habits are like a comfortable bed. Easy to get into, but hard to get out of.

Are you actively engaged or passively busy?

No one knows what he can do until he tries.

The Lord cannot guide our footsteps if we are not willing to move our feet.

You give but little when you give of your possessions. It is when you give of yourself that you truly give. - Kahlil Gibran

It is not only what we do, but also what we do not do, for which we are accountable. - Moliere

Each of us is part of the problem or part of the answer.

The song I came to sing remains unsung. I have spent my life stringing and unstringing my instrument. - Rabindranath Tagore

Thou hast given so much to us, give one thing more. . .a grateful heart. - Geroge Herbert

Remember -- we can't handle dirty things and keep clean hands.

Remember -- Forest fires prevent bears!

Great Spirit: Help me never to judge another until I have walked in my brother's moccasins two weeks. - Indian Prayer

If you cannot do great things, Do small things in a great way.

Success needs no explanation. Failure needs excuses of a lifetime.

Act as if you were something and you will become that something. - William James

Nobody grows old by merely living a number of years. They grow old only be deserting their ideals. To give up enthusiasm wrinkles the soul. - General Douglas MacArthur

Gospel Mysteries

This above all; to thine own self be true. And it must follow, as the night the day, Thou canst not be false to any man. - Shakespeare

Service is the price you pay for the space you occupy.

Men who try and fail are definitely better off than those who succeed at doing nothing.

There is no smaller package than a man who is totally wrapped up in himself.

The truth doesn't hurt unless it ought to.

Some people reach the top rung of the ladder only to find it has been leaning against the wrong wall.

Go often to the house of your friend, for weeds choke up the unused path.

Learn to pause -- or nothing worth while can catch up with you.

Just about the time you think you can make both ends meet -- somebody moves the ends.

What a different world this would be if people would only magnify their blessings the way they do their troubles.

A person soon learns how little he knows when a child begins to ask questions. - Richard L. Evans

No bees, no honey, no work, no honey.

The question "Who ought to be boss?" is like asking "Who ought to be the tenor in the quartet?" Obviously, the man who can sing tenor. - Henry Ford

Patience is a virtue,
Possess it if you can.
It is seldom found in women,
And never found in men.

An admission of error is a sign of strength rather than a confession of weakness.

Never get so busy making a living that you forget to make a life.

When we're through changing -- we're through! - Paul H. Dunn

Some never learn anything because they know everything too soon.

The best leaders train leaders while they are leading.

If the world learned from history, how different both would be. - Arnold Glasow To be seventy years young is sometimes far more cheerful and hopeful than to be forty years old. - Oliver Wendell Holmes

A coincidence is a small miracle where God prefers to remain annonymous.

When I am angry at myself, I criticize others. - Ed Howe

Sorrow is a fruit; God does not make it grow on limbs too weak to bear it.

The cost of living remains high, but it is still a bargain.

Consider, when you are enraged at anyone, what you would probably think if he should die during the dispute. - William Shenstone

Find out what you want to do, then do it! It is boredom that wears a man down, not the fatigue of sustained effort he enjoys. - F. Alexander Magoun

The morning hour has gold in its mouth. - Benjamin Franklin

Many great ideas have been lost because the folks who had them couldn't stand to be laughed at.

When one will not, two cannot quarrel.

How can life be true life without friends? - Ennius

Rest a bit before you are tired and you will never tire.

You drift toward the rocks; you row toward success.

Don't ask a man to do something that you wouldn't do if you were in his place.

Decision is a sharp knife that cuts clean and straight; indecision, a dull one that hacks and tears and leaves ragged edges behind it. - Gordon Graham

Our days are like identical suitcases -- all the same size -- but some people can pack more into them than others.

Rare is the person who can weigh the faults of others without putting his thumb on the scales. - Langenfeld

The unspoken word never does harm. - Louis Kossuth

Funny thing about kindness; the more it's used, the more you have of it.

When a person is down in the world, an ounce of help is better than a pound of preaching. - Edward G. Bulwer-Lytton
Loneliness is negative; solitude is positive.

Some people are confident that they could move mountains if only somebody would just clear the foothills out of the way.

Character is easier kept than recovered.

Only the disciplined are free!

Even a clock passes the time by keeping its hands busy.

Individuality is the salt of common life. - Henry Van Dyke

Opportunity seems to have an uncanny habit of favoring those who have paid the price of years preparation. The man who graduates today and stops learning tomorrow is uneducated the day after.

Music is the only language in which you cannot say a mean or sarcastic thing.

- John Erskine

Some people travel for a change of scene, when all they need is to stay home and have a change of thought.

Praise is worthless when it gushes like oil. Better to let it trickle out like water from a leaky faucet.

Our greatest sin is not that we hate people -- but that we are indifferent to them.

A good lie finds more believers than a bad truth. - German Proverb

Most of us are inclined to measure our achievements by what others haven't done.

Do something every day to make people happy, even if it is only to leave them alone.

It is better to try to bear the ills we have than to anticipate those which may never come. - Francois Rochefoucauld

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven. - Geroge Herbert

There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us. - Robert Louis Stevenson

Leisure is a beautiful garment, but is will not do for constant wear.

A lady is a woman who makes it easy for a man to be a gentleman.
 You mend your automobile on the spot when something breaks. Don't let your life be going on with something crippled in it.

It is not enough to love those who are near and dear to us. We must show them that we do so. - Lord Avebury

The difficulty in life is the choice. - George Moore

This present moment is really all we can call our own.

A one-man band never gets far up the ladder. Learn to toot one trumpet and toot it awfully good.

Truth is as clear as a bell, but it isn't always tolled.

It would be nice if we could forget our troubles as we forget our blessings.

When God measures a man, he puts the tape around his heart, not around his head.

Nothing is more confusing than the person who gives good advice but sets a bad example.

Rudeness is weak man's imitation of strength.

If you wish your merit to be known, acknowledge that of other people. -

Gospel Mysteries

Japanese Proverb

People have a way of becoming what you encourage them to be, not what you nag them to be.

What you are speaks so loud that I cannot hear what you say. – Emerson

To sow you need only to stand; to reap you must stoop.

One of the most important things a father can do for his children is to love their mother.

Happy homes are built with blocks of patience.

Consideration is another expression of love.

Putting off an easy thing makes it difficult; putting off a hard one makes it impossible.

Life is short; make haste to be kind!

Death is not a period but a comma in the story of life.

Failures are divided into two classes: Those who thought and never did, and those who did and never thought. Kindness finds its way into the heart and brings forth precious treasures which harshness would have sealed up for all time.

The greatest pleasure in the world is to do good by stealth and have it discovered by accident.

Everyone thinks of changing the world, but no one thinks of changing himself. – Leo Tolstoy

Of all the things you wear, your expression is the most important.

Flattery is soft soap and soft soap is 90% lye.

Wrinkles should merely indicate where smiles have been.

If you can't be generous when it's hard, you won't be when it's easy.

Not a day passes over the earth, but men and women of no note do great deeds, speak great words, and suffer noble sorrows. – Charles Reade

When tomorrow comes, this day will be gone forever, leaving in its place something that I have traded for it.

The devil is perfectly willing for a person to profess Christianity so long as he does not practice it.

Diligence is the mother of good fortune. – Cervantes

There is no better looking glass than an old friend. – Thomas Fuller

It is chance that makes brothers, but hearts that makes friends.

Gospel Mysteries

Do more than exist . . .live
Do more than look . . .observe
Do more than read . . .absorb
Do more than hear . . .listen
Do more than think . . .ponder
Do more than talk . . .say something

If you have courage, you have twice the change to win that you otherwise have.

Every man should find time at some hour of the day to take a fresh look at the road map of his ambition.

Some people complain because God put thorns on roses, while others praise Him for putting roses among the thorns.

A smile takes but a moment, but its effect sometimes lasts forever. - J. E. Smith Every self-made man requires working parts.

Castles in the sky are nice until you step out the door.

Some persons do first, think afterward, and then repent forever. - Thomas Secker

If a man will go as far as he can see, he will be able to see further when he gets there.

A smile is a language that even a baby understands.

Laughter is a tranquilizer with no side effects.
--A. H. Glasgow

The will of God will never lead you where the grace of God cannot keep you.

When it comes to giving, some people stop at nothing.

A useless life is short -- even if it lasts a hundred years.

To be happy - memorize something good each day, see something beautiful each day, do something helpful each day.

Honesty isn't a policy -- it's a state of mind.

When duty calls, some people are never at home.

The true giant is the man who doesn't have to look down to feel tall.

Hate never builds anything; it can only destroy,. Everything that is beautiful has been loved into being.

It is always easier to hate something than it is to understand it.

A sense of humor is what makes you laugh at something which would make you mad if it happened to you.

Three of the most difficult things in life are; to keep a secret, forget an injury, and make good use of leisure time.

Gospel Mysteries

When your work speaks for itself, don't interrupt.
--Henry J. Kaiser

We ought not to look back unless it is to derive useful lessons from pas errors.
--George Washington

The game of life is the best game of all, and those who play it most successfully are friendly, helpful, inspiring human beings. Power over life must be balanced by reverence for life.
--Anne Morrow Lindbergh

What greater or better gift can we offer the republic than to teach and instruct our youth?
--Cicero

Why not go out on a limb? Isn't that where the fruit is?
--Frank Scully

Have no friends not equal to yourself.
--Confucius

You learn well that which you practice most.

The thing that counts most in the pursuit of happiness is choosing the right traveling companion.
--Adrian Anderson

Inject a few raisins of conversation into the tasteless dough of existence.
--O. Henry

Knowledge has to be improved, challenged, and increased constantly or it vanishes.
--Peter Drucker

He who avenges, subdues one; he who forgives, rules over two.
--Hurwitz

If you don't get everything you want, think of the things you don't get that you don't want.

Children are more apt to follow you lead than the way you point.

If you plant a tree, don't keep pulling it up by the roots to see how it's growing.

Money dishonestly acquired is never worth its cost, while a good conscience never costs as much as it is worth.
--Jean Petit-Seen

One gossip to another: "There's something I must tell you before I find out it isn't true."

We show our character by what we laugh at.
--R. B. Carpenter

Your smile, your touch, your encouragement can help someone to keep on keeping on today.

Gospel Mysteries

--William A. Ward

Christmas is a good time to make people forget the past with a present. We do not teach thrift and industry to gain wealth; but teach them to build character.

The simple shepherds heard the voice of an angel and found their lamb; the wise men saw the light of a star and found their Wisdom.
--Fulton J. Sheen

Always hold your head up but be careful to keep your nose at a friendly level.

Fear less, hope more; eat less, chew more; whine less, breathe more; talk less, say more; hate less, love more; and all good things are yours.
--Swedish Proverb

It is a far rarer gift to know when to remain silent than to know what to say in the time of speaking.

Cheerfulness is contagious, but don't wait to catch it from others. Be a "carrier".

Half the problems of the human race are due to lack of business knowledge -- knowledge of what is their business and what is none of their business.

Humility is where Wisdom and Love meet.

God put me on this earth to accomplish a certain number of things... Right now, I'm so far behind -- I'll never die!!!

Charm is the ability to make someone think that both of you are quite wonderful!

He who sows courtesy reaps friendship, and he who plants kindness gathers love.

Giant oak trees started out as little nuts that held their ground.

To disagree, one doesn't have to be disagreeable.

You work is a commentary on your character.

Joy is not what we own... It's what we are.

We all grow better in sunshine and love.

To think too long about doing something often becomes its undoing.

An obstacle may be either a stepping stone or a stumbling block.

You make more friends by being interested in them than by trying to get them interested in you.

The difficulties in life are intended to make us better, not bitter.

Pick your friends, but not to pieces.

Truth has only to change hands a few times to become fiction.

Gospel Mysteries

The best thing you can spend on your children is time.

The smallest deed is better than the greatest intention.

Wisdom is knowing what to do next; virtue is doing it.

The happiness of your life depends upon the quality of your thoughts.

You can always find the sun within yourself if you will only search.

Smile. Who knows? Just when you need it, it may be returned to you.

Change is often desirable, frequently necessary and always inevitable.

A little oil of courtesy would eliminate a lot of friction.

The beginnings of all things are small.

One of the greatest gifts a mother can give her children is to love their father.

If your foot slips, you may recover you balance. If your tongue slips, you cannot recall your words.

Poise: The art of making others feel as much at ease as they think you are.

A hero is no braver than an ordinary man. He's jus brave 5 minutes longer.

The average person was born in the country, worked hard to live in the city, then worked even harder to get back to the country.

Any good idea will work eventually -- if you do.

The greatest prayer is patience.

Desk: A wastebasket with drawers.

Coincide: What you do when it's raining.
 Life is like an exciting book, and every day starts a new chapter.

If you wake up and find success, you haven't been asleep.

The mark of a motivated man is his ability to distinguish a setback from a defeat.

The largest room in the world is the room for improvement.

There was an old lady who lived in a shoe... Which shows what property taxes can do.

Many ideas grow better when transplanted into another mind than in the one where they sprang up
--Oliver Wendell Holmes

Practice makes perfect -- except when it comes to getting up in the morning.

Because things go wrong is no reason you must go with them.

Gospel Mysteries

Happiness is a by-product of trying to make someone else happy.

No kindness is ever wasted.

The noble secret of laughing at oneself is the greatest humor of all.

All wise men share the same trait -- the ability to listen.

To become perfect, jus follow the advice you give others.

The business of life is not business, but living.

Love is a game that two can play -- and both can win.

Happiness makes up in height what it lacks in length.

Even if your on the right track, you'll get run over if you just sit there.

It's not so much the load you carry as how you carry it.

There is not tranquilizer in the world more effective than a few kind words.

Humility is a strange thing -- when you think you've gained it, you've lost it.

Blessed are those who give without remembering and receive without forgetting.

Be like the willow tree - able to bend without breaking under the weight of the storm that comes your way.

Take the time to listen,
Take the time to care,
Take the time to lend a hand
  when someone's in despair.
When you yourself are weary
  and need a helpful hand,
Aren't you glad they listened
  and tried to understand.
For the times most cherished in life,
  is time spent helping friends.

Watch the 6 W's: Work will win, when wishing won't.

Consideration for others can mean taking a wing instead of a drumstick.

If you have tried to do something and failed, you are vastly better off than if you had tried to do nothing and succeeded.
- Flora Mckennon

Not everything that is faced can be changed, but nothing can be changed until it is faced. - Leona Ask

The difficulties of life are intended to make us better, not bitter. - Jim Vashe

Those who say it can't be done should get out of the way of those who are doing it.

Gospel Mysteries

Success is getting up just one more time than you fall.

Things turn out the best for those who make the best of the way things turn out.

Ideas are funny little things ... they won't work unless you do. - Betty Schuler

Instead of pointing a critical finger, try holding out a helping hand.

No farmer ever plowed a field by turning it over in his mind.

If you want to leave your footprints in the sands of time . . . wear your work boots.

You have to take life the way it happens, but you should try to make it happen the way you want to take it. - Jenet Schildorth

Your attitude determines your altitude.

Success is more attitude than aptitude.
To thine own self be true.

A smile adds a great deal to face value.

The first duty of love is to listen.

Live your life so you don't have to hide your diary.

Happiness is living each day as though it were the first day of marriage and the last day of a vacation.

Don't count your years. Make your years count.

At first I believed I could...then I believed I couldn't. I was right both times. - Betty Skildum

A hundred years from now it will not matter the kind of house I live in, what my bank account totals or the kind of car I drive. But the world may be different because I was important in the life of a child. - Joye Eyman

The measure of a man is not how tall he is, but how much his neighbors respect him. - James Maness

The future belongs to those who are willing to work for it.

If I cannot do great things, I can do small things in a great way. - Katherine Brown

In the midst of everything, take time to love and laugh and pray. Life is worth living each and every day.

An important part of prayer is a willingness to become part of the answer. - Nona Baker

A ship is safe in the harbor, but that isn't what ships were built for. - Mrs. Brent Sampson

Gospel Mysteries

A smile is a curved line that sets things straight.

A good example can overcome a lot of bad advice.

He who stoops to help a child stands tall.

For excellence, ask an expert ... for wisdom, ask a sage ... for honesty, ask a child.

Even the woodpecker owes his success to the fact that he uses his head and keeps picking away until he finishes the job he starts.

Love is the one commodity that multiplies when you give it away.

What do we live for if its not to make life less difficult for each other. Happiness is not having what you want, but wanting what you have.

The person who doesn't know something can't be done will often find a way to go ahead and do it.

You'll be happier if you give people a bit of your heart rather than a piece of your mind.

The vision to see, the faith to believe, and the will to do will take you anywhere.

To share with a friend is to share twice the beauty.

Kind words never wear out the tongue.

Ideas bring in nothing unless carried out.

Do not let what you cannot do interfere with what you can do.

What you see often depends on what you're looking for.

So often we seek a change in our condition, when what we need is change in our attitude.

The more good we find to say about a person, the more good that person will become.

Giving your best today is the recipe for a better tomorrow.

Success comes in cans, not in can'ts.

Confidence is contagious.

Grandparents are a gift to children -- children are a gift to grandparents.

You never learn anything talking. You learn only when you ask questions.

There are hundreds of languages in the world, but a smile speaks all of them.

Three ways to get things done - do it yourself, hire someone, or forbid the kids to do it.

A grandmother is a mother who has been given a second chance.

Facts do not cease to exist because they are ignored.

Even a mosquito doesn't get a slap on the back until it starts working.

Make your life mission - not an intermission.
It's nice to know that when you help someone up a hill you're a little nearer the top yourself.

A poor person is not a person without a cent, but he who is without a dream.

Goals are dreams with deadlines.

You often find big apples on top of the basket, but you must remember the little ones that are holding them up.

Marriages may be made in heaven, but the details have to be worked out here on earth.

Speak kind words and you'll hear kind echoes.

There are three kinds of people. Those who make things happen. Those who watch things happen, and those who wonder what happened.

Make the most of yourself, for that's all there is of you.

Getting back on the right track usually involves getting out of a rut.

Don't count the days -- make the days count.

The best preparation for tomorrow is the proper use of today.

Minds are like parachutes...they function only when open.

The time to make friends is before you need them.

Success is a marathon, not a spirit.

It doesn't do any good to sit up and take notice if you just keep on sitting.

If you can imagine it, you can achieve it. If you can dream it, you can become it. - Marc Raggles

Smile! It costs nothing but gives much. It enriches those who receive without making poor those who give. - Moud Zoubeck

Life is a gift to be enjoyed.

The hardest part of a job is getting started.

The roots grow deep when the wind blows strong. - Luella Dejong

The harder I work, the luckier I get. - Audrey Howell

Keep your words soft and sweet. You never know when you're going to have to eat them. Don't find fault. Find a remedy.

The easiest way to get to sleep is to count your blessings instead of your problems.

Rust ruins more tools than overuse does.

There's plenty of room at the top. There's just no room to sit down.

The person who rows the boat generally doesn't have time to rock it.

No other success can compensate for failure in the home. - David O. McKay

Those who bring sunshine to the lives of others, cannot keep it from themselves.

We have not failed until we have quit trying.

No one will ever get out of this world alive.

Take care of yourself. Good health is everyone's major source of wealth. Without it, happiness is almost impossible.

Take time to smell the roses.

Be cheerful and helpful. People will repay you in kind.

Be tender with the young, compassionate with the aged, sympathetic with the striving, and tolerant of the weak and the wrong. Sometimes in life you will have been all of these.

We learn from our mistakes...and most of us never lack for study tools.

It isn't necessary to blow out the other person's light in order to let your own light shine.

Never let yesterday use up today.

Kind hearts are the garden,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits.

Doing what you like is freedom. Liking what you do is happiness.

Most of us can forgive and forget; we just don't want the other person to forget that we forgave.

Happiness is not a station you arrive at, but rather a manner of traveling. Learn to enjoy the process of life. Real love begins when nothing is expected in return.

The real character of a man can be measured by what he does when no one is looking.

Happiness is found along the way, not the end of the road.

Marriage is a union that can't be organized when both sides think they're management.

Too many people itch for things they aren't willing to scratch for.

Never mind trying to remember the names of the seven dwarfs or the eight reindeer. Just remember the 10 commandments.

A happy person is not someone in a certain set of circumstances, but rather a person with a certain set of attitudes.

Look at your work as something you "get to" do rather than something you "gotta" do.

Try to make at least one person smile today.

If fear knocks at the door, let faith go answer it...and no one will be there. – Mrs. Chester Top

Have faith in God...trust in yourself...and you can do anything. – Barbara McGee

If the grass looks greener on the other side of the fence – fertilize. – Genny Weimer

Our success will be measured by what we do with the circumstances...not by the circumstances themselves. – Connie Regabek

If someone hands you a lemon, turn it into lemonade.

Kindness is a hard thing to give away – it usually comes back. – Marv Heeren

Those who shoot from the hip often hit themselves in the foot.

Beauty may fade; good nature never does.

It's easier to go down the hill than up, but the view is better from the top.

Patience is the ability to keep your motor idling when you feel like stripping your gears.

You are never fully dressed until you wear a smile.
 The underdeveloped bit of property with the greatest potential is still between the ears.

Praise does wonders for the sense of hearing.

It's the "unity" in "community" that gets the job done.

Don't ask what your nation can do for you. Ask what you can do for your nation. – John F. Kennedy

If your train of thought isn't getting you anywhere, you're probably on the wrong track.

A hug is the perfect gift – one size fits all and no one minds if you return it.

A good marriage is one in which there are more put-up-withs than put-downs.

Many receive advice; only the wise profit by it.

Gospel Mysteries

Experience is the hardest kind of teacher. It gives you the test first and the lesson afterward.

Friends are people who ask how you are - and then wait to hear the answer.

Experience is a good school...but it's not very strong on vacations.

Well done is better than well said.

Life is like playing a violin solo in public and learning the instrument as you go along.

This is the day that the Lord has made...let us be glad and rejoice in it.

Let gratitude be your attitude.

If you don't have time to do it right, when will you have time to do it over?

If we work together, we can move mountains.

Blessed are the ignorant, for they are happy in thinking they know everything.

The art of living a pleasant life is constantly adjusting to circumstances.

That you profit by your mistakes is a poor excuse to make them.

Like tacks, we can go no further than our heads will let us. One thought driven home is better than three left on base.

A person often meets his destiny on the road he took to avoid.

Good character, like good soup, is usually homemade.

To accomplish great things we must not only act, but dream; and not only plan, but believe.

Remember, no one can make you feel inferior without your consent.

What sunshine is to flowers, smiles are to humanity.

Learn to laugh at yourself. You'll have a lifelong source of amusement.

To a certain degree, you can't control the length of your life, but you can its width and depth.

Luck is where preparation meets with opportunity.

People who deal in sunshine are the ones who draw the crowds; they always do more business than those who peddle clouds.

A true friend is someone who is there for you when he'd rather be anywhere else.

Ideas are like rabbits. You get a couple and learn to handle them, and pretty soon you have a dozen.

If you get into deep water, keep your mouth shut.

Gospel Mysteries

You have to do your own growing no matter how tall your grandfather was.

It's hard to climb the ladder of success with your hands in your pockets.

Swallow your pride occasionally. It's non-fattening.

It's not your position that makes you happy - it's your disposition.

Worry is like a rocking chair - it will give you something to do, but it won't get you anywhere.

The goal in marriage is not to think alike, but to think together.

This too shall pass.

Tough times never last. Tough people do.

What amuses a person is a good gauge of their character. A genius is a person who aims at something no one else can see...and hits it.

Don't let your mind become so busy that your head can't respond.

You must look into people as well as them.

Don't wait for something to turn up; get a spade and dig for it.

Character is like the foundation to a house...it's below the surface.

When your work speaks for itself, don't interrupt.

A mother's heart is a child's classroom.

When alone, we have our thoughts to watch; when in family, our disposition; when in society, our tongues.

You can preach a better sermon with your life than your lips.

If you have a hill to climb, waiting won't make it smaller.

Behold the turtle - he makes progress only when he sticks his head out.

Most folks are just about as happy as they've made up their minds to be.

We could take a lesson from the weather. It pays no attention to criticism.

People who do things that count never stop to count them.

Instead of putting others in their place, we should put ourselves in their place.

The smallest good deed is better than the greatest good intention.

The person who knows everything has a lot to learn.

The best time to do something is between yesterday and tomorrow.

We should swap problems. It seems everyone knows how to solve the other

fellows.

Complete frustration is watching someone else do something that just couldn't possibly be done.

Doing good turns won't make you dizzy.

Learn from the mistakes of others - you can never live long enough to make them all yourself. How come an education system that put so much emphasis on penmanship produces so many doctors!

Friendship is the only cement that will hold the world together.

Behind every great idea is someone saying "it won't work".

Life is a team sport. Sometimes you give, and sometimes you get.

There is kind of a victory in good work, no matter how humble.

If you have your sight you are blessed. If you have insight you are a thousand times blessed.

Happiness may be thought, sought or caught - but not bought.

Love is giving someone your undivided attention.

Without kindness there is no joy.

If you think you can or can't do something...you're probably right. - Henry Ford

There is always a better way...your challenge is to find it.

Many kinds of fruit are grown on the tree of life, but none so sweet as friendship.

Every problem contains the seeds to its own solution.

A man cannot be comfortable without his own approval. - Mark Twain

If it was easy, everyone would be doing it.

Of all the things you wear, your expression is one of the most important.

Knowledge is the foundation on which to build a better world.

Everything a person does is for a positive purpose - ask what benefit the action gives. If its an unwanted action give alternatives to generate the same positive effect in a more acceptable way.

If you want to learn how to forgive yourself - learn to forgive others easily and naturally.

Skill helps us do things well - but love makes us do them beautifully.

If it doesn't work - modify it.

It is a mistake to look too far ahead. Only one link in the chain of destiny

can be handled at a time. - Winston Churchill

People want peace so much that governments had better get out of their way and let them have it. - Dwight D. Eisenhower

Kindness is never wasted. If it has no effect on the recipient, at least it benefits the bestower. - S. H. Simmons

Some people, no matter how old they get, never lose their beauty - they merely move it from their faces into their hearts. - Martin Buxbaum

Who supplies another with constructive thought has enriched him forever. - Alfred Armand Montapert

Life is a great big canvas, and you should throw all the paint on it you can. - Danny Kaye

All I have seen teaches me to trust the creator for all I have not seen. - Ralph Waldo Emerson

Be pleasant until ten o'clock in the morning, and the rest of the day will take care of itself. - Elbert Hubbard

We are such little men when the stars come out. - Hermann Hagedore

Entertaining would be a lot easier if you could just convince yourself that guests don't expect anymore at your house than you do at theirs. - Beryl Pfizer

When a deep injury is done us, we never recover until we forgive. - Alan Paton

Perhaps parents would enjoy their children more if they stopped to realize that the film of childhood can never be run through for a second showing. - Evelyn Nown

Anybody can be a heart specialist. The only requirement is loving somebody. - Angie Papadakis

Make it a rule of life never to regret and never look back. Regret is an appalling waste of energy; you can't build on it; it's only good for wallowing in. - Katherine Mansfield

This would be a fine world if all men showed as much patience all the time as they do while they're waiting for a fish to bite. - Vaughn Monroe

Kindness is a language which the deaf can hear and the blind can read. - Mark Twain

Success does for living what sunshine does for stained glass. - Bob Talbert
Some people think it's holding on that makes one strong. Sometimes it's letting go. - Sylvia Robinson

Ask not only what God can do for you, but what you can do for God. - David Jenson

People don't really care how much you know until they know how much you care. --Mike McNight

Success is the progressive realization of a worthy goal, or in some cases the pursuit of worthy ideal.
--Lead the Field by Earl Nightingale

Anyone who is on course towards the fulfillment of a goal is successful.
--Lead the Field by Earl Nightingale

Success doesn't lie in the achievement of a goal... It lies in the journey toward the goal. We are successful as long as we're working towards something we want to bring about in our lives.
--Lead the Field by Earl Nightingale

FILE:#43 RESURRECTION

Family Exaltation
and
Eternal Salvation
by
RONALD VERN JACKSON

Page 48-49

President Woodruff has made it perfectly clear that all who come forth in the First resurrection come forth in great glory with Christ and those who come forth in the Second or Last Resurrection do so with great glory.

How are people called out of their graves? A father calls forth from the grave his wife, his sons and his daughter. (Sermon delivered by the Prophet Joseph Smith at the funeral of Lorenzo D. Barnes 15 May 1843. Reported in the times & Seasons 4:194.) The son then calls his wife, his sons and his daughters until all the righteous have been raised from the dead and stand with Christ at the second coming. Remember the Order of God is the Order of the Priesthood. The Head of the earthly priesthood in the first dispensation was Adam. Christ was the first fruits of the resurrection. Now the Order is this. God calls Christ forth from the Tomb Christ called Adam forth from the grave-Adam called his children forth from the grave and so on. This is the Order that will be followed because it is the order followed in heaven. The sealing work on this earth is to seal families together for the resurrection and for the Patriarchal order followed in the celestial Kingdom. Now do you see if you do not do the work for your dead and seal up your lines back to Adam you have dammed your soul to wait until the last resurrection with your ancestors pointing their finger at you asking "why didn't you do my work."

Prayers From World of Spirits:

When you think that you are chosen to be saviors to the children of men, to stand as a medium through whom salvation shall flow unto unnumbered thousands, what manner of people ought we to be? They pray for you today in the spirit world, as they have been no doubt from the beginning praying for their descendants that they may be faithful to the truth. You cannot tell the interest felt in eternity for you by those of our dead who have gone before us. Their hearts yearn after us, their constant desire being that we may be faithful and maintain our integrity and be prepared to bring salvation to them

Gospel Mysteries

and redeem them by going forth and obeying every ordiance which god has established in the Church for the salvation of the living and the dead. (Oct. 31, 1880, Jd, 22:129-131; Gospel Truth, George Q. Cannon, p. 363.)
[Note: This is what was shown me on otherside who wanted second anointings and also President Kimball and the Blacks and for all of us.]

WHO SHALL RISE

IN THE FIRST RESURECTION
OR
THE RESURRECTION OF THE JUST

Who does the Lord identify as those who shall be priviledged to come forth in the first resurection-The Lord identified to the prophet the qualifications of those who are to rise in the highest glory of the celestial kingdom as contained in D. & C. 76:50-70:

And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just--
The Following qualifications must take place before the resurection of glory-they are all identified as having taken place when the resurrection occures of past tence once it takes place:

[1] They are they **who received the testimony** of Jesus, and
[2] **believed on his name** and
[3] **were baptized** after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--

That by keeping the commandments they might be

[4] **washed and cleansed from all their sins**, and
[5] **receive the Holy Spirit** by the laying on of the hands of him who is ordained and sealed unto this power;
[6] And **who overcome by faith**, and
[7] are **sealed by the Holy Spirit of promise**, which the Father sheds forth upon all those who are just and true.
[8] They are they who **are the church of the Firstborn.**
[9] They are they **into whose hands the Father has given all things**--
[10] They are they **who are priests and kings, who have received of his fulness, and of his glory;**
[11] And **are priests of the Most High**, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
[12] Wherefore, as it is written, **they are gods, even the sons of God--**
[13] Wherefore, **all things are theirs, whether life or death, or things present, or things to come, all are theirs and**
[14] **they are Christ's, and Christ is God's.**

The following are **Future tense** or in other words those things will happen after the resurrection takes place:
[1] And **they shall overcome all things.** Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.
[2] These **shall dwell in the presence of God and his Christ forever and**

ever.
[3] These **are they whom <u>he shall bring</u> with him, when he shall come in the clouds of heaven to reign on the earth over his people.**

These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just.

What does the Lord say of those **<u>who have come forth</u> in this first resurection**–or the Highest Glory in the Celestial kingdom:

[1] These are they **<u>who are come</u> unto Mount Zion**, and
[2] **<u>unto</u> the city of the living God, the heavenly place, the holiest of all.**
[3] These are they **<u>who have come</u> to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.**
[4] These are they **whose <u>names are written</u> in heaven**, where God and Christ are the judge of all.
[5] These are they **<u>who are</u> just men made perfect through Jesus** the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.
[6] These are they **<u>whose bodies are</u> celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.**

Blessings of the Fulness of the Priesthood
As seen by the Prophet Isaiah

|c49|v0 Messiah shall be a light to the Gentiles and shall free the **prisoners**--Israel shall be gathered with power in the last days--**Kings** shall be their **nursing fathers**--Compare 1 Nephi 21.

|v1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

We are all foreordained and known unto the Lord, and we shall all recognize that the Lord has called us all from the womb, and made mention of our name.

We were foreordained from the very beginning to receive a fullness of the Priesthood, which is a fullness of the father. Our names are mentioned: Ordinance of Naming and blessing of infants and temple blessings....

|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

|v3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.

We all take upon ourselves to be the Lords servants, pointing to the mortal ministry of Jesus Christ as did John the Baptist and all the holy prophets and righteous fathers before him, for the blessings of the Father through the Son. And like all the Prophets and righteous fathers since the Saviors mortal ministry, we as servants and Elias point to the Son's Second coming. Where he shall come in glory. And we prepare the Saints not only with baptism, and the Holy Ghost, but the fulness of all the Priesthood blessings found in the holy

temple, that when he comes we shall be like him. And when he shows the Father unto us we shall be like him too.

|v3 And said unto me, Thou art my servant, **O Israel**, **in whom I will be glorified.**

How is the Lord glorified? He told Moses, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of man.**

Who is the Lord talking to, in whom he will be glorified?
His servant Israel [the children of Israel]. Through the posterity of Abraham, Isaac and Jacob... The Lord will give these people immortality and eternal life as he gave Abraham and Sarah and promised to all their posterity.

In Doctrine and Covenants section 132 verse 37 the Lord brings further light of what he means by being **glorified and bring to pass the immortality and eternal life of his children**,
"Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; **as Isaac and also Jacob did** none other things than that which they were commanded; and because they did none other things than that which they were commanded, **they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods**."

|v4 Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.

As long as every Prophet, Elias, or Father, Mother, Brother or Sister knows that there is one more soul to be saved, one more soul to receive all the blessings of the Priesthood and the fulness of the Father. There Labor is in vain. For what Father or Mother having received there Exaltation like Abraham and sees his children or grandchildren truly has a fulness of joy. No one for all their children and grandchildren and great-grandchildren to the latest generation are engraven on their hands and they know them and are doing everything in there power to help them receive the Fulness of the Priesthood which is a fulness of the fathers even the greatest father of us all, God our heavenly Father.

Was this not Christ mission, to bring us back unto the fulness of The Father. Thus each Prophet, Elias, Father and Mother takes the same image as Christ and Abraham, Adam and Elohim, to bring to pass the immortality and eternal lives of their children.... We can never have a fulness of Joy until every last child or brother or sister has the opportunity to live the life that the Fathers and Mothers live.

|v5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob [the house of Israel] again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

|v6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to **restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

What is the **light** that the Lord promised Isaiah should be to raise up [all] the tribes of Jacob, and to restore the preserved of Israel:

The Lord also promised that Isaiah would give the same **light to the Gentiles,** that Isaiah would be **the Salvation to the end of the earth.**
Isaiah is told that he would give some special **light** to raise up the tribes of [Israel] to a new elevation, a new height, a zenith. He was then told that he would give this same light to the Gentiles. The Lord then explains that this light would be the Capstone of salvation to the end of the earth.
In other words the light that Isaiah is about to share with us will be very great, the capstone of the blessings of the Father the Capstone of Salvation and exaltation to the children of Fathers, Adam, Noah, Abraham, Isaac, Jacob or all the tribes of Israel and that these great blessings of the Fathers even of God the Eternal would be given to the Gentiles as well for a great purpose.

The Lord finally tell Isaiah that this Light is so important that he shall be the Lord's salvation to the end of the Earth.

What does this mean? We know that the Lord Glory is, "For behold, **this is my** work and **my glory**–to bring to pass the **immortality and eternal life of [my children]."**

Isaiah is going to shed light to help all the Fathers children receive the Capstone blessings of the Priesthood to raise up the tribes of Israel and the Gentiles to receive the fulness of the Priesthood and the fulness of the Father....

|v7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

The LORD has chosen us because we are his children and he wants his children, to be awakened to the truth and receive all the blessings which he has to offer, that we may be like him. For what parent having children doesn't want them to grow up and be like them possessing all that they have and are.... These are the blessings of eternity.

|v8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

We have the promises of the Fathers, of Adam, Noah, Abraham, Isaac and Jacob. And the now the Lord, through Isaiah is telling us that we should again receive and inherit the great promises of the Fathers which have become desolate. Of which the Lord said,"In an acceptable time (1) **have I heard thee**, and **in a day of salvation have** (2) **I helped thee**: and (3) **I will preserve thee**, and (4) **give thee for a covenant of the people**, (5) to **establish the earth**, (6) **to cause to inherit the desolate heritages**; because we are his children.

We now know why we are to receive the fullness of the blessings of the Priesthood, a fullness of our anointings, a the fulness of the Fathers even God the Eternal Father and Jesus Christ whom he hath sent.

And when we have received a fullness of the blessings of the Lord, then what

does the He expect us to do with them...

Christ himself gives us the answer. He said:

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
For I have given you an example, that ye should do as I have done to you.
Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
If ye know these things, happy are ye if ye do them.
(John 13:13-17).

Now there are many who have received the key-stone blessings and ordinances of the Fathers, but as Isaiah is about there are not many who have received the Capstone blessings and ordinances of the Fullness of the Priesthood, which is a Fulness of the blessings of the Fathers, even God Our Eternal Father and Jesus Christ whom he hath sent.

And why do we receive these Capstone blessings. 1. So that We ourselves can receive the fulness of the blessings of the Fathers and Mothers and 2. So...

|v9 That thou mayest say to the **prisoners** [those in spirit prison], Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be **in <u>all</u> high places** [all the blessings and ordinances found in the House of our Eternal Father and Fathers Adam, Noah, Abraham, Isaac and Jacob, and even our immediate Fathers and Mothers].

|v10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Here the Lord is telling us the simple truth, that we will no longer be prisoners, that we will no longer hunger or thirst, for he will guide us by the springs of water.

We are his children and he has promised that he will give us all he blessings, all of them to the point that we hunger and thirst no longer for ourselves, because we have the fullness of blessings powers, thrones and principalities as our fathers Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob and our immediate Fathers and we will **"have entered into their <u>exaltation</u>, according to the <u>promises</u>, and <u>sit upon thrones</u>, and are not angels <u>but are gods</u>."** For the Lord tells us that he will guide us by the springs of water. And what is our springs of water, it is none other than the fullness of the priesthood, living the same lives that of our Fathers and Mothers, Even our true Spring of Living Water who is God our Eternal Father.

|v11 And I will make all my mountains a way, and my highways shall be exalted.

The Lord has prophesied that the highways where with we shall be exalted will be found in the mountains or in other wards where the Lord has established the Keys of his holy Priesthood, which is the order of the Priesthood after the Order of Melchizedek, which is after the Order of the Son of God, which is after the Order of God our Father our Spring.
|v12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

|v13 **Sing, <u>O heavens</u>; and be <u>joyful, O earth</u>**; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon

his afflicted.

Here we see the unnumbered multitudes found in heaven and earth who are in prison are to receive a blessings at the Hand of the Priesthood, the fulness of the Priesthood of God our Father in the Mountains: For it is here that the LORD Will comfort his people [his Children] and will have mercy upon his afflicted [who many of his children have not had the opportunity to receive of his fulness but are in prisons having only receive portions of light, but need all light even the Capstone light of the Fulness of the Father and of the Son and of the Holy Ghost even the fulness of the Priesthood to enter the same blessings as Abraham, Isaac, Jacob and the Fathers even God the Eternal Father and Jesus Christ whom he has sent.

|v14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

And because these blessings have become desolate and there are many prisoners the people cry and Zion, [those who have received the Key-stone blessings] say the LORD hath forsaken us and forgotten me and I am left here in this prison and there is none to bring me to salvation and exaltation.....

But the Lord having no fulness of joy, without his faithful children told Isaiah that he would teach us the greater light and bring even the Lord his Salvation unto the end of the earth [those things telestial and terrestrial], and bring us to the light of the celestial, the fulness of the Priesthood for all the worthy children of the Fathers and God the Eternal Father.

For said he,

|v15 Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.
|v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

We are the Lords children and it greaves him when we are stopped from progressing to him. But he has not forgotten us but will bless us with a fulness of his great blessings. For our prayers are before him always.

|v17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.

We shall be clothed and cloth those who are in prison with the fulness of the Priesthood. For we are the bride of the bridegroom and if the bridegroom is to receive the fulness of the blessings of the Priesthood or the Father, he must receive them with the bride, for they must receive them together or not at all. Therefore these blessings must be extended to all the faithful for the bridegroom cannot come in glory without the bride.

Therefore let the prisoners go free. Let the bride of the Lord clothe herself with the ornament of the fulness of the Priesthood and all the blessings found in the House of our Heavenly Father, by the hands of his holy Servants.

|v19 For thy waste and thy desolate places, and the land of thy destruction,

shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

The un-numbered hosts who have gathered in prison are already to many. The time is far spent and there is little remaining, "even now this prison is to narrow (crowded) by reason of the inhabitants. And because we don't let our dead go free but keep adding to them we have swallowed them up in this great prison and are far, far away from our fathers whom we must surly set free. That the bride may come with the bridegroom. Where the Lord shall be a King of kings and a Lord of lords-a God of gods.

|v20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

Now we children of the Fathers, according to the Light which Isaiah hath shown us are saying we don't want to go to the prison which is already to strait or crowded, bless us with the blessings of the Fathers, the blessings of Abraham, Isaac and Jacob and let us break down the prison door of our Father that we might be saved with them and be the true bride at the Bridegrooms Second coming with all the ornaments of the Fulness of the Priesthood lacking nothing.

|v21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?

|v22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

We have the responsibility to bring the key-stone blessings to our dead and living who haven't received these blessings, but Isaiah is about to shed a greater light even the Capstone blessings of the Fulness of the Priesthood.

|v23 And **kings** shall be thy **nursing fathers**, and **their queens** thy **nursing mothers**: **they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me.**

Here is the further light, Kings shall be thy nursing fathers, and their queens thy nursing mothers. We shall be called up and Anointed Kings and our wives Queens unto their husbands and we shall nurse these captive [do the work for our dead by proxy and bestowing the fulness of the priesthood upon them, making them kings and queens, priests and priestesses unto the Most High God.]

We also learn, by looking at another angle found in Nephi, that Nephi recorded these things for his posterity-his children and his children's children. Not only will our dead bow down to us with their faces toward the earth, and lick up the dust of thy feet. But we fathers will, as Adam, Enoch, Noah, Melchizedek, Abraham, Isaac, Jacob, Lehi, and Nephi bestow these blessings of the Fathers upon our children. Teaching our children to know the Lord as Adam taught Seth and Seth taught Enos all the way to Noah, and as Abraham taught Isaac and Isaac taught Jacob to know the Lord. For do not our children do what we do and say what we say, thus licking up the dust of our feet that they shalt know through the Fathers that the Lord is God. For none will be ashamed that wait upon the Lord for in that day all shall know him from the least (the

children) unto the greatest (the fathers) and no man shall need to teach his brother to know the Lord for all shall know him. Because they shall be like him and shall Be King and priests and Queens and Priestesses and shall walk forth out of the prison and be a kingdom of priests and Priestesses a kingdom of Anointed a kingdom of kings and queens to the most high God and Jesus Christ whom he hath sent.....

Also in the Doctrine and Covenants the Lord says,

|v25 For there is a time appointed for every man, according as his works shall be.
|v26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;
|v27 Which our **forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; |v28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.**
|v29 All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
(D&C: Section 121:25-29)

|v24 Shall the prey be taken from the mighty, or the lawful captive delivered?
|v25 But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

The Fathers have received a promise, that all their righteous children shall not be held captive any longer but shall receive the fulness of all the Keystone and Capstone blessings just as they have received them that they might be one with the Father even as the Son is one with the Father.

|v26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.
(OldT:Isaiah 49:Heading-26)

|c21|v0 Messiah shall be a light to the Gentiles and shall free the prisoners--Israel shall be gathered with power in the last days--Kings shall be their nursing fathers--Compare Isaiah 49.

|v1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.
|v2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;
|v3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.
|v4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

|v5 And now, saith the Lord--that formed me from the womb that I should be his servant, to bring Jacob again to him--though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.
|v6 And he said: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.
|v7 Thus saith the Lord, the Redeemer of Israel, his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to servant of rulers: Kings shall see and arise, princes also shall worship, because of the Lord that is faithful.
|v8 Thus saith the Lord: In an acceptable time have I heard thee, O isles of the sea, and in a day of salvation have I helped thee; and I will preserve thee, and give thee my servant for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;
|v9 That thou mayest say to the prisoners: Go forth; to them that sit in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.
|v10 They shall not hunger nor thirst, neither shall the heat nor the sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.
|v11 And I will make all my mountains a way, and my highways shall be exalted.
|v12 And then, O house of Israel, behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim.

|v13 Sing, O heavens; and be joyful, O earth; for the feet of those who are in the east shall be established; and break forth into singing, O mountains; for they shall be smitten no more; for the Lord hath comforted his people, and will have mercy upon his afflicted.
|v14 But, behold, Zion hath said: The Lord hath forsaken me, and my Lord hath forgotten me--but he will show that he hath not.
|v15 For can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee, O house of Israel.
|v16 Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.
|v17 Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee.

|v18 Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.
|v19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away.
|v20 The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.
|v21 Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?
|v22 Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
|v23 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth, and

lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.
|v24 For shall the prey be taken from the mighty, or the lawful captives delivered?
|v25 But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children.
|v26 And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.
(BofM:1 Nephi 21:Heading-26)

|c6|v0 Jacob recounts Jewish history: Their Babylonian captivity and return; the ministry and crucifixion of the Holy One of Israel; the help received from the gentiles; and their latter-day restoration when they believe in the Messiah.

|v1 The words of Jacob, the brother of Nephi, which he spake unto the people of Nephi:
|v2 Behold, my beloved brethren, I, Jacob, having been called of God, and ordained after the manner of his holy order, and having been consecrated by my brother Nephi, unto whom ye look as a king or a protector, and on whom ye depend for safety, behold ye know that I have spoken unto you exceedingly many things.
|v3 Nevertheless, I speak unto you again; for I am desirous for the welfare of your souls. Yea, mine anxiety is great for you; and ye yourselves know that it ever has been. For I have exhorted you with all diligence; and I have taught you the words of my father; and I have spoken unto you concerning all things which are written, from the creation of the world.

|v4 And now, behold, I would speak unto you concerning things which are, and which are to come; wherefore, I will read you the words of Isaiah. And they are the words which my brother has desired that I should speak unto you. And I speak unto you for your sakes, that ye may learn and glorify the name of your God.
|v5 And now, the words which I shall read are they which Isaiah spake concerning all the house of Israel; wherefore, they may be likened unto you, for ye are of the house of Israel. And there are many things which have been spoken by Isaiah which may be likened unto you, because ye are of the house of Israel.

|v6 And now these are the words: Thus saith the Lord God: Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.
|v7 And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

|v8 And now I, Jacob, would speak somewhat concerning these words. For behold, the Lord has shown me that those who were at Jerusalem, from whence we came, have been slain and carried away captive.
|v9 Nevertheless, the Lord has shown unto me that they should return again. And he also has shown unto me that the Lord God, the Holy One of Israel, should manifest himself unto them in the flesh; and after he should manifest himself they should scourge him and crucify him, according to the words of the

angel who spake it unto me.
|v10 And after they have hardened their hearts and stiffened their necks against the Holy One of Israel, behold the judgments of the Holy One of Israel shall come upon them. And the day cometh that they shall be smitten and afflicted.
|v11 Wherefore, after they are driven to and fro, for thus saith the angel, many shall be afflicted in the flesh, and shall not be suffered to perish, because of the prayers of the faithful; they shall be scattered, and smitten, and hated; nevertheless, the Lord will be merciful unto them, that when they shall come to the knowledge of their Redeemer, they shall be gathered together again to the lands of their inheritance.

|v12 And blessed are the Gentiles, they of whom the prophet has written; for behold, if it so be that they shall repent and fight not against Zion, and do not unite themselves to that great and abominable church, they shall be saved; for the Lord God will fulfil his covenants which he has made unto his children; and for this cause the prophet has written these things.
|v13 Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah.
|v14 And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him.
|v15 And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodshed, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel.
|v16 For shall the prey be taken from the mighty, or the lawful captive delivered?
|v17 But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--
|v18 And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.
(BofM:2 Nephi 6:Heading-18)

|c10|v0 Jews shall crucify their God--They shall be scattered until they begin to believe in him--America shall be a land of liberty where no king shall rule--Be reconciled to God and gain salvation through his grace.

|v1 And now I, Jacob, speak unto you again, my beloved brethren, concerning this righteous branch of which I have spoken.
|v2 For behold, the promises which we have obtained are promises unto us according to the flesh; wherefore, as it has been shown unto me that many of our children shall perish in the flesh because of unbelief, nevertheless, God will be merciful unto many; and our children shall be restored, that they may come to that which will give them the true knowledge of their Redeemer.
|v3 Wherefore, as I said unto you, it must needs be expedient that Christ--for in the last night the angel spake unto me that this should be his name--should come among the Jews, among those who are the more wicked part of the world; and they shall crucify him--for thus it behooveth our God, and there is none other nation on earth that would crucify their God.
|v4 For should the mighty miracles be wrought among other nations they would

repent, and know that he be their God.
|v5 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.
|v6 Wherefore, because of their iniquities, destructions, famines, pestilences, and bloodshed shall come upon them; and they who shall not be destroyed shall be scattered among all nations.

|v7 But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.
|v8 And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.
|v9 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?
|v10 But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.
|v11 And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.
|v12 And I will fortify this land against all other nations.
|v13 And he that fighteth against Zion shall perish, saith God.
|v14 For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words.
|v15 Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.
|v16 Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.
|v17 For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh--
|v18 Wherefore, my beloved brethren, thus saith our God: I will afflict thy seed by the hand of the Gentiles; nevertheless, I will soften the hearts of the Gentiles, that they shall be like unto a father to them; wherefore, the Gentiles shall be blessed and numbered among the house of Israel.
|v19 Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God.

|v20 And now, my beloved brethren, seeing that our merciful God has given us so great knowledge concerning these things, let us remember him, and lay aside our sins, and not hang down our heads, for we are not cast off; nevertheless, we have been driven out of the land of our inheritance; but we have been led to a better land, for the Lord has made the sea our path, and we are upon an isle of the sea.
|v21 But great are the promises of the Lord unto them who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren.
|v22 For behold, the Lord God has led away from time to time from the house of Israel, according to his will and pleasure. And now behold, the Lord remembereth all them who have been broken off, wherefore he remembereth us

also.
|v23 Therefore, cheer up your hearts, and remember that ye are free to act for yourselves--to choose the way of everlasting death or the way of eternal life.
|v24 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; and remember, after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved.
|v25 Wherefore, may God raise you from death by the power of the resurrection, and also from everlasting death by the power of the atonement, that ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.
(BofM:2 Nephi 10:Heading-25)

Elijah the Prophet
His latter-day mission was to "restore the authority and deliver the keys of the priesthood, in order that **all the ordances** may be attended to in righteousness.... Why send Elijah? Because he holds the keys of the authority to administer in **all the ordinances of the priesthood**; and without the authority is given, the ordinances could not be administered in righteousness." (Teachings, p. 172.)
"The spirit, power, and calling of Elijah is," the Prophet also taught, "that ye have power to hold the key of the revelations, ordiances, oracles, powers and endowments of **the fulness of the** Melchizedek **Priesthood** and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven....
"This is the spirit of Elijah, [1] that we redeem our dead, and [2] connect ourselves with our fathers which are in heaven, and [3] **seal up our dead to come forth in the first resurrection; and here is the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.**" (Teachings, pp. 337-338.)
"How shall God come to the rescue of this generation?" the Prophet asked. "He will send Elijah the Prophet....Elijah shall reveal the covenants to **seal** the hearts of the fathers to the children, and the children to the fathers. The **anointing and sealing is to be [1] called, [2] elected, and [3] made sure."** (Teachings, p. 323.) (Mormon Doctrine, p. 224-225).

[Here we see a number of significant things:
1. The spirit, power, and calling of Elijah is to bestow the **Fulness of the Melchizedek Priesthood-which is to receive all the ordiances of the temple.**
2. We learn that it is the Power of
a. Revelations
b. ordiances
c. oracles
d. powers
e. endowments of the fulness of the Melchizedek Preisthood
f. and of the kingdom of God on the earth
g. and to receive
h. obtain
i. perform all the ordiances belonging to the kingdom of God,
j. sealing the children to the fathers.
"...to seal those who dwell on earth to those who dwell in heaven" (Teachings, pp. 337-338.)
3. We learn that it is the power in the to seal up our dead [and ourselves to come forth in the first resurrection which is a joint sealing contained in the New and Everlasting Covenant of Celestial mariage. (D & C 132:19.)

Gospel Mysteries

4."It is to seal the hearts of the fathers to the children, and the children to the fathers." (Teachings, p. 323.)
This is contained as part of the joint blessing that husband and wife receive together or not at all; **That of sealing children to parents all the way back to Adam and Eve and from them to Our heavenly Father and Mother for this is a Joint blessing or not at all.**
5. The Power of Elijah which is fulfilled within the New and Everlasting Covenant contains the following:
" The **anointing** and **sealing** is to be [1] **called [to join the church and receive the fulness of the priesthood],** [2] **elected [to receive the Melchizedek Priesthood and the New and everlasting covenant of Celestial Marriage,** and [3] the crowning ordinance of the Fulness of the Melchizedek Preisthood in the New and Everlasting Covenant of Marriage is to receive the fulness of the priesthood to be annointed and made a king and priest and queen and preistess and become a member of the Church of the Firstborn and all these are then to be **sealed**] and **made sure [by 1. the sealing power of the Priesthood and 2. the ratifing seal of the Holy Ghost...**" (Teachings, p. 323.) (Mormon Doctrine, p. 224).

Lamb of God
In honor of the Lamb, a great choir of **100,000,000 [men] voices** of the **redeemed** shall sing this new song (Rev. 5:9-13):
[**In order for there to be 100 Million men voices singing this song, who had been made kings and priests their would have to be at least another 100 million queens and priestesses who held jointly these blessings.]**

Thou wast slain,
And **hast redeemed us to God** by thy blood
Out of every kindred, and tongue, and people, and nation;
And **hast made us unto our God kings and priests:**
And we shall reign on the earth....
Worthy is the Lamb that was slain
To receive power, and riches, and wisdom,
And strength, and honour, and glory, and blessings....
Blessing, and honour, and glory, and power,
Be unto him that sitteth upon the throne,
And unto the Lamb for ever and ever.
(Mormon Doctrine, p. 430.)

Resurrection
...Those beings[s] resurrected with celestial bodies, whose destiny is to inherit a celestial kingdom, **will come forth in the morning of the first resurrection.** Their graves shall be opened and they shall be **caught up to meet the Lord at his Second Coming. They are Christ's, the firstfruits, and they shall descend with him to reign as kings and priests** durring the millennial era. (D. & C. 29:13; 43:18; 76:50-70; 88:97:98; 1 Thess. 4:16-17; Rev. 20:3-7.) (Mormon Doctrine, p. 640.)

Yet the total number who will gain salvation will be great and not small. John on one occasion saw in vision a group of exalted persons who exceeded 100,000,000 in number [men] (Rev. 5:9-11) and on another occasion he beheld a group of saved persons which formed such a great multitude that "no man could number" them. (Rev. 7:9.) (DNTC 1, p. 496.)

Gospel Mysteries

[Resurrection of Kings & Priests]
When the Lords comes the righteous dead shall come forth form their graves in celestial splendor and be caught up to meet him; and the righteous living, also, shall be caught up to meet him, and shall return to live and reign with him a thousand years. (1 Thess. 4:13-17.)

"The face fo the Lord shall be unveiled; And the saints that are upon the earth, who are alive, shall be quickened and be caught up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pilar of heaven--They **are Christ's, the first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him.**" (D. & C. 88:95-98; 29:13; 133:56.) (DNTC 1, p. 680.)

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:61.)

Saints Saved at Second Coming
1 Thessalonians 4:13-18
Salvation is given the saints--all of them, both the living and the dead--at the Second Coming. The living are caught up to meet their returing Lord, and with him they shall return to live on this earth, which will then be changed and received its paradisical glory. (Tenth Article of Faith.) When the living arrive at the age of a tree, 100 years, they shall be changed from mortality to immortality in the twinkling of an eye and shall then **reign as kings and priests in exalted glory.** (D. & C. 101:23-31.) [This means that they and their spouces have had all the ordiances available in the temple of the most high and can therefore be changed at any time as a twinkling of an eye. D&C 132:7.]
Also at our Lord's return, the righteous dead shall come forth from their graves with celestial bodies to meet their God. They, then, **as kings and priests**, [Meaning they are such before the resurrection, this ordiance performed either when they are alive or by proxie for them before they are raised.] (Rev. 5:10.) Thus the saints, whether they sleep in the Lord or live in the flesh until he comes, shall inherit glory and honor and salvation at his Coming. [Their Lamps are filled and one of the wise virgins and the have the Fulness of the Priesthood-all the ordiances of the New and Everlasting covenant of Marriage.] (2 Ne. 9:15-16.)

16-17.
"A trump shall sound both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth -- yea, even the dead which died in me, to receive a **crown of righteousness**, and be clothed upon , even as I am, to be with me, that we may be one." (D. & C. 29:13.) "And the saints that are upon the earth, who are alive, shall be quickened and be cautht up to meet him. And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven--They **are Christ's** [A Christ is one who is Annointed with the fulness of the Priesthood.] The first fruits, they who shall descend with him first, and they who are on the earth and in their graves, who are first caught up to meet him; and all this by the voice of the

sounding of the trump of the angel of God." (D. & C. 88:96-98.) (DNTC 3, p. 52.)

And now we learn that after the converts are made, after there kindreds of the earth, there will be those among them who advance and progress until they become **kings and priests**. See Rev. 1:1-6; 5:1-14; 20:4-6. John here sees 144,000 of these kings and priests, 12,000 from each tribe, converted, baptized, endowed, married for eternity, and **finally sealed up unto eterhal life, having their callings and elections made sure.** See 2 Pet. 1:1-19. (DNTC 3, p. 491.)

Rev. 7:3
Saying, Hurt not the earth, niether the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Sealed the servants of our God in their foreheads] Of this sealing the Prophet Joseph Smith said: "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning **the everlasting covenant**, thereby making their **calling and election made sure**, none so involved shall be lost [guaranteed]; all shall come forth to an inheritance of glory and exaltation in the kingdom of God. [Also, an unnumbered multitude.] (DNTC 3, p. 492.)
The keys and power to restore the Ten Tribes to their former high status in Israel, and to lead them from their unknown places of lodgement in the lands north of Canaan and Assyria, where given by Moses to Joseph Smith and Oliver Cowdery on April 3, 1836. (D. & C. 110:11.) These keys now reside in the President of The Church of Jesus Christ of Latter-day Saints. That the remnants of Israel shall be restroed before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and theat through the ordiances of the Lord's house they are to become **kings and priets, who shall administer the blessings of the everlasting gospel to the Lord's elect**. (D. & C. 77:9-11.) [Those who have been called and elected these shall seal them up and make their callings and ellections sure, this work shall be done for the living and the dead as they shall dwell do their work in the temple's day and night. Probable sealers...]

As the servants of God have their **calling and election made sure when they are "sealed...in their foreheads"** (Rev. 7:2-8), (DNTC 3, p. 524.)

A perfect description of exalted beings! For, as with the 144,000, so with all of whom the glorified Lord says, "Ye shall be even as I am." (3 Ne. 28:10.) (DNTC 3, p. 527.)

Christ is king of kings and lord of lords.
Revelation 19:16
And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

A name written, that no man knew] As with all glorified beings, our Lord has a new name in celestial exaltation, a name [1] known to and [2] comprehended by those only who **know God** in the sense **that they have become as he is and have eternal life**. See Rev. 2:12-17. Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Ne. 28:10.) [In otherwords our names shall also become KING OF KINGS, AND LORD OF LORDS.] (DNTC 3, p. 567.)

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All men of whatever rank, status or position are now and everlastingly shall be subject to Christ our Lord who is King over all. But in the great and eternal plan of salvation, as joint heirs with the Father's natural Son, all exalted beings shall become kings, priests, lords and gods. Christ thus becomes a King of Kings, a Priest of Priests, a Lord of Lords, a God of Gods. (Mormon Doctrin, 2nd ed., pp. 322-323; 424; 451.) (DNTC 3, p. 568.).

Rev 22:4-5
And they shall see his face; and **his name shall be in their foreheads**. And their shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveht them lighe: and **they shall riegn for ever and ever**.

They shall see his face] They shall dwell in the presence of God and the Lamb and have personal communion and intercourse with them. Man shall converse with God, as when " a man speaketh unto his friend." (Ex. 33:11.)

They shall reign for ever and ever] "Then shall they be gods." (D. & C. 132:20.) "Every man who reigns in celestial glory is a God to his dominions." (Teachings, p. 374.) (DNTC 3, p. 589.)

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. (TPJS, p. 309)

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277. Anthony Woodard Ivins Journal; Special Priesthood Meeting; 10:00 a.m. October 8, 1906.

John R. Winder. . . read from remarks of Pres. Smith April Conference 1904 regarding plural marriages. Also resolution presented by F. H. Lyman. It is said that the above was done simply for effect and was not intended to be enforced. That there is an inner circle where these things are better understood. THERE IS NO INNER CIRCLE. The Presidency & Apostles are united to a man on this question and maintain the declarations made above & expect it to be enforced. There is no inner circle and this policy is sapping the faith of young people in the Church and we want every officer present to see that the policy of the Church is maintained. I am speaking for myself. Pres. Smith: "You are speaking for all of us."

Pres. Smith: While Pres. Winder made himself clear I desire to make his remarks clearer. This whispering which has been so prevalent and which has brought some of our brethren into trouble is wrong. Every sensible man ought to know that when we make public assertions that we mean it, and when men come around whispering that there are other Counsels, that there is an inner circle other than they have received, and some of them have not received what they merited. The talk about Reed Smoot being the cause of the trouble is ridiculous nonsense. Sustain those who sustain you. Get out of debt. Do not seek pleasures to excess. . . . Every young man in Israel should marry and not go whoring after the world. Very important. Officials should not be called by official titles.

Gospel Mysteries

278. Post Woodruff Manifesto Plural Marriage and the Reed Smoot Hearings, Extracts from some letters of Carl A. Badger, Secretary to Reed Smoot; the Carl A. Badger papers may be found in Archives & Manuscripts, Harold B. Lee Library, Brigham Young University; February 21, 1907.

. . . I must confess that the situation is beyond me. The Senator has just said that he intends to tell the brethren when he gets home that if they want to continue this "polygamy business" they must leave the United States. I asked if he meant unlawful cohabitation, and he said no. Well, I am dumfounded that there should be the least suggestion of the possibility of the Church attempting to establish polygamy; that it should be thought of for a moment. The Senator also says that if Taylor and Cowley are brought back and placed in the quorum of the apostles nothing will save us from the wrath of the American people. I cannot entertain the thought that such a thing is possible. To think of it as being possible is to make the Church out a hypocritical fraud; but here is the Senator talking about the calamity as though it were a possibility....

279. Letter from the First Presidency to Elder Henry H. Rolapp; Notes from the Historical Department, Vol 3:153; April 10, 1909.

April lOth, 1909
Elder Henry H. Rolapp,
Ogden

Dear Brother:--
Referring to your favor of the 29th ult., containing enclosure in the shape of a copy of letter from Mr. Fred J. Kiesel to Mr. A. Plehn, Emperial German Consul at Denver, answering the Consul on the present statis [sic] of polygamy, we suggest that you use Mrs. Kiesel in the way indicated by you, that is, as a means of conveying to the German Consul the facts in relation to the stand taken by the Church on the question of polygamy. In this connection we may remind you that we fought this question through the courts, maintaining our right under the Constitution to practice plural marriage as part of our religion, and that this was done until the court of last resort decided the anti-polygamy laws to be constitutional, and that since President Woodruff's manifesto of 1890, the Church has in no wise sanctioned the solemnization of plural marriages. But that while we have no direct testimony, we have reason to believe the Elders Taylor and Cowley fell [sic] to strictly observe the manifesto, and for that reason failed to appear at the Smoot hearing at Washington, and were therefore dropped from their position as members of the Quorum of Apostles; but it is our understanding that whatever they did was done in Mexico in the belief that the manifesto applied only to the United States.
We may add also that a consensus [sic] of the polygamist families in America has been taken on two different occasions, and a report of the same made to the government, going to show that they are fast dying out, and that it is only a question of time when they will cease to exist.
For your information we may say that Prest. Sergef. Ballif of the Swiss and German mission has been in correspondence with Senator Smoot with a view to the Senator's interesting himself in behalf of our Church in Germany, by way of getting the Secretary of State to take the matter up with the German Government with a view to the German Government's granting to our missionaries the same liberty accorded to other foreign missionaries. And anything you can say, that Mr. Kiesel, to the German consol [sic] at Denver May 8, and perhaps hasten favorable action. We suggest however that you do this yourself, as we do not wish to be put under obligations to Mr. Kiesel for obvious reasons.

Your brethren,
Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

280. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Thursday, 8 September 1910.

Attended meeting of Quorum at Temple. President Smith was still suffering with rheumatism. He is confined to his bed. The Quorum discussed the question of New polygamy cases and I stated that it was my opinion that all new cases should be excommunicated from the church and that action should be taken at once. Also that the church should not retain any man taking a plural wife after the Manifesto in a church position where people were asked to support him. All members present agreed with this position. Present at meeting Lyman, Smoot, Penrose, Whitney, Richards, McKay and Jos. F. Smith Jr. . . . (Later) I told Pres Lund and John Henry Smith my ideas of the action that should be taken by the church in the new polygamy cases and also thought Pres Smith should instruct the Presidents of Stakes and Bishops and Wards to begin action against any such living in their stakes or wards. Pres Lund wanted me to tell Pres Smith and I will do so as soon as he is well enough. ln the evening I met Bp Mibley and we spent a couple of hours in discussing the coming campaign and I told him what I had said to the Quorum of the new polygamy cases. He agreed with me that action should be taken.

281. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Tuesday, 27 September 1910.

Attended a meeting of Quorum of Apostles at 10 oclock AM. All present but Clawson, Geo A. Smith and Ivins. I opened meeting by prayer. I made a statement regarding the new polygamy cases and insisted that the church take action against them at once. I believe that every person taking a plural wife since the manifesto should not be sustained in prominent positions in the church where the people have to vote for them and I strongly demand that cases at least since April 1904 be excommunicated and vigorous action commenced at once. The question was discussed the whole day. The most of the members agreed with me but thought that a wholesale slaughter should not be made of those who were induced to take plural wives by Taylor, Cowley, Woodruff and Merrill before Pres Smith's declaration of April 1904, but drop them as fast as conditions will permit without making a great stir about it.

282. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 28 September 1910. I called on President Smith and told him what I said to the Quorum on new polygamy cases and I told him I thought some public statement should be made by him at the coming Conference and instruct the President[s] of Stakes and Bishops of Wards to handle all new cases. This must be done to prove to our people we are sincere in our opposition to new polygamy. We talked for over one hour and I tried to cover the whole ground. Meeting of the Quorum at 11 oclock. Israel Barlow Jr. was summoned before the Quorum to answer to charges against him of marrying Miss Welling within the last few years, also for lying and forgery. He did not appear. He was excommunicated for marrying the girl. The girl's brother was present and stated he knew his sister was not married in April 1909.

283. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 1 October 1910.

At 11 oclock met with the Quorum of twelve. All present but Clawson and Geo A Smith. We had before us Patriarch Judson Tolman having cited him to appear and answer the charge of his having married different men to plural wives contrary to the rules and regulations of the church. We tried to get the whole truth out of him but could not do it. He acknowledged to having performed fifteen plural marriages. We tried to get out of him who they were but he said he could not remember. He mentioned four as follows: Bp Muir, Jas Eldridge, a Mr. Pratt and Merrill. We could not get the names of the others but found out he had married a woman himself but did not know who performed the ceremony. The party had a mask on. He, himself, married most of the parties on the street and some in buggies and one or two in a house. He told us the first marriage he performed was Bp Muir and he insisted all were before April 1904, the year of the declaration of President Smith. It was evident to all he was not telling the truth and had been instructed what to say but he would not tell with whom he had been talking. We adjourned until 3 oclock and asked Bp Muir to be present. He was present and admitted he married a plural wife on June 14/05. He would not inform on anyone else--did not believe the declaration of President Smith was made in good faith nor the Woodruff manifesto was ever intended to put a stop to polygamy--claimed they had been going on ever since 1890 and no action taken. Believed now that they were stopped because action was being taken. The bunch, as he designated them, knew each one ran a risk and was liable to be excommunicated if found out. We agreed to summon Judson Tolman before us again to show cause why he should not be excommunicated next Monday, October 3rd, at 10:30 am. at Temple rooms. We also thought we would get some additional information from him. I have insisted that action should be taken long ago and today's proceedings demonstrate it beyond a question.

284. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Monday, 3 October 1910.

Meeting at the Temple at 10:30 a.m. Judson Tolman was present as requested. He told a little more about how he came to perform the illegal marriages and had been instructed to put them all back of April 1904, by Henry S. Tanner and others because it was necessary to save himself and others. He continued to evade and even lie about certain actions of his. After he was excused it was unanimously agreed to excommunicate him from the church for performing plural marriages and also for having married a woman himself contrary to the rules and order of the church.

285. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 5 October 1910.

Meeting of Quorum at 9 oclock. We discussed the Tolman case for nearly one hour and Pres Lyman was instructed to send him a notice of excommunication similar to published notice in News of last evening. We did not mention his lying and taking another wife in 1905. Pres Lund and John Henry came in at 10 oclock and reports were made. We clothed and Lyman prayed in opening and I in circle. We took up the question of a circular letter to be signed by the First Presidency to the Presidency's [sic] of all the stakes of Zion, calling their attention to new polygamy cases and directing them to bring action against any such persons who have violated the declaration of Pres Smith made at April Conference, 1904. At one oclock adjourned until 5 oclock. . . .

Meeting at Temple 5 oclock. We agreed upon the letter and construction of same after nearly two hours discussion. We discussed the question of dropping all known polygamists for positions where the comming [sic] Conference was asked to vote for them; that is, all polygamists marrying since 1890. I made the motion but it was not carried as President Lund suggested we do not present the auxiliary organizations at this conference and in doing this we avoid presenting any such person. This was agreed to. I thought the President if he was able to attend meeting should make a statement and define his position on new Polygamy cases in such a way that none can misunderstand. Adjourned a few minutes after 8 oclock.

286. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 8 October 1910. The special priesthood meeting held at 10 oclock in the Assembly Hall. Very large attendance. Pres Lund in his remarks called attention to new polygamy cases and stated they were against the rules of the church and rumors had become so numerous and in some cases proofs that it was found necessary to take some strong stand and repeat[ed] the letter that was agreed upon that was going to be sent to each Stake Presidency with instructions that all cases be handled and excommunication be administered in cases found guilty. He was followed by President Smith and he did not mince words. He stated no man has been authorized by him to solemnize a plural marriage since the manifesto and [any] man claiming he had [been] was a liar and if proven he should be excommunicated from the church. He wanted the Bishops and Presidents of Stakes to do their duty and handle such cases. Pres Lyman spoke and referred to men starting the rumor [that] I was out of harmony with my quorum and stated it was not true. This rumor was started by Jos. Cardon of Logan so Pres Lyman informed me. Pres Smith asked me to speak and I did so for a few minutes pleading with all men to be true to their pledges made to man and God. After meeting the Quorum met and agreed to issue summons on Jas W. Summerhays to appear next Wednesday before the Quorum and show cause why he should not be excommunicated from the church for performing plural marriages and also taking a plural wife.

287. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 12 October 1910.

Went direct to Temple and found the Quorum present with Jas W. Summerhays. Pres Lyman read the summons and asked Summerhays to make whatever statement he wished to. He was talking and questioned until one oclock and adjournment was taken until 4 oclock. He claimed President Smith advised him in 1898 to take another wife and gave him authority to marry Miss Sears in Mexico in February 1906. When questioned he said he thought President Smith had done so and stated the circumstances, but Pres Smith told me his statements were not true. At 4 oclock we met and talked the statement made by Summerhays over and all were in favor of dropping him from all church positions but not to excommunicate him with the exception of Lyman and myself. I think he made statements that were not true and so did Lyman. He wanted to place the blame on Pres Smith. The decision agreed upon by majority vote was to drop him from all church positions.

288. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Thursday, 13 October 1910. Meeting of Quorum and Presidency at Temple. . . . We agreed to summons M. F. Cowley, John W. Taylor and H. S. Tanner before us to show cause why they

should not be excommunicated from the church for marrying plural wives and performing said marriages and other actions unbecoming a member of the church. We agreed upon the changing of several Stake Presidencies where polygamists were in them having married their wives since the Manifesto. When the changes are made the new presidencies will be asked to handle new cases of polygamy. The crowd that [has] been marrying and getting others to marry plural wives [is] beginning to think the church is in earnest.

289. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 9 November 1910.

Meeting of Quorum at Temple at 10 oclock. All present but Grant, Geo A Smith and Rudger Clawson. H. S. Tanner was present to answer to the charge of having married plural wives and performing plural marriages contrary to the rules of the church, also encouraging others to enter plural marriages. His position was that he had done no wrong and would not answer certain questions. He was given one week to decide whether he would answer of not. He claimed the party performing the marriage required him to never divulge his name, the date and place. He was to see the party and find out if he would release him from the obligation entered into.

290. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Tuesday, 15 November 1910.

Held a meeting with first Presidency and F. M. Lyman for purposes of discussing the question of new polygamy cases and what action the church was going to take with them. I wanted to know positively so if asked by President Taft or other Senators I could answer with a knowledge that my position would be right. All cases after 1904 would be handled and if testimony could be secured against them they would be excommunicated from the church. All cases between the Woodruff manifesto and 1904 should be dealt with according to the circumstances and if drawn into by Apostles they would not be excommunicated but would be relieved of all positions in the church where the people were asked to vote for them. President Smith wanted to wait until tomorrow morning for final decision on latter point and we were to meet in the morning at 9 oclock.

291. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Wednesday, 16 November 1910.

Met at Presidents office and agreed upon the future action of church on the new polygamy cases as outlined yesterday.

292. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Tuesday, March 4, 1911.

Held a long meeting with the Presidency and presented my views on the present situation on the new polygamy cases and the sentiment of the leading men of the country. The immediate cause of the renewal of the discussion of this subject is the many magazine articles on the mormon question charging a return to the practice of polygamy by the church members. I again insisted that the only way the church can clear itself is to handle every new case of polygamy and remove from any position in the church. The church or church authorities cannot or will not be believed as to their sincerity in abolishing polygamy if

men violating the rules and promise that it should cease are sustained as officers of the church such as Bishops and Presidents of Stakes etc. They seem to think that the fact that the church has not approved or sanctioned the marriages [means] it cannot be held responsible for them. Many of them were authorized by President Cannon. The Presidency seem to be fearful of results on members of the church if a wholesale action is taken. I am of the opinion non action will have a worse effect especially upon the young people.

293. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Thursday, 16 March 1911.

Attended meeting of Quorum at Temple 10:30 A.M. . . . I again called the question of new polygamy cases up for consideration; again told them of the danger to the church of holding men entering into polygamy since the manifesto in office and stated it was my opinion that we should drop them from all positions where people are asked to vote for them. If we do not do so we cannot convince Pres Roosevelt or the American people that we are honest or sincere. I spoke of the letter of Pres Roosevelt's to Isaac Russell that he expects to publish in Colliers magazine in connection with an article he is preparing as an answer to [Frank] Cannon's articles. I am in doubt as to the wisdom of it for we know there have been new cases. ... [Later] With Ed Callister called on the Presidency and discussed the Roosevelt letter to Isaac Russell and both of us impressed upon them with as much force as we could the necessity of dropping men who have entered into polygamy since the manifesto. No other data [?] will answer. We looked over the Stake authorities and there was not over 14 or 15 in office and by the removal of a President of Stake in some cases we removed three. This is the case in David and Granite Stakes.

294. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Friday, 31 March 1911.

I sent a long telegram to Geo F Gibbs for President Smith on effect of the Anti-Mormon magazine articles and expressing my opinion as to what must be done with men holding positions in the church that have married in polygamy since the manifesto.

295. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 1 April 1911.

Received an answer to my telegram of yesterday.

296. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Sunday, 2 April 1911.

The Presidents answer was a disappointment. He does not understand the feeling of the people. The country will not accept excuses and they will not consider it humiliating a man to punish him for same. It is evident no action against the persons taking polygamist wives before 1904 will be taken. If there is another investigation I do not know how present position will be justified in face of testimony given in my case before Senate Committee. We are in a bad position for an examination or investigation.

297. Reed Smoot Journals; Archives and Manuscripts, Special Collections,

Harold B. Lee Library, Brigham Young University; Friday, 7 April 1911.

Received a cipher telegram from President Smith stating he would read at conference this afternoon an answer to the charges made by the magazines and asked me to have the Associated Press instruct their local representative to secure synopsis of statement of about 1200 words and have it published in papers generally. I called Mr. Elliott Associated Press Representative and asked him to see that Salt Lake Representative was instructed to get synopsis of statement and have it carried as full as possible. He took it up with Melvin Stone over the telephone.

298. Reed Smoot Journals; Archives and Manuscripts, Special Collections, Harold B. Lee Library, Brigham Young University; Saturday, 8 April 1911.

President Smith wires me that he will not make answer to magazine articles at conference until Sunday and wants me to arrange with Associated Press to carry a synopsis of statement of 1200 words. I wired Melvin Stone Mgr New York asking him to do so. Received answer as follows: "Cannot promise but will have synopsis brought in here as special and will see what can be done." I wired Pres Smith accordingly.

299. Susa Amelia Young Gates Papers; Church Archives, Msd/393/Box 4/Folder 7; Feb. 9, 1919.

Mrs. Susa Young Gates
My dear sister
Please pardon my delay in answering your note.
I will gladly give you what information I can concerning my mother, Elvira Anna Cowles, daughter of Austin and Phebe Cowles was born Nov. 23, 1813, at Unadilla, Otsego Seal, New York. She was treasurer for the first Relief Society and also one of the plural wives of the Prophet Joseph Smith. After the Prophets death, she was sealed for time to Jonathan H. Holmes, (then a widower with on [sic] child). to them was born 5 children (of which I am the only surviving one) she buried her first child I believe (page 2) in Winter Quarters. She came to Utah with the pioneers in 1847. She had with her, her little step daughter, my father being in the Mormon Battalion. She walked and drove her own ox and cow team the entire way across the plains. She settled in S.L.C. with the saints until her husband joined her after being released from the M.B. she taught the first school that was taught in what was called the "old fort" and took wolf meat, sego and thistle roots for pay. Her first child born after entering the valley, was born in the "old fort," July 17, 1849. Soon after that time, they moved to Farmington. She was a teacher, in the first R.S. in that place. She was a weaver by occupation and in her time, she wove all (page 3) kinds of weaves, from bed counter pains to mens wear, woven out and women's out and underwear, table linen towels and gingham for aprons. My father raised sheep and flax from which she made cloth, thread and head and foot wear. She was a hard working, industrious women [sic], an affectionate wife, a kind and loving mother, a good neighbor and a true and faithful Latter-Day Saint. Through exposure she died at the age of 58 years at Farmington Davis Co. Utah. I have only an enlarged, old, and very old fashion picture of her, it is very poor and still it has some of the features of a clear mother's face. If such a picture would be of any use to you, I will gladly send it to you and you may return it or, have it with (page 4) Sister Emiline B. Wells (dear "Aunt Emm") and I will call for it, when I am down to the temple. Sister Wells could give you more information concerning my mother's early history, also Mrs. Sarah M. Cleveland than I possibly could. Of Mrs. Cleveland I know nothing, except that I have heard mother speak of her in connection with the Relief Society. I would think she was Coun. to Sis

Emma, but would not be sure. I know nothing of her family or relatives in the Church.
Trusting you may be able to gleen a little from this rambling sketch. I am very truly
/s/ Mrs. Pheb L.H. Welling

300. Letter From Anthony W. Ivins to Mr. Thomas H. Jones, Colonia Dublan, Chihuahua, Mexico; CHO, Film 272/Box 15/Letters #499-501; President Joseph F. Smith is being quoted in the letter; June 25, 1926.

Brother Ivins, plural marriage must be discontinued, in Mexico as well as in other parts of the Church. When you return to Mexico I want you to see that no more plural marriages are solemnized there. Tell the brethren there that they must cease their activities. There is no man who is authorized to perform a plural marriage, not even I can do it after the action taken by the conference, unless they shall vote again in favor of it.

301. "1926-Memoirs of the Life of Rudger Clawson Written by Himself", (498 pp. typescript), pp. 7-8; Utah Historical Society, 603 South East Temple, Bx 1/fd 1.

Margaret Gay Judd Clawson was the mother of eleven children. She was my father's second (or plural) wife. I was her third child and of course was a product of plural marriage.
Many people look upon plural marriage as inferior to monogamous marriage and actually believe it is wrong. If it were judged by its fruits, why then it must surely be regarded as a superior marriage, and furthermore it's a Biblical marriage. Abraham, Jacob, Moses and others of the holy prophets who were approved of God were polygamists. It is not to be wondered at that Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith and Heber J. Grant, modern prophets, my father himself a bishop and patriarch, and many others should have followed in the footsteps of those ancient worthies. This great law of plural marriage is set forth plainly in Section 132 of the Doctrine and Covenants.
Some members of the Church, not being able apparently to discern between principle and practice have gone so far as to say that under the manifesto plural marriage has been abrogated, or done away with by the Church of Jesus Christ of Latter Day Saints. Such, however, is not the case. The principal is not abrogated, or done away with, but plural marriage is suspended at the present time (1934) and any Latter Day Saint who now presumes to enter into its practice would be summarily excommunicated from the Church.
Plural marriage, like monogamous marriage, is a principle of the Gospel and could not very well be other wise under the marriage ceremony of the Latter Day Saint Church. Those who are worthy of so great a blessing are married (or sealed together) as husband and wife, by one having the authority for time and all eternity. Death is not taken into account; death does not, will not separate them. When death intervenes followed by the resurrection, they will still be husband and wife. If the wife dies and the husband takes another wife by the Temple ordinance, and she dies, he will be a widower on earth but later when death overtakes him, his marital status will be unchanged. He will be recognized as a polygamist in the spirit world--a man with three wives.
I have been led to make the foregoing observation because of my father's and mother's status in the marriage relation and the further fact that I am a product of that relationship. I believe and know and testify that plural marriage is a true principle and cannot be abrogated except the marriage ordinance be eliminated from among the sacred ordinances of the holy Temple of God, and it seems to me that that cannot now and never will be done.

302. Evidences & Reconciliations, p. 342, 344, 393; Elder John A. Widtsoe; Copyright 1960.

The apparant denials by Church leaders in Nauvoo days that the Church practised plural marriage were correct. At that time, the Church members as a whole had not heard the revelation, nor had they been given an opportunity to accept it. But many of the leaders knew of it and were polygamists. (P. 344)
Did Joseph Smith introduce plural marriage? Many of the elders in Nauvoo entered into plural marriage, under the authority of Joseph Smith who was yet living as certified to by the men and their wives. (p. 342)
It should be remembered that permission to enter the system was granted only by the President of the Church, and after careful examination of the candidate. (p. 393)

303. Mormon Doctrine, 2nd edition, p. 578; Bruce R. McConkie; 1966.

Obviously the holy practice will commence again after the second coming of the Son of Man and the ushering in of the millennium (lsa. 7).

304. Doctrinal New Testament Commentary, Vol. 1:361-62, 518; Elder Bruce R. McConkie; 1973 edition.

In this dispensation, the promulgation of the law of plural marriage had an effect similar to the presentation of the doctrine of the Bread of Life in the meridian dispensation. Opposition from without the Church increased, while some unstable members of the Kingdom itself found themselves unable to accept the fulness of the revealed program of the Lord. There were many important reasons why the Lord revealed the doctrine of plurality of wives. But if plural marriage had served no other purpose than to sift the chaff from the wheat, than to keep the unstable and semi-faithful people from the fulness of gospel blessings, it would have been more than justified.
In Missouri and Nauvoo the mobs were often led by ministers; throughout the whole era when plural marriage was made the pretext for persecution, those who caused the earthly kingdom to suffer violence, who sought to destroy it, who took the children of the kingdom by force, were themselves the most immoral and adulterous of men. (p. 518)

305. The Ensign, "I Have A Question"; Daniel H. Ludlow; September 1980.

What laws governed the inheritance of birthright in the Old Testament?
* * * When the father had only one wife, there was no question as to who the birthright son would be. However, in those days the Lord permitted some of his patriarchs to have more than one wife (polygamy). Then the father might have several "firstborn" sons, possibly one from each of his wives. The question then naturally arose as to which firstborn son of which wife would become the head of the entire family upon the death of the father. Custom and tradition indicated that the first wife should have precedence over the other wives; thus it was determined that the firstborn son of the first wife would be the birthright son as long as he proved worthy. Only in case of unworthiness or death would the birthright go to the firstborn son of the second wife. No second-born sons were considered for the birthright unless all firstborn sons proved to be unworthy.

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THE DOCTRINE OF PLURAL MARRIAGE

Patriarchal, Celestial & Plural Marriage

1. The Seer, Prospectus; January, 1853; Orson Pratt.

The views of the Saints in regard to the ancient Patriarchal Order of Matrimony or Plurality of Wives as developed in a revelation given through Joseph the Seer, will be fully published.

2. Millennial Star., Vol. 22:498-99; 1860.

The polygamy of the "Mormons" is a renewal of the ancient patriarchal order.

3. Affidavit of Joseph B. Noble signed June 26, 1869; Historical Record, Vol. 6:221.

. . .that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives; and that. . .

4. Affidavit of John Benbow signed 28 August 1869; Historical Record, Vol. 6:222.

President Joseph Smith taught him and his wife, Jane Benbow, the doctrine of celestial marriage, or plurality of wives, Hyrum being present.

5. J.D. 13:197; October 9, 1869; George Q. Cannon.

We have heard, during Conference, a great many precious instructions, and in none have I been more interested than in those which have been given to the Saints concerning that much mooted doctrine called Patriarchal or Celestial Marriage.

6. Affidavit of Benjamin F. Johnson signed March 4, 1870; Historical Record, Vol. 6:221.

. . .where, to my great surprise, he [Joseph] commenced to open up to me the principle of plural or celestial marriage.

7. Affidavit of William Clayton signed February 16, 1874; Historical Record, Vol. 6:225.
After giving me lengthy instructions and information concerning the doctrine of celestial or plural marriage, he concluded his remarks. . .

8. Affidavit of Eliza R. Snow published in the Deseret News October 22, 1879;

Gospel Mysteries

Historical Record, Vol. 6:224.

. . .he could not do it more effectually than by proving her denial of any knowledge of polygamy (celestial marriage), and its practice by her husband.

9. Deseret News, May 20, 1886; Historical Record, Vol. 6:220; Joseph F. Smith.

. . .they are not denials of plural or celestial marriage as taught by Joseph and Hyrum. . .

10. Historical Record, Vol. 6:223; Andrew Jensen.

Further, the fact is established that Joseph Smith received the revelation on celestial or plural marriage, and the eternity of the marriage covenant.

11. Spencer's Letters, p. 193; Orson Spencer.

When God sets up any portion of His Kingdom upon the earth, it is patterned after his own order in the heavens. When He gives to man a pattern of family organization on the earth that pattern will be just like his own family organization in the heavens. The family of Abraham was a transcript of a celestial pattern. . .This family order of Abraham was spread out before God, and met with His entire and full approbation. And why did God approve of it? Because it is the only order practiced in the celestial heavens, and the only peaceful, united, and prosperous order that will endure, while man invented orders and devices will utterly deceive and perish with the using.

The New & Everlasting Covenant of Marriage

1. Utah Stake Historical Record #64904/CH0/1877-1888. Quarterly Conference held March 3rd and 4th, 1883; Sunday, 2 PM (page 271-); President Wilford Woodruff.

The new and everlasting Covenant is marriage, plural marriage - men may say that with their single marriage the same promises and blessings had been granted, why cannot I attain to as much as with three or four, many question me in this manner I suppose they are afraid of Edmunds, what is the Covenant? it is the eternity of the marriage covenant, and includes a plurality of wives and takes both to make the law - the Lord leads the mind step by step to this point - first that all covenants must be made by his power - next the eternity of the covenant reaching into Eternity after this the Lord tells us what the Law is and how he justified his servants. God commanded Abraham and Sarah gave Hagar to Abraham because this was the law ordained for the fullness and glory of God before the world was. This was the law and from Hagar sprang many nations, the Lord has said that to whom this Revelation is given, that they are eligible to this law, its blessings and its requirements - the men can only be saved by acts of Righteousness and the woman are under the same law. Joseph Smith declared that all who became heirs of God and joint heirs of Christ must obey his law or they cannot enter into the fullness and if they do not they may loose the one talent, when men are offered knowledge and they refuse it they will be damned and there is not a man that is sealed by this priesthood by covenants to enter into the fullness of the law and the same with the woman she says she will observe all that pertains to the new and everlasting Covenant both are under the Covenant - and must obey if they wish

to enter into a continuation of the lives or of the seeds.

2. Declarations of the First Presidency on Temple Work, Vol. 5:44; May 22, 1888.

President's office
Salt Lake City, Utah
May 22, 1888

Bishop S.A. Woolley,
19th Ward, Salt Lake City,

Dear Brother: . . .

You asked whether a person who has once been married in the Endowment House or Temple, and is left a widow or a widower, commits adultery by marrying again when the ceremony is performed by a justice of the peace or a civil officer.

There is a manifest impropriety, which every Latter-day Saint who has had his or her endowments should perceive, in such a person going to a civil officer to have a ceremony of marriage performed. The fact that such a person does so is in evidence that he or she is falling away, because if in good standing a recommendation could be obtained for the temple, where the ceremony could be performed, should be performed according to the order which God has instituted. But a person marrying under such circumstances does not commit adultery.

You ask some other questions concerning how many living wives a man must have to fulfill the law.

When a man, according to the revelation, marries a wife under the holy order which God has reveals and then marries another in the same say, he enters into the new and everlasting covenant, so far as he has gone he has obeyed the law. I know of no requirement which makes it necessary for a man to have three living wives at a time.

With kind regards,
I remain,

Your Brother,

W. Woodruff.

3. First Presidency Letterpress Copybooks, 1877-1949, p. 385; CR/1/20/#17.

Feb. 25th, 1889

Elder Martin Johansen,
Ferron
Dear Brother:--Your letter of Feb. 20th, asking certain questions, has been received.
It would be quite proper for you to submit all such questions to the Bishop of you[r] Ward or the President of your stake. However, in reply to your question as to what is meant in Sec. 131 Book of Doc. & Cov.--viz:

Gospel Mysteries

"If a man hath one wife seal[ed] to him in the Temple for time and for all eternity, will he enter into the celestial glory and have increase, or hath it reference to a man who hath more than one wife sealed to him?"
It may mean one wife, under certain circumstances; but when circumstances will permit it means more.
The words through the Prophet Joseph, as recorded in Sec. 131 Doctrine and Covenants, are correct and mean what they say.

With kind regards, Your Brother, W. Woodruff

The Patriarchal Law of Marriage Given to Abraham

1. J.D. 4:224; February 8, 1857; Salt Lake Tabernacle; Pres. Heber C. Kimball.
Do you suppose that Joseph and Hyrum and all those good men would associate with those ancient worthies, if they had not been engaged in the same practices? They had to do the works of Abraham, Isaac, and Jacob, in order to be admitted where they are; they had to be polygamists in order to be received into their society.

2. J.D. 11:268-69; August 19, 1866; Salt Lake Bowery; Pres. Brigham Young.

It is the word of the Lord, and I wish to say to you, and all the world, that if you desire with all your hearts to obtain the blessings which Abraham obtained, you will be polygamists at least in your faith, or you will come short of enjoying the salvation and the glory which Abraham has obtained. This is as true as that God lives.

3. J.D. 13:200; October 9, 1869; Salt Lake Tabernacle; George Q. Cannon.

God revealed that strait and narrow way (D&C 132:22) to Abraham, and taught him how he could enter therein. He taught him the principle of plurality of wives; Abraham practiced it and bequeathed it to his children as a principle which they were to practice.

4. J.D. 21:10; December 7, 1879; 17th Ward Meetinghouse, Salt Lake City, at the Funeral of William Clayton; Joseph F. Smith.

And as he [Wm Clayton] has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop; without it we never could be exalted to associate with and become gods, neither could we attain to the power of eternal increase, or the blessings pronounced upon Abraham, Isaac, and Jacob, the fathers of the faithful.

5. J.D. 23:132; May 14, 1882, Sunday; Salt Lake Tabernacle; Wilford Woodruff.

We declare to all men that the God of heaven commanded Joseph Smith to introduce and practice the patriarchal order of marriage, including the plurality of wives. And why? Because it was the law given to Abraham, Isaac and Jacob for certain purposes.

6. Life of Wilford Woodruff, p. 542, by Matthias F. Cowley; October 13, 1882.

Concerning the Patriarchal Order of Marriage, President Taylor said: 'If we do not embrace that principle soon, the keys will be turned against us. If we do not keep the same law that our Heavenly Father has kept, we cannot go with Him. A man obeying a lower law is not qualified to preside over those who keep a higher law.' In harmony with the remarks of President Taylor, Elder Woodruff observed: 'The reason why the Church and Kingdom of God cannot advance without the Patriarchal Order of Marriage is that it belongs to this dispensation just as baptism for the dead does, or any law or ordinance that belongs to a dispensation. Without it the Church cannot progress. The leading men of Israel who are presiding over stakes will have to obey the law of Abraham, or they will have to resign.'

7. The Gospel Kingdom, p. 390; 4th ed.; Revelation given to President John Taylor, October 13, 1882.

You may appoint Seymour B. Young to fill up the vacancy in the presiding quorum of Seventies, if he will conform to my law; for it is not meet that men who will not abide my law shall preside over my priesthood.

Necessary to Gain Exaltation & Fulness of Glory

1. J.D. 1:54; August 29, 1852; Salt Lake Tabernacle; Orson Pratt.

In reply we will show you that it is incorporated as a part of our religion, and necessary for our exaltation of the fulness of the Lord's glory in the eternal world. Before we get through, we will endeavour to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

2. J.D. 11:269; August 19, 1866; Salt Lake Bowery; Pres. Brigham Young.

The only men who become Gods, even the Sons of God, are those who enter into polygamy. Others attain unto a glory and may even be permitted to come into the presence of the Father and the Son; but they cannot reign as kings in glory, because they had blessings offered unto them, and they refused to accept them.

3. Historical Record, Vol. 6:226; February 16, 1874; William Clayton.

From him [Joseph Smith] I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

4. J.D. 20:28; July 7, 1878, Sunday morning; Salt Lake Tab.; Joseph F. Smith.

Some people have supposed that the doctrine of plural marriage was a sort of superfluity, or non-essential to the salvation or exaltation of mankind. In other words, some of the Saints have said, and believe, that a man with one wife, sealed to him by the authority of the Priesthood for time and eternity, will receive an exaltation as great and glorious, if he is faithful, as he possibly could with more than one. I want here to enter my solemn protest against this idea, for I know it is false. . .The marriage of one woman to a

man for time and eternity by the sealing power, according to the law of God, is a fulfillment of the celestial law of marriage in part --- and is good as far as it goes --- But this is only the beginning of the law, not the whole of it. Therefore, whoever has imagined that he could obtain the fullness of the blessings pertaining to this celestial law, by complying with only a portion of its conditions, has deceived himself. He cannot do it.

5. Journal of Eliza M. Partridge (Smith) Lyman, pp. 92-94; 1879.

It is now about thirty-six years since the Prophet Joseph Smith taught to me the principles of Celestial Marriage. I was then married by the order and have raised a family of both sons and daughters in what is called Polygamy, and I am not afraid to say that it is one of the most pure and holy principles that has ever been revealed to the LDS, and one that is necessary to our exaltation.
* * * Then let us rejoice my Sisters, that we are numbered with the People of God, that we have embraced the Celestial Order of Marriage, and happy shall we be in a coming day if we have never spoken lightly of sacred things.

6. J.D. 24:146; May 6, 1883, Sunday morning; Quarterly Stake Conference held in Logan, Cache County, Utah; George Q. Cannon.

And I obeyed the doctrine of patriarchal marriage, upon the same principle of salvation and of exaltation, and that if I would be exalted in the presence of God I must obey the law.

7. The Contributor, Vol. 13:196; February 1892; First Presidency and Quorum of the Twelve Apostles.

We, the First Presidency and Apostles of the Church of Jesus Christ of Latter-day Saints, beg respectfully to represent to your Excellency the following facts:
We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to men's highest exaltation in the life to come. . .up to a short time before September, 1890 [when the Manifesto was issued].

8. Historical Record, Vol. 6:231; Bishop S. A. Woolley.

. . .and that no man could or would receive a fulness of celestial glory and eternal life, except he obeyed that law, and had more than one living wife at the same time.

Necessary For The Church To Advance Forward

1. J.D. 11:221; April 7, 1866; Salt Lake Tabernacle; John Taylor.

Joseph Smith told others; he told me, and I can bear witness of it, 'that if this principle was not introduced, this Church and kingdom could not proceed.' When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them.

2. J.D. 21:10; December 7, 1879; Funeral of William Clayton, held at the 17th Ward Meetinghouse, Salt Lake City; Joseph F. Smith.

And as he has here stated, as having come from the mouth of the Prophet, this doctrine of eternal union of husband and wife, and of plural marriage, is one of the most important doctrines ever revealed to man in any age of the world. Without it man would come to a full stop.

3. J.D. 24:229-230; June-July 1883; John Taylor's trip to Bear Lake.
And I will tell you what Joseph Smith said upon the subject. He presented this principle to the Twelve, and called upon them to obey it, and said if they did not, the kingdom of God could not go one step further.

4. Life of Wilford Woodruff, p. 546; by Matthias Cowley; July 1883.

The law of the Patriarchal Order of marriage belongs to this dispensation, and after it was revealed to the Prophet Joseph, he was commanded to receive it. If he and the people had rejected it, the Church and Kingdom of God would have advanced no further and God would have taken it from them and given it to another people.

5. Historical Record, Vol. 6:232, by Andrew Jensen; Comments of Sarah M. Kimball & John Taylor; No date.

. . .God had revealed it again and instructed him [Joseph] to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. (Sarah M. Kimball)

President Taylor spoke briefly, stating that he was present at a meeting of the leading authorities of the Church in Nauvoo, at which the subject of the revelation on celestial marriage was laid before them and unanimously received as from God. Joseph declared that unless it was received the Church could progress no further. Soon after he met the Prophet Joseph, who addressing [me] said the time had come when he must embrace the doctrine of plural marriage. (John Taylor)

Living Plural Marriage Does Not Bring Sorrow

1. J.D. 11:301; February 3, 1867; Salt Lake Tabernacle; Pres. Brigham Young.

I do not wonder at this people having trouble; I do not wonder at some of our sisters having sorrow in what is termed plural marriage; for they do not live so as to have the Spirit and power of God upon them; if they did, they could see its beauty and excellence, and not a word would be said against it from this time henceforth and forever. But they see this with a selfish eye, and say, 'I want my glory and my comfort here.'

2. J.D. 12:312; November 29, 1868; Salt Lake Tabernacle; Pres. Brigham Young.
Our sisters need not be worried about any doctrine. Brother Penrose said it would be better for them if they believed in the doctrine of polygamy. But they do believe it; they know it is true, and that is their torment. It

perplexes and annoys many of them, because they are not sanctified by the spirit of it; if they were there would be no trouble.

3. Life of Wilford Woodruff, pp. 546-47; by Matthias F. Cowley; July, 1883.

It has been said that the Patriarchal Order of Marriage has caused more sorrow to the daughters of Eve than any other principle ever revealed from Heaven to men, but this is not true. No divine principle brings trouble to those who faithfully obey it. If they who are in it have troubles it is not the fault of the principle but because of weakness and of the false traditions which surround them. The Lord never gave a law to the children of men which will give to them exaltation and glory except through the observance of that law.

Opposition To Plural Marriage Brings Damnation

1. J.D. 3:266; July 14, 1855; Provo Bowery; Pres. Brigham Young.

Now if any of you will deny the plurality of wives, and continue to do so, I promise that you will be damned; and I will go still further and say, take this revelation that the Lord has given, and deny it in your feelings, and I promise that you will be damned.

2. J.D. 11:211; April 4, 1866; Salt Lake Tabernacle; Pres. Heber C. Kimball.

I speak of plurality of wives as one of the most holy principles that God ever revealed to man, and all those who exercise an influence against it, unto whom it is taught, man or woman, will be damned, and they, and all who will be influenced by them, will suffer the buffetings of Satan in the flesh; for the curse of God will be upon them, and poverty, and distress, and vexation of spirit will be their portion; while those who honor this and every sacred institution of heaven will shine forth as the stars in the firmament of heaven, and of the increase of their kingdom and glory there shall be no end.

3. J.D. 11:221; April 7, 1866; Salt Lake Tabernacle; John Taylor.
Where did this commandment come from in relation to polygamy? It also came from God. It was a revelation given unto Joseph Smith from God, and was made binding upon His servants. When this system was first introduced among this people, it was one of the greatest crosses that ever was taken up by any set of men since the world stood. Joseph Smith told others; he told me, and I can bear witness of it, 'that if this principle was not introduced, this Church and kingdom could not proceed.' When this commandment was given, it was so far religious, and so far binding upon the Elders of this Church, that it was told them if they were not prepared to enter into it, and to stem the torrent of opposition that would come in consequence of it, the keys of the kingdom would be taken from them. When I see any of our people, men or women, opposing a principle of this kind, I have years ago set them down as on the high road to apostasy, and I do to-day; I consider them apostates, and not interested in this Church and kingdom.

4. J.D. 13:42; October 8, 1869; Salt Lake Tabernacle; George A. Smith.

Is not the man that denounces Celestial Marriage a liar? Does he not work abominations?

5. J.D. 17:159; August 9, 1874, Sunday afternoon; Lehi City Meetinghouse; Pres. Brigham Young.

I want to say to my sisters that if you lift up your heels against this revelation, and say that you would obliterate it, and put it out of existence if you had the power to nullify and destroy it, I say that if you imbibe that spirit and feeling, you will go to hell, just as sure as you are living women. Emma took that revelation, supposing she had all there was. . .She went to the fireplace and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her.

6. J.D. 17:224-225; October 7, 1874, Wednesday; Salt Lake Tab.; Orson Pratt.

I did hope there was more intelligence among the Latter-day Saints, and a greater understanding of principle than to suppose that any one can be a member of this Church in good standing, and yet reject polygamy. The Lord has said, that those who reject this principle reject their salvation, they shall be damned, saith the Lord; those to whom I reveal this law and they do not receive it, shall be damned. * * *
Now I want to prophecy a little. It is not very often that I prophecy, though I was commanded to do so, when I was a boy. I want to prophecy that all men and women who oppose the revelation which God has given in relation to polygamy will find themselves in darkness; the Spirit of God will withdraw from them the very moment of their opposition to that principle, until they will finally go down to hell and be damned, if they do not repent.

7. Historical Record, Vol. 6:227; January 10, 1885; Thomas Grover.

Brother Hyrum was called upon to read the revelation. He did so, and after the reading said, 'Now, you that believe this revelation and go forth and obey the same shall be saved, and you that reject it shall be damned.'

Parable of the Talents Refers to Plural Marriage

1. Historical Record, Vol. 6:221-222; March 4, 1870; Benjamin F. Johnson.

He [Joseph] also told me that he would preach a sermon that day for me which I would understand while the rest of the congregation would not comprehend his meaning. His subject was the ten talents, 'unto him that hath shall be given, and he shall have abundantly, but from him that hath not (or will not receive), shall be taken away that which he hath (or might have had)'. Plainly giving me to understand that the talents represented wives and children, as the principle of enlargement throughout the great future to those who were heirs of salvation.

2. J.D. 16:166; August 31, 1873, Sunday; Bowery, Paris, Oneida County, Idaho; Pres. Brigham Young.

Now, where a man in this church says, 'I don't want but one wife, I will live

my religion with one,' he will perhaps be saved in the celestial kingdom; but when he gets there he will not find himself in possession of any wife at all. He has had a talent that he has hid up. He will come forward and say, 'Here is that which thou gavest me, I have not wasted it, and here is the one talent,' and he will not enjoy it, but it will be taken and given to those who have improved the talents they received, and he will find himself without any wife, and he will remain single for ever and ever. But if the woman is determined not to enter into a plural marriage, that woman when she comes forth will have the privilege of living in single blessedness through all eternity.

3. Journal of Wilford Woodruff; October 14, 1882. At a meeting of the First Presidency, Quorum of the Twelve and Stake Presidents, Erastus Snow said:

E Snow said that Joseph Smith said that the parable that Jesus spoke of that the man who had one talent & hid it in the Earth was the man who had but one wife & would not take another would have taken from him & given to one who had more.

4. J.D. 24:75; April 6, 1883, General Conference; Salt Lake Tab; Erastus Snow.

It is as Jesus said concerning the man who hid it in a napkin; he laid it carefully away, and by and by brought it out, saying, here it is as I received it, not having increased at all; in other words, we are just where we were when we started. Another one says I received two talents; and have increased to four, another says I received five talents, and now have ten; the master says to the one who hid his talent, who perhaps laid it carefully away and kept it nice, watching over it with the greatest care; of in other words, to him who did not multiply and increase, but on the contrary took pains to avoid doing so, 'Take from him that which he seems to have and give to him that has ten; for he that has and improves upon that which he receives, shall receive more abundantly.'

The Law of Sarah

1. Doctrine & Covenants 132:61, 65; July 12, 1843.

And again, as pertaining to the law of the priesthood--if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.
Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.

2. The Seer, p. 41; March 1853; Elder Orson Pratt.

When a man who has a wife, teaches her the law of God, as revealed to the ancient patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then it becomes necessary for her to state before the President the reasons why she

withholds her consent: if her reasons are sufficient and justifiable, and the husband is found in the fault or in transgression, then he is not permitted to take any step in regard to obtaining another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband, Jacob.

3. Journal of Wilford Woodruff; October 26, 1868; Remarks made at the funeral of Vilate Kimball by her husband, Heber C. Kimball.

I have taken 40 wives and many without her knowledge but she afterwards gave them to me in the Temple.

4. J.D. 16:166-67; August 9, 1873, Sunday Afternoon; Lehi City Meeting House; Pres. Brigham Young.

I recollect a sister conversing with Joseph Smith on this subject. She told him: 'Now, don't talk to me; when I get into the celestial kingdom, if I ever do get there, I shall request the privilege of being a ministering angel; that is the labor that I wish to perform. I don't want any companion in that world; and if the Lord will make me a ministering angel, it is all I want.' Joseph said, 'Sister, you talk very foolishly, you do not know what you will want.' He then said to me: 'Here, brother Brigham, you seal this lady to me.' I sealed her to him.

5. J.D. 17:159; August 31, 1874, Sunday; Delivered in the Bowery, Oneida County, Idaho; Pres. Brigham Young.

If it is the duty of a husband to take a wife, take her. But it is not the privilege of a woman to dictate the husband, and tell who or how many he shall take, or what he shall do with them when he gets them, but it is the duty of the woman to submit cheerfully.

6. Letter to Mrs. Malinda J. Merrill from Pres. John Taylor; January 19, 1883; Salt Lake City, Utah; Spec Coll/BYU/File #M/1267.

Mrs. Malinda J. MerrillSalt Lake City, Utah
Fremont, Piute Co., UtahJanuary 19, 1883

Dear Sister:
* * *
You further inquire: "What is the difference in a man having dead wives sealed to him than living women, so that he has one living wife; will they gain as great an exaltation if they have dead women sealed to them as they would if they had living women sealed to them?" This law pertains more particularly to the living, and on this point I refer you to verse 52 wherein it is said: "And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God," and in the 64th verse: "And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her this law of my priesthood, as pertaining to these things, then shall she believe

and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law." "This is the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife." You seem to be desirous of having dead women sealed to your husband instead of living ones, where as the law pertaining to these matters does not put things in that shape. We read that the Lord commanded, and Sarah gave Hagar to Abraham to wife, and it is for wives as well as husbands to perform their part in relation to these matters as explicitly stated in verse 64. * * * Circumstances do not always place it in the power of man to enter into this covenant and these matters are left with the Lord to adjust, but no man or woman has authority to point out any other way than that which the Lord has appointed.

7. Letter from Pres. John Taylor to Bishop A. A. Kimball, November 19, 1886; First Presidency Letterbook Copybooks, 1877--1949/Vol. 14:18-19; CR/1/20/#12 Church Archives.

Bishop A.A. Kimball
Kanosh, Millard Co.

Dear Brother.

You submit a peculiar case to me in your letter of the 15th a woman who is the wife of one of our Elders, herself incapable of bearing children because of physical malformation, threatens her husband with the Pen[itentary] if he shall attempt to obey the law of God, and take to himself another wife and obtain for himself a posterity which otherwise he cannot have.
If it were not for the law of man he could do this without her consent, after having given her the privilege of exercising the right of the law of Sarah. As we are now situated he cannot do this without endangering his liberty, through her taking advantage of the Edmunds law. But there is more than one law of the land and under another law he can obtain a separation from her, physical malformation being deemed by the law a sufficient cause for divorce. * * * If he is a worthy faithful Latter-day Saint and there be nothing against him more than this, he should not be denied the privilege of going to the Temple, or of taking a wife without condemnation. He ought, however, to treat his first wife with kindness and sustain her; but if she still persists in threatening him for obeying the law of God, she herself becomes a transgressor and has no right to fellowship in the Church.

8. St. George Temple Minute Book, pp. 102-103, 4 October 1888; K9361R; James G. Bleak; CR/100/14/#2/CHO; Research Files 1950-1974. Church Archives Vault. Declarations of the First Presidency on Temple Work, Vol. 8:35.

Our young people come here to be married to be husband and wife through all eternity taking upon them covenants to observe all the laws, rites and ceremonies pertaining to the Holy order of matrimony, this is the way God has established, and the ceremony that seals one wife to a man seals other wives. And when a man takes a wife they enter this sacred order and covenant to observe all the rites in this. The man covenants to take more wives, the woman covenants to do the part of Sarah and gives her consent for him to take more wives. Hoped the young people would understand these things. A covenant not kept is a covenant broken. When we enter that covenant we must continue in it. Still there is no one here who will say you shall take more wives, that is left entirely with yourselves.

Gospel Mysteries

Must Be Practiced Under Priesthood Control

1. J.D. 13:201-02; October 9, 1869; Salt Lake Tabernacle; George Q. Cannon.

It is necessary that this principle should be practiced under the auspices and control of the priesthood. God has placed that Priesthood in the Church to govern and control all the affairs thereof, and this is a principle which, if not practiced in the greatest holiness and purity, might lead men into great sin, therefore the Priesthood is the more necessary to guide and control men in the practice of this principle.

2. Questions & Answers Concerning Celestial Marriage, pp. 1-12; June 25, 1882; A Revelation through President John Taylor; Church Historians Office.

Question: Is the law of Celestial Marriage a law given to this nation or to the world?

Answer: No, in no other sense than as the Gospel is given, and in accordance with the laws thereof. So far as it is made known unto them as the Gospel is made known unto them and is a part of the New and Everlasting Covenant; and it is only those who receive the Gospel that are able to, or capable of, entering into this Covenant. [page 2] Have I not said through my servant, Joseph, that "all Kingdoms are governed by law," and if they receive not the law of My Gospel they cannot participate in the blessings of celestial marriage, which pertains to my elect.
No person, or people, or nation can enter into the principle of celestial marriage unless they come in by me, saith the Lord, and obey the law of my Gospel through the medium of him who is appointed unto this power, as made known unto my people through my servant, Joseph, in a revelation on "The eternity of the marriage covenant, including plurality of wives." * * *
You are not now sent to proclaim this principle to the United States, nor the world; nor to urge it upon them. It is not for them as a nation, or nations, only as many as accept the law of my Gospel and are governed thereby. Behold, if you were to preach this principle unto them and they said, "We accept it," Could you then administer it unto them? Verily, I say unto you, Nay. Have I not said, "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

Cause For Withdrawal & Future Practice

1. Journal of Abraham H. Cannon; October 1, 1890, Wednesday; Salt Lake City, Utah; Meeting of the Quorum of the Twelve.

John H. Smith: I cannot feel to say that the manifesto is quite right or wrong. lt may be that the people are unworthy of the principle and hence the Lord has withdrawn it. I cannot consent to cease living with my wives unless I am imprisoned.

2. William H. Smart Diary, 1901-1902 Book, p. 94; July 28, 1901.

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people--like the law of consecration--because the saints

rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them."

3. Letter From Anthony W. Ivins to Mr. Thomas H. Jones, Colonia Dublan, Chihuahua, Mexico; June 25, 1926; Film 272/Box 15/Letters #499-501/CHO. Pres. Joseph F. Smith is being quoted in the letter.

Brother Ivins, plural marriage must be discontinued, in Mexico as well as in other parts of the Church. When you return to Mexico I want you to see that no more plural marriages are solemnized there. Tell the brethren there that they must cease their activities. There is no man who is authorized to perform a plural marriage, not even I can do it after the action taken by the conference, unless they shall vote again in favor of it.

4. Mormon Doctrine, p. 578; 1966, 2nd edition; Bruce R. McConkie.

Obviously the holy practice will commence again after the second coming of the Son of Man and the ushering in of the millennium (Isa. 7).

Plural Marriage Ceremony

1. The Seer, Vol. 1, No 2, pp. 31-32; February, 1853.

The wife stands on the left hand of her husband, while the bride stands on her left. The President, then, puts this question to the wife: "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride, being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking: the President, then, proceeds to ask the following question of the man: "Do you brother, (calling him by name,) take sister, (calling the bride by her name,) by the right hand to receive her unto yourself to be your lawful and wedded wife, and you to be her lawful and wedded husband for time and for all eternity, with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?" The bridegroom answers, yes. The President, then, puts the question to the bride: "Do you, sister, (calling her by name,) take brother, (calling him by name,) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity with a covenant and promise, on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?" The bride answers, yes.
The President then says, "ln the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity; and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob, and say unto you be fruitful, and multiply, and replenish the earth,

that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

2. The L.D.S. Millennial Star, Vol. 15:214; 1853.

Do you, brother (calling him by name), take sister (calling the bride by her name) by the right hand and receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise on your part, that you will fulfill all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, Angels, and these witnesses, of your own free will and choice? (The bridegroom answers: yes)
Do you, sister (calling her by name), take brother (calling him by name) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise on your part, that you will fulfill all the laws, rites and ordinances, pertaining to this holy matrimony in the new and everlasting covenant, doing this in the presence of God, Angels, and these witnesses, of your own free will and choice? (The bride answers: yes)
In the name of the Lord Jesus Christ and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity; and seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality and eternal life; and I seal upon you the blessings of thrones, and dominions and principalities, and powers and exaltations, together with the blessings of Abraham, Isaac and Jacob; and say unto you, be faithful and multiply and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with the blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

3. Journal of Wilford Woodruff; September 17, 1854; Ms/f/115.

President Young preached this afternoon & spoke upon the Law of Consecration & had an interesting conversation in our Prayer Circle. The subject of Elder Orson Pratt publishing the Seer and the doctrine it contained was brought up in conversation. President Young said he ought not to have published the marriage ceremony--lt was sacred and one of the last ceremonies attended to in the endowments and ought not to have been given to the world. Brother Pratt said that he thought it was no harm as the plurality of wives and its doctrine was to be published to the world. He said he should not have done it---if he had thought there had been the least harm in it. President Young said he was satisfied that he intended no wrong in it.

4. History of Utah, pp. 353-354, by Hubert H. Bancroft. n.d.; Typed w/o sic. This rendition closely follows the pattern given by Orson Pratt in The Seer.

Ann Eliza Webb, who was twice married according to Mormon practice, once by Brigham, and afterward to him, thus describes the ceremonies:

After registration, which includes names, age, place of birth, with county, state, or country, 'we went before Brigham Young, who was waiting for us,' and who asked, 'Do you, Brother James Dee, take Sister Ann Eliza Webb by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and eternity, with a covenant and promise on your part that you will fulfil all the laws, rights, and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses, of your own free will and accord?' 'Yes'. 'Do you, Sister Ann Eliza Webb, take Brother James Dee by the right hand, and give yourself to him, to be his lawful and wedded wife, for time and for all eternity, with a covenant and promise on your part that you will fulfil all the laws, rights, and ordinances pertaining to this holy matrimony, in the new and everlasting covenant, doing this is the presence of God, angels, and these witnesses, of your own free will and accord?' 'Yes'. 'In the name of the Lord Jesus Christ, and by the authority of the holy priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity. And I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and everlasting lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob. And I say unto you, Be fruitful, and multiply and replenish the earth, that you may have joy and rejoicing in your prosperity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the father, and of the son, and of the holy ghost. Amen'

'The scribe then entered the date of the marriage, together with the names of my mother and the one or two friends who accompanied us.' When the marriage is a polygamous one, the wife stands on the left of her husband, and the bride at her left hand. The president then puts this question to the wife: 'Are you willing to give this woman to your husband, to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband.' The right hands of the husband and bride being thus joined, the wife takes her husband by the left arm, as in walking, and the ceremony then proceeds as in the manner quoted above. Of course, as these ceremonies took place in the endowment house, the temple robes were worn.

MARY WAS SEALED TO THE FATHER

1. Luke 1:26-35

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
27. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
28. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.
29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
32. He shall be great, and shall be called the Son of the Highest: and the

Lord God shall give unto him the throne of his father David:
33. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.
34. Then said Mary unto the angel, How shall this be, seeing I know not a man?
35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
37. For with God nothing shall be impossible.
38. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

2. The Seer, p. 158; October, 1853; Elder Orson Pratt

The fleshly body of Jesus required a mother as well as a father. Therefore, the father and mother of Jesus, according to the flesh, must have been associated together in the capacity of husband and wife; hence, the virgin Mary must have been, for the time being, the lawful wife of God the Father: we use the term lawful wife, because it would be blasphemous in the highest degree to say that he overshadowed her or begat the Savior unlawfully. * * * He had a lawful right to overshadow the virgin Mary in the capacity of a husband and beget a son. * * * Whether God the Father gave Mary to Joseph for time only, or for time and eternity, we are not informed. Inasmuch as God was the first husband to her, it may be that he only gave her to be the wife of Joseph while in this mortal state, and that he intended after the resurrection to again take her as one of his own wives to raise up immortal spirits in eternity.

3. Box Elder News, Brigham City, Utah, January 28, 1915; Discourse of President Joseph F. Smith at the Box Elder Stake Conference, December 20, 1914, morning session of conference.

Now, little boys and girls, when you are confronted by infidels in the world who know nothing of how Christ was begotten, you can say he was born just as the infidel was begotten and born, so was Christ begotten by His Father who is also our Father---the father of our spirits---and He was born of His mother, Mary.
The difference between Jesus Christ and other men is this. Our fathers in the flesh are mortal men who are subject unto death, but the Father of Jesus Christ in the flesh is the God of Heaven. Therefore Jesus, as he declared, received the power of life from His Father and was never subject unto death but had life in Himself. * * *
These are truths and I wish they could be instilled into the hearts of these little children so that they will not be tossed about by every wind of doctrine and be confused by the teachers of atheism. * * *
Now my little friends, I will repeat again in words as simple as I can, and you talk to your parents about it, that God the Eternal Father is literally the Father of Jesus Christ.
Mary was married to Joseph for time. No man could take her for eternity because she belonged to the Father of her divine Son. In the revelation that has come thru Joseph Smith we learn that it is the eternal purpose of God that man and woman should be joined together by the power of God here on earth for time and eternity.

TOPICS FROM THE JOURNAL OF DISCOURSES ON PLURAL MARRIAGE

1. Anti-PM Laws Unconstitutional
1:54; 6:360; 14:267; 22:186

2. Benefits & Results of PM
3:265; 11:203; 13:203; 20:200; 26:43; 13:207-8; 14:58; 20:37; 22:280-1; 23:227

3. Women who Object to PM should Leave their Husbands
4:55-56

4. Reasons For PM
3:264-5; 4:56, 254-5, 259; 5:92; 9:36; 11:210; 22:189; 24:164; 25:227; 5:22; 23:225-8; 9:36; 11:203-4, 210-211; 11:111; 12:261; 13:197, 205-6; 5:291; 17:228; 20:27; 23:132; 24:40; 25:21

5. Curse of the Woman
4:57; 5:290; 16:167; 23:225-8; 13:207

6. Our Progeny Constitutes Our Kingdom
3:266; 11:262; 22:97

7. Plurality of Husbands Is Wrong
2:85; 13:41; 18:55

8. PM Only for Worthy Priesthood Holders
1:119; 3:265; 4:255; 9:269; 11:210; 9:269; 20:27-29; 23:64-65 .

9. Eternal Nature of PM
1:65; 11:271; 11:210; 13:197; 13:205; 17:225; 23:65; 24:229

10. Must Not be Ruled by Passion
5:290; 9:36-8; 20:199

11. History of PM
9:322; 13:202; 12:262; 23:298; 24:164-5; 25:21; 13:193-4; 20:29; 16:167; 20:29; 21:9; 23:131; 26:115; 1:50

12. PM and Traditions
4:255; 6:350; 22:281; 23:66

13. Monogamy is not the Marriage System of Heaven
9:322

14. Must Live PM to get Fulness Blessings
13:199-200; 20:30

15. Those who Can't Accept PM Not Fit for Celestial Kingdom 11:269; 11:222; 11:205; 13:43; 15:28; 17:100; 22:96; 16:166

16. PM must be Lived in Purity
13:201-02; 20:27; 22:188; 23:230

17. Trials Are connected with PM
13:205; 16:122-23

18. Is PM Difficult For Women to Accept & Live?
11:268; 11:301; 12:312; 13:206; 11:54-55; 25:21; 17:159; 18:375; 16:123;

Gospel Mysteries

24:162

19. Glory Is Greater in PM than Monogamy
20:29-30

20. Duties of Fathers, Mothers, & Children in PM
4:255-56; 6:190; 9:37-9; 11:211; 5:291; 23:230; 24:231

Christ Was Married:1:345-6; 2:80-2; 4:260
Talents: 2:86
Nec for Exal: 3:266; 13:207; 18:375; 26:181; 21:10
Results in Dam:3:266; 11:212; 6:281; 13:194; 17:159; 17:224-5; 20:31; 11:269
Works of Abraham:4:259; 9:322; 11:269-71; 13:200
Hus/Wif must live their own callings: 4:258
Cause for Withdrawal:11:224
Control by Prhd:13:208-9; 17:228; 23:240-1, 280; 23:65; 24:46; 26:342; 13:201
Cel/Pat/PM:23:132; 24:229; 26:341
Prostitutes will have flesh rot:2:86-7
Bishops to have at least 1 wife:2:88-90
Order of Heaven places man first, then the woman:4:257-8
Must Live PM to be with Joseph:4:224
All Gods are polygamists:11:269
Millions of Women to be saved, fewer men:13:207
Reproach in women is to be barren:13:41; 15:28
More happiness in PM than out:24:318, 163
Polygamy is not Bigamy:26:341

FILE NAME:MAN_RESP.DOC

MAN IS RESPONSIBLE FOR THE WOMAN
by Richard Ware

Important concepts related to this idea:

1. The husband covenants to obey the Lord God, the wife covenants to obey her husband in all righteousness. (Endowment)

2. The husband was given the keys to his own kingdom when he entered into the new and everlasting covenant of marriage at temple marriage.

3. His wife is sealed to him and is made a full participant in all the blessings of that kingdom.

4. He is the one who will take his wife through the veil. The worker on the other side of the veil always represents the husband. In the early days of the Church the husbands would always take their own wives through the veil, but because it slowed the temple work down, it was dispensed with.

5. She is made a queen and a priestess unto her husband.

6. The wife rules in the home and teaches and corrects her children, and adorns her castle with beauty and righteousness and the spirit of the Lord.

7. The husband is responsible for the conduct of his wife and children. (6)

8. The wife places herself in subjection to her husband through the covenant of obedience, not through any other ordinance or covenant.

9. The husband must vouch for the conduct of his wife or wives (for those who lived during the time of plural marriage) when the time comes for them to pass through the veils of heaven.

MAN IS RESPONSIBLE FOR THE WOMAN

1."A Few Words of Doctrine", Unpublished Discourse of Pres. Brigham Young, October 8, 1861 A.M. in the Great Salt Lake Tabernacle. Church Archives Ms/d/1234/Bx 49/fd 8.

A few remarks on woman. She is the glory of the man, but she is not at the head in all the creations of God. Pertaining to his children on this earth she is not accountable for the sins that are in the world. God requires obedience from man, he is Lord of creation, and at his hands the sin of the world will be required. Could the female portion of the human family fully understand this, they would see that they are objects of tender mercy, and greatly blessed. * * * Woman must atone for sins committed by the volition of her own choice, but she will never become an angel to the devil, and sin so far as to place herself beyond the reach of mercy. She will suffer all that she has strength to suffer according to the venality of her sins. The woman is the glory of the man; what is the glory of the woman? It is her virginity until she gives it into the hands of the man that will be her Lord and master to all eternity.

2. Journal of Heber C. Kimball, 14 December 1845.

Elder Geo. A. Smith arose and addressed the congregation.

* * *

To make a man responsible he must have the power and ability not only to save himself but to save others. . . .

3. Journal of Heber C. Kimball, 21 December 1845.

* * *

When a man and his wife are united in feeling, and act in union, I believe they can hold their children by prayer and faith. . . .--the woman ought to be in subjection to the man--be careful to guard against loud laughter--against whispering--levity, talebearing. * * *

Elder Kimball next addressed the meeting. * * * -- He spoke of the necessity of women being in subjection to their husbands--I am subject to my God, my wife is in subjection to me and will reverence me in my place, and I will make her happy. I do not want her to step forward and dictate to me any more than I dictate to Pres. Young. * * *

Amasa Lyman addressed the assembly. * * *

It is not for amusement you are brought to receive these things--but to put --- you in possession of the means of Salvation and be brought into a proper relationship to God -- Hence a man becomes responsible for his own conduct, and that of his wife if he has one. * * * We want the man to remember that he

has covenanted to keep the law of God, and the woman to obey her husband and if you keep your covenants you will not be guilty of transgression. The line drawn is for you to maintain your covenants and you will always be found in the path of obedience. -- * * *
Elder H. C. Kimball said, the ideas advanced by brother Lyman are good and true -- * * * You have got to honor and reverence your brethren, for if you do not you never can honor God. The man was created, and God gave him dominion over the whole earth, but he saw that he never could multiply, and replenish the earth without a woman. And he made one [viz. a woman] and gave her to him. He did not make the man for the woman, but the woman for the man, and it is just as unlawful for you to rise up and rebel against your husband, as it would be for man to rebel against God.
When the man came to the vail, God gave the key word to the man, and the man gave it to the woman. But if a man don't use a woman well and take good care of her, God will take her away from him, and give her to another.

4. Journal of Heber C. Kimball, 28 December 1845

[Pres. Brigham Young:] * * *

After his fall, another name was given to Adam, and being full of integrity, and not disposed to follow the woman nor listen to her, was permitted to receive the tokens of the priesthood. * * *
The order and ordinances passed through here prove the principles taught in the Bible--First men should love their God supremely. Woman will never get back, unless She follows the man back--if the man had followed the woman he would have followed her down until this time--Light, liberty and happiness will never shine upon men until they learn these principles--The love which David & Jonathan had for each other was the love of the priesthood.

5. George Laub Journal BYU Spec Collections Typescript, pp. 26-27; n.d., but between Dec 1844 & Dec 1845; Typed as in original without use of sic.

<u>By Brother Kimble on Resurection</u>

* * * The woman cannot attain to all that man can in the Priesthood, but the[y] must have the husband by their side and he is to rule over them and receive the washing and anointing and the Sealing power for them to be sealed together and to their kindred and there are keys and words that do not belong to the women. But should the husband fall away then some other one will take his place [and have] them sealed to him and take them to his kingdom and they are to ask their husbands at home and their husband shall instruct them. But the woman is to rule the house and take charge of the children to instruct them [in] Righteousness and then when they are washed and anointed then he shall teach the woman and preside over all the family of his redeemed[.] this will make a man to be a God to his family for this is the order and organization of heaven.

6. J.D. 5:289; 4 October 1857; Elder Erastus Snow.

Every man in Israel is responsible in a certain degree for the conduct of his wives and children. He has covenanted that he will assume that responsibility; that is, he will assume the responsibility of the sins of his wives, if he fails to discharge his duties towards them in teaching and leading them in the ways of life and salvation.

FILE NAME:1STRES

WHO SHALL RISE

IN THE FIRST RESURECTION
OR
THE RESURRECTION OF THE JUST

Who does the Lord identify as those who shall be priviledged to come forth in the first resurection-The Lord identified to the prophet the qualifications of those who are to rise in the highest glory of the celestial kingdom as contained in D. & C. 76:50-70:

And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ <u>concerning them who shall come forth in the resurrection of the just</u>--
The Following qualifications must take place before the resurection of glory-they are all identified as having taken place when the resurrection occures of past tence once it takes place:

[1] They are they **<u>who received</u> the testimony** of Jesus, and
[2] **<u>believed</u> on his name** and
[3] **<u>were</u> baptized** after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--

That by keeping the commandments they might be

[4] **washed and cleansed from all their sins**, and
[5] **receive the Holy Spirit** by the laying on of the hands of him who is ordained and sealed unto this power;
[6] And **<u>who overcome</u> by faith**, and
[7] <u>are **sealed**</u> **by the Holy Spirit of promise**, which the Father sheds forth upon all those who are just and true.
[8] They are they <u>who **are**</u> **the church of the Firstborn.**
[9] They are they **into whose hands the Father <u>has given</u> all things**--
[10] They are they **<u>who are</u> priests and kings, <u>who have</u> <u>received</u> of his fulness, and of his glory;**
[11] And **<u>are</u> priests of the Most High**, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
[12] Wherefore, as it is written, **<u>they are</u> gods, even the sons of God--**
[13] Wherefore, **all things <u>are theirs</u>, whether life or death, or things present, or things to come, <u>all are theirs</u> and**
[14] **<u>they are Christ's</u>, and Christ is God's.**

The following are **Future tense** or in other words those things will happen after the resurrection takes place:
[1] And **<u>they shall</u> overcome all things.**
Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.
[2] These **<u>shall dwell</u> in the presence of God and his Christ forever**

and ever.
[3] These **are they whom <u>he shall bring</u> with him, when he shall come in the clouds of heaven to reign on the earth over his people.**

These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just.

What does the Lord say of those **<u>who have come forth</u> in this first resurection**–or the Highest Glory in the Celestial kingdom:

[1] These are they **<u>who are come</u> unto Mount Zion,** and
[2] **<u>unto</u> the city of the living God, the heavenly place, the holiest of all.**
[3] These are they **<u>who have come</u> to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.**
[4] These are they **whose <u>names are written</u> in heaven,** where God and Christ are the judge of all.
[5] These are they **<u>who are</u> just men made perfect through Jesus** the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.
[6] These are they **<u>whose bodies are</u> celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.**

FILE NAME:ROBESAPO.DOC

A COMPILATION OF QUOTATIONS ON
PRIESTHOOD VESTMENTS
(ROBES & GARMENTS)

APOCRYPHAL QUOTATIONS

1. Book of Jasher 7:24-30. 1887-1967 Edition; Published by J. H. Perry and Co.; p. 15.

19. These are the generations of Shem; Shem begat Arpacshad and Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, for in his days the sons of men were divided, and the latter days, the earth was divided.
20. And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.
21. These are the sons of Yoktan; Almodad, Shelaf, Chazarmoveth, Yerach, Hadurom, Ozel, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jabab; all these are the sons of Yoktan.
22. And Peleg his brother begat Yen, and Yen begat Serug, and Serug begat Nahor and Nahor begat Terah, and Terah was thirty-eight years old, and he begat Haran and Nahor. (Gen 11:19(
23. And Cush the son of Ham, the son of Noah, took a wife in those days, in his old age, and she bare a son, and they called his name Nimrod, saying, `At that time the sons of men again began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.'
24. And THE GARMENTS OF SKIN which God made for Adam and his wife, when they went out of the garden, were given to Cush.
25. For after the death of Adam and his wife, the garments were given to

Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son.

26. And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

27. And in their going out, Ham stole those garments from Noah his father, and took them and hid them from his brothers.

28. And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.

29. And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30. And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord. 31. And Nimrod strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about.

32. And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon the earth.

2. Jasher 27:3-4, 7-12.

And Nimrod was observing Esau all the days, for a jealousy was formed in the heart of Nimrod against Esau all the days. And on a certain day Esau went in the field to hunt, and he found Nimrod walking in the wilderness with his two men. . . . And Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking place, and drew his sword, and hastened and ran to Nimrod and cut off his head. And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword. And all the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it, when they found their king and the two men that were with him lying dead in the wilderness. And when Esau saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; and Esau took the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house. And Esau took the garments and ran into the city on account of Nimord's men, and he came unto his father's house wearied and exhausted from fight, and he was ready to die through grief when he approached his brother Jacob and sat before him. And he said unto his brother Jacob, Behold I shall die this day, and wherefore then do I want the birthright? And Jacob acted wisely with Esau in this matter, and Esau sold his birthright to Jacob, for it was so brought about by the Lord.

3. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1967 Edition; p. 39.

"A long garment with sleeves," [coat of many colors] i. e. reaching to the ankles and wrists, and worn by persons of distinction. The ordinary coat had no sleeves and reached only to the knees.

4. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition; p. 9.

A Jewish legend to the effect that at the moment of the fall, the leaves dropped off all the trees except the Fig Tree.

5. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition Thirty-fifth Printing; p. 51.

Every place where God manifest Himself is holy. To take off the shoes is an ancient as well as modern way of expressing reverence in the East. The Mohammedan takes off his shoes when he enters the mosque. The action Symbolizes the removal of the defilement caused by sin or contact with the world on entering the presence of Him with whom evil cannot dwell.

6. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition Thirty-fifth Printing; p. 58.

To gird up the loins is to gather up the long flowing skirt of the outer robe under the girdle, so as to leave the limbs free in working or running:

7. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition Thirty-fifth Printing; p. 77-78.

2. Holy Garment] The garments are holy because they are specially set apart and consecrated for use in the sancuary. * * *

6-12. THE EPHOD] This is a kind of waistcoat, made of varigated material, supported by straps passing over the shoulders and bound round the waist with a girdle. On each of the shoulders is an onyx stone engraved with the names of six tribes of Israel. On the front of the ephod and attached to it by means of gold chains and rings is a pouch called the `breastplate' (v. 15). * * *

9-12. The engraving of gems was an art well known to the Egyptians. The names were those of the twelve tribes. In v. 12 the stones are called stones of memorial unto the children of Israel. The high priest wore these stones when he ministered before the Lord, as the representative of the people. They served as a kind of visible supplication of His gracious remembrance. 13 Ouches] The word, which is properly `nouche,' means a rosetter or button of gold filigree in which the stone is set.

14. The chains are for attaching the breastplate to the ephod: see vv. 22-25.

15-30. THE BREASTPLATE] This is really a pouch, one span, or half a cubit, square, made of the same material as the ephod, and ornamented on the outside with twelve jewels set in four rows, each stone being engraved with the name of a tribe. The pouch is intended to hold the Urim and Thummim, by means of which God's judgments are declared (see on v. 30), and is therefore here called the breastplate of judgment. * * *

THE ROBE OF THE EPHOD] This is a frock or cassock, woven entirely of blue, without sleeves, drawn over the head, and worn under the ephod. Its chief characteristic is a row of golden bells attached to the skirt which sounded when the high priest moved, and enabled the people to follow him with their thoughts and prayers when he went into the Holy Place as their representative before God.

32. HABERGEON] A sleeveless jacket.

33. HEM] RV `skirts.' The pomegranate is a tree with a fruit like an apple, with a juicy pulp and full of seeds (hence the name, which means grained or seeded apple), extensively cultivated and highly prized in the

East. The Heb. name is rimmon, which enters into many place-names. The pomegranates here are embroidered on the skirt of the robe. The bells are hung upon it. * * *

36-38. THE MITRE] This is made of fine linen, and is in the form of a turban. Fastened in front of it is a plate of pure gold with the inscription HOLINESS TO THE LORD (RV `HOLY TO THE LORD). * * *

39. THE COAT] is different from the robe (see 29:5). It is an under-garment or shirt of fine linen fastened with an embroidered girdle.

40. BONNETS] RV `headtires': close fitting caps, probably of a different shape from the turban of the high priest.

41. Anoint them] see on 29:7. Consecrate] lit. `fill the hand.' The expression probably refers to some symbolic action indicating the giving of authority at a ceremony of installation to a sacred office: cp. 29:24.* * *

29:7 ANOINTING OIL] This oil was specially prepared: Anointing with oil is an act symbolising a special consecration to the service of God. Jacob anointed the stone at Beth-el with oil (Gen 28:18; cp. 31:13; 35:14), and the tabernacle and its furniture were also anointed (Lv 8:10, 11). Priests were consecrated by anointing (as here) and also kings (see 1S 10:1, 16:13; 2K 11:12) who are accordingly called the `Lord's anointed' . . . Christians are called the anointed of God, as having received the unction of the Holy Spirit: see 2 Cor 1:21; 1 Jn 2:20, 27.

8. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition Thirty-fifth Printing; p. 134.

The loosing of the shoe and handing it over signified an act of transfer or renunciation. In this case it was a mark of discredit: . . . .

A Bedouin formula of divorce is "she was my slipper and I have cast her off."

9. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition Thirty-fifth Printing; p. 631.

. . . the office of the meanest slave. "A slave unlooses his master's shoe, and carries it after him; does what he needs for the bath, undresses, washes, anoints, robes, re-dresses him, and puts on his shoes." (See Matthew 3:11)

10. The One Volume Bible Commentary; J. R. Dummelow; 1908 Copyright; 1973 Edition Thirty-fifth Printing; p. 769.

(Luke 15:22) Then the father says to his servants [The ministers of the Church], Bring forth the former robe, [Best robe], and put it on him, . . ., and shoes on his feet [symbolising spiritual freedom, for slaves went barefoot], . . .

11. 1st Adam and Eve 50:6-7. The Forgotten Books of Eden; Edited by Rutherford H. Platt, Jr.; 1927 Copyright; 1972 Edition - 27th Printing; p. 33-34.

Then Adam stood and asked God to show him something wherewith to cover their bodies. Then came the Word of God and said unto him, "O Adam, take Eve and come to the seashore, where ye fasted before. There ye shall find skins of sheep, whose flesh was devoured by lions, and whose skins were left. Take them and make raiment for yourselves, and clothe yourselves withal.

12. 1st Adam and Eve 51:5. The Forgotten Books of Eden; Edited by Rutherford H. Platt, Jr.; 1927 Copyright; 1972 Edition - 27th Printing; p. 33-34. [1 Adam and Eve 51 tells how Adam and Eve were stopped along the way by Satan and then rescued by the Word of God:]

After this Adam and Eve said no more, but wept before God on account of their creation, and of their bodies that required an earthly covering. Then Adam said unto Eve, "O Eve, this is the skin of beasts with which we shall be covered. But when we have put it on, behold, a token of death shall have come upon us, inasmuch as the owners of the skins have died, and have wasted away. So also shall we die, and pass away.

13. 1st Adam and Eve 52:3-9. The Forgotten Books of Eden; Edited by Rutherford H. Platt, Jr.; 1927 Copyright; 1972 Edition - 27th Printing; p. 33-34.

Then Adam and Eve took of the skins, and went back to the Cave of Treasures; and when in it, they stood and prayed as they were wont, and they thought how they could make Garments of those skins; for they had no skill for it. Then God sent to them His angel to show them how to work it out. And the angel said to Adam, `Go forth, and bring some palm-thorns.' Then Adam went out, and brought some, as the angel had commanded him. The angel began before them to work out the skins, after the manner of one who prepares a shirt. And he took the thorns and stuck them into the skins, before their eyes. Then the angel again stood up and prayed God that the thorns in those skins would be hidden, so as to be, as it were, sewn with one thread. And so it was, by God's order; they became Garments for Adam and Eve, and He clothed them withal. From that time the nakedness of their bodies was covered from the sight of each other's eyes.

14. 1st Adam and Eve 52:5. The Forgotten Books of Eden; Edited by Rutherford H. Platt, Jr.; 1927 Copyright; 1972 Edition - 27th Printing; p. 34.

Then came the Word of God to Adam and Eve, and said to them, "This is he [Satan] who was hidden in the serpent, and who deceived you and stripped you of the garment of light and glory in which you were.

15. Infancy 1:14-23. The Lost Books of the Bible; Copyright 1926; p. 41.

But the son of the priest, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, when all the rest had left behind and forsook.

And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his dead.

And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents.

From that time the boy was healed by the power of the Lord Christ, and he began to sing praises, and give thanks to the Lord who had healed him.

16. Nicodemus 5:26. The Lost Books of the Bible; Copyright 1926; p. 70.

[See Matt 9:20, etc. Euseb. hist Eccl. 1.7c18 - Veronica, erected a statue to the honour of Christ.]

And a certain woman named Veronica said, I was afflicted with an issue of blood twelve years, and I touched the hem of his garments, and presently the issue of my blood stopped.

17. Nicodemus 14:6-8. The Lost Books of the Bible; Copyright 1926; p. 82.

Then will Christ, the most merciful Son of God, come on earth to raise again the human body of Adam, and at the same time to raise the bodies of the dead, and when he cometh he will be baptized in Jordan.

Then with the oil of his mercy he will anoint all those who believe on him; and the oil of his mercy will continue to future generations, for those who shall be born of the water and the Holy Ghost unto eternal life.

And when at that time the most merciful Son of God, Christ Jesus, shall come down on earth, he will introduce our father Adam into Paradise [the Garden], to the tree of mercy.

18. The Secrets of Enoch 22:8-9. The Forgotten Books of Eden; p. 89.

8. And the Lord said to Michael: `Go and take Enoch from out [of] his earthly garments, and anoint him with my sweet ointment [with the Oil of Gladness], and put him into the garments of My glory.'

9. And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shinning like the sun's ray, and I looked at myself, and was like one of his glorious ones.

19. Book of Enoch 62:15-16.

And the righteous and elect shall have risen from the earth, and ceased to be of downcast countenance. And they shall have been clothed with Garments of Glory, and these shall be the Garments of Life from the Lord of Spirits: and your Garments shall not grow old, nor your glory pass away before the Lord of Spirits.

20. Letter of Aristeas 4:10-11. The Lost Books of the Bible; Copyright 1926.

[Speaking of the Temple in Jerusalem:] The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale. There was a gradual slope up to it, [see Exodus 20:26] conveniently arranged for the purpose of decency and the ministering priests were robed in linen garments, down to their ankles.

21. Letter of Aristeas 6:26, 47-48. The Lost Books of the Bible; Copyright 1926; p. 159.

(v. 26) All these ordinances were made for the sake of righteousness to aid the quest for virtue and the perfecting of character.

(v. 47) Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of God.

(v. 48) And upon our hands, too, he expressly orders the symbol to be fastened [received] clearly showing that we ought to perform every act in righteousness, remembering our own creation, and above all the fear of God.

22. Testimony of Levi 3:14-26. The Forgotten Books of Eden; Copyright 1926; p. 229.

And I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the crown of righteousness, and the breast plate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy.

And they severally carried these things and put them on me, and said unto me: From henceforth become a priest of the Lord, thou and thy seed for ever.

And the first anointed me with holy oil, and gave to me the staff of judgment.

The second washed me with pure water, and fed me with bread and wine even the most holy things, and clad me with a holy and glorious robe.

The third clothed me with a linen vestment like an ephod.

The fourth put round me a girdle like unto purple.

The fifth gave me a branch of rich olive. (token)

The sixth placed a crown on my head.

The seventh placed on my head a diadem of priesthood, and filled my hands with incense, that I might serve as priest to the Lord God.

And they said to me: Levi, thy seed shall be divided into three offices, for a sign of the glory of the Lord who is to come.

And the first portion (office) shall be great; yea, greater than it shall none be.

The second shall be in the priesthood.

The third shall be called by a new name, because a king shall arise in Judah, and shall establish a new priesthood, after the fashion of the Gentiles.

23. Testament of Joseph 2:74. The Forgotten Books of Eden; Edited by Rutherford H. Platt, Jr.; Copyright 1927; 1972 Edition 27th Printing; p. 265.

And I saw that from Judah was born a virgin wearing a linen garment, and from her was born a lamb, without spot. . . .

24. 1 Esdras 1:1. The Fourteen Books of the Apocrypha, Edited by Manuel Komroff; 1936.

And Josias held the feast of the Passover in Jerusalem unto his Lord, and offered the Passover the fourteenth day of the first month; having set the Priests according to their daily courses, being arrayed in LONG GARMENTS, in the Temple of the Lord.

25. 1 Esdras 8:7. The Fourteen Books of the Apocrypha, Edited by Manuel Komroff; 1936.

And as soon as I had heard these things, I rent my clothes, and the Holy Garment, and pulled off the hair from off my head and beard, and sat me down sad and very heavy.

26. 2 Esdras 2:37-39.

O receive the gift that is given you, and be glad, giving thanks to him that hath called you to the heavenly kingdom. Arise and stand, behold the number of those that be SEALED in the feast of the Lord; which are departed from the shadow of the world, and have received glorious Garments of the Lord. Take thy numbers, O Sion, and shut up those of thine that are clothed in white, which have fulfilled the law of the Lord.

27. 2 Esdras 2:41-46. The Fourteen Books of the Apocrypha, Edited by Manuel Kimroff; 1936.

I Esdras saw upon the Mount Zion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what these? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world.

28. The Book of Baruch 5:1-2. The Fourteen Books of the Apocrypha; Edited by Manuel Komroff; 1936 Edition.

Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever. Cast about thee a double Garment of the Righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.

29. The Holy Kabbalah; by Arthur E. Waite; New Hyde Park: University Books; 1960.

Picus de Mirandula
No spiritual things decending below can operate without a garment.

30. Finkelstein Mountford; No date given.

The pattern of the Lord is the pattern of the House of David, and it would have been handed down, and Mary would have had this to show that she was of the royal House of David; and the child would have been wrapped in the same swaddling garments that belonged to David. For He was to put on the seed of David, and so this pattern of the Lord would be arranged here, the royal swaddling garment of the shepherd king.

Every House has its ensign. Mary's and Joseph's ensign was of the House of David. This is a root of Jesse of the House of David. You can tell by the sign and the descent of the man. And so, for the Christ, in that day, there should be a root of the House of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles come.

Enter, you messengers of God. So the shepherds came and brought their offerings of Lambs and laid them before the child. And they looked at the babe and said, "THERE IS THE SWADDLING GARMENT OF WHICH THE ANGEL SPOKE." And the chief shepherd says, "WE WERE JUST NOW IN THE FIELD, AND A GREAT LIGHT

SHONE, and a great angel came among us and said to us, `Unto you is born this day in the city of David a Savior which is Christ the Lord, and this shall be the sign: you shall find Him wrapped in swaddling clothes in the plaid of the King of the Shepherds.'"

And so in Bethlehem of Judea, in His own homeland, in that of His ancestors, the home of Boaz, was born Jesus the Christ, fulfilling all the prophecies made about Him, that He was to put on the seed of David, the light of the world has shown.

31. The Temple: Its Ministry and Services; Alfred Edershiem; December 1976 (Reprinted); pp. 95-96.

No special disqualifications for the Levitical office existed, though the Rabbis insist that a good voice was absolutely necessary. It was otherwise with the priest's office. The first inquiry instituted by the Sanhedrin, who for the purpose sat daily in `the Hall of Polished Stones,' was into the genealogy of a candidate. Certain genealogies were deemed authoritative. Thus, `if his father's name were inscribed in the archives of Jeshana at Zipporim, no further inquiry was made.' If he failed to satisfy the court about his perfect legitimacy, the candidate was dressed and veiled in black, and permanently removed. If he passed that ordeal, inquiry was next made as to any physical defects, of which Maimonides enumerates a hundred and forty that permanently, and twenty-two which temporarily disqualified for the exercise of the priestly office. Persons so disqualified were, however, admitted to menial offices, such as in the wood-chamber, and entitled to Temple support. Those who had stood the twofold test were DRESSED IN WHITE RAIMENT, and their names properly inscribed. To this pointed allusion is made in Rev. iii. 5, `He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life.'

Thus received, and afterwards instructed in his duties, the formal admission alike of the priest and of the high-priest was not, as of old, by anointing, but simply by investiture. For even the composition of the sacred oil was no longer known in the second Temple. They were called `high-priests by investiture,' and regarded as of inferior rank to those `by anointing.' As for the common priests, the Rabbis held that they were not anointed even in the first Temple, the rite which was applied to the sons of Aaron being valid also for their descendants. It was otherwise in the case of the high-priest. His investiture was continued during seven days. In olden days, when he was anointed, the sacred oil was not only `poured over him,' but also applied to his forehead, over the eyes, as tradition has it, after the form of the Greek letter X. The coincidence is certainly curious. This sacred oil was besides only used for anointing such kings as were of the family of David, not other Jewish monarchs, and if their succession had been called in question. Otherwise the royal dignity went, as a matter of course, by inheritance from father to son.

32. The Temple: Its Ministry and Services; Alfred Edershiem; December 1976 (Reprinted); pp. 96-100.

The high-priests `by investiture' had not any more the real Urim and Thummim (their meaning even being unknown), though a breast-plate, with twelve stones, was made and worn, in order to complete the eight sacred vestments. This was just double the number of those worn by an ordinary priest, viz. the linen breeches, the coat, the girdle, and the bonnet. To these the high-priest added other four distinctive articles of dress, called `golden vestments,' because, unlike the robes of the ordinary priests, gold, the symbol of splendour, appeared in them. They were the Meil, or robe or the

ephod, wholly of `woven work,' of dark blue colour, descending to the knees, and adorned at the hem by alternate blossoms of the pomegranate in blue, purple, and scarlet, and golden bells, the latter, according to tradition, seventy-two in number; the Ephod with the breast-plate, the former of the four colours of the sanctuary (white, blue, purple, and scarlet), and inwrought with threads of gold; the Mitre; and, lastly, the Ziz, or golden fontlet. If either a priest or the high-priest officiated without wearing the full number of his vestments, his service would be invalid, as also if anything, however trifling (such, for instance, as a plaster), had intervened between the body and the dress of the priest. The material of which the four vestments of the ordinary priest were made was `linen,' or, more accurately, `byssus,' the white shining cotton-stuff of Egypt. These two qualities of the byssus are specially marked as characteristic, [Rev. 15:6, `clothed in pure and shining linen.'] and on them part of the symbolic meaning depended. Hence we read in Rev. xix. 8, "And to her' - the wife of the Lamb was read - "was granted that she should be arrayed in byssus vestments, shining and pure; for the byssus vestment is the righteousness of the saints.'

We add some further particulars, chiefly in illustration of allusions in the New Testament. The priest's `coat' was woven of one piece, like the seamless robe of the Saviour. (John xix. 23.) As it was close-fitting, the girdle could not, strictly speaking, have been necessary. Besides, although the account of the Rabbis, that the priest's girdle was three fingers broad and sixteen yards long (!), is exaggerated, no doubt it really reached beyond the feet, and required to be thrown over the shoulder during ministration. Hence its object must chiefly have been symbolical. In point of fact, it may be regarded as the most distinctive priestly vestment, since it was only put on during actual ministration, and put off immediately afterwards. Accordingly, when in Rev. i. 13, the Saviour is seen `in the midst of the candlesticks,' `girt about the paps with a golden girdle,' we are to understand by it that our heavenly High-Priest is there engaged in actual ministry for us. Similarly, the girdle is described as `about the paps,' or (as in Rev xv. 6) about the `breasts,' as both the girdle of the ordinary priest and that on the ephod which the high-priest wore were girded there, and not round the loins. (Compare Ezek. xliv.18) Lastly, the expression `golden girdle' may bear reference to the circumstance that the dress peculiar of the high-priest was called his `golden vestment,' in contradistinction to the `linen vestment,' which he wore on the Day of Atonement.

Of the four distinctive articles in the high-priest's dress, the breast-plate, alike from its square form and the twelve jewels on it, bearing the names of the tribes, suggests `the city four-square,' whose `foundations' are twelve precious stones. (Rev 21:16, 19, 20.) The `mitre' of the high- priest differed from the head-gear of the ordinary priest, which was shaped like the inverted calyx of a flower, in size and probably also somewhat in shape. According to the Rabbis, it was eight yards high (!!). Fastened to it by two (according to the Rabbis, by three) ribbons of `blue lace' was the symbol of royalty - the `golden plate' (or Ziz), on which, `Holiness unto Jehovah' was graven. . . .

It only requires to be added that the priest's garments, when soiled, were not washed, but used as wicks for the lamps in the Temple; those of the high-priest were `hid away.' The High-priest wore `a fresh suit of linen vestments' each time on the Day of Atonement.

33. The Temple: Its Ministry and Services; Alfred Edershiem; December 1976 (Reprinted); pp. 305-306.

THE DAY OF ATONEMENT] In briefly reviewing the Divine ordinances about this day, we find that only on that one day in every year the high-priest was

allowed to go into the Most Holy Place, and then arrayed in a peculiar white dress, which differed from that of the ordinary priests, in that its girdle also was white, and not of the Temple colours, while `the bonnet' was of the same shape, though not the same material as `the mitre,' which the high-priest ordinarily wore. The simple white of his array, in distinction to the `golden garments' which he otherwise wore, pointed to the fact that on that day the high-priest appeared, not `as the bridegroom of Jehovah,' but as bearing in his official capacity the emblem of that perfect purity which was sought by the expiations of that day. Thus in the prophecies of Zechariah the removal of Joshua's `filthy garments' and the clothing him with `change of raiment,' symbolically denoted - `I have caused thine iniquity to pass from thee.' (Zech 3:3-4) Similarly those who stand nearest to God are always described as arrayed `in white.' (See Ezek 9:2; Dan 10:5; 12:6.) And because these were emphatically `the holy garments,' `therefore' the high-priest had to `wash his flesh in water, and so put them on,' (Lev 16:4.) That is, he was not merely to wash his hands and feet, as before ordinary ministrations, but to bathe his whole body.

34. Legends of the Jews, I:79; Lewis Ginzberg.
Finally also the punishment of Adam was ten-fold: he lost his celestial clothing--God stripped it off him.

35. Legends of the Jews, I:80; Lewis Ginzberg. See note 93.

He (God) made clothes for them out of the skin stripped from the serpent.

36. Legends of the Jews, I:169-170; Lewis Ginzberg. See note 59, VI:363.

Naked the descendants of Ham, the Egyptians and Ethiopians, were led away captive and into exile by the king of Assyria, while the descendants of Shem, the Assyrians, even when the angel of the Lord burned them in camp, were not exposed, their garments remained upon their corpses unsinged. And in time to come, when Gog shall suffer his defeat, God will provide both shrouds and a place of burial for him and all his multitude, the posterity of Japheth.

37. Legends of the Jews, I:170; Lewis Ginzberg.

Though Shem and Japeth both showed themselves to be dutiful and deferential, yet it was Shem who observed the larger meed of praise. He was the first to set about covering his father. Japheth joined him after the good had been begun. Therefore, the descendants of Shem received as their special reward the TALLIT, the Garment worn by them, while the Japhethites have only the TOGA.
[NOTE: The Tallit today is an undergarment covering the chest and upper back, worn by Orthodox Jewish men. Anciently, however, it appears to have been a larger garment, as is evidenced by quotation 36.]

38. Legends of the Jews, I:177; Lewis Ginzberg. Comp. with Abraham 1:25- 27.

The first among the leaders of the corrupt men was Nimrod. His father Cush had married his mother at an advanced age, and Nimrod, the offspring of this belated union, was particularly dear to him as the son of his old age. He had given him the clothes of skins with which God had furnished Adam and

Eve at the time of their leaving Paradise. Cush himself had gained possession of them through Ham. From Adam and Eve they had descended to Enoch, and from him to Methuselah, and to Noah, and the last had taken them with him into the ark. When the inmates of the ark were about to leave their refuge, Ham stole the garments and kept them concealed, finally passing them on to his first-born son Cush. Cush in turn hid them for many years. When his son Nimrod reached his twentieth year, he gave them to him. These garments had a wonderful property. He who wore them was both invincible and irresistible. The beasts and birds of the woods fell down before Nimrod as soon as they caught sight of him arrayed in them, and he was equally victorious in his combats with men. The source of his unconquerable strength was not known to them. They attributed it to his personal prowess, and therefore they appointed him king over themselves.

39. Legends of the Jews, I:318-319; Lewis Ginzberg.

The men slain by Esau on this day were Nimrod and two of his adjutants. . . . The outcries. . .brought the attendants of Nimrod to the spot where he lay dead, but not before Esau had stripped him of his garments, and fled to the city with them. These garments of Nimrod had an extraordinary effect upon cattle, beasts and birds. Of their own accord they would come and prostrate themselves before him who was arrayed in them. Thus Nimrod and Esau after him were able to rule over men and beasts.

40. Legends of the Jews, I:332-333; Lewis Ginzberg.

Regarding Jacob's receiving of the blessing from Isaac in the stead of Esau: "Jacob's hesitation was not yet removed. His father, he feared, would touch him and convince himself that he was not hairy, and therefore not his son Esau. Accordingly, Rebekah tore the skins of the two kids into strips and sewed them together. . .to cover his hands. To make Jacob's desguise complete, Rebekah felt justified in putting Esau's wonderful Garments on him. They were the High-Priestly raiment in which God had clothed Adam, `the first-born of the world,' for in the days before the erection of the Tabernacle all the firstborn males officiated as Priests. From Adam these garments descended to Noah, who transmitted them to Shem, and Shem bequeathed them to Abraham, and Abraham to his son Isaac, from whom they reached Esau as the older of his two sons. It was the opinion of Rebekah that as Jacob had bought the birthright from his brother, he had thereby come into possession of the garments as well. There was no need for her to go and fetch them from the house of Esau. He knew his wives far too well to entrust so precious a treasure to them; they were in the safekeeping of his mother. As a rule, he did not lay much stress on decent apparel. He was willing to appear on the street clad in rags, but he considered it his duty to wait on his father arrayed in his best."

41. Legends of the Jews, II:68; Lewis Ginzberg. See note 169, V:343.

When he left prison to appear before Pharaoh, "Joseph. . .put on fresh raiment, which an angel brought him from Paradise, and then he came in unto Pharaoh."

42. Legends of the Jews, II:143; Lewis Ginzberg.

Ginzberg indicates that the Messiah's garment is to be red with blood, as from the winepress, and we find it also in several Biblical passages (Isaiah 63:1-8; Revelation 14:18-20; 19:13-15; Genesis 49:10-11; Lamentations 1:15).

43. Legends of the Jews, V:42; Lewis Ginzberg. See note 123 to Vol. I. For Leviathan, the "great serpent," see Job 3:8; 41:1; Psalm 74:14; Isaiah 27:1.

The clothes of the first `human couple' which were `garments of light,' were made of the hide of the female Leviathan.

44. Legends of the Jews, V:97; Lewis Ginzberg. See note 69 to Vol. I.

The older Haggada speaks of `garments of light,' which the first `pair' wore before the fall of man, as bestowed upon them by God, in accordance with Gen. 3.21, where cr (`skin') is explained as though it were written 'r (`light').

45. Legends of the Jews, V:103-104; Lewis Ginzberg. Note 93.

Against this later view the older sources maintain that the Garments mentioned in Gen., loc. cit., were given to Adam and Eve by God before the fall, and that they really were not `garments of skin', but of light. . . . The view that the garments were made of the skin of Leviathan wishes to retain cr (`skin') in the Biblical text, without losing the `light', since the skin of leviathan has a shining lustre. . . . [Note that the two Hebrew words for `light' and `skin' differ in but the initial letter, and that they are pronounced alike in modern Hebrew.] Origen, CONTRA CELSUM (based very likely on Philo, QUAESTIONES, Gen. 1.53), remarks: They received garments of skin at the time of the fall; i.e., bodies, since before the fall they were spiritual beings. A similar statement is found in Zohar I, 36b, which reads: Before the fall they were dressed in `garments of light' (= k`tunt 'r), after the fall in `garments of skin' (k`tunt cr), which were useful only for the body, not for the soul. A very important part is played by Adam and Eve's `garments of light' in the various versions of the Vita Adae; comp. ADAMSCHRIFTEN, 52-53. However, we must not, without any further proof, connect the garments of light with the splendor of the light which shone over Adam before the Fall. . . . But we shall not go astray if we identify them with the celestial garments of the pious, frequently mentioned in the pseudopigraphic literature, and in early Christian as well as Kabbalistic writings. . . . But also those who assert that Adam and Eve received their garments from God after the fall maintain that these clothes were of a superior and unusual kind. God created these garments in the twilight of the first Friday, whence it belongs to the primordial creations, on account of which both Adam and his descendants wore them as Priestly Garments at the time of the offering of the sacrifices. Furthermore, they were not only of extraordinary brilliance and splendor, but had also supernatural qualities. . . . Identifying Adam's Priestly Garments, which he received after the fall, with the garment of light, Abkir has the following statement (Yalkut I, 34): God made the High-Priestly Garments for Adam which were like those of the angels; but when he sinned, God took them away from him. In ARN 42, 116, it is stated briefly: Adam wore splendid garments, which were removed from him after the commission of the sin. That the garments of Adam and Eve belonged to the primordial creations is also asserted in Christian sources: comp. ps.-Justinian, QUAESTIONES. . . AD ORTHODOXES, VI, 1293; Jacob Sarug, cited by Moses bar Cepha, DE PARADISO, 84A;

comp. further Theodoretus, Gen. 3.27. The latter cannot admit that God killed certain animals in order to furnish Adam and Eve with clothes. The same objection. . .is very likely on the basis of the statement in Sotah 14a and BR 20.12 that the garments of Adam and Eve were made of wool, or, according to others, of linen.

46. Legends of the Jews, V:199; Lewis Ginzberg. Note 79 to Vol. III.

From Adam they came down to Cain (sic), and after his death Nimrod took possession of them. . . . These splendid garments which Adam and Eve received at the time of leaving paradise were made of the skin of the female leviathan. . . . Concerning these garments of Adam which served to the former generations as Priestly Garments.

47. Legends of the Jews, V:229; Lewis Ginzberg. Note 114.

In the Apocalypse of Abraham, "the archangel Jaoel. . .leads Abraham to the highest heaven and shows him the glory of God reigning there. Clad in the GARMENT OF GLORY. . .Abraham becomes like one of the glorified beings and takes part in the song of praise chanted by them in heaven to God. After Abraham has been shown the heavens and all that they contain, the angel Jaoel points out to him the heights and the heavens, the stars and the entire world."

48. Legends of the Jews, V:259; Lewis Ginzberg. Note 274 to Vol. IV.

God said to Abraham: `Thou occupiest thyself with showing loving kindness to mankind, and art thus doing the same work as I. I shall therefore clothe thee with the same Garments with which I am clad when appearing to the prophets.'

49. Legends of the Jews, V:276-277; Lewis Ginzberg. Note 38.

Esau owed to Jacob his victory over Nimrod. Esau and Nimrod had been engaged in a bitter feud for a long time, and finally resolved to leave the decision to a duel. Jacob, knowing that Nimrod was invulnerable as long as he was clad in Adam's garments. . .advised his brother not to enter into combat before his adversary had removed his magic garments. Whereupon Esau put those garments. . .on stealthily, and killed Nimrod in the duel.

50. Legends of the Jews, V:283; Lewis Ginzberg. Note 89; comp. Leviticus 21:16-23.

Jerome, Gen. 27.16, also mentions the Jewish tradition according to which the choicest garments were the Priestly Garments worn by the first- born who performed the priestly service before Aaron's time. That Isaac, though the first-born of his mother (and inasmuch as Ishmael was the son of a bondwoman, the former was the first legitimate child of his father), did not act as priest himself, is due to the circumstances that his blindness disqualified him from the Priesthood. Comp. Josephus, ANTIQUI., I, 18.

51. Legends of the Jews, V:284; Lewis Ginzberg. Note 92.

According to Tan. B. I, 145, the bodies of the pious emit a celestial fragrance like that of paradise (comp. vol. III, p. 5), while according to another view the paradise fragrance which Isaac discerned came from Jacob's garments which originally belonged to Adam who had worn them in paradise.... The statement Tan. B. I, 141, that God caused the garments to emit a fragrance like the aromatic perfume of the incense used in the Temple is a later modification of the Haggadah.

52. Legends of the Jews, V:326; Lewis Ginzberg. Note 11; see Genesis 37:3.

According to the view of later authors, Joseph's coat was the HOLY TUNIC OF THE PRIEST.

53. Legends of the Jews, V:329; Lewis Ginzberg.. Note 43.

pargd m˜siyyr is a paraphrase of pasm, which accordingly is not to be translated `a coat of many colors,' but `an upper garment IN WHICH FIGURES ARE WOVEN,' in accordance with Mishnaic paspasn.

54. Legends of the Jews, V:388; Lewis Ginzberg. Note 37.

Testament of Job 11-12. It is further remarked that these magic girdles insured Job's immediate recovery.

55. Legends of the Jews, V:390; Lewis Ginzberg. Note 39.

The magic girdle mentioned in the Testament of Job is the special application of the motive `heavenly gifts' frequently employed in legends... which appears here as a girdle in allusion to Job 40.7.

56. Legends of the Jews, V:420; Lewis Ginzberg. Note 122.

In connection with taking off the shoes, the following remark is found in ShR (end): One must stand barefoot in the presence of the Shekinah... and for this reason the priests were barefoot while performing the service in the temple.

57. Legends of the Jews, VI:75; Lewis Ginzberg. Note 385, referring to Leviticus 10:1-2.

Opinions differ as to whether the bodies of Nadab and Abihu were injured by the heavenly fire, which brought about their death, or not; but all agree that their Garments remained intact.

58. Legends of the Jews, VI:170; Lewis Ginzberg. Note 9.

According to ps.-Philo, 20; 20D, God spoke to Joshua after the death of Moses, saying: `Take the Garments of his wisdom (those worn by Moses?) and put them on thee, and gird thy loins with the Garments of his knowledge; then shalt thou be changed and become another man.' And it came to pass when he put them on, that his mind was kindled, and his spirit was stirred up.

59. Antiquities of the Jews, Book 8, Chapter 3, #8, p. 176, fn 4; Josephus.

The sacerdotal garments which belong to the High-priest, with the long robes, and the oracle, and the precious stones, were a thousand, but the crown upon which Moses wrote [the name of God] was only one, and hath remained to this very day. He also made 10 thousand sacerdotal garments of fine linen; and two hundred thousand trumpets, according to the command of Moses; also two hundred thousand garments of fine linen, for the singers that were Levites;

60. Antiquities of the Jews, Book 9, Chapter 10, #4; Josephus.

Regarding 2 Chronicles 26:16-21] Josephus wrote: "Accordingly, when a remarkable day was come, and a general festival was to be celebrated, he (Uzziah) put on the Holy Garment, and went into the Temple to offer incense to God upon the golden altar."

61. The Cabechetial Lectures of St. Cyril; Publ Oxford Press, Translated by members of English Church; 58 plus volumes. BYU Call numbers are 281.1/1616/v. 58.

St. Cyril - a washing rather than a baptism, since it is not by emersion followed by an anointing...the antitype of the anointing of Christ himself. Ever[y] candidate a mesiah....

Described as anointing brow, face, ears, nose, breast, etc., "which represents the clothing of the candidate in the protective panaoply of the Holy Spirit," which does not under any circumstances hinder the candidate from receiving a Real garment on the occasion.

Further more the candidate is reminded that the whole is in imitation of the sufferings of Christ," in which, "we suffer without pain by mere imitation His receiving of the nails in His hands and feet, the antitype of Christ's suffering. Bishop Cyril insist[s] that Moses and Solomon had both been fully baptized in this manner and that it was practised after the death of Christ. (CYRILLUS or Cyril, stl, etc.)

62. Contra Celsum; Origen; Book IV, Chap. XL.

And the expulsion of the man and woman from paradise, and their being clothed with tunics of skins (which God, because of the transgression of men, made for those who had sinned), contain a certain secret and mystical doctrine (far transcending that of Plato) of the soul's losing its wings, and being borne downwards to earth, until it can lay hold of some stable resting-place.

63. Contra Celsum; Origen; Book I, Chap. 48.

And so Isaac smelled the savour of his son's divine garments, and added to the spiritual blessing these words: `See, the savour of my son is as the savour of a full field which the Lord blessed.'

64. Acts of Philip 144.

Clothe me in thy glorious robe and thy seal of light that ever shineth, until I have passed by all the rulers of the world and the evil dragon that opposeth us.

65. Koran, Surah VII:26.

O children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best.

66. The Apocryphal New Testament, p. 158; Montague Rhodes James; on "The Death of Pilate"

The robe of Jesus, like that of the High Priest in ancient Israel (Exodus 28:32) was woven as ONE PIECE (John 19:23). Much has been written of this robe, and more recently in Lew Wallace's novels THE ROBE and DEMETRIUS AND THE GLADIATORS. According to some of the legends, after the crucifixion (when the soldiers removed Jesus clothing), the robe fell into Pilate's hand. Pilate was arrested and brought before the emperor at Rome. Now he was wearing the seamless tunic of Jesus. When he came before the emperor, he, who had been raging against him before, became quite mild. He sent Pilate away and immediately his rage returned. This happened again. Then, either by divine inspiration or on the suggestion of some Christians, he had him stripped of the tunic, sent him back to prison, and shortly after sentenced him to die by the basest of deaths.

67. Epistle of Barnabas 6:11.

We know that, in Gethsemane, Jesus sweat great drops of blood (Luke 22:44; D&C 19:18), which must have stained his garment red. Hence we read, regarding the scapegoat which was cursed with Israel's sins (see Leviticus 16:7- 10): "And why was that which was accursed crowned? Because they shall see Christ in that day having a scarlet Garment about his body; and shall say: Is not this he whom we crucified; having despised Him, pierced Him, mocked Him? Certain, this is He, who then said, that He was the Son of God."

68. Ode of Solomon 11:10.

And the Lord renewed me in His raiment, and possessed me by His light, and from above He gave me rest in incorruption.

69. Ode of Solomon 25:8.

And I was clothed with the covering of thy Spirit, and thou didst remove from me my raiment of skin.

70. Ode of Solomon 21:1-5.

My arms I lifted up to the Most High, even to the gate of the Lord: because He had cast off my bonds from me: and my Helper had lifted me up to His grace and to His salvation: And I put off darkness and clothed myself with light, and my soul acquired a body free from sorrow or affliction or pains. And increasingly helpful to me was the thought of the Lord, and His

fellowship in incorruption: and I was lifted up in His light; and I served before Him.

71. Hymn of the Soul 1:135.

Thou standest clad in robes that grow old and desirest not those that are eternal?

FILE NAME:ROBESNGA.DOC

A COMPILATION OF QUOTATIONS ON
PRIESTHOOD VESTMENTS
(ROBES & GARMENTS)

NON-GENERAL AUTHORITY COMMENTARIES

1. The World of the Jaredites, pp. 160-164; Hugh Nibley; 1952.

THE STOLEN GARMENT] Nimrod claimed his kingship on the ground of victory over his enemies; his priesthood, however, he claimed by virtue of possessing "THE GARMENT OF ADAM." The Talmund assures us that it was by virtue of owning this garment that Nimrod was able to claim power to rule over the whole earth, and that he sat in his tower while men came and worshiped him. The Apocryphal writers, Jewish and Christian, have a good deal to say about this garment. To quote one of them: "The garments of skin which God made for Adam and his wife when they went out of the garden and were given after the death of Adam . . . to Enoch"; hence they passed to Methusaleh, and then to Noah, from whom Ham stole them as the people were leaving the ark. Ham's grandson Nimrod obtained them from his father Cush. As for the legitimate inheritance of this clothing, a very old fragment recently discovered says that Michael "disrobed Enoch of his earthly garments, and put on him his angelic clothing," taking him into the presence of God. This garment of Enoch was supposed to be the very garment of skins that John the Baptist wore, called by the early Christians "the garment of Elias." An Abrabic "Life of John the Baptist" says that Gabriel brought it to John from heaven as "THE GARMENT OF ELIJAH";<1> "it went back," says John Chrysostome, "to the beginning of the world, to the times before which Adam required covering. THUS IT WAS THE SYMBOL OF REPENTANCE.<2> Others believed it was the same garment that Herod and later the Romans put under lock and key when they wished to prevent the people from putting it on a candidate of their own choice, and tell how the Jews tried to seize the garment by force and put it on John the Baptist, thus making him, instead of Herod, their high priest. Whatever its origin, the wearing of a garment of repentance, symbolic of life of man in his fallen state, was known to the most ancient christians and practised by certain ultra-conservative cults down to modern times.<3>

Incidently the story of the stolen garment as told by the rabbis, including the great Eleazer, calls for an entirely different rendering of the strange story in Genesis II from the version in our King James Bible. They seemed to think that the 'erwath of Genesis IX:22 did not mean "nakedness" at all, but should be given its primary root meaning of "SKIN COVERING." Read thus, we are to understand that Ham took the garment of his father while he was sleeping and showed it to his brethren, Shem and Japheth, who took a pattern or copy of it (salmah) or else a woven garment like it (simlah) which they put upon their shoulders, returning the skin garment to their father. Upon awaking, Noah, recognized the priesthood of two sons but cursed the son who tried to rob him of his garment. By an extremely common type of

substitution, the simlah of Gen. II:23 could very easily stand for an original tsimlay, a copy, imitation, pattern, or by an equally common type of transposition for salmah, a garment or mantle, as in Michah 2:8. Even as it stands simlah means only a woven garment and can hardly refer to the original skin article. This is, apparently, the source of the widespread legend that Ham stole the garment of Noah and claimed to possess the priesthood by virtue of his illegal insignia. Ham's descendants, Cush and Nimrod--both Africans, though Nimrod in his wandering moved to Asia--made the same claim. It is interesting that according to certain ancient scriptures which the Latter-day Saints claim have been restored by revelation in our own age, Pharaoh (who represents the Afro-Asian line of Cush- Nimrod) "was blessed as to the kingship but cursed as to the priesthood," and he offered Abraham the privilege of wearing his own royal insignia in hope that Abraham would return the compliment by allowing Pharaoh to wear his priestly ones, (Abraham 1:26-27.) According to a very old tradition, Pharaoh coveted the priesthood of Moses exactly as his ancestor Nimrod did that of Abraham, and it was said that the Pharaohs of Egypt dressed in a skin garment "to show that their origin was older than time itself."

According to the Talmund, Nimrod's great success in hunting was due to the fact that he wore the coat of skin which God made for Adam and Eve." There is a tradition that Nimrod, becoming jealous of the rival hunter Esau (so much for chronology!), lay in ambush for him but was defeated by Esau who cut off his head and "took the valuable garments of Nimrod . . . with which Nimrod prevailed over the whole land (or earth!), and he ran and concealed them in his house." These garments, says the report, were nothing less than the birthright which Esau later sold to Jacob. (Jasher 27:2.) (Esau latter tried to regain the Birthright - the garments and force his way into the Temple. What is a Temple p. 235 by Hugh W. Nibley.)

Two significant conclusions come from, all this:

(1) that any historical reconstruction of what actually happened is out of the question, what has come down to us being a mass of conflicting legends and reports, and

(2) that these conflicting legends and reports nevertheless agree on certain main points, that they are very old, and were considered by the most learned Jews to present matters of great importance, the significance of which escaped later ages. The priests and kings of antiquity certainly wore such garments, and the skin garment was often imitated in woven materials;<4> in fact, the skin garment was itself held to be a substitute for a still older garment made of the leaves of the ficus religiosus.

I make no apology for conducting you into these lost bypaths of the past. You have often proclaimed the unusual. Still there is such a thing as going too far, and it is high time I was showing you what a sober, factual, and common-sense document the book of Ether really is. Let us return to Bable.

FOOTNOTES:

<1> Robt. Eisler cites the tradition that John the Baptist wore the garment of raw skin (or, Gen. III:21) in place of the original garment of light (or) worn before the fall; various early cults, since they forbade the slaying of animals, changed the skin garment into a hair garment.

<2> According to the Book of Jubilees . . . To Adam he (God) gave a covering for his shame . . . On this account it is prescribed on the heavenly tablets as touching all those who known the judgment of the law, that they should cover their shame, and should not uncover themselves as the gentiles uncover themselves."

<3> The Mandaeans believed the garment of John the Baptist would be given to all who were admitted to salvation.

<4> The Syrian Christians said that the garment give to Adam was of cotton, the "skin" of the tree; this doctrine they say was known only to Moses, "Who called cotton `skin' because among trees it takes the place of

skin" hence the idea that John the Baptist took his clothes from trees. The Jews retained traces of the older garment in their phylacteries and in the Sisth, the four strings worn once by orthodox Jews on the edge of their garments.

2. Mormonism and Masonry, p. 60; E. Cecil McGavin; 1956.

Dr. Oliver further said of this symbolism:

The square was an emblem of mortality, which taught them to square their lives and actions by the unerring laws of God's word, and to regulate their conduct according to the doctrine laid down by their divine Creator, to preserve a lively faith in his holy gospel, and taught them to live in charity with all mankind. The level was an emblem of equality, and reminded them that in the eyes of God all men were equal; that he caused the sun to shine upon the poor man's cottage as well as the king's palace; with him there was no distinction, unless they so far forgot their duty as to neglect and disobey the divine commands. The plumbrule, signifying uprightness, reminded them to use justice and equity in all their dealings on earth, so that, through the great mercy of God, and the mediation of his blessed Son, they might hope to obtain an entrance into the great Lodge above, not made with hands, eternal in the heavens.

3. Mormonism and Masonry, p. 60-61; E. Cecil McGavin; 1956.

Another writer [Robert Morris] has said of these emblems:

The square is the implement of proof. "Prove all things, hold fast that which is good," is an injunction cheerfully accepted by the Craft. The compasses--the boundary of passion. The oblong square--true to perfect angles, the form of Solomon's Temple. Oil, the emblem of joy. The olive oil of Palestine is of the heaviest and purest. It was probably one of the three conservating elements of Solomon's Temple, chosen a representative of the country's best products.

4. Mormonism and Masonry, p. 61-62; E. Cecil McGavin; 1956.

Another Masonic writer [M. A. Pottenger] explains:

The compass describes a perfect circle, thus (O); and a perfect circle is without beginning or end. It is therefore, a symbol of Divinity--the infinite, perfect mind, that mind which is limitless, boundless, and which includes within itself all real things--that mind which is at once all things, and yet no particular thing.

The square is another great light, for the reason that it is composed of two absolutely straight lines, the plumb and level, thus (//).

A straight line whether it be perpendicular or level or oblique, is without blemish, for it is not crooked, bent, twisted, or turned. It is, therefore, an emblem of truth--absoluteness.

* * *

During the building of King Solomon's Temple it is said that there were three Grand Masters, and the triangle to a Mason might be the symbol of these three noted personages. It is simply one of the characters of a sign language.

5. Mormonism and Masonry, p. 63; E. Cecil McGavin; 1956.

The same authority [Mackey] says of the apron:

There is no one of the symbols of Speculative Masonry more important in its teachings, or more interesting in its history, than the lambskin, or white leather apron. . . .

On the contrary, we shall find the most satisfactory evidence that the use of the apron, or some equivalent mode of investiture, as a mystic symbol was common to all the nations of the earth from the earliest periods.

Among the Israelites the girdle formed a part of the investiture of the priesthood. In the mysteries of Mithras, in Persia, a candidate was invested with a white apron.

6. Mormonism and Masonry, p. 72-73; E. Cecil McGavin; 1956.

In this connection we should call attention to another striking discovery involving the Indians. It is universally known that Mormon temple clothing contain certain marks of the priesthood, including the square and compass. The discovery of such a costume in an Indian grave is of tremendous importance.

A few years ago Bishop E. P. Pectol, of Torrey, Wayne County, Utah, was excavating in the sand-covered ruins of an ancient Indian village and found several articles of clothing made from buckskin. Mr. Frank Beckwith, a non-Mormon, was among the first to call attention, through the public press, to this remarkable discovery. He did not scruple to label these ancient articles of wearing apparel "The High Priest's Vestment."

Soon after its discovery Bishop Pectol wrote this description to the author:

"Yes, we found a set of skins undoubtedly intended for a burial suit from the condition under which they were found. A child had died and was buried in a small cave. Ten feet from the child a larger grave had been started and this roll of tanned skins placed in one end. The soil was then replaced. This tells the story that the one who buried the baby was to be buried later by its side and clothed in these skins.

"Only one edge of what we call the robe was evened off by the knife. By the mark we call the left breast mark is a patch of splendid workmanship, indicating that this mark was wanted or it also would have been patched over. Placing this mark at the breast and letting the skin fall as it naturally would, a mark appears in the proper place for the navel mark and very similar. Fold the skin about you and another mark like that of the knee comes to the proper place. Now from the left breast, passing the skin under the arm and then over the right shoulder, a perfect right breast mark appears at the right place. Four belts of equal length that would fasten this robe to the body were in the bundle. We liken these to the girdle. A skin tanned with the hair on we call the apron, and another smaller one we call the cap. The marks are in the robe. Whether this is a coincidence or not, you can use your own judgment as well as I. If this is truly intended for the purpose it suggest, then the shields I have represent the remainder of the Temple ordinances."

These skins have been examined by hundreds of people, being exhibited for some time in Salt Lake City. Their genuineness and antiquity cannot be denied. The marks are as distinct and visible as emblems on a Mason's badge or watch fob; yet those skins were certainly marked before 1842, when the Mormons were admitted to Masonry.

7. An Approach to the Book of Mormon, pp. 180-181; Hugh Nibley; Copyright 1957.

. . . In the Israelite way of thinking, writes Pedersen "the clothes follow and partake of the total character of the soul. . . . There may be garments, so penetrated by a definite physical substance, that they are indissolubly connected with its forms of manifestation. This holds good where special importance is attached to the functions. Thus . . . the honour and glory of the priest is bound up with his garment (Sirach 50,11).... The anxiety lest the holy garments should be defiled, appears from the careful ritual for the Day of Atonement, preserved in the Mishna." [Johs. Pederson, Israel (London: Oxford Univ. Press, 1946), I, 227.]

8. Revelation, pp. 119-120; Lewis J. Harmer; Salt Lake City: Bookcraft; 1957.

[Allie Young Pond said] "Grandpa told me what a glorious personage the Savior is and described his hands, feet, countenance, and beautiful white robes, all of which were of such a glory of whiteness and brightness that he could hardly gaze upon Him."

9. An Approach to the Book of Mormon, pp. 186-188; Hugh Nibley; Copyright 1957.

When Moroni (Alma 46:24) begins his story by saying ". . . let us remember the words of Jacob . . ." he is plainly reminding his hearers of a tale that is familiar to them all. Yet who in the West has ever known anything about the story that follows, in which the words of Jacob are "even as this remnant of garment of my son hath been preserved, so shall a remnant of the seed of my son be preserved. . . while the remainder of the seed of Joseph shall perish, even as the remnant of his garment?" Here the survival of Joseph's garment guarantees and typifies the survival of Joseph.

In the tenth century of our era the greatest antiquarian of the Moslem world, Muhammad ibn-Ibrahim ath-Tha'labi, collected in Persia a great many old tales and legends about the prophets of Israel. After the fall of Jerusalem and the scattering of the Jews, many of the sectaries, such as those that once lived around the Dead Sea, moved East to be under the protection of the Persians. Thus groups of Jews representing various sects and shades of belief were scattered all over central Asia in the Middle Ages, and it is from such, no doubt, that Tha'labi gets his amazing fund of information, which is worthy to be set up beside the most enlightening volumes of Apocrypha. Among other things, Tha'labi tells a number of stories, which we have not found anywhere else, about Jacob and the garments of Joseph. In one, Joseph's brethren bring his torn garment to their father as proof that he is dead, but Jacob after examining the garment, ("and there were in the garment of Joseph three marks or tokens when they brought it to his father") declares that the way the cloth is torn shows him that their story is not true: "Behold, if the bear had eaten him he surely would have rent his garment, and since he would (naturally) have fled towards the gate, verily the garment should have been torn behind. . . ." But since this is not the case it may be that Joseph lives. Another account is the case of "the Vizier" Potiphar, who by examining the tears in Joseph's garment knew that he was innocent and spared his life, "for he knew that if he (Joseph) had attacked his wife the tear would have been in front. . ." So again his torn garment declared that Joseph should live.

Most significant is Tha'labi's discussion of the two remnants of Joseph's garment, from which we quote:

"And when Joseph had made himself known unto them (his brethren) he asked them about his father, saying, `What did my father after (I left)?' They

answered, `he lost his eyesight (from weeping).' Then he gave them his garment (qamis, long outer shirt). According to ad-Dahak that garment was of the weave (pattern, design) of Paradise, and the breath (spirit, odor) of Paradise was in it, so that it never decayed or in any way deteriorated (and that was) a sign (omen). And Joseph gave them that garment, and IT WAS THE VERY ONE THAT HAD BELONGED TO ABRAHAM, having already had a long history. And he said to them, Go, take this garment of mine and place it upon the face of my father so he may have sight again, and return (to me) with all your families. And when they had put Egypt behind them and come to Canaan their father Jacob said, `Behold, I perceive the spirit (breath, odor) of Joseph, if you will not think me wandering in my mind and weakheaded from age. . . (for) he knew that upon all the earth there was no spirit (breath, odor) of Paradise save in that garment alone. . .' And as Sadi says that Judah said to Joseph, `it was I who took the garment bedaubed with blood to Jacob, and reported to him that the bear had eaten Joseph: so give me this day thy garment that I might tell him that thou art living, that I might cause him to rejoice now as greatly as I caused him to sorrow then.' And Ibn-Abbas says that Judah took the garment and went forth in great haste, panting with exertion and anxiety . . . and when be brought the garment he laid it upon the face, so that his sight returned after blindness, and his strength after weakness and youth after age, and joy after sorrow." (then follows a dialogue between Jacob and the King of Death.)

Note here that there were TWO REMNANTS OF JOSEPH'S GARMENT, one sent by Joseph to his father as a sign that he was still alive (since the garment had not decayed), and the other, torn and smeared with blood, brought by Judah to his father as a sign that Joseph was dead. Moroni actually quotes Jacob ("Now behold, this was the language of Jacob") as saying: "Now behold, this giveth my soul sorrow; nevertheless, my soul hath joy in my son . . ." (Alma 46:25 f.). Compare this with Judah's statement in the Old World Account, that the undecayed garment caused Jacob as much joy as the bloody garment caused him sorrow. In both accounts Jacob is described as being near to death - hence Judah's haste to reach him with the garment and make amends for the evil he had done.

Surely there is "a type and a shadow" in this story, for the particular concern of Israel is with Joseph and Judah and how, after working at cross purposes they were reconciled after many years by the magnanimity of the one and the remorseful repentance of the other. IT IS ANOTHER FORM OF THE SYMBOLIC STORY OF THE TWO STICKS told in the 37th chapter of Ezekiel. But aside from the great symbolic force of the tale, there can be no doubt that the story told by Moroni as one familiar to all the people actually was one that circulated among the Jews in ancient times and was taken to the East by them, being like much early Jewish lore completely lost in the West. It was totally unknown to the world in which Joseph Smith lived.

These interesting little details are typical apocryphal variations on a single theme, and the theme is the one Moroni mentions; THE RENT GARMENT OF JOSEPH IS THE SYMBOL BOTH OF HIS SUFFERING AND HIS DELIVERANCE, MISFORTUNE AND PRESERVATION . . . .

10. History of Joseph Smith; by Lucy Mack Smith; Edited by Preston Nibley; pp. 111-112; 1958. See also "A Comprehensive History of the Church" - Century One, Vol. 1, pp. 92-93; by B. H. Roberts.

After bringing home the plates, Joseph commenced working with his father and brothers on the farm in order to be as near as possible to the treasure which was confided to his care.

Soon after this he came in from work one afternoon, and after remaining a short time, he put on his great coat and left the house. I was engaged at the

time in an upper room, in preparing some oil-cloths for painting. When he returned he requested me to come down stairs. I told him that I could not leave my work just then, yet, upon his urgent request, I finally concluded to go down and see what he wanted, upon which he handed me the breastplate spoken of in his history.

It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty.

It was concave on one side and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and Thummim.

11. The Faith of Our Pioneer Fathers; by Bryant S. Hinckley; Elder Alonza A. Hinckley; p. 236; 1959.

Shortly before Elder Hinckley's death, his daughter, Afton, was with him in his home in Salt Lake City. The family had gone out. Everything was quiet, there was an indescribably sweet influence in the house. She supposed her father was asleep and after some little time she went to his room. When she appeared at the door, he said, "Come in, I have had a wonderful afternoon. Three heavenly messengers dressed in the robes of the Holy Priesthood have been my visitors." He spoke of them teaching him to sing a hymn. At that juncture, the family began to appear and he never mentioned the matter again.

12. Millennial Star, Vol. 25:32; Hugh Nibley; February 25, 1963.

In Alma 46:21, the people who came to join this holy host knew just how to go about it, "rending their garments in token, or as a covenant, that they would not forsake the Lord their God; or, in other words, if they should transgress . . . the Lord should rend them even as they had rent their garments."

13. Millennial Star, Vol. 25:33; Hugh Nibley; "Howlers in the Book of Mormon"; February 25, 1963.

The white robe is a symbolic garment showing that the wearer has reached a state of celestial purity and enlightenment . . . and is of immense importance in [the] understanding of a "vertical Religion." [A religion that receives revelation from above.]

14. What Is A Temple?; Hugh Nibley; p. 234; May 1963.

Anointing--anitype of the anointing of Christ himself, "making every candidate as it were a Messiah (Savior). Elsewhere he describes this rite specifically as the anointing of the brow, face, ears, nose, breast, etc., which represents, he says, "the clothing of the candidate in the protective panoply (a fullsuit of armor or something forming a protective covering) which however does not hinder the initiate from receiving a REAL GARMENT ON THE OCCASION.

"The Jews once thought that when Michael and Gabriel led all the sinners

up out of the lower world" they will wash and anoint them healing them of their wounds of hell, and cloth them with beautiful pure garments and bring them into the presence of god."

15. Statement by W. Cleon Anderson witnessed by Cyril L. Draney, Jr.; February 24, 1964.

I, W. Cleon Anderson, do hereby certify and declare that on the 21st day of February, 1964, at nine-thirty A.M. I met for about thirty minutes with President Joseph Fielding Smith, he gave me some instruction in answer to a letter written February 14, 1964. (i.e., Blessings and naming of children). I requested that he put these instructions on paper, initialing and signing those items in my presence, which he did. After President Smith finished going over the above subject with me, the following conversation ensued:

I asked President Smith, "Is it wrong to wear the string tie garments outside the temple?"

President Smith looked at me for several moments and then unbuttoning the third button in his shirt, brought out one of the ties on a pair of old style temple garments and said, "This is what we should be wearing---the Lord gave them to us, and so this is what I wear."

I said, "I have worn the old style garments for two years now and some of the ignorant brethren have accused me, so now I wear a tee shirt over them."

President Smith then said, "When the Lord gave the garments to us they had strings. I have never worn a button pair; however, I don't say those with buttons are not garments."

This conversation left me with the idea that it was altogether fitting and proper to wear the original style garment outside the temple.

I then presented President Smith with a letter which I wrote to him on January 28, 1961. After reading the letter, he said, "The Book of Mormon gives the correct account. There were three days of darkness on the earth, we don't read of it in the Bible, but it may have been dark over there, too. I don't know. The Savior's body did lie in the tomb during the three days of darkness on this hemisphere. The Book of Mormon is the correct book to follow. If you want, I can take you back into the library and show you an article which a brother wrote on this subject."

I said, "When was it written?"

President Smith answered, "A few years ago, it was published in the Improvement Era."

I said, "In 1915?"

President Smith answered, "It could have been that long ago."

I said, "I have read that article."

President Smith said, "The Savior's body was in the tomb for three days as the Book of Mormon tells us."

During the conversation Doctor Talmage's book, "Jesus the Christ," was not mentioned. I received a strong impression that I was right regarding the "Three days and three nights in the tomb."

/s/ W. Cleon Anderson

Subscribed and sworn to before me, this 24th day of February, 1964.

/s/ Cyril L. Draney, Jr.
Notary Public

/s/ Cyril L. Drancy, Jr
Notary Public
Salt Lake City, Utah

16. The Third Thousand Years; W. Cleon Skousen; Copyright 1964, 1970 Edition, p. 307-308.

While Moses was in the mount the Lord showed him how the High Priest and his assistants should be dressed when they came to minister in the sanctuary. These vestments were to be "holy garments" and were to be "for glory and beauty." (H.C. 4:211.)

However, they were described as "holy" because they were for sacred rather than public use. And they were for the glory and beauty of God's sanctuary, not for the pompous parading of God's servants before the envious eyes of a multitude. The Lord has specifically identified the ostentatious public display of rich vestments as being a sign of apostasy. (Exodus 28:2)

These vestments were symbols of a calling, therefore they were in addition to the shirt, trousers and underclothing. The High Priest had six items, each of which is described minutely:

1. First, he would put on an EMBROIDERED COAT. (Ex. 28:4,39.) This was a short frock worn over the upper part of the body.

2. Then he put on the BLUE ROBE. (Ex. 28:4; 39:22-26) This was a solid piece of blue linen with a hole in the middle area to be slipped over the head. At the hem of the robe were embroidered blue, purple and scarlet pomegranates and in between each one was a golden bell which tinkled softly as the priest performed the service.

3. Next came the EPHOD. (Ex. 28:6-14) This was a waistcoat of "fine twined linen" and decorated with "cunning work." It was gold, blue, purple, and scarlet. On each of the shoulders was a large onyx stone set in a gold rosette. Each stone had engraved upon it six of the tribes of Israel. From these two onyx stones hung woven gold chains which held up the "breastplate."

4. About the waist the priest wore a linen GIRDLE (Ex. 28:4,8) which matched the ephod.

5. Then came the BREASTPLATE. (Ex. 28:15-30; 39:8-21) This <u>was not metal</u> but made of embroidered, jewel-covered linen. It was about nine inches square and woven of gold, blue, purple and scarlet like the ephod. On it were twelve stones, each representing one of the tribes of Israel. The breastplate was "double" (Ex. 39:9) meaning that it formed a pocket. In this pocket the High Priest placed the Urim and Thummim which facilitated the receiving of revelations. The breastplate had gold rings at the top and on the sides. The top rings were fastened by a woven chain to each of the onyx stones on the shoulders of the ephod. The side rings also had woven gold chains attached which connected to the ephod around the waist in order to hold it firm.

6. The High Priest wore a MITRE (Ex. 28:4; 39:28) or linen cap which had a shield in the front bearing the inscription: HOLINESS TO THE LORD. (Ex. 39:30-31)

It would appear that those who served with the High Priest (which in the case of Aaron were his sons) wore linen breeches (Ex. 28:42) and an embroidered linen coat with a girdle. (Ex. 29:8-9) On their heads they wore "bonnets." (Ex. 28:40) They did not wear a blue robe, an ephod, breast-plate or mitre, since these belonged exclusively to the office of the High Priest.

17. <u>The Third Thousand Years</u>; W. Cleon Skousen; pp. 337-338; 1964.

Moses personally supervised the anointing and consecrating of Aaron and his sons. All the congregation was called together to witness these important events.

First, there were the washings, (Leviticus 8:6) then Moses took Aaron and dressed him in his robes as the High Priest. This consisted of six vestments. He first put on the embroidered coat which was like a frock that covered the upper part of the body. (Exodus 28:4,39) Then came the blue robe which was a solid piece of blue linen with a hole in the middle which slipped over the head. At the hem of this robe were embroidered blue, purple and scarlet

pomegranates and in between each one was a golden bell which tinkled softly as Aaron performed the various rites. (Exodus 28:33- 35; 39:22-25) Over the robe was worn the ephod which was a multi-colored waistcoat with onyx stones on the shoulders from which hung woven gold chains to fasten to the breastplate. (Exodus 28:6-14) A multi-colored girdle which matched the ephod was worn around the waist. (Exodus 28:4,8; 39:5) The breastplate was a colorful linen container about nine inches square. (Exodus 28:15-30; 39:8-21) On it were twelve stones which represented each one of the twelve tribes. Inside the pocket of the breastplate, Moses placed the famous transparent stones, the Urim and Thummim, which were used for revelation (Numbers 27:21), for the ascertaining of God's judgment in difficult cases (Exodus 28:30), and for the interpreting of ancient records. (D&C 10:1; Ether 3:23-24) Last of all, Moses placed upon Aaron's head the mitre or head covering which bore a shield declaring "Holiness to the Lord." (Exodus 28:4; 39:27-31)

18. The Third Thousand Years; W. Cleon Skousen; p. 403; 1964.

Whenever the sons of Aaron were ministering at the Tabernacle they were required to wear certain "holy garments" designed "for glory and for beauty." (Exodus 28:40) The priests wore much simpler clothing than the High Priest. Their vestments consisted of linen breeches and a "coat" or cassock of linen that came nearly to the feet. The cassock was held close to the body with a girdle. (Ibid.) Their linen bonnets were in the shape of a round, cup-shaped flower. (Ibid.)

This clothing was not to be worn outside the precincts of the Tabernacle or Temple: "And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool [apparently because of the heat] shall come upon them, while they minister in the gates of the inner court within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the utter [outer] court, even into the utter court of the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments . . . ." (Ezekiel 44:17-19)

19. Woman and the Priesthood; Rodney Turner; p. 123-124; 2nd Printing, 1965.

Before man and woman left the Garden of Eden and entered this fallen state, the Lord clothed them in sacred garments - the wearing of which symbolized, among other things, submission to his will. This "coat of skins" stands in opposition to the fashions of the world. For this reason, the saints have been admonished to "come forth out of the fire, hating even the garments spotted with the flesh." (D&C 36:6) Those who do so are heirs of salvation: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Revelation 3:5) The sum of those claimed by the Savior constitutes the assembly of the redeemed seen in vision by John the revelator. (Revelation 7:9)

In that vision, one of the twenty-four elders was heard to ask, "What are these which are arrayed in white robes? And whence come they?" The answer was "These are they which came out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Revelation 7:13,14) Having rejected the world and its fashions and faithfully worn the "coat of skins" in time, they have the glorious robe of righteousness and salvation placed upon them in eternity. (See 2 Nephi 9:14; D&C 109:75,76)

20. "Since Cumorah", The Improvement Era; Hugh Nibley; pp. 711-712, 713; August 1966.

(Al 46:22) - The people, arming themselves, come running to the standard, "rending their garments in token, or as a covenant." Note the emphasis on the symbolism of what is going on; the making of this covenant involves treading on their garments, calling down upon themselves an imprecation should they ever break their covenant. "May (He) cast us at the feet of our enemies, even as we have cast our garments at thy feet to be trodden underfoot, if we shall fall into transgression." (p. 713)

The "treading upon the Garments" an ancient practice attested in the newly discovered early Christian Coptic texts in which a person upon becoming a member of the Church would take off his garment and trample on it "in token" of having cast away an old way of life and also of the trampling of sin underfoot, and especially "with reference to the curse placed on the inciter." (p. 712)

21. Seeking the Spirit; Joseph Fielding McConkie; p. 27.

Swaddling clothes were long strips of linen in which the child was bound so tightly that he could move neither arms nor legs. "This ancient custom was based on the belief that the child's limbs would not grow straight and strong unless they were bound so they could not move freely for at least six months." (Great People of the Bible . . . , p. 320) Correct or not, the custom could be viewed as a symbol of the loving arms of this "precious and chosen vessel" who would shape the character of her infant son that it too might be "straight and strong."

22. "A New Look at the Pearl of Great Price", The Improvement Era, p. 77; Hugh Nibley; August 1969. Facsimile No. 1, by the figures.

Rwty points out to the messenger that he may look exactly like Horus, he can't get by because he lacks the NEMES-crown, "the insign of gods and men."

The NEMES-crown . . . seems to have been a sort of white cloth cap. . . . it represents the authority without which the mission . . . cannot be carried out . . . .

23. The Temple Ceremony in Ancient Times; John A. Tvedtnes; p. 2; July 1973.

Dr. Edersheim speaks of the girdle of the priestly vestments as being a type of sash/apron/robe combination, adding that it was quite long, reaching "below the feet, and required to be thrown OVER THE SHOULDER during ministration. Hence its object must chiefly have been symbolical. In point of fact, it may be regarded as the most distinctive priestly vestment, since it was only put on during actual ministration, and put off immediately afterwards." (Alfred Edersheim, The Temple: Its Ministry & Services, p. 97.)

24. The Temple Ceremony in Ancient Times; John A. Tvedtnes; p. 11-12; July 1973.

"And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They part my garments among them, and upon my vesture did they cast lots." (Matthew 27:35)

This prophecy, cited by Matthew, is from Psalm 22:18. Many of the Psalms

written by David, are actually prophecies of his descendant, Jesus. (see and compare Psalm 45:6-7; Hebrews 1:8) The following is also a prophecy of the Christ, though referring to actual historical characters (ELIKIM means "God will set up," and HIKIAH means "the portion of Jehovah," both being, in a sense, titles of Christ).

"And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: and I will clothe him with thy ROBE, and strengthen him with thy GIRDLE, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the KEY OF THE HOUSE OF DAVID WILL I LAY UPON HIS SHOULDER: SO HE SHALL OPEN, AND NONE SHALL SHUT: AND HE SHALL SHUT, AND NONE SHALL OPEN! And I will fasten him AS A NAIL IN A SURE PLACE: and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels . . . In that day, saith, the Lord of hosts, shall the NAIL THAT IS FASTENED IN THE SURE PLACE BE REMOVED, and be cut down and fail (crucified?) . . . . ." (Isaiah 22: 20-34; NOTE that Jesus holds the "key of David" - Revelation 3:7.)

25. The Temple Ceremony in Ancient Times; John A. Tvedtnes; p. 12; July 1973.

We know that, in Gethsemane, Jesus sweat great drops of blood (Luke 22:44; D&C 19:18), which must have stained his garment red. Hence we read, regarding the scapegoat which was cursed with Israel's sins (see Leviticus 16:7-10): "And why was that which was accursed crowned? Because they shall see Christ in that day having a scarlet Garment about his body; and shall say: Is not this he whom we crucified; having despised Him, pierced Him, mocked Him? Certain, this is He, who then said, that He was the Son of God." (Epistle of Barnabas 6:11)

26. The Temple and Its Significance; Joseph C. Muren; pp. 83, 85, 86, 87; 1974.

GARMENTS OF THE PRIESTHOOD IN ANCIENT ISRAEL

I. HOLY GARMENTS: Aaron's "garments" (high priest) would include eight pieces and his sons "garments" (ordinary priests) would be limited to four pieces. The "garment" pieces, listed in the order in which they would probably be put on, including Biblical references describing them, are as follows:

GARMENT FOR THE HIGH PRIEST		GARMENT OF THE ORDINARY PRIESTS
1. Linen breeches	(Exodus 28:2-5,42; 39:28)	Linen breeches
2. Broidered coat	(Exodus 28:2-5; 39:27)	Broidered coat
3. Girdle	(Exodus 28:2-5,8,40; 39:29	Girdle
4. Cap (bonnet)	(Exodus 28:2-5,40; 39:28)	Cap (bonnet)
5. Robe	(Exodus 28:2-5,31; 39:22-26)	
6. Ephod	(Exodus 28:2-5,6ff; 39:2)	
7. Breastplate		

(Exodus 28:2-5,15ff,28-29; 39:8-21)

8. Mitre . . . . . .

(Exodus 28:2-5,36-38; 39:30-31)

GARMENTS OF HIGH PRIEST PASSED FROM FATHER TO SON] It is significant to note that not only did the office of high priest pass from father to firstborn son, but the special garments worn by the high priest were to be handed down from father to son, as well. The Lord's instructions were explicit:

And the holy garments of Aaron shall be his son's after him, to be anointed therein, and to be consecrated in them.

And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. (Ex. 29:29-30)

II. CONSECRATION OF PRIESTHOOD HOLDERS:

And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office; Take one young bullock, and two rams without blemish,

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them.

And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

And thou shalt bring his sons, and put coats upon them.

And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. (Ex. 29:1-9 ff)

* * *

THE CLOTHING OF THE PRIESTS: The Lord himself taught Moses the psychological value of buildings, vessels, and clothing, which were to be used only for sacred purposes and to be worn by men when in the service of the sacred house.

Let us look into the pages of the Pentateuch and discover there what the Lord had to say on these matters. During the forty days that Moses was on the Mount, he wrote out the most minute instructions, through the revelations of the Lord, for the building and equipping of his holy house and for the clothing of the priests who were to administer therein.

In the accounts given us by Moses in Exodus and Leviticus there are extremely detailed accounts of the clothing to be worn, especially of the outer garments, with which Aaron and his sons were to be clothed. It will be noted that not much description is given of the sacred inner garments, but the outer robe which is to cover these garments from the gaze of the multitude, is very minutely described. The symbolism of the ephod and the embroidered robe which is to cover the linen robe and garments, is both simple and beautiful.

Each tribe was represented in the Jewels of the crown which covered the linen bonnet and which adorned the breast-plate and ephod. On two onyx stones were engraven the names of the Tribes of Israel, six on one stone and six on another. These two stones were worn upon the shoulders as a sort of buckle fastening the chains of pure gold which held up the breast-plate.

In the ephod, or outer robe, which was made of gold, of blue, of purple, of scarlet, and of fine twined linen, were four rows of stones. A sardius, a topaz, and a carbuncle, on the first row. The second row contained an emerald, a sapphire, and a diamond. The third row, a ligure, an agate, and an amethyst; while the fourth row was set with a beryl, an onyx, and a jasper. These twelve stones were engraved with the names of the Twelve Tribes of Israel; and whenever Aaron put the breast-plate and ephod upon his shoulders,

he represented symbolically the Twelve Tribes of Israel, as he appeared in the Holy Place. In the center of the breast-plate was the urim and thummim, which instrument gave out upon certain occasions the judgment of the Lord and his revelations to Moses and Aaron.

The ephod was a most magnificent robe of blue. It was woven all in one garment with an opening through which to insert the head of Aaron. Upon the hem of the ephod was embroidered pomegranates in rich blue, purple, and scarlet threads. The pomegranate flower is one of the most gorgeous blossoms of the Orient. As a fringe to the garment there were tiny golden bells whose musical tinkle was heard by the priests outside when Aaron when into the Holy Place to Minister.

The white linen bonnet worn by Aaron and the priests was covered with a golden crown. Across the piece that encircled the forehead was engraved "HOLINESS TO THE LORD." This symbolic crown constituted Aaron and the high priest who followed him, the vicarious minister for the people, making of him a symbolic servant of the Lord, thus typifying in a sense the office of the Savior who bears upon his shoulders, as we are taught by Paul, the sins of the world. The coat of fine linen, the mitre of fine linen, and the girdle of fine linen, and linen breeches, or garments which were worn by Aaron and his sons, were covered as we have noted, with OUTER COLORED ROBES richly embroidered and decorated as a symbol of the glory of the Lord.

We are taught also (Exodus, Chap. 39; Lev., Chap 8) that Aaron and his sons were taken by Moses in the door of the tabernacle and were washed with water, anointed with oil, and then clothed with the garments, the altar, and all their garments were sprinkled with the oil as a symbol and type.

27. The Temple and Its Significance; Joseph C. Muren; p. 85; 1974. Also An Endowment for the Faithful; Wilson K. Anderson; p. 24-25.

There is given in the temple "Raiment Symbolic of being clothed in righteousness. God, not the raiment, protects and blesses those who keep their covenants." (William E. Berrett) It may also be thought of as a symbol serving as a personal reminder of our obligations and opportunities and also as a mark of distinction, honor, and achievement.

28. The Temple and Its Significance; Joseph C. Muren; p. 85; 1974. Also Continuing the Quest; President Hugh B. Brown; p. 38.

Here we will not only lay aside that clothing of the street, but the thoughts of the street, and will try not only to clothe our bodies in clean white linen but our minds in purity of thought. May we profit by the spoken word and, what is more lasting and more impressive, receive instruction from the spirit.

29. Temple Manifestations; Joseph Heinerman; pp. 153-154; 1974.

The last time Apostle Melvin J. Ballard attended an Alberta Stake Conference he was greeted by Mary Ann Wood and he replied, "I am glad to see you too, and you'll never see me again." Sister Wood, who was deaf but could read lips very well, wondered if she was going to die. In the temple the Apostle spoke for twenty minutes. Mrs. Wood heard every word and told him how wonderful it was to hear him speak. He answered, "That is very good, and you'll never hear me again." After the conference was over there was much contemplation as to the meaning of the Apostle's words to Mary Ann. Sometime later in the temple, President Wood said he saw in a vision a group of people in the Celestial Room. He asked, "Who are you waiting for?" They replied,

"Brother Ballard." "He is not here," replied the President. He said that as he then turned around, "Brother Ballard came through the veil in his temple robes." President Wood interpreted this vision to mean that Apostle Ballard's kindred dead were waiting in the temple for him to join them, for this happened on the day of Brother Ballard's death.

30. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 243; 1975.

The embracing of the king by the god is the definitive consecration of the new king, who at that moment alone becomes fully consecrated, crowned, and sanctified. Before becoming a king, however, he must first become a priest, and for that also he must be "purified with divine water, receive a garment, be crowned and led into the sanctuary to receive the embrace of the god, the head of the Temple."

One of the most puzzling episodes in the Bible has always been the story of Jacob's wrestling with the Lord. When one considers that the word conventionally translated by "wrestled" can just as well mean "embrace," and that it was in this ritual embrace that Jacob received a new name and the bestowal of priestly and kingly power at sunrise (Gen 32:24ff), the parallel to the Egyptian coronation embrace becomes at once apparent.

31. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 246; 1975.

There is a persistent tendency to compare the veil of the temple and the ritual garment, if not actually to identify them. Speaking of the rending of the Veil of the Temple, the Jewish-Christian Testament of Levi calls it "the garment of the Temple", and thereby introduces "us into a world of quite mysterious speculation", for here "the veil of the Temple is considered the personified garment of the sanctuary." . . . "the holy garment of the initiate and the veil of the temple have the same significance; they are both symbols of obedience, both representing that virtue which separates the initiate from the wicked even as it separates existence from nonexistence, the pure from the impure, the elect from all that contaminates and injures --- and the two actually follow the same design.

32. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 247; 1975.

The classic robe of the initiate throughout the East has always been and still is the pure white wrap thrown over the shoulder, which also represents an embrace, everything should be white. The well-known shifting of garments from left to right in initiation ceremonies (e.g., of the tassel on the mortar-board at graduation) is a reminder, according to St. Hippolytus of Rome, that "nature consists of opposites, good and bad, even as right and left --- light and darkness, night and day, life and death".

33. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 249; 1975.

The skin garment of resurrection has the same significance as the veil.

34. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 268; 1975.

9. They removed from me the garment of light, which they had made for me

in love.

The garment represents the preexistent glory of the candidate. When he leaves on his earthly mission, it is laid up for him in heaven to await his return. It thus serves as security and lends urgency and weight to the need for following righteous ways on earth. For if one fails here, one loses not only one's glorious future in the eternities to come, but also the whole accumulation of past deeds and accomplishments in the long ages of preexistence. (Nibley, Dialogue, 8, no. 3/4, p. 79.)

In some texts the garment is kept folded beneath the throne of God, awaiting the return of the owner. (II Baruch, liv, 13; Ginza, p. 281; D. Winston in History of Religions, 5 [1966], p. 212.)

10. And my purple (scarlet, Hennecke) robe, made exactly to fit me.

This outer garment is the garment of the high priest as depicted in the murals of Dura-Europos Synagogue: and in other sources . . . ; the two garments go together and make a unity, but the white undergarment is the proper preexistent glory of the wearer, while the other is the priesthood later added to it . . . . Note that the individual's garment fits him and no one else.

35. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 269; 1975.

43. "Awake, arise from thy sleep! Heed this letter
44. remember that you are the son of a King, and take a good look at your present master!
45. Remember your mission -- to fetch the Pearl;
46. remember the garment and robe that are awaiting you.
47. so that you can put them on again, when your name is called out from the Book of Those Who Were Valiant,
48. and you become the heir to our Kingdom along with your Brother, the successor to our Throne.

36. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 278; 1975.

And when Jesus had finished saying these things to his Disciples, he added, . . . Behold, I have put on my garment, and have been given all authority by virtue of the First Mystery. Yet a little while and I will tell you all the Mysteries . . . (The Key to the whole thing) is that mystery which lies beyond the world, for the sake of which the universe itself exists, ever mounting up, ever expanding . . . . Come to us, for we are your fellow-members, all of us identical with yourself; we are all one and you are one with us.

37. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 280; 1975.

. . . immediately upon entering you removed your street clothes. And that was the image of putting off the old man and his works . . . the former man corrupted as he was by the desire for false (deceptive) things; and may that garment, once put off, never be put on again!

* * *

. . . After that (you were anointed) on the breast (. . . the seat of feeling, passion and thought," Liddell and Scott), that, clothed with the breastplate of righteousness, you may stand against the wiles of the Devil -- (countering the evil thoughts with good ones).

* * *

As Christ after his baptism . . . went forth to confront the Adversary, so you after your holy baptism and mystic anointing, were clothed in the armor of the Holy Ghost to stand against the opposing . . . power.

Having put off the old man's garment of sorrow, you now celebrate as you put on the garment of the Lord Jesus Christ.

Having been baptized in Christ and having put on Christ like a garment, you come to resemble . . . the Son of God. After you put off the old garments and put on those of spiritual white, you should keep them always thus spotless white. That is not to say that you must always go around in white clothes, but rather that you should be always clothed in what is really white and glorious, that you may say with the blessed Isaiah (61:10), "Let my soul exult in the Lord, for he hath clothed me in a robe of salvation and clothing of rejoicing." (The word here used for "clothe" is endyo, to place a garment on one, and is the ultimate source of our word "endowment," derived in the Oxford English Dictionary from both induere, to invest with a garment, and inducere, to lead into or initiate.)

38. The Message of the Joseph Smith Papyri; Hugh Nibley; p. 283; 1975.

(Baptism and garment identify one with Christ.) Being baptized and having "put on Christ," you have become of the same form as the Son of God. (So does anointing) "For God has foreordained you to be sons, and to share the form of the body of the glory of Christ; having become sharers with Christ, you are properly called Christs, and of you, God has said: "Do not touch my anointed ones (Christs)." (The Embrace has the same effect); (v. 3) . . . it is the sign of the mingling of spirits . . . (v. 4) . . . in that awesome hour one must have one's mind wholly on God.

* * *

(The Sacrament represents a sacrificial offering, of course, and the hand as a receptacle "with the palm hollowed," to signify the shedding of blood.)

39. When the Lights Went Out; Hugh Nibley; pp. 46-47; 1976.

FOOTNOTES

<1> Without the clothing the rite is invalid.

<2> The resurrection itself is conceived as the putting on of a new garment.

<3> Besides the familiar white robe of baptism the sources speak of a garment of repentance, a skin coat worn by the prophets in the desert in the manner of John the Baptist.

<4> Adam lost his garment of holiness and put on a garment of humility.

40. BYU Studies, Vol. 18, No. 2, p. 161; George Laub; Winter 1978.

George Laub also records that the Prophet Joseph Smith and his brother Hyrum were not wearing their garments when they were killed:

> . . . "there was two of the twelve, John Taylor and Willard Richards went to stay with them, while four Balls Struck Joseph & four Hyrum & Taylor, while Richards Escaped unhurt. Not a hole was put in his Robe as he was the only one had his robe on. [errors wee left in the copy.]

41. Nibley on the Timely and Timeless; Hugh Nibley; p. 9, Apocalypse of Abraham, chap 13:15; 1978. [The following quote refers to the garment of

glory that Satan had before he fell]:

For behold, the GARMENT [OF GLORY] WHICH ONCE FITTED YOU IN HEAVEN, is now laid up for him [Abraham].

42. Dialogue, 8, no. 3/4, p. 79; Hugh Nibley.

The garment represents the preexistent glory of the candidate. When he leaves on his earthly mission, it is laid up for him in heaven to await his return. It thus serves as security and lends urgency and weight to the need for following righteous ways on earth. For if one fails here, one loses not only one's glorious future in the eternities to come, but also the whole accumulation of past deeds and accomplishments in the long ages of preexistence.

43. Nibley on the Timely and Timeless; Hugh Nibley; p. 95; 1980.

AN APOCRYPHA STORY] This second course is Cain's dominion. Satan, spitefully determined to destroy everything that God has commanded to live and multiply, began his earthly career by making war on the birds and fishes and systematically destroying the animals and trees. This, we are told, was because he was envious of the beautiful rapport that existed between Adam and the animals. Next, under the administration of his pupil Cain, all the forests of the earth rapidly disappeared, while that hero "wandered through the earth with his bow for 130 years, looking for anything to kill -- a human angel of death." While Noah refused Satan's plan to divide up the world and rule with an iron hand, his sons accepted it, each driving out from his property all the animals as trespassers, so that the beasts that had loved Noah began to fear and hate man. In particular, Ham organized secret combinations "to work iniquity and to shed blood . . . and after that, they sinned against the beasts and birds, and all that moves and walks on the earth." Next Ham's son Nimrod, the mighty hunter who boasted that no animal could escape his bow, turned that bow against men as well as animals and so subdued all things to his will, ruling all the earth with his inspired violence. He was the mortal enemy and rival of Abraham and whereas Abraham gave Adam's blessing to the beast. "Nimrod assembled all the animals and slaughtered them." This he was able to do through possession of the garment of the priesthood that had once belonged to Adam and that Ham had stolen from Noah. Seeing him in this garment, all creatures willingly came and submitted to him, mistaking the dominion of Cain for the dominion of Adam. From Nimrod, Esau, another hunter, inherited the garment but lost it to Jacob from whom it passed down to Moses, who when it wore out replaced it with a garment of cotton or hair rather than skins to avoid the shedding of animal blood.

44. The Words of Joseph Smith; Andrew F. Ehat and Lyndon W. Cook; pp. 143-144; 1980.

fn. 5. Given that three days after this discourse the Prophet would administer the ordinances of the complete endowment for the first time (see History of the Church, 5:1-2, or Teachings, p. 137), Joseph Smith's comment that Moses received the endowment is fascinating -- particularly in light of a remarkable alteration to Exodus 34:1-2 in Joseph Smith's Translation. Undoubtedly, if, at this stage of Joseph Smith's thinking, he had been asked, "What was taken away when Moses died?" he would not have answered, "the Endowment ordinances as they were given in Kirtland." Those ordinances there administered were identical for the Aaronic and Melchizedek Priesthoods (again see History of the Church, 5:1-2 or Teachings, p. 137). Based on his 5

January 1841 response to this question, his answer probably would have been the Melchizedek Priesthood portion of the endowment that could have brought Israel to see God face to face was taken away, but the keys of the Aaronic portion of the endowment that brought the ministry of angels remained. Moreover, the sacred vestments of the priesthood shown by the pattern of God for the Levitical order of the temple service (Exodus 28, 39, and 40:1-33) were not restored in Kirtland, but were given in Nauvoo.

45. Unlocking the Old Testament; Victor L. Ludlow; pp. 29, 30; 1980.

Robes of the Levitical Priesthood
(Ex. 28, 29, 39)

There were three divisions or offices in the Levitical Priesthood: Levite, priest, and high priest. Officers of these divisions wore special attire. These vestments are mentioned and sometimes described in the scriptures (see TG "Clothing," "Garment," "Robe," "Breastplate," and "Apparel") and in later rabbinical literature. The main items included:

1. Linen breeches and/or tunic, garment: white, short-sleeved, knee-length; worn by all officers. (See Lev. 6:10,11).
2. Linen robe: white, short or no sleeves, between knee and ankle length; worn by the priests and high priest.
3. Girdle or sash: white(?), wrapped around the robe at waist; worn by the priests and high priest.
4. Mitre or bonnet, cap: white (or blue?), bell or blossom shaped; worn by the priests and high priest.
5. Robe or coat: blue, seamless collar, near ankle length, gold bells and (embroidered?) pomegranates on hem; only worn by the high priest.
6. Ephod or apron, poncho: woven of (real) gold, blue, purple, and scarlet threads, hung from both shoulders, tied with girdle of similar fabric, two engraved stones set in the shoulders from which gold chains joined to breastplate; worn only by the high priest. (See BD "Ephod.")
7. Breastplate: woven fabric like the ephod folded over to make pouch (in which the Urim and Thummim were kept), twelve engraved stones in gold casings mounted on front, joined to ephod shoulders by gold chains and to ephod girdle-sash through gold rings at bottom; worn only by the high priest. (See BD "Breastplate.")
8. Golden plate: attached with blue thread to cap, engraved with "Holiness to the Lord"; worn only by the high priest.

46. "All Things Testify of Him: Understanding Symbolism in the Scriptures"; The Ensign; Lenet Hadley Read; pp 5-6; January 1981.

After Adam and Eve's introduction to the knowledge of good and evil, they began to realize the consequences of their own transgression. Before, they had dared to stand in God's presence without fear or shame, for they knew no sin. Now, physically and spiritually, they felt exposed and naked before him, and they longed to hide from his all-seeing eye. Their first reaction was to cover themselves and hide (see Gen. 3:7-8). The Father understood their fear of appearing before him, and in mercy he provided for each of them a garment--a covering of skins (See Gen. 3:21) Presumably, such skins could not be obtained unless an animal was sacrificed. Was this covering of skins, given by God to man from the beginning of the earth, a typifying of Christ? Might it have been a witness that God himself would provide a covering for his children, all of whom would experience spiritual nakedness--that is, being exposed to his judgmental eye? For through the sacrifice made by Christ, our

sins may be covered, if we repent.

Looked at this way, the symbolism of Adam and Eve's coat of skins teaches of Christ and helps us prepare spiritually, that eventually we may once again dare to stand in the presence of God unashamed.

47. "Clothed Upon: Ritual Significance"; Blake Osrler; p. 4, 5; February 18, 1981.

The ancient texts make in perfectly clear that the candidate must be properly clothed and possess the _____ (yvo6ig), or the name of God, in order to pass through the last barrier to the presence of God. In many documents the prophet passes through seven heavens and must receive a garment of glory to enter into the highest heaven where God dwells. The garment becomes brighter as the prophet passes through each successive heaven. The prophet must also possess the proper identification or "passport" in order to enter each heaven. (Goodenough p. 145. Cf. Asc. Isaiah VII, 25: I Enoch; II Enoch; III Enoch; Test. Levi.; Apoc. Abr.; Asc. Moses; Jubiless; Test Abr.; IV Ezra Etc.)

48. What It Means to Know Christ; George W. Pace; (Council Press: Provo, Utah); pp. 91-92; 1981.

I had read many times before of how the Romans stripped the Savior of his clothes before girding him with a loin cloth, but that night I sensed deeply what the removal of his clothes must have meant in terms of embarrassment. He who would possess, as it were, an infinite sense of modesty, was subjected to such terrible indignity. That experience must have been in part the humiliation Paul the apostle spoke of (Acts 8:33). Again, I felt quite overwhelmed that the Savior would be willing to go through such humiliation for me.

The Romans had tried many different methods of putting people to death: boiling in oil, beheading, impalement with a spear, suffocation, and others. But none was so terrible, so effective as crucifixion, for that method, devised by the Phoenicians, extended the pain and suffering over a period of many days. The Romans were skilled in crucifying: when they finally subdued the slave rebellion led by Spartacus, they crucified 6,000 men in a single day.

Reading all I could find on the historical background of Roman crucifixion and then studying the accounts of that event in the New Testament, I sensed vividly the cruelty of the manner of the Savior's death. After arriving at Golgotha, the crosspiece was laid on the ground behind the Savior. Then a Roman centurion on either side would reach up, grab an arm, and pull him quickly to the ground. Spreading the palms of his hands on the crosspiece, the centurion would then drive a five to seven-inch square-ended nail through his palm. To assure that the hand would not pull free from the nail, another nail was driven through the wrist. Quickly moving to the other side, the centurion did the same to the other hand and wrist. Two centurions next took hold of the ends of the crosspiece, dragging the Savior over to the upright. Lifting the crosspiece to the top of the upright the soldiers fit it into the pre-cut notch and nailed it in place. Then, buckling his legs in order to put the soles of his feet flat on the upright, they drove large nails through the thick part of his feet.

Hanging in that unnatural position, the pectoral muscles along the sides of the chest soon knotted, making it almost impossible to breathe. The only way the Lord could have continued to breathe would have been to put all the

weight of his body on the nails in his feet and push up, relieving the arm and chest muscles so that normal breathing could be restored. But the pain in his feet soon would have become so excessive that he would have to drop back down. The Savior, like others who were victims of the cross, would have been constantly writhing in pain.

The Jews, eager to honor their own Sabbath, demanded that Jesus and the thieves be killed and their bodies removed before the Sabbath commenced at sundown on Friday. The centurions assigned to that detail arrived at the scene having a large cudgel (stick or club) and a two or three foot, one inch thick board. Walking up to a thief on one side, a centurion held the board behind the big bone in the upper part of the leg while another centurion hit the bone and snapped it in two. The same was done to the other leg, and death would follow quickly.

After breaking the legs of both thieves, a centurion stood in front of the Redeemer. Recognizing that he was dead, he shoved his spear into the chest cavity (in fulfillment of prophecy, Psalms 22:16), then withdrew it. The gospel of John records that water and blood came forth from the wound (John 19:34). Elder James E. Talmage and others indicate that the watery serum separated from the blood because the Savior died of a ruptured cardiac, or in more common terms, a broken heart. His great heart literally burst as he offered himself, fully, a sacrifice for fallen man.

49. "A Greater Portrayal of the Master'; The Ensign; Robert J. Matthews; p. 13; March 1983.

The color of Jesus' robe

At the time of scourging, prior to the crucifixion, the soldiers placed a robe on Jesus. The KJV has varying reports as to the color. Matthew 27:28 says it was scarlet; Mark 15:17 and John 19:2 declare that it was purple; and Luke 23:11 says, simply, that it was gorgeous. In the JST, Matthew (27:30) is corrected to say "purple," and Luke remains unchanged with "gorgeous."

The significance of this correction is perhaps two-fold. First, purple is the color of royalty, which befits Jesus' royal lineage as king of Israel. Second, it is impressive that the Prophet Joseph Smith would have such precise knowledge about the matter and that he felt it was important enough to be corrected.

FILE NAME:POLYGAMY.RAW

THE PRACTICE OF PLURAL MARRIAGE
AMONG THE LATTER-DAY SAINTS
by Richard A. Ware
1979

Historical Setting Of Plural Marriage

Section 132 of the Doctrine and Covenants is known in the Church as the revelation on Celestial and Plural Marriage. It was on July 12, 1843 that the Prophet Joseph instructed brother William Clayton to record on paper the revelation as we have it today. This took place in the old brick story office of Joseph's located in Nauvoo, Illinois. However, although it was recorded on this date, the revelation itself had been given to Joseph Smith as early as 1831, but had never been written down. Around the month of November of 1831 the Prophet was busily engaged in doing a revision of the Bible while staying at Hiram, Ohio, twenty eight miles south of Kirtland. He came across some passages of scripture in the old testament regarding the plural marriages of the ancient patriarchs which apparently caused him to enquire of the Lord:

Gospel Mysteries

> Verily, thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand, to know and understand wherein I, the Lord, justified my servants Abraham, Isaac and Jacob: as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines: behold! and lo, I am the Lord thy God, and will answer thee as touching this matter. (D&C 132:1-2)

The Lord then proceeded to explain to Joseph's understanding the principle of eternal marriage coupled with the principle of plural marriage, and how it was that he justified the ancient patriarchs in taking more than one wife. Apparently more was revealed to Joseph on the subject in 1831 than what was actually recorded several years later in Nauvoo. (See D&C 132:66; Also C.H.C., Vol 2:95) In a statement made by Pres. Joseph F. Smith in the Deseret News of May 20, 1886 and later recorded in the Historical Record, he states: "The great and glorious principle of plural marriage was first revealed to Joseph Smith in 1831, but being forbidden to make it public, or to teach it as a doctrine of the Gospel, at that time, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. And this great principle remained concealed in the bosom of the Prophet Joseph Smith and the few to whom he revealed it, until he was commanded, about 1842, to instruct the leading members of the Priesthood, and those who were most faithful and intelligent, and best prepared to receive it.... While this doctrine was thus being taught by the Prophet to those whom he could trust ---those who had faith, righteousness and integrity, to believe and accept it, with all its consequences (which are no trifling things), it remained an 'unwritten law' and commandment of the Almighty to the faithful only of His Saints, designed to be enlarged as intelligence and fidelity to the laws of God increased, until the 12th day of July, 1843, when a portion of the revelation was written in the manner, and (at that time) for the purpose set forth in the statement of Elder Clayton,... 'And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter, therefore let this suffice for the present.'" (H.R., Vol 6:219-220) Several other early Latter-day Saints also testified that the revelation on plural marriage was given as early as 1831.

When the Prophet Joseph actually entered into the principle of plural marriage after receiving the revelation is not exactly known. But apparently the Prophet knew ahead of time who some of the women were to whom he was to be married. At the funeral services of Elizabeth Ann Whitney, Joseph F. Smith stated that when the Prophet "received the revelation in relation to the eternity of the marriage covenant, which includes plural marriage, in 1831, the Lord showed him those women who were to engage with him in the establishment of that principle in the Church, and at that time some of these women were named and given to him, to become his wives when the time should come that this principle should be established." (Deseret Evening News, Feb 18, 1882)

Although the Prophet received the revelation, he waited upon the Lord for the command to enter the principle. But apparently Oliver Cowdery chose to go ahead on his own. George Q. Cannon commented that Joseph "was told that it was to obey God's will that His ancient servants had taken more wives than one; and he probably learned, also, that His servants in these days would be commanded to carry out this principle. The Prophet Joseph, however, took no license from this. He was content to await the pleasure and command of the Lord, knowing that it was as sinful to enter upon the practice of a principle like this before being commanded to do so, as it would be to disobey it when required to carry it into effect. Not so with Oliver Cowdery. He was eager to

have another wife. Contrary to the remonstrances of Joseph, and in utter disregard of his warnings, he took a young woman and lived with her as a wife, in addition to his legal wife. Had Oliver Cowdery waited until the Lord commanded His people to obey this principle, he could have taken this young woman, had her sealed to him as his wife, and lived with her without condemnation. But taking her as he did was a grievous sin, and was doubtless the cause of his losing the Spirit of the Lord, and of being cut off from the Church." (Juvenile Instructor, XVI, No 18, Sept 15, 1881, p 206) Brigham Young is quoted as saying that "Oliver Cowdery took to wife Annie Lyman, cousin to George A. Smith. From that time he went into darkness and lost the spirit. Annie Lyman is still alive, a witness to these things." (Charles L. Walker Journal, VIII, p. 118, July 26, 1872)

On August 17, 1835, a General Assembly of the church was held at Kirtland, Ohio at which the new book of Doctrine and Covenants was accepted by vote of the church. Voted into the book was an article on marriage which had been written by Oliver Cowdery and which read in part: "Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife: and one woman, but one husband, except in case of death, when either is at liberty to marry again." Joseph Smith was not in attendance at this Conference as he was away visiting the saints in Michigan and did not return to Kirtland until August 23rd. Joseph never indicated his approval of the article. (See H.C. 2,246-253) Although the source is secondary, it is interesting to note a possible reason as to why the article on marriage was written: "Brigham on that occasion made the avowal that the Appendix (Article on Marriage) was written by Oliver Cowdery against Joseph's wishes, and was permitted to be published only after Cowdery's incessant teasing and Joseph's warning to him of the trouble which his course would create ....For he (Oliver) insisted, Brigham says, upon adding to his marital relations a young woman familiar with his family, and did hold the relation of husband to her. To silence the clamour and surmising that arose over this 'second wife', he [Oliver] wrote that Appendix...." (Stenhouse, Rocky Mountain Saints, p. 193)

It was during this time in Kirtland that Joseph Smith took another wife, by the name of Fanny Alger. In a letter to the Church Historian (George F. Gibbs) in 1903, Benjamin F. Johnson wrote that "Without doubt in my mind, Fanny Alger was, at Kirtland, the Prophet's first wife, in which, by right of his calling, he was justified of the Lord." (Letter, p. 14) It was during 1835 that B. F. Johnson became aware of the principle of plural marriage and noticed that "there lived then with his (Joseph's) family a neighbor's daughter, Fanny Alger, a very nice and comely young woman about my own age, toward whom not only myself, but every one seemed partial, for the amiability of her character: and it was whispered even then that Joseph loved her." (Letter, p. 11)

Apparently some of the brethren were trying to live plural marriage without the Prophet's sanction and it caused an apostasy in Kirtland. Benjamin F. Johnson goes on to say that "After this, there was some trouble with Jared Carter, and through Brother Sherman, I learned that 'as he had built himself another house, he wanted another wife', which Joseph would not permit. And there was some trouble with Oliver Cowdery, and whisper said it was relating to a girl then living in his (the Prophet's) family: and I was afterwards told by Warren Parish, that he himself and Oliver Cowdery did know that Joseph had Fannie Alger as wife, for they were spied upon and found together. And I can now see that at Nauvoo, so at Kirtland, that the suspicion or knowledge of the Prophet's plural relation was one of the causes of apostasy and disruption at Kirtland, although at the time there was little said publicly on the subject. * * * . . .Oliver Cowdery, Jared Carter, W. Parish or others were not justified in their criticisms upon the doings of the Prophet, or in their becoming a 'law unto themselves.' Thru darkness they lost the light of their

calling and were left in darkness." (Letter, pp 11-12, 14)
In April of 1837 the Presidents of Seventy in Kirtland spoke out against any member guilty of plural marriage, and if anyone was guilty he would lose his fellowship with the quorum. (Messenger & Advocate, III, No 8, May, 1837, p 511) In the fall of 1837, the Elder's Journal carried the following question & answer: "Q: Do the Mormons believe in having more wives than one? A: No, not at the same time." (Elder's Journal I, No 2, November, 1837) It was during this same year that the charge of adulterous relations 'with a certain girl' was brought against the Prophet by Oliver Cowdery. (Far West Record, p. 117) In a letter written to his brother Warren Cowdery, on January 21, 1838, Oliver relates a conversation which took place between himself and Joseph during November of 1837 in which Oliver mentioned "a dirty, nasty, filthy affair of his [Joseph's] and Fanny Alger's". (BYU Special Collections Library) In spite of Oliver's endeavors to discredit the Prophet, Oliver himself was brought to trial at Far West and on April 11, 1838 was excommunicated from the church for having adulterous relations. (Far West Record, p 117: Also Elders Journal, July 1838, p. 45)
Another early saint, Warren Parrish "went into Kirtland, Ohio, and hired his boarding in the house of one Zerah Cole: he had not however been there but a short time, until Mr. Cole began to make a grievous complaint, about his taking unlawful freedom with his [Cole's] wife. Parrish was, accordingly, brought to an account, before the authorities of the church, for his crime. The fact was established that such unlawful conduct had actually taken place between them [Parrish and Cole's wife]. (Elder's Journal, I No 4, August, 1838, p 57, 59)
During the latter part of 1840 the Prophet moved ahead and began instructing several brethren of the priesthood in the principle of plural marriage and began teaching them that they must also enter into the order of plural marriage. At a quarterly stake conference at Centreville, Utah, on June 11, 1883, Elder Joseph B. Noble stated that the angel of the Lord had appeared to Joseph and had informed him that the time had fully come to establish the principle. "Elder Noble sealed his wife's sister [Louisa Beamon] to Joseph, that being the first plural marriage consummated [in Nauvoo]." (Historical Record (HR), 6,232-233) Fourteen years prior to this public announcement he made out a sworn statement in the which he said "that in the fall of 1840, Joseph Smith taught him the principle of celestial or plural marriage, or a plurality of wives, and that the said Joseph declared that he had received a revelation from God on the subJect, and that the angel of the Lord had commanded him [Joseph Smith] to move forward in the said order of marriage: and further, that the said Joseph Smith requested him (Joseph B. Noble) to step forward and assist him in carrying out the said principle. . ." (HR 6:221) Brother Noble relates how "the Prophet gave the form of the ceremony, Elder Noble repeating the words after him. Elder Noble bore testimony to the purity of character of his sister in law, who was a woman of irreproachable morality, who entered into the plural marriage relation on a deep seated conviction that the doctrine was from God." (HR 6:233)
One early day saint indicated that although God had revealed the law of polygamy that Joseph "delayed, as long as possible, to make this principle known, except to a few of the most faithful and humble of the Saints." (HR 6:230) Apparently Joseph's delaying longer than the Lord wanted caused severe consequences' ". . .an angel of God, with a drawn sword, stood before him and commanded that he should enter into the practice of that principle, or he should be utterly destroyed, or rejected, that he move forward to reveal and establish that doctrine." (Joseph F. Smith, J.D. 20:29) "An angel with a flaming sword descended from the courts of glory and confronting the Prophet, commanded him in the name of the Lord to establish the principle so long concealed from the knowledge of the Saints and of the world. That principle was the law of celestial or plural marriage." (Life of Heber C. Kimball,

Whitney, p. 321) On June 17, 1883, Charles L. Walker, an early member of the church stated that he attended "the quarterly conference, this p.m. Pres. E. Snow spoke of the Angel of the Lord meeting Joseph with a drawn sword and of his going to slay him for his being neglectful in the discharge of his duties and of Joseph having to plead on his knees before the Angel for his life." (Charles L. Walker journal, p 39)

The first plural marriage in Nauvoo was on April 5th, 1841, when the Prophet took Louisa Beaman to wife. (HR 6:221) According to the Historical Record the Prophet also took two other women as plural wives this year: Prescindia L. Huntington on December 11, 1841, and Zina D. Huntington on December 27, 1841. Their brother Dimick B. Huntington officiated at both marriages. (HR 6:233) It was also during this year that the Prophet began teaching the principle to many of the Twelve and other leading priesthood holders.

Throughout 1842 the Prophet continued to teach the brethren and many sisters concerning the principle. Sarah M. Kimball commented that "Early in the year 1842, Joseph Smith taught me the principle of marriage for eternity, and the doctrine of plural marriage. He said that in teaching this he realized that he jeopardized his life: but God had revealed it to him many years before as a privilege with blessings, now God had revealed it again and instructed him to teach it with commandment, as the Church could travel (progress) no further without the introduction of this principle. I asked him to teach it to some one else. He looked at me reprovingly, and said, 'Will you tell me who to teach it to? God required me to teach it to you, and leave you with the responsibility of believing or disbelieving.' He said, 'I will not cease to pray for you, and if you will seek unto God in prayer, you will not be led into temptation.'" (HR 6:232) Emily Dow Partridge indicated that "the first intimation I had from Brother Joseph that there was a pure and holy order of plural marriage, was in the spring of 1842, but I was not married until 1843. I was married to him on the 11th of May, 1843, by Elder James Adams. Emma was present. She gave her free and full consent. She had always, up to this time, been very kind to me and my sister Eliza, who was also married to the Prophet Joseph with Emma's consent. Emma, about this time, gave her husband two other wives---Maria and Sarah Lawrence." (HR 6:223)

It was also during this year of 1842 that Elder Orson Pratt, a member of the Twelve, began having a great deal of trouble in regards to sustaining the Prophet because of stories which had been told him by his wife and Dr. Bennett. While Orson had been away to the English Mission during 1841, his wife Sarah had become very involved with Dr. Bennett. In fact, they had been found together on several occasions in very intimate circumstances. After returning from his mission, his wife and John C. Bennett told Orson that Joseph Smith had made several propositions to her while he was away, relating how Dr. Bennett would guard the doors of houses while Joseph would enter and commit sin, which of course, was not true. Never-the-less, Orson chose to believe his wife and Dr. Bennett above the testimonies of Joseph and the Twelve. On May 11, 1842 the Church authorities withdrew their fellowship from John C. Bennett---all except for Orson. On July 15th Orson was reported suddenly missing from Nauvoo, and an all out search turned him up 5 miles south of Nauvoo sitting on a rock on the banks of the Mississippi River. (The Return, Vol 2, No 11, Nov 1890) In a letter written to Parley P. Pratt (Orson's brother) who was then serving in England (the letter was dated two days after Orson's disappearance from Nauvoo, the l7th), Brigham Young stated that "Br. Orson Pratt is in trouble in consequence of his wife. His feelings are so wrought up that he does not know whether his wife is wrong, or whether Joseph's testimony and others are wrong, and do lie, and he deceived for 12 years or not; he is all but crazy about the matters." (O. Pratt Journals, pp. 177, 561) Five days after this letter a public meeting was held in Nauvoo at which it was resolved that Joseph Smith was a "good, moral, virtuous, peaceable and patriotic man..." Out of the 1,000 men who were in attendance

only two or three voted in the negative. Orson was one of them. Although Orson admitted that he had no personal knowledge of any immoral acts which the Prophet may have committed, he still believed that such had happened. (Ibid, p 178) Then, the first part of August, 1842, Orson Pratt and his wife were excommunicated from the church after the Twelve had diligently worked with him for four days, trying to "get him to recall his sayings against Joseph & the Twelve", but Orson "persisted in his wicked course and would not recall any of his sayings which were made in public against Joseph & others, sayings which were unjust and untrue. The Twelve then rejected him as a member of their quorum and he was cut off from the church." (Ibid, pp 179-180) Amasa Lyman, who had been converted to the church many years prior by Orson Pratt, was then ordained in Orson's stead. It was also during these trying months that Joseph had married Eliza R. Snow (June 29, 1842 with Brigham Young officiating) and Sarah Ann Whitney (July 27, 1842 with Newel K. Whitney officiating). (HR 6:233-34)

Joseph would often have to go into hiding from men who were seeking his life. Two weeks after Orson was cut off, Joseph wrote a letter to Bro. & Sis. Whitney and his new bride Sarah Ann Whitney. He was apparently somewhat discouraged from all that had happened and that he had to be in hiding from men who were seeking his life, and said to them in part: "I know it is the will of God that you should comfort me now in this time of affliction. . .the only thing to be careful of, is to find out when Emma comes, then you can not be safe, but when she is not here there is the most perfect safety, only be careful to escape observation as much as possible.... I think Emma won't come tonight. If she don't, don't fail to come tonight." (Church Mss, Gerber, Vol 11:18, August 18, 1842) As will be shown later, Emma's reaction to plural marriage would change from one of humble acceptance to one of out-right opposition, and Joseph would have to take precautions against it.

By January Orson Pratt had had sufficient time for repentance and to think about what had happened and told the Twelve that he was deeply sorrowful of the wrongs which he had committed against Joseph and the Twelve. Therefore, on the 20th of January, 1843, Orson and his wife were re-baptized back into the Church, and Orson was ordained to the apostleship and his former standing in the quorum. Amasa Lyman was taken from the quorum and put into the First Presidency. (See Journals of Wilford Woodruff, Joseph Smith, and Orson Pratt under date) Many years later, in a public address, Orson "referred to his own trial in Nauvoo, and said it was because he got his information from a wicked source, from those disaffected, but as soon as he learned the truth he was satisfied." (HR 6:230)

During the spring months of 1843, Joseph Smith taught the principle to many of the faithful brethren and sisters of the church and assisted them in entering into the practice themselves. William Clayton was taught in February, Benjamin F. Johnson in April, and in April William Clayton took another wife. Erastus Snow was taught in April, Lorenzo Snow in April, John Benbow in the spring, Lucy Kimball was taught in April and married to Joseph May 1st, with two others being sealed to him on the 11th: Eliza M. Partridge and her sister Emily D. Partridge. (HR 6:223-229)

On May 16th and 17th, 1843, Joseph Smith in company with George Miller, William Clayton, J. M. Smith, and Eliza and Emily Partridge (wives of the Prophet) went to "Macedonia"(Ramus) "where he remained two days, lodging at my house (B. F. Johnson's) with my sister (Almera) as man and wife, and to my certain knowledge he occupied the same bed with her. This visit was on the 16th and 17th of May, 1843, returning to Nauvoo on the 18th." (HR 6:222; H.C. 5:393-394)

It was also sometime during the springtime of 1843 that Emma Smith became enraged at Eliza R. Snow becoming pregnant by Joseph, and took her and caused her to fall down the stairs of their home. The baby which Eliza was carrying was lost. She had been married to Joseph less than one year. This incident

apparently prevented Eliza from ever bearing children.

The Revelation Is Written

The day finally arrived when the revelation on plural and celestial marriage (Sec 132) was written down---the same revelation which Joseph had received back in 1831. In the History of the Church, Joseph Smith records that on the 12th of July 1843 he "received the following revelation in the presence of my brother Hyrum and Elder William Clayton,---" (D&C 132 is then quoted; H.C. 5:500-507) William Clayton had been appointed "Temple Recorder" and private clerk to Joseph Smith on the 7th of October 1842. These appointments were made by Joseph himself. (HR 6:224-226) Brother Clayton was to keep minutes and write all revelations which Joseph had. Therefore he was the one who wrote down the revelation (132) as Joseph dictated it on July 12, 1843. (Two months prior to this revelation being written, Joseph had told brother Clayton that he had been sealed up to eternal life and that "nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life. . ." (H.C. 5:391-392, May 16, 1843) William Clayton's account of this historic day gives more information as to what transpired. On this morning Joseph and Hyrum Smith had been discussing the principle of plural marriage. Hyrum had convinced Joseph that if he would only write the revelation that he could take it to Emma and convince her of its purity and divine origin. Joseph didn't feel that Hyrum would be able to convince her, although he was willing to give it a try. So the revelation was written---"Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. (In the History of the Church, Joseph merely mentions that "Hyrum took the revelation and read it to Emma" HC 5:507) When Hyrum came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger. Joseph quietly remarked, 'I told you you did not know Emma as well as I did.' Joseph then put the revelation in his pocket, and they both left the office." (HR 6:225-226) During the day the revelation was read "to several of the authorities". "Towards evening Bishop Newel K. Whitney asked Joseph if he had any objections to his taking a copy of the revelation: Joseph replied that he had not, and handed it to him. It was carefully copied the following day by Joseph C. Kingsbury" who also testified that he had made an exact duplicate of the revelation, being assisted by Bishop Whitney. The original copy was then given back to Hyrum and then to Joseph. Shortly thereafter the original was destroyed by Emma Smith. Joseph records that he was at home between the 13th and the 15th, and brother Clayton continues to record what happened: "Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it, and she had done so, but he had consented to her wish in the matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary." (HR 6:226) President Brigham Young later records that "Emma took that revelation, supposing she had all there was; but Joseph had wisdom enough to take care of it, and he had handed the revelation to Bishop Whitney, and he wrote it all off. After Joseph had been to Bishop Whitney's he went home, and Emma began teasing for the revelation. Said she---'Joseph, you promised me that revelation, and if you are a man of your word you will give it to me.' Joseph took it from his pocket and said---'Take it.' She went to the fireplace and put it in, and put the candle under it and burnt it, and she thought that was the end of it, and she will be damned as sure as she is a living woman. Joseph used to say that he would have her hereafter, if he had to go to hell for her, and he will have to go to hell for her as sure as he ever gets her." (J.D. 17:159) Brother Allen Stout was one of the Prophet's body guards at this time (July 1843) and testified "that while acting as one of the Prophet's body

guard in the Nauvoo Mansion, only a single door separating him from the family, he listened to a conversation which took place between Joseph and Emma Smith, on the much vaunted subject of plural marriage. This impulsive woman from moments of passionate denunciation would subside into tearful repentance and acknowledge that her violent opposition to that principle was instigated by the power of darkness: that Satan was doing his utmost to destroy her. . ." (HR 6:230-31)

On the 22nd of July, Hyrum taught the principle of plural marriage to Howard Coray and wife, and married them for time and eternity. About this time the revelation was read to the High Council of Nauvoo by Hyrum Smith who testified of its truthfulness to them. All accepted the revelation except William Marks, Austin Cowles and Leonard Soby. (HR 6:227) Brother Thomas Grover who was also a member of that high council testified of the same things. (HR 6:227) After the revelation was read it was apparently given to Mercy R. Thompson who had previously been sealed to Hyrum Smith as a plural wife. (HR 6:229)

On the 19th of October Joseph Smith accompanied by William Clayton made a third trip to Ramus where Almera Johnson, one of Joseph's plural wives, was living with her brother Benjamin. He stayed again for two days, during which time he sealed a plural wife to Benjamin F. Johnson. (HR 6:222) During this same month of October Hyrum Smith read the revelation to several other saints including Bishop Samuel A. Woolley who accepted it and another woman present who said, "Brother Hyrum, don't read any more, I am full up to here," drawing her hand across her throat." (HR 6:231). On the 11th Hyrum taught Wilford Woodruff and his wife Phebe concerning the principle and "sealed the marriage covenant between me and my wife Phebe. . .for time and eternity and gave us the principle of it. . ." (Journal of Wilford Woodruff, Nov 11, 1843)

During this year, 1843, the following women had been sealed to the Prophet Joseph: Helen Mar Kimball, Eliza M. Partridge, Emily D. Partridge, Lucy Walker, Almera Johnson, Malissa Lott, Fanny Young, W. Lawrence, Sarah Lawrence, Rhoda Richards, Ruth V. Sayers, and Marinda Nancy Johnson.

Although the revelation on plural marriage had finally been written down it was still not announced publicly to the whole church as a principle of faith. It was still withheld from the general body of the saints, and would be until its announcement in Salt Lake City, Utah on August 29, 1852 by Elder Orson Pratt. (See J.D. 1:53) But in spite of its secrecy still there were rumors and some individuals ran before they were sent. On February 1, 1844 there appeared a statement in the Times & Seasons by Joseph and Hyrum saying that an Elder Brown had been preaching polygamy "and other false and corrupt doctrines" and that he had been cut off from the church and was asked to appear at the next conference of April to make answer to the charges. (T&S Vol 5:423) Another article appeared 6 weeks later by Hyrum Smith concerning a different group of saints in Hancock County who were saying that "a man having a certain priesthood, may have as many wives as he pleases, and that the doctrine is taught here (in Nauvoo)" Hyrum told them that whoever was teaching that "teaches false doctrine; for there is no such doctrine taught here; neither is there any such thing practised here". He said that anyone found teaching it privately or publicly would lose their membership. (T&S Vol 5:474)

Several years later Elder Charles W. Penrose explained that "that which Joseph and Hyrum denounced and for preaching which without authority an Elder (Brown) was cut off the Church in Nauvoo, was altogether different to the order of celestial marriage including a plurality of wives. So with that spiritual wife doctrine which lustful men attempted to promulgate at that period. Joseph the Prophet was just as much opposed to that false doctrine as anyone could be. It was a counterfeit. The true and divine order is another thing.* * * They were conscientious in their statements. Joseph and Hyrum were consistent in their action against the false doctrines of polygamy and spiritual infeism, instigated by the devil and advocated by men who did not comprehend sound doctrine nor the purity of the celestial marriage which God revealed for the

holiest of purposes. Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no Elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for his servants and not for the world. Jesus enjoined his disciples on several occasions to keep to themselves principles that he made know to them. And his injunction "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you," has become as familiar as a common proverb. In the rise of the Church the Lord had occasion to admonish her servants in regard to revelations that were afterwards permitted to be published. * * * Under these instructions Elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by their enemies and accused of practising things which were really not countenanced in the Church, they were justified in denying those imputations and at the same time avoiding the avowal of such doctrines as were not yet intended for the world." (Deseret News, May 20, 1886, Thursday, C.W.Penrose, Editor) Elder John A. Widtsoe made the same comments concerning the apparent denials of polygamy in Nauvoo: "The apparent denials by Church leaders in Nauvoo days that the Church practised plural marriage were correct. At that time, the Church members as a whole had not heard the revelation, nor had they been given an opportunity to accept it. But many of the leaders know of it and were polygamists. The chaotic conditions of the years immediately following the Prophet's death, delayed the formal presentation of the revelation. Soon after the Church was established in the Great Salt Lake region, at the conference in 1852, the doctrine of celestial and plural marriage was accepted by the Church as a whole. During the intervening years, however, it was taught and practised." (Evidences & Reconciliations, p 344)
It was shortly after these apparent denials printed in the Times & Seasons that both Joseph and Hyrum were killed, which ended the historical setting of plural marriage.

FILE NAME:ROBESSCP.DOC

A COMPILATION OF QUOTATIONS ON
PRIESTHOOD VESTIMENTS
(ROBES & GARMENTS)

SCRIPTURAL QUOTATIONS

1. Genesis 3:7.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. [HEB things to gird about, or wrap around, the body.]

2. Genesis 3:21.

Unto Adam also and to his wife did the Lord God make coats [OR garments, or tunics.] of skins, and clothed them.

3. Genesis 9:18-27.

And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

These are the three sons of Noah: and of them was the whole earth overspread.

And Noah began to be an husbandman, and he planted a vineyard:

And he drank of the wine, and was drunken; and he was uncovered within his tent.

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

And Noah awoke from his wine, and knew what his younger son had done unto him.

And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. [JST . . . and a veil of darkness shall cover him, that he shall be known among all men.]

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

4. Genesis 37:3.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. [See also Alma 46:23-24. The Septaugint word indi cates many colours, but the Heb. term may indicate simply a long coat with sleeves.]

5. Genesis 39:7-20.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth [JST knoweth] not what is with me in the house, and he hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

And it came to pass about this time, that Joseph went into the house to do his business and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

And it came to pass when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them saying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant which thou hast brought unto us, came in unto me to mock me:

And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

And it came to pass when his master heard the voice of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

And Joseph's master took him and put him into the prison . . . .

6. Genesis 49:10-11. [The Heb. word shiloh may be a short form of asher- lo, which can be rendered `whose right it is.']

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.
Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes.

7. Exodus 3:1-6.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.
And the angel [JST presence] of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
And Moses said, I will now turn aside and see this great sight, why the bush is not burnt.
And when the LORD saw that he turned aside to see, God, called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.
And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
Morever he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

8. Exodus 12:11.

And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

9. Exodus 28.

Aaron and his sons to be consecrated and anointed to minister in priest's office--Aaron's garments to include a breastplate, an ephod, a robe, a coat, a mitre, and a girdle--Breastplate of judgment to contain twelve precious stones with names of tribes of Israel thereon--Urim and Thummim to be carried in the breastplate.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
And thou shalt make holy garments for Aaron thy brother for glory and for beauty.
And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.
And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre [HEB turban, bound cap], and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.
And they shall take gold, and blue, and purple, and scarlet, and fine

linen.

And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.
It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together.
And the curious [OR skilfully woven] girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.
And thou shalt take two onyx stones, and grave on them the names of the children of Israel:
Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.
With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches [OR settings] of gold.
And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

And thou shalt make ouches of gold;
And two chains of pure gold at the ends; of wreathen [OR braided] work shalt thou make them, and fasten the wreathen chains to the ouches.

And thou shalt make the breastplate of judgment with cunning work; after [OR similar to] the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.
Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.
And thou shalt set in it settings of sones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.
And the second row shall be an emerald, a sapphire, and a diamond.
And the third row a ligure, an agate, and an amethyst.
And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.
And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his [OR its] name shall they be according to the twelve tribes.

And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold. And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.
And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.
And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it.

And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of [OR next to] the ephod inward.
And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.
And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.
And Aaron shall bear the names of the children of Israel in the

breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

And thou shalt put in the breastplate of judgment the Urim and the Thummim [HEB Light and Perfection]; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

And thou shalt make the robe of the ephod all of blue.
And there shall be an hole [HEB opening for the head] in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon [OR opening in a coat of mail], that it be not rent.

And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:
A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.
And it shall be upon Aaron to minister [OR when he ministers]: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS [OR Consecrated] TO THE LORD.
And thou shalt put it on [OR attach it with] a blue lace, that it may be upon the mitre [HEB turban, cap]; upon the forefront of the mitre it shall be.
And it shall be upon Aaron's forehead, that Aaron may bear [OR atone for] the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets [HEB hats, or headdresses] shalt thou make for them, for glory and for beauty.
And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.
And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:
And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation [HEB tent of meeting], or when they come near unto the altar to minister in the holy place; that they bear not iniquity [OR do not incur guilt], and die: it shall be a statute for ever unto him and his seed after him.

10. Exodus 29:29.

And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

11. Exodus 31:10-11.

Gospel Mysteries

And the cloths [HEB officiating garments] of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,
And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

12. Exodus 39:1-31.

And of the blue, and purple, and scarlet, they made cloths of service [HEB officiating garments], to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.
And he made the ephod [IE a special apron] of gold, blue, and purple, and scarlet, and fine twined linen.
And they did beat the gold into thin plates, and cut it into wires [OR threads], to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work [OR skilful design].
They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.
And the curious girdle [OR skilfully woven band] of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

And they wrought onyx stones inclosed in ouches [OR settings] of gold, graven, as signets are graven, with the names of the children of Israel.
And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.

And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.
It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.
And they set in it four rows of stones: the first row was a sardius [OR ruby], a topaz, and a carbuncle: this was the first row.
And the second row, an emerald, a sapphire, and a diamond.
And the third row, a ligure [HEB opal], and agate, and an amethyst.
And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings.
And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.
And they made upon the breastplate chains at the ends, of wreathen work [OR intertwined cords] of pure gold.
And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.
And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.
And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.
And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.
And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.
And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

And he made the robe of the ephod of woven work, all of blue.
And there was an hole in the midst of the robe, as the hole of an habergeon [HEB garment of mail], with a band round about the hole, that it should not rend.
And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.
And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;
A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.

And they made coats of fine linen of woven work for Aaron, and for his sons,
And a mitre [HEB turban] of fine linen, and goodly bonnets [HEB caps] of fine linen, and linen breeches of fine twined linen,
And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS [OR Consecrated] TO THE LORD.
And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

13. Leviticus 6:10-11. [See Judges 17:2; 2 Sam 1:24, 12:20; 2 Chr 5:12; Ps 45:13; Prov 31:22; Isa 3:21, 32:11; Jer 6:26; Dan 9:13; Thes 5:22, 6:11, 19:8]

And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the alter.
And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

14. Leviticus 13:47-59.

The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment;
Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in anything made of skin; And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:
And the priest shall look upon the plague, and shut up it that hath the plague seven days:
And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin; the plague is a fretting leprosy [HEB malignant leprosy]; it is unclean.
He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;
Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more [HEB quarantine it seven days the

second time]:
And the priest shall look on the plague, after that it is washed: and behold, if the plague have not changed his colour, and the plague be not spread; it is unclean; thou shalt burn it in the fire; it is fret inward, whether it be bare within or without [HEB it is a decay, whether it be bald in the head thereof, or in the forehead thereof].
And if the priest look, and behold, the plague be somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it is a spreading plague: thou shalt burn that wherein the plague is with fire.
And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

15. Leviticus 16:32.

And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

16. Leviticus 19:19. [FOOTNOTE: Note that these laws are in harmony with the other admonitions to keep things pure and in proper use.]

Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

17. Leviticus 21:10-12.

And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated [HEB (literally) whose hand is filled; i.e. who is equipped, or authorized] to put on the garments, shall not uncover his head*, nor rend his clothes;
Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;
Neither shall he go out of the sanctuary [OR temple], nor profane the sanctuary of his God; for the crown [OR consecration] of the anointing oil of his God is upon him: I am the LORD.
[* Let the hair of his head go loose.]

18. Numbers 8:21.

And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

19. Numbers 20:28.

And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

20. Deuteronomy 22:11.

Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

21. Deuteronomy 25:9-10.

Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the House of him that hath his shoe loosed.

22. Joshua 5:13-15.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay: but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

23. 2 Kings 2:11,13-15.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

He [Elisha] took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

24. 1 Chronicles 15:27-28.

And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.

Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

25. Ezra 2:69.
They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

26. Nehemiah 4:19-23.

And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.
In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.
Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.
So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

27. Nehemiah 7:70-72.

And some of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.
And some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.
And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

28. Psalms 22:18.

They part my garments among them, and cast lots upon my vesture.

29. Psalms 104:1-2.

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

30. Ecclesiastes 9:8.
Let thy garments be always white; and let thy head lack no ointment.

31. Isaiah 1:18.

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson,

they shall be as wool.

32. Isaiah 22:20-25.

And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah: [IE Eliakim shall replace Shebna. Moreover, the symbolic name `Eliakim' in ensuing verses becomes representative of the Messiah, the Savior, especially v. 23-25. The name means `God shall cause to arise.']
And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.
And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.
And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.
And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.
In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut of: for the LORD hath spoken it.

33. Isaiah 52:1.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

34. Isaiah 61:1,3,10.

The Spirit of the Lord GOD [HEB Jehovah] is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.
I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

35. Isaiah 63:1-3.

Who is this that cometh from Edom [IE the worldly nations; see cp. `Idumea' in D&C 1:36], with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.
Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? [HEB press; i.e. the winepress and the vat for collecting the juice of the grapes]
I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and

their blood shall be sprinkled upon my garments, and I will stain all my raiment.

36. Jeremiah 13:1-11.

Thus saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.
So I got a girdle according to the word of the LORD, and put it on my loins.
And the word of the LORD came unto me the second time, saying,
Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.
So I went, and hid it by Euphrates, as the LORD commanded me.
And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.
Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profittable for nothing.
Then the word of the LORD came unto me, saying,
Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.
This evil people, which refuse to hear my words, which walk in the imagination [HEB stubbornness] of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.
For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

37. Ezekiel 42:14.

When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

38. Ezekiel 44:17-19.

And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within.
They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat.
And when they go forth into the utter court, even into the utter court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments.

39. Daniel 5:5-9.

In the same hour came forth fingers of a man's hand, and wrote over

against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote.

Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins [OR his hip joints] were loosed, and his knees smote one against another.

The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonied.

40. Daniel 7:9.

I beheld till the thrones were cast down [Aramaic: set up], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

41. Joel 2:12-13.

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments [JST <u>and repent</u>], and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and [JST <u>he will turn away</u> the evil <u>from you</u>] repenteth him of the evil.

42. Zechariah 3:1-5.

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan [HEB the Adversary, or Accuser] standing at his right hand to resist [HEB accuse] him.

And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and stood before the angel.

And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

And I said, Let them set a fair mitre [HEB a clean (pure) cap] upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

43. Zechariah 13:2-5.

And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.

44. Matthew 3:11.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

[JST I indeed baptize you with water, upon your repentance; and when he of whom I bear record cometh, who is mightier than I, whose shoes I am not worthy to bear, (or whose place I am not able to fill,) as I said, I indeed baptize you before he cometh, that when he cometh he may baptize you with the Holy Ghost and fire.]

45. Matthew 17:1-2.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

46. Matthew 22:11-12.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

47. Matthew 27:28-31.

And they stripped him, and put on him a scarlet [JST purple] robe.

And when they had platted [GR woven] a crown of thorns, they put it upon his head, and a reed [GR stalk, staff] in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. [See Luke 23:11; John 19:2]

48. Matthew 27:35.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them [IE they divided his clothes among themselves], and upon my vesture did they cast lots.

49. Mark 1:6-7.

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

50. Mark 5:27-28.

When she had heard of Jesus, came in the press behind, and touched his garment.
For she said, If I may touch but his clothes, I shall be whole.

51. Mark 9:3.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

52. Mark 14:61-63.

Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
Then the high priest rent his clothes, and saith, What need we any further witnesses?

53. Mark 15:24.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

54. Luke 2:7.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn [JST inns].

55. Luke 8:43-48.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,
Came behind him, and touched the border of his garment: and immediately her issue of blood stanched [GR ceased].
And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?
And Jesus said, Somebody hath touched me: for I perceive that virtue [GR power] is gone out of me.
And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.
And he said unto her, Daughter, be of good comfort [GR courage, cheer]:

thy faith hath made thee whole; go in peace.

56. Luke 9:29.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering [OR brilliant, glistening].

57. Luke 12:35-37.

Let your loins be girded about, and your lights burning;
And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

58. Luke 15:22.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

59. Luke 23:11.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

60. Luke 23:34.

Then said Jesus, Father, forgive them; for they know not what they do [JST <u>(Meaning the soldiers who crucified him,)</u>]. And they parted his raiment, and cast lots.

61. Luke 24:2-4.

And they found the stone rolled away from the sepulchre.
And they entered in, and found not the body of the Lord Jesus.
And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:
[JST And they found the stone rolled away from the sepulcher, <u>and two angels standing by it in shining garments</u>.
And they entered <u>into the sepulcher</u>, and <u>not finding</u> the body of the Lord Jesus, they were much perplexed thereabout;]

62. John 1:27.

He it is, who coming after me is preferred before me, whose shoe's latchet [GR sandal strap] I am not worthy to unloose.
[JST <u>He it is of whom I bear record. He is that prophet, even Elias</u>, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose, <u>or whose place I am not able to fill; for he shall baptize, not only with water, but with fire, and with the Holy Ghost</u>.]

63. John 13:2-12.

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
Peter saith unto him, Thou shalt never wash my feet. [JST Thou needest not to wash my feet.] Jesus answered him, If I wash thee not, thou hast no part with me.
Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
Jesus saith to him, He that is washed [JST He that has washed his hands and his head] needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. [JST Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled.]
For he knew who should betray him; therefore said he, Ye are not all clean.
So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

64. John 19:1-7.

Then Pilate therefore took Jesus, and scourged him.
And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
And said, Hail, King of the Jews! and they smote him with their hands.
Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault [GR cause, crime, case] in him.
Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!
When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault [GR cause, crime, motive] in him.
The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

65. John 19:23-24.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.
They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

66. John 19:40.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

67. Acts 7:29-33.

Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.
And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.
When Moses saw it, he wondered at the sight [OR vision]: and as he drew near to behold it, the voice of the Lord came unto him,
Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.
Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. [See Exodus 3:4-5]

68. Acts 12:8-9.

And the angel said unto him [Peter], Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.
And he went out, and followed him; and wist [OR knew] not that it was true which was done by the angel; but thought he saw a vision.

69. Ephesians 6:10-17.

Finally, my brethren, be strong in the Lord, and in the power of his might.
Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.
Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;
And your feet shod with the preparation of the gospel of peace;
Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.
And take the helmet of salvation, and the sword of the Spirit, which is the word of God: [See D&C 27:15-18]

70. Jude 1:23.

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

71. Revelation 1:13.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden

girdle.

72. Revelation 3:3-5.

Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

He that overcometh, the same shall be clothed in white raiment [GR clothing]; and I will not blot out his name out of the book of life, but I will confess [GR acknowledge, praise] his name before my Father, and before his angels.

73. Revelation 3:18.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

74. Revelation 6:11.

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

75. Revelation 7:9.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

76. Revelation 7:13-14.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

77. Revelation 15:6.

And seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

78. Revelation 16:15.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his

garments, lest he walk naked, and they see his shame.

79. Revelation 19:7-8.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

80. Revelation 19:11-16.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
[JST And out of his mouth proceedeth the word of God, and with it he will smite the nations; and he will rule them with the word of his mouth; and he treadeth the wine-press in the fierceness and wrath of Almighty God.]
And he hath on his vesture and on his thigh a name written, KING OF KINDS, AND LORD OF LORDS.

81. 1 Nephi 8:2,5-12,15-16,19-20,24.

And it came to pass that while my father tarried in the wilderness he spake unto us, saying: Behold, I have dreamed a dream; or, in other words, I have seen a vision.
And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.
And it came to pass that he spake unto me, and bade me follow him.
And it came to pass that as I followed him I beheld myself that I was in a dark and dreary waste.
And after I had traveled for the space of many hours in darkness, I began to pray unto the Lord that he would have mercy on me, according to the multitude of his tender mercies.
And it came to pass after I had prayed unto the Lord I beheld a large and spacious field.
And it came to pass that I beheld a tree, whose fruit was desirable to make one happy.
And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever before tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.
And as I partook of the fruit thereof it filled my soul with exceedingly great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.
And it came to pass that I beckoned unto them; and I also did say unto them with a loud voice that they should come unto me, and partake of the

fruit, which was desirable above all other fruit.
And it came to pass that they did come unto me and partake of the fruit also.
And I beheld a rod of iron, and it extended along the bank of the river, and led to the tree by which I stood.
And I also beheld a strait and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world. And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron; and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

82. 1 Nephi 10:8.

Yea, even he should go forth and cry in the wilderness: Prepare ye the way of the Lord, and make his paths straight; for there standeth one among you whom ye know not; and he is mightier than I, whose shoe's latchet I am not worthy to unloose. And much spake my father concerning this thing.

83. 1 Nephi 12:10-11.

And these twelve ministers whom thou beholdest shall judge thy seed. And, behold, they are righteous forever; for because of their faith in the Lamb of God their garments are made white in his blood.
And the angel said unto me: Look! And I looked, and beheld three generations pass away in righteousness; and their garments were white even like unto the Lamb of God. And the angel said unto me: These are made white in the blood of the Lamb, because of their faith in him.

84. 1 Nephi 14:18-21.

And it came to pass that the angel spake unto me, saying: Look!
And I looked and beheld a man, and he was dressed in a white robe.
And the angel said unto me: Behold one of the twelve apostles of the Lamb.
Behold, he shall see and write the remainder of these things; yea, and also many things which have been.

85. 2 Nephi 8:24.

Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

86. 2 Nephi 9:14.
Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their rightousness, being clothed with purity, yea, even with the robe of righteousness.

87. Jacob 1:19.

And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore, by laboring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

88. Jacob 2:2.

Now, my beloved brethren, I, Jacob, according to the responsibility which I am under to God, to magnify mine office with soberness, and that I might rid my garments of your sins, I come up into the temple this day that I might declare unto you the word of God.

89. Mosiah 2:28.

I say unto you that I have caused that ye should assemble yourselves together that I might rid my garments of your blood, at this period of time when I am about to go down to my grave, that I might go down in peace, and my immortal spirit may join the choirs above in singing the praises of a just God.

90. Mosiah 3:7.

And lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people.

91. Alma 5:21–25, 27.

I say unto you, ye will know at that day that ye cannot be saved; for there can no man be saved except his garments are washed white; yea, his garments must be purified until they are cleansed from all stain, through the blood of him of whom it has been spoken by our fathers, who should come to redeem his people from their sins.

And now I ask of you, my brethren, how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood and all manner of filthiness? Behold, what will these things testify against you?

Behold will they not testify that ye are murderers, yea, and also that ye are guilty of all manner of wickedness?

Behold, my brethren, do you suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed and are spotless, pure and white?

(v. 27) Have ye walked, keeping yourselves blameless before God? Could ye say, if ye were called to die at this time, within yourselves, that ye have been sufficiently humble? That your garments have been cleansed and made white through the blood of Christ, who will come to redeem his people from their sins?

92. Alma 7:25.

And may the Lord bless you, and keep your garments spotless, that ye may at last be brought to sit down with Abraham, Isaac, and Jacob, and the holy prophets who have been ever since the world began, having your garments spotless even as their garments are spotless, in the kingdom of heaven to go no more out.

93. Alma 13:11-12.

Therefore they were called after this holy order, and were sanctified, and their garments were washed white through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God.

94. Alma 34:36.

And this I know, because the Lord hath said he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell; yea, and he has also said that the righteous shall sit down in his kingdom, to go no more out; but their garments should be made white through the blood of the Lamb.

95. 3 Nephi 4:7.

. . . and they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood, and their heads were shorn, and they had headplates upon them; . . . .

96. 3 Nephi 11:8.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; . . . .

97. 3 Nephi 19:25.

And it came to pass that Jesus blessed them as they did pray unto him; and his countenance did smile upon them, and the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; and behold the whiteness thereof did exceed all the whiteness, yea, even there could be nothing upon earth so white as the whiteness thereof.

98. 3 Nephi 27:19.

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

99. Mormon 9:35.

And these things are written that we may rid our garments of the blood of our brethren, who have dwindled in unbelief.

100. Ether 12:37-39.

And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father.

And now I, Moroni, bid farewell unto the Gentiles, yea, and also unto my brethen whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with your blood.

And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;

101. Ether 13:10.

And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel.

102. D&C 17:1; June 1829. [Promise made to Joseph Smith & Oliver Cowdery.]

Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red Sea.

103. D&C 20:5-8.

After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world;

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness;

And gave unto him commandments which inspired him;

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

104. D&C 36:6-8. History of the Church 1:131; December 1830.

. . . Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God;

wherefore, gird up your loins and I will suddenly come to my temple. Even so. Amen.

105. D&C 42:42.

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

106. D&C 109:75-76. History of the Church 2:420-426; March 27, 1836.

That when the trump shall sound for the dead, we shall be caught up in the cloud to meet thee, that we may ever be with the Lord;
That our garments may be pure, that we may be clothed upon with robes of righteousness, with palms in our hands, and crowns of glory upon our heads, and reap eternal joy for all our sufferings.

107. D&C 133:46-51.

And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?
And he shall say: I am he who spake in righteousness, mighty to save.
And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.
And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the starts shall be hurled from their places.
And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me;
And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

108. The Pearl of Great Price; A Facsimile from the Book of Abraham; Fig 3.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchizedek, Abraham, and all to whom the Priesthood was revealed.

109. Moses 4:13. See also 2 Nephi 9:14 and Gen. 2:25.

And the eyes of them both were opened, and they knew that they had been naked. And they sewed fig-leaves together and made themselves aprons.

110. Moses 4:27. See also Gen 27:16 and Alma 49:6.

Unto Adam, and also unto his wife, did I, the Lord God, make coats of skins, and clothed them.

111. Moses 7:2-4.

And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying--Turn ye, and get ye upon the mount Simeon. [The Hebrew equivalent of Simeon is Shim'on, which means "hearing."]

And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; . . . .

112. Joseph Smith--History 1:31.

He [Moroni] had on a loose robe of most exquisite whiteness. It was a whiteness beyong anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

FILE NAME:CONS_MTG.DOC

THE
CONSOLIDATED MEETING SCHEDULE
AND
SABBATH DAY OBSERVANCE

1. Letter from the First Presidency, February 1, 1980; To be read in sacrament meeting; Sent to all General Authorities, Regional Representatives, Stake, Mission, and District Presidents, Bishops and Branch Presidents.

Dear Brethren:

In order to provide more time for giving attention to family life, individual study, self-improvement, and Christian service, The First Presidency and the Council of the Twelve have approved a consolidated schedule of Sunday meetings and weekday activities for members of the Church.

Our anticipation is that the consolidated meeting schedule will also support energy-saving efforts and assist members in reducing costs associated with travel to meetings and other activities. Energy use in Church buildings will should be reduced.

A greater responsibility will be placed upon the individual members and families for properly observing the Sabbath day. More time will be available for personal study of the scriptures and family-centered gospel study. Other appropriate Sabbath activities, such as strengthening family ties, visiting the sick and homebound, giving service to others, writing personal and family histories, genealogical work, and missionary work should be carefully planned and carried out.

It is expected that this new schedule of meetings and activities will result in greater spiritual growth for members of the Church. Every Latter-day Saint home should become a place where family members love to be, where they can enrich their lives and find mutual love, support, appreciation, and encouragement.

This schedule will also give more weekday time for family members, as citizens, to take part in improving their community and strengthening the processes by which people of integrity are elected to public office.

Special guidelines and suggestions have been prepared to assist parents and leaders of organizations to effectively carry out their responsibilities and programs under this new arrangement.
We trust that rich blessings will come to the members of the Church as this new schedule of meetings and activities becomes effective.

2. General Instructions for Stake Presidencies and Bishoprics; Consolidated schedule of Sunday Meetings, pages designated.

Purpose (p. 1)

The purpose of the consolidated meeting schedule is (1) to reemphasize personal and family responsibility for learning, living, and teaching the gospel and (2) to allow Church members more time for personal gospel study, service to others, and for meaningful activities. The major objectives of the new schedule are to---

1. Help every Latter-day Saint home become a place where family members love to be, where they can enrich their lives and find mutual love, support, appreciation, and encouragement.

2. Emphasize home-centered Sabbath activities.

3. Make more flexible a weekday activity program for all members.

4. Reduce the amount of travel by church members and provide opportunities for family members to travel together and participate together in Church activities.

5. Conserve energy resources and reduce the non-essential costs required for members to participate in Church activities.

Suggestions for Individual & Family Sabbath Day Activities (p. 5)

Because the new schedule will give families time together on Sundays, parents should plan activities for the Sabbath that will spiritually strengthen the family. They may wish to spend some time with the family each Sunday in gospel discussion and instruction, under the direction of the head of the household. They may use the scriptures, the most recent general conference talks, family home evening manuals, Church publications, and other publications as a resource.

Other appropriate Sunday activities include (1) writing personal and family journals, (2. holding family councils, (3) establishing and maintaining family organizations for the immediate and extended family, (4) personal interviews between parents and children, (5) writing to relatives and missionaries, (6)

genealogy, (7) visiting relatives and those who are ill or lonely, (8) missionary work, (9) reading stories to children, and (10) singing Church hymns together.

Single adults should also spend their time on the Sabbath day in study and in such other activities as those suggested above. Under the direction of the ward single adult committee, they should also hold firesides, give service to the sick and elderly, and participate in other appropriate Sabbath day activities.

Many activities may not be appropriate on the Sabbath day, such as gardening, family parties, household projects, and other activities. Families may wish to plan family household and recreational activities for Saturday or other weekdays when parents are home with their children.

Program Overview (p. 6)

Monday night will continue to be reserved for family home evening. Local leaders should see that Church buildings and facilities are closed on Monday evenings.
Monday nights may be used appropriately for family recreational activities in addition to gospel instruction from the family home evening manuals, scriptures, general conference addresses, Church magazines, and other appropriate Church sources.

Administrative Meetings and Other Special Functions (p. 9)

The principles outlined below apply to the following administrative meetings and other special functions: firesides, bishopric meetings, stake presidency meetings, organization presidency meetings, stake and ward priesthood executive committee meetings, stake and ward correlation councils, choir practices, preparation meetings, priesthood leadership meetings, and so forth. It will be essential for stake presidencies and bishoprics to make effective use of priesthood executive committee meetings and meetings of the correlation council and welfare committee. Priesthood quorum presidency meetings will need to be effective for planning and administering quorum activities.

Principles
1. High priority should be given to individual and family needs and to those areas of service and activity that relate to the home.
2. Neither administrative and other meetings nor activities should prevent individuals and family members from caring for basic individual and family responsibilities.
3. Emphasis should be upon actual service with a minimum of time used in preparation for service.
Implementation of Principles
1. In scheduling administrative meetings and other special meetings, leaders should consider the following questions:
a. Does the schedule preserve an adequate block of time for all families and individuals on Sunday so they can give attention to gospel study, personal spiritual development, gospel teaching in the home, and appropriate acts of Christian service?
b. Are leaders able, as much as possible, to go to and return from the Sunday block of meetings with their wives and children?
2. Generally, ward administrative meetings should be held at one of the following times:
a. A designated weekday.
b. On Sunday, when it would least interfere with family travel and

home-centered activities.
c. During the week when it would require the least special travel and a minimum of the leaders' time away from home and family.

Melchizedek Priesthood Quorums

Priesthood quorums should teach priesthood leaders, especially fathers, to plan and carry out appropriate Sabbath day activities for the family, which might include any of the following:

1. Personal and family scripture study
2. Studying and singing Church hymns
3. Family councils
4. Genealogy, including writing journals, personal and family histories, and so forth.
5. Visits to relatives
6. Visits to the sick, the aged, and the lonely.
7. Visits to neighbors who need to be spiritually strengthened
8. Letters to relatives and missionaries
9. Missionary work
10. Family study periods, using such resources as the scriptures, the family home evening manual, the Gospel Principles manual, and other approved Church curriculum materials.
11. Reading and discussing the counsel of the Brethren from conference reports and planning ways to follow that counsel
12. Personal interviews between parents and children
13. Reading appropriate good literature
14. Reading scripture stories to small children, including inspirational bedtime stories.

3. BULLETIN, Number 4: October 1980; Sunday Meeting Schedule.

The following explanations are designed to answer questions that have arisen from the implementation of the Sunday meeting schedule. They are supplemental to the general instructions for the Sunday meeting schedule previously distributed. In some instances, the original guidelines have been adjusted or added to. In such cases these instructions supersede those that were distributed earlier.
Priesthood leaders should follow Option A or Option B as outlined in the general instructions for the Sunday meeting schedule. No other pilot programs are approved, and there is no authorization for eliminating Sunday School or any of the other meetings provided in the original guidelines.
The purpose of the Sunday meeting schedule is to allow members more time for productive family life, individual and family study of the scriptures and the gospel, and self-initiated Christian service. Leaders should not use the additional available time provided by the new schedule for local meetings and programs, thus defeating the purpose of the Sunday schedule.
It is important that families have several hours together on the sabbath day for individuals and families to engage in study of the scriptures, gospel discussions, and other activities and service appropriate to the sabbath day. Many activities not appropriate on the sabbath day, such as gardening, family parties, household projects, and other activities, should be planned for Saturdays or other weekdays when parents can be with their children. Families should also take advantage of Saturday to plan and to prepare for the sabbath day.
Monday evenings are to be reserved for family recreation and activities, as well as for gospel study, as determined by heads of families.

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4. BULLETIN, Number 12: June 1981; Family Home Evening.

The First Presidency frequently emphasizes the importance of weekly family home evenings as a prime opportunity for parents to teach and strengthen their families. In addition to family gospel study on Sundays, Monday nights are reserved for family home evening, which may include instruction in gospel principles, love, and harmony, and may include other family activities. The Family Home Evening manual should be available for every family. Priesthood leaders should emphasize the importance of family home evening in sacrament, leadership, and quorum meetings and should set the example by holding a weekly family home evening.

5. Letter from President Ezra Taft Benson, President of the Council of the Twelve; August 17, 1981; To all General Authorities, Regional Representatives, Stake, Mission and District Presidents, Bishops and Branch Presidents.

Dear Brethren:

Re: Administrative Meetings

Ward and stake leaders should hold administrative meetings either on Sunday, at times that interfere least with family and home-centered activities, or during the week at times that require the least travel.
If meetings are held on Sunday, the schedule should (1) preserve an adequate block of family and individual time for gospel study, personal spiritual development, gospel teaching in the home, and appropriate service; and (2) allow leaders, as often as possible, to travel with their wives and children to and from Sunday meetings.

6. BULLETIN, Number 20: February 1982; Sabbath Activities.

The Sabbath should not be used as a day to rehearse roadshows. Sunday should be a time for families to fulfill their Sunday duties, be together, and study the gospel.

7. BULLETIN, Number 4: February 1984; Sunday School.

Sunday School is not optional, but should be held each Sunday during the forty-minute period between sacrament meeting and priesthood and auxiliary meetings. Priesthood leaders should follow Option A or Option B as outlined in the general instructions for the Sunday meeting schedule. No pilot programs are approved, and there is no authority for eliminating Sunday School or any of the other meetings provided in the original guidelines.

8. BULLETIN, Number 5: March 1984; General Announcements.

Administrative Meetings

The Church instituted the consolidated Sunday meeting schedule in 1980 primarily to reemphasize personal and family responsibility to learn, live, and teach gospel principles. This schedule, when used as intended, will permit members to spend more time in personal and family gospel study, Christian service, and home-centered activities.
Stake and ward leaders can held members use their Sunday time as intended by avoiding excessive administrative meetings and other assemblies on the Sabbath

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that take members from their homes and families.
Local leaders should try to schedule administrative meetings on days other than Sunday and at times that require the least travel and the least time away from home and family. If such meetings are held on Sunday, they should not conflict with the ward Sunday meetings; also, they should be scheduled at times that interfere least with personal and family study, activities, and service. In unusual circumstances, such as when distances from homes to the meetinghouse are very long, local leaders may alter the frequency of administrative meetings to avoid unreasonable demands upon members' time and resources.
Members should continue to accept calls to Church service gratefully and should serve faithfully as the Lord has commanded (see Mosiah 2:17 and Matthew 25:34-40)

Family Time

Parents are to take the lead in planning Sunday family activities that strengthen the family spiritually. Families should spend time each Sunday discussing gospel principles; they should use the scriptures, general conference addresses, the Family Home Evening Resource Book, Church magazines, and other Church publications as source materials.
Monday nights should be reserved for family home evening and family activities. Saturdays, when possible, might be used for family projects and activities.

9. General Handbook of Instructions, 1984 edition, pp. 31-32.

The schedule for using the [baptismal] font should permit missionaries to baptize once a week or more often, if necessary. Fonts ordinarily should not be used on Sunday; however, they may be used on Sundays in unusual cases.

FILE NAME:SACRIFIC.DOC

THE LAW OF SACRIFICE

1. Lectures On Faith, pp. 58-59; Prepared by the Prophet Joseph Smith during the winter of 1834-35 while at Kirtland, Ohio. Compiled by N. B. Lundwall.

(7). Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

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(8). It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtain faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

(9). It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Psalm 1:3,4,5: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

(10). Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enJoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

(11). All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight through the sacrifice which they offered unto him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.

(12). But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not there faith is weak; and where faith is weak the persons will not be able to contend against the opposition, tribulations, and afflictions which they have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

2. J.D. 23:341-342; November 4, 1882; President Lorenzo Snow.

We have the same Priesthood that Jesus had, and we have got to do as He did, to make sacrifices of our own desires and feelings as He did, perhaps not to die martyrs as He did, but we have got to make sacrifices in order to carry out the purposes of God, or we shall not be worthy of this Holy Priesthood and be saviors of the world.

3. Journal of Abraham H. Cannon; Thursday, July 15, 1899; Remarks by Lorenzo Snow.

He says that if a man will place himself in a position where he is ready to sacrifice everything at the command of the Lord, he is then in a position to ask and receive Heavenly revelation.

4. The Way to Perfection, 1931; by Joseph Fielding Smith. Pages as indicated.

Candidates for eternal life . . . are expected to place all that they have on the altar, should it be required, for even then, and should they be required to lay down their lives for his cause, they could never pay him for the abundant blessings which are received. . . . (p. 23)
Moreover, he taught us that he who seeks to save his life shall lose it, but he who is willing to lose his life, or give it to his service even though it should bring death, shall find eternal life. We cannot expect to obtain all that has been promised us of glory, dominion, and might---to become sons of God and possess the glory of his kingdom---unless we are willing to consecrate all that we have unto the service of the Lord. (p. 273)

5. Gospel Truth, pp. 112-113; 1957; George Q. Cannon.

Those who have faith and who rise to the comprehension of the dignity and exaltation that God intends to bestow upon us will not hesitate to give everything they have to the Lord, but it requires faith. The Lord might require us to lay down our lives. That would require faith, would it not? Yes. But what is the promise? That we shall have eternal life and be exalted in His presence. Therefore, those who wish to attain to this exaltation must cherish sublimity of feeling, sublimity of self-sacrifice. They must not only be willing to give everything they have got on the earth---wives and children and everything else. If I cannot give up my wife and all my children, if required, if I cannot lay down my life, if necessary, God help me. I do not know what I might do, but God help me to do it if the test ever comes. But if I am not willing to do this, I cannot hope to attain to that exaltation and receive that fullness which the Lord has promised unto us, if we are faithful. In one sense of the word it is no sacrifice. We may call it so because it comes in contact with our selfishness and our unbelief; but it ought not to come in contact with our faith. . . .

6. The Improvement Era, December 1965, p. 1154; October General Conference, 1965; Harold B. Lee.

I bear witness that until a person has been willing to sacrifice all he possesses in the world, not even withholding his own life if it were necessary for the upbuilding of the kingdom, then only can he claim kinship to Him who gave His life that men might be. God make us worthy, willing to accept whatever He sees fit to inflict upon us, as a little child to its father.

7. Welfare Services Meeting, pp. 8-9; October 6. 1973; Pres. Harold B. Lee.

In another expression, the Prophet Joseph said: "Until a man has been willing to sacrifice all he possesses, not even withholding his life if required, for the building up of the kingdom of God, then only can he claim kinship to Him

who gave His life that men might be." Now the Lord had a plan by which this was to be accomplished. We have. . .what we call 'the law of sacrifice,' and then we have another covenant which we call 'the Law of Consecration.' One obviously is the setting up exercise for that greater extension of consecration. . . .Now the law of sacrifice as it was given in our day was first a testing to see how far the Saints had come towards the living of that law of consecration. It was called the United Order.

8. The Ensign/May 1975, pp. 50-52; April General Conference, 1975; Bruce R. McConkie.

The law of sacrifice is a celestial law; so also is the law of consecration. Thus to gain that celestial reward which we so devoutly desire, we must be ABLE to live these two laws.
Sacrifice and consecration are inseparably intertwined. The law of consecration is that we consecrate our time, our talents, and our money and property to the cause of the Church; such are to be available to the extent they are needed to further the Lord's interests on earth.
The law of sacrifice is that we are willing to sacrifice all that we have for the truth's sake---our character and reputation; our honor and applause; our good name among men; our houses, lands, and families: all things, even our very lives if need be. * * *
But what the scriptural account means is that to gain celestial salvation we must be ABLE to live these laws to the full if we are called upon to do so.

9. <u>The Message of the Joseph Smith Papyri</u>, pp. 216-217; Hugh Nibley.

While the concept of the substitute sacrifice has been much studied in recent years, an important aspect of it, the arrested sacrifice, remains little known. It is clearly set forth in the case of Isaac, who allowed himself to be bound and offered, but whose sacrifice was arrested at the critical moment with the declaration, ". . .now I know that thou fearest God, seeing that thou hast not withheld," neither Abraham nor Isaac withholding what was dearest to them on earth (Gen. 22:12). When the one being tested has proven his faith to the limit, there is no point to continuing the sacrifice, since the price has already been paid by another, and a substitute (savior) has been provided. But in order to benefit by the ransom, the one thus delivered must prove his good faith by freely offering to forfeit his life, if necessary. * * *
In Judaeo-Christian tradition the first representative of the arrested sacrifice is Adam, who, as he was sacrificing on an altar, calling upon God with upraised hands, was accosted by Satan, who tried to sacrifice him, smiting him on the right side with a sharp stone. Adam fell upon the altar and Satan fled. While Eve attempted to raise up her husband, and just as he was at the point of death, God accepted his blood flowing upon the altar as a sacrifice, "and thus sent down his word and healed Adam". Thus, as in the cases of Abraham and Isaac, the sacrifice, though arrested, was no mere empty form, since it was clearly in the process of being carried out to the end in good faith.

<u>IN THE WORLD, BUT NOT OF THE WORLD</u>

An essential part of making one's calling and election sure is the ability to

forsake the material and non-material things of the world. Material items would include money, real estate, personal belongings, etc. Non-material items would include fame, prestige, status and power. An individual must be able to come to the point in his life where nothing means more to him than doing what is necessary in order to gain the promise of eternal life. The waking moments of each day would be spent in contemplating the wonders and blessings of eternal life and how they might be obtained, rather than how much more of the worldly things can be obtained. The biggest problem people have is they are trying to be a part of the world and live the gospel in its fulness at the same time. They do not mesh well at all. And the standards and requirements of the gospel are that a person must forsake the world in favor of gaining the promise of eternal life. "Go and sell all that thou hast, and come follow me" the Savior said to the rich man. Only when we spend our time in pursuing the path that will bring us back to the Father will we spend our earthly time profitably and wisely, which means that we will have to give up the endless pursuit of more money and more power and more honor from the world. "Seek ye first the kingdom of God..." Once we have been able to acquire sufficient for our needs (as Peter indicated he had) then our time and labors should be spent in serving others (within our callings) to help them gain the commitment and blessings which the gospel has to offer those who desire it with all their heart, might, mind and strength.

----------SCRIPTURAL REFERENCES:

1. I.V. Matt. 10:33-36 (Compare Matt. 10:38-41)

33. And he who taketh not his cross and followeth after me, is not worthy of me.
34. He who seeketh to save his life shall lose it; and he who loseth his life for my sake shall find it.
35. He who receiveth you, receiveth me; and he who receiveth me, receiveth him who sent me. [Compare the oath and covenant of the priesthood in D&C 84: 36-37]
36. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward.

2. I.V. Matt. 16:25-29

25. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.
26. And now for a man to take up his cross, is to deny himself all.ungodliness, and every worldly lust, and keep my commandments.
27. Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come.
28. And whosoever will lose his life in this world, for my sake, shall find it in the world to come.
29. Therefore, forsake the world, and save your souls; for what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

THE MANNER IN WHICH SACRIFICES WERE OFFERED IN THE OLD TESTAMENT TIMES

1. The One Volume Commentary, J. R. Dummelow, p. 25.

Gen. 15:9 - God condescends to confirm the promise of the possession of the land by a visible sign. Abraham is directed to make the usual preparations observed in old times when two parties were about to make an important covenant. Certain animals and birds used in sacrifice were slain,1 and the bodies of the former divided in two parts: hence the expression to 'STRIKE' or 'CUT' a covenant.2 The two parties then passed between the two parts met in the middle, and took an oath of agreement, the position signifying that if they were false to the covenant they merited a similar fate to the animals. We must look a little closer into the manner of making a covenant in order to discover the connection of the different penalties . . . After an animal had been selected, his throat was cut across with one single blow, so as to divide the windpipe, arteries, and veins, without touching any bone.
The next ceremony was to bear the breast open and pluck out the heart, and if there were the least imperfection, the body would be considered unclean. The animal was then divided into two parts, and placed north and south, that the parties to the covenant may pass between them from east to west, and the carcass was then left as a prey to voracious animals. (Revised Duncan's Ritual, pp. 113-114, by Malcolm C. Duncan.)
2COVENANT - The Heb BERITH is by modern scholars derived from the Babylonian BIRITY, "Binding." It was formerly explained as "cutting," referring to the custom of cutting or dividing animals in two and passing between the parts in ratifying a covenant.

[These last two paragraphs are especially interesting in light of the temple endowment. Apparently such actions are symbolic of the Aaronic priesthood ordinances of sacrifice.]

FILE:#45 SACRAMENT

Knowledge of Christ To Come By Revelation:

No matter what ability and talent a man may possess, all must come under this rule if they wish to know the Father and the Son. If knowledge of them is not obtained through revelation it cannot be obtained at all.... This principle alone can give the knowledge of God which is life eternal and the only power by which a man can stand unscathed in the trying hour. Those who possess this principle are one with Jesus Christ and one with the Father, as says Jesus, **"That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us:... that they may be one, even as we are one." (John 17:21-22.)** They are baptized with the same baptism, they are baptized with the same Spirit; they are in possession of the same knowledge; and they knew God, whom to know is life everlasting. When built upon this rock the storms may blow, the rains may descend and beat upon the house, but it cannot fall because it is founded upon a rock. **These are some of my reflections in relation to this ordiance of the sacrament of the Lord's supper.** (JD, 10:115-117, February 22, 1863; The Gospel Kingdom, John Taylor, p. 112.)
Progress Toward Godhood Made Possible:

|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

Gospel Mysteries

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.** [Here we see that Peter is getting the Melchizidek Priesthood Ordiance, seal, and confirmation, of becoming clean every whit. However he hasn't received the seal, ratification, confirmation, of the Holy Ghost to understand it fully. Therefore the Lord said "What I do thou knowest not now; but thou shalt know hereafter. This is the way of all ordiances. We must receive both seals, the seal of the priesthood and the ratifying seal of the Holy Ghost before it is ours and we trully understand it. This is the way it is for most couples as they receive the seals of the new and everlasting covenant of Marriage, D&C 131, 132,]
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
(NewT:John 13:Heading-20)
Washing of feet is a gospel ordiance; it is a holy and sacred rite, one performed by the saints in the seclusion of the temple sanctuaries. It is not done before the world or for worldly people. For this day and dispensation Jesus instituted it in the upper room at the time of the Last Supper.

"Our Lord did two things in the performance of this ordinance: 1. He fulfilled the old law given to Moses; and 2. **He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that**

day forward.

"As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fulness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the ful knowledge of the endowment and all temple ordinances had been given.

"December 27, 1832, this command was given to 'the firs laborers in the last kingdom': **'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, <u>that I may make you clean;</u> That I may testify unto your father, and your God and my God, <u>that you are clean from the blood of this wicked generation</u>."** (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophets, with the express stipulation that **'ye shall not receive any among you into this school save he is clean from the blood of this generation ["is clean every whit: and ye are clean" (John 13:10);** [The same would hold true to enter the Highest Degree in the Celestial Kingdom; all saints from the least to the greatest must be washed and pronounced clean ever whit that "I [Jesus Christ] may testify unto you Father, and you God, and my God, that you are clean from the blood of this wicked generation." (D. & C. 88:74-75)] And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.' (D. & C. 88:127-141.)

"**<u>In the case of this school</u> the ordinance is to be performed by the President of the Church.** [This would indicate that others would receive this ordiance from the legal administrators appointed by the President of the Church or First Presidency.] In compliance with this revelaton the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. **'By the power of the Holy Ghost <u>I pronounced them all clean from the blood of this generation</u>,"** he recorded. (History of the Church, vol. 1, pp. 322-324; vol. 2, p. 287.)

"Later apostles were called and ordained, and on November 12, 1835, the Prophet addressed them, as pertaining to the washing of feet where they were concerned: 'The item to which I wish the more particularly to call your attention tonight is the ordinance of washing of feet. This we [meaning the Twelve] have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.

"'We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be.... We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of ht ehouse of God; **<u>and in it we mus attend to the ordance of washing of feet.</u>** It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so the Satan cannot overthrow us, nor have any power over us here.

"'The **<u>endowment</u> you are so anxious about**, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official shall meet, **<u>we must be clean ever whit</u>**.... The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter the celestial kingdom of God, and enjoy it forever.' (History of the

Chruch, vol. 2, pp. 308-309.)
"On Sunday, March 27, 1836, as part of the dedicatory services fo the Kirtland Temple, the congregation sang the glorious hymn, 'The Spirit of God Like a Fire is Burning!' One verse, as then sung, was:

> "'We'll wash and be washed, and with oil be anointed,
> Withal not omittin the washing of feet;
> For he that receiveth his penny appointed
> Must surely **be clean at the harvest of wheat.**'

[In otherwords all saints who intend to enter the Lords Kingdom before he comes in glory must have this ordiance performed or done by proxie or they cannot enter the Lords Kingdom, "For no unclean thing can enter the kingdom of God", and again it must needs be that we must "not omitt the washing of feet" and "must **be** "clean [every whit] **at** the harvest of wheat." And again, the Lord has commanded 'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean [every whit] from the blood of this wicked generation.' (D. & C. 88:74-75.)
"On March 29 and 30, 1836, the leading brethren, including the First Presidency, Council of the Twelve, bishoprics, and preidents of quorums, participated in the ordiance of washing of feet. (History of the Chruch, vol. 2, pp. 426, 430-431.)
"It should be remembered that the endowment given in the Kirtland Temple was only a partial endowment, and that the full endowment was not performed until the saints had established themselves in Nauvoo. (Doctrines of Salvation, vol. 2, pp 241-242.) The full endowment--referred to in the revelation dated January 19, 1841 (D. & C. 124:36-41)--**including washings and anointings** except under unusual circumstances, is designed to be administered in the temples of the Lord.
Thus the knowledge relative to the washing of feet has been revealed step by step in this day until **a full knowledge is now in corporated in the revaled ordiances of the Lord's house**. Obviously the apostate peoples of the world, being without revelation to guide them, cannot comply with our Lord's command given on the occasion of the last supper." (Mormon Doctrine, pp. 751-753.) (DNTC 1, p. 708-710.)

FILE:#17 FIRST AND SECOND COMFORTER

Knowledge of Christ To Come By Revelation:

No matter what ability and talent a man may possess, all must come under this rule if they wish to know the Father and the Son. If knowledge of them is not obtained through revelation it cannot be obtained at all.... This principle alone can give the knowledge of God which is life eternal and the only power by which a man can stand unscathed in the trying hour. Those who possess this principle are one with Jesus Christ and one with the Father, as says Jesus, **"That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us:... that they may be one, even as we are one." (John 17:21-22.)** They are baptized with the same baptism, they are baptized with the same Spirit; they are in possession of the same knowledge; and they knew God, whom to know is life everlasting. When built upon this

rock the storms may blow, the rains may descend and beat upon the house, but it cannot fall because it is founded upon a rock. **These are some of my reflections in relation to this ordiance of the sacrament of the Lord's supper.** (JD, 10:115-117, February 22, 1863; The Gospel Kingdom, John Taylor, p. 112.)
Progress Toward Godhood Made Possible:

D&C 132:19-24
Second Comforter
Calling and Election Sure, Comforter, Exaltation, Holy Ghost.
After a man so devotes himself to righteousness that his calling and election is made sure, "then it will be his privilege to receive the other Comforter," [the seal on what he has seen, Paul, Alma the younger] the Prophet says. "Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the saints who held communion with the general assembly and Church of the Firstborn." (Teachings, pp. 150-151; John 14:16-23; D. & C. 88:3-4; 130:3.) "The Holy Spirit of Promise is not the Second Comforter." (Doctrines of Salvation, vol. 1, p. 55.)

Sons of God
The sons of God are members of his family and, hence, are joint-heirs with Christ, inheriting with him the fulness of the Father. (D. & C. 93:17-23.) Before gaining entrance to that glorious household, they must receive the higher priesthood (Moses 6:67-68), magnify their callings therein (D. & C. 84:33-41), enter into the new and everlasting covenant of marriage (D. & C. 131:1-4; 132), and be obedient in all things. (Doctrines of Salvation, vol. 2, pp. 8-9, 37-41, 59, 64-65.) Those who become the sons of God in this life (1 John 3:1-3) are the ones who by enduring in continued righteousness will be gods in eternity. (D. & C. 76:58.) (Mormon Doctrine, p. 745.)

Jesus Discourses on the Two Comforters

These statements about the two Comforters climax and crown the teachings of the Son of God. We have no record of anything he ever said which can completely withdraw the curtain of eternity and open to the faithful a vision of the glories of God. Based on love, born of obedience, Jesus promises the saints that they can have, here and now in this life, the following:
(1) The gift and constant companionship of the Holy Ghost;

[a] the comfort and peace which it is the function of the Holy Spirit to bestow;

[b] the revelation and th sanctifying power which alone will **prepare men for the companionship of gods and angels here after;**

(2) Personal visitations from the Second Comforter, **the Lord Jesus Christ**

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himself, the resurrected and perfected being who dwells with his Father in the mansions on high; and
(3) **God the Father**--mark it well Phillip!--**shall**

[a] visit man in person,

[b] take up his abode with him, as it were, and

[c] reveal to him all the hidden mysteries of his kingdom.

Joseph Smith, as the Holy Ghost poured light and revelation into his soul, said this about the two Comforters: "There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, adn baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.
"The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has **faith in Christ**, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his **calling and his election made sure**, then it will be his privilege to receive the other Comforter, which the Lord hath promised the saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27the verses. Note the 16, 17, 18, 21, 23 verses....
"Now what is this other Comforter. It is no more nor less than the Lord Jesus Christ himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the **saints who held communion with the general assembly and Church of the First Born.**" (Teachings, pp. 149-151.) (DNTC 1, p. 735-736.)

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment." (Moses 6:61.)

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The Lord Jesus Christ himself, the Second Comforter, will appear personally to the faithful. **Mortal men have power while in this life to see God.** "Verily, thus saith the Lord: It shall come to pass that **every soul** who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D. & C. 92:1.) The Brother of Jared, among others, is one who complied with this law and thereby saw the Lord. "Because of the knowledge of this man," the record says, "he could not be kept from beholding within the viel; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew, that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him." (Ether 3:19-20.) (DNTC 1, p. 738.)

John 14:23
Jesus here announces the supreme earthly reward for personal righteousness--a personal visitation to man of the Father and the Son. "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false." (D. & C. 130:3.)

He shall teach you all things
All things? yes, all things; and all things means all things. "And by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.) The revealed word says God knows all things and has all thruth, which means there is nothing he does not know and no truth he does not possess. Consequently, now and hereafter, in **time or eternity**, the Holy Ghost shall teach all things to deserving and eligible students.

He shall testify of me (John 14:26)
Salvation centers in Christ. The Holy Ghost is Christ's revelator to bear witness of his divine Sonship and of the saving truths of his gospel. "The Holy Ghost," In Abraham's record this third member of the Godhead was called "God the third, the witness or Testator." (Teachings, p. 190.) As a Spirit personage, the Holy Spirit, by laws which are ordained, has power **to speak to the spirit within man and to convey truth with absolute certainty**. This revealed knowledge becomes a personal testimony to the recipient. By definition and testimony of the gospel is to know by personal revelation from the Holy Ghost that Jesus is the Christ through whom salvation comes; that Joseph Smith is the prophet who revealed anew to the world the saving truths of the gospel; and that the Chruch of Jesus Christ of Later-day Saints is the kingdom of God on earth.
[He seals, approves, ratifies, confirms, sanctifies and seals all blessings, truths, and ordiances of the gospel upon you.]

He shall glorify me
The Father and the Son, through their ministries, as Jesus has just announced, glorify each other. (John 13:31-32; 14:13.) Now Jesus says the Holy Ghost shall glorify the Son--a thing which comes to pass because men believe the testimony of the Holy Ghost, so live as to gain exaltation, and thereby add dominions and kingdoms to the endless domains of the Father and the Son. See John 13:31-35.

1 Cor 12:3
Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Two principles are here set forth: 1. Any man who has the Spirit praises Christ and testifies fo his goodness and mercy; and 2. Christ is and can be known by revelation from the Holy Ghost, and in no other way.
Revelation is the sole and only sure source of knowledge about God and Christ and gospel truths. A knowledge of these things does not and cannot come by reason, research, or rationalization. God stands revealed, or he remains forever unknown. In keeping with this principle, Joseph Smith said that the latter part of verse three should read: No man can know that Jesus is the Lord, but by the Holy Ghost." (Teachings, p. 223.) (DNTC 2, p. 365-367.)

Jesus taught that "the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26), and the latter-day revelation on spiritual gifts says this about knowing of Christ's divinity by the power of the Spirit: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. To others it is given to believe on their words, that they also might have eternal life if they **continue faithful.**" [Parents to children][Abraham] (D. & C. 46:13-14.) (DNTC 2, p. 367-368.)

The word of God pierces the soul of man [The Holy Ghost]
The Holy Ghost is a personage of spirit, a spirit being ,a dn when he speaks to the spirit within man, knowledge and truth are conveyed with absolute surety. These wisperings of the Spirit are called the still small voice as is shown by the experience of Elijah on Mount Horeb. When the Prophet sought instructions from the Lord, "behold, the Lord passed by, and a great and strond wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voeice." (1Kings 19:11-12.) Then by the wisperings of the Spirit Elijah learned what the Lord wanted him to do. That these spiritual impressions can sink into the heart with a power transcending anything earthly is shown from Joseph Smith's statemrnt: "Thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh mankfest." (D. & C. 85:6.) (DNTC 3, p. 152-153.)

"The priesthood is an everlasting principle, and exited with God form eternity, and will to eternity, without beginning of days or end of years.: (Teachings, p. 157.) Christ and others held the priesthood in pre-existence. Andam, the Prophet says, "obtained in in the creation, before the world was formed." (Teachings, p. 157.)

The "fulness of the gospel" refers to all of the laws and commandments of God. The Lord said that the scriptures were given for "the salvation of mine own elect; for they will hear my voice, and shall see me...." (D & C 35:20-21)

Gospel Mysteries

FILE NAME:STUDSCRP.DOC

THE IMPORTANCE OF SEARCHING THE SCRIPTURES

I. Why should sisters study the scriptures?

1. The Lord has commanded all people to study his word.
2. A knowledge of what God expects of us is essential.
3. Will our children learn to love the scriptures if we do not teach from them and apply them in our lives?
4. They provide the daily uplift, inspiration and strength we need to enable us to go through each day.
5. Will the Lord give us additional scriptures if we have not read those which he has given us?
6. They help us to understand the plan of salvation better.
7. They will strengthen our testimony enabling us to stand independent, knowing for ourselves.

II. Things which prevent or impede us from having scriptural study:

1. We claim we have no time. All else is a priority.
2. We are tired of reading lst Nephi over and over again.
3. We find the scriptures very uninteresting.
4. It makes us uncomfortable to read the scriptures because they condemn sins which we want to keep.
5. I've already scanned them once.
6. Television programs.
7. Novels and other favorite magazines.

III. How to establish and maintain a scriptural study program

1. You must have a desire. You must want to read the scriptures more than some of the other daily priorities.
2. Read the scriptures with an objective in mind. Pick a topic and search out all the scriptures on that subject.
3. Set a goal to read one of the four standard works within a certain period of time. Then divide that time up into small sections, and concentrate on achieving all the small sections. Soon the whole goal will be reached.
4. Pick a time each day to read, and then make sure you read during that time. Remember, if you do not set aside some time each day, scripture reading will get lost in the pressures of life.
5. The Topical Guide will help you locate scriptures on a topic.
6. Commentaries on the scriptures will be of great value. Ask around to find out what the better commentaries are. 7. Try to learn something new each day from the scriptures. Keep a journal of the new thoughts or impressions which you get while reading. This will be of great benefit to you and to your posterity.

IV. Symbolic meanings of Scriptures

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3 Nep 13:1-4Almsgiving
3 Nep 14:14Strait is the gate
3 Nep 14:24-27Rock & sand
3 Nep 14:7-8Ask, seek & knock
Luke 10:30-35Parable of the good samaritan
Matt 25:1-13Parable of the ten virgins
Malachi 4:1Roots & branches
Genesis 37:9-10 Sun, Moon & Stars

V. Meanings to Scriptures

John 14:23Visit by Father & Son
2 Peter 1:10Make your calling & election sure
2 Peter 1:19More sure word of prophecy
D&C 93:1Shall see my face....
D&C 84:33-41Oath & covenant of priesthood
D&C 77:11144,000
D&C 133:27-34Return of the ten tribes
Genesis 2:25Naked in the Garden of Eden
Genesis 32:24-30Jacob's Endowment
John 12:1-7Anointing by Mary to Christ
D&C 110:11-16Visit by Moses, Elias, Elijah

3. Scriptures that Inter-relate

Rev 14:6-7D&C 133:17
2 Peter 1:19D&C 131:5
John 14:23D&C 130:3

THE IMPORTANCE OF SCRIPTURES AND COMMENTARIES

1. Evidences & Reconciliations, pp. 117-18; Elder John A. Widtsoe, 1960 ed.

Errors in the translation of the Bible are due primarily to the fact that the original documents are lost. The manuscripts from which our Bible translations have been made are copies, perhaps copies of copies of the originals. Even in our day, with our many modern helps, it is practically impossible to secure a letter-perfect copy of a book, if done by hand. It is not a matter of dishonesty, but of human limitations. The wrong word may be written, or a word so written as to convey a false meaning; for example the accidental absence of a dot converts the Aramaic sign for rope into camel. Therefore we have long wrestled with the meaning of the Biblical statement, "It is easier for a camel to go through the eye of a needle," which really should read, "It is easier for a rope to go through the eye of a needle" (Matthew 19:24). Likewise, the statement, "Let the dead bury the dead" has been perplexing. The Aramaic word for dead is metta and for town, matta. It becomes likely, therefore, that the true saying was, "Let the town bury the dead," a very common practice in the days of Christ.
More serious are the evident attempts by ancient copyists to clarify or correct the text of the manuscripts by inserting personal comments, which, in

course of time, have become parts of the sacred record. As an illustration, 1 John 5:7,8 reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one." It is said that two hundred and fifty Greek manuscripts exist, containing this section of John's epistle, but do not contain the words in verses 7 and 8. Only four known manuscripts made after 1400 A.D. contain these words, and they are not found in any known manuscript before the seventh century after Christ. The words were evidently added by a scribe and have given rise to much religious misunderstanding.

2. Faith Precedes the Miracle, pp. 253-54; Pres. Spencer W. Kimball; 1972 ed.

I believe that the Ten Virgins represent the people of the Church of Jesus Christ and not the rank and file of the world. All of the virgins, wise and foolish, had accepted the invitation to the weeding supper; they had knowledge of the program and had been warned of the important day to come. They were not the gentiles or the heathens or the pagans, nor were they necessarily corrupt and reprobate, but they were knowing people who were foolishly unprepared for the vital happenings that were to affect their eternal lives. [Matt 25:1-13]

3. Teachings of the Prophet Joseph Smith, p. 149; Compiled by Joseph Fielding Smith; 1965 ed.

The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.
"13. In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.
"14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." Ephesians, lst chapter.
This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.

4. The Mediation and Atonement, pp. 85-87; Pres. John Taylor; 1882 ed.

The principle of [sealing] also over the varied creations of God, above spoken of, pertaining to the Holy Priesthood after the order of the Son of God, has, by faith, been manifested to the world in the lives and actions of numbers of the servants of the Most High. The power of Enoch, wherein he caused the earth to tremble, whilst mountains fled at his command, and rivers were turned out of their course, has already been referred to [I.V. Genesis 14]. By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire [I.V. Genesis 14:26]; by it the waters of the Red Sea were divided by Moses, and the children of Israel passed through dry shod [Exodus 14:21]; by it Elijah [2 Kings 2:7-8] and Elisha [2 Kings 2:14] smote the waters of the Jordan and crossed on dry land; by it Daniel escaped the ferocity of the lions [Daniel 6:16-23]. and the three Hebrew children were delivered from the fiery furnace [Daniel, 3:19-27].

By this same power in the Messianic dispensation the Apostles were delivered from bonds and imprisonment; by it Paul shook off the viper that had fastened upon his hand [Acts 28:3-6]; by it Philip [Acts 8:39] was caught away by the Spirit of the Lord after he had baptized the Ethiopian eunuch; by it John was preserved when he was cast into a cauldron of boiling oil, that it did not hurt him; by it the dead were raised, the lepers cleansed, the sick healed, devils cast out, and other mighty works performed by Jesus and His disciples; and by it Christ broke the bands of death and became the resurrection and the life, the first fruits of them that slept, the conqueror of death, the Savior of the world and the Redeemer of mankind.

Again, on this continent, one of the Nephite Prophets, Jacob, the son of Lehi, records: "We truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea." (Jacob 4:6). By faith the brother of Jared, who held this power, said unto the mountain Zerin, Remove; and it was removed [Ether 12:30]; by it Alma and Amulek caused the walls of the prison in Ammonihah to tumble to the ground [Alma 14:26-29]; by it Nephi and Lehi wrought the surpassing change upon the Lamanites that they were baptized with fire and the Holy Ghost [Helaman 5:43-49]; by it Ammon and his brethren wrought so great a miracle in the conversion of the Lamanites [Alma 17-27]; and by it also the disciples of Jesus who tarried amongst the Nephites showed forth the power spoken of in the following passage:

"Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison: but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word; and they did cast them into furnaces of fire, and they came forth receiving no harm; and they also cast them into dens of wild beasts, and they did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm." (4 Nephi 1:30-33)

This same power has also been abundantly manifested in these latter days in the midst of the Saints of God, in deliverances from evil, in escapes from enemies, in the quelling of mobs, in the stilling of the angry waves of the sea, in the healing of the sick, in the casting out of unclean spirits, and in many other miraculous manifestations of the power and goodness of God, and of the authority with which He has invested His servants who are endowed and clothed upon with the Priesthood, which is endless and after the order of the Son of God.

5. Teachings of the Prophet Joseph Smith, pp. 150-51; Compiled by Joseph Fielding Smith; 1965 ed.

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16, 17, 18, 21, 23 verses:

[These verses are now quoted by the Prophet]

Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn.

6. The Ensign/November 1977, p. 34; Elder Bruce R. McConkie; October General Conference, Priesthood Session.

<u>Blessing ten: We have the power---and it is our privilege---so to live, that becoming pure in heart, we shall see the face of God while we yet dwell as mortals in a world of sin and sorrow</u>.
This is the crowning blessing of mortality. It is offered by that God who is no respecter of persons to all the faithful in his kingdom.
"Verily, thus saith the Lord; It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1)

7. Doctrinal New Testament Commentary, Vol 1:255; Elder Bruce R. McConkie; 1973 edition.

[Regarding Matt. 7:23:]

Jesus is saying: 'I never knew you as true disciples, for you never received the fulness of my gospel and came into my Church, and hence, Ye never knew me'; Or, 'Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you.'

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<u>KEEPING A SECRET</u>

1. TPJS, p. 195; Prophet Joseph Smith Jr.; December 19, 1841; H.C. 4:479.

The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I can keep a secret till Doomsday.

2. J.D. 4:287-89; Pres. Brigham Young; March 15, 1857; Tabernacle, Salt Lake.

Now I want to tell you that which, perhaps, many of you do not know. Should you receive a vision or revelation from the Almighty, one that the Lord gave you concerning yourselves, or this people, but which you are not to reveal on account of your not being the proper person, or because it ought not to be known by the people at present, you should shut it up and seal it as close, and lock it as tight as heaven is to you, and make it as secret at the grave. The Lord has no confidence in those who reveal secrets, for He cannot safely reveal Himself to such persons. It is as much as He can do to get a particle of sense into some of the best and most influential men in the Church, in regard to real confidence in themselves. They cannot keep things within their own bosoms. * * *

If a person understands God and godliness, the principles of heaven, the principle of integrity, and the Lord reveals anything to that individual, no matter what, unless He gives permission to disclose it, it is locked up in eternal silence. And when persons have proven to their messengers that their bosoms are like the lock-ups of eternity, then the Lord says, I can reveal anything to them, because they never will disclose it until I tell them to. Take persons of any other character, and they sap the foundation of the confidence they ought to have in themselves and in their God. * * *

If we are His friends, we will keep the secrets of the Almighty. We will lock them up, when He reveals them to us, so that no man on earth can have them, and no being from heaven, unless he brings the keys wherewith to get them legally. No person can get the things the Lord has given to me, unless by legal authority; then I have a right to reveal them, but not without. When we can keep our own secrets, when we can keep the secrets of the Almighty strictly, honestly, truly in our own bosoms, the Lord will have confidence in us. Will He before? No. Are we going to become secret keepers in any other way than by applying our lives to the religion we profess to believe? No.

3. J.D. 4:371-72; Pres. Brigham Young; June 28, 1857; Bowery, Great Salt Lake.

You often hear people desiring more of the knowledge of God, more of the wisdom of God, more of the power of God. They want more revelation, to know more about the kingdom of heaven, in heaven and on the earth, and they wish to learn and increase.

There is one principle that I wish the people would understand and lay to heart. Just as fast as you will prove before your God that you are worthy to receive the mysteries, if you please to call them so, of the kingdom of heaven--that you are full of confidence in God---that you will never betray a thing that God tells you---that you will never reveal to your neighbor that which ought not to be revealed, as quick as you prepare to be entrusted with the things of God, there is an eternity of them to bestow upon you. Instead of pleading with the Lord to bestow more upon you, plead with yourselves to have confidence in yourselves, to have integrity in yourselves, and know when to speak and what to speak, what to reveal, and how to carry yourselves and walk before the Lord. And just as fast as you prove to Him that you will preserve everything secret that ought to be---that you will deal out to your neighbors all which you ought, and no more, and learn how to dispense your knowledge to your families, friends, neighbors, and brethren, the Lord will bestow upon you, and give to you, and bestow upon you, until finally he will say to you, "You shall never fall; your salvation is sealed unto you; you are sealed up unto eternal life and salvation, through your integrity."

Let every person be the friend of God, that whatever He reveals to you, you can wisely handle without asking Him whether you shall tell your wife of it or not. You can recollect the back-handed blow I gave to some of the brethren

last winter. They were in pain, because they knew something which they could not tell to their wives. I would not trust such men out of sight with my dinner. God will not trust the least thing to such persons. Sisters, if you are in pain, because you cannot tell your husbands everything, you had better take a little catnip tea, and get over it, if you can. What will God reveal to such persons? Just enough to keep them from the gulf of despair, and lead them along until they get a little sense. I say this that you may learn to reveal that which you ought, and to keep the rest to yourselves. By so doing you prove to God that you are His friends, and will keep His secrets.
The world may howl around you and plead for the secrets of the Lord which he has given you, but they will not get them. When the Lord has proved His children true to what He has given into their charge, and that they will do His bidding, He will tell such persons anything that they should know. A great many desire just enough of knowledge to damn them and it does damn a great many.

4. J.D. 22:72-73; Elder Charles W. Penrose; January 30, 1881; Tabernacle, SLC.

There is this difficulty sometimes in this Church, and the same difficulty existed in former times. If a person should happen to grow a little in the knowledge of the truth, and get something which others may not have received, he may become puffed up in the vanity of his heart, and think he should be exalted into a high position. For instance the Lord gives gifts to the Church---the gift of tongues, the gift of prophecy, the gift of healing, the gift of being healed, the gift of discernment of spirits, and a great many other gifts according to the faith, desires, and capacities of the Saints. A person may get a gift and rejoice very much in that gift, but just as soon as he becomes desirous of displaying it, and wishes to be considered great among men because of it, just at that moment he is in danger of being led by a false and delusive spirit, led out of the strait and narrow path that leads to lives eternal. All these gifts properly used are for the benefit of the Church. Above all, every member should enjoy the spirit of revelation.

5. That All May Be Edified, p. 337; Elder Boyd K. Packer; 1982 ed.

I heard President Romney once counsel mission presidents and their wives in Geneva. "I do not tell all I know. I have never told my wife all I know, for I found out that if I talked too lightly of sacred things, thereafter the Lord would not trust me."

SHARING MATERIAL WITH OTHERS

IMPORTANCE OF SHARING BY THE SPIRIT

Be sensitive about what you say to others. Some of these concepts are not commonly understood among the Latter-day Saints to any great depth. Each person is at a different location spiritually and knowledge-wise in their lives. It is therefore of great importance that we relate concepts as we are impressed to do by the spirit---not as we are impressed to do out of excitement.

SHARING EVERYTHING AT ONCE

Joseph Smith said it was not good for people to be given all knowledge all at once, but rather they should receive it line upon line, progressively

increasing until they have all knowledge. This is the way our Heavenly Father deals with us. Individuals must be allowed time to digest new thoughts and concepts, even if they request more. We start out sharing concepts based upon where the person is at the moment.

HOW DESIROUS ARE THEY TO LEARN?
People are more desirous of food when they are hungry. If your head were held under water for some length of time, what would you want more than anything else? If you had been in a desert for a week without water, what would you desire above all things? Just so it must be with individuals in relationship to the gospel. They must desire to learn, and they must be willing to change present ideas for new ones. They must have within their hearts the ultimate desire to repent and reconcile themselves with God the Father, that they might be clean and pure enough so as to be enabled to re-enter his presence. After all, this is the end objective of the gospel. If people are not desirous of changing and growing, then your sharing with them gospel principles may fall on "deaf ears".

AVOID CONTENTIOUS DISCUSSIONS
Individuals learn best when the spirit of the Lord is in attendance. If, during your discussions with other individuals, the spirit of contention enters the room, no matter who may be at fault for bringing it in, it is better that the discussion be terminated. Contentious feelings cause more problems and more spiritual retardation than anything else. Contention creates feelings of alienation between the parties involved. Not only are these feelings the opposite of love, but the effect these feelings have upon individuals are the opposite of what love would produce. You stand nothing to gain, and everything to lose.

BE IN HARMONY WITH CHURCH LEADERS Alma taught that "it is given unto many to know the mysteries of God; nevertheless they are laid under a strict command that they shall not impart only according to the portion of his word which he doth grant unto the children of men, according to the heed and diligence which they give unto him." (Alma 12:9) The Lord decides what he wants taught to the "children of men" and these teachings are "according to the heed and diligence which they [the children of men] give unto him [God]." We are guided and directed as to what that "portion of his word" is through his priesthood leaders upon the earth. The prophet reveals to us the "portion of his word" that God wants us to have. And as the heed and diligence which we give unto God changes and improves, so will the portion of his word change and enlarge in scope that is given to us. We should always be in harmony with the Prophet's desires.

SHARING SACRED EXPERIENCES
As you live the principles of the gospel you will have come to you special spiritual experiences that are very meaningful to you. These experiences were given for your own personal edification and were not intended for the world at large. Occasionally, as you are prompted by the spirit, you may want to share an experience with someone else. However, by and large, you will want to guard these sacred experiences and record them in your journals for the benefit of your own posterity. Usually the sharing of experiences has the effect of lessening the specialness or sacredness of the experience to yourself and causing emotions in others that perhaps should not be there, such as envy, competition, and unbelief.

THE TEST OF TIME
The parable of the sower and the seed (Matthew 13:3-9;18-23) is a good illustration of how the gospel is accepted by individuals. Some receive the

good news, but do not understand it, "then cometh the wicked one, and catcheth away that which was sown in his heart." Other individuals receive the gospel mysteries with joy in their hearts, and they even endure for a period of time, but when "tribulation or persecution ariseth because of the word, by and by he is offended," and consequently that which was sown is lost. Then there are others who receive the message gladly and may even continue in the message received, but after awhile "the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Finally, there are those who receive the doctrines of the gospel and understand them. These individuals therefore strive to live the gospel more perfectly, and thereby bring forth good fruit. But even among those who bear fruit, some will bear "an hundredfold, some sixty, [and] some thirty." Only by the test of time can we really know how deeply a person has accepted the mysteries of God which have been given to him.

There have been examples of those in history who supposedly were converted, but who once having set their hand to the plow looked back, and preferred the old way. Lot's wife who disbelieved; Laman and Lemuel who cared not for the precious fruit; King David who rose high, and then fell; Judas who did not understand the mission of the Savior; and many in the days of Joseph Smith who were the cause of trials and tribulations for him. Likewise there were others who, once having received the glad message, continued faithful. As Alma was journeying from the land of Gideon southward, away to the land of Manti, just by chance he happened to meet the sons of Mosiah who were with Alma at the time the angel first appeared unto him, "therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of sound understanding and they had searched the scriptures diligently, that they might know the word of God. BUT THIS IS NOT ALL; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. And they had been teaching the word of God for the space of fourteen years." (Alma 17:2-4) They withstood the test of time.

MINUTES OF MEETINGS HELD IN ST. GEORGE

Minutes of a Semi-annual Conference of the Southern Mission held in the City of St George commencing on the 3" June 1870.

5th [of June 1870] 10 A.M. [Meeting]

President E. Snow felt that since he has been presiding here his mind has taken a very practical turn, but he did not feel to find fault with himself, as he believed that the Lord had directed (next page) him thus. "But we have appointed a president to this Stake of Zion--bro Jos. W. Young--who will help me in my labors; and will always be ready to given counsel and advice to those seeking for it, and I wish him to be sustained by the faith and prayers of the Saints as well as myself"

In speaking of the value of Constitutions to Societies he said the faith and prayers of the Saints are better than all the constitutions that can be adopted. Related an incident that occurred in the lifetime of the Prophet Joseph, in which the word of the Lord came, saying, "You are my constitution

and I am your God, henceforth do as I command you."

...May 5th 1872 Conference held in the basement of the St. George Tabernacle Sunday 10 a.m. session Erastus Snow speaking:

...Dreams are often given by the Lord for our instruction and guidance but we must have the Spirit to be able to discern between dreams given of God and those which are the result of the poor state of our health or nervous derangement.--

Said that those who keep the commandments of God need not fear the influences of wicked spirits and the manifestations of spiritualists for they will have power in the name of Jesus Christ to rebuke all evil Spirits.--Said that faith is the gift of God and blessed is he that can believe without seeing and if we would only continue to exercise faith we would be filled with light to such and extent that we would be able to see through a ceiling or a stone wall and be able to hear the thoughts of men.

Sunday Jan 25th 1874...Prest Young next addressed the meeting said among other things: "when we wear out the prejudice which is now felt by the wicked world against the doctrine of polygamy-the honest will flock into the Church by thousands and by millions-and the only thing I am afraid of is the effect of popularity and riches on

He further dwelt on retrenchment

...Sunday Feb 1st 1874...Prest G.A. Smith read the Revelation dated Dec 25 1832 relative to the war breaking out in South Caroline. Bro George A read it for the first time in the spring of 1833 from a manuscript copy. He referred to the war between the North and the South; the recent wars in Spain, the Franco Prussian War and other recent minor wars He then referred to the principle of (next page) of the organization and classification of labor

Prest Young...among other things, in referring to the order of Enoch "The Father says come; the Son says Come; the"Spirit and the Bride say Come; the servants of God say Come, enter into this Holy Order"

...Sunday Feb 15th 1874 2 pm meeting
...George A. Smith speaking:
...He is anxious that the Temple should be got ready for the administration of the ordinances and for the work of organizing the Priesthood.

...Sunday Feb 22nd 1874
...Prest [Brigham] Young
...advised that the revelations contained in the Doctrine and Covenants be read more in our public meetings. He referred to the letter which had been read form the Doctrine & Covenants [D & C 106 had been read] That letter is as much for our profit & instruction as it was (next page) intended to be to the Nauvoo saints to whom it was originally written. In referring to the difficulties experienced by those saints who were the last to leave Nauvoo he said those sufferings were caused chiefly by Almon W.Babbitt--who with two others was left as a committee to manage the affairs of the Saints after the Twelve left. One of the conditions expressly enjoined upon the committee was that they and the Saints were to have nothing to do with elections. Immediately after the Twelve left Babbitt began to stump politically in his own behalf. This brought on the troubles.

Sunday March 8th 1874...

Gospel Mysteries

Elder Milo Andrus spoke. Referring to the time when the High Priesthood was introduced; at the meeting, where Joseph (sic, said the Kingdom had grown and it was God's will that men should be ordained to the High Priesthood. Emir (sic) Harris replied "Bro Joseph if we knew this was God's will we would be willing to do this." Bro Andrus exhorted all to put away their weaknesses and to accept the revelations of God through His servants. 32 minutes.

Sunday, March 15/74...

Prest Young gave a brief account of the recent trip he took up the river Held 17 meetings while absent 8 days-We understand what we practice better than we possibly can any abstract principle which we do not practice. If we had not practiced the simple ordinance of baptism for the remission of sins there would have appeared much more mystery than is now apparent. So it is in all the sciences and the arts; where theory alone is obtained it does not impart the certainty and power of knowledge. There are many of the institutions of Zion which we have not yet began to put into force and there (next page) is mystery attached to those institutions. The order of Enoch as it is called, will ever be mysterious to those who do not enter practically into this Holy Order. The more it is practiced in righteousness the more light, truth and knowledge will bestowed upon those who are thus practical. lt is time for the L.D.S. to enter into the practical obedience to this Holy Order of the Gospel. "I say it is time, we must either go backward or forward." "I am for going forward." "I say to the saints go forward. <u>Be one</u>." If we had been practicing this combined order for 20 or 25 years we would find it very much more difficult to commence and carry on business (next page) as separate individuals than (sic) we do now to enter into this combined order. There are many things which the Lord would have bestowed upon His people but they were not ready to receive them. He still wishes to do so and will just as soon as we prepare ourselves. 41 minutes--

Sunday March 22nd 1874...

Prest Young referred to the hardship that had been endured by the people of the south but he was constrained to state that those hardships had been brought upon the people by themselves. The elements of wealth and inde- (next page) pendence are here. If the people will be dictated in the use of their time and of the talents with which God has endowed them, we will increase in wealth and independence. He referred to the necessity of obeying true and holy principles. The Christian world, especially in republican formes of government considers that they must show their independence by daring to do evil, but to do good by obeying righteous principle is considered degrading.

Cut short your expenses by stopping the laying out of your means on imported goods. do not buy another imported hat or article that you can do without (next page) By this and similar means you will produce a fund by which you can secure what kings may be needed. If we will be prudent we can have all we in righteousness desire. I pray you my brethren and sisters to listen to and be obedient to counsel. (59 minutes)

Prest G.A. Smith--referred to the time when some of the saints lived in Adam ondi Ahman and when first organizing in the United Order. Prest. Jos. Smith said if the brethren would build him a house in that place he would stay there with them some of the time--It would take about 100 trees--a certain brother named Pack (Rufus Pack) had 160 acres of timber land, application was made to (next page) him for permission to cut the trees on his claim--No was his response--lt was urged that he would not want all the timber on his

claim-Well said he if I do not, my children will." In about 3 weeks afterwards the mob came and drove him in common with the other saints from that part of the State.

St. George Hall. March 26th 1874, 7 p.m.
Meeting for Sisters who have entered their names as willing to combine their labors in the United Order...

Prest. Young we have of late been instructed in the first principles of the Order of Enoch. We have begun in St George and if the people are faithful the citizens of this city will have the honor of being the first to enter into the Holy Order of Enoch. We want a fund--now we do not call upon any member of the community to give one dollar to this fund but by the proper application of their time and by the curtailing of needless expenses create this fund. To create this fund I would rather take a number of men worth their thousands for in taking those who are willing to be dictated in the appli- (next page) cation of their labors and talents even though without a dollar to put into the fund to begin with-they can say after the result of their combined labors is manifest they will have the right application of our labors and by our prudence and economy.

I have contemplated this order for years, but never have I felt the spirit to indicate that the temple would receive it till the present time. You may say "What do you want of us?" I will tell you what is wanted. I want the sisters to take the lead in customs and fashions. We want the hearty cooperation of the sisters. I want to see a fund in this community so that we may send for machinery and other appliances to save the labor of the sisters--I will refer to the article of shoes. We expend altogether too much on the importation of shoes. They are so light and flimsy that they soon wear out. I recommended the wearing of weeden bottomed shoes. They are better for damp weather and also for hot weather when the ground and sand becomes intensely heated. By doing this you can save in St George alone from 10 to 15,000 dollars per annum. Now I refer to hats. Why not use our old pantaloons and make our caps out of them. Just as will wear them as to wear the hats we import for the men and boys. By making our own hats and caps we may save from 5 to 8000 dollars per ann- Take care of your fruit, can it up and send it off this will help to create a fund. Gather the grapes, have a few general places at (next page) which to make this wine. First by lightly pressing make white wine. Then give a heavier pressing make their colored wine. Then barrel up this wine and if any counsel is taken this wine will not be drank here but will be exported and thus increase the fund. Twenty thousand dollars may be saved right here in clothing and the same amount can be realized from our fruit & wine. Who goes with us in this? Those that do raise the right hand--A very general show of hands.

We want the sisters to use those most skilled in the canning of fruit.

He referred to the benefits resulting from a combined order in removing care from those who may be sent on missions who have heretofore had to be anxious about the families they left behind. (55minutes)

Prest. G.A. Smith. I wish simply to state that if the sisters discern that the teachings we give are from the Lord, and are preparatory to (sic) obedience to the law of consecration which will prepare us for the redemption of the centre Stake of Zion. The principle of economy will make us independent of our enemies.

Prest E. Snow said that a few years ago we wore straw hats, but the

obtaining of a little means form Pioche and elsewhere we have nearly discarded not only straw hats but other articles of home manufacture. In Denmark it is common with all classes rich and poor to use wooden shoes. It is certainly an excellent idea to use wooden soled shoes. I like the combination of labor. I am satisfied that fully one third of our time has (next page) been unprofitably spent.

Benediction by Prest B. Young.

Sunday March 29th /74
...Prest G.A. Smith...(next page)
...He knew of no reason to bring the latter day Saints to the tops of the mountains but to learn of Gods ways that they might more completely walk in His paths. What is the duty of the Watchmen on the walls of Zion? To warn us of evil and to instruct us in the ways of life.

The destruction of Babylon <u>will</u> come, as sure as that the sun shines in the firmament. What is the tendency od the instructions of Prest Young the past winter to us? To guard us and to protect us from sharing in the calamity which must inevitably fall upon Babylon.

No man can ever rule in God's Kingdom until he first learns to serve (30 minutes)

Prest. B. Young. said if the people wanted the word of the Lord written he could give it to them in this way (next page) He had the feeling in his heart to avoid giving the will of God with a "Thus saith the Lord." In this latter case, the curse of God would the more directly and speedily come upon those who would not obey. Where God gives his law, and it is not observed, the penalty must be paid...When we are fully organized in the Order of Enoch and partake of its spirit we will bring everything we have on earth (next page) and deed it over to our Father who is in Heaven. Be one, that you may indeed be Saints of God. (33 minutes)

2 p.m.

Prest Young called for the reading of the Preamble and Resolutions of the United Order of the City of St George-After which Prest Young spoke (next page) of the organization of the Order. He spoke of our Constitutional right to organization or the Order. He spoke of our Constitutional right to organize ourselves for business and to patronize in our business relations whom we please. Have we the right to live and work like the Shaking Quakers? Yes. (sic) Are they obstructed (sic) in their course? No. Why then should a combination of Mormons be denied the same rights of combining their labors and their capital. He referred to the hatred manifested by the world to those who are striving to live according to the Revelations of God. It is the duty of the officers of this order to work in faithfulness (next page) just where he is directed to work by those over him.

Educate yourselves and your children, learn not only the common branches but all pertaining to the arts and sciences-observe the laws of health and life. All of those who feel to endorse the principles couched in the Preamble, Resolutions and Rules read here this afternoon manifest it by the uplifted hand. A general showing of hands was made. (75 minutes)

Saturday April 4th 1874.
Elder Jacob Hamblin was blessed and set apart to minister to the Lamanites by Prests B. Young, Geo A. (next page) Smith, Joseph A. Young and Jno W. Young

Gospel Mysteries

Sunday April 5...2 p.m.
...Prest Young
...The L.D.S. are a hundred times if not a thousand times more ready to enter into any order which God may reveal than they were in the days of Joseph Smith the Prophet. He spoke on the necessity of experience in pain, sorrow and affliction that we may appreciate the great blessings in store for us a (sic) children of God...What shall we do with those who are not obedient to the requirements of the United Order? Take their names off the book--Disfellowship them? No. Let them serve the Lord as far as they may have capacity. They will, if they repent, dwindle in unbelief until they entirely lose the spirit of the Gospel and go out of the Church.

[The brethren, BY,GAS, and ES were going to leave for SLC the next day]

Sat Sept 12 10a.m. meeting...

Elder Geo. Q. Cannon
...He briefly reviewed the efforts of Congress during the past 9 years to enact measures designed to oppose the liberty of the Saints in Utah. He concluded by stating that we need not be surprised at opposition; it must needs come. It was prophesied many years ago that the unlawful measures of townships and counties instituted against the Church of Latter Day. Saints, would be enacted by the General Government of the (s,c) nation.

Erastus Snow the next day at the 10 am meeting explains why the St. George United Order was not set up under legal documents: "lt has been better for the people to try the experiment of combination where they have been under the influence of moral suasion alone; than to have the strict letter of the law to govern them. The policy of government adopted and followed by Prest B Yo[ung] has been of that gentle easy kind which exhibits the father--...Prest Young (next page) had stated "we want the time and talent of all who enter this Holy Order--we do not ask for their property--still where the heart is there will the treasure be also. Now the word is--enter into this Order time, talent, property and all... (2 h 10 min.)

Genl Board of U.O. Meet Monday Sept 14th/74...2 p.m. meeting...

Elder Geo. Q. Cannon one prominent thing in the minds of some--is the giving out of stewardships--that is that a piece of land should be set off to them individually or that other individual control shall be conferred upon them as individuals-Doubtless this will take place to some extent--but we must guard against the feeling of dividing our labors and interests. The united testimony of those who (next page) have reported to day is to the effect that combination of labor is decidedly more profitable than individual exertion has been--We must cultivate among the people a higher sense of honor--of conscientiousness in the performance of duty--such as we find among our public men our bishops, and missionaries, and others who labor in carrying on the work of God without doing so for any fee or salary...

Prest. E. Snow--We should guard against the disposition manifest by some to set stakes to fence in the Lord and His Servants--Some have referred to Stewardships--What is said in the Doc & Covts is but little-given to a small branch of the Church--from Colesville and in Jackson Co but it forms but a part of the line upon line and precept upon precept. What was given to Joseph was given for that time and the people then in the Church--Why not equally honor the word of the Lord through Brigham--There is no next page) revelation as to how we shall manage cooperation Instn Cotton Factories Mount Trumbull

Gospel Mysteries

Lumber interests How small we manage these--as the Spirit of revelation shall manifest--Whenever a man is appointed to labor there is his stewardship. We have a board of Directors who should be revelators in all matters pertaining to the interests of the people who elect or appoint them.

The Lord designs that a record shall be kept in Israel showing who is faithful and who unfaithful Teams--tools & c should be placed in the charge of responsible persons and not in charge of those who are inexperienced...Products should be at as a high a price as is consistent and the rates of mechanics wages should be toned down so that there may be more equality among the classed of the community--increasing fellowship. "No member should draw from the com- (next page, mon fund more than their due credits unless sickness or other good reason exists--" Beware of entertaining the idea of individual stewardships without being amenable to a directing controlling power--

[On a sheet that on the backside is dated Monday September 21st/74:]

Prest E. Snow I will confess, as I have to the Presidency, I was the past winter slow, doubtful, hesitating in receiving the establishment of the United Order. This was not caused by the principle itself but as to whether the people could and would receive it and carry it out Notice was given that an election would be held in the basement @ 2 pm Sept 27 to elect 15 Directors for the United Order of St George

[This latter statement would indicate that this additional comment was made at a board of directors meeting on 21 September 1874]

[Though there were Historian's Notes for 8/23/74--9/27/74 the next set of Historian's Notes is for 11/6/74--12/13/74]

Conference beginning Friday Nov 6, 1874...2 p.m. meeting good discourse on U.O. by Milo Andrus...Some have the idea that we may lose our identity in this Order never unless we are a non-entity to begin with--

Sunday Nov 22/74...G.A. Smith speaking...[lengthy recital of Moses coming out of Egypt and states:]

And God gave them a lesser law which came as near as well could be to idolatry...

He then reviewed the dealings of God with the descendants of Jared in the land of Moron (Mexico) for some 16 or 18 hundred years---

(p.1) [Separate document]
"Christmas Assembly" in St George.
(p.2)...Prest. George A. Smith, on rising, said that Prest. Young sent his greeting and blessing to the people, add desired a continuation of the prayers and faith of the Saints, that his health might continue to improve. Bro. Smith said the passages which had been read from the Doctrine and Covenants had been selected as those best suited to the occasion of our coming together to talk of the building of Temples and of some of the all important work for the Saints to attend to therein. Those passages, he went on to say, give expression to ideas and words which cannot be equalled, unless by the same inspiration and spirit from on high. He made pertinent remarks on the Divine admonitions, rebukes, instructions and promises contained in the readings of the morning. He spoke of the Solemn Assembly which convened in Kirtland nearly forty years ago, and of (page 3) the great blessings poured out by the

Lord on that occasion. He felt glad to see present here today perhaps forty witnesses of what then took place. He alluded to Solemn Assemblies (these last two words were blotted out in the original and the word) meetings with (substituted) the Twelve, had administered to Brigham Young what is known as the Second Anointing, and instructed him to administer in like manner to his brethren of the Twelve; which he did to the nine of the Twelve that at home. The Twelve were then instructed to administer in the Ordinances of the Gospel for the dead, beginning with baptism and the laying on of hands. This work was at once commenced. lt soon became apparent that some had long records of their dead, for whom they wished to administer. This was seen to be but the beginning of an immense work, and that to administer all the ordinances of the Gospel to the hosts of the dead was no light task. Some of (these last two words were added in pencil) The (p.4) Twelve asked Joseph if there could not be some shorter method of administering for so many. Joseph in effect replied: "The laws of the Lord are immutable; we must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time, I expect it will take at least a thousand years." President George A. (the last two words were added in pencil) in the foregoing recital incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing nor the Keys pertaining to Baptism for the Dead.

The speaker warmly and most earnestly exhorted the people to energetically prosecute the work on the St George Temple so that Prest Young and the Twelve may have the opportunity of going therein to communicate the Keys of Knowledge and power which the Prophet Joseph had conferred upon them, and which can only be conferred on others in a Temple.

(end of folder 4)

St George Tabernacle 9 June 1878 2 p.m. meeting Erastus Snow speaking...

We must not look for perfection anywhere--we must not be bound up in any near and dear friend so as make them our God-with all the regard we have for each other--we must never forget that we are each and all mortal--nor should we (next page) so build upon or attach ourselves to any person or persons that when they fall we must fall with them--We must each stand or fall for ourself individually

The great lessons taught to the people have been practical lessons of life The Latter Day Saints have been taught much principle and doctrine--but the burden of the teachings of Prest Young and the Elders of Israel has been to develop home industries that they may be self sustaining--Agriculture first--Manufactures next then Commerce and Barter--...

Murmur as little as possible complain as little as possible and if we are not yet advanced far enough to all eat at one table or work in one company at least feel that we all have one common interest and are all children of one Father and let us (next page) each do what we can to save ourselves and each other

St George Tabernacle 28th July 1878 11 am meeting...

Elder Erastus Kelsey--...joined the Church in Dec 1836 in Kirtland...Heard in Prophet Joseph say in 1836 he had had a long conversation with John the Revelator (next page) who declared that he was the prophet and General of the ten tribes and he had been and would continue to drill them to do their part in redeeming Zion. 7 minutes

Gospel Mysteries

11 August 1878...Bp D H Cannon--said he had been overtaken on Monday last, the election day, in partaking of too much wine and asked the people to forgive his fault. Which motion was done.

(two letters of Miles P. Romney confessing his drinking problem and desire to resign his position of Bishop, Supt. and Prest of YMMIA read in the Sunday 25 August 1878 meeting)

At 1 September 1878 Meeting 11 a.m.
...Erastus Snow speaking
...And so far as Bro Miles P. Romney is concerned "Yes Bro. Miles P. I can forgive you" and this doubtless is the feeling of the most of those present, but we ask "please Bro. Miles P. do not ask us too often to forgive you." for we are imperfect and are not always as charitable and long suffering as we should be.

At the Sunday meeting of the two days of the St George Stake Quarterly Conference held 14 and 15 September 1878 at the 2 p.m. session the "Report of"Temple Ordinance work was read for 1877 and to date 1878.

(end of folder 5)

13 July 1879 2 p.m. meeting...

Elder Milo Andrus--said he stood up by request to refer to what he had said a week ago--which he had been informed had a tendency to spread infidelity or unbelief among the people he desired those who took his words so as to weaken their faith to manifest it--said he saw no hands up--he then called upon those who had in times past realized any good from his ministrations as a teacher--some hands were held up--(next page) He reviewed what he had said to wit that Joseph the Prophet had rolled the work of bearing off the Kingdom upon the shoulders of the Twelve. and not upon the shoulders of one man--and that such an organization never would be repeated in the history of this Church till the Lord should raise up the man that shall be like unto Moses--(sic) I do not know whether this confession is acceptable or not but my desire is to speak the truth only--He said he and nothing to say against the administration and usefulness of our late lamented President Brigham Young--

27 July 1879 2 p.m. meeting

Elder Jacob Gates...These [the First Presidency] organized the Quorum of the Twelve and Joseph rolled off the work of the Kingdom upon the shoulders of the Twelve--

Do I mean to say that the Twelve had no right to organize a first (next page) Presidency as was done when Prest Young was set apart as a President with two counselors as a First Presidency of the Church no I do not--The Twelve had this right--and if they should do so again it would not hurt my faith a particle--But if they do <u>not</u> do so, it is quite as right in my view.

26 Oct 1879 2 p.m. meeting...

Prest Snow in referring to the Sandwich Islanders said his belief is, in the absence of revelation on the subject that those Islanders are a remnant of the Nephites, Josephites, Zoramites and Lamanites of the American Continent. When the Islanders were first made known to the whites the doctrine of Plural marriage prevailed among them. The sectarian missionaries from the New

England states influenced them to abandon this caused prohibitory laws to be enacted but the people, never endorsed such legislation, and now practice it without sanction of law--

Priesthood Meeting Saturday 1 November 1879 11 a.m...

In compliance with invitation of Prest McAllister Elder Milo Andrus make statement of some remarks he had made some time ago in public Meeting in the St George Tabernacle Remarks as to what Milo Andrus did say were made by Elder Addison Everett, Bp. D.H. Cannon Prest Snow expressed his regret that Elder Andrus had made the remarks referred to ie that a mistake was committed in organizing a First Presy of the Church after the death of the Prophet Joseph--(p.5) such remarks tend to schism and not to unity-- . for one have never felt that I dare say as much as Milo Andrus has said here today." Mortal man though clothed with the Priesthood may as an individual err--but in concerted measures agreed upon by a quorum, the Lord had too much regard for His people to allow the Church to be led astray and intr[oduce] error--

Elder Milo Andrus said he was not sorry for his reflections on the organization of the Church but he was sorry he had expressed those reflections, and said "I humbly ask, if I have hurt your feelings by my expressions, that (p.6) you will forgive me (No further action)

Priesthood Meeting 6:30 pm--13 Dec 1879...

Prest Snow...The question may arise, in the absence of the Presidency of the Stake who shall preside in religious meetings? It does not necessarily follow that it must be a Bishop for as a Bishop only he has not the right to preside but by virtue of the High Priesthood, So far as St George is concerned, the Presidency of the Stake should appoint who shall (next page) preside in religious assemblies in the absence of the members of the Presidency. Declared that the Bp of each Ward should not fail to visit the members of his own ward in addition to the visits of those Priests, Teachers and Deacons who officiate in their respective wards...

Elder Charles Smith put following question--Is there any legal constituted authority to preside in a Stake in the absence of the presidency of the Stake-- Gave his view that the next authority is the High Council.

Can a Bishop preside over any part of the Melchizedek Priesthood, or what spiritual authority has he? "I hold that he has none simply as a Bishop" he said. Can a Bishop be tried before the High Council of a Stake of Zion-See Bk of Covenants Sec 68. (next page) Verse 22-New Edition

Prest McAllister said that in the absence of the Presidency of a Stake the High Council should appoint one of their own member (sic) to preside in sitting on a case.

A Bishop may preside over a part of the Melchizedek Priesthood by virtue of his High Priesthood--

A Bishop in his capacity as a Member may be tried before the High Council of the Stake in which he resided--

Prest Snow in speaking upon a Bishop only being tried before the First Presy of the Church--Said Bishops were supposed to be capable enough to act as Judges in Israel--that in order to understand the items of law in the Doc & Covts we should by study of the History of Joseph Smith understand the

Gospel Mysteries

circumstances which called forth those revns [revelations] Referred to [in] the Epistle of Paul to Timothy and to Titus--receive not an accusation (next page) against an Elder unless it be by the mouth of two witnesses, The common Judge in Israel should show that decent respect to the Higher Priesthood not to accept an accusation by the mouth of one witness only.(sic) Now on the question Can a Bp be tried before the Presty of a Stake and the High Council of a Stake? He wished it distinctly understood that at the time of the Revelation quoted being
given (Nov 1831), there was no stake organ in all the Church. The words are the Presidency of the Church." The expression First Presidency of the Church was not at that early day used and was not used till 1835--The Council of the Apostles have entertained the view that the Presty of a Stake and its High Council form competent authority to try a Bishop belonging to their Stake. (next page) In the case of the Pres Bp of the Church falling into transgression--he being a general and not a local authority would be tried before the First Presy of the Ch.

14 December 1879 Sunday 2 p.m. meeting...

Prest Snow I have requested Bro McA to read to you the Rules that have been read in your hear[in]g so often--The (?) has been askd me on the stand is What shall be done with those who have not yet been bapt[ize]d unto the U.O." and shall they be considered in good stan[din]g? My answer has been I would rather see a list of those who have been so baptd & who have not That I may be able to determine which live the Articles best-for I do not wish to add cot to Covt and have then broken-for the Lord hateth the Covt breaker--Blessed is he we (sic) sweareth to his hurt (next page) The honoring of our Covts in the Sp[iri]t world gave us our present privileges and the violation of the Covts then binding all made the Sons of Perdition. To honor our Covts and live the Celestial Law will bring honor glory and exaltation to the obedient. The motto on our nations escutcheon <u>E Pluribus Unum</u>--Many united in One--and another motto of the Fathers Und we Stand Div we fall--express the recognition of this principle of oneness--Of all people on the earth the LDS should be united--We as a people have not been yet scourged enough to bring us to the one-ness required by the Revs of God--For 30 years we have been developing the advantages of this mountain region--after having been driven by the ruthless hand of persecu[tio]n from their homes in the States. This in former years was done in Utah amid much hardship . The young portion (next page) of the community have not been subject to the severe discipline endured by their fathers & mothers. (sic) because of this lack of hardship the young people, and too many of the elder ones, covet and strive to obtain the so-called luxuries of Babylon.

We have some mothers in our community who say to their daughters and to their neighbors I would rather have my daughtr go to the mining camps and run their risks among adventurous .sic) wicked men--rather than have their daughters enter the marriage covt with an Elder in Israel in the polygamous relation. There are too many who, to-day, are standing on the brink of destruction because of this influence of their mothers--aided sometimes by the apathy and ignorance of their fathers This is not as applicable here as it is in some parts of the Terry--but the people here are not altogether exempt from this sin--There are some whose perception of right and wrong-virtue & vice is so dull that they do not know a Saint from a Devil.

Anecdote a proprietor of a Stage line wanted a driver-a great many applicants applied for the situation. Question how near can you drive to a precipice and not drive over it-first said I do not know but I can drive very near, the second said within the width of my wagon tie the third said I do not know I never tried for I always like to keep away as far as possible form the precipice--the last was employed-The wise keep away from and do not temporize

(sic) with temptation...

If the people comprehended the principles of the U.O. they would not waste their time and labor in the disgraceful manner (next page) they do--The L.D.S. have not as much union among them as have the outsiders who come in our midst.

We have tried at the U.O. we have tried Cooperation-Some think Coopn is the U.O. and some think not-- It depends upon the principles which actuate those who combine--as to whether it is U.O. or not--combining to dethrone Jehovah would not be the Holy U.O. but the combining to carry out the purposes of Heaven might be called the Holy Und Ordr-Our combinations of Cattle Horses and Sheep have been prodve of good--some failures have occurred but these have been because of the lack of competence of individuals and not because of the principle of union conveyed in the idea of cooperation--The greatest obstacle in the way of the establishment of Coopn is the ignorance (next page) of the people, who will not exercise their brains by helping to carry the burden of their own business. Referred forcibly to the habit of too many indulging in apathy of mind and not exercising their God given powers to decide what is right and good and follow thereafter Spoke of abuses in the government of Z.C.M.I. and other cooperation inst[itutio]ns in the land.

Shall we abandon Coopn or the Und Ord because of the inability or because of the shrewdness of a few--

Shall we live in the observance of the Rules of the United Order. I would rather see you do it, than simply say you will. They contain nothing more than we as L.D.S. have already covenanted to do.

We are indebted to Coopn as established by Prest Young and his co-laborers for the present low rates of merchandise in St George (next page) and in all other parts of the Territory.

I do not know when I shall address you again.

I know the counsels of Prest Brigham Young as del[ivere]d from this stand are binding upon this people and their true welfare and interests consist in a faithful observance of the principles of union which he taught.

We may maintain our individual habits in dress--in manners & customs but we should be <u>one</u> in all that pertains to the public welfare of Zion...

Bened[ictio]n_ by Prest Erastus Snow

St George Tabernacle 1:30 pm 21st Dec 1879...

Elder Jacob Hamblin spoke of his administrations in this region some 25 years ago Had by appointments lived a Frontier life for 30 years. Had been engaged in founding the settlements of Tooele, Harmony, Santa Clara Pine Valley, Pinto, Mountain Meadows, and other settlements, Now has part of his family located on the Headwaters of the Little Colorado near the New Mexico line. He is now called to go into Mexico. Testified that the spirit of investigation is increasing among the Lamanites. Referred to the settling of Arizona by the L.D.S. on a table land--100 miles North & South--and 300 miles East & west--Referred to a saying of the Prophet Joseph in a discourse delivered in Nauvoo in 1843--(next page) referring to some of the teachings of the Prophet Daniel said when the Church should be forty five years old the angels of mercy would visit the House of Israel.

Bos. Jacob testified that in 1875 he was accosted by Five Lamanites chiefs one of whom declared he had received the administrations of a Heavenly messengers--Since that time a number of others had received similar ministrations

St George Stake Conference 13th March 1880 10 am...

Prest Snow...l will lay down as a general principle the fact that Lucifer is the prince of devils and that he has millions of spirits of his wicked cast

and these prey upon the children of men--The time for the full execution of the penalty upon them of the Second death has not yet come and as they have the privilege of coming upon this earth they do so and afflict men We are all exposed to the influence of these evil ones, some in one way and some in another--till our bodies are worn out--These may derange our stomachs and bowels inflame the brain, until we yield, and our bodies go down to the grave as Bro Wm Pulsipher has done. All the sickness and affliction (next page) that comes upon mortality is the effect of evil spirits--The raving maniac is possessed or influenced by evil spirits--But so is the sick or diseased person but in a different manner--Evil spirits also inspire wicked acts from those mortals who though not sick in body, submit themselves to serve the evil one.

Now for the remedy. We must fortify our minds by faithfulness to the law of God and use the power of the Priesthood in the name of Jesus to drive those evil spirits out and even then some, as Jesus said goeth not out but by prayer and fasting.

Is there no way of forestalling these influences? There is no way by which we can escape death, for death has passed upon all men, but it is within the power of the L.D.S. to withstand the evils of these wicked spirit (sic) by watching unto prayer--walk in the line of duty before God and place an extra guard over the weak part of our nature--(next page) All disease is the result of evil spirits We must use all known remedies to fortify our bodies and our spirits against the incursions of these evil ones--

Sunday 14 March 1880 Apostle W Woodruff...

Bro Brigham at winter quarters had a visit from the Prophet Joseph who had been slain This he told to Bro Woodruff. Bro W asked what Joseph had said to him--Bro B--replied He told me to "get the Spirit of God." He (Bro. W.) had spent much time in the company of Joseph, Brigham, Heber and George A. in Councils, in Conferences and in exhortations and the substance of the counsels, exhortations and administrations might be briefly summed up in the words to the Elders and people get the spirit of the Lord"

Except for the 23 December 1880 Anniversary party for the Birthday of the Prophet Joseph Smith--a xerox and typescript of the original is attached--this concludes V. 6 of CR/7836/11/...

Sunday 16th Oct 1881 St George Tabernacle

Prest McAllister Presiding (Priesthood Meeting)...

Prest Eyring [reported on]...Wednesday...Meetg of Prests of Stakes [following the General Conference in Salt Lake] [Prest Eyring said] Prest Jos. F. Smith said no person should be recommended to a Temple unless they are first baptized for the renewal of their covenants (next page) Persons who have just become members of the Church should not expect and should not be too seen admitted to Temple Ordinances they should at least spend a summer and a winter among us--then if approved as worthy they may be recommended--Young men recommended to Temples should be ordained Elders in their wards before going to the Temples and the names of those considered worthy to become Elders should be presented before and sanctioned by the Stake Priesthood Meeting---

9 November 1881 St George Stake Priesthood Meeting... Prest Woodruff said the nearer we get to the Lord--the better off we are--As a people we ought to draw near to the Lord--l read in the Revelations of God that the man who receives these Priesthoods (Aaronic & Melchizedek) (next page) and will honor them and abide by the law appertaining thereto that Jesus said "all that my father hath

shall be given to him" --This law comprehends among other things the law of plural marriage-- which I regard as one of the highest Keys given to man--The first time I ever heard the Prophet Joseph Smith was 47 years ago last April--He then bore testimony that the priesthood had been placed on the earth to be no more taken from it for ever.

Apostle E[rastus] Snow. I heard the fullness of the gospel before I was 14 years old from the mouth of Bro Orson Pratt in my fathers house--and I felt the Holy Spirit accompanying his words [Orson Pratt had recently died]--and I felt that the work whereof he spoke was from Heaven. From that time forth I sought to avail myself of the gospel privileges taught--I was sometime before I got the consent of my parents to (next page) be baptized for the remission of my sins--and had to go 25 miles in State of Vermont in a Snow storm to get baptized --at the time of my starting I had the Scarlet fever--on arriving at my destination I got my Bro Wm_ to administer to me & went to bed and when I arose the next morning my scarlet fever had left me--& I asked my brother Wm to baptize me-which he did, having to cut a hole in the ice which was 3 feet thick 15 mins.

5 November 1881...Prest McAllister related some instructions received while in Salt Lake for attendance at General Conference

...All certificates for admission to the Temples for marriage single or plural must after being signed by the Bps be signed by the Prest of the Stake, and then be signed by Prest Taylor.

St George Tabernacle Sunday 20th Novr_ 1881
...2 pm [Meeting]

Prest Erastus Snow arose and read Par 12,13,14, & 15--of Sec 128 Book D.& C. He said the general features of the St George Temple are in conformity to those of the Kirtland Temple which was dedicated in April 1836. That Temple may be said to have been built to show forth the order of the Priesthoods Aaronic and Melchizedek--The priesthood there rec the ordinance of the washing of feet and the anointing of the head with oil--This was confined to those holding the Priesthood --There was no baptismal Font in the Temple at Kirtland for that (next page) ordinance had not been revealed to the people --By the time the Nauvoo Temple was being built the doctrine of the Baptism for the Dead was revealed and one of the first thing attended to there was the preparation of the Font for the Baptism of the Dead--It was revealed here in St George to the Prophet Brigham that there should be variations made in the Temples to be built--This was given unto the Prophet Brigham in answer to his question "Oh Lord show unto thy servants if we shall build all Temples after the same (next page) pattern?" The answer came "Do you all build your houses after the same pattern? Do you after increasing your families build after same pattern, (sic used when your family is small?" So shall the growth of the knowledge of the principles of the Gospel, among my people, cause diversity in the pattern of Temples.

Priesthood Meetg 9 a.m. Dec 18 1881
Prest McAllister Presiding...

Prest McAllister referred to some matter which had come to his ears--"lt is said a leading man in Israel had stated the ordinances administered in the Temple were of no avail"-"If he is here, let him make it known and let it be taught in this conference that he may be corrected"--"I have heard that an Elder has asserted and taught that Jesus Christ and Adam are one and the same person-- And another that the Father, the Son and the Holy Ghost are one and the same body" Prest McAllister denounced these as false doctrines and

enjoined that such things cease to be taught

...[2 p.m. meeting that day]

Wm Leary accusations against Erastus Snow--8 November 1881 letter to JT, JT to JDTM and Stake Pres to JT Erastus Snow present:...he said hearing of the case before the High Council (next page) is the first time he has been arraigned before any church tribunal Teacher-Bps Court or High Council or other tribunal since the day he was baptized 3 Feb 1833 or about 49 years---

8 January 1882 Funeral of William Patterson McIntire born 29 May 1813 died 6 Jan 1882 Entered the Church Nov 1836 baptized by Erastus Snow (David H. Cannon relates genealogical data)

February 4 1882

Prest McAllister cited cases where parties had been married by Justices in addition to that of the Church officers-But such a course is declared wrong and it has been ruled that where parties wish (next page) to be married by Justices or Judges they must not expect also to have the matter attended to in the Temple--

Prest Eyring said the foregoing was the ruling of the Pres of the Church at the last October Conference

18 March 1882 12 noon meeting

...Prest McAllister gave instruction to Bps on reported cases of disfellowshipping persons who have been tried in the Bps Courts--the cases where the person has been disfellowshipped with a view to being further dealt with by cutting them off the Church, such persons should be reported to the High Council but not other cases of disfellowship need be reported to the High Council--In all cases of persons being disfellowshipped and where it is necessary for them to be rebaptized--when so rebaptized it is as a rule proper to simply confirm them as members of the church and let them prove themselves for a while Stake Priesthood Meetg 10 a.m. 6 May 1882

...Bp Marcus Funk asked a question relative to whether in administering the Sacrament we should raise our hands or not when we bow in offering the dedicatory prayer of bread & wine or water--

Prest Eyring answered he thought it proper to keep the hands down--

St George Tabernacle Sunday 22 Oct 1882 2 pm...

President Snow...Since the October Conference the Word of the Lord has been received and given to the Presidency and Apostles the Quorum of the "12" has been filled and the Quorum of the First Presidency of Seventies--and the revelation is to the effect that we are to set quorums in order families in order and to be prepared to carry on the work of the Lord among the House of Israel.

St Geo Tabernacle Sunday 29th Oct 1882 2 pm...

Elder Edwin G. Wooley...Spoke of having visited David Whitmer while in Mo- and had seen a Manuscript copy of the Bk. Mormon (sic) This only surviving witness of the Book of Mormon who saw the Angel--still adheres to his testimony as published upwards of (next page) 50 years

Gospel Mysteries

Prest Snow said David Whitmer and Oliver Cowdery were Brothers in law--The latter after being admitted a member of the Church at Council Bluffs visited Richmond where David Whitmer lived and there Oliver took sick and died. Oliver left certain papers with David and among the rest no doubt the Manuscript copy of the Book of Mormon which had been used by the printer--Oliver had been the proof-reader of the first edition of the Book of Mormon--

Joseph would not suffer the original manuscript of the Book (next page) of Mormon to go to the printers lest the wicked should use their influence to obtain it or to alter it.

Priesthood Meetg St George Tabernacle Saturday 4th Novr 1882 6 pm meeting...

President McAllister said he wished to read a copy of the Revelation given to Prest John Taylor 13 October 1882 to the Twelve & Priesthood and people of the Church. He read the Revelation and followed in a few remarks exhorting the brethren to live good and faithful lives before the Lord, setting ourselves in order by attending to our duties in family and in secret prayer and in obeying the whole law of God--

St Geo Tabernacle 26 Novr 1882 2 pm meeting...

Elder Charles Smith made some remarks referring in the course thereof to the Revn on Celestial Marriage--said in relation thereto that the Patriarch Hyrum Smith met with the Elders in Nauvoo in the winter of 1843-4 and there told them that the doctrine of Plurality of Wives (next page) had bothered him considerably and he felt constrained to ask wherein Abraham Moses, David & others could be justified before God in practicing this to him repugnant doctrine. He asked his brother the Prophet Joseph to ask this question of the Lord--Joseph did so and the Reveln given 12th July 1843 was the answer--

26 November 1882: Sunday

...Journal History does not contain Charles Smith's talk. ...St. George Stake Manuscript History CR/mh/7836 does not ...James G. Bleak History of St. George (MS/f/692/#2) under
date of "Sun. 26th Nov. At St. George Tabernacle after Sacrament Meeting; the following settings apart took place:..."

(1882: p.45)

St Geo Tabernacle Sunday 3 Dec 1882...

Bp David H. Cannon made some remarks on the transgression of Saul (next page) and on the choosing and anoint[in]g of David as King of Israel--He related some of his recollections of the existence of Plural Marriage prior to the death of the Prophet Joseph--also other reminiscences of events which have taken place since proving that the doctrine was practice and taught by the Prophet Joseph--

Priesthood Meeting 6 pm 16 December 1882...

President McAllister called for the reading of the Revelation given 13th Octr_ 1882 to Prest John Taylor--Elder Jas G. Bleak read it--President McArthur made some remarks on the revelation. He spoke on the necessity of strict obedience to the counsels of our file leaders. Spoke of the Celestial

Gospel Mysteries

Order of Marriage showing that it is obligatory upon the covenant people of God in this generation. Prest McAllister bore testimony to the truth of the teachings given by Bro. McArthur--and spoke further on the necessity of obeying the laws of God--Said we have borne long enough with the drunkard and the taker of the name of God in vain. Such must repent or they will not be counted worthy to be numbered with the people of God--We must set ourselves in order. Called upon the Bishops and leading men to raise their voice and use their influence to put away iniquity from the Church.

St George Stake Conference Sunday 17 Dec 1882 2 pm meeting...

Prest. Dan D McArthur...Dwelt on the necessity of practicing plural marriage.
Elder David John of Utah Stake spoke "never since the days of Adam have we any knowledge of so many persons holding the Holy Priesthood as hold it today"...
Prest. McAllister...Referring to the Law of Celestial Marriage said 24 leading men of the St George Stake are Monogamists--Read synopsis of the Temple work for the first eleven mos--of 1882. [They listed all ordinances but Second Anointings]

St George Tabernacle Friday 22d Dec 1882 10 am Funeral Service of Sister Artimesia Beaman Snow--who departed this life at 30 min after Midnight yesterday 21st Decr 1882.

7 pages of minutes.

Tuesday 6th Oct 1896 2 p.m. ...Pres Geo. Q Cannon 22 to 3

..."I know that Jesus lives for I have seen him" [spoke] 49 min--

CR 7836 11 V.13 — St George Utah Stake--Priesthood and General Meetings Church Archives

Wednesday 10 am 8" Oct 1896

Meeting of Gen Authorities & Stake Autho[ritie]s Prest Snow--Temple work--Pres of Stakes & c[ounselors] to manifest in their instrucns an added interest in Temple work--People men & women to be instructed in cleanliness of-person & cloths for Temple work Prests of Stakes Couns & H - Bps & Counsrs should go to the Temples more often than some of them do 60 or 70 persons in S L Temple who perform their work with[ou]t compensation can seat 200--and more if they come
Prest Woodruff--No man can comprehend the immense responsib[ilit]y which rests upon the L.D.S. to redeem the dead (next page) Jesus went & preached to the Sp[irit]s in pris from Adam down-Did you ever know the Jews to do anything in the Temple at Jerusm for the redm of the dead I have never learned that they did There is a great deal to do in this respt and very little time to do it in 6 1/2 million dollars to erect 4 temples in these mountains.
The Lord required me to do work in the St George Temple to do work for the men who laid the foundn of this govt They came to me two nights in suc[cessio]n Bro McAllister was bap for every one of the Signers of the Decn of Indepn I called upon the brethren to come and be endowd for those men they responded & did it--
On the Sunday night after the Bpt for the Dead was revealed to the Propt Jos a dozen of us led by Proph Jos went and were baptd for hundreds in the Miss R.

Gospel Mysteries

CR	St. George Utah Stake--Priesthood and General
7836	Meetings Minutes--loose sheets
11	Church Archives
V.13	under date given

Sat[urday] Evs 8 o clk 1901 Israel A. J. Dennis--Invocation by Elder Jas L Briating(?)
Mr Dennis began his address Distinct[io]n between the Church of X and Kingdom of God Kingdom given to Moses Church In the last days Church estab[lishe]d by Jos Smith Kingdom added-If(?) (sic) is asked who is the head of the Ch Quoted 2d Ps.
D & C 411 in small ed[itio]n (next page)

"Hold the Keys of the Kingdom as an ensign"--

After the gathering of LDS there must evidently be <u>another</u> gathering--or in other words a choosing time--

Who is to give the Inheritances to the Saints See 49th Ch Isaiah See 8th V must be a person named Israel-Isa 44-5- This is the man whom up to the year 1885--I was by a name and then took to myself the name of Israel but I had no special work laid out--l afterwards recd the Doc (next page) of the LDS. Recd endowt in Manti Temple 4 Jan 1891 at Sterling in San Pete Co an angel appeared with pen and ink in his hand-- I have often been asked: Have you been set apart by the Prest of this Church to this work-New Transln Bible <u>Stone</u> in Danl a Seer-- If an Apostle shd go to a Priest--asking him to ordn him you w[oul]d say it was folly When Temple was being b[ui]lt in Nauvoo These w there are 3 g[ran]d orders of the priesthood 7th Heb the 2d Priestd is Patriarchal Given by Angel Gabriel in grs (sic) (next page) The Priest of the Father which is greatr than that of the Son--9th Ezekl say six men (angels-) This work has commenced--l bear my testimony that the seal has been placed upon my head-Ordinances of the K of G Do you baptize? No. Some say to me don't you expect to die. No--Bore testimn "I am in the Kingn of God--and hold the Keys of the Kingdom I have the enemy under my feet" (next page) the ordince of Seals and of Adoption- and Anointgs

CR	St. George Stake Priesthood and General
7836	Meetings Minutes--loose sheets
11	Church Archives
V.13	under date given

At the High Council Meeting of that morning, Saturday 1 June 1901 "Israel A.J. Dennis asked the privilege of the use of this [St George] Tabernacle" [page previous to the sheet that began the above typescript]

Sunday 9th Dec 1900...[Sacrament meeting]
...Pres D.D.McArthur made remarks
...He congratulated those who have responded to the call of President of the Church made in May 1899 to obey the Lord in the payment of Tithes and Offerings.

CR	St. George Utah Stake--Priesthood and General
7836	Stake Meetings minutes--loose sheets
11	Church Archives
V.13	under date given

In this collection of general meetings minutes there were no minutes of the Lorenzo Snow announcement of Tithing emphasis.

Gospel Mysteries

Check on Lorenzo Snow letter concerning LDS in secret societies 29 August 1901

Stake Priesthood Meets
Friday 13th Sept 1901. 2 pm
[Rudger Clawson, Apostle present]

President Ed[ward] H[unter] Snow [speaking]
Letter of Prest Lorenzo Snow 29" Aug--disapprovs--2.D. Saints being members of Secret Societies. All who are members of such organizns are advised to withdraw therefrom when they decide to do so such may be recommended to our Temples

CR	St George Stake
7836	
11	
V.13	

Sunday 15 Sept 1901. 2 p.m. Meeting of Stake Quarterly Conference with Rudger Clawson present and speaking:

"Solemn Assembly Sund 2d July in 1899 10 am. First Pres, apostles, seven Pres and Pres of Stakes about 700 present in the Celestial + Terrestl Room called for order by Prest L. Snow...[comments on Tithing]...Prest G Q C. "There are those in this audience who are desc[endant]s of the old 12 Apostles, yes more--descts of the Savior, in this assembly--"

CR	Minutes of General and Priesthood Meeting
7836	S C St. George Stake loose sheets
11	Church Archives
V.13	under date given

General Board of the Sunday School "has laid down rules to govern Speakers Speak to the point--Give deep thought avoid skimming over a subject--avoid discussions-avoid introducg mysteries.

2 p.m. meeting 15 Sept 1901

CR
7836
11
V.13

Tabernacle 11th Jan/03. High Councilor D[avid] H Cannon Pres[idin]g

Elder John G. McQuarrie home from his presidency of the Eastern States Missn for a brief visit--spoke gratefully of the assistance rendered to his family (next page) during his absence "Savior's time the Golden age of religious toleration"--10 yrs ago Presbyrs published ten reasons why Mormons Chr not be considered Xns Now--Presbrs & other Xn demons are preaching the same doctrines which a decade ago they denounced Jos Smith Prophecd 1st They will persecute us--2d They will ridicule us 3d They will adopt the truths we believe in Profs Chambers-Elliot of Harvard Univs "Xn is losing its power and influence-WE (as missionaries) are breakg down the barriers of prejudice The Prophecy name of Jos Smith shd be known (next page) for good and evil.

CR	St George Utah Stake--Priesthood and General
7836	Meetings Minutes--loose sheets

Gospel Mysteries

11	Church Archives
V.13	under date given

Saty 31 Jany., 1903--

Prest Charles Smith--prest-- Read Hist of Prophet Jos S. by J G. B.

Prest Smith spoke Saul for one act hoax condemned and ever after the Lords displeasure, was worked upon him Brigham Young was always up in discharge of his duties (yes) (next page) John C. Bennett--Womans her husband stood up and accused Prophet Joseph of Adultery--Brigham Young stood up and said "Thou Fool Thou Fool"

C.L. Walker--Thos. B. Marsh. lost stand[in]g--about a pint of Strippings.

Squabble abt Kirtland Bank "Era" some three years ago.

P.P. Pratt authority to preach given by Prest B.Y. Is buried without a robe or any of the paraphernalia of Temple cloths--

CR	St. George Utah Stake--Priesthood and General
7836	Meetings Minutes--Loose Sheets
11	Church Archives
V.13	under date given

This was Font/Pitch 3,10 - Off.This was Font/Pitch 2,10 - On.

General meetings in the St. George Stake. Minutes located in the Church Archives: CR/7836/11/Various folders. Typescript of original.

St George Tabernacle.
Friday 22 Dec 1882

Prest McAllister presiding
10 a.m.

Funeral Service of Sister Artimesia Beaman Snow--who departed this life at 30 min after midnight yesterday 21st Decr_ 1882--

Sister Mary Ann Godfrey Baker played a requiem on the organ as the casket was being brought in.

Singing 185 "Creation Speaks With Awful Voice" prayer by Elder Adolphus R. Whitehead--singing 186 "The Mormong [Morning?] Flowers Display Their Sweet--"

Notes on the life of Sister Artimesia Beaman Snow--were handed in by the family--and read by Elder James G. Bleak--She was daughter of Alva Beaman and Sarah Burtts--born 3d Mch 1819 at Livonia, Livingston Co. New York She was baptized at an early date and moved with her parents to Kirtland Ohio where her father died in 1837. Her mother and two sisters Mary and Louisa moved to Mo. with the Saints and she there was married to Bro Erastus Snow at Far West 13 Dec. 1838 by Heber C. Kimball--she moved with her husband to [next page] Nauvoo Ill. where her mother died 28 Sept 1840-she officiated in the Temple at Nauvoo. She was the mother of 11 children: Sarah Lucina, James, Charles Henry, Mahonri M., Artimesia, Erastus Beaman, Franklin Richards, Mary Lucina, Maroni, Orson Pratt, and George Albert-she left Nauvoo in the first company FEB 1846 and drove a team across the Plains--She early gave her consent in 1844 for her husband to take another wife and they were companions on the

plains."
President McAllister made some remarks on the virtues of the deceased as a Saint, wife [next page] and mother--He read from the Book of Mormon 2d Book of Nephi Chap. 6 beginning at 5th verse--
Sister Mary Snow Gates, sister-in-law of deceased asked permission to speak--said she had no [sic--known] Artimesia from her girlhood. The speaker had associated with the deceased more or less for more than 40 years and had never known the deceased to have given expression to an angry feeling--
Sister Margaret J. Snow bore testimony to the virtues of the deceased.
President Henry Eyring made a few remarks--
Elder Charles Smith referred to the deceased as Pre-eminent in her [next page] Saintlike [sic] course and conversation. He referred to the self sacrificing nature of Sister Artimesia in early days in Nauvoo in acting as a Sarah in giving a wife and companion to her companion. The deceased was a leading spirit in bearing the persecutions, trials and tribulations of the Saints in this dispensation--
President McArther said he took pleasure in stating that he had been acquainted with the deceased from the days of Kirtland until the present and had never heard anything derogatory to her character as a Saint--Wife or Mother--; but had heard many [next page] testimonies in her praise--
Bp. David H. Cannon bore testimony to the good things which had been spoken of the deceased. He had heard Brother Snow's other wives say that the deceased had been to them and to their children a mother in word and in deed-this was evinced [sic] in what was before us to-day here are children who on hearing of the expected departure of Sister Artimesia hastened from the Northern part of the Territory to see her before her demise--
Sister Minerva W. Snow bore testimony to the truth of what has been averred in this meeting--[next page] "Sister Artimesia has been to me a Mother, a Sister and a Companion--for 40 years. She has been a wise counsellor to me and to my children--I do not now bear this testimony because she has departed--I have born it for 40 years--Her example and precepts have been noble and self-sacrificing. I do not know how they could have been more so." I feel exhorted, and believe every member of our family feel to emulate the life and virtues of my departed sister and companion." Sing 184 "Sister, Thou Wast Wild and Lovely" Benediction by Elder James G. Bleak--

St. George Tabernacle Sunday 21st Jan. 7 1883.

Prest. Erastus Snow with us having arrived Wednesday 17th.
Prest. Snow expressed his sympathy for the people of St. George and vicinity and the affliction and many deaths which had occurred since he last met with us--affliction through grievances while being endured yields the sanctifying power of God unto us--[next page] He referred to the death of his wife Artimesia which has occurred since he was last with us--felt to recognize the hand of the Lord in this as in all his other providences-- .

Priesthood Meetg. 10 a.m. Saturday 3d Feb. 1883 Prest. McAllister presiding--. . .

Prest. Snow . . . said it is the privilege of the first born to lead out in these ordinances [temple work for the dead] but if the first born of either male or female does not step forward and magnify their calling, let the next step forward--Let those upon whom this calling rest do their duty.-[next page] He advised the brethren, especially those advanced in years, to make their wills or to deed to their plural wife or wives their homes and such property as they may desire them to have--Great events are nigh at hand and at our doors--and God will plead the cause of His people--

Gospel Mysteries

St. George Tabernacle 18th March 1883. 2 p.m.

President Erastus Snow . . . in referring to missionary labors among the Indians--he said they had not been properly attended to. When they entered the Church by baptism we should organize them into branches & amongst them as we [next page] do white converts--. . .

[Although there were meetings held in the St. George Tabernacle between 18 March 1883 and 18 April 1883 James G. Bleak indicates in these notebooks that there were no minutes kept for those meetings.]

Priesthood Meetg. Saturday 5 May 1883 10 a.m.

. . . Elder H. W. Miller spoke of the Prophet Joseph saying that the saints would travel to the Rocky Mountains--He had heard the Prophets say this--Bro. Miller was also one of the twelve appointed by the Council of 50 in the days of Joseph to go to the Pacific Slope--each one take with him $5000.00 and if needed to purchase land--to make a gathering place for the Saints [next page] previous to this company of twelve starting the Prophet Joseph was martyred--

St. George Tabernacle 13th May 1883 2 p.m. . . .

President Snow being present asked Brother Bleak to read the Circular to the Seventies, signed by Wilford Woodruff in behalf of the Twelve Apostles and by Henry Harriman in behalf of the Seven Presidents of the Seventies--Also the Revelation given through Prest John Taylor 14th. of April 1883--. . .

Sunday 17 June 1883 10 a.m. . . .

Apostle Snow said when a vacancy occurs in any of the offices of the wards and Bishops make selection of such as hold office in the Elder's Quorums that such selection be submitted for the approval of the presy of the Stake --and if selection be made of Seventies that the approval also of the Presidency of Seventies be obtained previous to submitting such names to the people for their sanction--[next page]

2 p.m. . . .

Prest. McAllister . . . Read from the "Deseret News" the Discourse of Prest. John Taylor delivered at Manti on the 19th of May 1883--Also, he read a synopsis of Some of the proceedings of the Davis Stake Conference on 9th & lOth June--relating to Celestial Marriage.

Apostle Erastus Snow said I have also a testimony to bear which I do not [next page] wish to go in at one ear & out of the other; before I proceed with my testimony I wish to read a few things relating to Celestial Marriage--God has appointed and revealed [this] law unto this people and they are required to obey it or they shall be damned:--God revealed to the disciples of Christ 1800 years ago that the time of the restitution of all things since the world began should be in the last days at the time of the coming of the Son of Man. And he has also pointed that those who receive this law should receive their Crowns as Kings and as Priests unto the Most High God--to reign on the earth with the King of Kings & Lord of Lords-[next page] Now we say unto you L.D.S. you young Bros & Sisters that the new & everlast[in]g Cov[enan]t of Marriage

for time and all eternity is for the perpetuation of the lives for ever and ever--those who are not found obedient to this law can never become Kings & pr[iests] unto God & the lamb to reign for ever & ever--but will be angels to administer [to] those who are worthy to enter into the higher and holier condition--

I had thought to read to you the Revelation of the Eternity of the Marriage Cov[enan]t it is long and you have it in your [next page] houses--and I exhort you to read it and read it to your children faithfully & prayerfully This law has not been in force at all former periods of the history of man--but now that God has revealed it, it is our imperative duty to obey it--All parents know in their own administration of family government that at times they will prohibit and at other times enjoin the practice of the very things previously forbidden--Now in the final, or last days, in the time of the restitution of all things--it is but reasonable [next page] to expect the word & will of God restoring the items of His law--The new & Everl[asting] Cov[enan]t of M[arriage]-is that by which Woman is Sealed to Man Children to Parents & Family to Family and by which the chain of the generations of Man from Adam down to the latest generation are united and bound together as the One family of Man, including all but those who have sinned against the Holy Ghost or have shed innocent blood--

This eternity of the M. Cov[enan]t is the Keystone of the arch of our salvation and wo unto that man [next page] or that woman who rejects this Covenant where they reject the only means of their own full & complete salvation--

He then read from the Book of Mormon the words of Jacob relating to the Nephites having but one wife--

He referred to the doings of David & Solomon--showing that David received from God the wives of Apostate Saul to be his wife and through the mouth of the Prophet Nathan was told that if he had asked for more the Lord would have imparted--but he had wilfully & wickedly sinned with Uriahs wife & caused Uriah to be put in a position to lose his life-Solomon had [next page] sinned in contracting alliances with the Gentile nations and thus pol[l]uting his posterity so that it could not receive the priesthood--

Jacob intimated very plainly that the Lord reserved unto himself the right to command His people when he wished to raise up a righteous seed unto himself.

When a man obeys this law in the spirit thereof he shall be blessed. But when a man out of the lusts of his own heart takes unto himself the daughters of Eves [sic] in unrighteousness--he shall lose that which he seemeth [next page] to have and will go down to the perdition of ungodly men--God will see that no virtuous woman will be dragged down to perdition by the wickedness of an ungodly man--

Now in relation to the man who feels to evade this law because of its responsibility--in providing and taking care of a large family--the one wife he flatters himself he has will be taken from him and given to the more worthy--

In relation to the faithful man who has received this law in his heart but whose circumstances have prevented his moving for--[next page] in obedience to this holy law His way is opened to go on after he is dead--

Brother Snow read Paragraph 26 of the Revelation on the Eternity of the Marriage Covenant also Paragraphs 27 to 44 inclusive.

I want to leave my testimony that what Young Joseph Smith and his brothers are declaring about the doctrine of Plural Marriage not being revealed and taught by the Prophet Joseph--is the blackness of darkness--being utterly untrue and from the Evil One-- [next page]

I doubt not that those children thro' the teachings of their mother may have believed their father did not teach & practice this order.

I remember Thomas Grover--Vincent Knight & Joseph B. Noble in 1835 in

Kirtland--
I married Artimesia Beaman--Joseph B. Noble married an older sister-Mary Beaman and Joseph Smith the Prophet had sealed to him as a plural wife Louisa Beaman all of these being daughters of Alvah Beman [sic]--Joseph B. Noble officiating in the ceremony in Nauvoo--He bore testimony of the purity of life of Louisa Beaman--130 received the keys of the endowments and were taught this doctrine [next page] by the Prophet Joseph himself in Nauvoo before his martyrdom--
In April 1843 I went to Nauvoo I learned definitely what I had but heard rumored At that time the Prophet Joseph personally taught me the doctrine on the banks of the Mississippi--and showed me several of those who had been sealed to him--The Prophet had said to him "that the law of the Lord concerning these things was exceedingly strict--and many of the Elders would do things because they saw him do them but many by this means would fall--[next page] He had seen the fulfillment of this in too many instances. The Prophet Joseph had said to him also "I had not been obedient enough to this holy law and the Lord was angry with me--and an Angel met me with a drawn sword but I plead with the Lord to forgive me and he did so & I made the sacrifice required at my hand and by the help of the Lord I will obey his Holy Law"--"I know that I went to the Prophet Joseph Smith and he approved my receiving in this Holy Covenant my wife Minerva, my second wife who is with me here to day--and that he sent his Brother Hyrum to perform the ceremony by which we became [next page] husband & wife" . . .

Minutes of 16 September 1883 St. George Stake Conference Meeting
President McAllister spoke of the sacredness of the sign we have made in voting for the authorities--everything we have to do with as saints should be regarded as most sacred before God--. . .

[This is the end of folder-8]

Tabernacle St. George Sunday Dec. 2, 1883 2 p.m. meeting with President McAllister visiting Henry Eyring presiding . . .

Elder Steven Martindale Farnsworth from . . . Arizona said that his mind was chiefly occupied with the signs of the times. Referred to his acquaintance with the Prophet Joseph and alluded to his testing the Twelve with considerable scrutiny. Said the time for the redemption of Zion was approaching but prior to that event the people would have to be tested. He said the Lord had shown him the condition of the people and their spirit after the redemption of Zion and said he could not describe with language the calm God-like spirit among them. Alluded to his vision which showed him the moving of the people to the mountains and also the trying scenes, through which the people would have to pass. An angel had conversed with him in broad daylight on this subject and told him that the people must be tested in order to separate from us those who are unworthy. Felt to rejoice to see the opposition near made manifested by [next page] the world for it was a sign that the darkness which is to surround this people was coming. A darkness like that of Egypt is to come over the people and it will appear as though there would be no chance for escape. Alluded to the united order and our failures and consequence of a lack of just appreciation of its peer principles. Said the Lord had commanded through his servant John Taylor to be and for the Presidency of the church to be one and that the Twelve to be one with the Presidency and all the priesthood be one with the Twelve. Said the time would come when only those who trust in God will be able to stand. H. Eyring related a dream he had about 18 years ago showing that a test will come unto

this people . . .

Conference St. George Tabernacle Saturday 15 Dec. 1883 10 a.m. President McAllister presiding present of the Apostles President Woodruff, Erastus Snow, Francis M. Lyman and George Teasdale--President Henry Heriman of the presidency of the Seventy was there also . . .

Apostle F.M. Lyman--referred to the Revelation given to Prest. John Taylor on 13th October 1882--in which the First Presidency of the Church, the Twelve Apostles the Presidencies of stakes and all the people were required to set themselves in order and to be one--A year after, the first presy twelve &c met and held a Solemn Council and found the obedience to this revealed will of God had not be [sic] sufficiently manifest--and it is now being necessary that response to the spirit of this revelation [next page] shall be more complete. It is enjoined upon the Presidency of the Church, the Twelve first seven presidents of seventies, all general and all local authorities to be able to preach the <u>whole</u> law of God--. . .

Tabernacle Sunday morning 16th December 1883 10 o'clock meeting . . .

Prest. Woodruff . . . perhaps the Doctrine of Plural Marriage has caused more suffering than any revelation ever given by God to man--and this because it is the way to greater and higher blessings than any one law that has ever been revealed--. . .

St. George Tabernacle Saturday 26th April 1884 10 a.m. meeting present as visitors Presidents John Taylor George Q. Cannon Apostles Erastus Snow and Moses Thatcher. Presiding Bishop William B. Preston and his counselor Robert Burton Elder L John Nuttal, John Ervan, William Jennings, Elias Morris, also President Angus M. Cannon of the Salt Lake Stake. . .

Prest. Cannon in compliance with the re- [next page] quest of Prest. Taylor--read the revelation on tithing--

Prest. Taylor dwelt upon the Revelation briefly.-stating that the people this day are among the best tithing payers in the Church--this he spoke in praise of the people--but said they ought to be, they are nearest the temple and have opportunities to learn what pertains to a temple which have not been within the reach of many others--it is for us to obey the law of God, be upright, and faithful--. . .

Priesthood meeting 7 p.m. 26 April 1884 . . .

Prest. George Q. Cannon it is 54 years since the Church was organized--during this time we have had a flood of light from heaven--by the inspiration of the Spirit--and by the revelations thro' the prophets--Joseph, Brigham & John is it too much to ask at this date that men shall not be drunkards adulterers, thieves, or other evil doers. The time has come when these evils must no longer be tolerated.

Spoke of the doctrine of plurality of wives--and said men who had not obeyed this doctrine should not preside or hold prominent positions [next page] Those who had neglected their opportunities to enter this holy order will never enter upon their exaltation. Do not deceive yourselves for those who pass on heedless of their duty in this respect will awake in the morning of the resurrection will wake without wife or child--

[Now for an example of an unfortunate synopsis of a discourse]
Apostle Moses Thatcher said President Cannon has touched upon a subject which has been to me of much interest for years--this is unlawful intercourse-[this is all there is to the synopsis of Moses Thatcher's talk . . .]

Prest. Taylor--. . . Bishops sometimes think they have the right to condone the sins of men--now we have no right to condone the sins of men The law of God must be complied with--God holds his priesthood responsible to see that his laws are not ignored [next page] if Bishops or other officers condone the sins of men they do it on their own responsibilities--" We are desirous of entering into the blessings of the kingdom; if we do so--we must obey the law of the Lord--. . .
Sunday 22 April 1884 10 a.m. . . .

President George Q. Cannon read (28 after 10) from the writings of Moses in Pearl of G. P. commencing at the account of the Creation--beginning at the Sixth day's labor--to "and man saw that it was good for food--"
We should be very grateful for the revelations which God in His infinite goodness has vouchsafed [sic] to us in this generation--Dwelt upon the spirit of infidelity prevalent in the world. It is of the greatest importance that we parents and children should definitely understand and realize that God is of a verity our father, the father of all the generations of men--Our children are in fact our brothers and sisters having the same Father in the spirit, as ourselves--We shall be held accountable for the rearing of them in the ways of the Lord--
There is another fact which we as a people should realize. There are a great multitude of spirits in the spirit world from the same father waiting to come and take earthly tabernacles--This [next page] thought should cause the greatest sexual purity to exist in the relations of man and wife--
How is man created spiritually? Refer to the revelation of the Savior to the Brother of Jared Said the spirit is in the likeness of our natural bodies.
I suppose there is scarcely a Christian sect that entertains the idea that the procreative power continues after death; it is by this principle of procreation that we were begotten in the spirit world. We had a father we had a mother in the spirit world--
Read further from the P. of G. Price the words of Abraham relating to the eternity of the creations of God--read from the 132 sec of Doc. & Cov. Sec's 1, 2, 3, Read from the Bk of M. the words of Jacob on the practices of David & Solomon. He enjoined upon men the necessity of obedience to this law of God relating to the New and Everlasting Covenant of marriage [next page] he enjoined upon women the necessity of obedience to the same law. He exhorted mothers to teach their daughters the doctrine of Plural Marriage--
He concluded by bearing testimony to the truth of the Doctrine of the Eternity of the Marriage Covenant including the Plurality of Wives--9 to 12 = 81 minutes--. . .

At the 2 p.m. meeting . . .

President John Taylor . . . We talk about Zion--how little we understand about Zion--. . . this is under

[End of folder 9]

St. George Tabernacle Sunday 4th May 1884 2 p.m. meeting President McAllister presiding . . . [after hearing Elder Anthony W. Ivans and an indian chief of the mericopus on salt river speak:]

Gospel Mysteries

Apostle Snow turning to the Lamanites said we have heard their words and their works and have entered into our hearts we have prayed for them for many days and years that our past--and for all the Lamanites--and we shall continue to do so--exhorted them to study the Spanish works of the Bible, Book of Mormon, Voice of Warning and to teach their children [next page] and people the precious principles therein contained. He said by taking this course their children would begin to be a white and delightsome people--and the time would come when they would enter into our cities to become residents therein and would help to build up cities and towns to the Most High God--. . . [next page] he then turned to the brethren and sisters in the body of the tabernacle and dwelt upon the marvelous work & wonder in which we are engaged-He dwelt further on the teaching of the Book of Mormon setting forth the landing of Mulek--and the finding of Corintumr--thus causing the fulfillment of the prophecy of Ether that Corintumr should only be spared to see that the Lord would bring another people to occupy the land--It is a source of joy to see this dawning of a brighter day and the fulfillment of the promises of the Lord to the remnants of His people--but it is grievous to find the Gentiles who have been so highly favored in this land, dwindling in [next page] unbelief

St. George Stake Conference Saturday 14th June 1884 10 a.m. session . . .

Apostle Erastus Snow spoke on the subject of the class of reading matter used by the Latter-day Saints--Suggested the propriety of reading the word of God at family prayer time also singing hymns. This practice will be productive of good results in the family and in the community . . .

2 p.m. session . . .

Apostle John W. Taylor--being introduced by President Eyring--Drew a parallel between the effects which attended the preaching of the gospel 18 centuries ago and in this generation What have you done that the peaceful relations with the government are disturbed--Why are your names cast out as evil? Why are elders who go out on missions persecuted--I have walked through your [next page] street. I have heard no profanity--I have not seen a person intoxicated--is there a house of ill fame? (answer of No, sir.) Have you a saloon or dram Shop or groggery? No. Now all these good characteristics go to prove you to be morally good citizens--Now it must be your religion that is so offensive to the world who combine to speak ill of you--He quoted from the epistle to the Galatians, "though we or an angel from heaven preach any other gospel than that which ye have received let him be a cursed--" It becomes us then to inquire what gospel was taught by Christ and his apostles--he referred to the 4th Chap of Ephe [next page] sians so far as the officers of the Church of Christ is concerned Latter-Day Saints have you then Officers in your Church"? Yes--I know you have--Then refer to Faith in Jesus--repentance--baptism by emersion and the reception of the Holy Ghost. Examine the fruits of the spirit as enjoyed anciently and asked do these fruits exist in the Church of Jesus Christ of Latter-day Saints--I have heard that the great cause, the cry of the world against you is that some of you have more than one wife--let us examine this principle-"To the law & to the testimony, if they speak not according to this word it is because there is no light in [next page] them--(refer to the 12 Genesis-Abraham then was a son of the 2d wife of Terah--then followed the course of Abraham and the promises made to him--. .

10 a.m. session of Stake Conference Sunday 15th June 1884 . . .

Gospel Mysteries

Elder Samuel W. Richards of Salt Lake City--spoke of his pleasure at meeting for the first time in St. George with so very many old acquaintances-he felt very grateful for the blessings of the Lord 40 years ago the past winter I was one of the 25 Young men appointed by the Prophet Joseph Smith in Nauvoo to go to California to seek a resting gathering place [next page] for the Latter Day Saints-.the following summer the Prophet Joseph Smith and his brother Hyrum were martyred for the testimony of Jesus which they bore--. . .

St. George Tabernacle 2 p.m. 29th June 1884 . . .

Elder Moses F. Farnsworth said the same opposition--the same spirit of persecution which followed the early saints follow us today--He read that part of the 5th Chap. of Ether which the Patriarch Hyrum Smith read just before going to his martyrdom--and after referring to the liberty destroying provisions contained in the recently passed Edmunds--Hoar Bill--he spoke of the promised guidance and [next page] protection promised by God in the October 1882 Revelation given to President John Taylor--. . .

Stake Priesthood meeting. 10 a.m. 2nd Augt 1884. President McAllister presiding. . . .

Bro. McAllister hoped the bishops and those who represent wards would have no books in which to enter the items of instruction given at Priesthood meetings & conferences--He said when elders are called upon to administer to the Sick--let one be [next page] mouth and while those who join with him in the laying on of hands should follow his words in their hearts they should be entirely silent, not whisper the words spoken by the one who is mouth--. . .

[End of folder 10]

Sunday meeting St. George Tabernacle September 14th 1884 10 a.m.
President Henry Eyring . . . discoursed on the word of wisdom gave as an illustration that as a church we have advanced the present instruction that those who commit adultery and have received their endowments shall be cut off the church--whereas a few years ago such could be forgiven by confessing & asking forgiveness and renewing their covenants by baptism--Again--some years ago the Word of Wisdom was given not by commandment nor by constraint and now it is given by way of commandment as much so as Baptism--partaking of [next page] the sacrament &c The speaker gave it as his opinion that the time is fast approaching when those desiring to receive blessings in the Temples of God will be required to be observers of the Word of Wisdom. . . . Further the observance of the laws revealed by Heavenly Beings prepare us in body and spirit to dwell with those Heavenly Beings . . .

St. George Stake Conference session of priesthood meeting 13 December 1884 5:30 p.m. . . .

Bp. Chas. N. Smith asked at what age it would be advisable to recommend young people to the temple--or if any young people may be recommended?
Prest. McAllister answered the question by saying President Taylor had not definitely ruled, but had said that, young people should be about 20--but in cases of marriage--when they get ready for this ordinance they may be recommended if worthy.
Apostle Snow--said in addition that parents and bishops must exercise [words

are lost from the bottom of this page because of tearing away] [next page] in giving endowments [word or words mission because of tear away of page] at per cases at an earlier age [than] 20--it is better not to crow(d) children or young people in too early a bearing of the grave responsibilities of the ordinances of the House of the Lord--
Apostle Lyman in referring to recommending of the young to the temple-said we ought not to hurry the years of either sex into the covenants and obligations of the House of God--He would not urge his own children to enter into these [next page] these covenants before obtaining 21 years--except in cases of marriage--

[End of folder 11]

St. George Tabernacle 2 p.m. meeting 25 January 1885 . . .

Apostle Woodruff--when I realized that the Latter-Day Saints a handful of people in the midst of the present generation of one thousand four hundred millions of people, are the only ones to whom the word of God is sweet and precious--are the only ones who receive the word of God as revealed from Heaven I am struck with astonishment--We belong to a church which will never be again taken from the earth--nor be given to another people--God has raised up a Kingdom of Priests--a thing never done to the same extent from the same number of people so far as we have any record--Faith is the first principle of the gospel; and instanced the power and blessing of faith as set forth in the 11th Chap. of Hebrews. The law of plural marriage is the highest law ever given to men. What does the world, who oppose us, care about how many wives we have got--I say to you the day is near when Officers Judges, Lawyers and Priests will have something else to do than to be hunting the Elders of Israel for obeying the Law [next page] of God--men labor for the destruction of this people but I would much rather be the man sent to prison for obeying the law of God than to be the one who thus persecutes the righteous--You saints have but one life to live and I say unto you be faithful to God to your wives and children and to yourselves-I have never read of any generation in which God empowered his people to build a half a dozen temples--until the present [next page] it is an important day Judgment is abroad in the land--spoke of the parable of the Sower as set forth in the Doctrine & Covenants given some 50 years ago--I want to say to you Elders and Sisters go into your secret places and ask his blessings and protection upon His Priesthood and Kingdom--I want our brethren to go before the Lord and make your wants known to him--42 min . . .

Priesthood Meeting St. George Tabernacle basement Saturday 7th February 1885 . . .

Prest. McAllister said at the present threatening time we should be careful and prudent according to the Counsel given--It is being prudent that our plural wives move from their usual places of residence--particularly in cases where they alone live in a house and are the ones to answer any knock that may be made at the door--We are to walk by faith and that for ourselves. These are not the days to walk by sight [next page] Prest. McAllister read from the "Deseret News" proceedings and remarks by Prest. Erastus Snow and Prest. John Taylor on Sunday lst February 1885. Brother McAllister continued: "I greet you my brethren this morning"--as the Servants, the Sons of God, having charge of the Souls of man--feed the lambs of the flock of Christ committed to your care--feed them the bread of life--
President McArthur--dwelt on the subject of faith--that it should be

Gospel Mysteries

cultivated and nourished in our hearts--he spoke on the trials which the Saints had passed through in Ohio, Missouri, Illinois and in the Bucannan war in Utah. [next page] now another raid is being made upon us--the God who delivered us in times past will deliver us at present and in the future-He advised that we Know as little as possible about the movements of our brethren or their families--He advocated implicit obedience to the counsels of those having the authority to dictate our course . . .

Tabernacle Sunday 8th February 1885 President McAllister presiding present also Apostle Erastus Snow who with Bishop David H. Cannon had Just returned from Salt Lake City . . .

Apostle Snow read from the lOth Chap. of Matthew--beginning at the lOth verse:--These words were spoken [next page] by our Saviour as illustrative of the spirit of persecution which was to attend the preaching of the gospel--This was applicable anciently to the publication of the Word and Will of God--and is applicable at the present day and has been since the first revelation given to the Prophet Joseph Smith--and such opposition has been manifest in every age of the world when the word was revealed to man--he reviewed the persecutions and drivings of New York--Ohio, Missouri and Illinois. "It fell to my lot when 14 years of age to enter this church and at 16 to go out and preach the gospel [next page] He said he had, since leaving here 6 weeks ago, traveled [sic] with Prest--John Taylor and others to Colorado, thenst to Arizona--and New Mexico, thenst to the Mexican State of Sinora--went to Hermosillo--the capital--visited Governor Torres and other State government officials, thenst to Guaymas, a seaport on the Gulf of California--afterwards went back to St. David's and Mesa--thenst to Maricopia Wells which were dug by the Mormon Battalion in the Deseret in 1846--afterward went to Fort Yuma visited the Brethren Flake and Skousen found them treated with much kindness--then the party traveled [next page] to San Francisco thenst home--to Salt Lake City--
On referring to the present anti-Mormon crusade--he said the Prosecuting Attorney of Arizona has stated that the National Government had placed $50,000.00 at his disposal to prosecute Polygamy Cases in that territory--It has been intimated that double this amount has been placed at the disposal of the U.S. Prosecuting Attorney of Utah--and that a sum similarly appropriated to prosecute such cases in Idaho--
Let us all protect ourselves as best we can being wise a servant as Ser--[next page] pents and harmless as dove--bend before the storm rather than break--after the Storm cometh sunshine--We'll wait til the clouds roll by--then giving his blessing to the people he concluded by saying Amen--which was hardily re--echoed by the people--

Stake Conference St. George Stake Saturday 14th March 1885 2 p.m. session . . .

Apostle Erastus Snow spoke . . . of the habit of some to speak too much about others business.--He quoted some teaching of the Prophet Joseph given in the Kirtland Temple--who said "for God's sake brethren and sisters never write your feelings when angry or under excitement." "Do not talk in anger nor under excitement--but keep your tongues still til the anger or excitement passes away."

Sunday . . . March 1885 9 a.m. Priesthood Meeting. . .

Gospel Mysteries

Is it the duty of every elder in Israel to take a second wife if he can get her?
[President Erastus Snow] I will say there are some that ought not to have one wife and in the resurrection will not have one--it is the duty of every L.D.S. to enter into the New and Everlasting Covenant revealed by the Lord to Joseph Smith but there are times and circumstances governing these things-men should not be too forward in this matter--[next page] Bishops should exercise judgment for the brethren in this behalf and where needed restrain the brethren--and where the brethren are not successful in governing their family advised the brethren to wait a while; and if this be the case with the second wife, how much more so with the third or fourth wife--The prime responsibility of family matters rest upon the man--but sometimes women give way to evil spirits, for they have their agency, as well as men--and they make shipwreck of their faith in the gospel [next page] young men should in faith and purity of thought seek companionship and marriage with the daughters of Israel--Men should not be too greedy or covetous in taking to wife the daughters of Eve--be wise and prudent in all these things . . .

Stake Priesthood Meeting Saturday 2 May 1885 10 a.m. President J. T. McAllister presiding . . .

President McAllister . . . advised that Ward Record Books be kept in a safe place a place that our enemies cannot get them--. . . read today's telegraphic dispatches to the meeting--"Salt Lake Saturday 2nd May 1885 in court yesterday Claudius V. Spencer [next page] indited for unlawful cohabitation pleaded Guilty to the Charge and begged the Court to be easy with him as he had not lived with but one wife since passage of Edmund's Law and had paid second wife wages same as hired help in house. Promised to live within law in future and advise others to do the same. With this understanding Judge suspended sentence and said he would give him chance to prove his sincerity--"
Prest. McArthur spoke of the value of preserving ourselves in faithfulness and in not proving to be traitors to the sacred trust reposed in us--[next page] . . .

St. George Tabernacle mass meeting 1 p.m. 2nd May 1885
[President John D. T. McAllister was made chairman of the meeting].

The chairman stated his regret that the document referred to in the Notice had not yet been received--
We have the Epistle of the Presidency as read at the General April Conference held in Logan--
The Epistle was then read by Jas G Bleak.
President Henry Eyring offered the following quote I move that we sustain by our vote the sentiments expressed in the Epistle just read and ratify the action of the general conference taken thereon" seconded and unanimously carried--
Hon--Edwin G. Woolley addressed the meeting--He referred to his feeling better satisfied with his religion today than ever before. Spoke of the second exhibition of weakness on the part of Orson P.--[next page] Arnold and of Claudius B. Spencer--who, as he viewed their course--had turned traitors to the principle of their faith which for years they had practiced--He knew of nothing better than to trust in God--
[End of folder 12]

Saturday November 30 1901 Conference commenced at 10 a.m. in the Tabernacle . . .

Gospel Mysteries

Apostle Hyrum M. Smith then addressed the people saying first that he desired the spirit of the Lord to ectuate[?] him and asked all to join him in this, saying that where a congregation fell to obtain proper instruction it was because they withheld their prayers. . . .

Priesthood Meeting held Friday March 14, 1902 at 2 p.m. present Stake Presidency, President B. H. Roberts . . .

President B. H. Roberts said that his coming was no doubt do to the lack of time at the disposal of the apostles, and he came instead. [next page]
He said in time it would be impossible for them to attend as the stakes would so increase that where land would be filled with the descendants of Joseph, then the local priesthood would have to take care of their stakes.
The Church has two supreme duties first to care for its members second then to give the gospel to the world.
The quorum of seventy are organized in order that the apostles may be aided in giving the gospel to the world, as the apostles of themselves could not reach all the world. The presidents of stakes high council have jurisdiction in the stake and to them alone take care of the members at home. The bishop is supreme in the ward.
Quoting from Doctrine and Covenants Section 46 explain that he would not hesitate to follow council from bishop and even keep some things from their councilors when a man was required to whom one could go with supreme confidence.
Said all priesthood was Melchizedek and was from God, and should & must be honored by all, and ready obedience rendered.

Saturday March 15, 1902 conference convened at 10 a.m. President Stake Presidency, President B.H. Roberts and large attendance at priesthood and people . . .

Prest. B. H. Roberts then addressed the congregation saying that before leaving from here he called on the First Presidency and was told that no particular was to be presented to the people except that he was to say that they loved the people here and sent their blessings, and prayed God would bless them.
Remarked how strange would be the feelings of an Orthodox Christian when hearing such an admixture of temporal and spiritual things as were given in the reports of the bishop and missionaries; and gloried in the fact that one with such a religion dealing with all phases of life.
Spoke of the burdens born by the people in performance of their multitudinous labors both spiritual & temporal.
Said that these burdens were [next page] light or heavy according to the strength of the one who bore them, and that God gave strength as required, and instanced the rejoicing of the people expatriated from their homes and settling in these valleys, their strength being equal to the burden imposed.
Rejoiced in the spiritual health evidenced by the reports heard this morning.
Said the payment of tithing was the thermometer by which to judge the people.
. . .

Afternoon meeting March 16 1902 . . .

President B.H. Roberts then addressed the saints saying that they had a very capable presidency and he felt they were all men of experience and he felt

assured they had the spirit of God in their labors.
He then turned his attention to the magnitude of this work quoting from the Book of Mormon (Bk. of Nephi) where it was prophesied that after the coming forth of the Book of Mormon many should believe its testimony, and also that Jews should begin to gather into Judea. Said the Jews were awakening to the fact that Christ was a divine being and their opinions were reverential of him cited the fact of [unreadable word] neglect as to colonization in past years and the impetuous in this direction now. This he said indicated that all the spirits necessary to come [next page] of them was about completed. Quoting from the Doctrine and Covenants said now was the time to come on all nations--said how wars were to come on all nations and showed how that God had other instruments besides the saints but said the saints have the title role. . . .

Afternoon June 14 1902 . . .

Apostle Reed Smoot . . . [next page]

Jackson County would not be settled until the people were prepared to return there. Then the temple would be built. Many were now donating large sums of money to the defraying of the expense of purchase of land there and the temple.

[Last of extracting from folder 14]

FILE:#35 SUCCESSION

William Smith, brother to the Prophet Joseph, testified of his own ordination and also the ordination of others:

I was present with Joseph at the last council that was held previous to the Twelve and others going on their electioneering campaign to the east and various other parts of the United States; it was at this time that I received my initiation into the highest priesthood lodge, was washed and anointed, and clad with the sacerdotal robe of pure white, and ordained to be priest and king, and invested with all the power that any man on earth ever did possess; power entitling me to preach the gospel, to bind up the Kingdom of God on earth, among all nations, and people of every tongue. In consequence of these endowments and ordination received from under the hands of Joseph, I hold as much power and as many keys to seal and bind on earth, as can possibly belong to Brigham Young; the power was conferred equally on all the Twelve, and not therefore bestowed on one. (William Smith's letter to the **Warsaw Signal**, Jan. 7, 1846)

Joseph Smith bestowed these ordinations on others, as George Miller and William Smith testified:

Many of the Apostles and Elders having returned from England, Joseph washed and anointed as Kings and Priests to God, and over the House of Israel, the following named persons, as he said was commanded of God, viz: James Adams (of Springfield), William Law, William Marks, Willard Richards, Brigham Young, Heber C. Kimball, Newel K. Whitney, Hyrum Smith, and myself; and conferred on us Patriarchal Priesthood. This took place on the 5th and 6th of May, 1842. (**Journal of George Miller**, "De Tal Palo Tal Astilla," p. 120-121)

Elder David B. Haight
Sees the Lord

THE SACRAMENT -- AND THE SACRIFICE

I pray for your faith and prayers that my utterances will be received and understood "by the Spirit of truth" and that my expressions will be given "by the Spirit of truth" sot that we might all be "edified and rejoice together." (See D&C 50:21-22.)

As I stand here today--a well man--words of gratitude and acknowledgement of divine intervention are so very inadequate in expressing the feelings in my soul.

Six months ago at the April general conference, I was excused from speaking as I was convalescing from a serious operation. My life has been spared, and I now have the pleasant opportunity of acknowledging the blessings, comfort, and ready aid of my Brethren in the First Presidency and Quorum of the Twelve, and other wonderful associates and friends to whom I owe so much and who surrounded my dear wife, Ruby, and my family with their time, attention, and prayers. For the inspired doctors and thoughtful nurses I express my deepest gratitude, and for the thoughtful letters and messages of faith and hope received from many places in the world, many expressing "You have been in our prayers" or "We have been asking our Heavenly Father to spare your life." Your prayers and mine, thankfully, have been answered.

One unusual card caused me to ponder upon the majesty of it all. It is an original painting by Arta Romney Ballif of the heavens at night with its myriad golden stars. Her caption, taken from Psalms, reads:

"Praise ye the Lord:...

"He healeth the broken in heart, and bindeth up the wounds.

"He telleth the number of the stars; he calleth them all by their names.

"...his understanding is infinite." (Ps. 147:1, 3-5.)

As I lay in the hospital bed, I meditated upon all that had happened to me and studied the contemplative painting by President Marion G. Romney's sister and the lines from Psalms: "He telleth the numbers of the stars; he calleth them all by their names." I was then--and continue to be--awed by the goodness and majesty of the Creator, who knows not only the names of the stars but knows your name and my name--each of us as His sons and daughters.

The psalmist, David, wrote:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou are mindful of him?...

"For thou hast mad him a little lower than the angels, and hast crowned him with glory and honor." (Ps. 8:3-5.)

To be remembered in a wonderful thing.

The evening of my health crisis, I knew something very serious had happened to me. Events happened so swiftly--the pain striking with such intensity, my dear Ruby phoning the doctor and our family, and I on my knees leaning over the bathtub for support and some comfort and hoped relief from the pain. I was pleading to my Heavenly Father to spare my life a while longer to give me a little more time to do His work, if it was His will.

While still praying, I began to lose consciousness. The siren of the paramedic truck was the last that I remembered before unconsciousness overtook me, which would last for the next several days.

The terrible pain and commotion of people ceased. I was now in a calm, peaceful setting; all was serene and quiet. I was conscious of two persons in the distance on a hillside, one standing on a higher level than the other. Detailed features were not discernible. The person on the higher level was pointing to something I could not see.

I heard no voices but was conscious of being in a holy prescience and atmosphere. During the hours and days that followed, there was impressed again and again upon my mind the eternal mission and exalted position of the Son of Man. I witness to you that He is Jesus the Christ, the Son of God, Savior to all, Redeemer of all mankind, Bestower of infinite live, mercy, and forgiveness, the Light and Life of the world. I knew this truth before--I had never doubted nor wondered. But now I knew, because of the impressions of the Spirit upon my heart and soul, these divine truths in a most unusual way.

I was shown a panoramic view of His earthly ministry: His baptism, His teaching, His healing the sick and lame, the mock trial, His crucifixion, His resurrection and ascension. There followed scenes of His earthly ministry to my mind in impressive detail, confirming scriptural eyewitness accounts. I was being taught, and the eyes of my understanding were opened by the Holy Spirit of God so as to behold many things.

The first scene was of the Savior and His Apostles in the upper chamber on the eve of His betrayal. Following the Passover supper, He instructed and prepared the sacrament of the Lord's Supper for His dearest friends as a remembrance of His coming sacrifice. It was so impressively portrayed to me--the overwhelming love of the Savior for each. I witnessed His thoughtful concern for significant details--the washing of the dusty feet of each Apostle, His breaking and blessing of the loaf of dark bread and blessing of the wine, then His dreadful disclosure that one would betray Him.

He explained Judas's departure and told the others of the events soon to take place.

Then followed the Savior's solemn discourse when He said to the Eleven: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33.)

Our Savior prayed to His Father and acknowledged the Father as the source of His authority and power--even to the extending of eternal life to all who are worthy.

He prayed, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Jesus then reverently added:

"I have glorified thee on the earth: I have finished the work which thou gavest me to do. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:3-5.)

He pled not only for the disciples called out from the world who had been true to their testimony of Him, "but for them also which shall believe on me through their words." (John 17:20.)

When they had sung a hymn, Jesus and the Eleven went out to the Mount of Olives. There, in the garden, in some manner beyond our comprehension, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world. His agony in the garden, Luke tells, us, was so intense "his sweat was as...great drops of blood falling... to the ground." (Luke 22:44.) He suffered an agony and a burden the like of which no human person would be able to bear. In that hour of anguish our Savior overcame all the power of Satan.

The glorified Lord revealed to Joseph Smith this admonition to all mankind:

"Therefore I command you to repent...

"For...I, God,... suffered...for all, that they might not suffer if they would repent;...

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore,...

"Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments." (D&C 19:15-16, 18, 20.)

During those days of unconsciousness I was given, by the gift and power of the Holy Ghost, a more perfect knowledge of His mission. I was also given a more complete understanding of what it means to exercise, in His name, the authority to unlock the mysteries of the kingdom of heaven for the salvation of all who are faithful. My soul was taught over and over again the events of the betrayal, the mock trial, the scourging of the flesh of even one of the Godhead. I witnessed His struggling up the hill in His weakened condition carrying the cross and His being stretched upon in as it lay on the ground, that the crude spikes could be driven with a mallet into His hands and wrists and feet to secure His body as it hung on the cross for public display.

Crucifixion--the horrible and painful death which He suffered--was chosen from the beginning. By that excruciating death, He descended below all things, as is recorded, that through His resurrection He would ascend above all things. (See D&C 88:6.)

Jesus Christ died in the literal sense in which we will all die. He body lay in the tomb. The immortal spirit of Jesus, chosen as the Savior of mankind, went to those myriads of spirits who had departed mortal life with varying degrees of righteousness to God's laws. He taught them the "glorious tidings of redemption from the bondage of death, and of possible salvation,... [which was] part of [our] Savior's foreappointed and unique service to the human family." (James E. Talmage, Jesus the Christ, Salt Lake City: Deseret Book Co., 1977, p. 671.)

I cannot begin to convey to you the deep impact that these scenes have confirmed upon my soul. I sense their eternal meaning and realize that "nothing in the entire plan of salvation compares in any way in importance with that most transcendent of all events, the atoning sacrifice of our Lord. It is the most important single thing that has ever occurred in the entire history of created things; it is the rock foundation upon which the gospel and all other things rest," as has been declared. (Bruce R. McConkie, Mormon Doctrine, Salt Lake City: Bookcraft, 1966, p. 60.)

Father Lehi taught his son Jacob and us today:

"Wherefore, redemption cometh in and through the Holy Messiah; for he is full of grace and truth.

"Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

"Wherefore, how great the importance to make these things known unto the inhabitants of the earth, that they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah, who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise.

"Wherefore, he is the firstfruits unto God, inasmuch as he shall make intercession for all the children of men; and they that believe in him shall be saved." (2 Ne. 2:6-9.)

Our most valuable worship experience in the sacrament meeting is the sacred ordinance of the sacrament, for it provides the opportunity to focus our minds and hearts upon the Savior and His sacrifice.

The Apostle Paul warned the early Saints against eating the bread and drinking this cup of the Lord unworthily. (See 1 Cor. 11:27-30.)

Our Savior Himself instructed the Nephites, "Whoso eateth and drinketh my flesh and blood unworthily [brings] damnation to his soul." (3Ne. 18:29.)

Worthy partakers of the sacrament are in harmony with the Lord and put

themselves under covenant with Him to always remember His sacrifice for the sins of the world, to take upon them the name of Christ and to always remember Him, and to keep His commandments. The Savior covenants that we who do so shall have His spirit to be with us and that, if faithful to the end, we may inherit eternal life.

Our Lord revealed to Joseph Smith that "there is no gift greater than the gift of salvation," which plan included the ordinance of the sacrament as a continuous reminder of the Savior's atoning sacrifice. He gave instructions that "it is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D&C 6:13; 20:75.)

Immortality comes to us all as a free gift by the grace of God alone, without works of righteousness. Eternal life, however, is the reward for obedience to the laws and ordinances of His gospel.

I testify to all of you that our Heavenly Father does answer our righteous pleadings. The added knowledge which has come to me has made a great impact upon my life. The gift of the Holy Ghost is a priceless possession and opens the door to our ongoing knowledge of God and eternal joy. Of this I bear witness, in the holy name of Jesus Christ, amen. (David B. Haight, The Ensign/November 1989, pp. 59-61.)

David B. Haight Defines
Seeing the Savior

It is true that some have actually seen the Savior, but when one consults the dictionary, he learns that there are many other meanings of the word **see**, such as coming to know Him, discerning Him, recognizing Him and His work, perceiving His importance, or coming to understand Him.

Such heavenly enlightenment and blessing are available to each of us. (David B. Haight, The Ensign/November 1990, pp. 61.)

20 January 1920

A HEAVENLY MANIFESTATION

By **Heber Q. Hale**, President of the Boise Stake of the Church of Jesus Christ of Latter-day Saints

It is with very humble and grateful spirit that I attempt to relate on this occasion, by request, a personal experience which is very sacred to me. I must of necessity be brief, furthermore, there were certain things made known to me which I do not feel at Liberty to relate here. Let me say by way of preface that between the hours of 12 and 7:30 in the night of January 20, 1920, while alone in a room at the home of my friend, W. F Rawson in Carey, Idaho, this glorious manifestation was vouchsafed to me.

I was not conscious of anything that transpired during the hours mentioned, except what I experienced in this manifestation. I did not turn over in bed, nor was I disturbed by any sound, which indeed, is unusual for me. Whether it be called a dream an apparition, a vision, or a pilgrimage of my spirit into the world of spirits, I know [not], I care not. I know that I actually saw and experienced the thing related in this Heavenly Manifestation, and that they are as real to me as any experience in my life. For me, at least, that is sufficient.

Of all the doctrines and practices of the Church, the vicarious work for the dead has been the most difficult for me to comprehend and whole-heatedly

accept. I consider this vision is the Lord's answer to the prayer of my soul on this and certain other questions.

I passed but a short distance from my body through a film in to the world of spirits. This was my first experience after going to sleep. I seemed to realize that I had passed through the change called "death", and I so referred to it in my conversation with the immortal beings with whom I came immediately into contact, I readily observed their displeasure at our use of the word "death" and the fear which we attach to it. They use another word in referring to the transition from mortality. Which word I do not recall, and I can only approach its meaning as the impression was felt upon my mind, be calling it a "New Birth".

My first visual impression was the nearness of the world of spirit to the world of mortality. The vastness of this heavenly sphere was bewildering to the eyes of a spirit-novice. **Many enjoyed unrestricted freedom as to both vision and action**. The vegetation and landscape were beautiful, beyond description. Not all green, as here, but gold with varying shades of pink, orange and lavender as the rainbow. A sweet calmness pervaded everything. The people I met there I did not think of as spirits, but as men and women, self-thinking and self-acting individuals, going about important business in a most orderly manner. There was perfect order there and everybody had something to do and seemed to be about their business.

That the inhabitants of the spirit world are classified according to their lives of purity and their subserviency to the Father's will was subsequently made apparent. Particularly was it observed that the wicked and unrepentant are confined to a certain district by themselves, the confines of which are as definitely determined and impassable as the line marking the division of the physical from the spirit world a mere film but impassable until the person himself has changed. The world of spirit is the temporary abode of all spirits pending the resurrection from the dead and the judgment. There was much activity within the different spheres and appointed ministers of salvation were seen coming from the higher to the lower spheres in pursuit of their missionary appointments.

I had a very pronounced desire to meet certain of my kinsfolk and my friends but I was at once impressed with the fact that I had entered a world more numerously inhabited. I could be in only one place at a time and accordingly it would require many years to search out and converse with all those I had known and to those whom I desired to meet me, unless they were especially summoned to meet me. All worthy men and women were appointed to special and regular services under a well organized plan of action, directed principally toward preaching the gospel to the unconverted, teaching those who seek knowledge, and establishing family relationships and gathering genealogies for the use and benefit of mortal survivors of their respective families that the work of baptism and the sealing ordinances may be vicariously performed for the departed in the Temples for spirits have access to our Temple records and are kept fully advised of the work done therein, but **the vicarious work done here does not become automatically effective there**.

The recipients must first believe, repent and accept baptism and confirmation, then certain consummating ordinances are performed effectualizing these saving principles in the lives of these regenerated beings. And so the great work is going on; they doing a work there which we cannot do here, and we doing a work here which they cannot do there -- both necessary -- each the complement of the other -- thus bringing about the salvation of all of God's children who will be saved.

Gospel Mysteries

I was surprised to find there no babies in arms. I met the infant son of Orson W. Rawlins, my first counselor. I immediately recognized him as the baby who died a few years ago, and yet he seemed to have the intelligence and in certain respects, the appearance of an adult, and was engaged in matters pertaining to his family and its genealogy. My mind was quite contented on the point that mother will again receive into their arms, their children who died in infancy and be fully satisfied; but **the fact remains that entrance into the world of spirit is not [an] inhabitation of growth, but the greatest opportunity for development**. Babies are adult spirits in infant bodies.

I presently beheld a mighty multitude of men, the largest I have ever seen gathered in one place, who I immediately recognized as soldiers, the millions who had been slaughtered and rushed so savagely into the world of spirit during the great war.

Among them moved calmly and majestically the great General in supreme command. As I drew nearer I received the kindly smile and generous welcome of that great loving man, General Richard W. Young. then came the positive conviction of my soul that all men, living or dead, there is not one who is so perfectly fitted for the great mission unto which he had been called. He commands immediately the attention and respect of all the soldiers, he is at once a great general and a great High Priest of God. No earthly field of labor to which he could have been assigned can compare with it in importance and extent. I passed from this scene to return later when I found General Young had this vast army of men completely organized with officers over successive divisions and all where seated and he was perching the gospel in great earnestness to them.

As I passed on I soon met my beloved Mother. She greeted me most affectionately and expressed surprise at seeing me there and reminded me that I had not completed my allotted mission on earth. She seemed to be going somewhere and was in a hurry and accordingly took her leave with saying that she would see me again.

I moved forward covering an appreciable distance and consuming considerable time viewing the wonderful sights of landscape, parks, trees, flowers and meeting people, some of whom I knew, but many thousands of whom I did not recognize as acquaintances.

I presently approached a small group of men standing in a path lined with spacious stretches of flowers, grasses and shrubbery -- all of a golden hue -- marking the approach to a beautiful building. This group was engaged in earnest conversation. One of their number parted from the rest and came walking down the path. I at once recognized my esteemed President Joseph F. Smith. He embraced me as a father would his son and after a few words of greeting quietly remarked, "you have not come to stay," for which I understood more as a declaration than an interrogation. For the first time I became fully conscious of my uncompleted mission on earth and as much as I would have liked to remain, I at once asked Pres. Smith if I might return. "you have expressed a righteous desire" he replied, and I shall take the matter up with the authorities and let you know later."

We then returned and he led me toward a little group of men from whom he had just separated. I immediately recognized President Brigham Young and the Prophet Joseph Smith. I was surprised to find the former a shorter and heavier built man that I had expected. On the other hand I found the latter to be taller than I had expected to find him. **Both they and Pres. Smith were**

possessed of a calm and holy majesty which was at once kind and kingly [Second Anointing]. Pres. Smith introduced me to the other who greeted me warmly. We then returned our steps and President Smith took his leave saying he would see me again.

From a certain point of vantage I was permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw my wife and children at home. **I saw President Heber J. Grant at the head of this great Church and Kingdom of God [Heber J. Grant, as the Proxy King of Kings, and Lord of lords, for the Lord] and felt the divine power that radiated from God giving it correct principles and designated to endure**, and beset by evil and sinister forces that seek to lead men astray, and thwart the purposes of God. I saw towns and cities; the sins and wickedness of men and women; I saw vessels sailing upon the oceans and scanned the battle carried fields of France and Belgium.

In a word, I beheld the whole world as if it were but a panorama passing before my eyes. Then there came to me the unmistakable impression that this earth and scenes and persons upon it are open to the vision of the spirits only when special permission is given or when they are assigned to special service here. This [is] particularly true of the righteous who are busily engaged in the service of the Lord and who cannot be engaged in two fields of activity at the same time. The wicked and unrepentant spirits having still, like all the rest, their free agency, and applying themselves to no useful or wholesome undertaking seek pleasure about their old haunts and exalt in the sins and wretchedness of degenerate humanity. To this extent they are still the tools of Satan. It is these idle mischievous and deceptive spirits who appear as miserable counterfeits at spiritualistic scenes, table dancing, and ouija board operations. The noble and great ones do not respond to the call of the medium and to every curious group of meddlesome inquires. They would not do it in mortality, certainly they would not do it in their increased state of knowledge in the world of immortality. These wicked and unrepentant spirits are allies of Satan and his hosts, operating through willing mediums in the flesh, these three forces constitute an unholy trinity upon the earth and are responsible for all the sins, wickedness, distrust and misery among men and nations.

I moved forward feasting my eyes upon the beauties of everything about me and glorifying in the indescribable peace and happiness that abound in everybody and through everything. The farther I went, the more glorious things appeared. While standing at a certain vintage, **I beheld a short distance away a wonderful beautiful temple, capped with a golden dome, from which emerged a small group of men dressed in white robes who parsed for a brief conversation. These were the first I had seen thus clad.** The millions that I had previously seen were dressed, of course, but dressed variously. the soldiers, for instance, were in uniform. **In this little group of men my eyes rested upon one more splendorous and holy than the rest. While I thus gazed, President Joseph F. Smith parted from the others and came to my side. "Do you know HIM?" he inquired. I quickly answered, "Yes, I know HIM." My eyes beheld my Lord and Savior. "It is true," said President Joseph F. Smith and how my soul thrilled with rapture unmistakable joy filled my soul**. President Smith informed me that I had been given permission to return to complete my mission upon the earth which the Lord had appointed me to fill and with his hand upon my shoulder uttered these memorable and significant words: "Brother Heber [Hale], you have a great work to do. **Go forth with a Prayerful heart and you shall be blessed in your ministry from this time on. Never doubt that God**

lives, that Jesus Christ is His Son, the Savior of the world, that the Holy Ghost is a God of spirit, and the messenger of the Father and the Son. Never doubt the resurrection of the dead, and the immortality of the soul, that the mission of the Latter-Day Saints is to all the world, all mankind both living and the dead, and that the great work in the Holy Temple for the Salvation of the dead has only begun."

"Know this, that Joseph Smith was sent of God to usher in the gospel dispensation of the fullness of times, which is at this time the recognized and ordained head of the Church of Jesus Christ upon the earth. Give him your confidence and support. Much you have seen and heard here you will not be permitted to repeat when you return."

Quite a distance through various scenes and **passing innumerable people**, I traveled before I reached this sphere which I had first entered. On my way I was greeted by many friends and relatives certain of whom sent words of greeting and counsel to their dear ones here. My mother being one of them. The other I will mention. I met Brother John Adamson, his wife, his son, James, and daughter Isabelle, all of whom were killed by the hand of a foul assassin in Carey, Idaho, in the evening of October 29, 1915. They immediately said (Brother Adamson speaking), "Tell the children that we are very happy and that they should not mourn our departure nor worry their minds over the manner by which we were taken. There is a purpose in it and we have a work here to do which requires our collective efforts and which we could not do individually. I was at once made to know that the work referred to was that of genealogy on which they were working in England and Scotland.

One of the grandest and most sacred things of heaven is family relationship. The establishment of a complete change without any broken links, brings a fullness of joy. Links wholly bad will be dropped out and other new links put in our two adjoining links welded together. Men and women throughout the world are moved upon by their dead ancestors to gather genealogy. These are the links for the chain. The ordinances of baptism, endowments and sealing performed in the temple of God by the living for the dead are the welding of the links. Ordinances are performed in the spirit world effectualizing in the individual recipients and saving principles of the gospel vicariously performed here. As I was approaching the place were I had entered my attention was attracted to a small group of women preparing what appeared to be wearing apparel. Observing my inquiring countenance one of the women remarked. "We are preparing to receive Brother Philip Worthington". (He died Jan. 22, 1920. Pres. Hale was advised by telegram, returned to Boise and presided over his funeral January 23.) As I gasped his name in repetition I was admonished. "If you knew the joy and glorious mission that awaits him here you would not ask to have him detained on earth." Then flooding through consciousness came this awful truth that the will of the Lord can be done on earth as it is in Heaven, only when we resign completely to His will and let his will be done in us and through us. On account of the selfishness of men or assertion of the personal will as against the will of God, many persons who might have otherwise been taken in innocence and peace have been permitted to live and have passed a life of suffering and misery or debauchery and crime and have lived to their own peril. Men and women and children are often called to missions of great importance to the other side and some respond gladly while others refuse to go and their loved ones will not give them up. Also many die because they have not faith to be healed, others, yet live alone and pass out of the world of mortals without any special manifestations or action of the divine will. When a man is stricken ill, the question of prime importance is not "Is he going to live or die." What matters whether he lives or dies so long as the will of the Father in done? Surely we can trust him

with God. Herein lies the special duty and privilege of administration by the Holy priesthood, namely, it is given the elders of the Church to divine the will of the Father concerning the ones upon whose heard their hands are laid. **If for any reason they are unable to presage the Father's will, they should continue to pray in faith for the afflicted one humbly conceding supremacy to the will of God, that his will be done, in earth as it is in heaven ["The Lord's Prayer" is Prophetic! We should pray for the earth to become heaven]**. To a righteous person birth into the world of spirit is a glorious privilege and blessing. The greatest spirits in the family of the Father have not usually been permitted to tarry longer int he spirit world where the field is greater and the workers fewer. This earth career therefore, may be longer or shorter as the Father wills.

I passed quietly out where I had entered the world of spirit and immediately my body quickened and I arose to ponder over and record the many wonderful things I had seen and heard. **Let me here and now declare to the world that irrespective of what others may think and say, I do know of my own positive knowledge and from my own personal experience that God is the Father of all the spirits of men and that he lives, that Jesus Christ is his Son and the Savior of the world [D&C 132:24 "This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent." & D&C 130:3 "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance"], that the spirit of man does not die but survives this change called death, and goes to the world of spirit -- that the world of spirit is upon this earth, that man's individuality is not lost by death, nor his progress inhibited, that the spirits will literally take up their bodies again in the resurrection, that the principles are now being taught to the spirits and the great work of saving the Father's family among the living and the dead is in progress and that but comparatively few will be lost, that the gospel of Jesus Christ has again been established upon the earth with all keys, powers, authority, and blessings through the instrumentality of the Prophet Joseph Smith, that this is not only the power which will save and exalt everyone obedient, but will ultimately save the world [Ordinances of the Fulness of the Priesthood ultimately will save the World], that the burden of our mission is to save souls unto God [Saving Souls Unto God is the burden of our mission--That means D&C 76:21, saving "Sons and Daughters Unto God--through the Fulness of the Priesthood...When we are ultimately Anointed Kings & Priests Unto the Most High God & His Father--This is the burden of our mission], and that the work for the dead is no less important than the work for the living.** (Typescript in possession of Author.)

SECOND ANOINTING

Heber Hale's Second Anointing:

Taken from the Lambert collection in the University of Utah Library:

A note regarding the one-time existence of a "second anointing", or Second blessing in the Mormon temple.

Riding in an automobile the evening of **June 28, 1966**, with (1) a former student of mine, Dr. John Fitzgerald, (2) Juanita Brooks, and (3) **Heber Q. Hale**, who was once "high up" in Mormon Church circles and a very believing person who, **up in Boise, Idaho, in the 1920's saw visions and heard voices and saw great spiritual manifestations, the topic of the "Second Endowments" in the Mormon temple ceremonies came up.** Fitzgerald had never heard of it. Mrs. Brooks said John D. Lee's recitals said something about "second anointings" or

something. I [Asael C. Lambert,] had once asked the President of the Idaho Falls temple if they had built any special upper room for "Second endowments" and he dodged and answer because he probably didn't know what the term meant. **Heber Hale's** who is now in his eighties and pretty liberally alert said he recently asked Howard McDonald, President of the Salt Lake Temple, if They had any "second blessing" nowadays and McDonald had said loudly and emphatically that there "is no such thing" "and never was". **Hale** said he chided McDonald for his ignorance and abruptness, and told him that he, **Hales**, **had had his "Second Blessings", or using my phrase, "Second Endowments." Hale then told us that years ago he and his wife had been asked by President Joseph F. Smith to come to [the] Salt Lake Temple and receive their "Second Blessings", which they did. I asked if the ceremony was given for a company or group, and Hales said, "Oh No. Only for the man and his wife who are asked and chosen by the President of the Church. Not even the Apostles can select persons for that blessing." I asked "Did they have a special room for it?" He said, "No. We were taken up into the sealing room with its altar. We knelt on opposite sides of the altar my wife and I, with hands clasped across the altar, and President Smith at the end who gave us our second blessings." He stressed the word blessings," but didn't recite what was said. He said it was all for special recognition for faithfulness and worthiness [and] for encouragement and reward."**
Mrs Brooks, who has for years gone through the St. George temple rather regularly didn't say whether she or anyone she knew had received their "Second Anointing," but she suggested it would probably include some further confirmations of power the man had and was to have over his wife or wives--always one concern of the temple "endowment". She said there was (is) a small upper room in the St. George temple,--"a small prayer room." (Asael C. Lambert, Papers, University of Utah Libraries, "Notebook on Mormon Temple Ceremonies," Box 26, Book 3.)

Computer Book: Reference List: handle*,handling

|v7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
(OldT:Psalms 115:7)

|v39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
(NewT:Luke 24:39)

|v21 (Touch not; taste not; handle not;
(NewT:Colossians 2:21)

|v1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;
(NewT:1 John 1:1)

|v1 Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the

world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.
    (BofM:Introduction 4:1)

|v2 For instance, Jesus said: Handle me and see, for a spirit hath not flesh and bones, as ye see me have.
    (D&C: Section 129:2)

Computer Book: Reference List: i,saw

|v19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.
    (OldT:1 Kings 22:19)

|v18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.
    (OldT:2 Chronicles 18:18)

|v21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:
    (OldT:Job 31:21)

|v1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.
    (OldT:Ezekiel 1:1)

|v27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.
    (OldT:Ezekiel 1:27)

|v27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.
    (OldT:Ezekiel 1:27)

|v28 As the appearance of the bow that is in the cloud in the day of rain, so

was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.
(OldT:Ezekiel 1:28)

|v28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.
(OldT:Ezekiel 1:28)

|v23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.
(OldT:Ezekiel 3:23)

|v4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.
(OldT:Ezekiel 8:4)

|v15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.
(OldT:Ezekiel 10:15)

|v20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.
(OldT:Ezekiel 10:20)

|v22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.
(OldT:Ezekiel 10:22)

|v10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth, and the height thereof was great.
(OldT:Daniel 4:10)

|v2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.
(OldT:Daniel 7:2)

|v7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.
(OldT:Daniel 7:7)

|v13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
(OldT:Daniel 7:13)

|v2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.
(OldT:Daniel 8:2)

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(OldT:Daniel 8:2)

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(OldT:Daniel 8:2)

|v10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.
(OldT:Hosea 9:10)

|v1 I saw the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.
(OldT:Amos 9:1)

|v8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.
(OldT:Zechariah 1:8)

Gospel Mysteries

|v32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
(NewT:John 1:32)

|v34 And I saw, and bare record that this is the Son of God.
(NewT:John 1:34)

|v48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
(NewT:John 1:48)

|v50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
(NewT:John 1:50)

|v5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
(NewT:Acts 11:5)

|v13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.
(NewT:Acts 26:13)

|v12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; (NewT:Revelation 1:12)

|v17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:
(NewT:Revelation 1:17)

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(NewT:Revelation 1:17)

|v4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had

on their heads crowns of gold.
(NewT:Revelation 4:4)

|v1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
(NewT:Revelation 5:1)

|v2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
(NewT:Revelation 5:2)

|v1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.
(NewT:Revelation 6:1)

|v2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.
(NewT:Revelation 6:2)

|v9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: (NewT:Revelation 6:9)

|v1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
(NewT:Revelation 7:1)

|v2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
(NewT:Revelation 7:2)

|v2 And I saw the seven angels which stood before God; and to them were given seven trumpets.
(NewT:Revelation 8:2)

|v1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.
(NewT:Revelation 9:1)

|v17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.
(NewT:Revelation 9:17)

|v1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:
(NewT:Revelation 10:1)

|v5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
(NewT:Revelation 10:5)

|v2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
(NewT:Revelation 13:2)

|v3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
(NewT:Revelation 13:3)

|v6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
(NewT:Revelation 14:6)

|v1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.
(NewT:Revelation 15:1)

|v2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.
(NewT:Revelation 15:2)

|v13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.
(NewT:Revelation 16:13)

|v3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.
(NewT:Revelation 17:3)

|v6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
(NewT:Revelation 17:6)

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(NewT:Revelation 17:6)

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(NewT:Revelation 17:6)

|v1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
(NewT:Revelation 18:1)

|v11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
(NewT:Revelation 19:11)

|v17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
(NewT:Revelation 19:17)

|v19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
(NewT:Revelation 19:19)

|v1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
(NewT:Revelation 20:1)

|v4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
(NewT:Revelation 20:4)

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(NewT:Revelation 20:4)

|v11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
(NewT:Revelation 20:11)

|v12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
(NewT:Revelation 20:12)

|v1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
(NewT:Revelation 21:1)

|v2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
(NewT:Revelation 21:2)

|v22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.
(NewT:Revelation 21:22)

|v8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.
    (NewT:Revelation 22:8)

 |v10 "After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.
    (BofM:Introduction 5:10)

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    (BofM:Introduction 5:10)

|v9 And I beheld his sword, and I drew it forth from the sheath thereof; and the hilt thereof was of pure gold, and the workmanship thereof was exceedingly fine, and I saw that the blade thereof was of the most precious steel.
    (BofM:1 Nephi 4:9)

|v20 And after I had done this, I went forth unto the treasury of Laban. And as I went forth towards the treasury of Laban, behold, I saw the servant of Laban who had the keys of the treasury. And I commanded him in the voice of Laban, that he should go with me into the treasury.
    (BofM:1 Nephi 4:20)

|v4 But behold, Laman and Lemuel, I fear exceedingly because of you; for behold, methought I saw in my dream, a dark and dreary wilderness.
    (BofM:1 Nephi 8:4)

|v5 And it came to pass that I saw a man, and he was dressed in a white robe; and he came and stood before me.
    (BofM:1 Nephi 8:5)

|v14 And I looked to behold from whence it came; and I saw the head thereof a little way off; and at the head thereof I beheld your mother Sariah, and Sam, and Nephi; and they stood as if they knew not whither they should go.
    (BofM:1 Nephi 8:14)

|v18 And it came to pass that I saw them, but they would not come unto me and partake of the fruit.
(BofM:1 Nephi 8:18)

|v21 And I saw numberless concourses of people, many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood.
(BofM:1 Nephi 8:21)

|v12 And it came to pass that he said unto me: Look! And I looked as if to look upon him, and I saw him not; for he had gone from before my presence.
(BofM:1 Nephi 11:12)

|v14 And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou?
(BofM:1 Nephi 11:14)

|v24 And after he had said these words, he said unto me: Look! And I looked, and I beheld the Son of God going forth among the children of men; and I saw many fall down at his feet and worship him.
(BofM:1 Nephi 11:24)

|v29 And I also beheld twelve others following him. And it came to pass that they were carried away in the Spirit from before my face, and I saw them not.
(BofM:1 Nephi 11:29)

|v30 And it came to pass that the angel spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw angels descending upon the children of men; and they did minister unto them.
(BofM:1 Nephi 11:30)

|v32 And it came to pass that the angel spake unto me again, saying: Look! And I looked and beheld the Lamb of God, that he was taken by the people; yea, the Son of the everlasting God was judged of the world; and I saw and bear record.
(BofM:1 Nephi 11:32)

|v34 And after he was slain I saw the multitudes of the earth, that they were gathered together to fight against the apostles of the Lamb; for thus were the twelve called by the angel of the Lord.
(BofM:1 Nephi 11:34)

|v36 And it came to pass that I saw and bear record, that the great and spacious building was the pride of the world; and it fell, and the fall thereof was exceedingly great. And the angel of the Lord spake unto me again, saying: Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.
(BofM:1 Nephi 11:36)

|v4 And it came to pass that I saw a mist of darkness on the face of the land of promise; and I saw lightnings, and I heard thunderings, and earthquakes, and all manner of tumultuous noises; and I saw the earth and the rocks, that they rent; and I saw mountains tumbling into pieces; and I saw the plains of the earth, that they were broken up; and I saw many cities that they were sunk; and I saw many that they were burned with fire; and I saw many that did tumble to the earth, because of the quaking thereof.
(BofM:1 Nephi 12:4)

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(BofM:1 Nephi 12:4)

|v5 And it came to pass after I saw these things, I saw the vapor of darkness, that it passed from off the face of the earth; and behold, I saw multitudes who had not fallen because of the great and terrible judgments of the Lord.
(BofM:1 Nephi 12:5)

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(BofM:1 Nephi 12:5)

Gospel Mysteries

|v6 And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.
(BofM:1 Nephi 12:6)

|v7 And I also saw and bear record that the Holy Ghost fell upon twelve others; and they were ordained of God, and chosen.
(BofM:1 Nephi 12:7)

|v13 And it came to pass that I saw the multitudes of the earth gathered together.
(BofM:1 Nephi 12:13)

|v21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.
(BofM:1 Nephi 12:21)

|v21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.
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|v21 And I saw them gathered together in multitudes; and I saw wars and rumors of wars among them; and in wars and rumors of wars I saw many generations pass away.
(BofM:1 Nephi 12:21)

|v4 And it came to pass that I saw among the nations of the Gentiles the formation of a great church.
(BofM:1 Nephi 13:4)

|v6 And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.
(BofM:1 Nephi 13:6)

|v7 And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.
(BofM:1 Nephi 13:7)

|v7 And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.

Gospel Mysteries

(BofM:1 Nephi 13:7)

|v12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw. (BofM:1 Nephi 14:12)

|v28 And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw.
(BofM:1 Nephi 14:28)

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(BofM:1 Nephi 14:28)

|v29 And I bear record that I saw the things which my father saw, and the angel of the Lord did make them known unto me.
(BofM:1 Nephi 14:29)

|v30 And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.
(BofM:1 Nephi 14:30)

|v30 And now I make an end of speaking concerning the things which I saw while I was carried away in the spirit; and if all the things which I saw are not written, the things which I have written are true. And thus it is. Amen.
(BofM:1 Nephi 14:30)

|v1 In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.
(BofM:2 Nephi 16:1)

|v24 And I saw wars between the Nephites and Lamanites in the course of my days.
(BofM:Enos 1:24)

Gospel Mysteries

|v26 And I saw that I must soon go down to my grave, having been wrought upon by the power of God that I must preach and prophesy unto this people, and declare the word according to the truth which is in Christ. And I have declared it in all my days, and have rejoiced in it above that of the world.
(BofM:Enos 1:26)

|v9 Now I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers. And I make an end.
(BofM:Omni 1:9)

|v22 Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.
(BofM:Alma 36:22)

|v8 And he saith unto the Lord: I saw the finger of the Lord, and I feared lest he should smite me; for I knew not that the Lord had flesh and blood.
(BofM:Ether 3:8)

|v7 And he bore record, saying: I saw his glory, that he was in the beginning, before the world was;
(D&C: Section 93:7)

|v12 And I, John, saw that he received not of the fulness at the first, but received grace for grace;
(D&C: Section 93:12)

|v6 And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12--And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.
(D&C: Section 128:6)

|v2 I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;
(D&C: Section 137:2)

|v4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

Gospel Mysteries

(D&C: Section 137:4)

|v5 I saw Father Adam and Abraham; and my father and my mother; my brother Alvin, that has long since slept;
(D&C: Section 137:5)

|v11 As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great.
(D&C: Section 138:11)

|v20 ...I saw exactly what would come to pass if there was not something done. I have had this spirit upon me for a long time. But I want to say this: I should have let all the temples go out of our hands; I should have gone to prison myself, and let every other man go there, had not the God of heaven commanded me to do what I did do; and when the hour came that I was commanded to do that, it was all clear to me. I went before the Lord, and I wrote what the Lord told me to write...
(D&C: Official Declar 1:20)

|v4 And I, God, saw the light; and that light was good. And I, God, divided the light from the darkness.
(PoGP:Moses 2:4)

|v10 And I, God, called the dry land Earth; and the gathering together of the waters, called I the Sea; and I, God, saw that all things which I had made were good.
(PoGP:Moses 2:10)

|v12 And the earth brought forth grass, every herb yielding seed after his kind, and the tree yielding fruit, whose seed should be in itself, after his kind, and I, God, saw that all things which I had made were good;
(PoGP:Moses 2:12)

|v18 And the sun to rule over the day, and the moon to rule over the night, and to divide the light from the darkness; and I, God, saw that all things which I had made were good;
(PoGP:Moses 2:18)

|v21 And I, God, created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and I, God, saw that all things which I had created were

good.
(PoGP:Moses 2:21)

|v25 And I, God, made the beasts of the earth after their kind, and cattle after their kind, and everything which creepeth upon the earth after his kind; and I, God, saw that all these things were good.
(PoGP:Moses 2:25)

|v31 And I, God, saw everything that I had made, and, behold, all things which I had made were very good; and the evening and the morning were the sixth day.
(PoGP:Moses 2:31)

|v2 And on the seventh day I, God, ended my work, and all things which I had made; and I rested on the seventh day from all my work, and all things which I had made were finished, and I, God, saw that they were good;
(PoGP:Moses 3:2)

|v42 And it came to pass, as I journeyed from the land of Cainan, by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore, for this cause, to keep the commandment, I speak forth these words.
(PoGP:Moses 6:42)

|v4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.
(PoGP:Moses 7:4)

|v2 And I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it;
(PoGP:Abraham 3:2)

|v12 And he said unto me: My son, my son (and his hand was stretched out), behold I will show you all these. And he put his hand upon mine eyes, and I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof.
(PoGP:Abraham 3:12)

|v16 But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction--not to an

imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being--just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.
(PoGP:J Smith-History 1:16)

|v17 It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other--This is My Beloved Son. Hear Him!
(PoGP:J Smith-History 1:17)

|v25 So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.
(PoGP:J Smith-History 1:25)

|v43 After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.
(PoGP:J Smith-History 1:43)

|v43 After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.
(PoGP:J Smith-History 1:43)

Computer Book:
Reference List: open,opened,openest,openeth,opening,openings, openly,opens

Gospel Mysteries

|v5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
(OldT:Genesis 3:5)

|v7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.
(OldT:Genesis 3:7)

|v11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
(OldT:Genesis 7:11)

|v19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
(OldT:Genesis 21:19)

|v31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.
(OldT:Genesis 29:31)

|v22 And God remembered Rachel, and God hearkened to her, and opened her womb.
(OldT:Genesis 30:22)

|v5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.
(OldT:Leviticus 17:5)

|v4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:
(OldT:Numbers 24:4)

|v15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:
(OldT:Numbers 24:15)

|v16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:
(OldT:Numbers 24:16)

|v8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.
(OldT:Deuteronomy 15:8)

|v11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.
(OldT:Deuteronomy 15:11)

|v29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place.
(OldT:1 Kings 8:29)

|v52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.
(OldT:1 Kings 8:52)

|v17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.
(OldT:2 Kings 6:17)

|v20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.
(OldT:2 Kings 6:20)
|v3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.
(OldT:2 Kings 9:3)

|v16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.
(OldT:2 Kings 19:16)

|v20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.
(OldT:2 Chronicles 6:20)

|v40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.
(OldT:2 Chronicles 6:40)

|v15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.
(OldT:2 Chronicles 7:15)

|v6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
(OldT:Nehemiah 1:6)

|v32 The stranger did not lodge in the street: but I opened my doors to the traveller.
(OldT:Job 31:32)

|v20 I will speak, that I may be refreshed: I will open my lips and answer.
(OldT:Job 32:20)
|v2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.
(OldT:Job 33:2)

|v16 Then he openeth the ears of men, and sealeth their instruction,
(OldT:Job 33:16)

|v16 Therefore doth Job open his mouth in vain; he multiplieth words without

knowledge.
(OldT:Job 35:16)

|v14 Who can open the doors of his face? his teeth are terrible round about.
(OldT:Job 41:14)

|v15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.
(OldT:Psalms 34:15)

|v13 But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.
(OldT:Psalms 38:13)

|v9 I was dumb, I opened not my mouth; because thou didst it.
(OldT:Psalms 39:9)

|v6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.
(OldT:Psalms 40:6)

|v4 I will incline mine ear to a parable: I will open my dark saying upon the harp.
(OldT:Psalms 49:4)

|v15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.
(OldT:Psalms 51:15)

|v2 I will open my mouth in a parable: I will utter dark sayings of old:
(OldT:Psalms 78:2)

|v23 Though he had commanded the clouds from above, and opened the doors of heaven,
(OldT:Psalms 78:23)

|v10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
(OldT:Psalms 81:10)

|v2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.
(OldT:Psalms 98:2)

|v28 That thou givest them they gather: thou openest thine hand, they are filled with good.
(OldT:Psalms 104:28)

|v2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
(OldT:Psalms 109:2)

|c119|v0
1- 8, ALEPH Blessed are they who keep the commandments;
9- 16, BETH Ponder the precepts and ways of the Lord.
17- 24, GIMEL O Lord, open our eyes, that we may behold wondrous things out of thy law.
25- 32, DALETH O Lord, grant us thy law, and make us to understand thy precepts.

33- 40, HE O Lord, teach us thy statutes, thy law, and thy commandments.
41- 48, VAU O Lord, give us mercy, truth, and salvation. 49- 56, ZAIN
The Lord's statutes and judgments comfort us during our pilgrimage.
57- 64, CHETH Make faithful people thy companions.
65- 72, TETH O Lord, teach us thy statutes.
73- 80, JOD O Lord, let thy tender mercies come upon us.
81- 88, CAPH All the Lord's commandments are faithful.
89- 96, LAMED O Lord, save us, for we have sought thy precepts.
97-104, MEM The Lord's law and his testimonies should be our meditation all the day.
105-112, NUN The Lord's word is a lamp unto our feet.
113-120, SAMECH Depart from evildoers and keep the commandments of God.
121-128, AIN O Lord, we are thy servants; give us understanding.
129-136, PE The Lord's testimonies are wonderful.
137-144, TZADDI The Lord's law is the truth.
145-152, KOPH O Lord, hear the voice of thy servants according to thy lovingkindness.
153-160, RESH Great are thy tender mercies, O Lord.
161-168, SCHIN Those who love the Lord's law have peace.
169-176, TAU All the Lord's commandments are righteousness.
(OldT:Psalms 119:Heading)

|v18 Open thou mine eyes, that I may behold wondrous things out of thy law.
(OldT:Psalms 119:18)

|v131 I opened my mouth, and panted: for I longed for thy commandments.
(OldT:Psalms 119:131)

|v16 Thou openest thine hand, and satisfiest the desire of every living thing.
(OldT:Psalms 145:16)

|v8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:
(OldT:Psalms 146:8)

|v6 Hear; for I will speak of excellent things; and the opening of my lips shall be right things.
(OldT:Proverbs 8:6)

|v7 Wisdom is too high for a fool: he openeth not his mouth in the gate.
(OldT:Proverbs 24:7)

|v26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.
(OldT:Proverbs 31:26)

|v2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.
(OldT:Isaiah 26:2)

|v5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.
(OldT:Isaiah 35:5)

|v17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

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(OldT:Isaiah 37:17)

|v7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.
(OldT:Isaiah 42:7)

|v20 Seeing many things, but thou observest not; opening the ears, but he heareth not.
(OldT:Isaiah 42:20)

|v8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.
(OldT:Isaiah 45:8)

|v5 The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.
(OldT:Isaiah 50:5)

|v11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.
(OldT:Isaiah 60:11)

|v1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
(OldT:Isaiah 61:1)

|v12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.
(OldT:Jeremiah 20:12)

|v1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.
(OldT:Ezekiel 1:1)

|v8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.
(OldT:Ezekiel 2:8)

|v2 So I opened my mouth, and he caused me to eat that roll.
(OldT:Ezekiel 3:2)

|v27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.
(OldT:Ezekiel 3:27)

|v27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the LORD. (OldT:Ezekiel 24:27)

|v21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they

shall know that I am the LORD.
(OldT:Ezekiel 29:21)

|v12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.
(OldT:Ezekiel 37:12)

|v12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, one shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day: then he shall go forth; and after his going forth one shall shut the gate.
(OldT:Ezekiel 46:12)

|v10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
(OldT:Daniel 6:10)

|v18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.
(OldT:Daniel 9:18)

|v16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.
(OldT:Daniel 10:16)
|v10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.
(OldT:Malachi 3:10)

|v16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
(NewT:Matthew 3:16)

|v7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
(NewT:Matthew 7:7)

|v8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
(NewT:Matthew 7:8)

|v30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.
(NewT:Matthew 9:30)

|v33 They say unto him, Lord, that our eyes may be opened.
(NewT:Matthew 20:33)

|v11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
(NewT:Matthew 25:11)

|v52 And the graves were opened; and many bodies of the saints which slept arose,
(NewT:Matthew 27:52)

|v10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
(NewT:Mark 1:10)

|c7|v0 Jesus reproves the Pharisees for their false traditions and ceremonies--He casts a devil out of the daughter of a Greek woman--He opens the ears and loosens the tongue of one with an impediment.
(NewT:Mark 7:Heading)

|v34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
(NewT:Mark 7:34)

|v35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
(NewT:Mark 7:35)

|v32 And he spake that saying openly. And Peter took him, and began to rebuke him.
(NewT:Mark 8:32)

|v64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.
(NewT:Luke 1:64)

|v23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)
(NewT:Luke 2:23)

|v21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,
(NewT:Luke 3:21)

|v17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
(NewT:Luke 4:17)

|v9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
(NewT:Luke 11:9) |v51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
(NewT:John 1:51)

|v10 Therefore said they unto him, How were thine eyes opened?
(NewT:John 9:10)

|v14 And it was the sabbath day when Jesus made the clay, and opened his eyes.
(NewT:John 9:14)

|v17 They say unto the blind man again, What sayest thou of him, that he hath

opened thine eyes? He said, He is a prophet.
    (NewT:John 9:17)

|v3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
    (NewT:John 10:3)

|v37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
    (NewT:John 11:37)

|v20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.
    (NewT:John 18:20)

|v19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
    (NewT:Acts 5:19)

|v56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.
    (NewT:Acts 7:56)

|v8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.
    (NewT:Acts 9:8)

|v11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
    (NewT:Acts 10:11)

|v34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:
    (NewT:Acts 10:34)

|v16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.
    (NewT:Acts 12:16)

|v27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.
    (NewT:Acts 14:27)

|v14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
    (NewT:Acts 16:14)

|v26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
    (NewT:Acts 16:26)

|v27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself,

supposing that the prisoners had been fled.
(NewT:Acts 16:27)

|v12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,
(NewT:2 Corinthians 2:12)

|v18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.
(NewT:2 Corinthians 3:18)

|v11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.
(NewT:2 Corinthians 6:11)

|v15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.
(NewT:Colossians 2:15)

|v3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
(NewT:Colossians 4:3)

|v12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.
(NewT:1 Peter 3:12)

|v7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
(NewT:Revelation 3:7)

|v8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
(NewT:Revelation 3:8)

|v20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
(NewT:Revelation 3:20)

|v1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
(NewT:Revelation 4:1)

|v9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;
(NewT:Revelation 5:9)

|c6|v0 Christ opens the six seals, and John sees the events therein--In the fifth seal he sees the Christian martyrs, and in the sixth the signs of the times.
(NewT:Revelation 6:Heading)

|v1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

(NewT:Revelation 6:1)

|v3 And when he had opened the second seal, I heard the second beast say, Come and see.
(NewT:Revelation 6:3)

|v5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.
(NewT:Revelation 6:5) |v7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.
(NewT:Revelation 6:7)

|v9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
(NewT:Revelation 6:9)

|v12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
(NewT:Revelation 6:12)

|v1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.
(NewT:Revelation 8:1)

|v2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.
(NewT:Revelation 9:2)

|v19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.
(NewT:Revelation 11:19)

|v5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:
(NewT:Revelation 15:5)

|v11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
(NewT:Revelation 19:11)

|v12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
(NewT:Revelation 20:12)

|v12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
(NewT:Revelation 20:12)

|v4 "He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.
(BofM:Introduction 5:4)

|v9 "Again, he told me, that when I got those plates of which he had spoken--for the time that they should be obtained was not yet fulfilled--I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.
(BofM:Introduction 5:9)

|v10 "After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.
(BofM:Introduction 5:10)

|v8 And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne, surrounded with numberless concourses of angels in the attitude of singing and praising their God.
(BofM:1 Nephi 1:8)

|v14 And it came to pass that I saw the heavens open; and an angel came down and stood before me; and he said unto me: Nephi, what beholdest thou?
(BofM:1 Nephi 11:14)

|v27 And I looked and beheld the Redeemer of the world, of whom my father had spoken; and I also beheld the prophet who should prepare the way before him. And the Lamb of God went forth and was baptized of him; and after he was baptized, I beheld the heavens open, and the Holy Ghost come down out of heaven and abide upon him in the form of a dove.
(BofM:1 Nephi 11:27)

|v30 And it came to pass that the angel spake unto me again, saying: Look! And I looked, and I beheld the heavens open again, and I saw angels descending upon the children of men; and they did minister unto them.
(BofM:1 Nephi 11:30)

|v6 And I saw the heavens open, and the Lamb of God descending out of heaven; and he came down and showed himself unto them.
(BofM:1 Nephi 12:6)

|v8 Yea, and thou heardest not; yea, thou knewest not; yea, from that time thine ear was not opened; for I knew that thou wouldst deal very treacherously, and wast called a transgressor from the womb.
(BofM:1 Nephi 20:8)

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|v5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.
(BofM:2 Nephi 7:5)

|v42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.
(BofM:2 Nephi 9:42)

|v14 And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.
(BofM:2 Nephi 20:14)

|v17 And made the world as a wilderness, and destroyed the cities thereof, and opened not the house of his prisoners?
(BofM:2 Nephi 24:17)

|v9 And these are the words which he spake and caused to be written, saying: My brethren, all ye that have assembled yourselves together, you that can hear my words which I shall speak unto you this day; for I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds that the mysteries of God may be unfolded to your view.
(BofM:Mosiah 2:9)

|v18 Now when the king had heard these words, he marveled again, for he beheld that Ammon could discern his thoughts; but notwithstanding this, king Lamoni did open his mouth, and said unto him: Who art thou? Art thou that Great Spirit, who knows all things?
(BofM:Alma 18:18)

|v28 Yea, thus we see that the gate of heaven is open unto all, even to those who will believe on the name of Jesus Christ, who is the Son of God.
(BofM:Helaman 3:28)

|v48 And now, when they heard this they cast up their eyes as if to behold from whence the voice came; and behold, they saw the heavens open; and angels came down out of heaven and ministered unto them. (BofM:Helaman 5:48)

|v13 And it came to pass that he opened his mouth and said unto them: Behold, why have ye gathered yourselves together? That I may tell you of your iniquities?
(BofM:Helaman 7:13)

|v25 And many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many.
(BofM:Helaman 14:25)

|v5 And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.
(BofM:3 Nephi 11:5)

Gospel Mysteries

|v8 And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.
(BofM:3 Nephi 11:8)

|v7 Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.
(BofM:3 Nephi 14:7)

|v8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
(BofM:3 Nephi 14:8)

|v24 And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them.
(BofM:3 Nephi 17:24)

|v33 And the multitude did hear and do bear record; and their hearts were open and they did understand in their hearts the words which he prayed.
(BofM:3 Nephi 19:33)

|v10 Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.
(BofM:3 Nephi 24:10)

|v15 And it came to pass that after he had ascended into heaven--the second time that he showed himself unto them, and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shown forth his power unto them, and had ascended unto the Father--
(BofM:3 Nephi 26:15)

|v16 Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them.
(BofM:3 Nephi 26:16)

|v29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.
(BofM:3 Nephi 27:29)

|v29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.
(BofM:3 Nephi 27:29)

|v13 And behold, the heavens were opened, and they were caught up into heaven, and saw and heard unspeakable things.
(BofM:3 Nephi 28:13)

|v17 O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!
(BofM:Mormon 6:17)

|v9 And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire.
(BofM:Ether 4:9)

|v7 Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.
(D&C: Section 4:7)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 6:5)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 11:5)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 12:5)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 14:5)

|v26 But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth--yea, even all.
(D&C: Section 29:26)

|v26 Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you.
(D&C: Section 49:26)

|v2 But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.
(D&C: Section 60:2)

|v1 Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and his will concerning you.
(D&C: Section 63:1)

|v22 And after that day, I, the Lord, will not hold any guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the hearts of the children of men.
(D&C: Section 64:22)

|v9 Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.
(D&C: Section 66:9)

|v27 Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go.
(D&C: Section 75:27)

|v12 By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God--
(D&C: Section 76:12)

|v19 And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.
(D&C: Section 76:19)

|v69 In my name they shall open the eyes of the blind, and unstop the ears of the deaf; (D&C: Section 84:69)

|v63 Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.
(D&C: Section 88:63)

|v97 And they who have slept in their graves shall come forth, for their graves shall be opened; and they also shall be caught up to meet him in the midst of the pillar of heaven--
(D&C: Section 88:97)

|v15 And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying: This is my beloved Son.
(D&C: Section 93:15)

|v92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them.
(D&C: Section 101:92)

|v19 To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant.
(D&C: Section 107:19)

|v1 The veil was taken from our minds, and the eyes of our understanding were opened.
(D&C: Section 110:1)

|v11 After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (D&C: Section 110:11)

|v19 Wherefore, whithersoever they shall send you, go ye, and I will be with

you; and in whatsoever place ye shall proclaim my name an effectual door shall be opened unto you, that they may receive my word.
(D&C: Section 112:19)

|v21 And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the Twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them--
(D&C: Section 112:21)

|v3 Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families; and an effectual door shall be opened for them, from henceforth.
(D&C: Section 118:3)

|v128 Which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature.
(D&C: Section 124:128)

|v6 And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelation 20:12--And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.
(D&C: Section 128:6)

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|v7 You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place--that in all your recordings it may be recorded in heaven.
(D&C: Section 128:7)

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(D&C: Section 128:7)

|v56 And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.
(D&C: Section 133:56)

|v32 Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;
(D&C: Section 136:32)

|v32 Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear; (D&C: Section 136:32)

|v1 The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.
(D&C: Section 137:1)

|v6 I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before with the following passages:
(D&C: Section 138:6)

|v11 As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great.
(D&C: Section 138:11)

|v29 And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them;
(D&C: Section 138:29)

|v42 And Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.
(D&C: Section 138:42)

Computer Book:
Reference List: walked,with,god

|c5|v0 The generations of Adam are: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch (who walked with God), Methuselah, Lamech, and Noah (who begat Shem, Ham, and Japheth).
(OldT:Genesis 5:Heading)

|v22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
(OldT:Genesis 5:22)

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|v24 And Enoch walked with God: and he was not; for God took him.
(OldT:Genesis 5:24)

|v9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.
(OldT:Genesis 6:9)

|v49 And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.
(D&C: Section 107:49)

|v49 And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.
(D&C: Section 107:49)

|v39 And it came to pass when they heard him, no man laid hands on him; for fear came on all them that heard him; for he walked with God.
(PoGP:Moses 6:39)

|v69 And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED.
(PoGP:Moses 7:69)

|v27 And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God, as did also his three sons, Shem, Ham, and Japheth.
(PoGP:Moses 8:27)

FILE:#16 FIRST AND SECOND ANOINTING

The "holy anointing" was part of a complex of sanctifying ordiances intended to prepare the brethern to receive a spiritual outpouring known in Kirtland as "an endowment of power."

Purification" was one of the ordiances which prepared the brethren for

the "endowment." It consisted of having one's body washed and bathed with cinnamon-perfumed whiskey and later washing one's own body with pure water and perfume. Cf. D&C 89:7. (Kirtland Elders' Quorum Record, 25 January 1836, footnotes.)

The Prophet's remarks refer to a second solemn assembly planned for the 6th of April, 1837. Worthy brethren who were unable to attend to solemn assembly the previous year were invited to participate in certain purifying ordinances preparatory to receiving a spiritual endowment of power. These ordinances consisted of (1) washing "head to foot" in soap and water, (2) washing in clear water and perfumed whiskey, (3) having one's head anointed with consecrated oil and receiving a blessing by the spirit of prophecy, (4) having the anointing blessing sealed with uplifted hands (solemn prayer, a sealing prayer, and the hosannah shout), and (5) washing of faces and feet and partaking of the Lord's Supper. (26 Jan 1836, footnote.)

Elect Lady
An **elect lady** is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes **[1]** temple endowments, **[2]** celestial marriage, and **[3]** the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, and heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the preisthood and thereby receive all that the Father hath. (D. & C. 84:38.)
In the early days of this dispensation Emma Smith, the Prophet's wife, was in such complete harmony with the Lord's porgram that he forgave her of her sins and addressed her as an elect lady. (D. & C. 25:1-3; History of the Chruch, vol. 4, p. 552.) John the Beloved used a similar salutation to certain chosen women in his day. (2 John 1, 13.) Just as it is possible for the very elect to be deceived, and to fall from grace through disobedience, so an elect lady, by failing to endure to the end, can lose her chosen status. (Mormon Doctrine, p. 217).
[Emma, Fanny, apostles, buffitings of saintan.....]

Life
Alma said: "this life is the time for men to prepare to meet God." (Alma 34:32) [This means they prepare to meet God by receiving all the laws and ordiances of the Gospel from the least to the Greatest in the house of the lord.... and that they receive the Holy Ghost and have sealed upon them all the acts of the ordiances and perfomances which has occured in the house of the lord and otherwise in this life... The Holy Ghost is a God and we have a God dwelling within our tabernacles...

The Apostle Orson Hyde describes the course these elect must follow to become Gods:

> The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the time of god on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the

> priesthood, and have not been anointed an ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown or rather, to be rulers in the celestial kingdom. (Mill. Star 9:23-24)

There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, **so that men may receive their endowments and be made kings and priests unto the Most High God,...** (TPJS, p. 362)

Alvin R. Dyer describes the endowment and the promises connected therewith:

> I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and you were promised that some day you would be called up to be a king and priest, or a queen and priestess. (From speech "For What Propose", March 18, 1961)
>
> According to Wilford Woodruff's Journal, the following individuals received their Second Anointings"
>
> Heber C. and Vilate KimballJanuary 20, 1844
> Parley P. PrattJanuary 21, 1844
> Orson HydeJanuary 25, 1844
> Orson PrattJanuary 26, 1844
> Willard and Jenetta RichardsJanuary 27, 1844
> Wilford and Pheby WoodruffJanuary 28, 1844 John and Leonara TaylorJanuary 30, 1844
> George A. and Bathsheba SmithJanuary 31, 1844
> W. W. Phelps and wifeFebruary 2, 1844
> Cornelius P. Lott and wifeFebruary 4, 1844

FILE: #46 SECOND ANOINTING CEREMONY

Sequence of Second anointing:

...after the usual ceremony
preresquisit to the ordinance of anointing---...(Book of Anointing....Look up how Burger footnotes this book)

1. Dressed in Robes of the Priesthood
2. At Alter
3. Song
4. Sings of Priesthood aroung altar
5. Husband anointed a king and priest to the most High God.
6. Wife(s) anointed a Queen and Priestess unto their husband for time and

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eternity or for time to an earthly husband and eternity to a eternal husband.
6a. Prophet and apostles and wives king and priests, wives queens and priestes in porxie for Heavenly Mother and Heavenly Father - also wives and husbands are anointed to the eternal Godhead wich consists of a holy man and a holy woman.....
6b. apostles and prophets as pres. kimball stated is an anointing---sa proxie for christ king of kings and lord of lords who is a proxie for the father king of kings etc see pitcher....

7. Anointing contained
a. save porgeritors
b. **all** thy posterity (who chose to be saved) ie. 1/3 of the Fathers children fell and thus were not all saved or perhaps they eventually will all be saved????

Men Anointed a King and Priest unto the most High God:

Pres. Brigham Young. proceeded to anoint
Br. Heber C. Kimble and Vilate his wife--
and pronounced the following blessings namely
Bro Heber Chase Kimble in the name of Jesus
Christ we poor upon thy head this Holy oil
& we anoint thee a King & a Priest unto the most High God
(Book of Anointing, p. 3 of the Original, LDS Church Archives.)

Then Br H-
-eber C. Kimbal proceeded to anoint and consecrate
Pres. Brigham Young a King & Priest unto
the most high God... (Book of Anointings, p. 5 of the Original, LDS Church Archives.)

Women Anointed a Queen and Priestess unto their Husbands for **time and eternity:**

Elder Heber Chase Kimble
then anointed Mary An Young, a Queen & Priestes
unto her Husband (Brigham Young) in the
Church of Jesus Christ of Latter Days Saints & in the house of Iseral

No 15: To BY: Lucy An (sic) Young, Harriet Elizabeth Young, Emmeline, Margaret Maria Young, Emily Dow Young Smith, Louisa Young Smith [the last two anointed to BY (for time) and Jos. Smith for eternity], 14 J by HCK.
[This is interesting, these last two were anointed a Queen and Priestess unto their Husband Brigham Young for time, and a Queen and Priestess unto their Husband Joseph Smith for all eternity.

A couple of interesting thoughts:
1. The Second anointing is for
[a] time and for
[b] all eternity

2. This coresponds helps us to understand D&C 132:41 where a wife, in it's highest form of marriage, is "appointed unto her (husband) by the holy anointing..."

Examples: [Put in proper order...]

Circular Letter of the First Presidency:

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Salt Lake City, Utah, April 14th 1900.

Prest. David H. Cannon, St. George

Dear Brother:
During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:
Any woman, who has been sealed to a man in life or by proxy, whether she has lived with him or not, shall have the privilege of being anointed to him [D&C 132:41] inasmuch as he shall have had his second blessings.

Lorenzo Snow

George Q. Cannon

Joseph F. Smith

(Messages of the First Presidency, Vol. III, James R. C.ark.

It was from him (Prophet Joseph) that I learned that the Highest dignity of womanhood was to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring. (Parley P. Pratt, Autobiography, 1st ed., 329-330.)

He then (Brigham Young) anointed Sister Vilate Kimble a Queen & Priestess unto her Husband (H.C. Kimble) in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head **in common with her husband**. (Book of Anointings p. 4 of Original, LDS Church Archives.)

Husband and wife receive these blessings together or not at all:

Boyd K. Packer's Talk: A trubute to women...

He then (Brigham Young) anointed Sister Vilate Kimble a Queen & Priestess unto her Husband (H.C. Kimble) in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head **in common with her husband**.

In "Book of Anointings" men are ordained and sealed Kings and Priests to the Most high God without a wife.

Joseph Smith Sealed one of the twelve and told him he needed a wife.

Wilford Woodruff Gave George Washington and Thomas Jefferson theirs I don't know who he would have had them sealed to ....

It looks like the Lord Can Give this ordiance to worthy men and probly we

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should to do thir work that far and seal them to a wife etc when we get more information???????????

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, **in conjunction with thy husband:**

NOTES: SECOND ANOININGS
JULY 13 85

SECOND ANOINTINGS ARE CONFIDENTIAL:
Different names of Anointing; Anointings, 2nd Anointings, Further Anointings, Last Anointings, Higher Anointings, 2nd Blessings, Highest Blessings, Special Blessings, Special Ordinances, 2nd Endowments (The blessings of the Fullness of The Priesthood). THE RECOMMEND:
Must have recommend - they can't request it. The usual recommend form is used; The President of the Church is the only one who may issue the recommend.
1842-1929: 14,771-living, 1930-35: 6-Living, 1937-38: 4-Living, 1955-67: 5-Living, 1970: 13-Living.
The blessing is only for the man and his wife, Anointings takes place in the HOLY OF HOLIES.
Every man should be determined to place everything on the alter, even to the laying down of life itself for the gospels sake, in order to be truly worthy of this blessing. The candidate must have had their own endowments, and been sealed together and lived faithfully as husband and wife. Only given to a married man and his wife or wives.
This blessing is usually given to older men. Joseph F. Smith stated, you don't have to be an "OLD" man to receive this blessing though.
PARTICIPANTS
Ordinance room prepared by temple foreman.
Mouth: man under whose authority the ordinance is preformed. He gives the blessings and other spoken portions of the ceremony.
CHIEF OFFICIATOR: Hold horn of oil, instructs the candidates in regard to the 2nd part of the ceremony.
Two Witnesses - Must of have 2nd. Anointings.
Candidates: Man and his wife or wives, if any candidate is dead a proxy is to in their place.
These are the only ones present at the ceremony.
DRESS: Same as first endowment. (for all present). The Chief Officiator may were his usual clothing, or Priestly robes. The Ceremony is divided into two parts. They can be preformed on the same day or whenever possible. The ceremony commences with opening prayer; then the candidates offer the signs and tokens of the priesthood. The Holy greeting is given: (D&C 88:133).

> |v133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.
> (D&C: Section 88:133)
>
> The Holy Greeting is given with hands lifted towards heaven by the Chief Officiator, the recipients then return the greeting in a like manner. It may be repeated by the recipient or may just say Amen. Then the washing of the feet is given. (purpose found in D&C 88:138-9).

|v138 And ye shall not receive any among you into this school save he is clean from the blood of this generation;
|v139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. (D&C: Section 88:138-139)

Washing of feet is Administered by President of the Church. (Pattern given in John 13).
|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
|v21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
|v22 Then the disciples looked one on another, doubting of whom he spake.
|v23 Now there was leaning on Jesus' bosom one of his disciples, whom

Jesus loved.
|v24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
|v25 He then lying on Jesus' breast saith unto him, Lord, who is it?
|v26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
|v27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
|v28 Now no man at the table knew for what intent he spake this unto him.
|v29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
|v30 He then having received the sop went immediately out: and it was night.

|v31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
|v32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
|v33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
|v34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
|v35 By this shall all men know that ye are my disciples, if ye have love one to another.

|v36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
|v37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
|v38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.
(NewT:John 13:Heading-38)

Ordinance preformed in the name of Jesus Christ and by the Authority of the Holy Priesthood, Example: "I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet, and also according to the pattern given by the prophet Joseph Smith as an introductory ordinance to the School of Prophets." "I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven, and I seal upon you every blessing, gift, right, and authority pertaining to this Holy Ordinance, and I do it in the name of Jesus Christ our Lord, Amen. The Sacrament of the Lords Supper is then given.
THE ANOINTING: Pure Olive Oil. In the 1st anointing men and women were promised, if they were faithful to the covenants made in the temple, the time would come when they actually would be anointed Kings, and Priests, Queens and Priestesses, Where as in the 1st Anointings they were only promised to become such. Obviously then, there is another Anointing, which fulfills the contingent blessings made in the 1st Anointing itself. Hence, The 2nd Anointing. In the Anointing itself, oil is poured on the head of the Candidate and is Ordained a King and Priest to the most High God, to all eternity, or a Queen and Priestess to all eternity. Priestly Authority: Power over all things, controls the laws of nature and exercises jurisdiction over all elements.

Kingly Authority: Controls men only, and administers just and righteous laws. At the time of the Anointing the Patriarchal Priesthood is conferred upon you. This Priesthood is the Priesthood that is held in the heavens. After ordained to Patriarchal Priesthood, there is no branch of the Priesthood so low that they can not officiate therein, nor so high, that they can not reach forth the arm of power and act in the most exalted capacity.
The recipients are given the blessings of Abraham, Issac, and Jacob. Which are; Sit upon thrones, have crown, posterity as numerous as the stars, Kingdoms, principalities, powers, dominions, and come forth in the morning of the first resurrection.
The anointing may then be sealed by the HOLY SPIRIT OF PROMISE (Jesus Christ) the anointing may be sealed immediately or at some other time. When the recipient is sealed it will result in a direct visit from Christ. Those that are sealed by the Holy Spirit of Promise may commit any transgression, except murder, yet they shall receive their exaltation. The consequences of transgressions are 1. They shall be destroyed in the flesh. 2. Shall be delivered unto the buffetings of Satan until the day or redemption. 3. They must atone for there own sins. (Journal of discourses 2 pg. 260).

> ...the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sins, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection.

> At the time of the Second Anointing the candidate is given the blessing of Godhood, but to those who are faithful even weightier blessings can be bestowed. Blessings of The Godhead can also be given. While some are anointed and sealed to Godhood, others may receive the assurance of even greater blessings, even that of the Godhead. There is a distinction between anointings to the Godhead and godhood. Individuals ordained to the Godhead are blessed to "act as the Savior to a world or worlds". While others may be blessed to act in trinities, or presidencies of worlds. (Notes taken form the Nauvoo Temple record of Anointings) (opinion of author. Those who receive the 2nd Anointing will eventually will be blessed by a visit from the Savior. "When any man obtains the last comforter, he will have the personage of Jesus Christ appear to him from time to time, and he will even manifest the Father unto him, and they will take up their abode with him, and the visions of heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God". (Teachings of the Prophet Joseph Smith pg. 151).

After the anointing, the husband then anoints his wife or wives Queens and Priestess to him. When a man has more than one wife, the women are anointed in the order of their marriages. the washing and anointing is then sealed over the alter, with the man at the right, and the wife or wives on the left hand.
Garments: After the anointing the marks on the garments are then changed. Following the ordinances, the Chief Officiator gives instructions to the male candidate and his wife, concerning the 2nd part of the ceremony. The ordinance of washing of the feet is explained, and the meeting is closed with prayer.
Last Anointing: or second part of the ceremony, takes place with only the husband and wife present. Following the instructions given in the temple during the 2nd anointing. ceremonies the couple meet to attend "to the Last Anointings, that of the feet." The meeting is begun with prayer by the wife, opening song, converso over duties to each other and children, then they read

John 12:1-8, and also the 132 Section of the D&C, they then dedicate the room for purpose of meeting.

|v1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
|v2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
|v3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
|v4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
|v5 Why was not this ointment sold for three hundred pence, and given to the poor?
|v6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
|v7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
|v8 For the poor always ye have with you; but me ye have not always. (NewT:John 12:1-8)

v0 Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5:501-507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831.

1- 6, Exaltation is gained through the new and everlasting covenant;
7-14, The terms and condition of that covenant are set forth;
15-20, Celestial marriage and a continuation of the family unit enable men to become gods;
21-25, The strait and narrow way that leads to eternal lives;
26-27, Law given relative to blasphemy against the Holy Ghost;
28-39, Promises of eternal increase and exaltation made to prophets and saints in all ages;
40-47, Joseph Smith is given the power to bind and seal on earth and in heaven;
48-50, The Lord seals upon him his exaltation;
51-57, Emma Smith is counseled to be faithful and true;
58-66, Laws governing the plurality of wives are set forth.

|v1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines--
|v2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.
|v3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.
|v4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.
|v5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.
|v6 And as pertaining to the new and everlasting covenant, it was

instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.
|v7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.
|v8 Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.
|v9 Will I accept of an offering, saith the Lord, that is not made in my name?
|v10 Or will I receive at your hands that which I have not appointed?
|v11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?
|v12 I am the Lord thy God; and I give unto you this commandment--that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.
|v13 And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.
|v14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.
|v15 Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.
|v16 Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.
|v17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.
|v18 And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.
|v19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed,

unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them--Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

|v20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

|v21 Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

|v22 For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.

|v23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

|v24 This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.

|v25 Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

|v26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

|v27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.

|v28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.

|v29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

|v30 Abraham received promises concerning his seed, and of the fruit of his loins--from whose loins ye are, namely, my servant Joseph--which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

|v31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.
|v32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.
|v33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.
|v34 God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.
|v35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.
|v36 Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.
|v37 Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.
|v38 David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.
|v39 David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord. |v40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.
|v41 And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.
|v42 If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.
|v43 And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.
|v44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.
|v45 For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.
|v46 And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.

|v47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.
|v48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.
|v49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.
|v50 Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac. |v51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.
|v52 And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.
|v53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him.
|v54 And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.
|v55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.
|v56 And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.
|v57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.
|v58 Now, as touching the law of the priesthood, there are many things pertaining thereunto.
|v59 Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him.
|v60 Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.
|v61 And again, as pertaining to the law of the priesthood--if any man

espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.
|v62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.
|v63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.
|v64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.
|v65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.
|v66 And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.
(D&C: Section 132:Heading-66)

The Husband then receives washing of feet and is anointed by the wife for burial, (The feet, head,a dn stomach are anointed, with the hair of the wife) they then have a closing prayer, dedicatory prayer.

If one lives worthy of The Higher Blessings and does not receive them in this life, the ordinance may be preformed by proxy.
Note: The wife anoints Husband so that she may have claim on him in the resurrection. (as Mary did Jesus).

FILE:#54 WOMEN ANOINTED QUEENS AND PRIESTESES UNTO THEIR HUSBANDS

Elect Lady

An **elect lady** is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of gospel blessings. This includes **[1]** temple endowments, **[2]** celestial marriage, and **[3]** the fulness of the sealing power. She is one who has been elected or chosen by faithfulness as a daughter of God in this life, and heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the preisthood and thereby receive all that the Father hath. (D. & C. 84:38.)

In the early days of this dispensation Emma Smith, the Prophet's wife, was in such complete harmony with the Lord's porgram that he forgave her of her sins and addressed her as an elect lady. (D. & C. 25:1-3; History of the

Chruch, vol. 4, p. 552.) John the Beloved used a similar salutation to certain chosen women in his day. (2 John 1, 13.) Just as it is possible for the very elect to be deceived, and to fall from grace through disobedience, so an elect lady, by failing to endure to the end, can lose her chosen status. (Mormon Doctrine, p. 217).
[Emma, Fanny, apostles, buffitings of saintan.....]

...Those women who go on to thir exaltation, ruling and reigning with husbands who are kings and priests, will themselves be **queens** and **priestes**. They will hold positions of power, authority, and perferment in eternity. (Gospel Kingdom, pp. 221-222, 229.) (Mormon Doctrine, p. 596.)

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A SECOND ANOINTING COMPILATION
1972

1.

The Washing of the Apostles' Feet:

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and he began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou needest not to wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord not my feet only, but also my hands and my head. Jesus saith to him, He that has washed his hands and his head, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; [p. 2] and ye say well; for so I am. If I then, your Lord and Master, have washed you feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.
I.V. John 13: 1-17.

2.

Gospel Mysteries

Anointing and Sealing:

Now he which stablisheth us with you in Christ, and hath anointed us, is God. Who hath also sealed us, and given the earnest of the Spirit in our hearts. I.V. 2 Corinthians 1: 21, 22.

3.

Calling and Election--Sealed by the Holy Spirit of Promise:

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Ephesians 1: 13, 14.

4.

Knowing Christ:

Brethren, this is the testimony which we give of that which was from the beginning, which we have heard, which we have seen with our eyes. which we have looked upon, and our hands have handled, of the [p. 3] Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.
I.V. 1 John 1: 1-3.

5.

Kings and Priests unto God in Eternity:

Therefore, I, John, the faithful witness, bear record of the things which were delivered me of the angel, and from Jesus Christ the first begotten of the dead, and the prince of the kings of the earth. And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father. To him be glory and dominion, for ever and ever. Amen.
I.V. Revelation 1: 5, 6.

Thou (Christ) art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.
Revelation 5: 9, 10.

6.

A Man Anointed of the Holy Spirit Needeth Not That Any Man Teach Him: But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath [p. 4] taught you, ye shall abide in him.
1 John 2: 27.

7.February 16, 1832

Gospel Mysteries

Holy Spirit of Promise--Church of the Firstborn--Heirs of All Things Priests and Kings--ln Life are Gods:

And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just--They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things--they are they who are priests and kings, who have received of his fulness, and of his glory; and are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son. Wherefore, as it is written, they are gods, even the sons of God.
D&C 76:50-58.

8.December 27, 1832

Initiation Rites For the School of the Prophets: [p. 5]

And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons--and this shall be the order of the house of the presidency of the school; He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly. not with loud speech. And when he cometh into the house of God, for he should be first in the house--behold, this is beautiful, that he may be an example--let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant. And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words: Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. **** And ye shall not receive any among you into this school save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. [p. 6] And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. lt is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.
D&C 88:127-133, 138-141.

9.January 23, 1833

Gospel Mysteries

On the 23rd, we again assembled in conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes. At the close of the scene, Brother Fredrick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.
I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal [p. 7] life, they should be given over unto the buffetings of Satan until the day or redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank, and were filled; then we sung a hymn, and the meeting adjourned. History of the Church, Vol. 1: 323, 324.

10. January 22, 1834

Those Who Are To Be Crowned Kings Must Make Their Calling and Election Sure:

In the 22nd chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the kingdom of heaven that was represented in the parable; and that the Saints, or those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage supper, is evident from the sayinqs of John in the Revelation where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunderings, saying, the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the Saints (Rev. 19).
That those who keep the commandments of the Lord and walk in His statutes to the end, are the only individuals permitted to sit at this glorious feast, is evident from the following items in Paul's [p. 8] last letter to Timothy, which was written just previous to his death--he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." No one who believes the account, will doubt for a moment this assertion of Paul which was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the Church of God and wasted it, yet after embracing the faith, his labors were unceasing to spread the glorious news: and like a faithful soldier, when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown. Follow the labors of this Apostle from the time
of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the Gospel of Christ. Derided, whipped,

and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. And all may know that he did not embrace the faith for honor in this life, nor for the gain of earthly goods. What, then, could have induced him to undergo all this toil? It was, as he said, that he might obtain the crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end. None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness. And what shall others receive who do not labor faithfully, and continue to the end? We [p. 9] leave such to search out their own promises if any they have; and if they have any they are welcome to them, on our part, for the Lord says that every man is to receive according to his works. Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness.

The Righteous Saints Will Be Crowned Kings For Eternity:

If the Saints are not to reign, for what purpose are they crowned? In an exhortation of the Lord to a certain Church in Asia, which was built up in the days of the Apostles, unto whom He communicated His word on that occasion by His servant John, He says, Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." And again, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His Throne" (see Rev. 3). And again, it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3: 2, 3). How is it that these old Apostles should say so much on the subject of the coming of Christ? [p. 10] He certainly had once come; but Paul says, To all who love His appearing, shall be given the crown: and John says, When He shall appear, we shall be like Him; for we shall see Him as He is. Can we mistake such language as this? Do we not offer violence to our own good judgment when we deny the second coming of the Messiah? When has He partaken of the fruit of the vine new with His ancient Apostles in His Father's kingdom, as He promised He would just before he was crucified? In Paul's epistle to the Philippians (3:20,21) he says: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." We find another promise to individuals living in the Church at Sardis who had not defiled their garments: "And they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book and to open its seals; because he was slain, and had made them kings and priests unto God: and they should reign on the earth (see Rev. 5). In the 20th chapter we find a length of time specified, during which Satan is to be confined in his own place, and the Saints reign in peace, all these promises and blessings we find contained in the law of the Lord, which the righteous are to enjoy: and we might enumerate many more places [p. 11] where

the same or similar promises are made to the faithful, but we do not deem it of importance to rehearse them here, as this epistle is now lengthy; and our brethren, no doubt, are familiar with them all.
Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them while we contemplate that there is no respect of persons in His sight, and that in every nation, he that feareth God and worketh righteousness, is acceptable with Him. But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find such promises were made to the ancient Saints. And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. These promises, when obtained, if ever by us, will not be because peter, John, and the [p. 12] other Apostles, with the churches at Sardis, Pergamos, Philadelphia, and elsewhere, walked in the fear of God, and had power and faith to prevail and obtain them; but it will be because we, ourselves, have faith and approach God in the name of His Son Jesus Christ, even as they did; and when these promises are obtained, they will be promises directly to us, or they will do us no good. They will be communicated for our benefit, being our own property (through the gift of God), earned by our own diligence in keeping His commandments and walking uprightly before Him. If not, to what end serves the Gospel of our Lord Jesus Christ, and why was it ever communicated to us? Teachings of the Prophet Joseph Smith, pp. 63-66.

11. Thursday, November 12, 1835

The Prophets Discourse on the Ordinance of the Washing of the Feet: **** This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks as follows--
I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing. Darkness prevails at this time as it did at the time Jesus Christ was about to be crucified. The powers of darkness strove to [p. 13] obscure the glorious Son of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater spiritual blessings than they were, because they had Christ in person with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of greater faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the

sight of God.
You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call your attention to-night, is the ordinance of washing of feet. This we have not done as yet, but it is necessary now. as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world. [p. 14]
We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, and nowhere. Amidst all the calamities and judgments that have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordinance of washing of
feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here.
The endowment you are so anxious about you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such. But if we are faithful, and live by [p. 15] every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor received in this generation. The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial kingdom of God, and enjoy it forever.
You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. The sick will be healed, the lame made to walk, the deaf to hear, and the blind to see, through your instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith, nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it: for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at

your heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.
I feel disposed to speak a few words more to you, my brethren, concerning the endowment: All who are prepared and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly. [p. 16] The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest.
History of the Church, Vol. 2: 307-310.

12. March 27, 1836

From the Dedicatory Prayer of the Kirtland Temple:

***** Let the anointing of thy ministers be sealed upon them with power from on high.***** And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy. Amen, and Amen.
D&C 109:35,80.

13. March 27, 1836

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.
We'll sing and we'll shout with the armies of heaven-Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.
The Lord is extending the Saints' understanding,
Restoring their judges and all as at first;
The knowledge and power of God are expanding;
The veil o'ver the earth is beginning to burst.
We'll sing and we'll shou (sic), etc. [p. 17]
We'll call in our solemn assemblies in spirit,
To spread forth the kingdom of heaven abroad,
That we through our faith may begin to inherit
The visions and blessings and glories of God.
We'll sing and we'll shout, etc.
We'll wash and be washed, and with oil be anointed,
Withal not omitting the washing of feet;
For he that receiveth his penny appointed
Must surely be clean at the harvest of wheat.
We'll sing and we'll shout, etc.
History of the Church, Vol. 2:426.

14. 29th and 30th of March, 1836

Blessings Poured Out as a Consequence of Obedience to Attending Ordinances:

Soon after this, the word of the Lord came, through President Joseph Smith, Jun., that those who had entered the holy place, must not leave the house until morning, but send for such things as were necessary, and also, during our stay, we must cleanse our feet and partake of the Sacrament that we might be made holy before Him, and thereby be qualified to officiate in our calling, upon the morrow, in washing the feet of the Elders.
Accordingly we proceeded to cleanse our faces and our feet, and then proceeded

to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Sen., and Hyrum Smith. President Joseph Smith, Jun., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's [p. 18] and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counselors were then washed, after which we partook of the bread and wine. The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying and giving glory to God.
Wednesday, 30.--At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Council, the Bishops and their entire quorums, the Elders and all the official members in this stake of Zion, amounting to about three hundred, met in the Temple of the Lord to attend to the ordinance of washing of feet. I ascended the pulpit, and remarked to the congregation that we had passed through many trials and afflictions since the organization of the Church, and that this is a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this end we should call on the brethren to make a contribution. The stewards passed round and took up a liberal contribution, and messengers were dispatched for bread and wine.
Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of the Presidents of the several quorums. The brethren began to prophesy upon each other's heads, and upon the enemies of Christ, who inhabited Jackson county, Missouri; and continued prophesying, and blessing, and sealing them with [p. 19] hosanna and amen, until nearly seven o'clock in the evening.
The bread and the wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Savior did so shall we do on this occasion; we shall bless the bread, and give it to the Twelve, and they to the multitude.
History of the Church, Vol. 2:429-431.

15. March 20,25, 1839
Many Are Called and Elected, But Few are Chosen To Be Crowned For Eternity-Few Are Chosen and Anointed Kings in Eternity: see D&C 121:26-46.

16.June 27, 1839

The Prophet's Discourse on the Keys to the Mysteries of the Kingdom: To Be Sealed Up unto Eternal Life is the Key to the Blessings of the Second Comforter and Association (or the Blessings of Communion) with the General Assembly and Church of the Firstborn:

see Teachings of the Prophet Joseph Smith, pp. 148- 151.

17. July 2, 1839

see Teachings of the Prophet Joseph Smith, pp. 156- 157.

18. January 19, 1841

Hyrum Smith Held the Sealing Blessings to the Church:

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the

Gospel Mysteries

sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.
D&C 124:124.

19. May 1, 1842

To Say One Knows God One Must Have Handled Something in the 'Holiest of Holies':

Sunday, May 1, 1842.--I preached in the grove, on the keys of the kingdom, charity, &c. The keys are certain signs and words by which [p. 20] false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the holiest of holies.
History of the Church, Vol. 4: 608.

20. May 4, 1842
Highest Order of the Priesthood Revealed--Patriarchs, Priests and Kings:

Wednesday, 4.--I spent the day in the upper part of the store, that is in my private office***in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications [p. 21] I made to this council were of things spiritual, and to be received only by the spiritual minded: and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.
History of the Church, Vol. 5:1,2.

21. July 15, 1842

God Eventually is Going To Establish His Own Government:

See Teachings of the Prophet Joseph Smith, pp. 250 ("It has been the design of Jehovah, from the commencement....)--254 (.....may receive an inheritance

among those that are sanctified.").

22.December 30, 1842

The Rule of Christ in the Millennium:

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it.

23. February, 1843

The Prophet Joseph Smith's Poetic Rendition of the Vision Concerning The Requirements for Exaltation in the Celestial Kingdom of Glory: [p. 22]

And again I bear record of heavenly things,
Where virtue's the value above all that is priz'd,
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

Who receiv'd, and believ'd, and repented likewise,
And then were baptiz'd, as a man always was,
Who ask'd and receiv'd a remission of sin,
And honoured the kingdom by keeping its laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the spirit of truth,
By the ordinance truly of laying on hands.

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise to life,
By men called of God, as was Aaron of old.

They are they, of the church of the first-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Saviour, as priests and as kings.

They're priests of the order of Melchisedec,
Like Jesus (from whom is this highest reward),
Receiving a fulness of glory and light;
As written--they're God's, even sons of the Lord.
Times & Seasons, Vol. 4: 81- 85.

24. May 17, 1843

Salvation in Knowing You Are Sealed Up To Eternal Life:

The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance. D&C 131: 5, 6.

25. June 11, 1843

Consider This In Light of the Fact That the 2nd Anointing is the Highest Ordinance of the Temple: [p. 23]

Gospel Mysteries

What was the object of gathering the Jews, or the people of God in any age of the world? ***** The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose.
It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.
It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. "This is only your opinion, sir," says the sectarian. ****
If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. **** [p. 24]
There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.
All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. ****
A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. ***
In the resurrection, some are raised to be angels, others are raised to become Gods.
These things are revealed in the most holy places in a Temple prepared for that purpose. Many of the sects cry out, "Oh, I have the testimony of Jesus; I have the spirit of God; but away with Joe Smith; he says he is a prophet; but there are to be no prophets or revelators in the last days." Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews--to receive the ordinances, the blessings, and glories that God has in store for His Saints.
TPJS, pp. 307, 308, 309, 311, 312. [p. 25]
26.July 12, 1843

The Conditions of the New and Everlasting Covenant: (commentary)

The expectation of exaltation must be sealed unto you by the Holy Spirit of Promise--that most holy ordinance: the 2nd Anointing must be sealed unto you by revelation and commandment through the medium of the One Anointed---Though you marry a wife in the Temple and the Marriage is sealed, yet it is not said unto you by the Anointed One: "Ye Shall Come Forth In the First Resurrection"--You will not in the Resurrection be Prophets, Priests, Patriarchs, Kings or Gods--But if you know Christ in this world (mortality or the Spirit World), then from then on nothing but the Unpardonable Sin can keep

you from exaltation. To sin against the Holy Ghost after receiving this Second Anointing, whereby you are sealed up unto Eternal Lives, is to shed innocent blood or assent unto the death of one of Christ's innocent ones, whom he had bought with a price.....
Now read D&C 132:6,7,19-27.

27.August 27, 1843

Your Anointings and Sealings Must Be Unconditionally Guaranteed:

The anointing and sealing is to be called, elected and made sure.
Teachings of the Prophet Joseph Smith, p. 323.

28. January 14, 1844

Brigham Young and his wife receive their Second Anointings:

--14 (Sunday) --Preached in the city. In the evening attended prayer-meeting at the Assembly Room. My wife Mary Ann and I received our second anointing.
Manuscript History of Brigham Young, Watson, p. 158.
[p. 26]

29. January 20, 1844

Heber C. Kimball and His Wife Receive Their Second Anointing:

--20--Met with the Quorum: Heber C. Kimball and his wife Vilate received their second anointing.
Manuscript History of Brigham Young, Watson, p. 158.

30. January 20, 1844

We Must Have All the Ordinances To Reign in the Kingdoms:
The question is frequently asked, "Can we not be saved without going through with all those ordinances? I would answer, No, not the fulness of salvation. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.
Teachings of the Prophet Joseph Smith, p. 331
(italics in the original).

31. January 21, 1844

Parley P. Pratt Receives His Second Anointing:

--21 (Sunday)--I met in the Assembly Room with the Quorum, and administered to Parley P. Pratt his second anointing.

32. January 21, 1844

Parley P. Pratt Receives His Second Anointing Without a Queen--She not Being Sealed to Him as Yet:

On January 21st, Elder Woodruff records the fact that Apostle Parley P. Pratt had just received second anointings and that he had been instructed by the

Prophet that it was his duty to have his wife sealed to him for eternity in order that his glory might by full.
Wilford Woodruff--His Life and Labors, Matthias F. Cowley, pp. 197,8. [p. 27]

33. January 25, 1844

Orson Hyde Received his Second Anointing:

--25--The Quorum met at my house: Orson Hyde received his second anointing.
Manuscript History of Brigham Young, Watson, p. 159.

34. January 26, 1844

Orson Pratt Receives His Second Anointing:

--26--The twelve met at my house: Orson Pratt received his second anointing.
Manuscript History of Brigham Young, Watson, p. 159.

35. January 27, 1844
--27--We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing.
Manuscript History of Brigham Young, Watson, p. 159.

36. January 28, 1844

--28--The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe W. were sealed and received their second anointing.
Manuscript History of Brigham Young, Watson,.p. 159.

37. January 30, 1844

--30--The Quorum met at my house. John and Leonora Taylor were sealed and anointed.
Ibid.

38. January 31, 1844

--31--I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed, having been sealed on the 20th inst.
Ibid.

39. April 8, 1844

You Must Have Your Second Anointings To Reign on Celestial Thrones in the Eternities:

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their [p. 28] washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. There must, however, be a place built

expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.
Teachings of the Prophet Joseph Smith, pp. 362, 363.

40. January 19 & 20, 1846
Washing of the Feet Part of the Second Anointing:

On November 25, 1844 my sixth child, Susannah was born. On December 15, 1845 we received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet.
Experiences in the Life of Rhoda Ann Fullmer, p. 7.
BYU Special Collections, typescript. [p. 29]

41. January 1, 1845

The Sealing Ordinances (including The Second Anointing) Conferred Upon the President of the Church are the Most Sacred of All:

This great and good man (Joseph Smith) was led, before his death, to call the Twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God. **** Said he,"I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein." ***** He proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.
This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come.
Millennial Star, Vol. 5: 151. written in New York, January lst, 1845, pub. March 1845.

42. April 6, 1845

Full Redemption of the Lamanites Will Include Them Receiving Their Second Anointings in the Temple of the New Jerusalem:

To this city (New Jerusalem), and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations and their kings and nobles shall say--Come, and let us go up to the [p. 30] Mount Zion, and to the temple of the Lord, where His holy Priesthood stand to minister more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenants of promise.
The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him--"I am

Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.
He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the Holy of Holies, there to be crowned with authority and power which shall never end.
The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.
His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.
He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple. [p. 31]
Millennial Star Vol. 6, Appendix: pp. 9, 10; Written in New York, April 6, 1845.

43. May 24, 1845

Crowns in Eternity:

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.
The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal word, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.
Orson Pratt in a funeral address....Times & Seasons, Vol. 6:920, publication date June lst, 1845, see above for the date of the funeral address.

44. January 14, 1846

John D. Lee Receives His Second Anointings:

Jan 14: 2 of my family came through the washings and anointings...we went into room No 1 where we being clothed in Priestly apparel--kneeled [p. 32] over the altar--rather before the Holy Altar and over it the sacred the solemn covenant and sealing was entered into and ratified in the presence of 3 witnesses-From thus we were conducted to Room No 2 where we received our anointings.
Journal of John D. Lee, under date given

45. John D. Lee Reminiscence of His Second Anointings:

I was among the first to receive my washings and anointings, and even received my second anointing, which made me an equal in the order of the Priesthood, with the right and authority to build up the kingdom in all the earth, and power to fill any vacancy that might occur. I have officiated in all the different branches, from the highest to the lowest. There were about forty men who attained to that order in the Priesthood, including the twelve Apostles and the first presidency, and to them was intrusted the keeping of the records. I was the head clerk; Franklin D. Richards was my assistant clerk. My office was in room number one, at President Young's apartments. I kept a record of all the sealings, anointings, marriages and adoptions. ***** In the Temple I took three more wives--Martha Berry, Polly Ann Workman and Delethea Morris, and had all my family sealed to me over the altar, in the Temple, and six of them received their second anointings, that is, the first six wives did, but the last three we had not time to attend to.
Mormonism Unveiled, John D. Lee, pp. 169-171, 1881.

46. January 19, 1846

Norton Jacob Sealed Up Unto Everlasting Lives: see 48

Monday, the 19th (January 1846), went with my wife to the Temple in the [p. 33] morning to attend to our sealing, but there was a council to be held, which put other business (first). *****
In the evening I went into the Holy of Holies with Emily, my wife, where, by President Brigham Young we were, according to the holy order of the Priesthood, sealed together for time and all eternity and sealed up unto eternal life and against all sin except the sin against the Holy Ghost. May God keep us faithful in his ordinances. Amen!
The Record of Norton Jacob, p. 15.
BYU Special Collections, Mor/M270.1/J151j

47. January 28, 29 (?) 1846

Second Anointings of Joseph C. Kingsbury:

I am daily under direction of the Trustees at the Temple Office and on Dec. 8, 1845 I received an Endowment in the upper room of the Temple in Nauvoo, the City of Joseph, also was sealed to Bishop Newel K. Whitney as his son on Jan. 27, 1846 and at the same time Dorcas Adelia Moore and Loenza A. Pond were sealed to him as daughters and the two daughters were sealed to me to be my wives for time and eternity by Pres. Brigham Young, and on 28th or 29th Jan. 1846 I received my Second Anointing with my two wives, under the hands of Pres. Orson Pratt in the North East Room in the upper part of the Temple in the City of Joseph...
Journal of Joseph C. Kingsbury.

48. February 6, 1846

Norton Jacob Receives His Second Anointings:

Friday (6th of February 1846)--The endowments were continued in the evening. I again repaired to the House of the Lord with my father, Udney, my wife Emily, my daughter Elsie P., and Miss Matilda Stoel. In the course of [p. 34] the night my father, daughter, and Miss Matilda received their washing and anointing, and about 11 o'clock I with my wife Emily, received my second anointing (and) was ordained a King and Priest unto God in room no. 4.

Op. Cit. p. 18.

49. November 8, 1852

Second Anointings and then the Sacrament:

Monday Nov 8 The day was dull in G.S.L. City. Pres. Heber C. Kimball Willard Richards, Thos. Bullock, Wm. C Staines, James Ure, James W. Cummings, Samuel L. Sprague, Wm. W. Phelps, each with a wife met in the Temple room. The brethren annointed each other. The wives were annointed by Sister Whitney and Snow; afterwards all partook of cakes and wine. Some Spoke in tongues, etc. Journal History, 8 Nov 1852.

50. April 16, 1853

Letter Extract of the First Presidency:

Think not, 0 ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct, to you in person. And consider that the blessings you have [p. 35] hitherto received, through the mercies of Him who loveth you, even your Father in heaven,will all be wrested from you, like David's of old, should you err like him. ******

Pres. Brigham Young
Pres. Heber C. Kimball
Pres. Willard Richards

Deseret News Weekly under date given....

51. December 18, 1857

Second Anointings in Nauvoo:

Friday, Dec. 18
Some of the Brethren inquired upon Pres. Young to make inquiries upon certain teachings of Joseph concerning the endowments. Elder Geo. A. Smith said that Joseph taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day, but at each anointing the meeting was dismissed and then came together again. Pres. Young said that Joseph taught him to take the quorum and anoint them kings and priests to God, and when he got through with that begin at the beginning again to administer for the dead. When the Temple is finished and a place duly prepared we should not be confined to any particular number in sealing and anointing. The rooms next to the east pulpit, or over it will be the place to attend to the second anointings. Under the pulpit in the west end will be the place to offer sacrifices; there will be an altar prepared for that purpose so that when any sacrifices are to be offered they should be offered there.
Journal History, Friday December 18, 1857 (H.B.Y. 1857: 904). [p. 36]

52. December 11, 1869

The Saints to Adopt Joseph Smith as their God:

Some may think what I have said concerning Adam strange, but the period will come when the people will be willing to adopt Joseph Smith as their Prophet, Seer, Revelator and God, but not the Father of their spirits, for that was our Father Adam.
Taken from Brigham Young in School of the Prophets, Dec. llth, 1869. See Journal History of B. Y. Ms. for 1869, p. 1313. See also Journal of Wilford Woodruff, same date.

53. December 25, 1874

Nauvoo Anointings:

Second annointing administered to B. Young in Nauvoo Temple by Joseph Smith; then B. Young gave it to 9 or the 12 and power to administer in ordinances of gospel for the dead. George A. Smith said S. Rigdon never received the 2nd annointing.
St. George Stake Historical Record (# 97707) Vol. 3, p. 28, under date given above.

54.December 25, 1874

Prest. (George A.) Smith, on rising, ***** alluded to councils which had been held in Nauvoo, and to the fact of the Prophet Joseph calling the Twelve together, and, at a meeting called for that purpose, of Joseph and Hyrum the Patriarch administering to Brigham Young, then President of the Twelve Apostles, what is known as the Second Anointing, and instructing him to administer in like manner to his brethren of the Twelve, which he did to the nine of the Twelve who were then at home.*****
Brother George A. Smith, in the foregoing recital, incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, [p. 37] nor the keys pertaining to baptism for the dead.
James G. Bleak, Clerk and Historian of the Southern Mission. Friday, December 25, 1874. Millennial Star Vol. 37: 66, Tuesday, February 2, 1875.

55. August 10, 1877

John D.T. McAllister Performing Second Anointings:

Second Anointing. Living 6 dead 2 total 8 Sealings and second anointings by myself.
John D. T. McAllister's Journal.

56. August 24, 1877

John D. T. McAllister's Wife Receives Her Second Anointings:

.....My wife Ann received her second anointings and acted with me for her Father and Mother in their second anointings.
John D. T. McAllister's Journal, p. 254 (49 typescript).

57. April 2, 1877

The Number of Second Anointings in the Saint George Temple Between January 9,

1877-March 31, 1877:

	Jan.	Feb.	Mar.	Total
No of Second Anointings	2.	73	52	127

Diary of L. John Nuttal, Vol. 1, p. 38 of typescript BYU Special Collections.

58. cSeptember 20th, 1877

Second Anointings done in the Saint George Temple:

ORDINANCE WORK DONE IN ST. GEORGE TEMPLE, UTAH,

from Jan. 9th, to Sept. 20th, 1877. inclusive, at which time ordinances were suspended for Conference. etc., at Salt Lake City.

(Second) Endowments (living).....179
(dead).....130

Millennial Star, Vol. 40: p. 44. [p. 38]

59. February 24, 1879

Second Anointing Statistics Left Out of Publication:

Brother Pymm states that he omitted from the figures he furnished, from which the foregoing is compiled, some portions of work done in the Temple in the years above mentioned. Millennial Star, Vol. 41, p. 120.

60. May 22nd 1882

Letter of Mary E. R. Lightner and John D. T. McAllister to John Taylor:

President John Taylor St George--May 22nd 1882

Dear Brother
Mrs Elizabeth Gilbert, (who is in her Eighty-second year) is here for the purpose of obtaining her Second Annointing, Together with her husband, Algernon Sidney Gilbert, who Died when Zion's Camp went up to Missouri--My Brother Henry Rollins, Stands as Proxy for her husband--his uncle.
I also wish to know if the sealing of My Mother to Mr John M Burk, in Nauvoo can be changed. As she did not wish to be Sealed to him--But Brother Young told her to let it be so for the present, and it could be changed afterward, (or words to that effect).
Must her sealing remain as it was in Nauvoo? Or she be sealed to Joseph--For that is our Desire Henry desires to be adopted into Josephs Kingdom--

Respectfully

/s/ Mary E. Lightner
/s/ James A. Rollins [p. 39]

Dear President Taylor

as I understand you are well acquainted with Bro James H Rollins and his. Sister Mary E. who is the wife of Joseph the Prophet it does not require a great deal of writing from me he has had his Second Anointing and can act for his uncle if approved. They are very much exercised about their Mother. He

informs me it was understood when living at President Smith's that he was to be in his family and would like his mother sealed to him.
Your Bro in the Gospel

John D T McAllister

St George
22 May/82

NB. please to answer by wire. If the Mother is to be sealed to Joseph please to say Henry Rolling Gilbert second, and all approved. If the Mother remains where she is. I will under stand the usual form.
JDTMA
note: This second page was a note attached to the M E Lightner Letter on the same sheet or letter she sent to President Taylor. She apparently left room for him to write his note.

BYU Special Collections Mss 1132 from a xerox of the original letter, 3 pages.

61. Henry Eyring Initiated Into The School of the Prophets, 1883:

Oct 11th we were invited to the endowment house, where we were told that a school of the Prophets would be organized and that only those who are willing to observe the word of wisdom and observe all other laws, God has given us, could be admitted. We were told to come again the next day, fasting and with our bodies washed clean. Oct 12th 1883 was a day to be long remembered by all who partook of the [p. 40] blessings that were then bestowed upon us. Patriarch Zebedee Coltrin, who was the only surviving member of the school of the Prophets organized by the Prophet Joseph Smith at Kirtland washed the feet of President John Taylor and Prest Taylor in turn washed the feet of Zebedee Coltrin and then the feet of his Counselors, then of ten of the Apostles (Elders C C Rich and John H. Smith being absent the former sick, the later presiding in England) then the feet of Counselor D H. Wells (J W Young absent).
after that the remaining brethren were seated according to age and Prest Taylor washed the feet of twenty of the Presidents of Stakes, of Jno. B. Maiben Counselor to Prest Canute Peterson, of myself and of Geo Reynold private Secretary to Prest Taylor. The ceremony used by Prest Taylor was about as follows: "In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each-others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordinance to the School of the Prophets.
I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven you and I seal upon you every blessing, gift, right and authority pertaining to this holy ordinance and I do it in the name of Jesus Christ our Lord. Amen."
After the washing of feet the Sacrament was administered, consisting of bread and wine. Of the latter we partook about one third of a Tumbler full each and of the former as much as our appetite would prompt us. After the sacrament we retired to a lower room and on returning were saluted [p. 41] by Pres't Taylor with the words prescribed in Section VII of the D. & C. Pres't Geo Q. Cannon in behalf of the members answered the salutation, We were then dismissed by prayer. ****
December 24th 1883 A school of the Prophets was organized in the Temple with Erastus Snow Prest and Jno D T. McAllister Prest in his absence The ceremonies were the same as those in Salt Lake City. The following were initiated by the washing of feet, Prest Woodruff officiating. John Lytle, Henry Harriman, Henry

W. Miller, Wm Fawcett, John Pymm, D D. McArthur, Charles Smith, Walter Granger, Marius Ensign, Chas A Terry, D H Cannon, Thos L. Terry, Marcus Funk, Geo H Crosby, Wm A Bringhurst, Chas N. Smith, Wilson D Pace, M. F. Farnsworth, W H Thompson, A P Winsor, S. R Woodward. There were present also: Prest Woodruff, E Snow Geo, Teasdale, J D T. McAllister and myself all of whom had received membership in S. L. City. The names of the Prests of Stakes who received membership in Salt Lake City are as follows:

Wm BudgePrest of Bear Lake Stake
Jno R Murdock Beaver
Wm B. Preston Cache
Wm R. Smith Davis
C.G. Larson Emery
Wm Paxman Juab
L. John Nuttall Kanab
Ira N. Hinkley Millard
Willard G. Smith Morgan
Jesse W. Crosby Jr Panguitch
Thomas J. Jones Parowan
Angus M. Cannon Salt Lake
J. D T. McAllister St George
W W. Cluff Summit
Hugh S Gowens Tooele
A. 0. Smoot Utah
Abram. Hatch Wasatch
Levi W. Shurtliff Weber
Silas S. Smith San Luis
Christopher Layton St Joseph [p. 42]

Journal of Henry Eyring, BYU Special Collections, Mor/M270.1/Ey67, pp. 51-54.

62. May 1, 1886

Letter of Zebedee Coltrin:

Logan May lst 1886

President John Taylor may I ask a favor of You. I wish to have my father adopted to President Joseph Smith it was my Fathers wish when he was alive. I am here to do some work and would be very mutch (sic) pleased to have this work done.
I also wish to give my Bro. Graham and his two wives their second annointing (sic). No more at present - I am yours as ever
Your Bro. In the Gospel
Zebedee Coltrin

This letter was taken from the File no. Ms D747, Papers of Zebedee Coltrin, Church Archives, Church Office Building (old).

63. December 12, 1886

Letter of Eliza R. Snow:

"I think President Taylor will recollect a young English sister in Nauvoo by the name of Hannah Ells. She was sealed to Joseph the Prophet before his death. She died in Nauvoo in sister Sarah Kimball's house. I loved her very much--was present at her death. I have had endowments for her. Sister Zina is in Logan and will, with your permission, have second anointing for her."

Letter of Eliza R. Snow to President John Taylor in the Eliza R. Snow Letter file in the CHO. [p. 43]

64. July 11, 25, 1887

Letters Concerning Ezra G. Williams Receiving His Second Anointings:

***** A letter was recd (July 11/87) from Bro E. G. Williams of Ogden, asking for 2nd anointings for himself and wives, living & dead, a letter was written to Prest Shurtliff & counselors asking for information as to this Brother.
****
Monday July 25, 1887 ***** A letter was received from Prest_ L. W. Shurtliff, Ogden, July 22, respecting the request of Brother Ezra G. Williams for 2nd anointings which was approved and Bro. William's letter was so endorsed for himself and wives living and dead.
Diary of L. John Nuttall, Vol. 2: 120, 125, BYU Special Collections typescript.

65. September 27, 1888 and February 19, 1889

Peter W. Conover of Provo Getting Cleared For Second Anointings:

***** I spoke to Prest Woodruff respecting Peter W. Conover (sic) of Provo obtaining his Second anointings. He told me to write to him informing him that he can have those blessings upon submitting his recommend properly signed-. (September 27, 1888)

***** Pres Woodruff at my request signed a recommend for Peter W. Conover of Provo & his wives to receive their 2nd Anointings. I wrote a letter Bro. Conover enclosing his recommend - (February 19, 1889)

Diary of L. John Nuttall, Vol. 2: 287, 360, BYU Special Collections typescript.

66. October 7, 1889

President Wilford Woodruff on Second Anointings: [p. 44]

Pres. Woodruff spoke in regard to second anointings and said the Presidents of Stakes were to be judges of who were worthy to receive them, but it was an ordinance of the eternal world which belonged particularly to old men.
Journal of Abraham H. Cannon, Vol. 9, p. 121.

67. November 6, 1891

Circular Letter of the First Presidency:

Dear Brethren:

It has been decided that it is no longer necessary for those going to the Temples to attend to ordinances therein to send their recommends to President Woodruff to be by him endorsed. The signatures of the Bishop and Stake President will be all that is required.
This decision applies to all ordinances attended to in the House of the Lord, except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered. This being the decision, Bishops of Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for

ordinances in the Temples.

Your Brethren,
Wilford Woodruff,
George Q. Cannon,
Joseph F. Smith
The First Presidency of the Church of
Jesus Christ of Latter-day Saints

Messages of the First Presidency, Vol. III, P. 228.

68. February 15, 1892

Telegram to Karl G. Maeser Concerning His Second Anointings: [p. 46]
DESERET TELEGRAPH COMPANY
From President Office Salt Lake 2/15 1892
Received at Ephraim 15 at 10:10 A.M.
To:Elder Karl G. Maeser
Ephraim
President Woodruff has wired Apostle Lund to administer your second anointings.
Geo Reynolds.

69. March 22, 1892

Second Anointings of George Halliday:

March 22, 1892, I went with my wives, Sarah and Prudence to Manti Temple and received our Second Annointings under the hands of President A. H. Lund.
Diary of George Halliday, 1823-1900, BYU Special Collections, pp. 145- 146.

70.April 6, 1893

The Holy of Holies of the Salt Lake Temple:

This room is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead.
The House of the Lord, James E. Talmage, 1968 ed., p. 163.

71. June 7, 1893

Abraham H. Cannon and His Wives Receive their Second Anointings:

WEDNESDAY, JUNE 7th, 1893. I spent the most of the day at the office where I found plenty to do in attending to the regular business which came to my attention. I went down home to dinner and thought I would try to do this every day, as I have no appetite to eat from a dinner basket on these warm days.---At 6 o'clock I went to the Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father was there to perform the ceremony. Bro. Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words, John D. T. McAllister held the horn, and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I [p. 47] then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given.---I went to the President's office and spent a

short time with Father talking business, and then took John Q. to his home before I went to my home. I was engaged in reading in the evening til time to retire.
Journal of Abraham H. Cannon, under date given. 72. March 19, 1894

Second Anointings of Benjamin Franklin and George Washington:

Sunday Even not very well & spent the day at home. I had a Dream in the night---I met with Benjamin Franklin. I thought he was on the Earth. I spent several hours with him And talked over our Endowments. He wanted some more work done for Him than had been done which I promised him He should have. I thought then he died and while waiting for burial I awoke. I thought very strange of my dream. I made up my mind to get 2d Anointing for Benjamin Franklin & George Washington.
Journal of Wilford Woodruff, March 19, 1894: CHO/Ms/f/115/1865-1898 Box/Volume 13, 1893-1897/p. 68.

73. August 1894

Reference to Joseph Smith Giving Second Anointings:

There's Sister Bathsheba Smith, she and I both had our endowments under the hands of the Prophet Joseph Smith. I had my second anointings and sealings under his hands.
Reported by Susa Young Gates, Young Women's Journal, Vol. 5:513, August 1894: Prest. Wilford Woodruff speaking.

75. December 31, 1898

Totals To Year Ending December 31, 1898: [p. 48]

2nd Anointings
Living Dead

St George 1942 1425
Logan 1530767
Manti 1019526
G S Lake 1275665

/s/ John D. T. McAllister President

/s/ M. F. Farnsworth Recorder
Manti Temple

Excerpts of xerox of original. See last page of Appendix for a copy.

76. May 8, 1899

President Lorenzo Snow On Second Anointings:
The whole earth is the Lord's. The time will come when it will be translated and be filled with the spirit and power of God. The atmosphere around it will be the spirit of the Almighty. We will breathe that Spirit instead of the atmosphere that we now breathe. But now it is for us to make the preparation, that we may be worthy to be called into the house of the Lord and receive our second blessings. I do not want the presidents of Stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." When you find an honest, faithful Latter-day Saint who is worthy of

receiving His blessings, send him along. I do not care how fast they come. The time is now at hand when the Latter-day Saints can be greatly and abundantly blessed, so that they can make the preparation in its fulness. Millennial Star, Vol. 61: p. 546, President Lorenzo Snow, May 8, 1899, in St. George, Utah on Tithing Talk Tour.

77. April 14, 1900

Circular Letter of the First Presidency: [p. 49]

Salt Lake City, Utah, April 14th, 1900.

Prest. David H. Cannon, St. George.

Dear Brother:

During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:
Any woman, who has been sealed to a man in life or by proxy, whether she has lived with him or not, shall have the privilege of being anointed to him inasmuch as he shall have had his second blessings.

Lorenzo Snow
George Q. Cannon
Joseph F. Smith

Messages of the First Presidency, Vol. III, James R. Clark.

78. 1902

Joseph F. Smith's Letter Book:
Second Blessings same as second anointings---Joseph B. Keeler. Stake president can recommend someone who is dead and do it by proxy. Stake presidents personally recommend them and personally responsible. Worthiness, fitness, unshaken integrity, didn't matter whether in presiding position or not, those who have gathered to Zion, those who do have presiding positions ought to have them.

79. January 5, 1902

Letter by First Presidency to Pres. Thorn E. Bassett, Rexburg: [p. 50]
Only given to married men and their wives.

Declarations of the First Presidency on Temple Work, Vol 2:7

80. April 8, 1901

Conference Meeting For Priesthood Leadership:

***** After the opening exercises Prest Lorenzo Snow spoke upon the Subject of the giving of Second Anointings. He said that this blessing brought a person to a greater knowledge of the things pertaining to God and his purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of man. Therefore it would be a very serious thing for a man to

apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recommends to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the cause of the Gospel, for the responsibility would rest upon them if any were recommended unworthily or that apostatized. ***** Prest. Jos. F. Smith then made a few remarks on the Subject of the Second Anointing. He said that it was the crowning blessing of and the highest gift to conferred by the Melchesidek Priesthood. Elders should do something to be worthy to receive this great blessing and their (sic) are many ways out of the ordinary routine duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place every thing on the altar even to the laying down of life itself for the gospel sake in order to be truly worthy of this blessing. Journal of Thomas A. Clawson, 1895-1904 Book, pp, 226, 228. [p. 51]

81. August 1, 1902

Letter by First Presidency to Pres. C. R. Hakes, Mesa:

2nd Annointing (sic) Qualifications: 1. Integrity to the work beyond question; for it would be very "unfortunate" to apostatize afterwards.
2. Age to be considered, but need not be "old" before receiving it.
3. Chief qualifications are worthiness, fitness and unshaken integrity; need not be presiding men, but the presiding officers (Stake President, High Council, Pres. High Priests, etc.) should qualify.
4. Name of man and wife or wives (dead or alive) to be annointed to him to be placed on usual recommend.
Declarations of the First Presidency on Temple Work, Vol 2:14

82.Letter by First Presidency to Pres. S. L. Chipman, American Fork, June 16, 1905:

Second annointing to those who have borne "the heat and burden of the day, and endured faithfully to the end."
Declarations of the First Presidency on Temple Work, Vol 2:57

83. March 14, 1907

Letter by First Presidency, to President Lewis Anderson, Manti:

1. Given only to couples (for the dead), who are faithful and lived together in life.
2. Given only to those who gather to Zion, non-gatherers to be handled on other side.
Declarations of the First Presidency on Temple Work, Vol 3:49 [p. 52]

84. February 18, 1909

Do Not Boast of Second Blessings:

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden

to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life."
Millennial Star, Vol. 71: 105, Charles W. Penrose.
85. February 25, 1909
Letter by George F. Gibbs to Pres. F. S. Bramwell, LeGrande:

Only married men to be recommended for 2nd annointings (sic).
Declarations of the First Presidency on Temple Work, Vol 3:144

86. 1918

Circular Letter of First Presidency;

Bishops are not to issue recommends for second anointings: that is the province of Presidents of Stakes, under approval of the President of the Church, and the individuals selected must not be informed until after the issuance of such recommend. As a general rule, such recommends are issued only in behalf of those who have had endowments in lifetime, and have been sealed and lived together faithfully as husband and wife, [p. 53] and who have been valiant in the defense of truth and active in all good works.
Joseph F. Smith
Messages of the First Presidency, Vol. 5: 110-112.

87. August, 1931

From Joseph Fielding Smith's Way To Perfection:

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D.C. 22: 1.) When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn." Into his hands "the Father has given all things." He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God. ***** And the fulness of these blessings can only be obtained in the temple of the Lord!
Way To Perfection, 1931 ed., p. 208.

88. Manti Temple Totals to May 28, 1938:

Higher Blessings.....3,550.

Manti Temple Golden Jubilee--1888-1938"
Lundwall manuscripts Roll # 1, p. 17 of the brochure handed out to the attenders of the celebration held on May 4, 1938.
89.April 1938

Statistical Report: [p. 54]

Totals all Temples to Dec. 31, 1936

Second Annointings
Living.....14,777
Dead.....6,208

and for 1937 (of the seven operating temples, viz., Salt Lake, Logan, Manti, St. George, Hawaiia (sic), Alberta, Arizona) only the Salt Lake Temple had any second anointings:

Living.....2
Dead.....1

Genealogical and Historical Magazine of the Arizona Temple District, Vol. 14, No. 2, pp. 10, 11 (April 1938).

April 1939

Salt Lake Temple (only Temple giving Second Anointings):

Living.....2

Dead.....0

Genealogical and Historical Magazine of the Arizona Temple District, Vol. 15, No. 2, pp. 10, 11 (April 1939).

90. May 25, 1940

Not to Publish Second Anointing Statistics:

Mr. N.B. Lundwall May 25, 1940
P.O. Box 2033
Salt Lake City, Utah [p. 55]

Dear Brother:
****
Regarding your proposed new book on "Temples of the Most High", I suggest that you confine your statistics to those which have already been approved by the General Authorities for publicity. Even some already published by the Arizona Temple, by Brother Frank T. Pomeroy, are now withheld from the general public. No statistics should be given out by any of the Temples until the items are first submitted to the First Presidency. Bishop Christiansen was right when he answered you to this effect. ****
Again thanking you for a copy of "The Vision", I remain

Sincerely yours,
/s/ David 0. McKay
DOM:cm
Enclosures:- 2
Lundwall Microfilm Roll # 1.

91. 1968

Use of the Holy of Holies--1968:

The present description of the Holy of Holies in Talmage's, House of the Lord, in the updated appendix, "reflect(ing) the status of the temple in 1968"--the appendix uses the same description given in note # 70.

92. October, 1972

Gospel Mysteries

Joseph Smith bestowed upon the twelve apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances.
Ensign, December, 1972, Spencer W. Kimball, p. 34.

APPENDIX

The following items have poorer source documentation than the main body of the compilation:

1.August 7, 1888

Letter of John D. T. McAllister to Alonzo H. Russell:

Elder Alonzo H. Russell
Grafton

Dear Bro.,
Yourself and wives are approved for Second Annointing.
Etc.
John D. T. McAllister

2.July 1948

Taken From A Fundamentalist Magazine With Source Unnamed:
There are in the Church two Priesthoods, namely, the Melchisedek and the Aaronic, including the Levitical Priesthood (D&C 107:1). But there is additional Priesthood that has never been delegated to the Church. The Lord Himself handles this Priesthood and gives it to whom and when He pleases. Man does not call another man to this order, neither does man secure it by the request or selection of any man on earth. The call comes by messenger from heaven requesting designated individuals into the House of God (and is what is known to Latter-day Saints as the second anointing), preparatory to receiving the second comforter, which completes this ordination. Sometimes this Second Comforter is given while in the Temple. Often it does not come until years after, even just at death. But they who have had their second anointings can see the face of the Lord and live, even though being in the flesh, as one sees and talks to another.
Truth Magazine Vol. 14:34. [Appex p. 2]

3. c1965

***** Brother Robert Bushman questioned Elder Harold B. Lee at a B.Y.U. faculty meeting (sometime before 1965) about second endowment and Elder Lee said there was no tie in with that and seeing Jesus. The second endowment is being done (inferred he had been called up to it). Pres. McKay called some up. He refused to associate the second endowment with seeing Jesus. He refused to comment on it.

4. December 8, 1966

In an interview with Elder Theodore Burton on December 8, 1966 he told Kenneth W. Godfrey that the complete Nauvoo temple book was in the Salt Lake Temple. He further stated that in this book was the full ceremony relative to giving second endowments. This ceremony is confidential and only given to a person when called by the First Presidency of the Church. He also stated that temple

work is done differently today than it was then in that not as many people receive their second endowments. He further stated that he had not had his second endowment as yet but that his father and mother had had theirs before their deaths.

5. c1970

Statistics:

Paul F. Royall, general secretary of the Genealogical Society, across whose desk record of all temple endowments and other ordinances must pass, stated that 13 second anointings were done last year (1970).

NOTES: SECOND ANOININGS
JULY 13 85

SECOND ANOINTINGS ARE CONFIDENTIAL:
Different names of Anointing; Anointings, 2nd Anointings, Further Anointings, Last Anointings, Higher Anointings, 2nd Blessings, Highest Blessings, Special Blessings, Special Ordinances, 2nd Endowments (The blessings of the Fullness of The Priesthood).
THE RECOMMEND:
Must have recommend - they can't request it. The usual recommend form is used; The President of the Church is the only one who may issue the recommend.
1842-1929: 14,771-living, 1930-35: 6-Living, 1937-38: 4-Living, 1955-67: 5-Living, 1970: 13-Living.
The blessing is only for the man and his wife, Anointings takes place in the HOLY OF HOLIES.
Every man should be determined to place everything on the alter, even to the laying down of life itself for the gospels sake, in order to be truly worthy of this blessing. The candidate must have had their own endowments, and been sealed together and lived faithfully as husband and wife. Only given to a married man and his wife or wives.
This blessing is usually given to older men. Joseph F. Smith stated, you don't have to be an "OLD" man to receive this blessing though.
PARTICIPANTS
Ordinance room prepared by temple foreman. Mouth: man under whose authority the ordinance is preformed. He gives the blessings and other spoken portions of the ceremony.
CHIEF OFFICIATOR: Hold horn of oil, instructs the candidates in regard to the 2nd part of the ceremony.
Two Witnesses - Must of have 2nd. Anointings.
Candidates: Man and his wife or wives, if any candidate is dead a proxy is to in their place.
These are the only ones present at the ceremony.
DRESS: Same as first endowment. (for all present). The Chief Officiator may were his usual clothing, or Priestly robes.
The Ceremony is divided into two parts. They can be preformed on the same day or whenever possible. The ceremony commences with opening prayer; then the candidates offer the signs and tokens of the priesthood. The Holy greeting is given: (D&C 88:133).

> |v133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your

friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.
(D&C: Section 88:133)

The Holy Greeting is given with hands lifted towards heaven by the Chief Officiator, the recipients then return the greeting in a like manner. It may be repeated by the recipient or may just say Amen. Then the washing of the feet is given. (purpose found in D&C 88:138-9).

|v138 And ye shall not receive any among you into this school save he is clean from the blood of this generation;
|v139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.
(D&C: Section 88:138-139)

Washing of feet is Administered by President of the Church. (Pattern given in John 13).
|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
|v21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
|v22 Then the disciples looked one on another, doubting of whom he spake.
|v23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.
|v24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.
|v25 He then lying on Jesus' breast saith unto him, Lord, who is it?
|v26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
|v27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
|v28 Now no man at the table knew for what intent he spake this unto him.
|v29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
|v30 He then having received the sop went immediately out: and it was night.

|v31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
|v32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
|v33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
|v34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
|v35 By this shall all men know that ye are my disciples, if ye have love one to another.

|v36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
|v37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. |v38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. (NewT:John 13:Heading-38)

Ordinance preformed in the name of Jesus Christ and by the Authority of the Holy Priesthood, Example: "I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet, and also according to the pattern given by the

prophet Joseph Smith as an introductory ordinance to the School of Prophets." "I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven, and I seal upon you every blessing, gift, right, and authority pertaining to this Holy Ordinance, and I do it in the name of Jesus Christ our Lord, Amen. The Sacrament of the Lords Supper is then given.

THE ANOINTING: Pure Olive Oil. In the 1st anointing men and women were promised, if they were faithful to the covenants made in the temple, the time would come when they actually would be anointed Kings, and Priests, Queens and Priestesses, Where as in the 1st Anointings they were only promised to become such. Obviously then, there is another Anointing, which fulfills the contingent blessings made in the 1st Anointing itself. Hence, The 2nd Anointing. In the Anointing itself, oil is poured on the head of the Candidate and is Ordained a King and Priest to the most High God, to all eternity, or a Queen and Priestess to all eternity. Priestly Authority: Power over all things, controls the laws of nature and exercises jurisdiction over all elements.

Kingly Authority: Controls men only, and administers just and righteous laws. At the time of the Anointing the Patriarchal Priesthood is conferred upon you. This Priesthood is the Priesthood that is held in the heavens. After ordained to Patriarchal Priesthood, there is no branch of the Priesthood so low that they can not officiate therein, nor so high, that they can not reach forth the arm of power and act in the most exalted capacity.

The recipients are given the blessings of Abraham, Issac, and Jacob. Which are; Sit upon thrones, have crown, posterity as numerous as the stars, Kingdoms, principalities, powers, dominions, and come forth in the morning of the first resurrection.

The anointing may then be sealed by the HOLY SPIRIT OF PROMISE (Jesus Christ) the anointing may be sealed immediately or at some other time. When the recipient is sealed it will result in a direct visit from Christ. Those that are sealed by the Holy Spirit of Promise may commit any transgression, except murder, yet they shall receive their exaltation. The consequences of transgressions are 1. They shall be destroyed in the flesh. 2. Shall be delivered unto the buffetings of Satan until the day or redemption. 3. They must atone for there own sins. (Journal of discourses 2 pg. 260).

> ...the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sins, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection.

> At the time of the Second Anointing the candidate is given the blessing of Godhood, but to those who are faithful even weightier blessings can be bestowed. Blessings of The Godhead can also be given. While some are anointed and sealed to Godhood, others may receive the assurance of even greater blessings, even that of the Godhead. There is a distinction between anointings to the Godhead and godhood. Individuals ordained to the Godhead are blessed to "act as the Savior to a world or worlds". While others may be blessed to act in trinities, or presidencies of worlds. (Notes taken form the Nauvoo Temple record of Anointings) (opinion of author. Those who receive the 2nd Anointing will eventually will be blessed by a visit from the Savior. "When any man obtains the last comforter, he will have the personage of Jesus Christ appear to him

from time to time, and he will even manifest the Father unto him, and they will take up their abode with him, and the visions of heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God". (Teachings of the Prophet Joseph Smith pg. 151).

After the anointing, the husband then anoints his wife or wives Queens and Priestess to him. When a man has more than one wife, the women are anointed in the order of their marriages. the washing and anointing is then sealed over the alter, with the man at the right, and the wife or wives on the left hand.

Garments: After the anointing the marks on the garments are then changed. Following the ordinances, the Chief Officiator gives instructions to the male candidate and his wife, concerning the 2nd part of the ceremony. The ordinance of washing of the feet is explained, and the meeting is closed with prayer. Last Anointing: or second part of the ceremony, takes place with only the husband and wife present. Following the instructions given in the temple during the 2nd anointing. ceremonies the couple meet to attend "to the Last Anointings, that of the feet." The meeting is begun with prayer by the wife, opening song, converso over duties to each other and children, then they read John 12:1-8, and also the 132 Section of the D&C, they then dedicate the room for purpose of meeting.

|v1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
|v2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
|v3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.
|v4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
|v5 Why was not this ointment sold for three hundred pence, and given to the poor?
|v6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
|v7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.
|v8 For the poor always ye have with you; but me ye have not always. (NewT:John 12:1-8)

v0 Revelation given through Joseph Smith the Prophet, at Nauvoo, Illinois, recorded July 12, 1843, relating to the new and everlasting covenant, including the eternity of the marriage covenant, as also plurality of wives. HC 5:501-507. Although the revelation was recorded in 1843, it is evident from the historical records that the doctrines and principles involved in this revelation had been known by the Prophet since 1831.

1- 6, Exaltation is gained through the new and everlasting covenant;

7-14, The terms and condition of that covenant are set forth;

15-20, Celestial marriage and a continuation of the family unit enable men to become gods;

21-25, The strait and narrow way that leads to eternal lives;

26-27, Law given relative to blasphemy against the Holy Ghost;

28-39, Promises of eternal increase and exaltation made to prophets and saints in all ages;

40-47, Joseph Smith is given the power to bind and seal on earth

and in heaven;
48–50, The Lord seals upon him his exaltation;
51–57, Emma Smith is counseled to be faithful and true;
58–66, Laws governing the plurality of wives are set forth.

|v1 Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines--
|v2 Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.
|v3 Therefore, prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same.
|v4 For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.
|v5 For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.
|v6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.
|v7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.
|v8 Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.
|v9 Will I accept of an offering, saith the Lord, that is not made in my name?
|v10 Or will I receive at your hands that which I have not appointed?
|v11 And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?
|v12 I am the Lord thy God; and I give unto you this commandment--that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.
|v13 And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.
|v14 For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

|v15 Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.
|v16 Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory.
|v17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.
|v18 And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God.
|v19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them--Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.
|v20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.
|v21 Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.
|v22 For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.
|v23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.
|v24 This is eternal lives--to know the only wise and true God, and

Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.
|v25 Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.
|v26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.
|v27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.
|v28 I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was.
|v29 Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.
|v30 Abraham received promises concerning his seed, and of the fruit of his loins--from whose loins ye are, namely, my servant Joseph--which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.
|v31 This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself.
|v32 Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.
|v33 But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.
|v34 God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises.
|v35 Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.
|v36 Abraham was commanded to offer his son Isaac; nevertheless, it was written: Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.
|v37 Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.
|v38 David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the

beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.
|v39 David's wives and concubines were given unto him of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.
|v40 I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.
|v41 And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.
|v42 If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.
|v43 And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.
|v44 And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery but hath been faithful; for he shall be made ruler over many.
|v45 For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.
|v46 And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens; and whosesoever sins you retain on earth shall be retained in heaven.
|v47 And again, verily I say, whomsoever you bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God.
|v48 And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.
|v49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.
|v50 Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.
|v51 Verily, I say unto you: A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice.

|v52 And let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God.
|v53 For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him.
|v54 And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her if she abide not in my law.
|v55 But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.
|v56 And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she has trespassed against me; and I, the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.
|v57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.
|v58 Now, as touching the law of the priesthood, there are many things pertaining thereunto.
|v59 Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him.
|v60 Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.
|v61 And again, as pertaining to the law of the priesthood--if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else.
|v62 And if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him; therefore is he justified.
|v63 But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.
|v64 And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the

law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.
|v65 Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor; and he is exempt from the law of Sarah, who administered unto Abraham according to the law when I commanded Abraham to take Hagar to wife.

|v66 And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you, hereafter; therefore, let this suffice for the present. Behold, I am Alpha and Omega. Amen.
(D&C: Section 132:Heading-66)

The Husband then receives washing of feet and is anointed by the wife for burial, (The feet, head,a dn stomach are anointed, with the hair of the wife) they then have a closing prayer, dedicatory prayer.

If one lives worthy of The Higher Blessings and does not receive them in this life, the ordinance may be preformed by proxy.
Note: The wife anoints Husband so that she may have claim on him in the resurrection. (as Mary did Jesus).

FILE NAME: BROWNSV

Sequence of Second anointing:

...after the usual ceremony
preresquisit to the ordinance of anointing---...(Book of Anointing....Look up how Burger footnotes this book)

1. Dressed in Robes of the Priesthood
2. At Alter
3. Song
4. Sings of Priesthood aroung altar
5. Husband anointed a king and priest to the most High God.
6. Wife(s) anointed a Queen and Priestess unto their husband for time and eternity or for time to an earthly husband and eternity to a eternal husband.
6a. Prophet and apostles and wives king and priests, wives queens and priestes in porxie for Heavenly Mother and Heavenly Father - also wives and husbands are anointed to the eternal Godhead wich consists of a holy man and a holy woman.....
6b. apostles and prophets as pres. kimball stated is an anointing---sa proxie for christ king of kings and lord of lords who is a proxie for the father king of kings etc see pitcher....

7. Anointing contained
a. save porgeritors
b. **all** thy posterity (who chose to be saved) ie. 1/3 of the Fathers children fell and thus were not all saved or perhaps they eventually will all be saved????

Men Anointed a King and Priest unto the most High God:

Gospel Mysteries

Pres. Brigham Young. proceeded to anoint
Br. Heber C. Kimble and Vilate his wife--
and pronounced the following blessings namely
Bro Heber Chase Kimble in the name of Jesus
Christ we poor upon thy head this Holy oil
& we anoint thee a King & a Priest unto the most High God
(Book of Anointing, p. 3 of the Original, LDS Church Archives.)

Then Br H-
-eber C. Kimbal proceeded to anoint and consecrate
Pres. Brigham Young a King & Priest unto
the most high God... (Book of Anointings, p. 5 of the Original, LDS Church Archives.)

Women Anointed a Queen and Priestess unto their Husbands for **time and eternity:**

Elder Heber Chase Kimble
then anointed Mary An Young, a Queen & Priestes
unto her Husband (Brigham Young) in the
Church of Jesus Christ of Latter Days Saints
& in the house of Iseral
No 15: To BY: Lucy An (sic) Young, Harriet Elizabeth Young, Emmeline, Margaret Maria Young, Emily Dow Young Smith, Louisa Young Smith [the last two anointed to BY (for time) and Jos. Smith for eternity], 14 J by HCK.
[This is interesting, these last two were anointed a Queen and Priestess unto their Husband Brigham Young for time, and a Queen and Priestess unto their Husband Joseph Smith for all eternity.

A couple of interesting thoughts:
1. The Second anointing is for
[a] time and for
[b] all eternity

2. This coresponds helps us to understand D&C 132:41 where a wife, in it's highest form of marriage, is "appointed unto her (husband) by the holy anointing..."

Examples: [Put in proper order...]

Circular Letter of the First Presidency:

Salt Lake City, Utah, April 14th 1900.

Prest. David H. Cannon, St. George

Dear Brother:
During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:
Any woman, who has been sealed to a man in life or by proxy, whether she has lived with him or not, shall have the privilege of being anointed to him [D&C 132:41] inasmuch as he shall have had his second blessings.

Gospel Mysteries

Lorenzo Snow

George Q. Cannon

Joseph F. Smith

(Messages of the First Presidency, Vol. III, James R. C.ark.

It was from him (Prophet Joseph) that I learned that the Highest dignity of womanhood was to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring. (Parley P. Pratt, Autobiography, 1st ed., 329-330.)

He then (Brigham Young) anointed Sister Vilate Kimble a Queen & Priestess unto her Husband (H.C. Kimble) in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head **in common with her husband**. (Book of Anointings p. 4 of Original, LDS Church Archives.)

Husband and wife receive these blessings together or not at all:

Boyd K. Packer's Talk: A trubute to women...

He then (Brigham Young) anointed Sister Vilate Kimble a Queen & Priestess unto her Husband (H.C. Kimble) in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head **in common with her husband**.

In "Book of Anointings" men are ordained and sealed Kings and Priests to the Most high God without a wife.

Joseph Smith Sealed one of the twelve and told him he needed a wife.

Wilford Woodruff Gave George Washington and Thomas Jefferson theirs I don't know who he would have had them sealed to ....

It looks like the Lord Can Give this ordiance to worthy men and probly we should to do thir work that far and seal them to a wife etc when we get more information???????????

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, **in conjunction with thy husband:**

January 1843

Joseph Smith's Mission

I understand my mission and business. God Almighty is my shield and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat

Gospel Mysteries

1981, BYU Special Collections, p. 3; Also, See the Wilford Woodruff report of Joseph Smith's 22 January 1843 discourse in Andrew F. Ehat and Lyndon W. Cook, eds., The words of Joseph Smith--The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph (Provo, Utah: BYU Religious Studies Center, 1980), p. 158, spelling, capitalization and punctuation standardized.)

1843-1844

Brigham Young, Heber C. Kimball, Willard Richards, and George Miller and others Anointed Kings and Priest to God by Joseph Smith--Also the anointing of Kings and Priests is the Patriarchal Priesthood:

Joseph washed and anointed [us] as **Kings and Priests to God**, and over the House of Israel,... [because] he was commanded of God, [to do so]... and [thereby] conferred on us **Patriarchal Priesthood**. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; Also, George Miller to James J. Strang, 26 June 1855, cited in H. W. Mills, "De Tal Palo Tal Astilla, "Annual Publications--Historical Society of Southern California 10 (Los Angeles: McBride Printing Company, 1917): 120-21.)

1843

Brigham's description of the nature of the ordinances and ceremonies at Nauvoo:

[W]hen we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in with the exception of a little side room or office. [In this side office] we were washed and anointed, and had our garments placed upon us and [we] received our New Name.... [After this] we went into the large room... Joseph divided up the room the best that he could. [He] hung the veil... Then as we passed along from one department to another, [he] gav[e] us [the] signs, tokens, penalties with the Key words. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; L. John Nuttal, Diary, 7 February 1877, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo, Utah.)

1843-1844

Joseph Smith says to Brigham about the Ordinances:

...this is not arranged right, but, we have done the best we could under the circumstances in which we are placed, and I wish all these ceremonies.... [We preformed the ordinances under Joseph's supervision numerous times] and each time I got some thing more so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; L. John Nuttal, Dairy, 7 February 1877, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo.)

12 December 1845

Joseph Fielding, one who received the endowment ordinances form Joseph Smith on 9 December 1843 and witnessed the administration of these ordinances in the Nauvoo Temple, evaluated just how well Brigham and the Twelve apostles did in carrying out Joseph's precise instructions:

Gospel Mysteries

"On Friday, the 12th [of December 1845] I and my Wife received our Endowment having formerly received it in the Days of Joseph and Hyrum [sic] but it is now given in a more perfect Manner because of better Convenience [that is, in the Nauvoo Temple they had two-and-one-half times more floor space than they had in The Red Brick Store], the 12 are very strict in attending to the true and proper form...ministering in the Temple and teaching the way of Life and Salvation" (Ehat, "The nauvoo Journal of Joseph Fielding," pp. 158-59; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 255, Endnote 72.)

4 May 1842

Willard Richards expansion of the Prophet's journal entry for the above date--anyone enabled to secure the fulness of the highest order in the Melchisedec Priesthood:

4 Wednesday May 4- I spent the day in the upper part of the Store (IE.) in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or Lodge room (IE) were the Masonic fraternity met occasionally for want of a better place), in council with Gen James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, & Geo. Miller, ... & Priests Brigham Young Heber C. Kimball & Willard Richards, **instructing them in the principles and order of the priesthood, attending to washings & anointings & endowments, and the communications of keys, pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedec Priesthood, setting forth the order pertaining to the Ancient of days & all those plans & principles by which any one is enabled to secure the fulness of those blessings which has been prepared for the church of the firstborn, and come up and abide in the presence of God in the [last two words blotted out] Eloheim in the eternal worlds.** In this council was instituted the Ancient order of things for the first time in these last days. And the communications I made to [this] Council were of things spiritual, and to be received only by the spiritual minded: **and there was nothing made known to these men but will be made known to all Saints, of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints:** therefore let the Saints be diligent in **building the temple and all houses** which they have been or shall hereafter be commanded of god to build, and wait their time with patience, in all meekness and faith, & perseverance unto the end. knowing assuredly that all these things referred to in this council are always governed by the principles of Revelation. (Draft sheet of the "Manuscript History of the Church," in the hand of Willard Richards, 4 May 1842, Historian's Office Church Records Group, Chruch Archives; Also, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 29.)

26 December 1845

Heber C. Kimball--Records Brigham Youngs remarks of the faithful to be ordained Kings and Priests:

[T]hose who...come in here [the Nauvoo Temple] and have received their washing & anointing will, be ordained Kings & Priests, and will then have received the fulness of the Priesthood, all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth. (Heber C. Kimball, Journal, 26 December 1845; italics added; Joseph Smith's Introduction

of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 80.)

28 September 1843

New Era for the Quorum of Anointed:

Joseph Smith Washed & Anointed His Wife Emma--She would later Wash and Anoint the other women of the Quorum:

It was during this period of calm that **Joseph [Smith] administered to Emma the washing and anointing ordinances making her the first woman member of the Quorum.** The exact date of this event is at present unknown; however, it was on or before 28 September 1843. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 94.) [Note: in the Patriarchal priesthood, it is possible, the father, being the King and Priest, would wash his sons, and the mother would wash her daughters or someone in authority of the same sex. Since the priesthood had been lost and there was no one present to represent the opposite sex in Emma's Case, Emma's husband and Prophet, Priest and King, Washed her. Later Other Women would be given the keys to wash women in the place of Mothers. Other examples would be obvious--that is Adam would have most likely received his ordinances from God or his messengers-then he like Joseph Smith in all virtue would have washed his wife Eve as the Father would not have overstepped His bounds--My house is a house of Order saith God. God named his son Adam, then told Adam to name his wife. The Lord or his servant administers the ordinances and Keys to Adam and takes him through the Veil, and Adam administers these same keys and ordinances to his wife and takes her through the Veil--Likewise, in this order Father Adam would wash and anoint his sons and Eve her daughters and then the Daughter's would be given away by the father to the Sons at the Veil of the Temple. Lehi and Sarah would have done the same to their children.]

28 September 1843

Joseph Smith Diary--[Ehat's transcription of the shorthand]:

11 1/2 A.M. in Council over the Store. Hyrum, Newell, Geo. M[iller, Wa[she]d. & An[oi]nt[e]d J[ohn]. S[mith]., J[ohn]. T[aylor]., A[masa]. L[yman]., L[ucien]. W[oodworth]., J[ohn]. M. B[ernhisel]. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 271.)

28 September 1843

On this day two meetings of the Quorum were held. At the morning meeting, John Taylor, John M. Bernhisel, Lucien Woodworth, John Smith, and Amasa Lyman received their washings and anointings form under the hands of Hyrum Smith, Newell K. Whitney and George Miller. (Joseph Smith Diary, under date given.) These five men were the first male initiates into the Quorum since its May 1842 organization. After their initiatory ordinances, Joseph in the upper room of the Brick Store conducted them through the remainder of the endowment. That evening all the above men, plus Emma Smith, Willard Richards, William Law and William Marks met in the front upper room of the Mansion House at 7 p.m. First, Joseph was "by common consent, and unanimous voice [was] chosen

president of the quorum." (Joseph Smith, Diary 28 September 1843.) His appointment to be head of the Quorum, while voted upon, was, as he said, by command of God. **The Prophet led the group in the true order of prayer [this being a prerequisite, the husband always leads in the prayer circle giving all the signs and tokens of the priesthood--See the Second anointings given in the Nauvoo temple] after which, Hyrum smith and william Marks at his dictation "anointed and ord[ained Joseph] to the highest and holiest order of the priesthood, viz., a king and priest unto [the Most High] God [and His Father]. After this, Emma was anointed and ordained a queen and priestess unto her husband.** (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 94-95.)

28 September 1843

James Whitehead's Recollect's anointing of Joseph:

W. W. Blair recorded James Whitehead's recollection that "Wm Marks and Hyrum, **By command of God ordained Joseph King & Priest"** (Blair, Diary, 17 June 1874, RLDS Library-Archives; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 271, Endnote 275.)

3 February 1844

William Clayton Journal:

[I] was permitted to the ordinance of washing and anointing, and was received into the Quorum of Priesthood [Quorum of Anointed]. This is one of the greatest favors ever conferred on me and for which I feel greatful. May the God of Joseph preserve me & mine house to walk in the paths of righteousness all the days of my life & oh God knowest my desire to do right that I may have eternal life. (William Clayton Journal, 3 February 1844, Partially cited in Allen, One Man's Nauvoo," p. 48; Also, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 106.)

21 December 1845

Instructions given to the Quorum of Anointed by George A. Smith, Heber C. Kimball, and Amasa M. Lyman--In 1880, Helen Mar Whitney, daughter of Heber C. Kimball, edited her father's journal containing these official minutes and published them:
"Sunday, December 21st [1845]," writes his clerk [William Clayton], According to appointment on Sunday last a meeting was held in the east room. * * **Seventy five persons were present**, Elder H C. Kimball presiding." After mentioning the names of the brethren and sisters, he says, "At five minutes before eleven brethren and sisters, he says, "At five minutes before eleven **the song, "Glorious things of thee are spoken" was sung-father John Smith then made a few remarks--blessed the bread and it was handed round by Bishop George Miller--The wine was blessed by Bishop Miller and handed round [sic] by him. While the wine was passing around Elder George A. Smith arose and addressed the congregation**. He thanked God for the privileges this day enjoyed, [sic] and spike of the difficulties under which the church had labored to attain to the blessings we now enjoy. Another thing he thanked God for--**Already [we have] had more than five hundred persons through [the Temple Endowment**

ceremonies], and therefore, if half of them should be like the foolish virgins and turn away from the truth, the principles of the Holy Priesthood [still] would be beyond the reach of mobs and the assaults of the adversaries of the Chruch. Order was one of the laws of heaven. **When we come together * * and unite our hearts and act as one mind, the Lord will hear us and will answer our prayers.** He related an instance of some children being healed and cured of the whooping cough in one night through the prayers of himself and Elder Woodruff in Michigan, while they were there on a mission [in June 1844 before the death of the Prophet Joseph]. **Said that whenever they could get an opportunity they retired to the wilderness or to an upper room, they did so [and prayed after the Holy Order] * * and were always answered. It would be a good thing for us * * and were always answered. It would be a good thing for us * * every day [to] pray to God and in private circles. * * * We are different form what we were before we entered into the quorum [of anointed]--Speedy vengeance will now overtake the transgressor. When a man and wife are united in feeling, and act in union, I believe that they can hold their children by prayer and faith** [See, Mosiah Chapter 27-particularly verses 14 & 22-23:

> And again, the angel said: Behold, the **Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose hive I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.**
> And he [Alma-the-Elder] **caused the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma[-the-Younger] that he might speak, and also that his limbs might receive their strength--that the eyes of the people might be opened to see and know of the goodness and glory of God.**
> And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:],
>
> and will not be obliged to give them up to death until they are fourscore years old. Sometimes men trifle and destroy the confidence which each ought to have in each other, this prevents a union of faith and feeling. The apostasy of Thos. B. Marsh was caused by so small a thing as a pint of striplings--and his oaths brought the exterminating order which drove us all out of Missouri.

"The woman ought to be in subjection to the man-be careful to guard against laud laughter--against levity and talebearing. He expressed his unfeigned love for the brethren and his confidence in their endeavors to keep these rules. **"The Spirit of God" was then sung. Elder Kimball next addressed the meeting.** He concurred in all that had been said, the observation of these things is most essential. About four years ago next May [Which would have been May 4, 1842 to be exact] **nine persons were admitted into the Holy order**--five are now living, B. Young. W. Richards, George Miller, N. K. Whitney and H. C. Kimball, tow are dead [James Adams, d. 11 August 1843 and Hyrum Smith, d. 27 June 1844], and two are worse than dead [meaning William Law and William Marks]. **You have not got all you will have if you are faithful [Meaning the second anointing, the anointing of Kings and Queens and Priests and Priestesses, which would commence a few days later in January]. He spoke of the necessity**

of women being in subjection to their husbands "I am subject to my God [since men are anointed as Kings and Priests unto the Most High God and His Father and receives revelation for his posterity from this great Patriarchal chain], my wife is subject to me and will reverence me in my place, and I will try to make her happy [since men's wives are anointed as Queens and Priestesses to their husbands and receive all the blessings in the fulness of the priesthood jointly with them]. I do not want her to step forward and dictate to me any more than I dictate to President Young. In his absence I take his place according to his request [Possibly meaning that when the husband is absent, then, the wife acting as the Queen and Priestess in their kingdom would step forward and lead in family prayer and etc]. **Shall we cease from loud laughter? * * Will you never slander your brother and sister [We covenant not to speak evil of the Lord's Anointed--which are other members of the Quorum of Anointed]? I will refer your minds to the covenants you have made by an observance of these things you will have dreams and visions.** * * * We shall not be with you long. **We cannot rest day or night until we put you in possession of the Priesthood. * * If we have made you clean every whit, go now to work and make others clean." [People are going to be made clean every whit in the next few days as they receive the washing of feet and receive the fulness of the Priesthood making them Kings and Priests unto the Most High God and their wives Queens and Priestess unto them.]** There are from seven to twelve persons who have met together every day to pray [in a Prayer Circle] ever since Joseph's death, and the people have been sustained upon this principle [the true order of prayer.] Here is Brother Turley [; he] has been liberated by the power of God and not of man [--according to faith and prayer in the true order of prayer]. **Elder Cahoon bore testimony of the importance of those things which had been spoken**, and rejoiced in the idea that the things he was taught in the beginning were the same things now taught and remembered, and it is so because they are eternal things.

The assembly was then formed for prayer [most probably in the True Order of Prayer formed in the Prayer Circle], and Elder John Taylor being mouth the whole congregation united with him in prayer [the Congregation probably repeating the prayer after Elder Taylor, as is done today, in our own Prayer Circles]. * * At ten minutes past two the meeting was dismissed and another congregation met in the same room.

At three o'clock sang, "Hosanna"--prayer by Orson Hyde, after which by invitation of Elder kimball who presided (President Young not having been at the Temple today, and the duty of presiding having devolved upon Elder Kimball as the next in successiou [sic]) **Amasa Lyman addressed the assembly**, he said, "Doubtless with most of the present assembly it is the beginning of a new era in their lives--they have come to a time they never saw before--they have come to the commencement of a knowledge of things, and it is necessary that they should be riveted on their minds. One important thing to be understood is this, **that those portions of the priesthood which you have receive are all essential matters.**

It is not merely that you may see these things, but it is a matter of fact, a matter that has to do directly with your salvation, for which you have talked and labored many years. It is not for amusement you are brought to receive these things, but to put you in possession of the means of salvation, and be brought into a proper relationship to God--hence a man becomes responsible for his own conduct and that of his wife, if he has one. It is not designed that the things that are presented today should be forgotton [sic] tomorrow, but be remembered and

practiced [sic] through all life-Hence it is a stepstone to approach to the favor of God. Having descended to the lowest state of degradation, it is the beginning of a homeward journey: it is like a man lost in a wilderness, and the means with which we are invested here to direct us in our homeward journey. You then see the reason why you are required to be sober, to be honest, **that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. ["It is putting you in possession of those keys by which you can ask for things you need and obtain them--this is the key by which to obtain all the glory and felicity of eternal life..."] It is the key by which you approach God**. No impression which you receive here should be lost. It was to rivet the recollections of these things in your memory, like a nail in a sure place never to be forgotton [sic]. The scenery through which you have passed is actually laying before you a picture a map, by which you are to travel through life, and obtain an entrance into the celestial [sic] Kingdom hereafter. If you are tempted in regard to these things here [in the Temple], you will be tempted when you approach the presence of God hereafter. You have, by being faithful, been brought to this point, by maintaining these things which have been entrusted to you. * * * It is not merely for the sake of taking over these things that they are given to you, but for your benefit and for your triumph over the powers of darkness hereafter. **We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband**, and if you keep your covenants you will not be guilty of transgression. The line that is drawn is for you to maintain your covenants, and you will always be found in the path of obedience, after that which is virtuous and holy and good, and will never be swallowed up by unhallowed feelings and passions. **If you are found worthy and maintain your integrity, and do not run away and think you have got all your endowment [this statement is made because Elder Lyman having been made a King and Priest unto God and his Wife a Queen and Priestess unto him knew the saints needed this ordiance to receive the fulness of the priesthood which would commence in the Nauvoo Temple a few day's thereafter], you will be found worthy after a while, which will make you honorable with God. You have not yet been ordained to anything, but will be by and by. You have received these things because of your compliance with all the requisitions of the law, and if faithful you will receive more. You have now learned how to pray [in the True Order of Prayer]. You have been taught how to approach God and be recognized [again in the True Order of Prayer or the Prayer Circle]. This is the principle by which the church has been kept together, and [it has] not [been by] the power of arms.** A few individuals have asked for your preservation, and their prayers have been heard, and it is this which has preserved you from being scattered to the four winds. **Those who have learned to approach God and receive these blessings, are they better than you? The only difference is they have been permitted to have these things revealed unto them. The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything; you have the key by which, if you are faithful, you will claim on your posterity all the blessings of the Priesthood."**

Elder H. C. Kimball Said, "The ideas advanced by Brother Lyman are good and true. * * * **God is like one of us, for He created us in his own image. Every man that ever came upon this earth, or any other earth, will take the course we have taken--Another thing, it is to bring us to an organization, and just as quick as we can get into that order and government, we have the celestial [sic] Kingdom here**. You have got to know your brethren or you never can honor God. The man was created, and

God gave him dominion over the whole earth, but he saw that he never could multiply and replenish the earth without woman; and He made one and gave her to him. He did not make the man for the woman but the woman for the man. * * But if a man does not use a woman well and take good care of her, God will take her away from him and give her to another. Perfect order and consistency makes heaven, but we are now deranged, and the tail has become the head. * * * One reason why we bring our wives with us is that they may make a covenant with us to keep these things sacred. * * You can't sin so cheap now as you could before you came to this order [viz. received the ordinances of the Endowment]. It is not for us to reproach the Lord's anointed, nor to speak evil of him; all have covenanted not to do it." * * *

Elder George A. Smith made a few remarks; he spoke principally in relation to the importance of keeping sacred those principles which we had received. * * **He was followed by Elder orson Hyde.** * * **The congregation was dismissed by prayer by Elder John Taylor [probably in the same manner as the morning session].** (Helen Mar Whitney, "Scenes in Nauvoo, and Incidents from H.C. Kimball's Journal," The Woman's Exponent 12 (1 and 15 August 1883): 26, 34; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 113-117.)

October 1843

Quorum [of Anointed] Meetings:

One of the key meetings of the Quorum that would establish the role the Quorum would have in succession after Joseph Smith's death was the 1 October 1843 meeting. At this meeting, all who participated in the Quorum meeting the previous Thursday met in the Mansion. **In addition, Jane Law, Rosannah Marks, Elizabeth Durfee and Mary Fielding Smith (who received their washings and anointings from Emma before the start of the meeting)** were added to the Quorum. Joseph Smith then proceeded to anoint as counselors in the First Presidency, William Law and Amasa Lyman. While Law's anointing was in accordance with a revelation (D&C 124:91), the reason for Lyman's anointing was not made clear in the brief Joseph Smith Diary entry. But in light of the division existing between Joseph Smith and Sidney Rigdon, first counselor in the First Presidency, this anointing of Lyman takes on great importance. On Sunday, 13 August 1843, Joseph Smith during his public sermon "showed that Sidney Rigdon had bound himself by an oath...to deliver J[oseph] into the hands of the Missourians." (Ehat and Coo, Words of Joseph Smith, p. 243.) Joseph then "in the name of the Lord withdrew the hand of fellowship for [Sidney Rigdon] and put it to the vote of the people. He was cut off by an unanimous vote and orders [were given] to demand his [ministerial] licence." (Ehat and Cook, Words of Joseph, p. 243.) The following Sunday, Sidney denied these charges. But on the Sunday after that, Joseph produced a letter for Thomas Carlin that he felt was so evasive it clouded Sidney's case. By acclamation, the Saints decided the problem should be resolved at the October 1843 general conference of the Church. (D.H.C. 5:538, and 553-56.) But Joseph had so little confidence in Rigdon's loyalty that the week before the conference trial Joseph, during the 1 October 1843 Quorum meeting, "re-anointed" Law and Lyman counselors in the Presidency. When Joseph was questioned about doing this in advance of Sidney's fall, he gave this trese answer that was more than metaphor, "Why, (said he), by the same rule that Samuel anointed David to be King over Israel while Saul was yet crowned." (Jedediah M. Grant, A

collection of Facts Relative to the Course Taken by Elder Sidney Rigdon, in the States of Ohio, Missouri, Illinois and Pennsylvania (Philadelphia: Brown, Bicking & Guilbert, Printer, 1844), p. 15.) Jedediah M. Grant who overheard this explanation said that though the Prophet's answer was cryptic it "Proved a quieter to all their rising conjectures." (Ibid.) Neither William Law nor Amasa Lyman received the fulness of the priesthood on this occasion, however. In fact, neither man received these blessings during the lifetime of Joseph Smith. So while William Law received the anointing referred to in D&C 124:91, yet he was not given the fulness of the oracles of God.

The meeting adjourned with the expectation that the Quorum would meet the following Wednesday evening, 4 October 1843, when Hyrum Smith would receive the fulness of the priesthood ordinances. (Joseph Smith, Diary, 1 October 1843.) The "council of the quorum" met briefly and found, however, that Hyrum was too sick to attend. (Ibid., 4 October 1843.) Consequently, they adjourned until after the general conference. The following Sunday evening (8 October 1843) the Quorum met at Joseph's home. Harriet Adams, James Adams's widow (he had died in August); Elizabeth Ann Whitney, wife of Newell k.; Clarissa Smith, John Smith's wife; and Lucy Mack Smith, widow to Joseph Smith, Sr., and mother of the Prophet, were received into the Quorum [of Anointed]. They then witnessed the conferral of the fulness of the priesthood ordinances upon Hyrum and Mary Fielding Smith [that is of anointing them a King and Queen, Priest and Priestess]. (Ibid., 8 October 1843.)

In like manner, meetings were held through October. New members of the Quorum were added while senior members of the Quorum received the fulness of the priesthood [that is of anointing them a Kings and Queens, Priests and Priestesses]. For example, on 22 October 1843, while twenty-four witnessed, "William Marks and wife were anointed [a King and Queen, Priest and Priestess]."; and on 27 October 1843, "Bishop Whitney and wife were anointed [a King and Queen, Priest and Priestess]." (Ibid., 22 and 27 October 1843).

The Twelve Apostles and the Quorum [of Anointed]:

When the Quorum of the Twelve Apostles returned to Nauvoo in late October 1843, following their summer missions, preparations began for the remainder of the Twelve then residing in Nauvoo to receive their endowment. Since late spring the apostles had been on missions in the East "collecting means to build the Temple and the Nauvoo House," (Ibid, 28 May 1843.), and Brigham Young and Heber C. Kimball had not met with the Quorum [of Anointed] since the eternal marriage meetings in May. However, when Brigham and Heber arrived in Nauvoo on 22 October 1843, less than two hour before the next of the regularly scheduled prayer meetings, they spent very little time at home resting or visiting with their families--for they left their homes and immediately went to the Quorum [of Anointed] meeting. Brigham put it matter-of-factly: "went in to counsel with the Brethern in the afternoon." (Brigham Young, Diary, 22 October 1843, Brigham Young Collection, Church Archives.) A little over a week later, these wives were rewarded for their patience. On Wednesday, 1 November 1843, the wives of the four apostles already members of the Quorum [of Anointed] received their admittance to the Quorum [of Anointed]. **Brigham Young's wife, Mary Ann; Heber Kimball's wife, Vilate; Willard Richard's wife, Jennetta; and John Taylor's wife, Leonora, received their washings and anointings form Emma in the Mansion House.** (Joseph Smith, Diary, and Brigham Young, Diary, both for 1 November 1843; Heber C. Kimball, 1840-45 Journal ["Book 91"], unnumbered p. 114, entry incorrectly dated January 1844; and Helen M. Whitney,

Plural Marriage as Taught by the Prophet Joseph Smith, p. 14.) Willard Richards had prepared the room in Joseph's Brick Store for conferring endowments, but for some reason they met for only a prayer meeting in the Mansion. (Joseph Smith, Diary, 1 November 1843.) The following Sunday, however, Joseph, having tried of the inconvenience of administering the endowment in such small quarters, requested schoolmaster Mr. Cole to "find some other Room for his school,: "as the room [was] needed for councils." (Ibid., 5 November 1843.) So Willard Richards again prepared the store room as on the first and that evening the women received the endowment.

Two and one-half weeks later Brigham Young, President of the Quorum of the Twelve, was the first of the apostles to receive the fulness of the priesthood. The evening of 22 November 1843, at Joseph's "old house B[righam] Young was anointed [a King and a Priest unto the Most High God] and his wife [Mary, a Queen and a Priestess unto her husband]. (Ibid., 22 November 1843.) Brigham and Mary Ann received the ceremony under the hands of Joseph and Hyrum Smith. (George A. Smith, Address, 25 December 1874, The Millennial Star 37 (2 February 1875:66.) **After it was over, Joseph charged Brigham "to take the quorum [of the Twelve] and anoint them king and priest to God.** (Ibid.)

However, five members of the Twelve then in Nauvoo had not as yet received the first anointings. **When Brigham received the anointing as king and priest**, apostles George A. Smith and Wilford Woodruff, who were the last of the members of the Twelve then residing in Nauvoo who had not previously been initiated to the principles of eternal and plural marriage, were only recent converts to these principles. George A. Smith, who arrived with Brigham and Heber on 22 October, was met at the boat landing by Hyrum Smith. On their way to his home, Apostle Smith later recalled, Hyrum "recited the most of the Revelation of Patriarchal Marriage, and invited me to his home to receive further instructions." (George A. Smith to Joseph Smith III, 9 October 1869; and Joseph Smith, Diary, 22 October 1843.) The following day, George A. Smith met with the Prophet who "gave [him] additional views on the subject, and spoke of the results of the same in the eternal worlds." (Joseph Smith, Diary, 23 October 1843.) Hyrum Smith was equally punctual in teaching these things to Wilford Woodruff upon his arrival in Nauvoo on 4 November 1843. Wilford had to attend to some unpleasant business regarding his unfinished home the first week after arriving. (Wilford Woodruff, Journal, 4-10 November 1843.) However, on 11 November 1843, he and his wife Phoebe spent the evening in conversation at John Taylor's home. Apostle Woodruff recorded in his daily diary that "Br Hiram Smith was...with us & presented som [sic] ideas of much interest to me concerning Baptism for the dead, the resurrection redemption & exaltation in the new & everlasting covenant that reacheth into the eternal world. He sealed the marriage covenants between me & my wife Phebe W Carter for time & eternity & gave us the principle of it which was interesting to us. (Ibid., 11 November 1843.) Thus the final preparations had been made. At the first meeting of the Quorum after Brigham Young received the fulness of the priesthood, apostles Parley P. Pratt, Orson Hyde, Wilford Woodruff and George A. Smith received their "anointing preparatory for further Blessings." Ibid., 2 December 1843.) Three weeks later, 23 December 1843, Orson Pratt also received his endowment. (Ibid., 23 December 1843; and both the Joseph Smith, Diary, and the Willard Richards, Diary, for the same date.) By this time nine members of the Quorum of the Twelve had received the endowment ordinances. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 118-123.)

Succession 1844

Wilford Woodruff reflecting on the Succession of the Priesthood:

Joseph Smith was what he professed to be, a prophet of God, a seer and revelator. He laid the foundation of this Church and kingdom, and lived long enough to deliver the keys of the kingdom to the Elders of Israel, unto the Twelve Apostles. He spent the last winter of his life, some three or four months, with the Quorum of the Twelve, teaching them. It was not merely a few hours ministering to them the ordinances of the Gospel; but he spent day after day, week after week and month after month, teaching them and a few others the things of the kingdom of God. Said he, during that period, "I now rejoice. I have lived until I have seen this burden, which has rested on my shoulders, rolled on to the shoulders of other men; now the keys of the kingdom are planted on the earth to be taken away no more for ever." But until he had dome this, they remained with him; and had he been taken away they would have had to be testored by messengers out of heaven. But he lived until every key, power and principle of the holy Priesthood was sealed on the Twelve and on President Young, as their President. He told us that he was going away to leave us, going away to rest. Said he, "YOu have to round up your shoulders to bear up the kingdom. No matter what becomes to me. I have desired to see that Temple built, but I shall not live to see it. You will; you are called upon to bear off this kingdom." This language was plain enough, but we did not understand it any more than the disciples of Jesus when he told them he was going away, and that if he went not the Comforter would not come. it was just so with Joseph. He said this time after time to the Twelve and to the Female Relief Societies and in his public discourses; but none of us seemed to understand that he was going to seal his testimony with his blood, but so it was. (Journal of Discourses 13:164.)

The Martyrdom and the Garments of Priesthood:

Returning to Nauvoo to give themselves up and go to Carthage:

Joseph and Hyrum, however, decided it would be best to return to Nauvoo and give themselves up. (D.H.C., 6:548-50.) That evening they made preparations to leave for Carthage. It is very unlikely the Quorum [of Anointed] met that Sunday evening; nevertheless, joseph instructed those of the Quorum [of Anointed] who where going to accompany him **to remove their sacred garments before going to Carthage**. (Heber C. Kimball, Journal, 21 December 1845, and Oliver B. Huntington, Journal, 22 April 1897.) * * * Not only was provision made to protect the sacred clothing of the Anointed Quorum, but Joseph took precautions to protect the Council of Fifty. William Clayton, before Joseph crossed the river, mentioned in his diary the concern the Prophet had for the records of the Kingdom. "Joseph whispered to me either to put the r. or K. into the hands of some faithful man and send them away, or burn them, or bury them. I concluded to bury them, which I did immediately on my return home." (William Clayton, Journal, 22 June 1844, cited in Ehat, "The Constitution of the Kingdom of God," p. 268.) * * * In the announcement

of the Martyrdom, published in the 1844 Doctrine and Covenants, **Willard Richards's faith in Joseph's promise he received when he was given his garment** was also canonized: for Willard Richards was the only one in the jail who "through the providence of God, escaped, without even a hole in his robe." (D&C 111 (1844 edition): 135 (present LDS edition). But without his robe, john Taylor, too, was miraculously preserved and would later say that the brethren did not remove their garments because of fears, as some had misrepresented, but so they would not expose the sacred clothing to the gaze of unbelievers. (Heber C. Kimball, Journal, 21 December 1845.) (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 184-187.)

Notice that in John's testimony, before Jesus went to the Mt. of Olives he lay aside his garments and when he took his garments it does not say that he put them on again. There could possibly be a correlation between why John's account only says that Jesus took his garments rather than saying put them on again and what the Prophet Joseph Smith did:

|v4 He riseth from supper, and **laid aside his garments**; **and took a towel, and girded himself.**
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 **So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?**
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them. (NewT:John 13:4-17)

8 August 1844

Wilford Woodruff quoting Brigham Youngs comments--right of King and Priest:

The Prophet Joseph has lade the foundation for a great work, and we will build upon it.... **Let those who hold the keys of the kingdom of God build it up in all the world. If... he is a king and priest, let him go and build up a kingdom this is his right, and it is the right of many here but who is the head? The Twelve....** Now if you want Rigdon, Lyman or Law to lead you or any body else, you may have them, but I tel you in the

name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? **Because Joseph was their file leader and he has committed into their hands the keys of the Kingdom <u>for all the world</u>.** (Wilford Woodruff, Journal, 8 Aug 1844; (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 202.)

August 1844
Samuel W. Richards to Franklin D. Richards:

Orson Hyde told... that they were in Council with Joseph so much last spring[.] He said that Joseph was preparing them for the work that they have now got to do which is to hold the keys and build up this kingdom in all the world. Joseph committed unto them all the keys of the Priesthood otherwise the <u>fulness</u> would not have been upon the Earth now [that] he is taken away. He also took them through **all the ordinances <u>which is necessary</u> for the Salvation of Man, that they having experienced them all, by passing through them, <u>might be prepared to lead the People in the path which they had trod</u> when he had finished his work ordained and anointed the twelve to lead this people and build upon the foundation which he had laid he was <u>filled with joy</u>** & says he it is now but little matter what becomest of me....he has gone to minister not only on earth but in heaven, and under the earth. (Samuel W. Richards to Franklin D. Richards, 23-26 August 1844, Church Archives; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 184-187.)

1844

Joseph Fielding thoughts upon Joseph death:

[M]y Consolation in the midst of this Affair was that all had been done[.] Joseph and Hyram had done all that they could have done and the **Foundation of the great Work of the last Days was laid so that it could be finished by the 12 Appostles [sic] who had been instructed in all things pertaining to the Kingdom of God on the Earth,** some also beside the 12 had received their Endowment, which was expected at the completion of the Temple. I myself and my Wife had had this Privilege granted us in part, [Joseph and his wife would be anointed a King and Priest and Queen and Priestess when the Nauvoo temple was completed a few months later], **I also believed that as Joseph was the only one that had the Keys of the Priesthood of [the] Kingdom of God on the Earth since the Days of Peter and the other Apostles, he must not only minister the same on Earth but also to the whole World of Spirits who departed from this Life in the time of the Broken Covenant, even as Jesus did to those before him to the Flood [1 Peter 3:18-20; 4:6; Isaiah 61:1; D&C 76: 73-74; and , Moses 7: 38-40 (23-45), 55-47)], that those who had died without the Priesthood must remain so until it should be restored to the Earth, but it is necessary that they as well as we who are now alive should be made acquainted with the Ordinances, Signs and Tokens of the Priesthood and the Turms [sic] of Admission into the kingdom in Order that they may come forth with those who have received it here, so that Joseph was as much needed there as here, and perhaps more so,** these Reflections in a great

measure took off the edge of the Grief that I might else have felt, for I thought that [he] had so fulfilled his own Purposes, and I felt willing to say amen to it. (Ehat, "Nauvoo Journal of Joseph Fielding," pp. 153-54; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 210.)

27 September 1844

John S. Fullmer to "Uncle John" on the Prophets death and succession:

[John S. Fullmer writing to his Uncle John testified that the modern apostles were] equal [in] authority with ["Peter, james, & John or Paul"]... Men who have power to bind on earth & it shall [be] bound in Heaven. & to Loose on earth & it shall be loosed in Heaven.... Now I expect these things will choke you pretty near, but...I tell you these things are reasonable; **& were these powers & authority are not held, then you will not find the fulness of the everlasting Gospel, nor the fulness of the priesthood....**

Perhaps you may think that be cause [sic] our leaders are gone [Joseph and Hyrum] we are the same as broken up, but let me tell you that ... to our joy, the Prophet succeeded before his death in completely organizing the Church conferring Keys, authority and enduements upon the Apostles & others, so that the work can go on as well as when he alone was propelling it; and better, because there are more now to push it, each holding all the power which he held in the priestly office. We are rushing the Temple ahead, faster since his death than before. In it, all who shall be found worthy, have promised their enduement. We expect to finish it before a year form now. What would you give to share in such a blessing? (John S. Fullmer to "Uncle John,: 27 September 1844, Church Archives.; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 210.)

1845 & 1846

Introduction to the Book of Anointings:

Brigham Young and the Twelve were Zealous in fulfilling Joseph's intentions for the Nauvoo Temple when ordinance work began in December 1845. In less than sixty days, over 5,000 persons received the endowment, 2,420 living individuals received eternal marriage sealings, 369 persons participated in proxy marriage ordinances, 71 children were sealed, 130 adoptions were preformed, and 591 received the anointings of the fulness of the priesthood [and were made Kings and Queens, Priests and Priestesses unto the Most High God.] (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 240.)

|v8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

|v9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

|v10 High priests after the order of the Melchizedek Priesthood have a

right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.

|v11 An elder has a right to officiate in his stead when the high priest is not present.

|v12 The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

|v13 The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.
|v14 Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.
|v15 The bishopric is the presidency of this priesthood, and holds the keys or authority of the same.
(D&C: Section 107:8-15)

FILE NAME:FULNESS.SEC

Juvenile Instructor, Vol 15:111
Article entitled: "Temples"
Daniel Tyler
15 May 1880

In my last [article in this series of articles on the temple] I showed you how particular the Lord was about having everything [ordinance-wise performed in a temple] recorded and witnessed. This strictness is not confined to those two items, but the Lord has always been very particular to have things done "according to the pattern" He has given. In a revelation given on the 19th of January, 1841, He says:

> For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the priesthood.

Perhaps some of my young readers may enquire if Joseph Smith previous to the giving of this revelation was not an Apostle, which is the highest grade of priesthood in the Church, as well as Prophet, Seer and Revelator, and if there were not a quorum of Twelve Apostles, a Patriarch and a quorum of Seventies as well as Elders, Priests, Teachers and Deacons.
Yes, my young friends, all these authorities were in the Church; yea, more, they had received endowments in the Kirtland Temple, where cloven tongues as of fire sat upon many, and they spoke with the power of God, and saw many marvelous things, brief mention of which has heretofore been made. While Joseph Smith was an Apostle he was also the chief of the Apostles, and presided over the Apostles and over the whole Church, as is stated in the Doctrine and Covenants, sec. cvii., par. 91-92. The question then arises, What is meant by the fullness of the priesthood?
It does not mean any special office above that of Apostles, but that there were powers belonging to the different grades of priesthood which had not been conferred. They had no temple, no baptismal font, no administration for the dead, no endowments, no place to "reveal ordinances which had been hid from

before the world was." As a faint illustration, I will speak of the patriarchal priesthood, and say that every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children, and without such blessing is not a recognized patriarch. This doctrine may be new to some of you, but whether or not, it is true.

But all faithful patriarchs have not the fullness of that priesthood. By virtue of a patriarchal blessing the patriarch thus created receives power to renew unto his posterity the rights conferred upon him; but he cannot confer patriarchal blessings outside his own lineage or rather beyond his immediate descendants; while those especially ordained to bless the people may bless all kindreds of the earth, and the Patriarch to the Church is recognized as the Patriarch of all Patriarchs.

In like manner men may be ordained to other grades of priesthood without obtaining a fullness thereof. The Lord informed the prophet that the temples were the places to receive "the fullness of the priesthood." He said: "for a baptismal font there is not upon the earth, that my Saints may be baptized for those who are dead; for this ordinance belongeth to my house," (a temple) "and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

These additional powers include all of the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things-"the fullness of the holy priesthood" to be restored.

FILE NAME:GATHZION.SEC

THE CONCEPT OF GATHERING TO ZION FOR THE FULNESS OF THE PRIESTHOOD

Richard A. Ware
22 October 1981

The concept of the gathering of the saints to Zion is a subject that is closely intertwined with whether or not a person receives the highest blessings of the temple: the fulness of the priesthood.

In several statements made by the First Presidency between 1902 and 1922, it was very apparent that the fulness of the priesthood, with few exceptions, was only administered to those who had united with the body of the Church.

In 1902 President Joseph F. Smith recorded in his letterbook that the fulness of the priesthood ordinances are given "to those who have gathered to Zion."1 In 1905 the First Presidency of the Church, composed of Joseph F. Smith, John R. Winder and Anthon H. Lund, stated that the fulness ordinances "are administered only to people who have gathered with the body of the Church."2 Additional statements made by the First Presidency are as follows:

14 March 1907

Gospel Mysteries

And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil.3

22 May 1908

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil.4

22 May 1908

We have just informed President Stole that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to.5

16 February 1909

The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so.6

18 March 1922

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy.

Apparently the concept of "gathering to Zion" or gathering "with the Church" never did mean "gathering to Utah", because several individuals were given the fulness of the priesthood who lived outside of Utah.8 Rather it meant "gathering to the stakes of Zion." wherever they might be found.
In the early days of the Church there were very few stakes in existence, and those who lived in the mission fields of the Church were not considered to be a part of "Zion" unless the branch or ward was a part of a stake. Therefore all the saints who desired to receive their full temple blessings had to gather to a stake of Zion.
During the time of the Prophet Joseph Smith, the stakes of Zion were located in Kirtland, Missouri and Nauvoo. When the saints moved west and settled in the Utah Basin, the Salt Lake stake was organized to which all the saints were to gather. Later, President Brigham Young organized new settlements from upper Idaho, through Utah, and south to Mesa, Arizona. Each of these settlements

became a stake, and any individual who gathered to one of these stakes fulfilled the rule that he must gather to Zion in order to be worthy to receive the full temple blessings.
Eventually the stakes of the Church spread out into other states and to other continents so that today stakes are located around the world, and members of the Church are strongly counseled everywhere to not gather to Utah, but rather to gather to the stakes within their own lands.9 If they are faithful and meet all the requirements necessary, they can receive the fulness ordinances without moving to Utah.
With this concept in mind, it becomes easier to understand what Joseph Smith was saying in his discourse on the gathering of the saints, when he addressed a large assembly of saints at the Temple stand on June 11, 1843:

This subject [Matt 23:37] was presented to me since I came to the stand. What was the object of the gathering the Jews, or the people of God in any age of the world? * * *
The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. * * *
It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. * * *
It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. * * *
If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. * * *
All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. * * *
Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews---to receive the ordinances, the blessings, and glories that God has in store for His Saints.10

Then, six months before the Prophet was martyred, he urged the saints to gather so that they could be sealed and saved:

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.
I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth. . .and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure. . . .11

Joseph Smith was concerned that the saints gather to Nauvoo so that they could receive the fulness of the temple blessings before the destroying angel was sent forth. Many of the saints did gather to Nauvoo, and hundreds of the faithful saints received the fulness of the priesthood blessings for themselves, and thus they were able to "secure their salvation."

Since the days of Nauvoo there have been tens of thousands who have received the fulness of the priesthood blessings. With stakes being located world-wide now, it is easier to fulfill the requirement to gather to Zion.

FOOTNOTE REFERENCES

1. Letterbook of Pres. Joseph F. Smith, 1902. Historians Office. 2. Ltr written to Pres. S. L. Chipman, American Fork, 16 June 1905.
3. Ltr written to Pres. L. Anderson, Manti, 14 March 1907.
4. Ltr written to Pres. 0. H. Stohl, Brigham City, 22 May 1908. 5. Ltr written to Pres. W. Budge, Logan Temple, 22 May 1908.
6. Ltr written to Pres. I. Smith, Logan, 16 February 1909.
7. Ltr written to Pres. J. B. Keeler, Provo, 18 March 1922.
8. Many were recommended from Idaho and Arizona stakes as well as Utah stakes.
9. The Ensign/May 1977, pp. 115-118. A reprint of a sermon given by Elder Bruce R. McConkie 27 Feb 1977 in Lima, Peru. Pres Kimball had it reprinted in the Ensign.
10. TPJS, pp. 307-312.
11. TPJS, pp. 330-331.

PERSONAL NOTE

For many years I had read statements by the Prophet Joseph and others regarding the importance of the scattering and gathering of Israel, but had only thought of the gathering as being important in terms of giving them the gospel message. Later, during the latter 70's I began reading several statements by the First Presidency concerning the relationship of the gathering and the fulness of the priesthood. Still, I did not understand how it all related to each other. Finally, one evening I took time to re-read the statements by the First Presidency on this subject (which are herein quoted) to see if I could understand the subject any better. Not having anything come to me I retired to my bed for the night. My entire being was filled with the desire to know the meaning of it all as I knelt to say my personal prayers. Suddenly, before I could even utter the feelings of my soul I saw before me the concepts of the scattering and the gathering, and I saw how all the different pieces of these concepts fit together in perfect beauty, and I saw all the quotations that I had been reading over the years and what they really meant in terms of this subject. It filled my entire soul with joy to see and understand it. I jumped up immediately and went to my desk and described everything I saw in my mind's eye on paper so that I would not forget it. I then retired to bed very grateful for the Lord's blessings. The next morning I wrote the paper as is herein given. This paper is the substance of what I saw. (This note was written May 15, 1984.)

20 January 1920

A HEAVENLY MANIFESTATION

By **Heber Q. Hale**, President of the Boise Stake of the Church of Jesus Christ of Latter-day Saints

It is with very humble and grateful spirit that I attempt to relate on this occasion, by request, a personal experience which is very sacred to me. I must of necessity be brief, furthermore, there were certain things made known to me which I do not feel at Liberty to relate here. Let me say by way

of preface that between the hours of 12 and 7:30 in the night of January 20, 1920, while alone in a room at the home of my friend, W. F Rawson in Carey, Idaho, this glorious manifestation was vouchsafed to me.

I was not conscious of anything that transpired during the hours mentioned, except what I experienced in this manifestation. I did not turn over in bed, nor was I disturbed by any sound, which indeed, is unusual for me. Whether it be called a dream an apparition, a vision, or a pilgrimage of my spirit into the world of spirits, I know [not], I care not. I know that I actually saw and experienced the thing related in this Heavenly Manifestation, and that they are as real to me as any experience in my life. For me, at least, that is sufficient.

Of all the doctrines and practices of the Church, the vicarious work for the dead has been the most difficult for me to comprehend and whole-heatedly accept. I consider this vision is the Lord's answer to the prayer of my soul on this and certain other questions.

I passed but a short distance from my body through a film in to the world of spirits. This was my first experience after going to sleep. I seemed to realize that I had passed through the change called "death", and I so referred to it in my conversation with the immortal beings with whom I came immediately into contact, I readily observed their displeasure at our use of the word "death" and the fear which we attach to it. They use another word in referring to the transition from mortality. Which word I do not recall, and I can only approach its meaning as the impression was felt upon my mind, be calling it a "New Birth".

My first visual impression was the nearness of the world of spirit to the world of mortality. The vastness of this heavenly sphere was bewildering to the eyes of a spirit-novice. **Many enjoyed unrestricted freedom as to both vision and action**. The vegetation and landscape were beautiful, beyond description. Not all green, as here, but gold with varying shades of pink, orange and lavender as the rainbow. A sweet calmness pervaded everything. The people I met there I did not think of as spirits, but as men and women, self-thinking and self-acting individuals, going about important business in a most orderly manner. There was perfect order there and everybody had something to do and seemed to be about their business.

That the inhabitants of the spirit world are classified according to their lives of purity and their subserviency to the Father's will was subsequently made apparent. Particularly was it observed that the wicked and unrepentant are confined to a certain district by themselves, the confines of which are as definitely determined and impassable as the line marking the division of the physical from the spirit world a mere film but impassable until the person himself has changed. The world of spirit is the temporary abode of all spirits pending the resurrection from the dead and the judgment. There was much activity within the different spheres and appointed ministers of salvation were seen coming from the higher to the lower spheres in pursuit of their missionary appointments.

I had a very pronounced desire to meet certain of my kinsfolk and my friends but I was at once impressed with the fact that I had entered a world more numerously inhabited. I could be in only one place at a time and accordingly it would require many years to search out and converse with all those I had known and to those whom I desired to meet me, unless they were especially summoned to meet me. All worthy men and women were appointed to special and regular services under a well organized plan of action, directed principally

toward preaching the gospel to the unconverted, teaching those who seek knowledge, and establishing family relationships and gathering genealogies for the use and benefit of mortal survivors of their respective families that the work of baptism and the sealing ordinances may be vicariously performed for the departed in the Temples for spirits have access to our Temple records and are kept fully advised of the work done therein, but **the vicarious work done here does not become automatically effective there**.

The recipients must first believe, repent and accept baptism and confirmation, then certain consummating ordinances are performed effectualizing these saving principles in the lives of these regenerated beings. And so the great work is going on; they doing a work there which we cannot do here, and we doing a work here which they cannot do there -- both necessary -- each the complement of the other -- thus bringing about the salvation of all of God's children who will be saved.

I was surprised to find there no babies in arms. I met the infant son of Orson W. Rawlins, my first counselor. I immediately recognized him as the baby who died a few years ago, and yet he seemed to have the intelligence and in certain respects, the appearance of an adult, and was engaged in matters pertaining to his family and its genealogy. My mind was quite contented on the point that mother will again receive into their arms, their children who died in infancy and be fully satisfied; but **the fact remains that entrance into the world of spirit is not [an] inhabitation of growth, but the greatest opportunity for development**. Babies are adult spirits in infant bodies.

I presently beheld a mighty multitude of men, the largest I have ever seen gathered in one place, who I immediately recognized as soldiers, the millions who had been slaughtered and rushed so savagely into the world of spirit during the great war.

Among them moved calmly and majestically the great General in supreme command. As I drew nearer I received the kindly smile and generous welcome of that great loving man, General Richard W. Young. then came the positive conviction of my soul that all men, living or dead, there is not one who is so perfectly fitted for the great mission unto which he had been called. He commands immediately the attention and respect of all the soldiers, he is at once a great general and a great High Priest of God. No earthly field of labor to which he could have been assigned can compare with it in importance and extent. I passed from this scene to return later when I found General Young had this vast army of men completely organized with officers over successive divisions and all where seated and he was perching the gospel in great earnestness to them.

As I passed on I soon met my beloved Mother. She greeted me most affectionately and expressed surprise at seeing me there and reminded me that I had not completed my allotted mission on earth. She seemed to be going somewhere and was in a hurry and accordingly took her leave with saying that she would see me again.

I moved forward covering an appreciable distance and consuming considerable time viewing the wonderful sights of landscape, parks, trees, flowers and meeting people, some of whom I knew, but many thousands of whom I did not recognize as acquaintances.

I presently approached a small group of men standing in a path lined with spacious stretches of flowers, grasses and shrubbery -- all of a golden hue -- marking the approach to a beautiful building. This group was engaged in

earnest conversation. One of their number parted from the rest and came walking down the path. I at once recognized my esteemed President Joseph F. Smith. He embraced me as a father would his son and after a few words of greeting quietly remarked, "you have not come to stay," for which I understood more as a declaration than an interrogation. For the first time I became fully conscious of my uncompleted mission on earth and as much as I would have liked to remain, I at once asked Pres. Smith if I might return. "you have expressed a righteous desire" he replied, and I shall take the matter up with the authorities and let you know later."

We then returned and he led me toward a little group of men from whom he had just separated. I immediately recognized President Brigham Young and the Prophet Joseph Smith. I was surprised to find the former a shorter and heavier built man that I had expected. On the other hand I found the latter to be taller than I had expected to find him. **Both they and Pres. Smith were possessed of a calm and holy majesty which was at once kind and kingly [Second Anointing]**. Pres. Smith introduced me to the other who greeted me warmly. We then returned our steps and President Smith took his leave saying he would see me again.

From a certain point of vantage I was permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw my wife and children at home. **I saw President Heber J. Grant at the head of this great Church and Kingdom of God [Heber J. Grant, as the Proxy King of Kings, and Lord of lords, for the Lord] and felt the divine power that radiated from God giving it correct principles and designated to endure**, and beset by evil and sinister forces that seek to lead men astray, and thwart the purposes of God. I saw towns and cities; the sins and wickedness of men and women; I saw vessels sailing upon the oceans and scanned the battle carried fields of France and Belgium.

In a word, I beheld the whole world as if it were but a panorama passing before my eyes. Then there came to me the unmistakable impression that this earth and scenes and persons upon it are open to the vision of the spirits only when special permission is given or when they are assigned to special service here. This [is] particularly true of the righteous who are busily engaged in the service of the Lord and who cannot be engaged in two fields of activity at the same time. The wicked and unrepentant spirits having still, like all the rest, their free agency, and applying themselves to no useful or wholesome undertaking seek pleasure about their old haunts and exalt in the sins and wretchedness of degenerate humanity. To this extent they are still the tools of Satan. It is these idle mischievous and deceptive spirits who appear as miserable counterfeits at spiritualistic scenes, table dancing, and ouija board operations. The noble and great ones do not respond to the call of the medium and to every curious group of meddlesome inquires. They would not do it in mortality, certainly they would not do it in their increased state of knowledge in the world of immortality. These wicked and unrepentant spirits are allies of Satan and his hosts, operating through willing mediums in the flesh, these three forces constitute an unholy trinity upon the earth and are responsible for all the sins, wickedness, distrust and misery among men and nations.

I moved forward feasting my eyes upon the beauties of everything about me and glorifying in the indescribable peace and happiness that abound in everybody and through everything. The farther I went, the more glorious things appeared. While standing at a certain vintage, **I beheld a short distance away**

a wonderful beautiful temple, capped with a golden dome, from which emerged a small group of men dressed in white robes who parsed for a brief conversation. These were the first I had seen thus clad. The millions that I had previously seen were dressed, of course, but dressed variously. the soldiers, for instance, were in uniform. **In this little group of men my eyes rested upon one more splendorous and holy than the rest. While I thus gazed, President Joseph F. Smith parted from the others and came to my side. "Do you know HIM?" he inquired. I quickly answered, "Yes, I know HIM." My eyes beheld my Lord and Savior. "It is true," said President Joseph F. Smith and how my soul thrilled with rapture unmistakable joy filled my soul.** President Smith informed me that I had been given permission to return to complete my mission upon the earth which the Lord had appointed me to fill and with his hand upon my shoulder uttered these memorable and significant words: "Brother Heber [Hale], you have a great work to do. **Go forth with a Prayerful heart and you shall be blessed in your ministry from this time on. Never doubt that God lives, that Jesus Christ is His Son, the Savior of the world, that the Holy Ghost is a God of spirit, and the messenger of the Father and the Son.** Never doubt the resurrection of the dead, and the immortality of the soul, that the mission of the Latter-Day Saints is to all the world, all mankind both living and the dead, and that the great work in the Holy Temple for the Salvation of the dead has only begun."

"Know this, that Joseph Smith was sent of God to usher in the gospel dispensation of the fullness of times, which is at this time the recognized and ordained head of the Church of Jesus Christ upon the earth. Give him your confidence and support. Much you have seen and heard here you will not be permitted to repeat when you return."

Quite a distance through various scenes and **passing innumerable people**, I traveled before I reached this sphere which I had first entered. On my way I was greeted by many friends and relatives certain of whom sent words of greeting and counsel to their dear ones here. My mother being one of them. The other I will mention. I met Brother John Adamson, his wife, his son, James, and daughter Isabelle, all of whom were killed by the hand of a foul assassin in Carey, Idaho, in the evening of October 29, 1915. They immediately said (Brother Adamson speaking), "Tell the children that we are very happy and that they should not mourn our departure nor worry their minds over the manner by which we were taken. There is a purpose in it and we have a work here to do which requires our collective efforts and which we could not do individually. I was at once made to know that the work referred to was that of genealogy on which they were working in England and Scotland.

One of the grandest and most sacred things of heaven is family relationship. The establishment of a complete change without any broken links, brings a fullness of joy. Links wholly bad will be dropped out and other new links put in our two adjoining links welded together. Men and women throughout the world are moved upon by their dead ancestors to gather genealogy. These are the links for the chain. The ordinances of baptism, endowments and sealing performed in the temple of God by the living for the dead are the welding of the links. Ordinances are performed in the spirit world effectualizing in the individual recipients and saving principles of the gospel vicariously performed here. As I was approaching the place were I had entered my attention was attracted to a small group of women preparing what appeared to be wearing apparel. Observing my inquiring countenance one of the women remarked. "We are preparing to receive Brother Philip Worthington". (He died Jan. 22, 1920. Pres. Hale was advised by telegram, returned to Boise and presided over his funeral January 23.) As I gasped his name in repetition I was admonished. "If you knew the joy and glorious mission that awaits him

here you would not ask to have him detained on earth." Then flooding through consciousness came this awful truth that the will of the Lord can be done on earth as it is in Heaven, only when we resign completely to His will and let his will be done in us and through us. On account of the selfishness of men or assertion of the personal will as against the will of God, many persons who might have otherwise been taken in innocence and peace have been permitted to live and have passed a life of suffering and misery or debauchery and crime and have lived to their own peril. Men and women and children are often called to missions of great importance to the other side and some respond gladly while others refuse to go and their loved ones will not give them up. Also many die because they have not faith to be healed, others, yet live alone and pass out of the world of mortals without any special manifestations or action of the divine will. When a man is stricken ill, the question of prime importance is not "Is he going to live or die." What matters whether he lives or dies so long as the will of the Father in done? Surely we can trust him with God. Herein lies the special duty and privilege of administration by the Holy priesthood, namely, it is given the elders of the Church to divine the will of the Father concerning the ones upon whose heard their hands are laid. **If for any reason they are unable to presage the Father's will, they should continue to pray in faith for the afflicted one humbly conceding supremacy to the will of God, that his will be done, in earth as it is in heaven ["The Lord's Prayer" is Prophetic! We should pray for the earth to become heaven]**. To a righteous person birth into the world of spirit is a glorious privilege and blessing. The greatest spirits in the family of the Father have not usually been permitted to tarry longer int he spirit world where the field is greater and the workers fewer. This earth career therefore, may be longer or shorter as the Father wills.

I passed quietly out where I had entered the world of spirit and immediately my body quickened and I arose to ponder over and record the many wonderful things I had seen and heard. **Let me here and now declare to the world that irrespective of what others may think and say, I do know of my own positive knowledge and from my own personal experience that God is the Father of all the spirits of men and that he lives, that Jesus Christ is his Son and the Savior of the world [D&C 132:24 "This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent." & D&C 130:3 "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance"], that the spirit of man does not die but survives this change called death, and goes to the world of spirit -- that the world of spirit is upon this earth, that man's individuality is not lost by death, nor his progress inhibited, that the spirits will literally take up their bodies again in the resurrection, that the principles are now being taught to the spirits and the great work of saving the Father's family among the living and the dead is in progress and that but comparatively few will be lost, that the gospel of Jesus Christ has again been established upon the earth with all keys, powers, authority, and blessings through the instrumentality of the Prophet Joseph Smith, that this is not only the power which will save and exalt everyone obedient, but will ultimately save the world [Ordinances of the Fulness of the Priesthood ultimately will save the World], that the burden of our mission is to save souls unto God [Saving Souls Unto God is the burden of our mission--That means D&C 76:21, saving "Sons and Daughters Unto God--through the Fulness of the Priesthood...When we are ultimately Anointed Kings & Priests Unto the Most High God & His Father--This is the burden of our mission], and that the work for the dead is no less important than the work for the living.** (Typescript in possession of Author.)

SECOND ANOINTING

Gospel Mysteries

Heber Hale's Second Anointing:

Taken from the Lambert collection in the University of Utah Library:

A note regarding the one-time existence of a "second anointing", or Second blessing in the Mormon temple.

Riding in an automobile the evening of **June 28, 1966**, with (1) a former student of mine, Dr. John Fitzgerald, (2) Juanita Brooks, and (3) **Heber Q. Hale**, who was once "high up" in Mormon Church circles and a very believing person who, **up in Boise, Idaho, in the 1920's saw visions and heard voices and saw great spiritual manifestations, the topic of the "Second Endowments" in the Mormon temple ceremonies came up.** Fitzgerald had never heard of it. Mrs. Brooks said John D. Lee's recitals said something about "second anointings" or something. I [Asael C. Lambert,] had once asked the President of the Idaho Falls temple if they had built any special upper room for "Second endowments" and he dodged and answer because he probably didn't know what the term meant. **Heber Hale's** who is now in his eighties and pretty liberally alert said he recently asked Howard McDonald, President of the Salt Lake Temple, if They had any "second blessing" nowadays and McDonald had said loudly and emphatically that there "is no such thing" "and never was". **Hale** said he chided McDonald for his ignorance and abruptness, and told him that he, **Hales, had had his "Second Blessings", or using my phrase, "Second Endowments." Hale then told us that years ago he and his wife had been asked by President Joseph F. Smith to come to [the] Salt Lake Temple and receive their "Second Blessings", which they did. I asked if the ceremony was given for a company or group, and Hales said, "Oh No. Only for the man and his wife who are asked and chosen by the President of the Church. Not even the Apostles can select persons for that blessing." I asked "Did they have a special room for it?" He said, "No. We were taken up into the sealing room with its altar. We knelt on opposite sides of the altar my wife and I, with hands clasped across the altar, and President Smith at the end who gave us our second blessings." He stressed the word blessings," but didn't recite what was said. He said it was all for special recognition for faithfulness and worthiness [and] for encouragement and reward."**
Mrs Brooks, who has for years gone through the St. George temple rather regularly didn't say whether she or anyone she knew had received their "Second Anointing," but she suggested it would probably include some further confirmations of power the man had and was to have over his wife or wives--always one concern of the temple "endowment". She said there was (is) a small upper room in the St. George temple,--"a small prayer room." (Asael C. Lambert, Papers, University of Utah Libraries, "Notebook on Mormon Temple Ceremonies," Box 26, Book 3.)

FILE NAME:KINGDIA.SEC

"A Diagram of the Kingdom of God."
Elder Orson Hyde
Millennial Star, IX,2 (January 15, 1847), pp. 23-4.

The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. He is one with the

Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers: sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom. but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said:"Of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

The great fault of all nations has been, that they would worship more Gods than one. They well knew that there was more than one God, and vainly sought to worship all they imagined. We well know that there are more sovereigns than one over the kingdoms of this world, but would it not be folly in the extreme for an Englishman to attempt to serve other kings and rulers, while a subject of her Majesty, and living within her dominions? Most certainly it would: his Queen would be jealous of him, but if there was no other power to serve, she never would be jealous; there would be no room for fear or suspicion. If there was only one man on earth, that one man would never be jealous of his wife. Our God says that he is a jealous God; but how could he be jealous if he were the only God? These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fulness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

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|v22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.
(NewT:2 Corinthians 1:22)

|v13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
|v14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
(NewT:Ephesians 1:13-14)

|v30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
(NewT:Ephesians 4:30)

|v11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
(NewT:Hebrews 8:11)

|v34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more.
(OldT:Jeremiah 31:34)

|v98 Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:
(D&C: Section 84:98)

|c17|v0 Elijah seals the heavens, and is fed by the ravens--At his command the barrel of meal and the cruse of oil of the widow of Zarephath fail not--He raises her son from death.

|v1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto

Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
|v2 And the word of the LORD came unto him, saying,
|v3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
|v4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. |v5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.
|v6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
|v7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

|v8 And the word of the LORD came unto him, saying,
|v9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
|v10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
|v11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
|v12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
|v13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.
|v14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.
|v15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.
|v16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

|v17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.
|v18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?
|v19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.
|v20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?
|v21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.
|v22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.
|v23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.
  |v24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.
(OldT:1 Kings 17:Heading-24)

Gospel Mysteries

|v30 And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul--
(BofM:Helaman 5:30)

|v11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake:
|v12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.
(OldT:1 Kings 19:11-12)

|c14|v0 Jesus speaks of many mansions; says he is the way, the truth, and the life; that to see him is to see the Father--He promises the first and second Comforters.

|v1 Let not your heart be troubled: ye believe in God, believe also in me.
|v2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
|v3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
|v4 And whither I go ye know, and the way ye know.
|v5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
|v6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
|v7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
|v8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
|v9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?
|v10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
|v11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
|v12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
|v13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
|v14 If ye shall ask any thing in my name, I will do it.

|v15 If ye love me, keep my commandments.
|v16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
|v17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
|v18 I will not leave you comfortless: I will come to you.

|v19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
|v20 At that day ye shall know that I am in my Father, and ye in me, and I in you.
|v21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
|v22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
|v23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
|v24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
|v25 These things have I spoken unto you, being yet present with you.
|v26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
|v27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
|v28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
|v29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
|v30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
|v31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.
(NewT:John 14:Heading-31)

|v17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
|v18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. |v19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.
(NewT:Matthew 16:17-19)

|v29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
(NewT:Mark 8:29)

|v20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.
(NewT:Luke 9:20)

|v67 Then said Jesus unto the twelve, Will ye also go away?
|v68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
|v69 And we believe and are sure that thou art that Christ, the Son of the

living God.
|v70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?
|v71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.
(NewT:John 6:67-71)

|v22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:
|v23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.
(NewT:John 20:22-23)

|v4 And it came to pass that I saw among the nations of the Gentiles the formation of a great church.
|v5 And the angel said unto me: Behold the formation of a church which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity.

|v6 And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the founder of it.
|v7 And I also saw gold, and silver, and silks, and scarlets, and fine-twined linen, and all manner of precious clothing; and I saw many harlots.
|v8 And the angel spake unto me, saying: Behold the gold, and the silver, and the silks, and the scarlets, and the fine-twined linen, and the precious clothing, and the harlots, are the desires of this great and abominable church.
|v9 And also for the praise of the world do they destroy the saints of God, and bring them down into captivity.
(BofM:1 Nephi 13:4-9)

|v10 And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

|v11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

|v12 And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; and their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw.

|v13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, to fight against the Lamb of God.

|v14 And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the

covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.

|v15 And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.
|v16 And as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things--
|v17 And when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose founder is the devil, then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.
(BofM:1 Nephi 14:10-17)

|v18 But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.
|v19 For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;
|v20 For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.
|v21 And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well--and thus the devil cheateth their souls, and leadeth them away carefully down to hell.
|v22 And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none--and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.
|v23 Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.
|v24 Therefore, wo be unto him that is at ease in Zion!
|v25 Wo be unto him that crieth: All is well!
|v26 Yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost!
|v27 Yea, wo be unto him that saith: We have received, and we need no more!
|v28 And in fine, wo unto all those who tremble, and are angry because of the truth of God! For behold, he that is built upon the rock receiveth it with gladness; and he that is built upon a sandy foundation trembleth lest he shall fall.
(BofM:2 Nephi 28:18-28)

Gen. 14:26-32 JST

26 Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire.
27 And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch,
28 It being after the order of the Son of God; which order came, not by man,

nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God;
29 And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.
30 For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; 31 To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.
32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

FILE NAME:NT_SAEXP.LGB

NAUVOO TEMPLE - LIST OF PERSONS WHO RECEIVED THEIR SECOND ANOINTINGS WITH OTHER RELEVANT ORDINANCE DATA 1845-1846

INTRODUCTION

Among the original record books of the Nauvoo Temple is a volume called the "Book of Anointings." This book contains the record of all those who received their second anointings in that temple, between January 8 and February 7, 1846. For a number of years a typescript of notes taken from this record has circulated on the so-called Mormon Underground. This typescript lists the names found in the original book, as well as a few complete entries, including the verbatim record of the ordinance blessings given to Brigham Young and Mary Ann Young, and Heber C. Kimball.

This paper contains an alphabetical listing of names as given in this typescript of the Book of Anointings. The typescript contains a number of transcription errors. Fortunately, the compiler has had access to a revised typescript (of limited in circulation), which corrects some of these errors. This typescript also includes the names of a few persons omitted in the original typescript, as well as adding the names of couples who received their second anointings on 7 February, which did not appear in the original typescript.

While the Book of Anointings records the men's given names and surnames, with few exceptions the volume only records the women's given names. This compilation seeks to identify more fully these women.

The primary sources used for this identification include:

Susan Ward Easton Black, ed., Membership of The Church of Jesus Christ of Latter-day Saints, 1830-1848, 50 vols. Provo: Religious Studies Center, Brigham Young University Press, 1984.

Temple Records Index Bureau, Nauvoo Temple Endowment Register, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1974.

The Church of Jesus Christ of Latter-day Saints, International Genealogical Index (microfiche edition).

The following publications were also useful in identify names of some womem, as well as some sealing dates:

Lyndon W. Cook, The Revelations of Joseph Smith, Provo: Seventy's Mission Bookstore, 1981.

D. Michael Quinn, "Organizational Development and Social Origins of the Mormon Hierarchy,1832-1932," M.A. Thesis, University of Utah, Salt Lake City, Utah, 1973.

The preceding sources were also used to add other relevant ordinances data to this compilation: priesthood office held by the men, endowment date, sealing in marriage date, and sealings in adoptions information (children to parents and men to fathers in the priesthood). The adoption information was taken from a typescript of the "Nauvoo Temple, Sealings and Adoptions, 1846-1847," which is on microfilm at the Salt Lake City Family History Library.

In the compilation, if no surname is given for a woman, the compiler could not locate it in any of the sources consulted. Likewise, a blank in the endowment or sealing dates indicates that this information is lacking in the sources consulted. Since the sources used for this compilation are not the original Nauvoo Temple records, these omissions could only be clarified by consulting these primary documents, which are presently restricted.

The sources contain a wide variation in the spelling of names, especially of women's names. The compiler felt it would be unecessary to list each of these variations. Generally the spelling used is that found in ECM. However, when the ECM spelling is different from the TYPS spelling, it is noted in the footnotes.

A tabulation of the names in this compilation indicates that 583 persons received their second anointings in the Nauvoo Temple. There were 181 men, 9 of whom received their anointings by proxy. There were 402 women who received their anointings, none by proxy. Of the 172 living men who received their anointings, 2 were teachers,(1) 10 were elders, 47 were seventies, 98 were high priests, and 10 were apostles. There were 5 men for whom the compilier could not find their priesthood office in any source.

For the interest of the reader there is attached to this compilation a selection from the diaries of persons who received their second anointings.

ABBREVIATIONS

A	Apostle
BA	Book of Anointings, Church Archives
DEC	December 1845
E	Elder
EMC	Easton, [Early] Membership of the Church, 1830-1848
END	Endowment date
FEB	February 1846

HP	High Priest
IGI	International Genealogical Index
JAN	January 1846
NG	Priesthood office not given in EMC
Rev-TYPS	Name does not appear in original TYPS, but in revised typescript(2)
NTER	Nauvoo Temple Endowment Register
OFF	Second Anointing officiator
RPJS	Cook, Revelations of the Prophet Jospeh Smith
SLG	Sealing in Celestial Marriage date
TYPS	Typescript of the Book of Anointings
P	Office in the Priesthood
SA	Second Anointing date
T	Teacher
TS#	Number in the TYPS, which corresponds to number in BA.(3)

INITIALS OF SECOND ANOINTING OFFICIATORS

AML	Amason M. Lyman	OH	Orson Hyde
BY	Brigham Young	OP	Orson Pratt
CCR	Charles C. Rich	OS	Orson Spencer
DS	Daniel Spencer	PPP	Parley P. Pratt
ETB	Ezra Taft Benson	WdS	Willard Snow
GM	George Miller	WF	Winslow Farr
HCK	Heber C. Kimball	WH	William Huntington
IM	Isaac Morley	WmS	William Snow
JT	John Taylor	WWP	William W. Phelps
NR	Name not recorded	ZC	Zebedee Coltrain

PERSONS WHO RECEIVED THEIR SECOND ANOINTINGS IN THE NAUVOO TEMPLE, 1845-1846

NAME	P	END	SLG	SA	OFF	TS#
Alexander, Randolph	S	24DEC 02FEB	NR	179		
Myrza Nix(1)			24DEC	24JAN	02FEB	NR 179
Allred, Isaac	HP	17JAN		31JAN	OP	159
Mary Calvert			17JAN	17JAN	31JAN	OP 159
Allred, James	HP	12DEC		14JAN	OH	14
Elizabeth Warren(2)			12DEC	14JAN	14JAN	OH 14
Sally Warren			28JAN	28JAN	28JAN	JT 132
Elizabeth Patrick			20DEC	03FEB	03FEB	PPP 193
Anderson, William	S	19DEC		30JAN	NR	158
Emmeline Tilton Stewart			19DEC	30JAN	30JAN	NR 158
Andrus, Milo(3)	E	24DEC		28JAN	OS	128
Abigail Jane Daley			24DEC	28JAN	28JAN	OS 128
Angell, Truman Osborn(4)	S	12DEC		16JAN	HCK	31
Polly Johnson			12DEC	16JAN	16JAN	HCK 31

Averett, Elisha(5) T 13DEC 30JAN NR 148
Sarah Jane Witt 19DEC 16JAN 30JAN NR 148

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Sophia Minvera Foster		15DEC	21JAN	22JAN	HCK	65
Burk, John M.	HP	22DEC		07FEB	Rev-TYPS	
Keziah Van Benthusen		22DEC	06FEB	07FEB	Rev-TYPS	
Burton, William	S	16DEC		31JAN	OP	165
Elizabeth Oates		16DEC	31JAN	31JAN	OP	165

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Cahoon, Reynolds	HP	11DEC		16JAN	PPP	32
Thirza Stiles		11DEC	16JAN	16JAN	PPP	32
Lucinda Roberts(23)		31DEC	16JAN	16JAN	PPP	32
Mary Hildrath			16JAN	16JAN	PPP	32
Cahoon, William Farrington	S	17DEC		29JAN	PPP	142
Mary Marinda Gibbs		17DEC		29JAN	PPP	142
Mary Wilson Cassan(24)		20DEC	26JAN	29JAN	PPP	142
Carn, Daniel	HP	15DEC		03FEB	WmS	182
Margaret Moses		15DEC	03FEB	03FEB	WmS	182
Carter, Simeon	HP	15DEC		20JAN	PPP	52
Hannah Dunham		25DEC	19JAN	20JAN	PPP	52
Chase, Ezra	HP	15DEC		02FEB	WdS	177
Elizabeth Hills(25)			02FEB		WdS	177
Chase, Isaac	HP	13DEC		21JAN	PPP	61
Phebe Ogden		13DEC	21JAN	21JAN	PPP	61
Rosanna Whipple		05JAN	21JAN	21JAN	PPP	61
Clapp, Benjamin Lynn	S	12DEC		17JAN	OH	37
Mary L. Shultz(26)		12DEC	13JAN	17JAN	OH	37
Elivra Randall		20DEC	13JAN	17JAN	OH	37
Ann Bingham Thomas		20JAN	26JAN	26JAN	GM	97
Clark, Raymond	HP	23DEC		03FEB	ETB	194
Louisa Gill		23DEC	02FEB	03FEB	ETB	194
Clayton, William	HP	11DEC		26JAN	HCK	106
Ruth Moon		11DEC	26JAN	26JAN	HCK	106
Margaret Moon		17DEC	26JAN	26JAN	HCK	106
Dianatha Farr		29DEC	26JAN	26JAN	HCK	106
Coltrain, Zebedee	HP	22DEC		20JAN	PPP	48
Mary Mott		22DEC	20JAN	20JAN	PPP	48
Coolidge, James Wellington	E	16DEC		26JAN	NR	99
Elizabeth Buchannon		16DEC	21JAN	26JAN	NR	99
Mary Ann Buchannon		21JAN	21JAN	26JAN	NR	99
Elizabth Jane Tuttle		21JAN	21JAN	26JAN	NR	99
Rebecca Atwood		22JAN	26JAN	26JAN	NR	99
Cox, Frderick Walter	HP	25DEC		27JAN	PPP	116
Emmeline Whiting		25DEC	27JAN	27JAN	PPP	116
Jemima Losee		22JAN	27JAN	27JAN	PPP	116

Curtis, Enos E 01JAN 07FEB Rev-TYPS
Ruth Franklin 01JAN 06FEB 07FEB Rev-TYPS

Cutler, Alpheus HP 11DEC 14JAN PPP 13
Lois Lethrop 11DEC 14JAN PPP 13
Luana Hart Beebe Rockwell 02JAN 14JAN 14JAN PPP 13
Margaret Carr 03FEB 03FEB NR 191 Abigail Carr
03FEB 03FEB NR 191
Sally Cox 12JAN 03FEB 03FEB NR 191
Disey Caroline McCall(27) 03FEB 03FEB NR 191
Henrietta Clarinda Miller(28) 31DEC 03FEB 03FEB NR191

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Dayton, Hyrum(29) E 24DEC 07FEB NR214
Permelia Bundy(30) 24DEC 13JAN 07FEB NR 214
Sophia Lance 03FEB 27JAN 07FEB NR 214

Davis, William E 24DEC 20JAN OS 49
Sarah McKee 24DEC 20JAN 20JAN OS 49

Dibble, Philo(31) T 13DEC 31JAN OP182
Hannah Ann Dubois 13DEC 15JAN 31JAN OP 182

Dunn, Simon Adams(32) S 20DEC 06FEB ZC213
Margaret Snyder 20DEC 22JAN 06FEB ZC 213

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Eldridge, John(33) S 22DEC 27JAN WWP109
Cynthia Ann Howett 22DEC 26JAN 27JAN WWP 109

- Farnham,
Augusta(34) S 25DEC 31JAN OP181
Mary Jane Pottle 25DEC 24JAN 31JAN OP 181

Farr, Winslow HP 15DEC 22JAN PPP 76
Olive Hovey Freeman 15DEC 22JAN 22JAN PPP 76
Roxanna Porter 22JAN 22JAN PPP 76
Almeda Randall 03JAN 22JAN 22JAN PPP 76
Adelia Maria Clemens 02JAN 22JAN 22JAN PPP 76

Felshaw, William NG 12DEC 27JAN IM 114
Mary Harriett Gilbert 12DEC 16JAN 27JAN IM 114

Fielding, Joseph(35) HP 12DEC 23JAN PPP 81
Hannah Greenwood 12DEC 23JAN 23JAN PPP 81
Mary Ann Peck 03JAN 23JAN 23JAN PPP 81

Foutz, Jacob(36) HP 22DEC 31JAN ETB164
Lucinda Lorette Loss 31JAN 31JAN 31JAN ETB 164

Fordham, Elijah HP 17DEC 27JAN ETB 115
Anna Bibbins Chaffell 17DEC 16JAN 27JAN ETB 115
Clarrisa Brooks 03FEB 06FEB JT 210

Foster, Lucian Rose(37) HP 13DEC 24JAN OH 89
Anna Maria Still 13DEC 24JAN 24JAN OH 89

Fullmer, David	HP	15DEC		19JAN	PPP	45
Rhoda Ann Marvin		15DEC	19JAN	19JAN	PPP	45
Margaret Philips		17JAN	19JAN	19JAN	PPP	45
Sarah Sophronia Oysser Banks		12JAN	19JAN	19JAN	PPP	45
Fullmer, John Solomon	HP	15DEC		03FEB	PPP	193
Mary Ann Price		15DEC	15JAN	03FEB	PPP	193
Olive Amanda Smith		21JAN	21JAN	03FEB	PPP	193
Fullmer, Peter	HP	15DEC		07FEB	Rev-TYPS	
Susannah Cefers		15DEC	22JAN	07FEB	Rev-TYPS	
Fulton, Nathan (deceased)(38)				07FEB	ZC	227
Phylena Hastings(39)		19DEC	06FEB	07FEB	ZC	227
Gates, Jacob	S	15DEC		21JAN	OH	60
Mary Minerva Snow		15DEC	21JAN	21JAN	OH	60
Elizabeth Caroline Hutchin		21JAN	21JAN	21JAN	OH	60
Goddard, Stephen Hezekiah(40)	S	20JAN		28JAN	GM	122
Zereh Norwood Roby(41)		20JAN	19JAN	28JAN	GM	122
Grant, George Davidson(42)	S	13DEC		26JAN	PPP	94
Elizabeth Wilson		13DEC	23JAN	26JAN	PPP	94
Margaret Leonisa Redd		25DEC	23JAN	26JAN	PPP	94
Grant Jedediah Morgan	S	12DEC		16JAN	BY	23
Caroline Van Dyke		12DEC	16JAN	16JAN	BY	23
Green, Harvey(43)	HP	01JAN		26JAN	PPP	105
Jane Ann Rich		01JAN	23JAN	26JAN	PPP	105
Greene, Evan Melbourne(44)	HP	22DEC		31JAN	PPP	183
Susan Kent		22DEC	31JAN	31JAN	PPP	183
Greene, John Portinas (deceased)(45)		31JAN	PPP	184		
Mary Elizabeth Nelson		31JAN		31JAN	PPP	184
Grover, Thomas	HP	15DEC		20JAN	PPP	50
Caroline Eliza Nickerson		15DEC	20JAN	20JAN	PPP	50
Hannah Tupper		22DEC	20JAN	20JAN	PPP	50
Lodeska Soloma Tupper		05JAN	20JAN	20JAN	PPP	50
Groves, Elisha Hurd(46)	HP	24DEC		30JAN	NR	149
Lucy Lemons Simmons		24DEC	28JAN	28JAN	NR	149
Hancock, Levi Ward	S	12DEC		17JAN	PPP	41
Clarissa Reed		12DEC	06JAN	17JAN	PPP	41
Hanock, Solomon	HP	17JAN		07FEB	Rev-TYPS	
Phebe Adams		06FEB	06FEB	07FEB	Rev-TYPS	
Harmon, Jesse Pierce(47)	S	16DEC		24JAN	OH	85
Margaret Allen		09JAN	24JAN	24JAN	OH	85

Herriman, Henry(48) S 12DEC 17JAN OH 35
Clarissa Boynton 12DEC 16JAN 17JAN OH 35
Eliza Elizabeth Jones 05JAN 16JAN 17JAN OH 35

Herrington, John(49) HP 24JAN 24JAN PPP 86
Martha Jones 24JAN 24JAN 24JAN PPP 86

Harris, George Washington HP 12DEC 19JAN AML 44
Lucinda Pendleton(50) 12DEC 22Jan 19JAN AML 44

Haws, Peter HP 13DEC 16JAN PPP 28
Charolette Harrington 13DEC 10JAN 16JAN PPP 28 Betsy
Herrinton Cook 07JAN 10JAN 16JAN PPP 28
Mary Quard 26JAN 27JAN ETB 111
Sarah Morris 24JAN 26JAN 27JAN ETB 111
Sarah Baldwin Smith 30JAN 30JAN 30JAN NR 151

Hendricks, James HP 30DEC 04FEB CCR 198
Priscilla Davis(51) 22JAN 27JAN 04FEB CCR198

Heywood, Joseph Leland HP 20DEC 03FEB WmS 188
Serepta Maria Blodgett 20DEC 03FEB 03FEB WmS 188

Higbee, Isaac HP 16DEC 30JAN NR 152
Charolette Carter(52) 16JAN 30JAN NR 152
Eliza Darling(53) 12JAN 30JAN NR 152

Holbrook, Chandler(54) HP 23DEC 02FEB JT 195
Eunice Dunning 23DEC 27JAN 02FEB JT 195

Holman, Joshua Sawyer(55) HP 20DEC 18JAN GM 42
Rebecca Witcomb Greenleaf 20DEC 12JAN 18JAN GM 42

Holmes, Jonathan Harriman S 23DEC 04FEB IM 201
Elivra Ann Cowles(56) 23DEC 03FEB 04FEB IM 201

Horne, Moses (deceased)(57) 21JAN NR 62
Angeline Hutchinson(58) 05JAN 21JAN 21JAN NR 62
Hovey, Joseph Grafton(59) S 16DEC 03FEB WmS(60)184
Martha Ann Webster 16DEC 03FEB 03FEB WmS 184

Hunter, Edward HP 15DEC 29JAN GM? 146
Ann Stanley 15DEC 29JAN 29JAN GM? 146
Laura Lovina Shimer 06JAN 29JAN 29JAN GM? 146
Susanna Wann 07JAN 29JAN 29JAN GM? 146

Huntington, William S 12DEC 24JAN GM 92
Mary Johnson 24JAN 24JAN GM 92
Mary Anner Armstrong 24JAN 24JAN GM 92

Huntington, William Dresser S 20DEC 28JAN PPP 133
Caroline Clark 20DEC 16JAN 28JAN PPP 133
Anna Maginn 02JAN 29JAN 02FEB PPP 133

Hyde, Heman HP 24DEC 22JAN OH 66
Polly Wyman Tilton(61) 24DEC 19JAN 22JAN OH 66

Hyde, Orson A 10DEC 12JAN HCK 4

Nancy Marinda Johnson(62)		10DEC	11JAN	12JAN	HCK	4
Hyde, William	S	23DEC		22JAN	OH	68
Elizabeth Howe Bullard		23DEC	19JAN	22JAN	OH	68
Jacobs, Norton	NG	12DEC		07FEB	ZC	232
Emily Heaton		12DEC	19JAN	07FEB	ZC	232
Johnson, Aaron	HP	12DEC		15JAN	PPP	20
Polly Zuriah Kelsey(63)		12DEC	15JAN	15JAN	PPP	20
Sarah Marinda Johnson		19DEC	15JAN	15JAN	PPP	20
Jane Scott		08JAN	28JAN	28JAN	OP	135
Kelting, Joseph Andrew	HP	24DEC		22JAN	PPP	74
Minerva Orrilla Woods			20JAN	22JAN	PPP	74
Lucy Matilda Johnson			06FEB	07FEB	WdS	216
Kimball, Heber Chase	A	10DEC		08JAN	BY	1
Vilate Murray		10DEC	07JAN	08JAN	BY	1
Ellen Sanders		03JAN	07JAN	12JAN	Rev-TYPS	
Sarah Perry Peake(64)		30DEC	15JAN	15JAN	NR	22
Harriett Sanders		03JAN	26JAN	26JAN	BY	102
Mary Ellen Harris		07JAN	26JAN	26JAN	BY	102
Clarissa Crisy Cutler(65)		29DEC	02FEB	02FEB	PPP	176
Emily Trask Cutler		29DEC	02FEB	02FEB	PPP	176
Anna Alice Gheen(66)		18DEC	07JAN	02FEB	PPP	176
Amanda Tremble Gheen(67)		18DEC	02JAN	02FEB	PPP	176
Laura Pitkin(68)		16DEC	07JAN	03FEB	PPP	192
Abigail Pitkin		16DEC	03FEB	03FEB	PPP	192
Ruth Amelia Reese		20DEC	03FEB	03FEB	PPP	192
Angelina(69)				03FEB	PPP	192
Ruth L. Pierce Cazier			03FEB	03FEB	Rev-TYPS	
Sophrona Melinda Harmon		16DEC	03FEB	03FEB	PPP	192
Christeen Golden(70)		09JAN	07JAN	03FEB	PPP	192
Theresa Arathusa Morley		07JAN	03FEB	06FEB	JT	211
Hulda Barnes(71)		19DEC	03FEB	06FEB	JT	211
Sarah Stiles(72)			03FEB	06FEB	JT	211
Kingsbury, Joseph Corrodon(73)	HP	10DEC		28JAN	OP	136
Dorcas Adelia Moore		16DEC	26JAN	28JAN	OP	136
Lorenza Alcinda Pond		30DEC	26JAN	28JAN	OP	136
Knight, Jospeh, Sen.	HP	13DEC		02FEB	HCK	174
Phebe Crosby		13DEC	02FEB	02FEB	HCK	174
Knight, Newel	HP	13DEC		19JAN(74)	PPP	47
Lydia Goldthwaite(75)		13DEC	19JAN	19JAN	PPP	47
Lee, John Doyle(76)	S	11DEC		14JAN	OH	12
Agatha Ann Woolsey		11DEC	14JAN	14JAN	OH	12
Nancy Bean		22DEC	14JAN	14JAN	OH	12
Louisa Free		20JAN	20JAN	20JAN	HCK	55
Abigail Sheffer Woolsey		19DEC	20JAN	20JAN	HCK	55
Rachel A. Woolsey		22DEC	20JAN	20JAN	HCK	55

Sarah Caroline Williams 20JAN 20JAN 20JAN HCK 55

Leonard, Lyman HP 31DEC 28JAN OS 130
Abigail Calkins 31DEC 21JAN 28JAN OS 130

Lott, Cornelius Peter HP 11DEC 22JAN PPP 71
Permelia Darroe(77) 11DEC 22JAN 22JAN PPP 71
Rebecca Narcissus Fausett 23DEC 22JAN 22JAN PPP 71
Charity Dickinson 20JAN 22JAN 22JAN PPP 71

Lyman, Amasa Mason A 10DEC 13JAN HCK 8
Mary Louise Tanner(78) 10DEC 13JAN 13JAN HCK 8
Caroline Ely Partridge 01JAN 26JAN 13JAN HCK 8
Caroline Eliza Leavitt 10JAN 13JAN 16JAN Rev-TYPS Dioneta Paulina Walker 30JAN 16JAN 16JAN OH 29
Eliza Gray 28JAN 16JAN 16JAN OH 29
Prescilla Rebecca Turley(79) 20DEC 16JAN 16JAN OH 29
Laura L. Reed(80) 28JAN 28JAN OP 134

Lytle, Andrew NG 13DEC 29JAN GM? 144
Hannah Hull 13DEC 22JAN 29JAN GM? 144

Lytle, John(81) S 13DEC 29JAN GM 143
Christina Whitney 13DEC 13DEC 29JAN GM 143

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Mace, Wandle HP 19DEC 06FEB WWP 207
Margaret Merklee 19DEC 17JAN 06FEB WWP 207

Major, William Warner(82) HP 20DEC 27JAN PPP 112
Sarah Coles 20DEC 22JAN 27JAN Rev-TYPS

Martin, Moses S 19DEC 27JAN WH 108
Julia Priscilla Smith 19DEC 26JAN 27JAN WM 108

McArthur, Daniel Duncan(83) HP 20JAN 29JAN PPP141
Susan McKeen 20JAN 29JAN 29JAN PPP 141
Cynthia Nichols(84) 07JAN 29JAN 29JAN PPP141

Miller, George HP 10DEC 13JAN HCK 9
Mary Catherine Fry 10DEC 13JAN 13JAN HCK 9
Elizabeth Bouton(85) 25DEC 25JAN 26JAN PPP 103 Sophia Leyland Wallace 25JAN 26JAN PPP 103

Miller, William HP 13DEC 21JAN OH 56
Phoebe Scott 13DEC 19JAN 21JAN OH 56
Lucretia Merita Johnson 23DEC 19JAN 21JAN OH 56
Mary Ann Miller 22JAN PPP 75

Morley, Isaac(86) HP 11DEC 14JAN OH 11
Lucy Gunn 11DEC 14JAN 14JAN OH 11
Abigail Leonora Snow 10JAN 14JAN 14JAN OH 11
Hannah Blakesley Finch(87) 03JAN 14JAN 14JAN OH 11
Nancy Back 22JAN DS 73
Hannah Knight Libby 20JAN 22JAN 22JAN DS 73
Eleanor Mills 22JAN 22JAN 22JAN Rev-TYPS
Harriet Cox 07JAN 22JAN 22JAN DS 73

Betsey Bradford Pinkham		07JAN		27JAN	GM	118
Murray, William Ellis	E	30DEC		03FEB	PPP	190
Mary Spring		30DEC	03FEB	03FEB	PPP	190
Helen Eliza Sarvis			03FEB	03FEB	PPP	190

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Noble, Joseph Bates(88)	HP	15DEC		23JAN	GM	78
Mary Adeline Beman		15DEC	15DEC	23JAN	GM	78
Mary Ann Washburn		06JAN	23JAN	23JAN	GM	78

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Pace, James	S	20DEC		29JAN	GM	140
Lucinda Gibson Strickland		20DEC	20JAN	29JAN	GM	140
Pack, George (deceased)(89)				03FEB	NR	185
Phylotte Green		16DEC	03FEB	03FEB	NR	185
Pack, John(90)	HP	16DEC		21JAN	PPP	59
Julia Ives		16DEC	21JAN	21JAN	Rev-TYPS	Ruth Mosher
		07JAN	21JAN	21JAN	PPP	59
Eliza Graham		06JAN	21JAN	21JAN	PPP	59
Nancy Jane Wilbur			21JAN	21JAN	PPP	59
Nancy Amelia Brook			21JAN	21JAN	PPP	59
Packard, Noah(91)	HP	12DEC		24JAN	WF	91
Sophia Bundy		12DEC	13JAN	24JAN	Rev-TYPS	
Palmer, Abraham(92)	HP	20DEC		03FEB	WF	187
Patience Delilah Pierce(93)		20DEC	17JAN	03FEB	WF	187
Parker, John Davis	HP	16DEC		06FEB	WmS	207
Almeda Sophia Roundy(94)			16DEC	03FEB	06FEB	WmS207
Pearson, Thomas	S	07JAN		07FEB	ZC	230
Catherine Spickernagle		07JAN	03FEB	07FEB	ZC	230
Peck, Hezekiah	HP	17DEC		04FEB	OS	204
Martha Long		17DEC	04FEB	04FEB	OS	204
Mary				04FEB	OS	204
Pendleton, Calvin Crane(95)	HP	17DEC		03FEB	PPP	183
Sally Ann Seavey		17DEC	21JAN	03FEB	PPP	183
Phelps, William Wines	HP	10DEC		15JAN	AML	18
Sally Waterman		10DEC	15JAN	15JAN	AML	18
Laura Stowell(96)		02FEB	02FEB	02FEB	NR	180
Elizabeth Dunn		23JAN	02FEB	02FEB	NR	180
Pitt, William(97)	S	17DEC		06FEB	WWP	208
Cornelia Melvina Divine		17DEC	03FEB	06FEB	WWP	208
Pratt, Orson	A	12DEC		13JAN	HCK	7
Sarah Marinda Bates		12DEC	08JAN	13JAN	HCK	7
Mary Ann Merrill		31DEC	08FEB	13JAN	HCK	7
Adelia Ann Bishop		31DEC	13JAN	13JAN	HCK	7
Sarah Louisa Chandler		23JAN	17JAN	17JAN	OH	36

Pratt, Parley Parker	A	10DEC		12JAN	OH	5	
Mary Ann Frost		10DEC	10JAN	12JAN	OH	5	
Elizabeth Brotherton		23DEC	10JAN	12JAN	OH	5	
Hannahetta Snively		21JAN	21JAN	21HAN	OH	64	
Belinda Marden		29DEC	12JAN	01FEB	Rev-TYPS		
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Scovil, Lucuis Nelson	S	13DEC		31JAN	PPP	116
Alice Hurst		19DEC	31JAN	31JAN	PPP	116
Sessions, Peregrine(104)	S	16DEC		02FEB	OP	175
Lucinda Call		16DEC	06FEB	02FEB	OP	175
Shepherd, Randsome(105)	E	23DEC		28JAN	GM	121
Mary Ann or Adeline Goodwin		23DEC	24JAN	28JAN	GM	121
Sherman, Lyman Royal (deceased)(106)				24JAN	Rev-TYPS	
Dulcena Didimia Johnson(107)		07JAN	24JAN	24JAN	Rev-TYPS	
Sherwood, Henry Garlie(108)	HP	12DEC		21JAN	PPP	57
Jane McManagal		12DEC	21JAN	21JAN	PPP	57
Marcia Abbott		19DEC	21JAN	21JAN	PPP	57
Shumway, Charles	S	16DEC		28JAN	PPP	120
Julia Ann Hoober		16DEC	21JAN	28JAN	PPP	120
Louisa Minnerly		10JAN	21JAN	28JAN	PPP	120
Smith, Ashal	HP	15DEC		07FEB	ZC	224
Elizabeth Schellenger		15DEC	06FEB	07FEB	ZC	224
Smith, Don Carlos (deceased)(109)				28JAN	PPP	124
Agnes Molton Coolbrith		10DEC	28JAN	28JAN	PPP	124
Smith, Elias	HP	15DEC		07FEB	Rev-TYPS	
Lucy Brown		15DEC	06FEB	07FEB	Rev-TYPS	
Smith, George Albert(110)	A	10DEC		13JAN	OH	6
Bathsheba Wilson Bigler		10DEC	13JAN	13JAN	OH	6
Lucy Messerve Smith		29DEC	26JAN	26JAN	HCK	107
Nancy Clements		29DEC	26JAN	26JAN	HCK	107
Zilpah Stark		29DEC	26JAN	26JAN	HCK	107
Sarah Ann Libby		20JAN	26JAN	26JAN	HCK	107
Hannah Maria Libby		20JAN	26JAN	26JAN	HCK	107
Smith, Hyrum (deceased)(111)				30JAN	NR	157
Mary Fielding		10DEC	15JAN	30JAN	Rev-TYPS	
Lydia Dibble Granger(112)		30DEC	30JAN	30JAN	NR	157
Polly Miller(113)		01JAN	30JAN	30JAN	NR	153
Smith, John	HP	10DEC		15JAN	AML	19
Clarissa Lyman		10DEC	10JAN	15JAN	AML	19
Ann Carr		23DEC	15JAN	15JAN	AML	19
Julia Hills(114)		23DEC	24JAN	24JAN	PPP	88
Asenath Hurlburt		23DEC	24JAN	24JAN	PPP	88
Rebecca Smith		23DEC	24JAN	24JAN	PPP	88
Smith, Joseph (deceased)(115)				12JAN	BY	27
Sarah Ann Whitney(116)		12JAN	12JAN	BY	27	
Eliza Maria Patridge(117)		01JAN	01JAN	13JAN	HCK	8
Emily Dow Partridge(118)		01JAN	14JAN	14JAN	HCK	15
Louisa Beman(119)		29DEC	14JAN	14JAN	HCK	15
Marinda(120)				15JAN	PPP	19
Lucy Walker(121)		29DEC	15JAN	15JAN	BY	33
Mary Elizabeth Rollins(122)		17JAN	17JAN	15JAN	HCK	34
Sarah Marrietta Kingsley(123)		19JAN	l5JAN	15JAN	Rev-TYPS	
Phebe Watrous(124)		10JAN	17JAN	17JAN	PPP	39

Lucinda Pendleton(125) 12DEC 22JAN 19JAN AML 44
Elvira Teeples(126) 10JAN 21JAN 21JAN NR 62
Elizabeth Jane Davis(127) 02FEB 22JAN 22JAN PPP 71
Maria Lawrence(128) 07JAN 24JAN 24JAN OH 87
Desdimona Catherine Fullmer(129) 21JAN 26JAN 26JAN GM 96 Martha McBride(130) 17DEC 26JAN 26JAN BY102
Sylvia Porter Sessions(131) 16DEC 26JAN 26JAN BY 102
Sarah P. Lawrence(132) 06JAN 26JAN 26JAN BY 102
Cordelia Calesta Morley(133) 03JAN 27JAN 27JAN PPP 116
Rhoda Richards(134) 10JAN 31JAN 31JAN PPP161
Augusta Adams Cobb(135) 16DEC 03FEB 02FEB JT 178
Zina Diantha Huntington(136) 03JAN 02FEB 02FEB JT 178
Amanda Barnes(137) 20DEC 02FEB JT 178
Mary Mariah Winchster(138) 18DEC 03FEB 03FEB PPP 192
Helen Mar Kimball(139) 13JAN 04FEB 04FEB HCK 196
Mary (Maria) Ann Houston(140) 01JAN 03FEB 04FEBIM197
Presendia Huntington(141) 01JAN 04FEB 04FEB IM 197
Flora Ann Woodworth(142) 17JAN 04FEB NR199
Elvira Ann Cowles(143) 23DEC 03FEB 04FEB IM 201
Eliza Roxy Snow(144) 16DEC 03FEB 06FEB JT 209
Mary Ann Frost(145) 10DEC 06FEB 07FEB ZC215

Smithes, James(146) S 02JAN 03FEB PPP 186
Mary or Nancy Ann Knowles 03FEB 03FEB 03FEB PPP 186

Smoot, Abraham Owen HP 18DEC 17JAN GM 40
Margaret Thompson McKeans 18DEC 09JAN 17JAN GM 40
Sarah Gibbens 22DEC 09JAN 17JAN GM 40

Snow, Erastus S 12DEC 23JAN PPP 77
Artimesia Beman 12DEC 23JAN 23JAN PPP 77
Minerva White 23DEC 23JAN 23JAN PPP 77

Snow, Lorenzo HP 19DEC 24JAN PPP 84
Charlotte Merrill Squires(147) 19DEC 17JAN 24JAN PPP 84
Mary Adeline Goddard(148) 19DEC 17JAN 24JAN PPP 84 Sarah Ann Prichard 20DEC 17JAN 24JAN PPP 84
Harriet Amelia Squires 20DEC 17JAN 24JAN PPP 84

Snow, William HP 12DEC 16JAN OP 30
Lydia Adams 12DEC 16JAN 16JAN OP 30
Sarah (Sally) Adams 24JAN 24JAN 24JAN OH 80

Snow, Willard Towbridge(149) S 12DEC 26JAN OP100
Malvina Harvey 12DEC 12JAN 26JAN OP 100
Susan Harvey 12JAN 12JAN 26JAN OP 100

Spencer, Daniel HP 13DEC 16JAN PPP 24
Mary Spencer 13DEC 16JAN 16JAN PPP 24

Spencer, Hirum HP 20DEC 28JAN PPP 127
Emily Slafter Thompson 20DEC 01JAN 18JAN PPP 127

Spencer, Orson HP 11DEC 15JAN OH 21
Catherine Curtis 11DEC 15JAN 15JAN OH 21
Eliza Ann Debble 15JAN 15JAN OH 21

Stewart, Levi HP 22DEC 31JAN ETB 163

Malinda Howard		22DEC	14JAN	31JAN	ETB	163
Charita Holdway		20JAN		31JAN	Rev-TYPS	

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Tanner, John	HP	23DEC		18JAN	GM	43
Eliza Boswick		23DEC	18JAN	18JAN	GM	43
Tanner, John Joshua	HP	30DEC		29JAN	GM	145
Rebecca Smith		20DEC	28JAN	29JAN	GM	145
Tanner, Nathan	S	30DEC		29JAN	GM	139
Rachel Winter Smith		30DEC	28JAN	29JAN	GM	139
Tanner, Sidney	S	30DEC		29JAN	GM	147
Louisa Conlee		30DEC	28JAN	29JAN	GM	147
Taylor, James	HP	16DEC		28JAN	JT	129
Agnes Taylor		16DEC	17JAN	28JAN	JT	129
Taylor, John	A	10DEC		15JAN	BY	17
Leonora Cannon		10DEC	09JAN	15JAN	BY	17
Elizabeth Kaigin		25DEC	14JAN	15JAN	BY	17
Jane Ballantyne		31DEC	14JAN	15JAN	BY	17 Mary Ann Oakley 15JAN 14JAN 15JAN BY 17
Mary Ramsbottom		23JAN	23JAN	23JAN	PPP	82
Sarah Thorton Coleman		09JAN	30JAN	30JAN	NR	157
Ann Hughlings		08JAN	30JAN	30JAN	NR	157
Mary Amanda Utley		18DEC		02FEB	NR	181
Thompson, Robert B. (deceased)(150)				23JAN	PPP	82
Mercy Rachel Fielding		11DEC	23JAN	23JAN	PPP	82
Tippits, Alvah Lewis(151)	HP	22DEC		02FEB	PPP	171
Caroline Beard		22DEC	15JAN	02FEB	PPP	171
Turley, Theodore	HP	20DEC		03FEB	WmS	189
Frances Amelia Kimberly		20DEC	19JAN	03FEB	WmS	189
Sarah Ellen Greenwood			19JAN	03FEB	WmS	189
Eliza Mary				03FEB	WmS	189

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Wandell, Charles Wesley(152)	S	03JAN		29JAN	PPP	138
Mary Brown		03JAN	28JAN	29JAN	PPP	138
Weeks, William(153)	NG	12DEC		23JAN	GM	80
Caroline Matilda Allen		12DEC	09JAN	23JAN	GM	80
Whitehead, James	HP	17DEC		30JAN	NR	154
Jane Marshall		17DEC	17JAN	30JAN	NR	154
Whitney, Clark Lyman	HP	16DEC		30JAN	NR	156
Rhoda Ann Ballard		16DEC	30JAN	30JAN	NR	156
Adeline Elizabeth Ballard			30JAN	30JAN	NR	156
Nancy Richardson		07JAN	30JAN	30JAN	NR	156
Whitney, Horace Kimball(154)	HP	01JAN		04FEB	HCK	196
Helen Mar Kimball(155)		01JAN	04FEB	04FEB	HCK	196

Whitney, Newel K.	HP	10DEC		12JAN	BY	3	
Elizabeth Ann Smith		10DEC	07JAN	12JAN	BY	3	
Olive Maria Bishop(156)			03JAN	07JAN	26JAN	OP	101
Henrietta Keyes		22JAN	26JAN	26JAN	OP	101	
Abigail Augusta Pond		30DEC	07JAN	26JAN	OP	101	
Emmeline B. Harris		03JAN	26JAN	26JAN	OP	101	
Anna or Anne Huston		23JAN	07JAN	26JAN	OP	101	
Elizabeth Almira Pond		03JAN	07JAN	26JAN	OP	101	
Elizabeth Mahala Moore		16DEC	07JAN	26JAN	OP	101	
Whitney, Samuel	NG	13DEC		04FEB	ZC	202	
Catherine Davis		08JAN		04FEB	ZC	202	
Willey, Jeremiah(157)		S	31DEC		31JAN	PPP	162
Samantha Call		31DEC	28JAN	31JAN	PPP	162	
Sarah Ann Sanders		17JAN	30JAN	31JAN	PPP	162	
Williams, Samuel	E	15DEC		02FEB	OP	173	
Ruth Bishop		15DEC	16JAN	02FEB	OP	173	
Wilson, Lewis Dunbar(158)		HP	15DEC		20JAN	WmS	51
Nancy Ann Waggoner(159)			15DEC	20JAN	20JAN	WmS	51
Patsy Minerva Reynolds		02FEB	03FEB	06FEB	WWP	206	
Winchester, Stephen	HP	18DEC		30JAN	NR	150	
Nancy Chase		18DEC	30JAN	30JAN	NR	150	
Woodworth, Lucian	S	10DEC		19JAN	GM	46	
Charolette Fox		25DEC	19JAN	19JAN	GM	46	
Araminta Maria Williams		25DEC	19JAN	19JAN	GM	46	
Margaret Johnston		25DEC	19JAN	19JAN	GM	46	
Rachel Kingsley		22JAN	19JAN	19JAN	Rev-TYPS		
Wooley, Edwin Dilworth	HP	22DEC		07FEB	Rev-TYPS		
Mary Wickersham		22DEC	06FEB	07FEB	Rev-TYPS		

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Yearlsey, Davis Dutton	E	18DEC		21JAN	OH	58	
Mary Ann Hoopes		18DEC	21JAN	21JAN	OH	58	
Young, Brigham	A	10DEC		11JAN	HCK	2	
Mary Ann Angell		10DEC	07JAN	11JAN	HCK	2	
Lucy Ann Decker		01JAN	07JAN	14JAN	HCK	15	
Harriet Elizabeth Cook		29DEC	14JAN	14JAN	HCK	15	
Emmeline Free		09JAN	14JAN	14JAN	HCK	15	
Margaret Maria Alley		09JAN	14JAN	14JAN	HCK	15	
Mary Harvey Pierce(160)			18DEC	22JAN	22JAN	OH	70
Margaret Pierce(161)			18DEC	22JAN	22JAN	OH	70
Clarissa Chase(162)			05JAN	21JAN	21JAN	HCK	63
Susan Snively		21JAN	21JAN	21JAN	HCK	63	
Ellen Ackland		16DEC	21JAN	21JAN	HCK	63	Mary Ann Clark
		10JAN	21JAN	21JAN	HCK	63	
Martha Bowker		19DEC	21JAN	21JAN	HCK	63	
Phebe Morton		24DEC	28JAN	28JAN	JT	131	
Nabby Works(163)		07JAN	28JAN	28JAN	JT	131	
Cynthia Porter Weston		30JAN	28JAN	28JAN	JT	131	
Jeminia Angell Young			28JAN	28JAN	JT	131	

Lucy P. Young		28JAN	28JAN	28JAN	JT	131
Abigail Harbach			03FEB	06FEB	JT	208
Ann or Amy Cecilia Cooper				06FEB	JT	208
Mary Ann Turley		20DEC	03FEB	06FEB	JT	208
Young, Joseph	S	12DEC		16JAN	HCK	26
Jane Adeline Bicknell		12DEC	16JAN	16JAN	HCK	26
Lucinda Allen		03JAN	16JAN	16JAN	HCK	26
Lydia Caroline Hagar		12JAN	16JAN	16JAN	HCK	26
Young, Lorenzo Dow	HP	13DEC		26JAN	GM	95
Harriett Page Wheeler		07JAN	26JAN	26JAN	GM	95
Susan Ann Ashby		07JAN	26JAN	26JAN	GM	95

----------NOTES----------

(1)Whether or not these men were actually teachers when they were anointed is not clear. The NTER does not give their priesthood office and the only office given in the EMC is teacher. It is likely that by the time these two men, Elisha Averett and Philo Dibble, received their temple ordinances they would have been ordained to the Melchizedek Priesthood.

(2)The Rev-TYPS is alphabetically arranged and it does not give second anointing officiators.

(3)There are errors in numbering in BA and accordingly in TYPS. The following numbers are skipped - 53, 119, 166, 167, 168, 169, 217, 218, 219, 220, 221, and 222; the following numbers are repeated twice - 153, 181, 182, 183, 184, 207 and 208. No attempt has been made in this compilation to correct these errors.

(1)TYPS has Mersa.

(2)TYPS has Lydia; both IGI and EMC have Elizabeth Warren. Neither IGI nor EMC have a Lydia sealed to James Allred. The compiler has arbitarily assumed that Lydia may be a nickname and has inserted Elizabeth Warren.

(3)TYPS has Milo Andrews.

(4)TYPS has Truman Osborne Angell; Truman and Polly Angell adopted to Brigham and Miriam (Mary Ann Young, proxy) Young on 25JAN.

(5)EMC has his priesthood office as teacher; the NTER does not have priesthood data on Elisha Averett, but as late as October 1844 he was still the president of the Nauvoo Teachers Quorum (Joseph Smith. History of the Church, 7:298). Elisha and Sarah Jane Averett were adopted to Brigham and Miriam (Mary Ann Young, proxy) Young on 01FEB.

(6)NTER has Almon W. Babbitt being endowed with Julia Ann Johnson Babbitt on 7JAN46.

(7)TYPS is written "Mary Dittima", which mistakenly indicates one person, instead of two. Dittima refers to Dulcena Didamia Johnson, who was sealed and anointed to Lyman R. Sherman for eternity and to Almon W. Babbitt for time. Mary Tulley does not appear in the NTER nor the EMC, the name is found in RPJS, p. 252.

(8)TYPS has Isreal Barlow. Israel and Elizabeth Haven Barlow were adopted to Brigham and Miriam (Mary Ann Young, proxy) Young on 01FEB.

(9)TYPS has Elizabeth Harren.

(10)TYPS has Edson Barney.

(11)NTER has Lillis Ballou.

(12)TYPS has Royal Barney (Kimball) and Sarah Esther Brooks Barney (Kimball), indicating that the couple was adopted to Heber C. Kimball, but the "Sealing and Adoptions, 1846-1847" does not include their names.

(13)TYPS has Sarah Esther Brooks Barney (Kimball).

(14)EMC indicates that Lettis Palmer was only sealed to Samuel Bent for time.

(15)TYPS has Maria Bent.

(16)NTER has Eliza D. Burgess in End Rec.

(17)The TYPS has Hosewith; this is likely a misidentification of Asenath. IGI has Asenath Slater sld to Samuel Bent on 22Jan46; EMC has Asenath Slafter. NTER does not have Asentha Slafter or Slater; but Asenath Babcock was endowed on 28JAN46, the same day as this woman's anointing.

(18)John Milton Bernhisel was adopted to Joseph Smith (no proxy or mother) on 03FEB.

(19)TYPS has Catharine.

(20)IGI has their marriage date as 30 Nov. 1842, the EMC has no Nauvoo Temple sealing date.

(21)EMC has Ester Raper or Rapier; EMC states that Esther Jones was sealed to James Brown on 27 Aug. 1974 in the Salt Lake Temple.

(22)Harrison and Sophia Burgess were adopted to Heber C. and Vilate Kimball of 25JAN.

(23)TYPS is written "Lucinda Mary", which mistakenly indicates one person, instead of two.

(24)TYPS has Mary Sussan.

(25)EMC has Ezra Chase sealed to his first wife, Terza Wells, on 27JAN, and then lists his second wife as _____ Hills with no sealing information given. EMC states that there is a Elizabeth Hills in the Patriarchal Blessing Index. I have arbitarily assigned the name of Elizabeth Hills in this compilation.

(26)TYPS is written "Mary Elivra", which mistakenly indicates one person, instead of two.

(27)TYPS is written "Dizy, Caroline", which mistakenly indicates two persons, instead of one.

(28)TYPS has Colvinia.

(29)TYPS has Hyrum Daton.

(30)TYPS has Tremelia.

(31)Philo and Hannah Dibble were adopted to Brigham and Miriam (Mary Ann Young, proxy) Young on 01FEB.

(32)TYPS has Simeon Adams Dunn; Simon and Margaret Dunn were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 01FEB.

(33)TYPS has John Elldridge.

(34)TYPS has Augustus Farnham.

(35)Joseph and Hannah Fielding were adopted to Hyrum (John Taylor, proxy) and Jerusha (Mary Fielding Smith, proxy) Smith on 26JAN.

(36)TYPS has Jacob Fontz

(37)TYPS has Lucien Rose Foster.

(38)TYPS does not list Nathan Fulton by name, simply as "husband deceased"; no proxy is listed in TYPS.

(39)TYPS states that in BA the name is given as Phylena Fulton Winchester, with the last name crossed out with red ink.

(40)TYPS has Stephen H. Goodard; Stephen and Zereh Goddard were adopted to Brigham and Miriam (Mary Ann Young, proxy) Young on 01FEB.

(41)TYPS has Zernah; IGI has Zemiah Norwood Roby.

(42)George and Elizabeth Grant were adopted to Brigahm and Mariam (Mary Ann Young, proxy) Young on 25JAN.

(43)TYPS has Kirby Green

(44)TYPS has Edmond M. Green.

(45)Brigham Young stood proxy for John P. Greene in his Second Anointing.

(46)TYPS has Elisha Herd Groves.

(47)TYPS has Jesse P. Herman; Jesse Harmon and his first wife, Ann Parns Harmon, were adopted to Heber and Vilate Kimball on 01FEB.

(48)TYPS has Henry Harriman.

(49)TYPS has John Harrington.

(50)Lucinda Pendleton sealed and anointed to George Washington Harris for time only; see Smith, Joseph.

(51)TYPS has Drussilla Dorris

(52)IGI has Charolette Carter married to Isaac Higbee on 16 Apr 1842; no sealing date is give in IGI or EMC.

(53)IGI gives sealing date of 14JAN.

(54)Chandler and Eunice Holbrook were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 01FEB.

(55)Joshua and Rebecca Holman were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 25FEB.

(56)Elivra Ann Cowles was sealed and anointed to Jonathan H. Holmes for time only; see, Smith, Joseph.

(57)Albert P. Rockwood was proxy for Moses Horne.

(58)Angeline Horne was sealed and anointed to Moses Horne for eternity and to Albert P. Rockwood for time.

(59)TYPS has Joseph Grafton Harvey; Joseph and Martha Hovey were adopted to Heber and Vilate Kimball on 25JAN.

(60)TYPS has William Smith; this should be William Snow.

(61)TYPS has Polly Lyman.

(62)The BA mistakenly has her name as Elizabth Ann Whitney, probably a clerical recording error. NT records have her name as both Marinda Nancy and Nancy Marinda. A Marinda was also anointed to Joseph Smith on 15JAN; this may have also been Nancy Marinda Johnson.

(63)TYPS has Polly Zarrah.

(64)TYPS has Sarah Parry.

(65)TYPS is written "Clarissa, Crisy", which mistakenly indicates two persons, instead of one.

(66)TYPS has Arma Alice.

(67)TYPS has Amanda Trembal.

(68)TYPS has Lora.

(69)Crossed out in BA.

(70)TYPS has Christian.

(71)TYPS has Holda.

(72)TYPS has Sarah Kimball Mulholland; Sarah Stiles is listed in EMC and Quinn, "Mormon Heirarchy."

(73)Joseph C. Kingsbury and his two wives, Dorcas and Lorenza, were adopted to Newel K. and Elizabeth Ann Whitney on 27JAN.

(74)TYPS has date of 17JAN, should be 19JAN.

(75)EMC has Lydia Goldthwaite sealed to Newel Knight on 2 Feb. 1877 in the St. George Temple.

(76)John and Aagatha Lee were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 25JAN.

(77)TYPS has Pamela.

(78)TYPS has Mary Louis.

(79)TYPS is written "Prescilla, Rebecca", which mistakenly indicates two persons, instead of one.

(80)TYPS has Lanna.

(81)John and Christina Lytle were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 01FEB.

(82)TYPS has no wife anointed to William M. Major, but the Rev-TYPS does. William and Sarah Major were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 01FEB.

(83)TYPS has Duncan McArthur.

(84)TYPS has Cyntha.

(85)TYPS has Lydia.

(86)Isaac and Lucy Morely were adopted to Brigham and Augusta Adams Young on 02FEB.

(87)TYPS has Hanah Blakela.

(88)Joseph and Mary Adeline Noble were adopted to Heber and Vilate Kimball on 25JAN.

(89)No proxy listed in TYPS.

(90)TYPS has John Park.

(91)TYPS does not have a wife anointed with Noah Packard, but his diary mentions that his wife, Sophia Bundy, was anointed to him on 24JAN (Noah Packard Journal, Lee Library, Brigham Young University); the BA probably contains a clerical error.

(92)Abraham and Patience Palmer were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 01FEB.

(93)TYPS has Patience Delita.

(94)TYPS has Almeta Sophia.

(95)TYPS mistakenly has Calvin Crane Hamilton; Hamilton was the surname of Sally Ann Seavey's first husband.

(96)TYPS has Laure.

(97)William and Cornelia Pitt adopted to Heber and Vilate Kimball on 25JAN.

(98)TYPS has Daniel Maghole Repshire and Hannah Repshire (Young) indicating that this couple was adopted to Brigham Young, but the "Sealings and Adoptions, 1846-1847," does not record such an adoption.

(99)TYPS is written "Sara Ann Persis", which mistakenly indicates one person, instead of two.

(100)NTER has initiatory anointing on 10DEC and endowment on 10JAN.

(101)TYPS states that BA has no woman anointed to Lewis Robbins.

(102)Albert and Nancy Rockwood were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 25JAN.

(103)TYPS has Patsy.

(104)TYPS has Perrygrine Sessions.

(105)TYPS has Randsome Shepperd.

(106)No proxy listed.

(107)Dulcena Didamia Johnson was sealed and anointed to Almon W. Babbitt for time.

(108)TYPS has Henry Garlie Shearwood.

(109)George Albert Smith was proxy for Don Carlos Smith in his sealing and anointing.

(110)George A. Smith was sealed to his parents, John and Clarissa Smith, on 25JAN, and his wife Bathsheba was adopted to John and Clarissa Smith at the same time.

(111)John Taylor stood proxy for Hyrum Smith his his sealings and anointings.

(112)Lydia Dibble Granger was sealed to John Taylor for time.

(113)Polly Miller was sealed and anointed to Samuel Bent for time.

(114)TYPS is written "Julia Asenath", which mistakenly indicates one person, instead of two.

(115)Heber C. Kimball was Joseph Smith's proxy for the sealings and anointings on 12JAN.

(116)Sarah Ann Whitney was sealed and anointed to Heber C. Kimball for time.

(117)Eliza Maria Partridge was sealed and anointed to Amasa M. Lyman for time.

(118)Emily Dow Partridge was sealed and anointed to Brigham Young for time.

(119)Louisa Beaman was sealed and anointed to Brigham Young for time.

(120)Marinda anointed to John Smith for time; this entry mostly likely refers to Nancy Marinda Johnson, who was previously sealed (11JAN) and anointed (12JAN) to her husband, Orson Hyde. Apparently, she was also anointed to Joseph Smith for eternity in the Nauvoo Temple and later sealed to him. Temple records indicate that Nancy Marinda Johnson was sealed to Jospeh Smith for eternity on 31 July 1851 in the Endowment House (Endowment House Sealing Records, Book C, entry 1536).

(121)Lucy Walker was sealed and anointed to Heber C. Kimball for time.

(122)Mary E. Rollins was sealed and anointed to Brigham Young for time.

(123)Sarah M. Kingsley was sealed and anointed to John Smith for time.

(124)Phebe Watrous was sealed and anointed to Lucian Woodworth for time.

(125)Lucinda Pendleton was sealed and anointed to George W. Harris for time.

(126)Elvira Teeples was sealed and anointed to Albert P. Rockwood for time.

(127)Elizabeth J. Davis was sealed and anointed to Cornelius P. Lott for time.

(128)Maria Lawrence was sealed and anointed to Almon W. Babbitt for time.

(129)Desimona C. Fullmer was sealed to Ezra Taft Benson for time, and anointed to Joseph Smith without a proxy..

(130)Martha McBride was sealed and anointed to Heber C. Kimball for time.

(131)TYPS has Lydia P.; Sylvia P. Sessions was sealed and anointed to Heber C. Kimball for time.

(132)Sarah P. Lawrence was sealed and anointed to Heber C. Kimball for time.

(133)Cordelia C. Morley was sealed and anointed to Frederick C. Cox for time; she was also sealed to her parents, Isaac and Lucy Morley on 03FEB.

(134)Rhoda Richards was sealed and anointed to Brigham Young for time.

(135)Agusta C. Cobb was sealed and anointed to Brigham Young for time.

(136)Zina D. Huntington was sealed and anointed to Brigham Young for time.

(137)Amanda Barnes was anointed to Brigham Young for time. She was sealed to Joseph Smith for eternity on 19 Jan 1852 in the Endowment House (Endowment House Sealing Records, Book A, #255).

(138)Maria Winchester was sealed and anointed to Heber C. Kimball for time.

(139)Helen M. Kimball was sealed and anointed to Horace K. Whitney for time; she was also sealed to her parents, Heber and Vilate Kimball, on 25JAN.

(140)Mary Houston was sealed to Heber C. Kimball for time, and anointed to Joseph Smith without a proxy.

(141)Presendia Huntington sealed to Heber C. Kimball for time, and anointed to Joseph Smith without a proxy.

(142)Flora Ann Woodworth was anointed to Joseph Smith without a proxy.

(143)Elvira Ann Cowles sealed and anointed to Jonathan Holmes for time.

(144)Eliza R. Snow was seald to Brigham Young for time, and was anointed to Joseph Smith without a proxy.

(145)Mary Ann Frost was sealed to Parley P. Pratt for time and was anointed to Joseph Smith without a proxy.

(146)James and Mary Smithies were adopted to Heber and Vilate Kimball on 15JAN.

(147)TYPS has Charolette

(148)NTER has Mary Adeline Goddard endowed under her married name, Adeline Hendrickson; Heber C. Kimball's 1845-46 Journal states that Mary Hendrickson was received through the veil by Lorenzo Snow (Entry for 19 Dec. 1845); EMC states that Mary Adeline Goddard was endowed by proxy on 10 Dec. 1905.

(149)TYPS has Williard Snow.

(150)John Taylor was proxy for Robert B. Thompson; Robert and Mercy Thompson adopted to Hyrum (John Taylor, proxy) and Jerusha (Mary Fielding Smith, proxy) Smith on 26JAN.

(151)TYPS has Alvah Lewis Tippets; Alvah and Caroline Tippits were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 01FEB.

(152)Charles and Mary Wandell were adopted to Hyrum (Heber C. Kimball, proxy) and Jerusha (Mary Fielding Smith, proxy) Smith on 28JAN.

(153)William and Caroline Weeks were adopted to Brigham and Mariam (Mary Ann Young, proxy) Young on 25JAN.

(154)Horace K. Whitney was sealed to his parents, Newel and Sarah Ann Whitney, on 12JAN.

(155)Helen Mar Kimball sealed and anointed to Horace K. Whitney for time only; see, Smith, Joseph. She was also sealed to her parents, Heber and Vilate Kimball on 12JAN.

(156)TYPS is written "Olive N., Maria", which mistakenly indicates two persons, instead of one.

(157)Jeremiah and Samantha Willey were adopted to Brigham and Mariam (Mary Ann Young), proxy) Young on 01FEB.

(158)TYPS has Lewis Dunbar.

(159)TYPS has L. D. Wilson.

(160)The TYPS entry is problematic. It reads, "To HCK, Mary Harvey Young, Margaret Whitesides Young, 22 J by OH." The ECM, RPJS, and Quinn, "Mormon Hierarchy," state that Mary Pierce and Margaret Pierce were sealed to Brigham Young on 22JAN. The TYPS entry suggest that these two wives of Brigham Young were anointed to Heber C. Kimball. This does not seem logical and the TYPS may be in error on this point. I have accordingly placed Mary and Margaret with Brigham Young, instead of with Heber C. Kimball. It should also be noted that Robert and Hannah Pierce, parents of Mary and Margaret, were adopted to Brigham Young and Augusta Adams on 02FEB.

(161)TYPS has Margaret Whitesides Young. See footnote 160.

(162)TYPS is written "Clarissa Susan", which mistakenly indicates one person, instead of two. Brigham Young was sealed to two Clarissa's: Clarissa Chase, who was endowed on 05JAN and sealed to him on 21JAN, and Clarissa Decker, who was endowed on 01JAN and sealed to him on 26JAN. Since the Clarissa in the TYPS was anointed on 21JAN, the same day that Clarissa Chase was sealed, I have selected Clarissa Chase, instead of Clarissa Decker.

(163)TYPS has Nobby.
FILE NAME:SA-2PART.SEC

THE ORDINANCE OF SECOND ANOINTINGS
The Washing of The Feet
by Richard Ware

The following are concepts that are important to understand in order to comprehend the ramifications of this ordinance.

1. Heber C. Kimball and his wife, Vilate Kimball, were anointed king and queen, priest and priestess in January of 1844. In April of this year Heber receives the second part of the ordinance from Vilate. She anointed not only his feet, but notice all else that she did. And not only was it a "washing", but also an "anointing" as well. The purpose was that Vilate might have claim upon Heber in the resurrection. (1)

2. Wilford Woodruff and his wife Phoebe received the first part of their second anointings in January of 1844. In May of this same year, Phoebe washed Wilford that he "might be clean every whit." (2)

3. Here Heber C. Kimball receives the washing of feet from a plural wife. (3)
4. Rhoda Ann Fullmer calls this part of the ordinance "the last anointings." (4)
5. The washing of the feet is here referred to as an ordinance "pertaining to the house of the Lord". Jennette Richards indicates that she attended to this ordinance with Willard Richards. her husband. (5)

6. Phinehas Richards receives his second anointings under the hands of Parley P. Pratt, not the President of the Church. Phinehas indicates his learning about the "washing & anointing of feet for burial." (6)

7. Nancy Wilson attended to the washing of the feet after she had become a queen and a priestess. She anointed her husband to be her king, priest. and Savior, and that she might have claim on him in the resurrection. (8)

8. Indicates the Savior was married. Spoke of an ordinance that only one of his wives had attended to. (9)

9. Ruth anoints Samual's feet, wipes them with her hair, and then kisses them after the New Testament pattern. Both the house and room had been dedicated for this purpose. (10)

10. It is not necessary to perform this part of the ordinance by proxy. (11)

11. George Q. Cannon performs the second anointing upon his son, Abraham H. Cannon. After this ordinance the washing of the feet ordinance was explained. (12)

12. John R. Winder administered the second anointings upon William Smart and his wife. They later dedicated a room in their home wherein they performed "the second part of the ordinance of second anointings." (13)

THE ORDINANCE OF SECOND ANOINTINGS

Gospel Mysteries

The Washing of the Feet

Matt. 26

6. Now when Jesus was in Bethany, in the house of Simon the leper,
7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.
8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?
9. For this ointment might have been sold for much, and given to the poor.
10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11. For ye have the poor always with you; but me ye have not always.
12. For in that she hath poured this ointment on my body, she did it for my burial.
13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.

Mark 14

3. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.
4. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?
5. For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.
6. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
7. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.
8. She hath done what she could: she is come aforehand to anoint my body to the burying.
9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

Luke 7

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment.
38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.
39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.
40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
41. There was a certain creditor which had two debtors: the one owed five

hundred pence, and the other fifty.
42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.
44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.
45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
48. And he said unto her, Thy sins are forgiven.

John 11

1. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.
2. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

John 12

1. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.
2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.
3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with odour of the ointment.
4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,
5. Why was not this ointment sold for three hundred pence, and given to the poor? 6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.
7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.*
8. For the poor always ye have with you; but me ye have not always.

*7. I.V.: ". . .for she hath preserved this ointment until now, that she might anoint me in token of my burial."

THE ORDINANCE OF SECOND ANOINTINGS
The Washing of The Feet

1. Journal of Heber C. Kimball, "Book 91", CHO; April 1, 1844; Typed w/o sic.

Apriel the first day 1844 I Heber C Kimball received the washing of my feet, and was annointed by my wife Vilate fore my burial. that is my feet head Stomach. Even as Mary did Jesus, that She mite have a claim on him in the

Reserrection

in the City of Nauvoo [next page]

In 1845 I received the washing of my feet by [left black in the original; Heber C. Kimball's handwriting stops here and Vilate Kimball's begins:]

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C Kimball, that I may have claim upon him in the morning of the first resurrection.

/s/ Vilate Kimball

2. Journal of Wilford Woodruff; May 5, 1844; CHO; Wilford Woodruff speaking.

I called my family together & blessed them. Phoebe washed my feet that I might be clean every whit.

3. Journal of Heber C. Kimball, "Book 92:, CHO; March 27, 1845; Typed w/o sic.

. . . in the Evening received the washing of my feet by Sarah W[hitney]

4. "Experiences in the Life of Rhoda Ann Fullmer," p. 7 of typescript, BYU, Special Collections. Original in CHO; January 19 & 20, 1846.

On December 15, 1845 we [David Fullmer and her] received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet.

5. "A Book of Proxy"--the record of sealings of husbands and wives where one or both parties are dead kept in the Nauvoo Temple, p. 31; Church Archives; Marriage Entry NO. 65; January 22, 1846; Typed w/o sic.

Williard Richards born Jan 24 1804 Hopkinton Middlesex Mass-- & Jenntte Richards, (was born Aug 21--1817. Walkerford Chaidgley Lancashire England deceased) were sealed Husband & wife for time & all Eternity Amelia Elizabeth Peirson acting proxy for & in behalf of the (deceased) who died at Nauvoo; July 9th 1845 Done in presence of Heber Chase Kimble Orson Hyde & J.D. Lee Pres. B. Young officiating at the Alter done at 5 minutes to 9. evening---

Jennette Richards was Sealed to Williard as his wife for time and all Eternity--& with him attended to all the ordinances pertaining to the House of the Lord--to & including the washing of feet in the days of Pres. Joseph Smith Jr the first Prophet of the Church of the Last days--

F. D. Richards

[Note: This entry was in the handwriting of the recorder John D. Lee, though F. D. Richards was the clerk on the occasion of the performance of the ordinances.]

6. Phinehas Richards Journal; Church Archives; January 22d 1846

Gospel Mysteries

January 22d 1846. Visited the Temple with Wealthy she was sealed to me by the Prophet B. Young and then we repaired to the High Priests room where we were Anointed King and Queen. Priest and Priestess to the Most high God for Time and through out all Eternity by P.P. Pratt as mouth...

February 1st I labored in the Temple the last 8 working days Annointing in the High Priests Room. learnt the ordnance of the washing & anointing of feet for burial.

7. Journal of John D. Lee; February 5, 1847, Friday; Winter Quarters, Omaha, Nebraska, 1846-1847.

Morning pleasant. Pres. B. Young's health is improving. At 10 Alanson Allen, my grandson, arrived in camp for the settlements in Mo. Brought in a load of meal. Said that Caroline [Wife No.4] and his mother's family were all well. Today at 1 p.m. the aged men of Israel, called the Silver Grays, met and celebrated the praise of Zion's kings at the hall. Pres. B. Young, Kimble and others of the 21 participated in the worship. About 9 I was washed in salaratus and water from head to foot, afterward in spirits, then anointed in like manner by Louisa [Wife No. 3] and Rachel [Wife No. 6] (as I told them) preparatory to my burial. They both were very kind and attentive to me. In the eve. I felt some better. Weather warm.

8. "Record of Lewis Dunbar Sr. and Nancy Ann Wilson" Typescript, Church Archives; Account written shortly after 20 July 1851. [While writing a eulogy in honor of his wife who died following the birth of a son, Lewis Dunbar Wilson speaks of his Nancy's faith in the Gospel and her obedience to its ordinances, particularly by referring to events that occurred on or shortly after 20 January 1846:]

So, she. Nancy Wilson, departed this life at the age of 41 years having been the mother of eleven living children, nine of them on my hands. . .[she] died having been in the church 15 years. having become a member at the age of 26 years during which time she has attended every ordinance of the Gospel that has been offered in her day. and in fact all that I know anything about. She was baptized for the remission of her sins and had hands laid upon her for the reception of the Holy Ghost. and confirmed in the Church and has received blessings from time to time.

At the temple at Nauvoo she received her washings and anointings even to become a queen and a priestess, after which time she attended to one other ordinance which was to wash the feet of her husband and anoint him to be her king and priest and Savior, that she might have claim on him at the resurrection... Nancy Wilson, who knew and died in triumph of faith in the gospel of the Son of God, after having lived and obeyed all the laws and ordinances of the Church. . . died full in the faith of a glorious resurrection with the just and was buried on the Missouri Bluff just above Kanesville [20 July 1851].

9. Mary Ellen A. Kimball Journal, Church Archives; February 18, 1857; W/O sic.

[Heber C. Kimball] came to our room [and] said he did not feel well. spoke of an ordinance which he had previously taught and said that only one of his wives had attended to it. he then spoke of our Savior and his wives but more particularly of Mary [and her] faithfulness to her Lord Said Mary felt to say that she intended to devote her time to him for he had told her that his

time was short and he must soon leave them Now she says I design to attend to his words and teaching Let Martha and the rest say what they would. The Savior then told Martha to let Mary alone for she had chosen the better part which should never be taken from her Now said He follow me and you shall see my father This she did even to the tomb and was the first to see him resurrected from the grave.

10. Samuel Hollister Rogers Journal; BYU Special Collections, Mss/1134/V.II/p.78 22 September 1879

Monday 22 September 1879 the evening of the fifty second Anniversary of the Angel delivering of the Plates of the Book of Mormon to Joseph Smith the Prophet of the Lord, I dedicated the house and room also blest the Oil after which my Ruth Anointed my feet and wiped them with the hair of her head, then kissed them after the pattern as written in the Testament of the Lord Jesus Christ.

11. Letter to Pres. Wilford Woodruff. dtd 24 February 1888, from Eliza I. Jones; lOth Ward, Salt Lake City; Church Archives; Wilford Woodruff Collection.

1888
Salt Lake City Feb 24th

President Woodruff Dear Brother

Will you please answer a few questions. I wish to ask. you I am the widow of Thomas. C Jones of your Circle he died soon after we came from Logan Temple working for our Dead and having our 2d Ontingins where we told to attend to the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he said we had better wait till the baby is better but he was taken sick and Died before it was attended to can that be done by Proxy or not as I feel sorry about it for he was a good man and I gave him 2 living Wives and 3 Dead ones and worked hard to help him to keep them.

[Letter from Pres. Woodruff to Eliza I. Jones; Church Archives under date:]

Feb. 24th, 1888.

Mr. Eliza I. Jones

10th Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak. and which you say you failed to attend to before the death of your husband. is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is all right.

12. Journal of Abraham H. Cannon, Vol 17:22-23; BYU Special Collections; Wednesday, June 7. 1893; Ordained an apostle in 1889.

<u>WEDNESDAY, JUNE 7th, 1893</u> . . . At 6 o'clock I went to the [Salt Lake] Temple where I met my folks, we having received permission from Pres. Woodruff

to receive our second anointings. Father [George Q. Cannon of the First Presidency] was there to perform the ceremony. Bro. [Francis M.] Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words. John D. T. McAllister held the horn [containing the consecrated oil], and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was the first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given.

13. William Henry Smart Journal. 1862-1937; Photocopy of holograph. Univ of Utah, Special Collections, Marriott Library; CHO/Ms/d/85/Bx 2/fd 1.

30 May 1901 [Thursday]: . . . This afternoon my wife and I took train for Salt Lake City to get our second anointings and attend 100th anniversary of Brigham Young's birth.

31 May 1901 [Friday]: Went to Temple this morning presenting recommend which Pres. Snow gave me about 3 months ago. We had not come before for our second anointing as the baby was young. and because we desired to become settled in our new home.

I was called to speak during the services of the temple. Dwelt principally upon the necessity of keeping awake during temple services and keeping awake in our duties. I consider this a very great honor to be called to speak in the House of the Lord. Bp John R Winder annointed us and Elder Madsen instructed us. These are the greatest blessings that are bestowed upon man in the flesh. We were both melted in tears and I felt the patriarchal spirit of pure affection more than I have done before. The witnesses to the annointing were John R. Winder annointed. Adolph Madsen assisted John Nicholson Recorder.

21 June 1901 [Friday; at their home; he was the Wasatch Stake President in Heber Utah at this time]: This evening from about 9-30 to 12 O.C. my wife and I attended to the second part of the ordinance of second anointings. We besides the ordinance itself sang "We thank thee O God for a prophet," conversed concerning our duties to each other and children, read from John XII: 1-8 verses, read the Rev. on the Eternity of the Marriage Covenant. Section 132. We dedicated [the] room for the purpose of this meeting. Closed by singing: "Oh My father thou that dwellest." Anna was mouth in preliminary prayer, I gave the dedicatory prayer and the benediction. The spirit of the Lord was with us and we felt nearer together than usual: were much encouraged in pressing onward in an endeavor to succeed in life. We fasted during the day and broke our fast together a little after 12 O.C.

FILE NAME:SAOUTLN.SEC

AN OUTLINE OF
THE ORDINANCE OF SECOND ANOINTINGS

I. THE ORDINANCE OF THE WASHING OF THE FEET

1. The ordinance of washing of the feet, for the man, precedes the second anointing ordinance.

2. It is normally performed in the Holy of Holies, or a sealing room set apart for such an ordinance.
3. It is performed by, or under the direction of, the Prophet.
4. The ordinance was used once, in the days of the Prophet Joseph, to seal individuals up to eternal life, but it is not used for that purpose today.
5. The ordinance cleanses the brother from the blood and sins of this generation.
6. This ordinance should not be confused with the last ordinance of the second anointing which is also referred to as the washing of feet.

II. THE ORDINANCE OF SECOND ANOINTINGS -- Part One
Anointed & Ordained a King/Priest, Queen/Priestess

1. It is normally administered in the Holy of Holies, but can be, and has been, administered in different locations, in a room dedicated for that purpose.
2. It is performed by, or under the direction of, the Prophet.
3. There are normally two witnesses to the event.
4. The individuals who are being anointed are dressed in their temple robes.
5. The officiator does not have to dress in his robes.
6. The husband leads in a prayer circle, and offers the signs, and prays at the altar.
7. The husband is anointed with oil, on the top of his head, and then hands are laid upon his head, and he is ordained a king and a priest unto the Most High God, to rule and reign in the House of Israel forever. This ordinance gives him the fulness of the priesthood.
8. The husband is blessed with the following (as the spirit dictates):
   (1) Sealing power to bind & loose, curse & bless. (2) Blessings of Abraham, Isaac & Jacob.
   (3) The Holy Spirit of Promise bestowed.
   (4) Blessed to live as long as life is desirable. (5) Blessed to attain unto the Godhood.
   (6) Power to be a member of a Godhead bestowed.
   (7) Sealed to eternal life, if not done previously.
   (8) Power to have the heavens opened.
   (9) Other blessings as inspired to give.
9. The wife is then anointed with oil, on the top of her head, and then hands are laid upon her head, and she is ordained a queen and a priestess unto her husband, to rule and reign with him, in his kingdom forever.
10. The wife is blessed with the following (as the spirit dictates):
   (1) Receive all the blessings of the everlasting priesthood.
   (2) An heir to all the blessings that are sealed upon her husband.
   (3) Exalted to her husband's exaltation.
   (4) Ministering angels may attend her.
   (5) Sealed up unto eternal life.
   (6) Receive the blessings of Godhood.
   (7) May attain unto the eternal Godhead.
   (8) Live as long as life is desirable.
   (9) Power of eternal lives (posterity w/o end).
   (10) Other blessings as inspired to give.

11. The couple receives a "charge" as a part of the second anointing. Part of the covenant involved in this charge is that they do not

reveal to other individuals that they have received this ordinance.
12. This ordinance can be performed for the dead, by those who have already received the ordinance.
13. The second part of the second anointings is explained to the couple. They are told to attend to this last ordinance.

III. THE ORDINANCE OF SECOND ANOINTINGS -- Part Two
"The Washing of The Feet", Wife to Husband

1. This ordinance is performed in the couple's home.
2. The husband dedicates the home, and a room in which they will perform the ordinance.
3. The ordinance follows the pattern of when Mary anointed Jesus, in Matthew 12. What the wife does here is in memorial of what Mary did.
4. The wife washes the body of her husband (similar to initiatory).
5. The wife anoints the body of her husband (similar to initiatory).
6. The ordinance prepares the husband for burial, and in this way she lays claim upon him in the resurrection.
7. Having authority, she can pronounce whatever blessings she feels appropriate upon her husband in this ordinance, as guided by the spirit.
8. This ordinance is not performed in behalf of the dead.

SECOND ANOINTING BLESSINGS

1. Taken from the Nauvoo Temple "Book of Anointings", pp. 2-4; Historians Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Typed as in original without use of sic.

Second anointing blessing given to HEBER C. KIMBALL, Brigham Young officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 8 January 1846.

[p. 2] President Brigham Young as president of the whole church anointed brother Heber C. Kimball first, this being according to the order in which the ordinances of the Lord's House are at all times first communicated to the children of men that he who holds the Keys of the Kingdom of Heaven to minister to men on earth as President Brigham Young now does, should confer the ordinances upon some faithful man who should in turn minister to him according to the pattern of heavenly beings.

This is the order observed by the Prophet Joseph, he first baptized Oliver, then Oliver baptised him. [p. 3]

Entry No. 1. Jan. 8th 1846.

6. o. clock eve. Pres. Brigham Young, Heber Chase Kimble, Parley Parker Pratt, Orson Pratt, John Taylor, Amasa Lyman, Newell Kimble Whitney, Vilate Kimble, Elizabeth Ann Whitney, Sarah Marinda Pratt, & Leonora Taylor --- Assembled in Pres. B. Young's Room No. 1. Dressed themselves [in] Holy Robes. The hymn now let us rejoice in the Day of Salvation, was sung and Elder Heber C. Kimble offered Prayer at the Alter after offering up the Signs of the Priesthood. Pres. Brigham Young proceeded to anoint Br. Heber C. Kimble and Vilate his wife --- and pronounced the following blessing namely Bro Heber C. Kimble in the name of Jesus Christ we pour upon thy head this Holy oil & we anoint thee a King and Priest unto the most High God & in & over the Church of Jesus Christ of Latter Days Saints and also Iseral in this the Holy Temple of the Lord, at Nauvoo the City of Joseph State of Ills. & I seal upon you power

to bind on Earth & it Shall be bound in Heaven & whomsoever thou Shalt loose on Earth shall be loosed in Heaven, & whomsoever thou shalt curse Shalt be cursed, & whomsoever thou shalt bless, shall be blessed & I anoint thy head that it may be sound & thy brains shall be quick to think & to regulate thy whole body. & thine ears to hear the cries of the Poor & needy of thy Brethren, who shall come to thee for council & thine eyes that thou mayest see and understand the things of God--& that thou mayest behold Angels & thy mouth that [p. 4] thou mayest speak forth the great things of God & Seal upon you all the blessings of thy Progenitors Even Abraham Isaac & Jacob & even as Far back as the Priesthood: & I say that thou shalt live to a good old age Even to three score & ten & longer if thou desire it -- & thou shalt have Power to redeem thy progenitors & thou shalt have power over thy Posterity & shall Save all of them & bring them into thy Kingdom we also seal upon thee all the power & blessing of the Holy Reserection Even to the Eternal God head & no blessing that thy heart can conceive will be withheld from you & in the name of the Father & of the Son & of the Holy Spirit Amen--

He then anointed Sister Vilate Kimble a queen and Priestess unto her Husband [H. C. Kimball] in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head in common with her husband.

/s/ John D. Lee

2. Taken from the Nauvoo Temple "Book of Anointings"; Historian's Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Typed as in original without use of sic.

Second anointing blessing given to BRIGHAM YOUNG, Heber C. Kimball officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 11 January 1846.

[Entry] No. 2.

Sunday Jan 11th 1846. 31 minutes to 7 P.M. Assembled in Pres. Brigham Young's Room No. 1. in the atic Story of the Lords House. Pres. B. Young Heber C. Kimble, Orson Hyde, P.P.Pratt, Orson Pratt, Williard Richards, John Taylor, Amasa Lyman, N.K. Whitney, Geo. Miller Edmund--Ellsworth, Mary Young Vilate Kimble Leonora Taylor, Elizabeth An Whitney & Elizabeth Ellsworth. Bro. J. Taylor started the hymn This Earth was once a garden place all being clothed in Priestly garments [robes]--Pres. B. Young Prayed. all having nelted [knelt] a round the Alter--previous to prare [prayer] they all arose - sang a Hymn & offered up the signs of the Holy Priesthood - then Br Heber C. Kimball proceeded to anoint and consecrate Pres. Brigham Young a King & a Priest unto the most High God over the Church of Jesus Christ of Latter Day Saints & over the whole House of Iseral--

Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and anoint thee a King and a Priest of the Most High God over the Church of Jesus Christ of Latter Day Saints, and unto all Israel: and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragrance of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the

wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations; so thy glory shall be established, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven; for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall be satisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their treasures; and thou shalt teach them the principles of salvation. And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.

Elder Heber Chase Kimbal then anointed MARY AN YOUNG a Queen & Priestess unto her husband [Brigham Young] in the Church of Jesus Christ of Latter Day Saints & in the house of Iseral--

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.

Thou shalt be a wise counsellor to many of thy sex, and thy shall look unto thee for precept and for example.

Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the disgression [discretion] with which thou shalt act in thy sphere [p. 5] in all things. And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory be full, in a fulness of power and exaltation.

And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost, Amen.

3. Taken from the Nauvoo Temple "Book of Anointings", p. 5; Historian's Office Library; January 8 - February 7, 1846; Book end title: ". Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to NEWEL K WHITNEY, and his wife, ELIZABETH ANN WHITNEY; Received 12 January 1846.

[Entry] No. 3. Jan. 12th 1846. at 12. o. clock. Assembled in Room No. 1. Pres Brigham Young, Heber C Kimble, P.P.Pratt, Amasa Lyman, John Taylor, Geo Miller, Isaac Morly, Orson Spencer, Ezra T Benson, Newell K Whitney--after the usual ceremony pre-requisite to the ordinance of anointing--Pres Brigham Young anointed Newell Kimble Whitney a King & a Priest unto the Most [High] God--in the church of Jesus Christ of Latter Days Saints & in the House of Iseral & among thy Brethren in this the House of the Lord Elizabeth An Whitney was then

anointed a Queen & Priestess unto her Husband N.K. Whitney, in the Church of Jesus Christ of Latter Day Saints & to all Iseral-

4. The following was forged by Mark Hoffman: Copy of a holograph found among the personal effects of an individual's grandfather, who had served in the Salt Lake Temple during the 1920's. The document surfaced sometime in June of 1978. On the document the words "SALT LAKE TEMPLE" were stamped with a rubber stamp. The words "Destroy this copy" were written in pencil and had been erased, but were still legible.

Dear Bro. :--having the authority of God, I pour this holy anointing oil upon your head, & anoint you a King & a priest unto the Most High God to rule & reign in the House of Israel forever, I bestow upon you all of the rights, blessings, & authorities appertaining unto the Holy Priesthood for the building up of the Kingdom of God on earth.

By virtue of this anointing I seal you up unto eternal life wherein nothing but the unpardonable sin of shedding innocent blood or consenting thereto by denying the Holy Spirit may deprive you of this promise & blessing. Thou shalt be exalted in the Celestial Kingdom of God & shall dwell with the patriarchal family of God for ever.

With this exaltation I ordain you an equal in the order of the everlasting priesthood with the Gods, & all the holy angels your fellows. Your kingdoms & power & glory shall have no end. Your righteous seed shall be from everlasting to everlasting & shall continually sing praises unto you worlds without end.

All of this I lawfully do, by right of the Holy Priesthood, in the name of the Father & of the Son & of the Holy Ghost. Amen.

5. Unpublished document, n.d., giving the words pronounced in a second anointing blessing.

_____ _____, having authority of Jesus Christ, I anoint you a priest and a king unto the Most High God, to rule and reign in the House of Israel forever and I seal upon you your exaltation and the promise of eternal life, even the glory of the celestial kingdom of God, which glory is that of the Church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son, according to the Holy Spirit of Promise, the Second Comforter, whereby ye are sealed up unto the day of your redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you, Amen.

A COMPILATION OF QUOTATIONS ON SECOND ANOINTINGS CHURCH OF THE FIRSTBORN KINGS & PRIESTS/QUEENS & PRIESTESSES FULNESS OF THE PRIESTHOOD

1. T.P.J.S., pp. 63-66; January 22, 1834; Joseph Smith Jr.

In the 22nd chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the kingdom of heaven that was represented in the parable; and that the Saints, or those who are found

faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage supper, is evident from the sayings of John in the Revelation where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunderings, saying, the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: For the fine linen is the righteousness of the Saints (Rev. 19).

That those who keep the commandments of the Lord and walk in His statutes to the end, are the only individuals permitted to sit at this glorious feast, is evident from the following items in Paul's last letter to Timothy, which was written just previous to his death,--he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." * * * Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of receiving a crown of righteousness.

If the Saints are not to reign, for what purpose are they crowned? * * * John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book and to open its seals; because he was slain, and had made them kings and priests unto God; and they should reign on the earth (see Rev. v). * * *

Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them while we contemplate that there is no respect of persons in His sight, and that in every nation, he that feareth God and worketh righteousness, is acceptable with Him. But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth. . . .

And though we cannot claim these promises which were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. * * * . . .and when these promises are obtained, they will be promises directly to us, or they will do us no good. They will be communicated for our benefit, being our own property (through the gift of God), earned by our own diligence in keeping His commandments and walking uprightly before Him. If not, to what end serves the Gospel of our Lord Jesus Christ, and why was it ever communicated to us?

2. Young Women's Journal, Vol. 4:215-16; Spring of 1836; Pres. Lorenzo Snow.

While attending college at Oberlin, Ohio, in the spring of 1836 I had occasion to visit Kirtland, some sixty miles distant, where two of my sisters were residing. * * * I became acquainted with Joseph Smith, his counselors,

and a number of prominent leaders. * * *

Being at that time a young man, full of worldly aspirations, with bright prospects, and means to gratify my ambition in acquiring a liberal collegiate education; also having a host of wealthy, proud, aristocratic friends and relatives watching eagerly for my achieving high honors in life, of course, you can easily understand that it was a great trial, and required the strongest effort to form a resolution to abandon those prospects, disappoint expectations, join the poor, ignorant, dispised Mormons, and follow Old Joe Smith, the money digger, as he and they were regarded.

Had I then understood, as I now know, the ultimate results of obedience to the gospel, a life of purity, and after its close an exaltation to the fulness of the Godhead, I should then have been ashamed to have called it a sacrifice. But in my ignorance, at that time, of its blessings and glories, it was the fiercest struggle of heart and will I ever experienced before or since. But through the help of the Lord, for I feel certain that He must have helped me, I laid my pride, worldly ambition and aspirations upon the altar, and as humble as a child went to the waters of baptism, received the ordinance administered by an Apostle, and afterwards the laying on of hands.

2a. History of the Church, Vol. 4:570; Wednesday, March 30, 1842; Remarks by Joseph Smith to the Female Relief Society.

All must act in concert, or nothing can be done, and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world---choice, virtuous, and holy. The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation, as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day. . . .

3. Journal of Heber C. Kimball; June 1842; Heber C. Kimball speaking.

June 1842 I was initiated into the ancient order, was washed and anointed and sealed and ordained [to become] a priest and so forth, in company with many others. That is, Joseph Smith, Hiram Smith, Wm. Law, Wm. Marks, Judge Adams, Brigham Young, Willard Richards, George Miller, Newel K. Whitney.

4. History of the Church, Vol. 5:139-40; 31 August 1842; Joseph Smith Jr.

My feelings at the present time are that inasmuch as the Lord Almighty has preserved me until today, He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the power of earth and hell can never prevail against it.

5. History of the Church, Vol. 5:212; 30 December 1842; Joseph Smith Jr.

While in conversation at Judge Adams during the evening, I said, Christ and the resurrected Saints will reign [as kings & priests] over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men [those who have not been baptized] on the earth during the thousand years. The heathen nations who will not come up to worship will be

visited with the judgments of God, and must eventually be destroyed from the earth.

6. Times & Seasons, Vol. 4:81-85; February 15, 1843; Joseph Smith's poetic version of the revelation currently recorded in D&C 76, known as the vision.

For these overcome, by their faith and their works,
Being tried in their life-time, as purified gold,
And seal'd by the spirit of promise to life,
By men called of God, as was Aaron of old.

They are they, of the church of the first-born of God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heav'n,
And reign with the Saviour, as priests and as kings.

They're priests of the order of Melchisedec,
Like Jesus (from whom is this highest reward), Receiving a fulness of glory and light;
As written--they're God's, even sons of the Lord.

7. Words of the Prophets--Scriptural Items, Church Historical Dept; June 11, 1843; Discourse by Joseph Smith.

June 11 Joseph said the reason why the Jews were scattered and their House left unto them desolate was because they refused to be gathered that the fulness of the Priesthood might be revealed among them which never can be done but by the gathering of the People also [next page] the Order & Ordinances of the Kingdom were instituted by the Priesthood in the council of Heaven before the world was.

8. History of the Church, Vol. 5:423-24; Sunday, June 11, 1843; Discourse by Joseph Smith on the Gathering.

If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. * * *
All men who become heirs of God and joint-heirs with Jesus Christ wilT have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole.

9. History of the Church, Vol. 5:527; 6 August 1843; See also Wilford Woodruff Journal under date.

Meeting of the Twelve Apostles in Philadelphia. * * *

President Brigham Young addressed the congregation at considerable length. * * * He also remarked that if any in the Church had the fullness of the Melchizedek Priesthood, he did not know it. For any person to have the fullness of that priesthood, he must be a king and priest. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his

kingdom.

10. T.P.J.S., pp. 320-21; 13 August 1843; Joseph Smith Jr.

The sound saluted by ears---"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant" (Hebrew xii:22,23,24). What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge? * * *

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

The speaker continued to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living; none of which was reported. * * *

The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

11. Manuscript History of the Church, Ms/f/315/Book E-1; August 13, 1843.

Doctrine of election---sealing of the servants of our God on the top of their heads---'tis not the cross, as the catholics would have it. Doctrine of election to Abraham was in the relation to the seed. A man wishes to be embraced in the covenants of Abraham.

Judge Higby in the world of spirits is sealed unto the throne, and doctrine of election sealing the fathers and children together.

12. Joseph Smith Diary; 13 August 1843; Joseph Smith.

4 destroying angels holding power over the 4 quarters of the earth ___ until the servents of God are sealed in their foreheads what is that seal. shall I tell you? No. ___ Doctrine of Election ___ sealing (of the servent forged) on the top of their heads. tis not the cross as the catholics would have it.

13. T.P.J.S., pp. 322-323; August 27, 1843; Remarks by the Prophet Joseph Smith.

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam. * * *

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected and made sure. * * * Men have to suffer [to wean us away from this world] that they may come upon Mount Zion and be exalted above the heavens.

14. Manuscript History of the Church, Ms/d/4409; August 27, 1843; CHD; Franklin D. Richards "Scriptural Items".

There are 3 grand principles or orders of Priesthood portrayed in this chapter [Heb 7].

lst Levitical which was never able to administer a Blessing but only to bind heavy burdens which neither they nor their father [were] able to bear.

2 Abrahams Patriarchal power [endowment thru temple marriage] which is the greatest yet experienced in this church [the second anointing ordinance which makes a man a king & priest was introduced a month later].

3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of King & Priest to God to open the windows of Heaven and pour out the peace & law of endless Life to man & no man can attain to the Joint heirship with Jesus Christ without being administered to by one having the same power & Authority of Melchisedec.

15. Joseph Smith Diary; Sunday morning, August 27, 1843.

What was the power of Melchisedeck twas not P. of Aaron &c. a king & a priest to the most high God. a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people. administering endless lives to the sons and daughters of Adam kingly powers of anointing.

16. James Burgess Notebook; Sunday morning, August 27, 1843.

Abraham's priesthood was of greater power than Levi's and Melchizedeck's was of greater power than that of Abraham. * * * I ask was there any sealing power attending this priesthood [Aaronic] that would admit a man into the presence of God. Oh no, but Abraham's was a more exalted power or priesthood he could talk and walk with God [thru the endowment & temple marriage] and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or a fulness of the law or priesthood which constituted him a king and preist after the order of Melchesideck or an endless life. * * * It is understood by many by reading this chapter [Heb 7] that Melchesedeck was king of some country or nation on the earth, but it was not so, In the original it reads king of Shaloam which signifies king of peace or righteousness and not of any country or nation. * * *

Men will set up stakes and say thus far will we go and no farther, did Abraham when called upon to offer his son, did the Saviour, no, view him fulfilling all righteousness again on the banks of Jordan, also on the Mount transfigured before Peter and John there receiving the fulness of priesthood or the law of God, setting up no stake but coming right up to the mark in all things here him after he returned from the Mount, did ever language of such

magnitude fall from the lips of any man, hearken him. All power is given unto me both in heaven and the earth.

17. Joseph Smith "Diary", Ms/d/155/Bx l/fd 7; September 28, 1843; See also History of the Church, Vol. 6:39.

Thursday Sept 28 1843 / 10 A.M. in the street going toward / printing office. 11 1/2 A.M. in Council over / the Store. Hyrum, Newell, Geo. M., Wa.d & A/ J.S., J.T., A.L., L.W., J.M.B..--and at 7 eve / met at the Mansion upper room prest. with / W.L., W.M. Baurak Ale was by common / consent, & unanimous voice chosen president / of the quorum. & anointed & ordn to the highest / and holiest order of the priesthood (& companion do.-) / Joseph Smith, Hyrum Smith, Geo Miller, N.K. Whitney / Willard Richards, John Smith, John Taylor, / Amasa Lyman, Lucien Woodworth, J.M. Bernhisel / --Wm Law, Wm Marks, - President led in / prayers, that his days might be prolonged have dominion / over his enemies.. all their households be blessed / and all the church & world.

18. "Historian's Office Private Journal, 1858", p. 24, kept by Wilford Woodruff, Church Archives; September 28, 1843.

Feb 26 1867. While reading Dr Richards Journal we found the account of the Second Anointing of Presdent Joseph Smith, & by the Council of G. A. Smith Histo I record the Account in this Journal

Thursday Sept 28, 1843 The Council met over the Store Also at 7 o clok in the Evening met in an upper room in the mansion. Ther were present Joseph Smith, Hyram Smith, George Miller N. K. Whitney, Willard Richard John Smith John Taylor Amasa Lyman, Locian Woodworth, J M Bernhisel Wm Law., Wm Marks. Joseph Smith led in prayer he prayed that his days might be lengthened & had dominion over his Enemies, and all there Households be blessed & all the world Then by common conssnt Joseph Smith the Prophet Received his second Anointing of the Highest & Holiest order.

19. Joseph Smith "Diary", Ms/d/155/Bx l/fd 7; October 1, 1843.

eve - Council met same as Thursday previous / except & S. Law, - Marks.Durphy..-&- Hirums wife.- Joseph / &c re - anointed, Law &c, anointed counselors.-- prayer & singing adjourned to Wednesday eve.

[Joseph Smith given second anointing again.]

20. "Historian's Office Private Journal, 1858", p. 24, kept by Wilford Woodruff, Church Archives; October 8, 1843.

Sunday Oct 8 1843 Prayer Meeting at Josephs Hyrum Smith & Wife received his second Anointig

21. T.P.J.S., pp. 325-26; October 9, 1843; Discourse by Joseph Smith.

I assure the Saints that truth, in reference to these matters, can and may be known through the revelations of God in the way of His ordinances, and in answer to prayer. The Hebrew Church "came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant." What did they

learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: the keys of power and knowledge were with them to commmunicate to the saints. Hence the importance of understanding the distinction between the spirits of the just and angels. * * *

The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down.

22. Joseph Smith "Diary", Ms/d/155/Bx l/fd 7; November 22, 1843.

Prayer Meeting in the eve at old home. B Young [and wife anointed].

23. Manuscript History of Brigham Young, p. 155; November 27, 1843.

--27--I attended prayer-meeting in the evening at President Joseph Smith's. Bishop N. K. Whitney and wife were [second] anointed.

24. Manuscript History of Brigham Young, p. 158; January 14, 1844.

--14 (Sunday) --Preached in the city. In the evening attended prayermeeting at the Assembly Room. My wife Mary Ann and I received our second anointing. LSee 22 Nov 1843 for the first instance of this ordinance.]

25. T.P.J.S., p. 330; January 20, 1844; Discourse by Joseph Smith.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations [as king and priest] and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah.

26. Manuscript History of Brigham Young, p. 158; 20 January 1844. See also Journal of Wilford Woodruff under date for similar entry.

--20--Met with the Quorum; Heber C. Kimball and his wife Vilate received their second anointing.

27. Manuscript History of Brigham Young, p. 158-59; 21 January 1844. See Journal of Wilford Woodruff under date for extended entry.

--21 (Sunday)--I met in the Assembly Room with the Quorum, [p. 159] and administered to Parley P. Pratt his second anointing.

28. Journal of Wilford Woodruff; 21 January 1844.

I met with the quorum in the evening had an interestin time many good exhortation were given by the brethren concerning the things of God P.P.P. received his 2d Anointing Joseph said concerning Parley P. Pratt that he had no wife sealed to him for Eternity as He would want a wife in the resurrection

or els his glory would be cliped many arguments He used upon this subject which were rational & consistent. Br. Joseph said now what will we do with Elder P. P. Pratt He has no wife sealed to him for Eternity He had one living wife but she had a former Husband did not wish to be sealed to Parly, for Eternity now is it not right for Parley to have another wife that can [end of the entry]. . .

29. Wilford Woodruff--His Life & Labors, pp. 197-98; 1965 ed; by Matthias F. Cowley.

On January 21st, Elder Woodruff records the fact that Apostle Parley P. Pratt had just received second anointings and that he had been instructed by the Prophet that it was his duty to have his wife sealed to him for eternity in order that his glory might be full.

30. Manuscript History of Brigham Young, p. 159; 25 January 1844.

--25--The Quorum met at my house: Orson Hyde received his second anointing.

31. Manuscript History of Brigham Young, p. 159; 26 January 1844.

--26--The Twelve met at my house: Orson Pratt received his second anointing.

32. Manuscript History of Brigham Young, p. 159; 27 January 1844.

--27--We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing.

33. Manuscript History of Brigham Young, p. 159; 28 January 1844.

--28--The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe W. were sealed and received their second anointing.

34. Manuscript History of Brigham Young, p. 159; 30 January 1844.

--30--The Quorum met at my house. John and Leonora Taylor were sealed and anointed. ["J Taylor & Leonora Taylor received their 2d Anointing & sealing."---taken from the Journal of Wilford Woodruff under date.]

35. Manuscript History of Brigham Young, p. 159; 31 January 1844.

--31--I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed, having been sealed on the 20th inst.

["Geo A. Smith & wife Bathsheba / W. Bigler received their Second / Anointing, which was admin / istered by Brigham Young / Prest of the Twelve"--taken from the Joseph Smith "Diary", under date.]

["Jan 31, 1844 Geo A Smith & Bathsheba W Smith Recvd our 2 anointing at B

Young house"---taken from the George A. Smith 1841-1845 Journal, Number 6, p. 148, Ms/f/96/#1/Archives.]

36. Journal of Heber C. Kimball, Book 91; 1 February 1844.

February the first 1844 my Self and wife Vilate was annonnted Preast and Preastest unto our God under the Hands of B Young, and by the ways of the Holy order.

37. Journal of Wilford Woodruff; 2 February 1844.

I met with the quorum for Prayer &c at / Elder Youngs Bro & Sister Wm W Phelps / attended with us Bro Phelps spoke concerning his / appointment as a Lawyer in Israel Brother & / Sister Wm W Phelps received their 2d Anointing & / sealing.

38. Journal of Wilford Woodruff; 3 February 1844.

In the evening of this day the quorum / met at Josephs store Brothers Wm Clayton & / Joseph Young met with them But I was not / present. * * * Joseph Young & wife & Wm Clayton / received their 2d Endowments &c.

39. History of the Church, Vol. 6:196; 4 February 1844; Discourse by Joseph Smith. This is not in Teachings of the Prophet Joseph Smith.

Sunday, 4.---I attended prayer-meeting with the quorum [of the Holy Order] in the assembly room, and made some remarks respecting the hundred and fortyfour thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced.
[This Joseph could confidently say inasmuch as over 20 brethren had just received their second anointings.]

40. Journal of Wilford Woodruff; 4 February 1844.

I met with the quorum in the evening Br / & Sister Lott was present we had a good / time in prayer Br Joseph gave us good instru / -tion in meekness & humility the revelator / John remarks was quoted to in the evening / concerning the 144000 of the tribes of Israel / Cornelius P Lott & wife received their 2d Anointing / & sealing.

41. History of the Church, Vol. 6:224; 23 February 1844. Joseph Smith Jr.

Met with the Twelve in the assembly room concerning the Oregon and California Exploring Expedition; Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. "Send twenty-five men: let them preach the Gospel wherever they go. * * * Appoint a leader, and let them beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, &c.

42. Journal of Wilford Woodruff; 26 February 1844.

Gospel Mysteries

I met with / the quorum in the evening but meeting / closed soon after we arived Fathers John . Smith & wife & Isaac Morley & wife met with / the quorum in the afternoon & evening * * * Father John Smith & wife Isaac Morley & wife had their 2d anointing & sealing.

43. History of the Church, Vol. 6:237; 7 March 1844; Hyrum Smith speaking.

I think this people is abundantly able to build this temple, and much depends upon it for our endowments and sealing powers; and many blessings depend upon it.

["He told us to pray 'that you may live to go into this Temple and be sealed in your foreheads,'----putting his hand upon his forehead---for said he, 'It is your right to live until you are three score years and ten.' (Wandle Mace Journal, p. 129)]

44. History of the Church, Vol. 6:251-254; Sunday, 10 March 1844. Discourse by the Prophet Joseph at the funeral of King Follett.

The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

* * *

. . . the power of Elijah is sufficient to make our calling and election sure.

* * *

Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; and the priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage. * * *

Again: The doctrine or sealing power of Elijah is as follows:--If you have [the sealing] power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory.

45. Journal of Heber C. Kimball, "Book 91", CHO; April 1, 1844; Typed w/o sic

Apriel the first day 1844 I Heber C Kimball received the washing of my feet. and was annointed by my wife Vilate fore my burial. that is my feet head Stomach. Even as Mary did Jesus, that She mite have a claim on him in the Reserrection

in the City of Nauvoo [next page]

In 1845 I recieved the washing of my feet by [left blank in the original; Heber C. Kimball's handwriting stops here and Vilate Kimball's begins:]

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C Kimball, that I may have claim upon him in the morning of

the first resurrection

/s/ Vilate Kimball

46. T.P.J.S., pp. 362-63; 8 April 1844; Discourse by Joseph Smith.

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, so that men may receive their endowments and be made kings and priests unto the Most High God, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. * * * . . .every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings and receive all the keys and powers of the Priesthood, the same as for himself.

47. T.P.J.S., p. 366; 2 May 1844. Also H.C. 6:363-67. Discourse by Joseph Smith.

I am going on in my progress for eternal life. It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through to save yourselves. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure.

48. Journal of Wilford Woodruff; May 5, 1844; CHO; Wilford Woodruff speaking.

I called my family together & blessed them. Phoebe washed my feet that I might be clean every whit.

49. Times & Seasons, Vol. 5:661, 663-4; Sunday, September 8, 1844; Trial of Sidney Rigdon.

[Comments by Elder John Taylor:]

Elder Rigdon was appointed by President Smith to go to Pittsburg and build up a church; but he was expressly forbid to take any one with him. Now I would ask, has Elder Rigdon accomplished his mission? Has he sought to build up the church according to President Smith's order? No. He has been holding secret meetings; he has ordained men illegally, and contrary to the order of the priesthood; he has been ordaining men to the offices of prophets, priests and kings; whereas he does not hold that office himself; who does not know that this is wrong? There is not an officer belonging to the church but what is acquainted with this fact. Can a teacher ordain a priest? Can a priest ordain an elder? Can an elder ordain a high priest, or any of the former ordain an apostle? You all know they could not, it is contrary to the order of God; and yet we find that President Rigdon, a man who ought to know better---who does know better---has been ordaining men to offices that he does

not hold himself: and yet he has come to us with a revelation to lead this church to the Celestial kingdom of God; and even if he had the authority to ordain these men, he could not do it in and of himself without the accompanying ordinances, and under the circumstances which he did.

[Comments by Heber C. Kimball:]

He (Sidney Rigdon) has no authority only what he receives from the church, if he was one with us, why was he not in our councils? He was not in the council pertaining to the High Priesthood until just before he started for Pittsburgh. Brother Phelps was the means of bringing him in [i.e., Phelps helped him get the endowment.], but he has not got the same authority [a fulness of the priesthood through the second anointing ordinance] as others; there are more than thirty men who have got higher authority than he has. * * *

There are men here, brethren who have got authority, but we don't want to mention their names, for the enemy will try to kill them.

50. History of the Church, Vol. 7:268-69; Sunday, September 8, 1844.

Minutes of a meeting of the Church of Jesus Christ of Latter-day Saints held on the meeting ground of the city of Nauvoo. * * *

Elder W. W. Phelps moved that Elder Sidney Rigdon be cut off from the church, and delivered over to the buffetings of satan until he repent.

Bishop Newel K. Whitney then presented the motion to the high council (who was trying the case) and the vote was unanimous in the affirmative. * * *

President Young arose and delivered Sidney Rigdon over to the buffetings of satan in the name of the Lord, and all the people said, Amen.

[Footnote comments by B. H. Roberts:]

Very serious charges are made against Elder Rigdon for insubordination, for claiming to hold keys and authority above any man or set of men in the church, even superior authority and keys thereof than those held by the Twelve; and likewise he had ordained men to positions---places and offices not recognized as properly belonging to the church.

51. Letter written by Orson Hyde to Ebenezer Robinson, September 19, 1844. Steam Boat North Bend,

Sept. 19th, 1844

Dear E. Robinson,

You probably may have received something by way of counsel from Nauvoo from Brother Young, if so, I trust you will regard it as coming from "the proper source." We have had a charge given us by our prophet, and that charge we intend to honor and magnify. It was given in March last. He said; "let no man take your crown, and though you should have to walk right into death, fear not, neither be dismayed." "You have to die but once." "To us were committed the Keys of the Kingdom, and every gift, key and power, that Joseph ever had," confirmed upon our heads by an anointing, which Bro. Rigdon never did receive.

We know the charge which the prophet gave us, and the responsibility which the Spirit of the living God laid on us through him, and we know that Elder Rigdon does not know what it was. We have counted the cost of the stand we have taken, and have firmly and unitedly, with prayer and with fasting---with signs and with tokens, with garments and with girdle, decreed

in the name of Jesus Christ, that we will honor our calling, and faithfully carry out the measures of the prophet so far as we have power, relying on the arm of God for strength in every time of need.

I know that the curse of God will fall upon every one that tries to give us trouble or to weaken our hands in the work in which we are engaged, for this promise we have obtained from the Lord in solemn convocation.

I want you to read this letter to the Saints in Pittsburg, not to the world.

My kind love to all the Saints, to yourself and family.

Yours truly, Orson Hyde

[This letter was later printed in The Return, Vol. 2, No. 4, (April, 1890), p. 253.]

52. Times & Seasons, Vol. 5:670, (October 1, 1844); John Taylor, Editor.

The truth is, religion---old fashioned Abel, Noah, Abraham, Israel, Moses, Shadrach, Meshach, Abendnego, Isaiah, Jeremiah, Daniel, Jesus Christ, Apostolic, Mormon religion---is made up of "obedience," come life or death, with crowns for crosses; being ordained to eternal life [through the second anointing] after sin is overcome [through the washing of the feet]. Therefore brethren, endure, like good soldiers, to the end, and you will be ordained [kings & priests] to this highest honor of the priesthood.

53. History of the Church, Vol. 7:281-282; October 1, 1844; General Epistle to the Saints by President Brigham Young.

Yes, brethren, we verily know and bear testimony, that a cloud of blessing and of endowment, and of the keys of the fulness of the priesthood, and of things pertaining to eternal life, is hanging over us, and ready to burst upon us; or upon as many as live worthy of it, so soon as there is a place found on earth to receive it. Therefore, let no cunningly devised fable, no false delusive spirit, or vision, no man or set of men who go out from us, but are not of us, have any influence on your minds for a moment, to draw your minds away from this all important work. But enter steadily and regularly upon a strict observance of the law of tithing, and of freewill offerings, till Jehovah shall say it is enough; your offerings are accepted; then come up to the House of the Lord, and be taught in his ways, and walk in his paths; yea, enter his sanctuary; and receive the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

54. Journal of George Laub; BYU Special Collections; Under date given. At the dedication services of the Seventies Hall.

[29 December 1844, discourse by Amasa Lyman:]

Now I say unto you come try all what your teachers tell you and you will receive light & wisdom knowledge and truth, wash yourselves, keep yourselves clean for the lord will have clean vessels and he is a god of order therefore we must have our bodys washed and anointed that we may be clean Also our feet that we may receive our Endowment and hands Laid on to Exalt ourSelves to the highest glory and Exaltation. But there are some gone out from us that have no order. They ordained kings and Priests and know not them Selves nor understand the order of the kingdom, and they drew away some with them. But

the time will come that they will say Lord Lord have we not prophesied in thy name Cast out devils in thy name Laid hands on the sick and done many mighty works in thy name But the Lord will Say depart from me ye workers of Iniquity for I know you not for ye have not kept the commandments as it becomes Saints. Amen.

[31 December 1844, remarks by Heber C. Kimball:]

If we [are] to become Kings and Priests unto God we must make our children just as happy as they can be & we must be rulers over them to give them their inheritance.

55. Millennial Star, Vol 5:149-153, March 1845; Written in New York, January 1, 1845 by Elder Parley P. Pratt

He [Joseph Smith] proceeded to confer on elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come.

56. Journal of Heber C. Kimball, "Book 92"; CHO; March 27, 1845.

27***////**in the / Evning received the washing / of my feet by Sarah W[hitney]

57. Millennial Star, Vol. Appendix: pp. 9-10; Written in New York by Elder Parley Pr. Pratt; April 6, 1845.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him---"I am Joseph; does my father yet live?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honours, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; and shall enter into the Holy of Holies, there to be crowned with authority and power which shall never end.

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple.

58. Times & Seasons, Vol. 6:954; Speech delivered by President B. Young, in the City of Joseph; April 6, 1845.

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, and more even to the fullness of the eternal Godhead: there is no stopping place, but the weak capacity of man cannot understand it unless the spirit of the eternal God is in their hearts, and then they can comprehend but a little of it.

59. Times & Seasons, Vol. 6:920; publication date: June 1, 1845; Funeral date & date of discourse: May 24, 1845; Elder Orson Pratt.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for all their labors. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

60. Journal of Heber C. Kimball, "Book 92"; CHO; 1845.

In the City of Nauvoo in 1845 I received the washing of my feet.

61. "Book of Anointings" from the Nauvoo Temple pp. 2–4; Historians Office Library; January 8 – February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Heber C. Kimball, Brigham Young officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 8 January 1846.

[p. 2] President Brigham Young as president of the whole church anointed brother Heber C. Kimball first, this being according to the order in which the ordinances of the Lords House are at all times first communicated to the children of men that he who holds the Keys of the Kingdom of Heaven to minister to men on earth as President Brigham Young now does, should confer the ordinances upon some faithful man who should in turn minister to him according to the pattern of heavenly things.

This is the order observed by the Prophet Joseph, he first baptized Oliver, then Oliver baptised him. [p. 3]

Entry No. 1. Jan. 8th 1846.

6. o. clock eve. Pres. Brigham Young, Heber Chase Kimble, Parley Parker Pratt, Orson Pratt, John Taylor, Amasa Lyman, Newell Kimble Whitney, Vilate

Kimble, Elizabeth Ann Whitney, Sarah Marinda Pratt, & Leonora Taylor-----Assembled in Pres. B. Young's Room No. 1. Dressed themselves [in] Holy Robes. The hymn now let us rejoice in the Day of Salvation, was sung and Elder Heber C. Kimble offered Prayer at the Alter after offering up the Signs of the Priesthood. Pres. Brigham Young proceeded to anoint Br. Heber C. Kimble and Vilate his wife----and pronounced the following blessing namely

Bro Heber C. Kimble in the name of Jesus Christ we pour upon thy head this Holy oil & we anoint thee a King and Priest unto the most High God & in & over the Church of Jesus Christ of Latter Days Saints and also Iseral in this the Holy Temple of the Lord, at Nauvoo the City of Joseph State of Ills. & I seal upon you power to bind on Earth & it Shall be bound in Heaven & whomsoever thou Shalt loose on Earth shall be loosed in Heaven, & whomsoever thou shalt curse Shalt be cursed, & whomsoever thou shalt bless, shall be blessed & I anoint thy head that it may be sound & thy brains shall be quick to think & to regulate thy whole body. & thine ears to hear the cries of the Poor & needy of thy Brethren, who shall come to thee for council & thine eyes that thou mayest see and understand the things of God--& that thou mayest behold Angels & thy mouth that [p. 4] thou mayest speak forth the great things of God & Seal upon you all the blessings of thy Progenitors Even Abraham Isaac & Jacob-- & even as Far back as the Priesthood: & I say that thou shalt live to a good old age Even to three score & ten & longer if thou desire it---& thou shalt have Power to redeem thy progenitors & thou shalt have power over thy Posterity & shall Save all of them & bring them into thy Kingdom we also seal upon thee all the power & blessing of the Holy Reserection Even to the Eternal God head & no blessing that thy heart can conceive will be withheld from you & in the name of the Father & of the Son & of the Holy Spirit Amen---

He then anointed Sister Vilate Kimble a queen and Priestess unto her Husband [H.C.Kimball] in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head in common with her husband.

/s/ John D. Lee

62. "Book of Anointings" from the Nauvoo Temple; Historians Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Brigham Young, Heber C. Kimball officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 11 January 1846.

[Entry] No. 2.
Sunday Jan 11th 1846. 31 minutes to 7 P.M. Assembled in Pres. Brigham Youngs Room No. 1. in the atic Story of the Lords House. Pres. B. Young Heber C. Kimble, Orson Hyde, P.P.Pratt, Orson Pratt, Willard Richards, John Taylor, Amasa Lyman, N.K.Whitney, Geo. Miller Edmund--Ellsworth, Mary Young, Vilate Kimble Leonora Taylor, Elizabeth An Whitney & Elizabeth Ellsworth. Bro. J. Taylor started the hymn This Earth was once a garden place all being clothed in Priestly garments [robes]--Pres. B. Young Prayed. all having nelted [knelt] a round the Alter--previous to prare [prayer] they all arose - sang a Hymn & offered up the signs of the Holy Priesthood - then Br Heber C. Kimball proceeded to anoint and consecrate Pres. Brigham Young a King & a Priest unto the most High God over the Church of Jesus Christ of Latter Day Saints & over the whole House of Iseral--

Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and anoint thee a King and a Priest of the Most High God over the Church of

Jesus Christ of Latter Day Saints, and unto all Israel: and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragrance of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations: so thy glory shall be established, and whosoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven; for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall be satisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their treasures; and thou shalt teach them the principles of salvation. And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.

Elder Heber Chase Kimbal then anointed Mary An Young a Queen & Priestess unto her husband [Brigham Young] in the Church of Jesus Christ of Latter Day Saints & in the house of Iseral--

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.

Thou shalt be a wise counsellor to many of thy sex, and they shall look unto thee for precept and or example.

Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the disgression [discretion] with which thou shalt act in thy sphere [p. 5] in all things. And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory be full, in a fulness of power and exaltation.

And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost: Amen.

63. Diary of Brigham Young, University of Utah; 11 January 1846.

I spent the day in the temple about 3. 0 my family came up into the

temple also Bro. Kimball's Bro. 0 Hyde's Bro N.K.Whitney's we had a good visit and they met in my room together with others & I received my last anointing under the hands of brother H. C. Kimball---

64. "Book of Anointings" from the Nauvoo Temple p. 5; Historians Office Library; January 8 - February 7, 1846; Book end title: "W. Richards" in gold leaf; C.H.D., CR/342/3/box 4. Second anointing blessing given to Newel K Whitney, and his wife, Elizabeth Ann Whitney; Received 12 January 1846.

[Entry] No. 3. Jan. 12th 1846. at 12. o. clock. Assembled in Room No. 1. Pres Brigham Young, Heber C Kimble, P.P.Pratt, Amasa Lyman, John Taylor, Geo Miller, Isaac Morley, Orson Spencer, Ezra T Benson, Newell K Whitney--after the usual ceremony pre-requisite to the ordinance of anointing---Pres Brigham Young anointed Newell Kimble Whitney a King & a Priest unto the Most [High] God--in the church of Jesus Christ of Latter Days Saints & in the House of Iseral & among thy Brethren in this the House of the Lord-----Elizabeth An Whitney was then anointed a Queen & Priestess unto her Husband N.K. Whitney, in the Church of Jesus Christ of Latter Day Saints & to all Iseral---

65. Brigham Young "Diary"; University of Utah; 12 January 1846.

. . .the day I spent in the temple. In the evening Evan M. Greene; my clerk through sickness was compelled to retire from his labour. Bro John D. Lee appointed to take his place There being few records to be kept separately & apart containing the first sealings of the living & of proxy & of adoption & also that of the 2nd anointings which I found to be a great task for one man to perform therefore I employed Bro. Franklin Richard to assist in keeping those records above alluded too---

66. Temple Record of the Smith Family; 12 January 1846.

[This record indicates that Joseph Smith Jr., received by proxy on this date his second anointing. This record gives no date whatsoever for Emma receiving these ordinances.]

67. Journal of Abraham 0. Smoot, p. 245; Mss 896; BYU Special Collections; January 13, 1846

13 Spent the afternoon of the 13th, in the Temple, and received a promise from Heber C. Kimball to receive my second ordinances during the week upon a condition of being prayerful and faithful which was complied with to the best of my ability.

68. History of George A. Smith; Ms 36/Box 5/ Bk 2; University of Utah Library; January 13, 1846.

I went to the house of the Lord with my wife, Bathsheba W., and [were] sealed by President Brigham Young, in the presence of witnesses, which was duly recorded. We then received a second anointing under the hands of Orson Hyde.

69. Journal of Abraham 0. Smoot, p. 246; Mss 896; BYU Special Collections;

January 14, 1846.

On the 14th attended in the Temple and was favored with the privilege of helping to form a Quorum of Priesthood to the receiving of the Second ordinances &c.

70. Mormonism Unveiled (1880), p. 169, 171; January 14, 1846; John D. Lee.

I was among the first to receive my washing and anointings, and even received my second anointing [this date], which made me an equal in the order of the priesthood, with the right and authority to build up the kingdom in all the earth, and power to fill any vacancy that might occur. I have officiated in all the different branches, from the highest to the lowest. There were about forty men who attained to that order in the Priesthood, including the twelve Apostles and the first presidency, and to them was intrusted the keeping of the records.

In the Temple I took three more wives--Martha Berry, Polly Ann Workman and Delethea Morris, and had all my family sealed to me over the altar, in the Temple, and six of them received their second anointings, that is, the first six wives did, but the last three we had not time to attend to.

71. Diary of John D. Lee, Church Historian's Office; January 14, 1846.

2 of my family came through the washings and anointings...we went into room No. 1 where we being clothed in Priestly apparel--kneeled over the alter--rather before the Holy Alter and over it the sacred, the solemn covenant and sealing was entered into and ratified in the presence of 3 witnesses--From thus we were conducted to Room No. 2 where we received our anointings.

72. Diary of John D. Lee, Church Historian's Office; January 17, 1846.

From [room No. 1] thus we were conducted to Room No 2 where we received our anointings yea, Holy anointings in the Temple of the Lord under the hands of Elder Orson Hyde this certainly produced more joy comfort and pleasure & reconciliation of feeling -- than could possibly have been imagined.

73. Journal of Abraham 0. Smoot, p. 246; University of Utah; January 17, 1846; Mss 896, Special Collections.

The 17th, was a day of great enjoyment for me, it gave birth to the greatest blessings and an higher exaltation in the Priesthood than ever had been anticipated by me. I received my Second ordinances in the Priesthood with my wife Margaret and Sister Sariah Gibbon, under the hands of George Miller, President of the High Priest Quorum, in room No. 4 attick story of the Temple of the Lord. I was called upon by the President to open the Meeting by prayer which I complied with, with feelins of much gratitude to my Heavenly Father and my brethren that surrounded us. The Services of this holy anointing commenced at the hour of 6 o'clock in the afternoon and closed at 7. We then resumed our seat in the celestial department of the Temple and heard a number of lectures from the brethren on the principles of Priesthood pertaining to exaltation. We also listened with pleasure to the verses of Solomon Hancock, composed on the removal of the Saints to California, with a number of others of the songs of Zion.

74. The Record of Norton Jacob, p. 15; BYU Spec Coll; Mor/M270.1/J151j; January 19, 1846.

Monday, the 19th [January 1846], went with my wife to the Temple in the morning to attend to our sealing, but there was a council to be held, which put other business [first].

In the evening I went into the Holy of Holies with Emily, my wife, where, by President Brigham Young we were, according to the holy order of the Priesthood, sealed together for time and all eternity and sealed up unto eternal life and against all sin except the sin against the Holy Ghost. May God keep us faithful in his ordinances. Amen!

75. "Experiences in the Life of Rhoda Ann Fullmer," p. 7 of typescript, BYU Special Collections. Original in CHO; January 19 & 20, 1846

On December 15, 1845 we [David Fullmer and her] received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet.

76. "A Book of Proxy"--the record of sealings of husbands and wives where one or both parties are dead kept in the Nauvoo Temple, p. 31; Church Archives; Marriage Entry NO. 65; January 22, 1846; Typed w/o sic.

Willard Richards born Jan 24 1804 Hopkinton Middlesex Mass-- & Jenntte Richards, (was born Aug 21--1817. Walkerford Chaidgley Lancashire England deceased) were sealed Husband & wife for time & all Eternity Amelia Elizabeth Peirson acting proxy for & in behalf of the (deceased) who died at Nauvoo; July 9th 1845 Done in presance of Heber Chase Kimble Orson Hyde & J.D. Lee Pres. B. Young officiating at the Alter done at 5 minutes to 9. evening---

Jennette Richards was Sealed to Willard as his wife for time and all Eternity--& with him attended to all the ordinances pertaining to the House of the Lord--to & including the washing of feet in the days of Pres. Joseph Smith Jr the first Prophet of the Church of the Last days--

F. D. Richards

[Note: This entry was in the handwriting of the recorder John D. Lee, though F. D. Richards was the clerk on the occasion of the performance of the ordinances.]

77. Phinehas Richards Journal; Church Archives; January 22d 1846

January 22d 1846. Visited the Temple with Wealthy she was sealed to me by the Prophet B. Young and then we repaired to the High Priests room where we were Anointed King and Queen, Priest and Priestess to the Most high God for Time and through out all Eternity by P.P. Pratt as mouth...

February 1st I labored in the Temple the last 8 working days Annointing in the High Priests Room. learnt the ordnance of the washing & anointing of feet for burial.

78. William Hyde Journal p. 16; Mor/M270.1/H996; BYU Special Collections; January 22, 1846. On the 23rd of December, myself and wife Elizabeth received

our washing and anointing in the Temple, and on the 19th of January, 1846, we were sealed, agreeable to the order of the Holy Priesthood, for time and for all Eternity. On the 22nd of January we received our second anointing, on which day my Father and Mother also received theirs.

79. Harrison Burgess Journal; Ms/d/893; CHO; January 22 & 23, 1846.

Jan 22 at 7 o clock PM myself and wife received the ordinance of sealing by Pres Brigham Young. The next morning at 10 o clock we received the ordinance of second anointing by Pres H.C. Kimbal.

80. Erastus Snow Journal, Vol. 3:19---As cited in Andrew K. Larsen: Erastus Snow (S.L.C., UofU Press, 1971), p. 96.

I received with Artimesia and Minerva the sealing and further endowments. The Spirit, Power, and Wisdom of God reigned continually in the Temple, and all felt satisfied that during the two months we occupied it in the endowment of the Saints, we were amply paid for all our labors in building it.

81. Noah Packard "Autobiography", p. 9; January 24, 1846.

During this time in the winter of 45 and 46 not withstanding my sickness I went into the Temple in Nauvoo and received my endowment by washing and anointing and was sealed to my wife Sophia for time and all eternity, and afterwards we[re] annointed the second time a king and queen in the Kingdom of God which annointing in the reality is the third annointing with which I have been annointed in the name of the Lord; for I received my first washing and annointing in the House of the Lord in Kirtland, Ohio, and had neglected to mention it in its place [in this life's review].

82. Brigham Young "Diary"; Univ of Utah; January 27, 1846.

Tuesday morning the washing commenced in both departments the Sealings were attend[ed] to day of myself Heber C. Kimball and A. Lyman -- The 2nd anointings likewise carried on in Room no 2 & 4 0. Hyde P.P. Pratt 0 Pratt officiating in No 2 & 4 G A Smith & W. Richards are absent on account of sickness ----

83. Joseph Cordon Kingsbury "Diary"; Univ of Utah; 28 or 29 January 1846.

I am daily under direction of the Trustees at the Temple Office and on Dec. 8, 1845 I received an Endowment in the upper room of the Temple in Nauvoo, the City of Joseph, also was sealed to Bishop Newel K. Whitney as his son on Jan. 17, 1846 and at the same time Dorcas Adelia Moore and Loenza A. Pond were sealed to him as daughters and the two daughters were sealed to me to be my wives for time and eternity by Pres. Brigham Young, and on 28th or 29th Jan. 1846 I received my Second Anointing with my two wives, under the hands of Pres. Orson Pratt in the North East Room in the upper part of the Temple in the City of Nauvoo.

[Antoine W. Ivins Journal 15:73-4 records: "Jos. C. Kingsbury with wife gets 1st and 2nd anointing."]

84. Joseph Newel Diary; January 1846.

Sealed to Sally Coburn and Lydia Goldthwait as wives for time and eternity and we the same Day was anointed King and Priest, and Queen and Priestess by the hand of Heber C. Kimball, for which we feel to thank the Lord for his mercy towards us, by the power of the Priesthood with the Lord confered upon his church in these last days.

85. Journal History, February 3, 1846; Church Historians Office.

John Milton Bernhisel (June 23, 1799)
Tyrone, Cumberland Co. Pennsylvania this day came to the sacred Alter in the upper room of the "House of the Lord" founded by Prest. Joseph Smith (Martyred) the Prophet Seer and Revelator to the church and there upon gave himself to Prest. Joseph Smith (martyred) to become his son by the law of adoption and to become a legal heir to all the blessings bestowed upon Joseph Smith pertaining to exaltations even to the eternal Godhead with a solemn covenant to observe all the rights & ordinances pertaining to the new & everlasting covenant as far as now is or shall hereafter be made known unto him done in the presence of Patriarch John Smith, Pres. Brigham Young Heber C. Kimbal, Amasa Lyman, 0. Hyde & George A. Smith at 4 0. clock P.M.

86. The Record of Jacob Norton, p. 18; BYU Spec Coll; Mor/M270.1/J151j; February 6, 1846;

Friday -- The endowments were continued in the evening. I again repaired to the House of the Lord with my father, Udney, my wife Emily, my daughter Elsie P., and Miss Matilda Stoel. In the course of the night my father, daughter, and Miss Matilda received their washing and anointing, and about 11 o'clock I with my wife Emily, received my second anointing and was ordained a King and Priest unto God in room no. 4.

87. Millennial Star, Vol. 9:23, 26; January 15, 1847; Farewell address of Elder Orson Hyde. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.
Brother Franklin D. Richards, a worthy young man, who has received the fulness of the priesthood in the Temple of God, will be our successor to the editorial department of this paper, and also will take the presidency of the whole church in the British Isles under the direction and instruction of the Council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so you shall be blessed with life and salvation. He that blesseth him shall be blest, and he that curseth him shall

be cursed. Whomsoever he blesses shall be blessed, and whomsoever he curses shall be cursed.--We are happy to introduce him through the medium of the STAR to the Saints, and we can assure them that the more they become acquainted with him the better they will like him. Uphold him by your faith and prayers, by your love, and by your good will, and heaven will bless you.

88. Journal of John D. Lee [1846-1847]; Friday, February 5, 1847; Winter Quarters, Omaha, Nebraska.

Winter Quarters, 0.., Frid., Feb. 5th 1847.

Morning pleasant. Pres. B. Young's health is improving. * * * About 9 I was washed in salaratus and water from head to foot, afterward in spirits, then anointed in like manner by Louisa [No. 3] and Rachel [No. 6] (as I told them) preparatory to my burial. They both were very kind and attentive to me. In the eve. I felt some better. Weather warm.

89. "Record of Lewis Dunbar Sr. and Nancy Ann Wilson" Typescript, Church Archives; Account written shortly after 20 July 1851. [While writing a eulogy in honor of his wife who died following the birth of a son, Lewis Dunbar Wilson speaks of his Nancy's faith in the Gospel and her obedience to its ordinances, particularly by referring to events that occurred on or shortly after 20 January 1846:]

So, she, Nancy Wilson, departed this life at the age of 41 years having been the mother of eleven living children, nine of them on my hands. . .[she] died having been in the church 15 years, having become a member at the age of 26 years during which time she has attended every ordinance of the Gospel that has been offered in her day, and in fact all that I know anything about. She was baptized for the remission of her sins and had hands laid upon her for the reception of the Holy Ghost, and confirmed in the Church and has received blessings from time to time.

At the temple at Nauvoo she received her washings and anointings even to become a queen and a priestess, after which time she attended to one other ordinance which was to wash the feet of her husband and anoint him to be her king and priest and Savior, that she might have claim on him at the resurrection... Nancy Wilson, who knew and died in triumph of faith in the gospel of the Son of God, after having lived and obeyed all the laws and ordinances of the Church. . . died full in the faith of a glorious resurrection with the just and was buried on the Missouri Bluff just above Kanesville [20 July 1851].

90. Journal of Discourses, Vol. 1:290-91; July 25, 1852; Speech delivered by Elder Orson Pratt; Salt Lake Tabernacle.

Now we see the reason why they are to wear crowns, for they will be made Kings and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle.

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, not for this short life, but they are to remain to all eternity kings; having their thrones, and acting

in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations---over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

91. Journal of Discourses, Vol. 1:15; April 7, 1853; Elder Parley P. Pratt.

I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

92. Millennial Star, Vol. 15:436-441; Written April 13, 1853; 9th General Epistle to the Church from the First Presidency: Brigham Young, Heber C. Kimball, Willard Richards; Published in the Deseret News Weekly on July 9, 1853.

Letter Extract of the First Presidency:

Think not, 0 ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth, unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct, to you in person. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you, like David's of old, should you err like him.

93. The Seer, Vol. 1, No. 10 (October, 1853); "Power and Eternity of the Priesthood"; Elder Orson Pratt. Compare these comments of Orson Pratt with President John Taylor's views of king & priest in <u>The Mediation & Atonement</u>, 1882 ed, pp. 158-159, herein quoted.

The Priesthood of God is the great supreme, legal authority that governs the inhabitants of all redeemed and glorified worlds. * * * The Kingly

authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the laws of nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as Priest; both offices are then merged in one. The distinctions then, will be merely in the name and not in the authority; either as a King or a Priest, he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him any more power than either one singly.

[See also 23 July 1843 where Joseph Smith said he would advance from prophet to priest (which happened 28 Sep 1843) and then to king of this earth (which took place 11 Apr 1844). Kings who rule over the different nations, and kings who rule under God in eternity are different functions. The former king has no priesthood, while the latter king holds a fulness of the priesthood.

94. Journal of Discourses, Vol. 2:260; Address delivered in the New Bowery, Great Salt Lake City, by Elder Orson Pratt, April 7, 1855.

. . .the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sin, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the [holy] spirit of promise through the ordinances of the house of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection.

95. Journal of Discourses, Vol. 2:301; Address by Pres. Brigham Young, given in the Salt Lake Tabernacle, June 3, 1855.

To have such a promise [of receiving eternal lives] so sealed upon our heads, which no power on earth, in heaven, or beneath the earth can take from us, to be sealed up to the day of redemption and have the promise of eternal lives, is the greatest gift of all. The people do not fully understand these things and have them not in full vision before their minds, if they did I will tell you, plainly and in honesty, that there is not a trial which the Saints are called to pass through that they would not realize and acknowledge to be their greatest blessing.

96. Journal of Discourses, Vol. 3:265-66; Remarks made in the Bowery, Provo, Utah, July 14, 1855, by Pres. Brigham Young.

Says one, "How will you explain this to me?" We understand we are to be made kings and Priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, from generation to generation, and, in this way, I may become the father of many fathers, or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us.

In this way we can become King of kings, and Lord of lords, or Father of fathers, or Prince of princes, and this is the only course, for another man is not going to raise up a kingdom for you.

97. Journal of Wilford Woodruff, August 5, 1855.

President Young thought none would inherit this earth when it became celestial & translated into the presence of God, but those who would be crowned as Gods & able to endure the fulness of the presence of God, except they might be permitted to take with them some servants for whom they would be held responsible. All others would have to inherit another kingdom, even that kingdom agreeing with the law which they had kept.

98. Mary Ellen A. Kimball Journal, Church Archives; February 18, 1857; W/O sic

[Heber C. Kimball] came to our room [and] said he did not feel well. spoke of an ordinance which he had previously taught and said that only one of his wives had attended to it. he then spoke of our Savior and his wives but more particularly of Mary [and her] faithfulness to her Lord Said Mary felt to say that she intended to devote her time to him for he had told her that his time was short and he must soon leave them Now she says I design to attend to his words and teaching Let Martha and the rest say what they would. The Savior then told Martha to let Mary alone for she had chosen the better part which should never be taken from her Now said He follow me and you shall see my father This she did even to the tomb and was the first to see him resurrected from the grave.

99. Journal of Discourses, Vol. 5:18-19; Discourse by Pres. Heber C. Kimball, delivered in the Bowery, Salt Lake City; April 6, 1857.

If I obtain all the blessings of the Priesthood, all the endowments, all the blessings that God has to confer upon us in this probation, and keep those things sacred while I live, I am then as pure and holy as it is possible for a man to be while in the flesh. Then, if my wives are one with me, my children and their posterity will partake of those blessings which have been placed upon me. Every blessing conferred upon me tends to benefit my posterity. Those blessings are for every righteous man; and the blessings that are conferred upon faithful men and women in their holy anointings and sealings will rest upon their posterity after them for ever and for ever, through their faithfulness; and there is no end to it. * * * If we live so as to attain to the principles and fulness of perfection and to secure the promises of eternal lives, then those blessings will rest upon us and our children. * * *

We are now attending to matters that will answer every purpose, until that Temple is completed. Those who go through their endowments now and are sealed up unto eternal lives, those blessings will stick to them, if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand.

100. Esaias Edwards "Diary", p. 51; Mor/M270.1/Ed96/BYU Spec Coll; July 17, 1857.

On the seventeenth of July 1857 we received our sealing by Brigham Young the prophet of the Lord in the house of endowments at the Alter of the Lord Belinda acting Proxy I first had Elizabeth Cambell sealed to me for eternity. Afterwards I had Sarah Catharine Gibbs sealed to me for eternity Afterwards I had Belinda Miles sealed to me for time and all eternity Brigham also blessed me and my wives with an endless Priesthood and posterity and the gift of eternal lives through faithfulness.

101. Journal of Discourses, Vol. 6:100; Address delivered in the Salt Lake Tabernacle, by Pres. Brigham Young; November 29, 1857.

If they had been sanctified and holy, the children of Israel would not have traveled one year with Moses before they would have received their endowments and the Melchizedek Priesthood. But they could not receive them, and never did. Moses left them, and they did not receive the fullness of that Priesthood. *** The Lord told Moses that he would show himself to the people; but they begged Moses to plead with the Lord not to do so.

102. Journal History, Friday, December 18, 1857; Manuscript History of Brigham Young, 1857, p. 904.

Some of the Brethren inquired upon Pres. Young to make inquiries upon certain teachings of Joseph concerning the endowments. Elder Geo. A. Smith said that Joseph taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day, but at each anointing the meeting was dismissed and then came together again. Pres. Young said that Joseph taught him to take the quorum* and anoint them kings and priests to God, and when he got through with that begin at the beginning again to administer for the dead. When the Temple is finished and a place duly prepared we should not be confined to any particular number in sealing and anointing. The rooms next to the east pulpit, or over it will be the place to attend to the second anointings. Under the pulpit in the west end will be the place to offer sacrifices; there will be an altar prepared for that purpose so that when any sacrifices are to be offered they should be offered there.

*[In the Wilford Woodruff journal for this date it reads:]

President Young said Joseph taught him to take the Quorums of the Church in their order beginning at the oldest of each Quorum & Anoint them Kings & Priests unto God, when I got through with that begin at the beginning again to administer for the dead.

103. Lambert Collection Ettie Smith, 1858; University of Utah.

Passing through the veil into the "Celestial glory" ends the first anointing. . . .arrived at this point, the candidate, is prepared to proceed to the second anointing. This I have never received, and for various reasons, not the least of which was, that very few have received this as yet, and not until the new temple at Salt Lake City if finished. I had also heard hinted, that the "second anointing" was administered without clothing of any kind; and more over as will be seen hereafter, I had reason to doubt somewhat though not entirely to discard Mormonism.

104. Journal of Discourses, Vol. 8:154-55; Remarks by Pres. Brigham Young made in the Bowery, Salt Lake City; August 26, 1860; Entitled "The Three Glories".

The sectarian world, as we call them, is a professed church of God, without the Priesthood. Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through

faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling power. All they have ever desired to anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn. * * *

Let us so live, that when we receive our bodies in the resurrection, we will be received in the presence of the Father and the Son. This kingdom is designed expressly to prepare the people to dwell with God the Father and his Son Jesus Christ, and all the world beside will receive according to their works upon the earth. This is a joy that is unspeakable; it is a glory beyond the capacity of our minds at the present time to appreciate. It is a great joy to me.

105. Unpublished discourse by Pres. Brigham Young, entitled: "A Few Words of Doctrine"; Ms/d/1234/Bx 49/fd 8/Church Historians Office; Delivered in the Salt Lake Tabernacle, October 8, 1861, in the morning. Reported by G. D. Watt.

I will give you a few words of doctrine, upon which there has been much inquiry, and with regard to which considerable ignorance exists. Br. Watt will write it, but it is not my intention to have it published; therefore pay good attention, and store it up in your memories. * * *

Woman must atone for sins committed by the volition of her own choice, but she will never become an angel to the devil, and sin so far as to place herself beyond the reach of mercy. * * *

I wish to say to my young sisters, if you can go into the hands of a man, that will lead you into the kingdom of heaven, and exalt you there to become an Eve--a queen of heaven--the wife of a god; and you can remain with that man whom your soul delights,

106. Antoine W. Ivins Journal 13:109; 1863.

Cyrus Standford and wife get second anointing in the Historian's Office.

107. Journal of Discourses, Vol. 10:251, 254; Remarks made by Pres. Brigham Young in the Bowery, Great Salt Lake City; October 6, 1863.

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumerating facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our religion is simply the truth. It is all said in this one expression---it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts. This thought gives joy and delight to the reflecting mind, for, as has been observed, man possesses the germ of all the attributes and power that are possessed by God his heavenly Father. * * *

There are some of the sealing ordinances that cannot be administered in the house that we are now using [the Endowment House]; we can only administer in it some of the first ordinances of the Priesthood pertaining to the endowment. There are more advanced ordinances that cannot be administered there; we would, therefore, like a Temple, but I am willing to wait a few

years for it. I want to see the Temple built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; There will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century. * * *

Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know where to go to bestow the same on others. You may ask me whether the leaders of this Church have received all their endowment blessings. I think that we have got all that you can get in your probation, if you live to be the age of Methuselah; and we can give what we possess to others who are worthy.

108. Journal of Discourses, Vol. 10:355; Discourse by Pres. Brigham Young, given in the Bowery, Salt Lake City; November 6, 1864.

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the order of the Son of God, is upon the earth, and its organizations, ordinances, gospel, powers, authorities and blessings are enjoyed by the children of men; then by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, principalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race; and all these are obtained through the law of natural increase, and the saving of that which the Father puts into our power. * * * We have not yet received our kingdoms, neither will we, until we have finished our work on the earth, passed through the ordeals, are brought up by the power of the resurrection, and are crowned with glory and eternal lives. Then he that has overcome and is found worthy, will be made a king of kings, and lord of lords over his own posterity, or in other words: A father of fathers. This latter rendering, is more strictly in accordance with the original text.

109. <u>An Englishwoman in Utah</u>, by Fanny Stenhouse, 1881 ed, pp. 320-321. This took place around the year 1865.

Not only after this [the marriage of her daughter, Clara, to John A. Young]. my husband one day told me that a select few had been chosen to receive the Second Endowments, and that we were to be honored with the same privilege. This I was told was one of the highest honours that could be conferred upon us, as the Second Endowments had never been given to anyone since the Mormons left Nauvoo.

When we reached the Endowment House, we ladies were shown into one room and our husband into another. We then proceeded to array ourselves in our robes, caps, and aprons--the same as when we received our first Endowments--and when all was ready we were ushered into another room by one of the brethren, who was also dressed in his Temple robes. There we met our husband and several other brethren, all dressed the same way. We sat down, and oil was then poured upon the head of our husband by two of the brethren--Daniel H. Wells and another--and he was ordained a King and Priest to all eternity. After that, we two wives were anointed in like manner, and ordained Queens and Priestesses, to reign and rule with our husbands over his

kingdom in the celestial world.

110. Journal of Discourses, Vol. 11:145; Remarks by Pres. Heber C. Kimball, on October 6, 1865.

When a man revolts against the work of God and against the counsels of his servants, and will not be subject to the Holy Ghost which dwells in him, he commits treason against God, and against his authority on the earth, and neither the Father, nor the Son, nor the Holy Ghost will take up their abode with such a man, and he may bid farewell to the guidance of good angels.***

But the day will come when the Lord will choose a people out of this people [church of the Firstborn], upon whom he will bestow his choicest blessings.

111. Journal of Wilford Woodruff, Ms/f/115; December 26, 1866; Wilford Woodruff speaking.

I met with the Presidency and Twelve at President Young's Office at about 12 o'clock. The subject of the Endowments & 2nd Anointings was presented when President Young said that the order of the 2d Anointings was for the persons to be anointed to be clothed in their Priestly robes the man upon the right hand and wife or wives upon the left hand, the administrator may be dressed in his usual clothing or in his Priestly robes as he may see fit. The meeting should be opened by prayer then the administrator should anoint the man a King & Priest unto the Most High God, then he should anoint his wife or wives, Queens & Priestesses unto her husband. There should be but one man anointed at any one meeting. If more than one man is anointed in a day, they should come together and open by Prayer as though there had not been any meeting before and thus continue to the end. President Young said when a woman was anointed a Queen to a good man, and he died & the woman was sealed to another man for time, it was not necessary for her to be anointed a Queen again, but if she was anointed a Queen to a man who was not worthy of a wife & she is sealed to another man, she should be anointed a Queen unto him. When a good man dies & his wives have not been anointed Queens unto him they may be anointed Queens to him after his death without any proxy.

112. Elijah Larkin Journal; Mor/M270.1/L32/V.2/BYU Spec Coll; December 31, 1866.

31st . . . To day the first Presidency & twelve commenced to give Second Endowments. Bro Wells & family received theirs....

113. Journal of Wilford Woodruff; December 31, 1866. Wilford Woodruff speaking.

D. H. Wells & his 4 wives received their second anointing at 1 o'clock.

114. Journal of Wilford Woodruff; January 1, 1867. Wilford Woodruff speaking.

Tuesday Jan. 1, '67... the same parties with the addition of Joseph A. Young met at the endowment house. Geo. Q Cannon and his three wives were anointed: the services were the same as yesterday.

115. Journal of Wilford Woodruff; January 2, 1867. Wilford Woodruff speaking.

I met with the Presidency and 8 of the Twelve and Joseph F. Smith. Joseph A. Young and Brigham Young Jr. dressed and prayed. Then President Brigham Young gave his son Joseph A. Young his second anointings. It was decided by President Young that we dress and offer up the signs of the Holy Priesthood before we give the 2d anointing and only one man and his wives in one day at one place.

116. Journal of Wilford Woodruff; January 3, 1867. Wilford Woodruff speaking.

We met at the Endowment House at 12 o'clock, dressed & prayed after which Brigham Young Jr. received his second anointing.

117. Journal of Wilford Woodruff; January 4, 1867. Wilford Woodruff speaking.

Joseph Fielding Smith & his two wives received their second anointing.

118. Journal of Wilford Woodruff; January 6, 1867. Wilford Woodruff speaking.

January 6, 1867... I met in the Prayer Circle with the President & Twelve C. C. Rich prayed & E.T. Benson was mouth . . . While at President Youngs House in the Evening for Prayer He divided the Twelve in 3 companies to attend to the Second Anointings.

119. Diary of Frederick Kesler, Sr., No. 3, pp. 155-56; Univ of Utah Lib; February 9, 1867.

Br. W Woodruff Notified me in person that I could receive my 2nd anointing on Saturday Feb. 9th at 2 ocl P.M. Accordingly I sent to my wives Emeline & Abigail. According they arrived on Friday afternoon at my Residency in the city.

9th Saturday all being Ready we proceeded to the Historian's Office & there Received in Regular Order My 2nd anointing & Blessings also my Wives Emeline Jane Elizabeth & Abigail all there in Regular Order with there Blessings....Br. George A. Smith & Woodruff officiated. Br. Smith being mouth.

120. Journal of Discourses, Vol. 11:326; Remarks given by Pres. Brigham Young at the Tabernacle in Salt Lake, on February 10, 1867.

Will the time ever come that we can commence and organize this people as a family? It will. Do we know how? Yes; what was lacking in these revelations from Joseph to enable us to do so was revealed to me. Do you think we will ever be one? When we get home to our Father and God will we not wish to be in the family? Will it not be our highest ambition and desire to be reckoned as the sons of the living God, as the daughters of the Almighty, with a right to the household, and the faith that belongs to the household, heirs of the Father, His goods, His wealth, His power, His excellency, His knowledge and wisdom? Ought it not to be our highest ambition to attain to this? How many families do you think there will be then?

121. Journal of Wilford Woodruff; June 1867.

The following received their second anointings on the following days:

3rd: Jesse N. Smith
4th: Charles Lambet & wife
5th: Samuel Malin & 2 wives
6th: Samual Merrill & wives
7th: Edward Stephanson; John Murdock & 1 living wife & 3 dead 8th: Joseph W. Johnson & 3 living wives, and 1 dead
15th: James Agee Smith (literal descendant of John Smith who was saved by Poccahontas.)

122. Journal of Wilford Woodruff; June 19, 1867. Wilford Woodruff speaking.

I met at 8 o'clock & gave Isaac Whittaker & 2 wives their second anointing & in a 2d meeting I gave Brother Earl and wife their second anointing & I took down my back room and cleared the ground. * * *

123. John Lyman Smith Diary, pp. 166-67; Mss 680, BYU Spec Coll; July 30, 1867.

Tuesday 30 Saw Pres. Young by Direction of Pres. Young informed Bro. Geo. A that he wish him to give me my 2nd anointing at 10 o clock I met with the circle & received the same this was an unexpected blessing to me, I pray I may never act so as to deprive me of the Blessings promised.

124. Journal of Luman A. Shurtliff, p. 79; Typescript in the possession of Dr. Mark M. Lewis, M.D.; September 17, 1867.

This fall I was called to go to Salt Lake City with my wives to get our second anointings. We left home on the 16th of September and it was the rainiest day I had seen for years and it truly seemed that the Devil was determined to prevent our going, however we got started about one o'clock p.m. and got into the city at daylight on the 17th of September.

We went to the Endowment House and Heber C. Kimball and D. H. Wells officiated in giving us our second anointings. My wife, Melissa, stood proxy for my wife, Eunice, and then Melissa, and Mary received their blessings.

After the services we had a very pleasant visit with our Brethren and went home thankful that we had lived and been considered worthy to receive that blessing.

125. Lorenzo Brown Diary; Mor/M270.1/B8142/V.2/BYU Spec Coll; October 2, 1867.

October 2 Went with wife to President B Youngs Mansion to receive our blessings or second anointings which is a fullness of our endowments. President E Snow presided assisted by Robert Garner John M Moody F. B. Wooley J W Crosby assisting.

126. Journal of Wilford Woodruff; October 12, 1867. Wilford Woodruff speaking.

I was quite unwell with a severe cold in my lungs but went to the Historian's office & attended 2nd Anointing of (Rosetta Benbow) then went to Endowment House & gave endowments to 32. I sealed my son Wilford Woodruff, Jun & Emily Jane Smith in the bonds of matrimony over the alter according to the order of God.

127. Journal of Wilford Woodruff; November 11, 1867. Wilford Woodruff speaking.

I anointed Wilford Woodruff, Jr. and his wife at night.

128. Biographical Sketch of Sylvester H. Earl, p. 13; BYU Library; 1867.

. . .In the fall, Willber and myself went to Great Salt Lake City. In '62, I moved my first wife to St. George. She was very sick in '63 and '64. We then all settled in Pine Valley, and got some good farming land, and in 1867, I was called upon to take my wives and go to Salt Lake to get our second anointings.

129. St. George Stake Historical Record, #97707, Vol. 3:28; Discourse given by Pres. George A. Smith, on Friday, December 25, 1874, and was recorded by James G. Bleak, Clerk and Historian of the Southern Mission. The discourse was later published in the Millennial Star, Vol. 37:66-67, Tues., February 2, 1875.

Prest. Smith, on rising. . . .spoke of the Solemn Assembly which convened in Kirtland nearly forty years ago, and of the great blessings poured out by the Lord on that occasion. He felt glad to see present here today perhaps forty witnesses of what then took place. He alluded to councils which had been held in Nauvoo, and to the fact of the Prophet Joseph calling the Twelve together, and, at a meeting called for that purpose, of Joseph and Hyrum the Patriarch administering to Brigham Young, then President of the Twelve Apostles, what is known as the Second Anointing, and instructing him to administer in like manner to his brethren of the Twelve, which he did to the nine of the Twelve who were then at home. He stated that the Twelve were then instructed to administer in the ordinances of the Gospel for the dead, beginning with baptism and the laying on of hands. This work was at once commenced. It soon became apparent that some had long records of their dead, for whom they wished to administer. This was seen to be but the beginning of an immense work, and that to administer all the ordinances of the Gospel to the hosts of the dead was no light task. The Twelve asked Joseph if there could not be some shorter method of administering for so many. Joseph in effect replied---"The laws of the Lord are immutable, we must act in perfect compliance with what is revealed to us. We need not expect to do this vast work for the dead in a short time. I expect it will take at least a thousand years."

Brother George A. Smith, in the foregoing recital incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, nor the keys pertaining to baptism for the dead. The speaker warmly and most earnestly exhorted the people to energetically prosecute the work on the St. George Temple, so that President Young and the Twelve might have the opportunity of going therein to communicate the keys of knowledge and power which the Prophet Joseph had conferred upon them, and which could only be conferred on others in a Temple. (p. 66)

130. Journal of Wilford Woodruff; January 15, 1877; St. George Temple.

* * *

Brigham Jr & My self wrote out a part of the Ceremony of the Endowments *** I spent the Evening with President Yg He told me their was no necessity of

dressing in the Temple Clothing while giving the Second Anointing any more than in administering it first anointing or ordaining He also said that we should use the Bible in the garden & Bible & Book of Mormon in the Telestial room and add the Covenants to it in the Terrestrial room.

131. Journal of Wilford Woodruff; January 16, 1877; St. George Temple.

I gave the second anointing to Philemon Christopher & Syrena Dustin Merrill.

132. Journal of L. John Nuttall; February 7, 14, 24, 28, 1877.

Wed 7 . . .also Sarah Johnson McDonald anointed to A.F. McDonald his wife. Elizabeth Graham McD. as proxy---Fanny Van Cott McDonald was also anointed to A.F. McDonald---W. Woodruff anointing. H.W. Bigler held the horn.
Wed 14 at the Temple. Recorder at the font for 468. J McAllister for 324 also Recorder in the Sealing Room at 28 Second Anointings. Bro. W. Woodruff anointed. myself & D. H. Cannon held the horn. * * * A. P. Winsor had his 2nd Anointings.
Sat 24 Bro. W Woodruff anointed A. P. Winsor held the horn- * * * I was mouth in consecrating & dedicating oil for 2 Anointings.
Wed 28. At Temple. I officiated as Recorder at Font * * * Also attended at 9. Second Anointings.

133. Henry Eyring Journal, p. 38; Mor/M270.1/Ey67/BYU Spec Coll; February 24, 1877.

February 24th 1877 myself and wives received our sec'd anointing under the hands of Elder Wilford Woodruff, to whom we were subsequently adopted as son and daughter.

134. Journal of L. John Nuttall; Mor/M270.1/N963/Vol. 1:26; BYU Special Collections; February 24, 1877.

Sat 24. At the Temple attended as Recorder at 21 Second Anointings Bro. W Woodruff anointed A.P. Winsor held the horn. * * * I was mouth in consecrating & dedicating oil for 2 Anointings.

135. Journal of Charles L. Walker; Church Historical Dept; March 13, 1877.

March 13, 1877---Tuesday. Today I took Abigail and Sarah into the Temple and we received great and glorious blessings and powers which few of the children of Adam ever attained to.

136. St. George Temple Book; CR/343/19 (vault)---contains book with information about building, dedication and beginning of temple work at St. George. A dedication was conducted January 1, 1877 in the sealing room w/BY, WW, ES, and BY Jr. present. At the occasion ES, BY Jr. and WW gave dedicatory prayers and BY spoke ---all recorded in this book and in the Journal of Wilford Woodruff.

I Wilford Woodruff, bear testimony, that Prest. B. Young, told me to go to work and prepare the Temple for giving Endowments and I had made the preparations according to his acceptance. And on the 9th of Jan. 1877 we

repaired to the Temple, and for the first time the Ordinance of baptism for the dead was performed in the Temple of St. George. * * * Prest. Young requested me to take charge of the Temple, which I did. * * * On the 8th of April 1877 W. Woodruff was appointed in the public assembly to take charge of the Temple and preside over it. * * *

Prest. Young gave me power and authority to give second anointings and seal women to men as I might be led by the Spirit of God. * * *

Salt Lake City March 26, 1883 /s/ Wilford Woodruff

137. Journal of L. John Nuttall; April 2, 1877; St. George Temple.

[Statistics from Jan 9. to Mar. 31. 1877:]

	Jan	Feb	Mar	Total No of Second Anointings.
2	73	52	127	

138. Diary of John Daniel Thompson McAllister, p. 219, 254; BYU Special Collections; August 10, 1877.

Second Anointing. Living 6 dead 2 total 8. Sealings and second anointings by myself. [p. 219] * * * My wife Ann received her second anointings and acted with me for her Father and Mother in their second anointings. [p. 254]

139. Journal of L. John Nuttall; August 23, 1878; BYU Spec Coll; August 23, 1878.

Went to the Temple. Bro. W. D. Johnson Jr and wife J. G. Brown and wife had endowments for some of their dead, after which they obtained their 2d Annointings.

140. Samuel Hollister Rogers Journal, p. 78; Mss/1134/V.II/BYU Special Collections; September 22, 1879

Monday 22 September 1879 the evening of the fifty second Anniversary of the Angel delivering of the Plates of the Book of Mormon to Joseph Smith the Prophet of the Lord, I dedicated the house and room also blest the Oil after which my Ruth Anointed my feet and wiped them with the hair of her head, then kissed them after the pattern as written in the Testament of the Lord Jesus Christ.

141. Juvenile Instructor, Vol. 15:111; May 15, 1880; Article entitled "Temples", written by Daniel Tyler.

The Lord informed the prophet that the temples were the places to receive "the fullness of the priesthood." He said: "for a baptismal font there is not upon the earth, that my Saints may be baptized for those who are dead; for this ordinance belongeth to my house," (a temple) "and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

These additional powers include all the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the

angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things--"the fullness of the holy priesthood" to be restored.

142. Diary of Oliver B. Huntington, Vol. 2:4; Mor/M270.1/H925h; BYU Library; January 10, 1881.

I went to Washington, 6 miles (from St. George); when I returned home I found Zina there comfortably visiting with the family. She and I went to Bro. McAllister's who very kindly consented to suspend some of the rules of the Temple, or rather the usages and accommodate Zina and me by giving me "second annointing" and attending to the ordinance of adoption for us and family on the following day instead of as usual on Friday.

143. Diary of Oliver B. Huntington, Vol. 2:5-6; Mor/M270.1/H925h; BYU Library; January 12, 1881.

My wife, her mother, Nelly and I went to the [St. George] Temple according to previous arrangement with Zina and Bro. McAllister and spent the forenoon in sealings of adoptions -- My father's family and my mother's father, mother and children all were adopted to my father, then father and mother were adopted to grandfather Huntington also all his brothers and sisters were adopted to him.

Next grandfather and mother were adopted to Joseph Smith. After that my wife and I received second annointing. I received second annointing for grandfather Huntington and Zina for his two wives.

At Cedar Springs (on my way home from St. George) I had an interview with old Sister Huldy Barns, a wife of Heber C. Kimball, now 77 years old; and from her I learned the following items of intelligence, that are perhaps no where written. They were the natural outgrowth of conversation and question.

"In the temple at Nauvoo she assisted in giving endowments as long as anyone. There were 90 persons that received their second annointings. None was given to the dead by proxy."

[The above statement by sister Barns is not at all accurate as can be seen from the "Book of Anointings", Nauvoo Temple. There were over 200 living who received their second anointings, and there were several given by proxy to the dead.]

144. Journal of Wilford Woodruff; July 31, 1881; Wilford Woodruff speaking.

Those who are ordained kings and priests unto God will receive all things either in time or eternity and will become counselors to the Savior and dwell and labor with him throughout all eternity and we are the noble spirits who were appointed to come and dwell on the earth in the last dispensation and to labor with him in the building up his Kingdom and prepare it for his coming, to prepare the world for the judgments of God.

145. BYU Special Collections Library/Mss 1132/3pps; May 22, 1882; Letter from

Mary Lightner and James Rollins to President John Taylor.

President John Taylor St. George--May 22nd 1882

Dear Brother

Mrs Elizabeth Gilbert, (who is in her Eighty-second year) is here for the purpose of obtaining her Second Anointing, together with her husband, Algernon Sidney Gilbert, who Died when Zion's Camp went up to Missouri--My Brother Henry Rollins, Stands as Proxy for her husband--his uncle.

I also wish to know if the sealing of My Mother to Mr. John M. Burk, in Nauvoo can be changed. As she did not wish to be Sealed to him--But Brother Young told her to let it be so for the present, and it could be changed afterward, (or words to that effect).

Must her sealing remain as it was in Nauvoo? Or she be sealed to Joseph--For that is our Desire Henry desires to be adopted into Josephs Kingdom-

Respectfully

/s/ Mary E[lizabeth]. [Rollins] Lightner /s/ James A. Rollins

Dear President Taylor

as I understand you are well acquainted with Bro James A. Rollins and his sister Mary E. who is the wife of Joseph the Prophet. It does not require a great deal of writing from me, he has had his Second Anointing, and can act for his uncle if approved. They are very much exercised about their Mother. He informs me it was understood when living at President Smith's that he was to be in his family, and would like his mother sealed to him.

Your Bro in the Gospel
John D. T. McAllister

St George
22 May/82

NB. please to answer by wire. If the Mother is to be sealed to Joseph. please to say Henry Rollins Gilbert second, and all approved. If the mother remains where she is. I will understand the usual form
JDTMA

146. The Mediation and Atonement, pp. 84-87, 158-59; 1882 edition; 1973 photomechanical reprint; by President John Taylor.

Hence, while they are saviors, preach to the spirits in prison and judge the dead, we build temples and administer for them upon the earth, and thus become, as it is written, "saviors upon Mount Zion," operating and co-operating with the Priesthood behind the veil, in the interest, happiness, salvation and exaltation of the human family. Thus shall we also become legitimately and by right through the atonement and adoption, Kings and Priests---Priests to administer in the holy ordinances pertaining to the endowments and exaltation; and Kings, under Christ, who is King of Kings and Lord of Lords, to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted. * * *

"For this Melchizedek was ordained a priest after the order of the Son of

God, which order was without father, without mother, without descent, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (I.V. Heb. 7)

In Genesis, inspired translation, chapter xiv, it is also stated regarding Melchizedek:

"Thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father, nor mother; neither by beginning of days, nor end of years; but of God. And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name. For God having sworn unto Enoch and unto his seed with an oath by himself, that every one being ordained after this order and calling should have [the sealing] power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God, which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace, and his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken; separating it from the earth, having reserved it unto the latter-days, or the end of the world, and hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire. And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace."

From the above it would seem that this people possessed the power of Translation, and that they "obtained heaven, and sought for the city of Enoch which God had before taken," or which was before translated.

The principle of power also over the varied creations of God, above spoken of, pertaining to the Holy Priesthood after the order of the Son of God, has, by faith, been manifested to the world in the lives and actions of numbers of the servants of the Most High. The power of Enoch, wherein he caused the earth to tremble, whilst mountains fled at his command, and rivers were turned out of their course, has already been referred to. By this power, exercised in mighty faith, Melchizedek stopped the mouths of lions and quenched the violence of fire [I.V. Gen 14:26]; by it the waters of the Red Sea were divided by Moses, and the children of Israel passed through dry shod [Ex 14:21]; by it Elijah [2 Kings 2:7-8] and Elisha [2 Kings 2:14] smote the waters of the Jordan and crossed on dry land; by it Daniel escaped the ferocity of the lions [Dan 6:16-23], and the three Hebrew children were delivered from the fiery furnace [Dan 3:19-27].

By this same power in the Messianic dispensation the Apostles were delivered from the bonds and imprisonment; by it Paul shook off the viper that had fastened upon his hand [Acts 28:3-6]; by it Philip [Acts 8:39] was caught away by the Spirit of the Lord after he had baptized the Ethiopian eunuch; by it John was preserved when he was cast into a cauldron of boiling oil, that it did not hurt him; by it the dead were raised, the lepers cleansed, the sick healed, devils cast out, and other mighty works performed by Jesus and His disciples; and by it Christ broke the bands of death and became the resurrection and the life, the first fruits of them that slept, the conqueror of death, the Savior of the world and Redeemer of mankind.

Again, on this continent, one of the Nephite Prophets, Jacob, the son of Lehi, records: "We truly can command in the name of Jesus, and the very trees obey us, or the mountains, or the waves of the sea." (Jacob, 4:6). By faith

the brother of Jared, who held this power, said unto the mountain Zerin, Remove; and it was removed [Ether 12:30]; by it Alma and Amulek caused the walls of the prison in Ammonihah to tumble to the ground [Alma 14:26-29]; by it Nephi and Lehi wrought the surpassing change upon the Lamanites that they were baptized with fire and the Holy Ghost [Hel 5:43-49]; by it Ammon and his brethren wrought so great a miracle in the conversion of the Lamanites [Alma 17-27]; and by it also the disciples of Jesus who tarried amongst the Nephites showed forth the power spoken of in the following passage:

"Therefore they did exercise power and authority over the disciples of Jesus who did tarry with them, and they did cast them into prison; but by the power of the word of God, which was in them, the prisons were rent in twain, and they went forth doing mighty miracles among them. Nevertheless, and notwithstanding all these miracles, the people did harden their hearts, and did seek to kill them, even as the Jews at Jerusalem sought to kill Jesus, according to his word; and they did cast them into furnaces of fire, and they came forth receiving no harm; and they also cast them into dens of wild beasts, and they
did play with the wild beasts even as a child with a lamb; and they did come forth from among them, receiving no harm." 4 Nephi 1:30-33.

This same power has also been abundantly manifested in these latter days in the midst of the Saints of God, in deliverances from evil, in escapes from enemies, in the quelling of mobs, in the stilling of the angry waves of the sea, in the healing of the sick, in the casting out of unclean spirits, and in many other miraculous manifestations of the power and goodness of God, and of the authority with which He has invested His servants who are endowed and clothed upon with the Priesthood, which is endless and after the order of the Son of God.

147. Journal of Discourses, Vol. 24:161; Erastus Snow; June 24, 1883.

This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grant keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fullness of celestial glory. Now, many may enter into the glory of God, and become servants in the house of God and in the celestial kingdom of God, who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things.

148. Journal of Discourses, Vol. 24:274-75; Delivered in the Tabernacle in Logan, Utah; Sunday, August 12, 1883; Entitled: "The Latter-Day Saints Aspire to Celestial Glory, etc."; Given by George Q. Cannon.

When he [Brigham Young] sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act; the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity, and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant.

149. Brief Historical Review of the Life of Belinda Marden Pratt; Written by herself in Salt Lake City, Utah; February 17, 1884.

The [Nauvoo] Temple was completed so far as to give endowments therein and sometime in December [1845] I received my endowments and blessings therein, and was again sealed over the Altar.

On January first 1846 I had a son born who was named Nephi by his Father. Sometime in this month or the first of Feb I received my second anointing in the [Nauvoo] Temple.

150. "A Sketch of the Life of Mrs. Sarah Burbank, Written at Richmond, Utah March 13, 1924, by Herself at the age of 89 years."., Ms/d/136/Bx l/fd 26; c1884.

Forty years ago [1884], when President Merril was the President in the logan Temple he gave me a great blessing while I was there with my husband having our second endowments. He said my mission on this earth was to tend the sick. He commanded me to go forth and take care of the sick. * * * It is evident that this blessing was inspired and he also said I would live long on the earth and be a queen among queens in the eternal worlds and said many more great things that I cannot remember at this time. I had to be helped into the temple but walked out without help. This had always been a strong testimony to me.

151. Jesse N. Smith "Journal"; September 25, 1884; Church Historical Dept.

[Elder Erastus Snow speaking at Taylor, Utah:]

Let us be careful not to take upon ourselves these Covenants [of plural marriage] too hastily, before we have had a proper training. The Lord is trying to elevate his people upon a higher plane, to be Kings and priests unto him forever. We can only come upon this higher plane by putting away evil from our midst.

152. Woman's Exponent, Kanab, Utah; April 1, 1887; A Welcome by M. Elizabeth Little to Eliza R. Snow & Zina Huntington.

We welcome Sisters Eliza and Zina, as our Elect Lady and her Counselor as the presidents of all the feminine portion of the human race. Although few recognize their right to this authority yet we know they have been set apart as leading priestesses of this dispensation. As such we honor them. We welcome them as the honored wives of our revered and martyred prophet Joseph Smith.

153. L. John Nuttall Journal, Vol. 2:120, BYU Spec Coll; July 11, 1887.

A letter was recd (July 11/87) from Bro. E. G. Williams of Ogden, asking for 2nd anointings for himself and wives, living & dead, a letter was written to Prest. Shurtliff & counselors asking for information as to this Brother.

154. L. John Nuttall Journal, Vol. 2:125, BYU Spec Coll; July 25, 1887.

A letter was received from Prest L. W. Shurtliff, Ogden, July 22,

respecting the request of Brother Ezra G. Williams for 2nd Anointing which was approved and Bro. William's letter was so endorsed for himself and wives living and dead.

155. Diaries of Joseph Fish, p. 179; Mor/M270.1/F527; November 6, 1887.

Nov. 6, Sunday. These men [Apostle J. H. Smith, Pres. J.N. Smith, and L.H. Hatch] held meeting at 2 P.M. and at 7 P.M. I received a very kind and interesting letter from M.M. Steele in which he suggested that I go back to Utah and get my second anointing.

156. Samuel Bateman "Diary"; Mor/M270.1/B317; November 30, 1887.

Wednesday the 30. At Do. Got up at half past 6 o'clock. After breakfast we all went to the Temple. I was ordained an elder by Bro. A. Peterson in behalf of my dead Father and got endowments for him and took my Mother through the veil and also stood proxy for my Father at the altar for my mother to be sealed to him; also took both of my wives through the veil; also my daughter, Marinda, and had our 4 oldest children sealed to us. And my wives and I received our second anointings under the hands of President Merrill and Bro. Moore. In the evening Joseph E. Taylor came to Sister Curtis's. Snowed about 2 inches in the night.

157. George Thomas Journal; Univ of Utah Library; November 30, 1887.

George Thomas, Sr. Received his second anointings on Nov. 30, 1887 under the hands of M. W. Merrill in Logan Temple. Martha Howells Thomas and Mary Ann Griffiths Thomas Wives of George Thomas Received their second anointings on Dec. 23rd 1887 in Logan Temple.

[Note: The two wives had already passed away prior to 1887, and therefore the work was performed for them by proxy.]

158. Diary of Winslow Farr, p. 73; Mor/M270.1/F248; 1887.

I continued to work for the firm for many months & attended to my duties as a Bishop of the 3rd Ward Ogdon & Done work in the Logan Temple for the Dead received my 2nd anointings in connection with my wives [p. 156] Br James Banes & wife was adopted in to my family & got their 2nd anointings the happy day I ever saw.

159. Letter to Pres. Wilford Woodruff, dtd 24 February 1888, from Eliza I. Jones; lOth Ward, Salt Lake City; Church Archives; Wilford Woodruff Collection. 1888

Salt Lake City Feb 24th

President Woodruff Dear Brother

Will you please answer a few questions. I wish to ask. you I am the widow of Thomas. C Jones of your Circle he died soon after we came from Logan Temple working for our Dead and having our 2d Ontingins where we told to attend to the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he said we had better wait till the

baby is better but he was taken sick and Died before it was attended to can that be done by Proxy or not as I feel sorry about it for he was a good man and I gave him 2 living Wives and 3 Dead ones and worked hard to help him to keep them.

[Letter from Pres. Woodruff to Eliza I. Jones; Church Archives under date:]

Feb. 24th, 1888.

Mr. Eliza I. Jones
lOth Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak, and which you say you failed to attend to before the death of your husband, is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is all right.

160. Journal of L. John Nuttall, Vol 2:287; September 27, 1888; BYU Spec Coll.

I spoke to Prest Woodruff respecting Peter W. Conover of Provo obtaining his Second anointings. He told me to write to him informing him that he can have those blessings upon submitting his recommend properly signed.

[See February 19, 1889 for Pres. Woodruff's action on this recommend.]

161. Journal of L. John Nuttall, Vol. 2:360; February 19, 1889; BYU Spec Coll.

Pres. Woodruff at my request signed a recommend for Peter W. Conover of Provo & his wives to receive their 2nd Anointings. I wrote a letter to Bro. Conover enclosing his recommend.

162. Deseret News, Vol. 39:17, July 1889; Priesthood meeting, May 19, 1889; Sanpete Stake Conference, Manti; Pres. George Q. Cannon.

Jesus has given us to understand that it is impossible for his disciples to be perfect; for he says: "Be ye therefore perfect even as your Father which is in heaven is perfect." He did not mean by that that we should attain to the fulness of the godhead in this life, but that we should carry out in our lives and exemplify in our conduct those laws and principles which God has revealed, and which are the principles of perfection and godliness.

163. Journal of Abraham H. Cannon, Vol. 9:121; October 7, 1889; BYU Spec Coll.

Pres. Woodruff spoke in regard to second anointings and said the Presidents of Stakes were to be judges of who were worthy to receive them, but it was an ordinance of the eternal world which belonged particularly to old men.

164. Journal of L. John Nuttall; Mor/M270.1/N963/Vol. 3:100 (p. 158 of original journal); BYU Spec Collections; November 19, 1889.

Gospel Mysteries

Tuesday, Nov 19, 1889. The Presidency at the office. Prest Woodruff signed 7 recommends. It rained some during the night. Recommends were signed by Pres' Woodruff for Bro Daniel Graves & wives of Provo for their 2nd anointings. His wives names are Elizabeth Sarah Baker, Mary Newman, and Selina World.

165. Diaries of Joseph Fish, p. 200; Mor/M270.1/F527/BYU Spec Coll; April 8, 1890.

Apr. 8. Tuesday. We went up to the Temple, which is a magnificent building

standing on the bench above the city. We did some work in the temple. I had my father adopted to the prophet Joseph Smith. I would have been sealed to my father, but as my sisters who were in the church were not present, it was thought best to postpone this work. I received my second anointing also my wife Eliza did. She also acted for my wife Mary Campbell in having her second anointing.

166. Diary of George Halliday, pp. 145-146; 1823-1900; Mor/M270.1/H156/BYU Spec Coll; March 22, 1892.

March 22, 1892. I went with my wives, Sarah and Prudence to Manti Temple and received our Second Annointings under the hands of President A. H. Lund.
167. Journal of L. John Nuttall; April 19, 1892.

Had a talk with Pres. W. Woodruff about sister Baratts Temple Work. Asked him for her to receive her 2nd annointing. He asked me who to; I told him Pres. John Taylor. He asked me who would represent Prest. Taylor, I told him that I intended to do so. He said that was all right and signed recommends.

168. Journal of L. John Nuttall; April 22, 1892.

Sister M. M. Barratt born January 17, 1834, at Stockport Cheshme England, was sealed to Pres. John Taylor, I being proxy. She was afterwards annointed to him.

169. <u>The House of the Lord</u>, p. 163; 1968 ed.; by James E. Talmage; April 6, 1893.

[After describing the Holy of Holies room in the Salt Lake Temple, Elder Talmage makes this comment:]

This room [the holy of holies] is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead.

170. Journal of Abraham H. Cannon, Vol 17:22-23; BYU Special Collections; Wednesday, June 7, 1893; Ordained an apostle in 1889.

<u>WEDNESDAY, JUNE 7th, 1893</u> . . . At 6 o'clock I went to the [Salt Lake] Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father [George Q. Cannon of the First Presidency] was there to perform the ceremony. Bro. [Francis M.] Lyman was

also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words, John D. T. McAllister held the horn [containing the consecrated oil], and Lorenzo Snow and John R. Winder were the witnesses. Sister Lyman was the first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. The ordinance of the washing of feet was explained by Bro. McAllister, after the anointings had been given.

171. Special meeting of the workers of the St. George Temple, held in the Annex; June 23, 1893. Remarks by President Wilford Woodruff. Located among the material on Declarations of the First Presidency on Temple Work.

It has been the rule in Logan Temple not to allow any person who had not been married under the covenant to officiate at the marriage alter in behalf of the dead. This rule, he [W. Woodruff] said was wrong and must not be acted upon in the future. The reception of the endowment enabled a person to act in behalf of the dead in any of the ordinances in the house of the Lord, except the highest [second anointing].

172. Journal of Abraham H. Cannon, Vol. 17:94; June 1893.

The Presidents of Stakes are authorized to recommend aged and faithful persons to receive their second anointings, but no others have this authority to issue recommends for this purpose.

173. Journal of Wilford Woodruff; March 19, 1894; CHO/Ms/f/ 115/1865-1898 Box/ Vol. 13, 1893-1897/p. 68.

Sunday Even not very well & spent the day at home. I had a Dream in the night---l met with Benjamin Franklin. I thought he was on the Earth. I spent several hours with him And talked over our Endowments. He wanted some more work done for Him than had been done which I promised him He should have. I thought then he died and while waiting for burial I awoke. I thought very strange of my dream. I made up my mind to get 2d Anointing for Benjamin Franklin & George Washington.

174. Young Women's Journal, Vol. V No. 11, pp. 511-514; August 1894; Susa Young Gates, rep. "The Temple Worker's Excursion. Remarks made by President Wilford Woodruff in the evening Temple workers Testimony Meeting, June 24, 1894.

Now, the question I wanted to ask you is this: We have fourteen hundred million people on this earth, and over them there hangs a cloud of darkness almost entirely upon their shoulders. Can you tell me where the people are who will be shielded and protected from these great calamities and judgments which are even now at our doors? I'11 tell you. The priesthood of God who honor their priesthood, and who are worthy of their [second] blessings are the only ones who shall have this safety and protection. They are the only mortal beings. No other people have a right to be shielded from these judgments. * * *

Three of the sisters, Sister Zina D. Young, who is the President of the sisters in the Temple, with Sister Bathsheba W. Smith, and Minnie J. Snow, her two counselors, spoke briefly of their joy in the work. Aunt Bathsheba mentioned the fact that she had received her blessings in Nauvoo under the

hands of the Prophet Joseph Smith, she being now the only living woman who has so received these blessings. * * *

There's Sister Bathsheba Smith, she and I both had our endowments under the hands of the Prophet Joseph Smith. I had my second anointings and sealings under his hands. There is not a single principle in this Church that he did not lay the foundation for. * * *

175. Journal of Abraham H. Cannon, Vol. 19:103; June 20, 1895.

In the Salt Lake Temple --- A sister who died before receiving her second anointings is allowed to receive them by proxy.

176. Journal of Wilford Woodruff, April 17, 1897.

At 2 pm Pres Lorenzo Snow & Bro Salmon called and stayed for 1 1/2 hours & we conversed together. He gave me a list of Salt Lake Temple work since the commencement, May 22, 1893 to March 31, 1897 showing . . . * * * 2d anointing 1017 living, 17936 dead.

177. George A. Smith Family Papers, Univ of Utah Lib, Ms 36, Box 146, Folder 10. Verbatim line by line transcript of a holographic document. April 12, 1898.

April 12 1898 / Ovando C. Beebe & Clara Beebe / My Dear Children / Enclosed find a Recommend to / president Snow for your Second / Annointing I am very thankful that / I have lived to be able to grant / you and Asahel & Owen this / glorious privilege You Stand in / Need of it You are worthy of it and / it is the Highest Ordinance to be / bestowed upon any one in the Church / You will have to be Dressed in your / Temple Clothes I think Clara / had better Converse with her Mother / about the Day to go. / God Bless you & your Children / Your Affectionate Father / Wilford Woodruff // I think it would be a good plan for you / And Asahel to go together for you Both / WW

- - - - - - - - - - - - - - - -

<u>Keep this sent to Me & President Snow</u>

President Lorenzo Snow / This is to Certify that I hereby / Recommend My Son in Law (Ovando C. Beebe) And / His Wife My Daughter / Clara Beebe Worthy of their / Second Anointing They have both / of them been true & faithful in / All of their Administrations in the / Church & Kingdom of God on the Earth / Wilford Woodruff

178. Conference Report, pp. 64-65; April General Conference, April 9, 1899; President George Q. Cannon.

Why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, for he was determined to test him. * * * He [God] tries us for our own good that we may know ourselves; for it is most important that a man should know himself.

He required Abraham to submit to this trial because He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised.

179. Private Journal of Henry Ballard, p. 105 of typescript copy/ BYU Special Collections; Mor/M270.1/B213 (p. 95 of original diary); May 24, 1899. This is the account of Henry Ballard, father of Melvin J. Ballard, receiving his second anointings.

1899: May 24, Was a good deal better. I went to the Temple with my son, Ernest, who was going upon a mission. Also my wives with me. We received our Second Anointings by Apostle Merrianor (sic) W. Merrill. I was called upon to speak to the Saints that were going through. I felt well. (p. 96)

180. The L.D.S. Millennial Star, No 35, Vol. LXI, p. 546. The first part of this discourse was printed August 24, 1899. This quote comes from the continuation of the talk and is dated Thursday, August 31, 1899. Edited, printed and published in Liverpool, England. Discourse delivered by President Lorenzo Snow at St. George, Utah, on Thursday, May 8, 1899.

Teach them [the children] to pay their tithing while they are young. You mothers, teach your children that when they get any money they should pay one tenth of it to the Lord, however little it may be. Educate them to pay their tithing in full. Then we will have a people prepared to go to Jackson County. President Smith was talking yesterday about the land of Zion. Yes, surely, this entire continent is the land of Zion, and the time will come when there will be Temples established over every portion of the land, and we will go into these Temples and work for our kindred dead night and day, that the work of the Lord may be speedily accomplished, that Jesus may come and present the kingdom to His Father. He is coming soon, too. But we will not hear His voice until we build up Jackson County. Now we should make the preparation for this. We are not only going to have Zion throughout this continent, but we will have it over the whole earth. The whole earth is the Lord's The time will come when it will be translated and be filled with the spirit and power of God. The atmosphere around it will be the spirit of the Almighty. We will breathe that Spirit instead of the atmosphere that we now breathe. But now it is for us to make the preparation, that we may be worthy to be called into the house of the Lord and receive our second blessings. I do not want the presidents of Stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." When you find an honest faithful Latter-day Saint who is worthy of receiving His blessings, send him along. I do not care how fast they come. The time is now at hand when the Latter-day Saints can be greatly and abundantly blessed, so that they can make the preparation in its fulness.

181. W. Dean Belnap "Notebooks"; November 25, 1899.

Thanksgiving Day - 1899 - President Snow called Joseph Musser and his wife to the temple to receive "my second blessings." (Four other couples were present, none of them having plural wives.) There was a "Patriarchal Blessing" given in connection with second anointings.

182. Autobiography of Charles Hopkins Allen; September 1900.

In the year 1900 my wife and I were called to go to Utah to receive our second anointing in the temple of the Lord, so we started by rail in company

with Bro. Hyrum S. Phelps & part of his family, on the 17th day of August. On arriving there, we went to work in the Logan temple where we worked for about three weeks & did a good deal of work for my wife's folks who were dead. We also did work for some of my folks & the sealing for my grandparents for five generations back. We also rec'd our second anointing & returned home in Sept. 1900, feeling thankful that we had been counted worthy to receive such great blessings in the house of the Lord.

[Charles Hopkins Allen was born in New York on October 15, 1830. He lived shortly in Kirtland, Ohio, and then moved to Nauvoo with the saints. He personally knew the Prophet Joseph, Brigham Young, Eliza R. Snow and other church leaders. His parents received their "blessings" in the Nauvoo temple during the winter of 1845-46 before moving west with the saints. In 1912 he was ordained a patriarch by Elder James E. Talmage and passed away in 1922, in Mesa, Arizona, a faithful member of the church.]

183. John M. Whitaker Journals; BYU Special Coll, Mor/M270.1/W58/V.2/p.512; Originals at Univ of Utah; September 19, 1900.

Thursday the 19th of September 1900 was the OUTSTANDING DAY OF OUR LIFE, President Frank Y. Taylor was authorized by the First Presidency of the Church to invite Ida and I TO RECEIVE OUR SECOND ANNOINTINGS, AND IN THE TEMPLE, ON THIS MOMENTOUS DAY, President John R. Winder, President of the Temple, explained fully what the 2nd annointings were and told us of the glorious promises offered to those who keep the commandments of the Lord and live a worthy and holy life: that these were the highest of all earthly blessings and no one receives them but those selected by the President of the Church. No one else has that right. How wonderful they were, what hopes they inspire, what a strength they give, what anticipations they awaken in our hearts and how wonderful it is to feel a nearness to the Lord by righteous living. We were thrilled in expectancy and joyous in hopes of living worthy to secure all that was promised us. We have started on an everlasting journey and all depends on whether we endure until the end.

184. Letter to Elder Adelbert Henderson & Wife from George C. Parkinson, Solomon H. Hales & Joseph S. Giddes; September 25th 1900.

Elder Adelbert Henderson and wife,
Clifton, Idaho

Dear Brother,

In harmony with the wishes of President Snow, to the effect of the leading brethren and sisters of the several Wards and Stakes of Zion, should be granted the privilege of receiving their second blessings in the House of the Lord, and in view of your continued faithfulness and untiring activity in the great cause our Father has established, for the exaltation of his children,-- it affords us true pleasure to enclose you herewith your Temple recommend, duly signed, with the invitation to proceed to the Temple at your earliest convenience and receive this great blessing your second annointing.

May the Lord bless and preserve you in the purity of these high covenants, we are with warmest regards.

Your Brethren,

George C. Parkinson
Solomon H. Hales

185. S. H. Brimhall Diary, p. 125; Thursday, January 3, 1901; BYU Spec Coll, Mor/M270.1/B77b.

Thurs. 3. Went to the Temple of the Lord with Flora and received our Second annointings. Prest. John R. Winder officiating. The greatest day of my life.

186. Journal of Thomas A. Clawson, 1895-1904 Book, pp. 226, 228; April 8, 1901.

After the opening exercises Prest Lorenzo Snow spoke upon the Subject of the giving of Second Anointings. He said that this blessing brought a person to a greater knowledge of the things pertaining to God and his purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of man. Therefore it would be a very serious thing for a man to apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recommends to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the cause of the Gospel, for the responsibility would rest upon them if any were recommended unworthily or that apostatized. * * *

Prest. Jos. F. Smith then made a few remarks on the Subject of the Second Anointing. He said that it was the crowning blessing of and the highest gift to be conferred by the Melchizedek Priesthood. Elders should do something to be worthy to receive this great blessing and there are many ways out of the ordinary routine duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place every thing on the altar even to the laying down of life itself for the gospel sake in order to be truly worthy of this blessing.

187. Journal of Anthony W. Ivins, Apostle; Monday, April 8, 1901.

Meeting of Presidency, Apostles & Church Officers. Prest. Snow said that persons who are recommended for second anointings should be those who have made an exceptional record, that they are persons who will never apostatize. Prest. of Stakes assume a great responsibility when they recommend persons for second anointings. Now I wish to say a word in regard to going back to Jackson County. The time is nearer than many of us suppose. I want to impress upon the minds of all that they cannot go back to Jackson County unless they obey the law of tithing. Jos. Smith had a book in which all of the names of tithe payers was recorded which was called the Book of the Law of the Lord. This Church as a Church will never go back to Jackson Co. till the people learn to observe the law of the Lord. I fear that some of the bishops do not fully believe in the law of tithing - Excellent remarks.

Bro. Jos. F. Smith said - No man receives a fullness of the Melchizedek Priesthood till he has received his second anointings. Men recommended for this sacred ordinance should be men of God whose faith and integrity are unquestioned.

188. William Henry Smart Journal, 1862-1937; Photocopy of holograph. Univ of Utah Special Collections, Marriott Library; CHO/Ms/d/85/Bx 2/fd 1.

Gospel Mysteries

30 May 1901 [Thursday]: . . . This afternoon my wife and I took train for Salt Lake City to get our second anointings and attend 1OOth anniversary of Brigham Young's birth.

31 May 1901 [Friday]: Went to Temple this morning presenting recommend which Pres. Snow gave me about 3 months ago. We had not come before for our second anointing as the baby was young, and because we desired to become settled in our new home.

I was called to speak during the services of the temple. Dwelt principally upon the necessity of keeping awake during temple services and keeping awake in our duties. I consider this a very great honor to be called to speak in the House of the Lord. Bp John R Winder annointed us and Elder Madsen instructed us. These are the greatest blessings that are bestowed upon man in the flesh. We were both melted in tears and I felt the patriarchal spirit of pure affection more than I have done before. The witnesses to the annointing were John R. Winder annointed. Adolph Madsen assisted John Nicholson Recorder.

21 June 1901 [Friday; at their home; he was the Wasatch Stake President in Heber Utah at this time]: This evening from about 9-30 to 12 O.C. my wife and I attended to the second part of the ordinance of second anointings. We besides the ordinance itself sang "We thank thee 0 God for a prophet," conversed concerning our duties to each other and children, read from John XII: 1-8 verses, read the Rev. on the Eternity of the Marriage Covenant, Section 132. We dedicated [the] room for the purpose of this meeting. Closed by singing: "Oh my father thou that dwellest." Anna was mouth in preliminary prayer, I gave the dedicatory prayer and the benediction. The spirit of the Lord was with us and we felt nearer together than usual: were much encouraged in pressing onward in an endeavor to succeed in life. We fasted during the day and broke our fast together a little after 12 O.C.

189. St. George Temple Minute Book, k9368r, p. 169; September 18, 1901.

President Cannon.

Pres. Brigham Young left St. George on 16 April 1877 for Salt Lake City and on the 17 April Prest. Young blessed me and set me apart to do sealings, adoptions, 2nd Anointings and all work in this holy Temple. This was done in Bellvieu (sic) at the house of Brother Jacob Gates. I rejoice in this work and hope the time is not far distant when the temple will be filled with saints laboring for their dead. Be attentive and calm; see and hear what is done and said. Keep a record of what you do.

190. Journal of John R. Winder; December 25, 1901.

Christmas day 1901 at home.

I thought of the desire I expressed to Brother [F.M.] Lyman that his son Richard and wife should receive a certain ordinance in the Temple, which they have since received, and I don't know of any two people who more greatly appreciated it. /s/ John R. Winder

191. Joseph F. Smith's Letter Book, 1902.

Second Blessings same as second anointings---Joseph B. Keeler.

Stake President can recommend someone who is dead and do it by proxy. Stake Presidents personally recommend them and personally responsible.

Worthiness, fitness, unshaken integrity, didn't matter whether in

presiding position or not, those who have gathered to Zion, those who do have presiding positions ought to have them.

192. L.D.S. Millennial Star, Vol. 71:105; February 18, 1909; Charles W. Penrose.

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life."

193. George F. Richards Journal; Ms/f/600/#4/CHO; June 22, 1921.

I obtained the ear of Presidents Heber J. Grant and Anthony W. Ivins and presented the following matters to them which they approved:

"Fourth, that in the ceremony of the Second Endowments the name of the husband should be given after the words, your husband in the anointing and again the sealing of the anointing."

194. George F. Richards Journal; November 10, 1921.

Called upon Presidents Grant & Ivins and presented to them the rulings & instructions given & on record pertaining to the Second Anointings.

195. Diaries of Joseph Fish, p. 409; BYU/Mor/M270.1/F237; January 1, 1926.

January 1, 1926. I went through the temple for Samuel York who was dead. My son, Jesse L., also went through and received his endowments and sealed to Miss Lucile Cottam. My wife Julia Ann went through and received her second anointing at the same time.

196. Utah Genealogical Magazine, Vol. 21:53-57; Elder Joseph Fielding Smith; 1930; "Temples and the Sacred Rites Therein".

Only in the temple of the Lord can the fulness of the Priesthood be received. Now that temples are on the earth, there is no other place where the endowment <u>and the sealing powers for all eternity can be given</u>. No man can receive the keys of exaltation in any other place. Joseph Smith has said that "the Saints have not too much time to save and redeem their dead, and gather together their living relatives * * * before the earth will be smitten and the consumption decreed falls upon the world." When that day comes those who have professed to believe in the latter day work, and who have rejected the doctrine of temple building and the ceremonial endowments therein, will find themselves shut out of the kingdom of God. This subject occupied the mind of the Prophet Joseph Smith for several years before his death, for the Lord revealed to him all things pertaining to the work in the temples, and he

revealed them unto others that the work might on. In the Temples the Saints are performing the ordinances which will insure, through faithfulness, the fulness of the blessings of the kingdom of God. (p.57)

197. The Way to Perfection, pp. 9, 160, 208; Joseph Fielding Smith, August 1, 1931 (1970 ed).

Latter-day Saints believe in this progression in eternity until, eventually, we become worthy through knowledge, wisdom, humility, and obedience, to be like God, and then to have the privilege of being made equal in power, might and dominion (D.C. 76:95), and to possess all that the Father hath (D.C. 84:38) as members of "the Church of the First-born." (D.C. 76:54,94.) ***

Elijah was clothed with the fulness of Priesthood and by this authority all things done in the name of the Lord are made valid. * * *

The Church of the Firstborn

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D&C 22:1) When he has proved himself by a worthy life, having been faithful in all things required of him then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the First born." Into his hands, "the Father has given all things." He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God. We frequently hear quoted these words of the Lord to Joseph Smith: "It is impossible for a man to be saved in ignorance." In ignorance of what" the philosophies of the world? No! In ignorance of the Gospel truth---the saving principles and ordinances by which salvation comes! These must not only be understood, but they must be lived! These must not only be understood, but they must be lived! Knowledge of them will not in itself save us! Obedience thereto will! And then will come the fulness of knowledge, bringing with it wisdom, power and dominion. And the fulness of these blessings can only be obtained in the temple of the Lord! * * *

198. George F. Richards Journal; Ms/f/600/#4/CHO; September 3, 1931.

In the evening I performed the ordinance of sealing Maud May Babcock to President Brigham Young, Willard Young acting for his father. I also administered Seconds to her.

199. George F. Richards Journal; April 19, 1934.

I wrote Prest. Heber J. Grant as fol:

Dear Pres. Grant:

If the following named brethren, General Authorities of the Church, and their wives have received their Second blessings, the Salt Lake Temple Records do not disclose that fact, I therefore conclude that they have not except possibly Pres Hart who may have received his blessings in the Logan Temple:

J. Reuben Clark Jr. [GA in 1933]

Charles H. Hart	[GA in 1906]
Antoine R. Ivins	[GA in 1909]
Samuel 0. Bennion	[GA in 1933]
John H. Taylor	[GA in 1933]

I understand that it is in order for a member of the Council of Twelve to recommend worthy members to the President of the Church to receive their Second blessings. Accordingly, I recommend that these brethren and their wives be invited to receive their blessings.

200. Autobiography of Parley P. Pratt, 1st ed., pp. 329-330; 1938.

It was from him [Joseph Smith] that I learned that the highest dignity of womanhood was to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring.

201. Lundwall Microfilm Roll #1; Letter from President D. 0. McKay to N. B. Lundwall; May 25, 1940.

Mr. N. B. Lundwall
P.O. Box 2033 May 25, 1940
Salt Lake City, Utah Dear Brother:

Regarding your proposed new book on "Temples of the Most High", I suggest that you confine your statistics to those which have already been approved by the General Authorities for publicity. Even some already published by the Arizona Temple, by Brother Frank T. Pomeroy, are now withheld from the general public. No statistics should be given out by any of the Temples until the items are first submitted to the First Presidency. Bishop Christiansen was right when he answered you to this effect.

Again, thanking you for a copy of "The Vision", I remain

Sincerely yours.

/s/ David 0. McKay

202. George F. Richards Journal; Ms/f/600/#4/CHO.

December 10, 1942:

I attended regular Thu[rsday]. meetings. At the lO:-A.M. meeting of the Presidency, the Twelve and the Patriarch held in the Temple, the matter of allowing the administration of second blessings was considered. I brought up the subject at our last Quarterly meeting of the Twelve held in the Temple Sept. 29th last. I made quite an extended talk on the subject at that time at the conclusion of which it was decided by vote to present the question to the Council of the First Presidency, the Twelve and the Patriarch. To-day all were present except Geo. Albert Smith, Richard R. Lyman and Sylvester Q. Cannon and I suggested to Pres. Clawson that he bring the question forward, which he did. I had a chance to explain, and it was decided that the four members of the Council, viz. J. Reuben Clark Jr., Albert E. Bowen, Harold B. Lee and the Patriarch Jos. F. Smith should be privileged to receive theirs and others whom the members of this council may recommend and the Council sustain. Pres. Grant appointed me to administer these blessings. I suggested that Jos. Fielding Smith be appointed to assist me in this work. We are to make the appointment, i.e. Jos. Fielding & I, for the brethren.

I have anxiously looked forward to this action.

The records show that there have been 32,495 such blessings administered in the Church and that during the last 12 years there have been but 8 administrations. Thirteen of the 32 General Authorities had not had theirs and at least two others who have had them with their first wives have later wives not yet anointed to their husbands.

December 24, 1942:

I obtained permission of Pres. Grant to see him at his home. I found him in bed and his condition seemed worse than I had expected to find. I gave him a blessing, and recommended that he issue recommends to all the General Authorities and their wives who have not received their second blessings and give it [to] them for Christmas which he approved and authorized also approved Stephen L. Chipman & Wife whom I recommended. I reported to Joseph Anderson, who had recommends made. These I took to the President and he signed them. I returned the signed recommends to Joseph Anderson, the President's Secretary, for distribution. I feel that this day's accomplishments has been inspired and is a wonderful accomplishment. May the Lord be praised for ever.

This is one of the most happy days of my life. I am sure it will endure over Christmas.

December 31, 1942:

This has been a wonderful year for me and my family. . . .I have also been instrumental in renewing the former practice in the Church of administering Second Anointings to faithful members, the practice having gone practically into disuse, only eight such blessings having been administered in the past twelve years. Up to twelve years ago there had been administered in the Church thirty two thousand plus of such blessings. The day before Christmas I was instrumental in getting Pres. Grant to sign recommends for thirteen of the general authorities and their wives and the wives of two others of the Council to their husbands; also a recommend for Stephen L. Chipman and wife, he having had his previously. I am sure that the Lord has inspired what I have been able to do along these lines. Pres. Grant, in our council meeting of a few weeks ago appointed me to administer these blessings and at my request appointed Elder Jos. Fielding Smith to assist me. We are the only ones in the Church having this authority by appointment.

October 14, 1943:

Attended 10:00 A.M. meeting of the First Presidency, the Twelve & the Patriarch. The council approved my recommendation that 2nds be offered the following: Harold S. Snow of St. George Temple, El Ray Christiansen Pres. of Logan Temple and David Smith, Pres. of Idaho Falls Temple.

August 12, 1949:

I attended quarterly meeting of the Twelve where I presided and presented my views respecting the non administration of seconds, which received approval with the request by motion made by Stephen L. Richards that I present the matter to the Presidency if I could get a hearing, either to them alone or in the Council of the First Presidency & the Twelve.

August 18, 1949:

At the 10:00 A.M. Council meeting of the Presidency and Twelve I read a paper of 5 or 6 pages deploring the neglect on our part in not administering Second blessings as formerly. The paper and other statements made by me in connection therewith were accepted 100%.

[Excerpts from the paper referred to are given here:]

Gospel Mysteries

To the Members of the First Presidency
and the Quorum of the Twelve: Dear Brethren:

For a long time I have felt that I would like to express to you the disappointment I feel that we have practically discontinued the administration of Second Anointings in the Church, and to give to you some of the reasons why I feel as I do.

I have not been able to bring myself to feel that the Lord is pleased with us in neglecting such an important and sacred endowment, which He has given us to be administered in His holy temples to worthy members of His Church.

The Second Anointings were given by revelation to the Prophet Joseph Smith to be administered to worthy members of the Church, both the living and the dead; and from the days of the Prophet Joseph to the days of President Heber J. Grant that practice continued.

[Quotes: D&C 124:40,41 and D&C 124:47,48; and then says:] These things' I understand to mean and include the Second Anointings, a neglect to administer which in the temples reared for that purpose will be attended by the Lord's displeasure, and bring upon us cursings instead of blessings, wrath, indignation and judgments.

We calculate to give the Elders of Israel their washings, and anointings, to attend to those last and more impressive ordinances without which we cannot obtain Celestial thrones. . . .Joseph Smith's Teachings, p. 362.

This refers directly to the Second Anointings. Nowhere else in Church ordinances are men made kings and priests unto the Most High God.

In olden times, kings in Israel were anointed such by the Prophets of God. Should not those who are to become kings and priests and attain to Godhood be anointed thereto while here on earth? That is the nature of the work of Second Anointings.

Every man and woman who has received his or her first endowments has received a PROMISE that through faithfulness they would be privileged to receive the Second Anointings.

"Brethren and Sisters, if you are true and faithful, the day will come when you will be chosen, called up and anointed kings and queens, priests and priestesses, whereas you are now anointed only to become such. The realization of these blessings depends upon your faithfulness." (Endowment Ceremonies, p. 1x2.

Thousands of good and faithful men and women are dying without receiving a fulfillment of the promise made them in connection with the temple ceremonies.

When living members receive their Second blessings, or anointings, they are given a charge that they must not speak of those things to anybody; that only those who are invited by the President of the Church are to receive them, and that none others are supposed to know anything about them.

Formerly, the Stake Presidents made their recommendations for Second Anointings to the President of the Church, and when approved by him the individuals so approved received their invitation from the President of the Church, and on presentation of that recommend to the Temple President of the temple district where the individuals resided, the temple president officiated for them. The Stake Presidents had SPECIAL recommend books for that purpose.

About 1928 an incident occurred which so incensed the First Presidency that they had all the recommend books brought in to the President's office, and instructions were given that no recommends of that character should be given by stake presidents thereafter.

The Twelve were authorized to make recommendations; but their recommendations were rarely ever acted upon favorably, so that the administering Seconds almost entirely ceased. In twelve years, from 1930 to

1942, when these facts were tabulated, but eight such blessings were administered in the Church. Only EIGHT blessings in twelve years!

The following tabulation of Second Blessings administered in the temples where such blessings were administered will no doubt be of interest to you:

Temple	Period	Living	Dead	Total
Salt Lake	To Dec. 10, 1942	14,847	6,226	21,073
Logan	To Oct. 13, 1931	3,139	1,229	4,368
St. George	To Jan. 13, 1938	1,885	1,619	3,504
Manti	To Dec. 12, 1929	2,407	1,143	3,550
Nauvoo	In Jan. & Feb. 1846			406
	Totals	22,278	10,217	32,901

The incident above mentioned which so exasperated the First Presidency was as follows: A brother who had received his Second Blessings, while speaking in a priesthood meeting in one of the Idaho stakes, told the brethren that they all should have their Second Blessings. Of course that was a serious infraction of the charge which he received when he had his Second Anointings; but I have never learned of any serious consequences to follow, except the action on the part of the Authorities, discontinuing the administration of those blessings in the Church.

It appears to me that the mistake made by the good brother in Idaho was not so serious as to justify letting those sacred ordinances come into disuse in the Church. I think now is the time to act; with such modifications as to details as the brethren might feel to make, insuring that these blessings be administered only to those who are worthy to receive them. * * *

If there is condemnation resting upon us for our neglect, the longer we delay action the greater will be our condemnation. . . .

Temples under construction now and in the future should be provided with a room for the administration of these blessings alone, to be known as the Holy of Holies, for if we do not move in the matter before us, some others coming after us will do so <u>for it must be done</u>, and temples should be designed and constructed with that thought in mind.

It is to be hoped that this communication will not be shelved and forgotten without full consideration by this Council. For several years these matters have given me great mental anxiety and spiritual concern, and but for want of courage I would have sought an opportunity to be heard years ago. I do not want to leave this sphere of action without VIGOROUSLY protesting our indifference and neglect.

Sincerely and affectionately your brother,
GEORGE F. RICHARDS, President, Council of Twelve.

December 7, 1949:

I went to the temple at 11:00 a.m. and assisted Elder Jos. Fielding Smith, administered Seconds to Preston D. Richards and wife Barbara, and the members of Emigration Stake Presidency and their wives.

January 6, 1950:

I went to the Temple by appointment, and administered Second blessings to three of the general authorities and their wives, Elders Eldred G. Smith [GA since 1947], Milton R. Hunter [GA since 1945] and Bp. Thorp B. Isaacson [GA since 1946]. Bro. T. B. Isaacson stood as proxy for Samuel F. Ball who is dead & Betsy Hollings Richards for Adena Christena Anderson Ball.

April 20, 1950:
I obtained permission from President Geo. Albert Smith for my Sons Oliver and Ray and their wives to receive their Second Anointings.

203. A. C. Lambert Collection; Ms 35/Box 26/Bk 3; Some notes around 1950 in the back of the book.

Washings, Anointings
Mormon
Second anointing

"A rather common phrase at times in Mormon communities was the phrase the "second endowments."
Very little information can be gathered about the "second endowments."

SECOND ANOINTINGS

The "Second anointing" was rather clearly a temple ordinance. It seemed to have something to do with elevating the rights or privileges or authority of an already "endowed" person (initiate) to a level "equal" with some select group of persons already high in authority.

(ln Nauvoo, I11. in the Winter of 1845)
". . .a few men had dispensations granted them to enter into plural marriages which were thought to be the stepping-stone to celestial exaltation. Without plural marriage a man could not attain to the fullness of the holy priesthood and be made equal to our savior."

204. Temples of the Most High! p. 207; 1952 ed.; N. B. Lundwall comp.; Remarks concerning the Assembly room in the Los Angeles Temple.

The first floor will be devoted to an assembly room, rooms in the wings of the block U annex. The second floor will be devoted entirely to ordinance rooms. The third floor will include a large assembly room, similar to that on the top floor of the Salt Lake Temple, where sacred assemblies are held on rare occasions.

205. Doctrines of Salvation, Vol 2; by Joseph Fielding Smith; compiled by Bruce R. McConkie; 19bb edition.

Eternal life is life in the presence of the Father and the Son. Those who receive it become members of the "Church of the Firstborn" and are heirs as sons and daughters of God. They receive the fulness of blessings. They become like the Father and the Son and are joint-heirs with Jesus Christ. [p. 9] * * *
We must continue to the end; we must obey the commandments. We must keep the ordinances. We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them. That we must do. [p. 15] * * *
Comparatively few of the children of men will find the salvation which is found in the celestial kingdom, or in other words the exaltation which will make of them heirs of God and joint-heirs with Jesus Christ---even sons of God. Those who gain this exaltation receive the fulness of the power, might, and dominion of that kingdom. They overcome all things. They are crowned as

priests and kings and become like Jesus Christ. [p. 24] * * *

Those who are faithful in obtaining the priesthood and magnifying their calling become members of the Church of the Firstborn, receiving all that the Father hath; and this is according to an oath and covenant that cannot be broken. * * *

The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God. * * *

Now how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that. * * *

If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end. * * *

The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple. Why? Because you must receive certain key words as well as make covenants by which you are able to enter. * * * You get your key in the temple, which will admit you. ***

Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide in them. They are not sons; they are not daughters. They are children of God, it is true, for all men are his children. But they do not inherit, and therefore they remain servants throughout eternity. * * * There will be a great many servants, but there will not be many heirs. * * *

Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints who shall never become members of the Church of the Firstborn.

So being ordained an elder, or a high priest, or an apostle, or even President of the Church, is not the thing that brings the exaltation, but obedience to the laws and the ordinances and the covenants required to those who desire to become members of the Church of the Firstborn, as these are administered in the house of the Lord. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation.

The Lord has made it possible for us to become members of the Church of the Firstborn, by receiving the blessings of the house of the Lord and overcoming all things. Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory," who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation. Are such blessings worth having? * * *

If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and his daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing along; but man and wife, when they receive the sealing power in the temple of the Lord, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his children. * * *

The endowments are for advancement in that kingdom, and the sealings for our perfection, provided we keep our covenants and obligations. [pp. 35-45]

206. Doctrines of Salvation, Vol. 3; by Joseph Fielding Smith; compiled by Bruce R. McConkie; 1956 edition.

FULNESS OF THE PRIESTHOOD

How Christ Gained Fulness of Priesthood. Joseph Smith said: "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord."

I hope we understand that. If we want to receive the fulness of the priesthood of God, then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments. * * *

Let me put this in a little different way. I do not care what office you hold in this Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--you cannot receive the fulness of the priesthood unless you go into the temple of the Lord and receive these ordinances of which the Prophet [Joseph] speaks. No man can get the fulness of the priesthood outside of the temple of the Lord. There was a time when that could be done, for the Lord could give these things on the mountain tops--no doubt that is where Moses got it, that is no doubt where Elijah got it--and the Lord said that in the days of poverty, when there was no house prepared in which to receive these things, that they can be received on the mountain tops. [pp. 131-32] * * *

There is nothing in the teachings of the gospel which declares that men are superior to women. The Lord has given unto men the power of priesthood and sent them forth to labor in his service. A woman's calling is in a different direction. The most noble, exalting calling of all is that which has been given to women as the mothers of men. Women do not hold the priesthood, but if they are faithful and true, they will become priestesses and queens in the kingdom of God, and that implies that they will be given authority. The women do not hold the priesthood with their husbands, but they do reap the benefits coming from that priesthood. [p. 178]

207. BYU Faculty Meeting, prior to 1965.

Brother Robert Bushman questioned Elder Harold B. Lee at a BYU faculty meeting [sometime before 1965] about the second endowment and Elder Lee said there was no tie in with that and seeing Jesus. The second endowment is being done [inferred he had been called up to it]. Pres. McKay called some up. He refused to associate the second endowment with seeing Jesus. He refused to comment on it.

208. Mormon Doctrine; 1966 edition; Elder Bruce R. McConkie.

After a person has advanced in righteousness, light, and truth to the point that the fulness of the ordinances of the house of the Lord have been received so that he has been sealed up unto eternal life, then as expressed in the Prophet's language, the law is: "If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdoms, it cannot be the celestial kingdom." (H.C. Vol 6:81) [pp. 24-25]

The President of The Church of Jesus Christ of Latter-day Saints holds the keys of salvation for all men now living because he is the only one by whose authorization the sealing power of the priesthood can be used to seal men up to salvation and exaltation in the kingdom of God. [p. 411]

209. Interview with Elder Theodore M. Burton, December 8, 1966, by Kenneth W. Godfrey.

In an interview with Elder Theodore Burton on December 8, 1966 he told Kenneth W. Godfrey that the complete Nauvoo temple book was in the Salt Lake Temple. He further stated that in this book was the full ceremony relative to giving second endowments. This ceremony is confidential and only given to a person when called by the First Presidency of the Church. He also stated that temple work is done differently today than it was then in that not as many people receive their second endowments. He further stated that he had not had his second endowment as yet but that his father and mother had had theirs before their deaths.

210. W. Dean Belnap "Notebooks", 1966.

Elder Bruce R. McConkie received his second anointings in 1966.

211. Messages of the First Presidency, Vol. 3:220; 1966.

Temple recommends for second anointings still require the signature of the President of the Church.

212. The Improvement Era, pp. 65-66; June 1970; April General Conference, Priesthood Session by President Joseph Fielding Smith; "Magnifying Our Callings in the Priesthood".

What a glorious thing it is to know that the Lord has offered to each of us the fullness of the priesthood, and has promised us that if we will receive this priesthood and magnify our callings, we shall gain an everlasting inheritance with him in his kingdom! * * *

To prepare the way for the coming of Elijah and the restoration of the sealing power, because of which men may receive the fullness of the priesthood, John the Baptist came in May of 1829 and conferred upon Joseph and Oliver the Aaronic Priesthood. A short time later Peter, James, and John came and gave them the Melchizedek Priesthood.

Then on April 3, 1836, in the Kirtland Temple, Elijah the prophet returned and bestowed upon them the sealing power, the power to use the priesthood to bind on earth and seal in heaven.

Then in 1841 the Lord revealed to the Prophet that "the fullness of the priesthood" was available to men only in the temple in "a house" built to his name. (See D&C 124.) And in 1843 the Prophet said: "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (D.H.C., Vol 5:244)

Let me put this in a little different way. I do not care what office you hold in the Church---you may be an apostle, you may be a patriarch, a high priest or anything else---but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.

Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fullness of the Lord's blessings. You can have them sealed upon you as an elder if you are faithful; and when

you receive them, and live faithfully and keep these covenants you then have all that any man can get. There is no exaltation in the kingdom of God without the fullness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted.

213. Comment by Paul Royall, 1970.

Paul F. Royall, General Secretary of the Genealogical Society, across whose desk records of all temple endowments and other ordinances must pass, stated that 13 second anointings were done last year (1970).

214. Relief Society Courses of Study, 1971-72, pp. 40-41.

THE HIGHEST PRIESTHOOD BLESSING

The Lord through Moses revealed that it was his purpose to bring to pass man's resurrection and also his eternal life, or godhood; it was designed in the heavens that through priesthood powers the blessing of exaltation would be received. (Moses 1:39; D&C 128:5) * * *

The temple has been built to provide a place where the endowment, eternal marriage, and the fullness of the priesthood may be received. (D&C 124:25-28; TPJS, p. 308) The Prophet said the following regarding women in the Church:

> The faithful members of the Relief Society should receive them [the keys of the Priesthood] with their husbands. (Ibid., p. 226)

215. The Ensign/December 1972, p. 34; October General Conference, 1972; President Spencer W. Kimball.

Joseph Smith bestowed upon the Twelve apostles all the keys and authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances.

216. From Heart to Heart: An Autobiography--Russell Marion Nelson, p. 360; by Russell M. Nelson. From the chapter -Highlights of 1974".

June 4-- . . . President Spencer W. Kimball called me in to notify me that Dantzel and I were to report to the temple on June 9.

June 9--Dantzel and I were privileged to enter the temple on this Sabbath day to attend a special meeting at the invitation of President Spencer W. Kimball. The sacred nature of this event precludes our mentioning more about it here other than to say that it did take place, but this experience is of the greatest importance to us and to our family.

217. Melchizedek Priesthood Manual, 1973-74, pp. 27, 49.

It is not necessary however for one to hold the keys of the Priesthood, that is, become President of the Church, in order to have a fulness of the Priesthood. As President Smith says: 'If we want to receive the fulness of the Priesthood of God, then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments. . .No man can get the fulness of

the Priesthood outside of the temple of the Lord. . . .EVery man who is faithful and will receive these ordinances and blessings obtains a fulness of the Priesthood and the Lord has said that he makes them equal in power, and in might, and in dominion.'

Thus in the restoration of the Melchizedek Priesthood. . .the Lord has provided the means that men may. . .go to the temples of the Lord and receive the higher ordinances and a fulness of the Priesthood, so that if they are faithful to their covenants they may become joint-heirs with Jesus Christ.

In order for men to obtain exaltation they must not only receive the Gospel, they must receive the Melchizedek Priesthood, and not only the Melchizedek Priesthood, but the fulness of the Priesthood, meaning the fulness of the blessings of the Priesthood, which can be obtained only in the temples of the Lord through the holy endowment and the sealing ordinances of the Priesthood.

218. "A Visit To The Washington Temple"; 1975 Tape Recording (with filmstrip); Church Public Communications Dept.; Narrated by Spence Kinard.

The entire top floor of the [Washington] temple is occupied by a single large room --- the assembly room. It is here that Mormons assembled for the formal dedicatory services which consecrated the temple for its intended use. ***

The three tierd rostrums at each end of the building were occupied by priesthood representatives. Now the room is used periodically for special sessions as convened by the First Presidency.

219. The Ensign/May 1978, p. 48; April General Conference, Priesthood Session; President Spencer W. Kimball; Sermon entitled: "Strengthening the Family---the Basic Unit of the Church".

Salvation could not come to this world without the mediation of Jesus Christ. How shall God come to the rescue of the generations? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure.

I know that God lives. I know that Jesus Christ lives," said John Taylor, my predecessor, "for I have seen him." I bear <u>this</u> testimony to you brethren in the name of Jesus Christ, Amen.

[Note: The reference to the anointing and sealing comes from <u>Teachings of the Prophet Joseph Smith</u>, p. 323: "The anointing and sealing is to be called, elected and made sure", and refers to the second anointing <u>and</u> subsequent sealing which makes a person's calling and election sure.]

220. Melchizedek Priesthood Study Guide, 1978-79; "Prepare Ye The Way Of The Lord", p. 133.

D&C 131:1-4. Which temple ordinance is required for entrance into the highest degree of the celestial kingdom?

In this regard, President Joseph Fielding Smith wrote, "No man shall receive the FULNESS OF ETERNITY, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they RECEIVE THE SEALING POWER IN THE TEMPLE OF THE LORD, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord, and That

is the destiny of men; that is what the Lord desires for his children." (D.S. 2:44)
221. Commitment, p. 16; 1982 ed., by Elder Vaughn J. Featherstone.

I made the decision that I wanted to walk in high places---not in an aspiring way, but I wanted to serve. It appeared to me that leaders did most of the serving.

When I was about eighteen, I heard of solemn assemblies and priesthood leadership meetings held in conjunction with stake conferences. I heard about nine-hour testimony meetings in the mission field. I heard about meetings in the assembly room in the temple, and I longed to be worthy to one day attend such meetings. I didn't ever want anything to come into my life that would prevent me from having such opportunities.

LETTERS ARRANGED CHRONOLIGICALLY ON THE SUBJECT OF THE SECOND ANOINTING

1. First Presidency Letterpress Copybooks, Vol 2. Volume covers from August 1878 to May 1879. Church Archives. CR/1/20.

Salt Lake City
10 Oct 1878

Pres. Jos. F. Smith
City--

Dear Bro:--

Sis. Caroline Carter an aged lady has my permission to receive her Second Anointings at your convenience. Her husband has received his first endowments and is dead. She was sealed to him. Bro. D. C. Thompson will act in behalf of bro. Carter.

Your Brother,

/s/ John Taylor

2. First Presidency Letterpress Copybooks, Vol 2:251. Volume covers from August 1878 to May 1879. Church Archives. CR/1/20/#2.

Salt Lake City
Nov. 8, 1878

Prest. J. D. T. McAllister,

St. George,

Dear Brother:--

I very much object to telegrams such as that regarding Bp. Dorius. It compromises all parties concerned, the principals, the sender, and the receiver, and much prefer that communications on such matters be made through the mail. Those desiring such work done must make the proper arrangements before hand or they must wait.

Bp Dorius has our consent to his request.

Your Brother in the Gospel

/s/ John Taylor

3. John D. T. McAllister Papers. Incoming Correspondence. Church Archives. Ms/d/1257/Bx3/fd4.

St George Utah 4th Dec 1885

President J. D. T. McAllister
St. George Temple
My Dear Brother

To satisfy a feeling which has been on my mind for some time. I submit the following; My Son George Q. who died in this City when he was 18 years and 21 days old, was very faithful to us as a son, and also in the Holy Priesthood so far as he had opportunity when a Deacon, he was 1st Councilor to the President of the Quorum, which position he filled honorably, untill ordained an Elder, previous to receiving his Endowment. He was appointed Clk of the (p. 2) 1st Quorum of Elders in the Stake, being naturally of a religious turn of mind it seemed natural for him to perform his spiritual duties. He acted as a Teacher in the Ward, with entire satisfaction to the Saints up to the time of his death.

When on his death bed I asked him if there was any thing that he would like me to do for him, he said "I would like you to have some wives sealed to me." According to this request I have had two girls who died in the Church sealed to him. Two others, apreciating his worth have expressed a desire to have their daughters sealed to him, which will be done. These tokens of respect fills our hearts (p. 3) with joy feeling as we do, that our dear boy was worthy.

Now the question is, do you think he was old enough to receive his 2d Anointing?

Bro McAllister it is not my desire to seek blessings for my sons that they are not entitled to. But I had great hopes in this son, for I fully appreciated his worth, and would like to see that every blessing was put in his reach, to which his faithfulness entitled him.

You as the Prest. of the St George Stake knew him, hence I submit the question to you.

I am very respectfully
Your Brother in the Gospel

/s/ D. H. Cannon

4. John D. T. McAllister Papers. Incoming Correspondence. Church Archives. Ms/d/1257/Bx3/fd4.

D H Cannon

St George Temple
4th Decr 1885

Dec 9/ 85

Dear President Taylor

Gospel Mysteries

I can fully endorse the words expressed by Bp D. H. Cannon in relation to his son George Q. He lived and died a good young man.
I think you are acquainted with him, as also his Uncle George Q.
I address this to you personally.
God our Father be with you all.

Your Bro. in the Gospel

/s/ John D. T. McAllister

5. First Presidency Letterpress Copybooks, 1877–1949. Church Archives. October 1885–March 1886, p. 321. CR/1/20/#10/Vol 10.

Decr 9th 1885

President John D. T. McAllister.
St. George Temple.

Dear Brother:

Though the deceased son of Bishop David H. Cannon--George Q.-- was quite young when he died, still as he is so highly recommended, you may administer to his representative and the representative of the deceased who have been seal'd to him the ordinance of Second Anointing.

With Kind regards,
Your Brother.

/s/ John Taylor

6. John Taylor (#110). Letter book #11, Mar 1886 – Oct 1887 Ltr dtd March 4, 1886.

March 4, 1886

Mrs. Eliza Perry Benson
Logan Temple
Dear Sister:

Your letter asking the priviledge of 2nd anointing for your parents John Perry and Grace Williams Perry who are deceased, has been received.

You are at liberty to have them officiated for and receive their 2nd Anointings; but those who officiate for them must be those who have already had that sacred ordinance.

By presenting this to Bro. M. W. Merrill he will have the Ordinance attended to.

Very respectfully, John Taylor

7. Letter of Zebedee Coltrin. File no. Ms D747, Papers of Zebedee Coltrin Church Archives, Old Church Office Bldg.
May 1, 1886.

Logan May lst 1886

Gospel Mysteries

President John Taylor may I ask a favor of You. I wish to have my father adopted to President Joseph Smith it was my Fathers wish when he was alive.

I am here to do some work and would be very much pleased to have this work done.

I also wish to give my Bro. Graham and his two wives their second annointing.

No more at present - I am yours as ever
Your Bro. In the Gospel
Zebedee Coltrin

8. John Taylor Papers. Church Archives. Ms/d/1346/Bx19/fd11.

Cedar City Iron Co Utah
May 11, 1886

President John Taylor
Dear Brother.

The theme of my correspondence on the present occasion will be a subject that has engrossed my mind for many years and especially of late.

I have just returned from St George wither I had been with a portion of my family to work for my dead relatives and friends in the Temple of the Lord.

I find in looking over my record that my Father died an Elder; I recd for him some 7 years ago his second anointings. He was a good man and was called hence without a moments warning by a Stoke of lightning at the age of 63. He was Killed on Beaver City some 27 years ago and I am very desirious to receive for him the ordination as an High Priest that he may belong to the same quorum as my Brother Joshua and myself If it meets with your approval. (p. 2) Bro Erastus Snow was some little acquainted with Father and to him I refer as his advocate.

My Brother Joshua had his failings, like many more, but my mind has been set at rest for many years in regard to his present condition and situation in the spirit world. He was never cut off the Church altho he demeaned himself very improperly for some time before his death and no doubt brought about his early demise thro his bad habit of drinking. Nevertheless from manifestations I have received since his death I am satisfied that he has sorrowfully repented and is now engaged in doing all the good he can on the other side. If it meets with your approval I would very much like him to receive his second anointings. I was rebaptized for him in the Temple at St George some 8 years ago I take pleasure in mentioning the names of Judge Elias Smith and Prest Daniel H Wells as his advocates.

I have another Brother dead named Benjamin he lived on Greenville Beaver Co (p. 3) also died in the faith. I should be pleased to receive for him his second anointings and will mention the name of Prest John R. Murdock of Beaver Stake as his advocate.

I hope dear brother you will not deem me presumptous in asking for blessings for my dead relatives--they are very dear to me and I am fully satisfied that the three I have mention'd are doing all they can according to their calling and Priesthood to further on the work of the Lord where they are--I have done for them all I can--I have recd the blessings mention'd for myself and earnestly wish that these near and dear to my heart should share in the same blessings and privileges that I by the clemency of the Priesthood have been permitted to receive.

Praying the Lord to shield and protect you and the brethrn with you in the future as he has in the past and with due respect I desire to subscribe myself you[r] Brother in the Gospel

/s/ C J Arthur

[L. John Nuttall indicated on the letter that it was received by the office on 15 May 1886]

9. John Taylor Letters, Box 26, File 4 CHO, SLC, Utah June 6, 1886.

Salt Lake City
June 6th, 1886

President John Taylor
Dear Brother

Three years ago I got ready by the council of Apostle George Teasdale to go to St. George, to attend to Temple work also to get my second anointings in connection with my wives. One of my wives Maria was taken sick which hindered me from going at that time, afterward my wife Eliza now seventy nine years old, became too feable to travel that distance. I have been in hiding Seventeen months past but I think I can go safely to the Logan Temple. I aske if I now with my wives can have the privilege of this great blessing. I therefore think and feel as if I ought not to neglect this matter any longer if the privelege is mine I would also like my first wife Ann who is dead, died three years and a half ago, to recieve the blessing through one of my living wives acting for her.

Please endorse upon the recommends, if you will grant me this privilege and return to me that I may know how to prepare, as I am not known by my riqht name here please send the recommends to Brother Joseph E. Taylor with whom I am acquainted.

I will see him and ask him to recieve them for me. I remain your Brother in the Gospel

/s/ John S. Hawkins

10. First Presidency Letterbook Copybooks, 1877-1949, Vol 13:111. Church Archives. CR/1/20/#12. Under date and page given.

Sept 18th 1886

Bishop C. J. Arthur.
Cedar City

Dear Brother:

Enclosed please find the endorsed recommends of the two widows of your father-in law for them to get their Second Anointing; and you are at liberty to act for him and receive this ordinance with them in his behalf.

Enclosed is seen a certificate for Marion Brown Arthur. As we suppose this was your wife I have endorsed it for her to receive her second anointing; though you do not mention, or ask in the letter. If this is not your wife, she ought not to receive her second anointing on the strength of this recommend.

With Kind Regards,
Your Brother,
/s/ John Taylor

11. First Presidency Letterpress Copybooks, 1877-1949. Volume 14:12-13. Church Archives. CR/1/20/#12.

November 18th 1886

Prest. J.D.T. McAllister
St George.
Dear Brother:

In reply to your letter of the 12th of November. There is no objection to Brother Noah Brimhall receiving his second anointing and I have endorsed his recommend accordingly. But his present wife cannot be anointed to him as she is only his wife for time, and when she receives her anointings to her deceased husband, Bailey Lake, his other two wives should also receive theirs.

If Brother Brimhall were to act for Bailey Lake and she were to be anointed to him as proxy, it might lead to confusion. The better way, in order that the records may be straight, is for some one to act for Brother Lake and the three wives be anointed at the same time. Brother George Lake having one these wives and being his brothers heir could do this with the greatest (p. 2) propriety, if he should be worthy of the ordinance.

Under the circumstances I think Brother Brimhall had better get a relative of his own, or of his deceased wifes, or in the absence of such a relative, some friend who has had her second anointing to act as proxy for his deceased wife, and let Sister Lavina Jones Lake Brimhall wait for this ordinance until arrangements can be made for the other wives of Brother Lake to join her in obtaining this ordinance

With Kind regards
Your Brother.
/s/ John Taylor

12. Letter of Eliza R. Snow to President John Taylor Eliza R. Snow Letter file in CHO. December 12, 1886.

I think President Taylor will recollect a young English sister in Nauvoo by the name of Hannah Ells. She was sealed to Joseph the Prophet before his death. She died in Nauvoo in sister Sarah Kimball's house. I loved her very much--was present at her death. I have had endowments for her. Sister Zina is in Logan and will, with your permission, have second anointing for her.

13. Letter of B F Johnson to Pres. John Taylor. January 29, 1887.

St George Jan 29th -87

Pres John Taylor

Dear Brother

I again come to you For Temple Priviledges for Those I feel asured are of The Worthy Dead. . . .

. . .--May He Recive his 2d Anointing through me as Proxy and may some of my wives rec for her ?

. . .and as I have great Love for him as a friend I do wish to do his further work and get for him & wife his 2d anointings & if it would be right--and so wait and hope, for another favorable Reply. and Remain very

Truly yours

B F Johnson

PS

And now it has come to me to ask the Priviledge of 2d anointing for my son James Fransis, who is the Present Bishop at Tempe, and I think Bps Agent of that Stake. He is over 30 years of age and apears really one of the comeing young men of Zion. and as he expects to come for me the coming spring or early Summer, I should much like if you felt it like his priviledge, that he too have his 2d anointing while Here

B F J

14. Letter of Pres. Woodruff to Elder James H. Martineau. Letter dated 2 September 1887.

Sept. 2nd. 1887

Elder James H. Martineau
Logan

Dear Brother:

The Indian girl Viroqua Johnson concerning whose second anointings you write to me, I think is a case that should be deferred for the present. You are at liberty to have her baptized for and have someone have Endowments for her: but at present I think it is improper for the ordinance of Second Anointing to be administered in her behalf.

With kind regards

Your Brother. Wilford Woodruff

15. Letter from Pres. Wilford Woodruff. 19 September 1887.

Sept. 19th, 1887

Elder J. H. Martineau
Logan, Utah

Dear Brother,

Your letter of the 14th inst., in which you suggest the propriety of Sister Adeline B. Benson, wife of Brother E. T. Benson, deceased, acting for the wife of Brother Joel H. Johnson, who is deceased, in receiving second anointings, has been received and considered.

I see no objection to Sister Benson acting in this capacity for Sister Johnson inasmuch as she is the latter's friend and Sister Johnson has none other kin who are in a position to receive this ordinance for her.

With kind regards. Your Brother,

Wilford Woodruff

16. Letter from Wilford Woodruff, 26 October 1887.

October 26th, 1887

Gospel Mysteries

Elder James H. Martineau
Logan

Dear Brother,

Your letter of the 18th inst. in which you express your wishes concerning an Indian girl who has been sealed to you receiving her second anointing, and also respecting her doing work for 7 or 8 of the early martyrs, unmarried women, and having them sealed to you, has been received.

I think it is better for you to defer the ordinance of second anointing for this indian girl who has been sealed to you since her death. It will be no lost to her for the present.

As to the martyrs of whom you speak, we see no impropriety in having the ordinance of baptism attended to for them, especially if you know who they are: but before having them sealed to you, you should certainly have some knowledge of them and of your right to have them, as others may claim that they have a better right than you hereafter.

With kind regards,

Your Brother,

Wilford Woodruff

17. Emma Smith Woodruff Collection. Church Historian's Office. 1887(?).

James Pexton died 1st May 1887, born 9th March 1831.
His wife Hannah Pexton married him in England and they were sealed in the Endowment House 1855. He took another wife considerably neglected his first and she obtained a divorce from him through the courts. Now comes the question of Second Anointing raised by the eldest son who [is] doing work in the Temple, wished his father to receive his full blessings with his mother Hannah Pexton. She reports to James Pexton came to her in a dream and asked her to forgive him. She is willing to forgive him. Wishes to know if she should be resealed to him, and whether it would be proper for him to have his full blessings and she enjoy the same with him. The son James D. Pexton is 39 years of age [and is the] 2nd Counselor to Bp Thos H. G. Parks of the North Ward Nephi. Is he old enough to receive his full blessings? and then stand for his father. Sister Hannah Pexton who lives in Nephi, called upon Pres. Woodruff and asked these questions and it was taken under advisement.
(signed) George Teasdale

18. Letter from Pres. Wilford Woodruff, 24 January 1888.

January 24th, 1888
President Angus M. Cannon,
Salt Lake Stake.

Dear Brother,-- Your letter in reply to mine upon the subject of second anointings for Brother George Lufkin and Brother James Townsend, has been received and considered.

Whoever attends to the ordinances for Brother Townsend should certainly take his last wife to the Temple with them, so that she might receive the blessing as well as the deceased wife. Is Brother George Lufkin the proper person, who is as worthy as he, who is nearer as heir to the Townsend Family than he is? If he is the proper partyto represent Brother Townsend, under the circumstances you are at liberty to inform him that if he will get his recommendation properly signed, I will endorse it for him to receive his second anointing and to act for Brother Townsend, on condition, also, that he takes Brother Townsend's surviving wife with him.

Now, in relation to the other subject which you mention--the cases of worthy men and women who are aged who have not had their second anointings, and who, are waiting to have this privilege accorded to them, being counseled by, you not to ask for the privilege. We think such cases deserve consideration, and where you know of aged men and woman who are worthy to receive this ordinance, I would like you to forward their names to me for consideration: and these that we decide as proper persons to receive this ordinance can have their recommendations signed to that effect.

With kind regards,

I am

Your Brother,

W. Woodruff.

19. Letter from Pres. Wilford Woodruff, 7 February 1888.

On February 7th, 1888

Mrs. E. J. D. Townsend,

Your letter of the 4th., describing your case in past relations and your wish concerning receiving your second anointings again, came duly to hand and has been considered. I think you should be permitted to have your second anointings with your husband, Brother Townsend, and if a recommendation be forwarded to me, properly signed by your Bishop and the president of the stake, I will have it endorsed for you to receive that ordinance with your husband.

With kind regards,
your brother,
W. Woodruff.

20. Letter to Pres. Wilford Woodruff, dtd 24 February 1888, from Eliza I. Jones; lOth Ward, Salt Lake City; Church Archives; Wilford Woodruff Collection.

1888

Salt Lake City Feb 24th

President Woodruff Dear Brother

Will you please answer a few questions. I wish to ask. you I am the widow of Thomas. C Jones of your Circle he died soon after we came from Logan Temple working for our Dead and haveing our 2d Ontingins whear we told to attend to

Gospel Mysteries

the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he sead we had better wait till the baby is better but he was taken sick and Died before it was attended to can that be done by Proxey or not as I feel sorry about it for he was a good man and I gave him 2 liveing Wifes and 3 Dead ones and worked hard to help him to keep them.

[Letter from Pres. Woodruff to Eliza I. Jones; Church Archives under date:]

Feb. 24th, 1888.

Mrs. Eliza I. Jones
lOth Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak, and which you say you failed to attend to before the death of your husband, is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is concerned, it is all right. If there are any.of his children who were not born in the covenant and they are dead, a living child, or children can officiate for them in being sealed to their parents.

You ask a question whether a sister can be sealed to her first husband, who never heard the Gospel, if she has embraced it and been married and sealed to another.

We do not consider it safe for a woman in the Church to be sealed to a man who died before receiving the Gospel.

With kind regards,

Your Brother,

/s/ W. Woodruff

21. Letter from Wilford Woodruff, March 8, 1888.

March 8th, i888

Elder Brigham Young,

Dear Brother,

Sister Zina D. H. Young has written to me concerning two of your father's deceased wives receiving their second anointings. She desires to officiate for them, to which I have consented. As you are the heir, some arrangements should be made by yourself and her for some person to act in your father's stead in this ordinance. She will probably try to see you. If you can communicate with her and let her know where you can be found, no doubt she will appreciate it.

With kind regards,

Your Brother,

W. Woodruff

22. Letter from Pres. Wilford Woodruff, 29 March 1888.

March 29th, 1888

Gospel Mysteries

Prest. M. W. Merrill,
Logan Temple.

Dear Brother:

Brother Lyman 0. Little field has applied to me for the ordinance of second anointing for himself and his wives, whom he represents as 8 in number. Brother Littlefield is one of Zion's Camp and I think that he is entitled to this sacred ordinance. You will, therefore, please administer it to him and his living wife or wives, and to them also on behalf of his deceased wife.

With kind regards,

Your Brother,

W. Woodruff

23. Letter from Pres. Wilford Woodruff, 23 April 1888.

April 23rd, 1888

President M. W. Merrill
Logan Temple
Dear Brother:

Brother Lyman 0. Littlefield's wife was the widdow of Bro. Luman Heath, a faithful elder in the Church, who died many years ago. She was sealed to her husband in the Nauvoo Temple and at that time acted as proxy for a deceased wife of Brother Heath's. Bro. Littlefield has applied to me to have the privilege granted to officiate for Bro. Luman Heath, that he and his deceased wife and sister Littlefield should receive their second anointing. You are hereby authorized to administer this ordinance to Bro. Littlefield for Bro. Heath, and to his wife (who is Bro. Heath's wife for eternity) for the sister Heath who is dead, and for herself.

With kind regards,

I remain your brother

Wilford Woodruff

24. First Presidency Letterpress Copybooks, 1877-1949, Vol 18:841-843 CR/1/20/#15.

PRESIDENT'S OFFICE,
Salt Lake City, Utah, May 22, 1888

Bishop S. A. Woolley,

Ninth Ward, Salt Lake City.

Dear Brother:

I have read with interest your favor of the 16th., in which you

set forth the circumstances connected with the life and demise of your son Samuel Henry.

I have no doubt that he was a most excellent young man, as what you say about him is fully corroborated by Brother George Q. Cannon, who appears to have been well acquainted with him. It would give me pleasure to grant the request which you make concerning his receiving his second anointing if I did not have a feeling that there is an impropriety in administering this ordinance to young men, either living or dead, at the present time. In the days of the Prophet Joseph and Brigham this ordinance was not sought for and would not have been administered to any who did seek for it. It was administered only to aged people, or men who were advanced in life, who had been well tried and proved. I have received since President Taylor's death a number of requests from parents and others whose sons have died, asking me to grant them the privilege of officiating in this ordinance on behalf of their sons. I have invariably declined to grant these requests, because I have felt under the circumstances it would not be proper to do so. Your son will lose nothing by not having this attended to now, and you can comfort your heart with the reflection that you have done all that you can for him at[p.2]the present.

You ask whether a person who has once been married in the Endowment House or Temple, and is left a widow or a widower, commit adultery by marrying again when the ceremony is performed by a justice of the peace or civil officer.

There is a manifest impropriety, which every Latter-day Saint who has had his or her endowments should perceive, in such a person going to a civil officer to have a ceremony of marriage performed. The fact that such a person does so is an evidence that he or she is falling away, because if in good standing a recommendation could be obtained for the Temple, where the ceremony could be performed according to the order which God has instituted. But a person marrying under such circumstances does not commit adultery.

You ask some other questions concerning how many living wives a man must have to fulfil the law.

When a man, according to the revelation, marries a wife under the holy order which God has revealed and then marries another in the same way, he enters into the new and everlasting covenant, and so far as he has gone he has obeyed the law. I know of no requirement which makes it necessary for a man to have three living wives at a time.

I enclose herewith the answer to Sister Fail. I sent it to you that you may see its contents and then hand it to her.

The case of Henry Lovesey and Emma Townsend, which you describe, is not very savory one in all its particulars, and I feel that she had better let the matter rest for the present. I do not feel clear in my mind about breaking the seal "with the [p.3] old man" or consenting to the change that she seems anxious to make.

With kind regards,

I remain Your Brother,

W. Woodruff

25. First Presidency Letterpress Copybook, 1877-1949; Vol 18:858. January 1888 to June 1888. Church Archives CR/1/20/#15.

PRESIDENT'S OFFICE
Salt Lake City, Utah, May 24, 1888

Gospel Mysteries

Elder J. Don Carlos Young,
Architect Salt Lake Temple.

Dear Brother:

I take the liberty of making the following suggestions to you respecting the Temple as they now occur to us, and it is proper that they should be before you for your consideration, that you may be able as you progress to make the necessary arrangements to carry out these suggestions:

A room should be prepared, convenient to the entrance, for the President of the Temple to hold private interviews with parties who may wish his counsel.

Care should be taken to have the Recorder's Room conveniently situated for the work they have to do, be well lighted, and should have at least one vault immediately connected with it. It must not be understood from this that one vault only is needed in this Temple. The vaults which are to contain books and papers should be well ventilated, and have communication with the outside air.

In the Logan and Manti Temples the rooms designed for the ordinance of second anointing are quite plain. In this Temple the rooms should be as well situated and at least as elegantly decorated as any other room in the building, so as to impress those who receive this sacred ordinance with its importance and elevated and solemn character. It would be well if two small dressing rooms could be near by or connected with it.

A good room convenient for its purposes should be provided for the President of the Temple; also suitable rooms for the Presidency of the Church and the leading authorities.

We shall from time to time, probably, amek further suggestions as they may occur to us in regard to the interior arrangements of the Temple. We desire that the greatest pains will be taken by yourself to have everything done in the most perfect manner, and so carefully considered beforehand that we will not be under the necessity of making changes or tearing down work that has already been done. We know that you have labored under disadvantages because of the incompleteness of the plans turned over to you, and also because of the improvements that you have felt compelled to make in those plans. We would much prefer holding the work in abeyance till you can feel sure that whatever is required to be done is done properly, than to have it pushed forward without the plan being well matured. At any time when you wish to submit any questions concerning the work we shall be glad to accord you an interview upon your notifying us to that effect.

It will be well for you to keep this letter where you can refer to it.

With kind regards, and praying the Lord to bless you in the performance of the important labor entrusted to you,

I remain,
Your Brother,

/s/ Wilford Woodruff

26. First Presidency Letterpress Copybooks, 1877-1949, pp. 135-136, CR/1/20/#16 June 26, 1888

President Daniel H. Wells:

. . . . You mentioned the name of Brother Lewis Anderson, assistant Recorder.

I infer that he is a young man: I have felt impressed not to grant permission for this ordinance (2nd Anointing) to be administered to any but aged and faithful men, and if you can get along without administering this ordinance to him, it would be better.

Wilford Woodruff

27. Letter from John D. T. McAllister to Elder Alonzo Russell, August 7th, 1888.

Holiness to the Lord.
ST GEORGE TEMPLE.
P.O. Box 531.

St George, Utah, 7th Aug 1888

Elder Alonzo H. Russell
Grafton.
Dear Brother.

Yourself and wives are approved for Second Anointing.
The Temple will open for ordinance work on the 4th of September next. Bring Temple clothing and two towels each. Kind regards to all in Grafton. Bishop [unreadable].

Your Brother
/s/ John D. T. McAllister

28. First Presidency Letterpress Copybooks, 1877-1949, p. 763, CR/1/20/#16.

PRESIDENT'S OFFICE
Salt Lake City, Utah, Oct 22, 1888

President W. G. Smith
Morgan.

Dear Brother:
Your pencil memeranda, dated Oct 18th, showing a list of names of persons in Morgan Stake deemed worthy to receive their second anointings, came duly to hand.
There seems to be some misunderstanding in these matters by you in sending such a formidable list, and in such a manner as the one received. In such an important matter as second anointings it is not expected that the Stake or the Wards are to be hunted over to find names to recommend for such an ordinance. It is only contemplated that we be furnished with the names of those who are deemed worthy by the Presidency of the Stake, and who are quite ages, and whose life and labors in the Church have been such as to entitle them to this blessing. When such names are submitted the ages of the parties should be noted, and you will be informed as to their acceptance before the parties receive any information or their recommends are endorsed to go to the Temple.
Trusting that you will now understand this matter thoroughly and will act accordingly, and with kind regards,

I am, Your Brother,

W. Woodruff

29. First Presidency Letterpress Copybooks, 1877–1949, p. 781, CR/1/20/#16.

Oct 24, 1888

Elder Charles Sperry

. . . . In such sacred matters as second anointings it must be understood that those only who are quite aged, and whose life and labors in the Church entitles them to this blessing shall be recommended by the Presidency of the Stake, and in submitting such names the ages of the parties should be noted.

Wilford Woodruff

30. First Presidency Letterpress Copybooks, 1877–1949, pp. 859–860, CR/1/20/#16.

PRESIDENT'S OFFICE
Salt Lake City, Utah, Nov. 13, 1888

President D. H. Wells,
Manti Temple.

Dear Brother:--Your letter of Nov. 9th representing the wishes of Sister Sarah Clarke who was sealed to David Wood in Salt Lake City in 1854 to have her second anointings, also to officiate for Brother Wood's First wife who is dead, has been received.

You say that Brother David Wood received his second anointing in 1867, but neither of his wives was anointed to him at that time because his first wife was not present. You are hereby authorized to administer that ordinance in behalf of Brother Wood's first wife, and afterwards Sister Smith can also be anointed to Brother Wood. It will be necessary for some persons who have received this ordinance to officiate for Brother and Sister Wood, deceased, and Sister Smith can act for herself. You can arrange about that.

In regard to establishing a rule in such cases as this one, as you intimate in your letter, I do not desire it be so; but prefer that all matters pertaining to this ordinance shall first be referred to me, as also all cases where a liv[p.860]ing man has had his blessings and brings his wife or wives to receive theirs: he and they should first have permission before the ordinance is performed.

With kind regards,

Your Brother in the Gospel,

W. Woodruff

31. First Presidency Letterpress Copybooks, 1877–1949, pp. 424–425, CR/1/20/#17.

Gospel Mysteries

March 16th, 1889

President Ira N. Hinckley,
Fillmore.

Dear Brother:--The enclosed recommend for Christian P. Boreguard and his wife Anna to obtain their second anointings, is returned herewith for corrections.

In regard to these matters, I will say that it is not expected that the Bishops will take these cases in hand and recommend persons for this ordinance.

The instructions which have been given on this subject are, that the President of the Stake, as they shall find from time to time in their Stake those brothren who are aged, and who have been faithful in the Church during their lives, and through their untiring energies have proven themselves worthy of this blessing, will take note of such cases and, through the President, will submit to me the names of such persons and their wives, both living and dead, who have also been faithful and are worthy for consideration. In forwarding to me the names of such persons, I must have the age, in years, of each one named. It is not expected that any person will be informed of what action is being taken until [p.425] after their names are approved and their recommends properly endorsed by me. Faithful and worthy aged brothren who have died without this blessing, should be remembered with their wives in this connection.

After names of worthy aged persons have been submitted by the President of the Stakes and been approved by me. the usual recommend can then be forwarded, with a slip of paper calling my attention to the fact.

Trusting this will be satisfactory to you, and with kind regards,
I am your Brother W. Woodruff

32. First Presidency Letterpress Copybooks, 1877-1949, pp. 430-431, CR/1/20/#17.

March 19th 1889

President John D.T. McAllister,
St. George Temple.

Dear Brother:--Your letter of Feb. 27th, asking certain questions pertaining to Temple ordinances, has been received and considered.

In regard to your last question, pertaining to a woman having been sealed and anointed [second anointing] to her husband, but subsequently divorced from him, he continuing a faithful, good man, etc, is she to be anointed to a second good man as though she never had been anointed? I answer, No. In such a case it will not be proper for the sister to be again anointed.

Your second question as to my having any word for you in relation to adoption---

I would say it will be well to leave the matter of adoption for the present as they have been, and not make any changes. This will also answer your question in regard to going back as far as records can be obtained correctly in adoptions. [p.2]

In relation to children who are old enough to be baptized [&] who are dead, receiving their endowments. I will say that in performing ordinances for the dead it is safe to follow the rules observed in regard to the living, unless there may be special occasions which can be attended to when the circumstances require.

Gospel Mysteries

With kind regards,
I am you Brother,

W. Woodruff

33. Letter from Phineas W. Cook, to Pres. Wilford Woodruff, 11 June 1889, Wilford Woodruff Incoming Corr. Uncatologed CHO.

Garden City Rich Co Utah
11th of June 1889
President Woodruff
Salt Lake City, Dear Brother,

I with my youngest wife, have received our 2d anointing, but the 2 older ones have not yet been able to get to the temple, to attend to theirs but intend to as soon as circumstances will permit. I was informed there was another ordinance which might be given at some future time in an upper room. Can we not pass through them all for that is my blessing given by the Patriarch. So I feel to ask for all, although the day may be breaking, I cannot let thee go, except thou bless me. So said our father Jacob. I have one wife who died in the faith. She was a good saint, she had her endowment in the Endowment house in Salt Lake, and was sealed to me by permission of President Taylor. Can she receive the 2d anointing by Proxey. Should not those wives that have been sealed to me who died out of the church, be adopted to their parents who will have done the work for [her] in the temple. And should not those parents, who adopted to us who have done this work for them, as we have been adopted. I suppose none of these recieve a 2d anointing who have not recieved the gospel in the flesh. Please excuse me, for so much inquisitiveness for I know not where else to apply for this information. The spirit prompts me to ask is there not another ordinance yet concerning a rod, if so can I receive it. I do not know that there is, but I feel to ask for all that is for me. Your brother
(over) Phineas W. Cook

Jesus said seek and ye shall find, knock and it shall be opened unto you, I feel that a blessing that is not worth asking for is not worth having, and if I ask and am refused I hope it will not injure me. P.W.C.

[In pencil & different handwriting]:
He has got all the ordinances he has a right to.

34. Letter from Wilford Woodruff to Phineas W. Cook, June 18, 1889, CR/1/20/#17/p. 766.

June 18th, 1889

Elder Phineas W. Cook,
Garden City, Rich Co.

Dear Brother:--I have received your letter of the llth inst., in which you speak of another ordinance in addition to the second anointing, which might be given at some future time in an upper room.

You have received all the ordinances which we administer. The ordinance to which you refer is one between yourself and your family, and which doubtless was explained to you when you received your second anointing.

Your wife who is dead, and who, you say, was a faithful woman, can receive her second anointing. One of your other wives can act for her. Those

who died out of the Church, and who have been sealed to you since, need not at the present time receive this ordinance. We do not administer it to those who are in this condition.

As to the ordinance connected with the rod, we know nothing of that. You will have to wait for awhile or until we meet Aaron.

Of course, your present living wives, if they are worthy and can obtain recommendations from the Bishop, can receive the ordinance of second anointing, whenever it will be convenient to you and to them. With kind regards,

I am your brother,

W. Woodruff

35. First Presidency Letterpress Copybooks, 1877-1949, p. 583, CR/1/20/#18.

Jan. 21, 1890

President D. H. Wells,
Manti Temple

Dear Brother:--Your favor of 16th inst. suggesting that Elder John Hollister and his wife Lovina, both deceased, be granted the privilege of Second Anointings is received and the request granted.

Brother Reynolds says, that if he informed Sister Cox she had not received her Second Anointing he was in error as according to the record Cordelia C. Morley born at Kirtland 28th Nov. 1823 was anointed to the Prophet Joseph Smith in the Temple at Nauvoo 27th Jan. 1846; Elder Parley P. Pratt officiating.

Your Brother
W. Woodruff

36. First Presidency Letterpress Copybooks, 1877-1949, p. 112, CR/1/20/#19.

April 23, 1890

President D.H. Wells,
Manti Temple.

Dear Brother:

The following brethren and sisters have been recommended by President Canute Petersen, and approved by me, to receive their second anointings, when they present themselves at the Temple, with their recommends you are authorized to perform that cerimony in their behalf:

David Candland, Chester, age 71.
Annie Candland 52
Hannah 50
Mary Ann 44 [deceased]
Mary Jane " 22
Carline Margaret Olsen, Mayfield, [deceased] age, 66 Jonathan Midgley, Wales, age 68
Ann K. 66
Peter M. Olsen, Spring City, age 64
Karen Marie Olsen, 66

Jonas Ottenstrom, Ephraim, [deceased] age 64. Marie Kaisq 65.
Sildq Amela 56.
Peter nela [deceased] 50.
Slen Marie 67.

Your Brother in the Gospel,

W. Woodruff

37. First Presidency Letterpress Copybooks, Vol 23:423. September 1890 to August 1891. Church Archives CR/1/20/#20.

Mar 13 1891

Prest D. D. McArthur.
St George.

Dear Brother:

In reply to yours of the 9th inst. I am directed to say that the late Elder Newton Daniel Hall and his two wives are approved for further blessings. This does not include his wife Sarah who married Peter Markin.

In all these cases I am requested to remind you that President Woodruff wishes to know the ages of all who are thus recommended. Upon receipt of the propet recommends for Bro Hall & wives the Prest will endorse it.

Respectfully your Brother

/s/ L. John Nuttall

38. Messages of the First Presidency, Vol. III, p. 228 Circular Letter of the First Presidency November 6, 1891.

Dear Brethren'

It has been decided that it is no longer necessary for those going to the Temples to attend to ordinances therein to send their recommends to President Woodruff to be by him endorsed. The signatures of the Bishop and Stake President will be all that is required.

This decision applies to all ordinances attended to in the House of the Lord, except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered. This being the decision, Bishops of Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for ordinances in the Temples.

Your Brethren, Wilford Woodruff,

George Q. Cannon,

Joseph F. Smith

The First Presidency of the Church
of Jesus Christ of Latter-day Saints

39. Manti Temple Historical Record. Church Historical Department, CR/21/#6.

Salt Lake City Utah
26 Aug 1893

Prest. J. D. T. McAllister,
Manti Temple,

Dear Brother:-

We have made the following ruling which is Self-explanatory, and send it to you for your guidance as President of the Manti Temple.

"Persons having received their endowments, who are otherwise qualified. may act for the dead in the ordinances, of sealing and adoption, without having been Sealed or adopted themselves. But in Second Anointings, none shall be eligible to act for the dead. unless they have received this blessing themselves."

Your Brethren,

Wilford Woodruff
Geo. Q. Cannon
Jos. F. Smith.

40. Manti Temple, Historical Record, CR/348/21/V.2/p. 100.

Salt Lake City, Mar. 6. 1897.

Bro. Mc.Allister:

Pres. Woodruff declines to give Seconds to any members of the Church excepting those who have gathered to Zion; he says he must draw the line some where, and this is where he draws it. He says too that all faithful saints who have died without having the privilege of gathering with the body of the Church will receive all the blessings they are entitled to hereafter.

Yours &c.,
Geo. P. Gibbs Secy.

41. Messages of the First Presidency, Vol. III, Circular Letter of the First Presidency, April 14, 1900.

Salt Lake City, Utah, April l4th, 1900

Prest. David H. Cannon, St. George.

Dear Brother,
During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:

Gospel Mysteries

Any woman, who has been sealed to a man in life or by proxy. whether she has lived with him or not, shall have the privilege of being anointed to him inasmuch as he shall have had his second blessings.

Lorenzo Snow
George Q. Cannon
Joseph F. Smith

42. Lorenzo Snow Letterbook, p. 942, Ms/f/105/2,

Dec. 22, 1900

Elder D. H. Cannon
Prest. St. George Temple

Dear Brother:

With respect to Zadok K. Judd's letter (herewith enclosed) asking for second blessings for his father and grandfather, Prest. Snow says that many faithful people have gone into the spirit world without those blessings, and they will lose nothing by it; and all such cases he prefers to refer to the future than to undertake to endorse recommends for persons who cannot be regularly recommended.

Yours etc.
Geo. F. Gibbs

43. Letter from First Presidency, 4 January 1902.

4 January 1902

President Moses W. Taylor
Coalville. Dear Brother:--

This is in answer to your note on the back of a letter written by Elder William Asber to Bishop Joseph Hopkin, of Echoe, in which Brother Asber requests the bishop to take steps to procure for him a recommend in favor of Elias Asber and wife, his deceased brother and sister-in-law.

In the first place we would say that recommends for second blessings are not Bishop's recommends and their names therefore should not appear on them at all. The President of Stakes alone are held responsible for people recommended for second annointings, and where they are not personally acquainted with the parties to be recommended, it would be in order for them of course to satisfy themselves through other reliable sources. In the next place we would say that it is not expected that people shall be found asking that this most sacred ordinance shall be administered to them, but you should take pains to seek out the worthy people under your Jurisdiction, and this by means of your counselors and Bishops. In this particular case however you will be perfectly safe in issuing the recommends sought for, as we personally know the parties to be worthy.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

44. Letter from First Presidency, January 5, 1902.

5 January 1902

President Thomas E. Bassett
Rexburg.

Dear Brother:--

This is in answer to yours of the 3rd inst.

It is not in order for people to ask for recommends for second blessings. They should be chosen through the Stake Presidency because of their faithfulness, fitness and worthiness to receive this higher ordinance of the house of the Lord. It is understood of course that you have received second anointings yourself, otherwise you had better refrain from recommending for the present. We may say however that second blessings are not administered to single individuals of either sex, but to men and their wives.

Your brethren,

Joseph F. Smith John R. Winder
Anthon H. Lund
First Presidency

45. Letter from the First Presidency, 4 February 1902.

4 Feb. 1902

President Thos. E. Bassett,
Rexburg

*** Further "as far as possible the person recommended ought to be personally known you (sic) and persons recommended should be instructed to regard their business to the temple as strictly private. It is taken for grandid that you will confer with your counselors about such matters, also in cases where the parties are not sufficiently known to you to justify your recommending them, it is understood that you will be free to talk with their bishops or anyone else in whom he may have confidence about them for the purpose of satisfying yourself as to their worthiness to receive these higher blessings, but it should not be known why you make your inquiry about them. It was never intended that bishops should recommend for second blessings: neither that people should ask for recommends to obtain them. On the contrary, they should be sought out, and the strictest privacy should be observed in everything pertaining to this matter."

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund

46. Letter to President Joseph F. Smith From the Utah Stake Presidency, March 15, 1902.

Gospel Mysteries

David John, President
Jos. B. Keeler,
L. Holbrook,
Counselors.

OFFICE OF
PRESIDENCY UTAH STAKE OF ZION

Provo, Utah, March 15, 1902

President Joseph F. Smith
Salt Lake City, Utah

Dear Brother:

We are often requested to grant the privilege, or rather to give recommends, to persons to get second annointings for worthy persons who are dead. Up to the month of December, 1900, there was no question, so far as we know, in our Stake about granting this privilege for the worthy dead.

On December 1, 1900, however, the Presidency of this Stake received a letter from President Snow, in which he made the following remarks:

"I would also suggest that for the present you will confine your names to men who are living, and their wives, living and dead, who are worthy,--to assist them to be more faithful and energetic in the future, and not so much for the dead. The time will come when the dead will be properly cared for."

Since the receipt of the above mentioned letter, the Presidency of this Stake have followed President Snow's instructions. But yesterday we received a very pressing request from the family of Brother Franklin Merry Whitmore, of Springville Third Ward, who died Feb. 15, 1902. He leaves one wife living; one died before him. The family has requested that he be permitted to receive his second annointings. Shall we give recommends for this purpose or not?

Respectfully your brethren,

/s/ David John

/s/ Joseph B. Keeler

[Handwritten note:] "If in their judgement he is worthy it will be O.K. to do so."

47. Manti Temple, Historical Record. Church Historical Department. CR/348/21/v.2/p.106.

Office of the First Presidency of the
Church of Jesus Christ of Latter Day Saints

Salt Lake City Utah June 11, 1902

President John D. T. Mc.Allister,
Manti Temple.

Dear Brother:--

In answer to yours of the 29th ult, we would say that under the

following ruling by the Council of First Presidency and Apostles you would be authorized to administer Second Anointings in behalf of deceased women, after receiving the usual Sepcial temple recommends in their favor signed by the Stake President and endorsed by the President of the Church.

-------Ruling.-------

No person, Males or female, living or dead, can receive [the] highest blessings in the House of the Lord without special recommend for this purpose signed by the President of the Stake and endorsed by the President of the Church. The recommend, for dead as well as living, should be based on competent evidence of faithfulness and, in cases of those who are not members of the Church at their death, on evidence of their chaste and moral conduct in life.

Any woman who has been sealed, in life or by proxy, to a worthy man, whether she has lived with him or not, may have the privilege of being anointed to him, provided he has had his Second Anointings.

Your Brethren,

Jos. F. Smith,
John R. Winder,
Anthon H. Lund.
First Presidency.

P.S. Bishop Madsen's letter herewith Returned.

48. Letter from First Presidency, 1 August 1902.

1 August 1902

President C. R. Hakes.
Mesa

Dear Brother:--

This is in answer to your of the 23rd inst.

Brethren recommended to the temple for second anointings should be men of experience whose integrity to the work of the Lord is beyond question, and who are known for their continued faithfulness, as it would be very unfortunate thing indeed for a man to receive the higher blessings and aftewards apostatize. The question of age would naturally be a consideration in recommending for the higher ordinances, but it is not to be understood for a moment that you should wait until brethren become old before recommending them to receive these blessings. The chief qualifications are worthiness, fitness and unshaken integrity, and these should be combined in man thus recommended whether they occupy presiding positions or not: but as a matter of course the brethren occupying presiding positions, such as those of the stake presidency, high counsilor (sic) president of the high priest's quorum, patriarch and bishop are suppose to be in possession of these qualifications.

The usual form of recommend should be used containing the name of the brother recommended, also the name of his wife or those of his wives, dead or alive, as the case may be, to be anointed to him, and all such recommends should be sent this office for endorsement accompanied by a letter of explanation.
Joseph F. Smith

Gospel Mysteries

John R. Winder
Anthom H. Lund
First Presidency

49. Letter from First Counselor in Stake Presidency to President Joseph F. Smith, September 5, 1902. Letter was received in SLC on September 8th 1902.

Office of Stake Clerk and Logan Tithing Clerk
Logan, Utah Sept 5th, 1902

President Joseph F. Smith
Salt Lake City

Dear Brother:--, In the absence of President Joseph Morrell, I take the liberty of endorsing the following named Brethren and Sisters for their Second Anointing, they being recommended for that blessing by their Bishop, Washington B Rogers, born 1824, Baptized 1838,
Maryan O. Rogers (Dead)
Sina Josephene Rogers aged 48 years.

Carl Gustaf Lindblad Born (1836 Baptized 1871)
Mariea Margretta Lindblad Born 1832 Baptized 1871

Your Brother in the Gospel
/s/ Isaac Smith
1st Coun. in Cache Stake

[Joseph F. Smith replied to this letter by sending it back with a handwritten note:] "The Bp's are not expected to recommend members for their 2d blessings. This matter devolves upon the Stake Presidency." J.F.S.

50. Manti Temple Historical Record. Church Historical Department. CR/348/21/v.2/p.112.

Salt Lake City. August 25th 1903.

President J.D.T. Mc.Allister,
Manti Temple

Dear Brother:--

Complaints have reached us from Presidents of Stakes that persons doing temple work have been advised by temple workers to speak to the President of their Stake about obtaining their Second Anointing. This must not be done, or suggested by any one laboring in our temples. None but Stake Presidents have the right to suggest and recommend persons to obtain their Second Annointings. The reason is plain: those working in the temples see people in their Sunday clothing only, and are not acquainted with their every day life. When such persons come to their Stake Presidents and ask for this blessing, saying they were counselled to do so in the temple, it places him in the unpleasant position, perhaps, that he has to refuse their request, and he is blamed by the applicants. No person has the right to ask for this blessing. He must wait till sought out by his Stake President. If the President of a temple feels impressed with the worthiness of any person, dead or alive, he

can make suggestions to the President of the Stake, but he should not mention this to the persons themselves.

Please have these instructions repeated to all laboring in you[r] temple.

Your brethren

Jos. F. Smith
John R. Winder
Anthon H. Lund.

51. Letter from First Presidency, 22 September 1903.

22 Sept. 1903

Prest. J. S. Paige Jr.
Payson

Dear Brother,--

In yours of the 21st inst. we desire to know if a regular recommend should be used for deceased people, when recommending to the temple.

Our answer is that in recommending for second blessings the same form of recommend should be used for the dead as for the living, but when people are recommended who are dead, the fact that they are dead should be so stated in the recommend. It is needless for us to say that you should recommend no deceased person to receive his second anointing without satisfying yourself of his worthiness to receive those great blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

52. Letter from First Presidency, 16 November 1903

16 Nov. 1903 Prest. Tahos. E. Bassett,
Rexburg

Dear Brother:--

We return here with recommend, endorsed for second blessings, in favor of Sister Dorthy Tompsen.

We note that you say that this sister is making a desperate effort due to some temple work this winter. The question has arisen in our minds, whether or not she now has, or has had a husband: and if a married woman, whether her husband has had his second anointing. If not, her husband, dead or alive, if worthy, should also be recommended, as she cannot have hers alone.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund

First Presidency

53. Letter from First Presidency, 4 November 1904

November 4, 1904

Prest. Thomas R. Bassett
Rexburg, Idaho

Dear Brother,

Referring to yours of the lst inst., recommending Sister Harriot B. Rowberry for second anointing, we would say that a woman cannot receive those blessings except in connection with her husband: and a man so indifferent to the ordinances of the House of the Lord as to neglect doing his own temple work in his lifetime, although, as you say, he might have done so had he been so inclined, can scarcely be considered worthy of second anointing and we do not see how you can consistently recommend him to receive those blessings.

For these reasons we have withheld your endorsement from the recommend sent by you in favor of Sister Rowberry.

Your brethren.

Jos. F. Smith
John R. Winder
Anthon H. Lund
First Presidency

54. Letter from Lewis Anderson, January 10, 1905.
Office of Presidency
South Sanpete Stake

Manti, Utah, January 10, 1905

Brother Lars M. C. Christensen
Manti, Utah....

Dear Brother:
It affords us much pleasure to hand you herewith a recommend for yourself and wife to the Manti Temple to receive your Second Anointing.
We feel that your devotion and service to the Church merits this special favor, and we are sure that you will appreciate it. However, should there be any reason why you cannot avail yourself of this blessing, kindly return the recommend to me.
You may visit the Temple for this purpose at any time, but it would not be well to delay it very long.
You will, of course, understand that this should not be made a matter of conversation.

Your Brother in the Gospel,
/s/ Lewis Anderson

55. Letter from First Presidency, 16 June 1905.

Gospel Mysteries

June 16th, 1905

Prest. S. L. Chipman,
American Fork

Dear Brother:--

Second blessings are intended for those only who have born the heat and burden of the day, and endured faithful to the end: and, as a general thing, they are administered only to people who have gathered with the body of the Church. And in recommending such people it is expected that their worthiness is personally known to the Stake President who recommends them. The case referred to in yours of the 12th inst. cannot for a moment be considered as eligible for these higher blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

56. Letter from First Presidency, 9 December 1905.
December 9, 1905

Prest. Ira W. Hinckley
Philmore.

Dear Brother,--

The First Presidency desire me to inform you that second blessings are not administered to any accepting those who receive the gospel and are known for their worthiness. The women therefore referred to in your letter who have been sealed to Elder Beckstrand, but who did not receive the gospel in their lifetime, should not be recommended by you to receive these blessings.

And furthermore bishops are not competent to recommend for second blessings, and their names therefore should not be on such recommends. This privilege belongs solely to the Stake President in connection with his counselors. The Stake President however may confer with bishops in regard to this matter, but he must became responsible for the recommend through his own signiture.

Yours, &c., Geo. F. Gibbs, Secretary.

57. Letter from First Presidency, 21 November 1906.

November 21st, 1906

Prest. C. N. Lund and Counselors,
North Sanpete Stake.

Dear Brethren:--

We herewith submit answers to the questions contained in yours of the 14th

inst.

Question, Where we grant a brother and sister the privilege of second blessings, and they desire the same blessings in behalf of their deceased parents who were true and faithful members of the Church while they lived, shall we grant their request?

Answer' Yes, provided they can be properly recommended.

Question, Where the husband is dead and his widow living, is it alright for her to receive these blessings and have someone who has received them to stand for him, provided of course he was a worthy man?

Answer: Yes.

Question: A brother who was recommended for this purpose a year or two ago asked permission to receive this ordinance in behalf of his son, a worthy young man who had died. Would you approve of this request being granted?

Answer, Not at present.

Question: If the good record of a man is broken by his falling into transgression, say adultery or fornication, and he repents and makes restitution as far as he can do so, and has received forgiveness, can he afterwards, by living a faithful and good life, be entitled to receive these higher ordinances?

Answer: Every such case should stand on its own merits. In some instances it may be highly proper to recommend for second anointings, in others improper. For instance, a man who commits adultery after receiving his endowments should not be recommended to receive second blessings. Let the cases of all such men be considered and determined by the authority on the other side of the veil. But where a man commits adultery before joining the Church or even after baptism but before receiving his endowments his condition is different, and yourself and counselors must be the judges as to his worthiness to receive these blessings.

Question: We have not recommended anyone, only in exceptional cases, who have not reached the age of 50. Is that age limit alright?

Answer: If a man 50 years of age has been faithful he may be recommended for higher blessings.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

57. Letter from First Presidency, 14 March 1907.

March 14th, 1907

Prest. Lewis Anderson
Manti

Gospel Mysteries

Dear Brother:

Please present our complements to Brother McAllister and say to him that it is not customary for woman to be anointed to men, to whom they may have been sealed after death, but with whom they had not lived in their lifetime as husband and wife in the marriage relation. Both of you will at once perceive the consistency and wisdom of this when you call to mind the fact that the second anointing consists of positive blessings bestowed only upon people who are known, and who can be recommended, for their long and steadfast faithfulness in the Church. And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by the authority on the other side of the veil. But the main thought intended to be conveyed by us in this particular case is that the parties receiving the blessings must not only be known for their fidelity and faithfulness, but they must be, or have been, husband and wife as well, or one flesh, to use the scriptural expression.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

58. Letter from First Presidency, 13 April 1907.

April 13, 1907

Prest. Oleen Stohl,
Brigham City,

Dear Brother,--

This is in answer to yours of the 11th inst.

Inasmuch as you can recommend Bro. Robert Henderson and wife, deceased, to receive their second blessings, it will be in order for you to do this. And in fact, this instruction applies to any other faithful members of the Church of your Stake whom you can recommend as worthy to receive these blessings but who passed away without them.

In the case of Bro. and Sister Henderson, Sisters Peters can officiate for Sister Henderson (her mother), and she and the family can agree among themselves as to who shall stand proxy for Bro. Henderson.

With kind regards, your brethren,

Joseph F. Smith
John R. Winder
Anthan H. Lund
First Presidency

59. Letter from First Presidency, 14 January 1908.

Gospel Mysteries

January 14th, 1908

Prest. Alma Merrill,
Richmond.

Dear Brother,--

Please find enclosed recommends for second blessings endorsed by President Smith.

The First Presidency direct me to call your attention to the printed form used by you in this instance recommending for a second blessings, and would thank you to let them know if this particular form was prepared by yourself, or purchased by you of the printer already prepared? Their reason for illiciting this information is this, the form is unauthorized, and not in accordance with their mind in recommending for the second anointing. In other words the word "second" should not be in the recommend at all, and you are therefore requested to discard this particular form, and in fact to destroy it.
Instructions have been given so many times in regard to this matter, that it has been taken grandid that every Stake President is fully informed in relation to it. The way to do is to use the common form of temple recommend, and write a letter in connection with it explaining who the people are thus recommended, and given, as near as you can, their ages and a brief account of their lives so that the presidency may by this means gather some idea of their suitableness and worthiness to receive the endorsement of the President. And it is taken for grandid that you take pains to become personally acquainted with everybody recommended by you for second blessings, and you are of course at liberty to adopt every necessary means to acquire the information; and strict privacy should be enjoined by you and all so recommended by you.

Yours, &c.

Geo. F. Gibbs, Secretary

60. Letter from First Presidency, 22 May 1908.

May 22nd, 1908

President Oleen N. Stohl,
Brigham City

Dear Brother,--

This is an answer to yours of the 21st inst.

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only have been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the body of the Church or died on their way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil. The recommends in favor of Mary Morgan and Mary Ann Love are therefore herewith returned unendorsed.

The case of the grandfather of Sister Owens of Willard City, with his wife who died before the Church was organized, comes within the rule, and it will be for you to therefore to satisfy yourself from the best evidence obtainable as

to his worthiness and govern yourself accordingly. If he should be found worthy his wife, in this instance, would be an exception to the rule.

Your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund First Presidency

61. Letter from First Presidency, 22 May 1908.

May 22, 1908

Prest. William Budge
Logan Temple,

Dear Brother:--

We have just returned to President Stohl two temple recommends, given by him for second blessings in behalf of two women, one of whom was not a member of the Church, the other was but she died also in a foreign land without having gathered with the body of the Church. A brother, living in Box Elder Stake, who had recently been doing work in the Logan Temple in behalf of the women referred to, was told, while there that it was in order now for him to have those women anointed to him, and he therefore procured recommends from his Stake President to have this work done for them.

We have just informed President Stole that a rule of the temple forbids deceased women who were not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to.

We write this for your information: also to say that it is not becoming in brethren to suggest that second blessings be given to anybody, living or dead, unless they are delegated by the President of the Church to act in this capacity, and it would be well therefore for you to so inform your Temple workers.

We are, with kind regards, your brethren,

Joseph F. Smith
John R. Winder
Anthon H. Lund
First Presidency

62. Letter of First Presidency, 16 February 1909

February 16th, 1909

President Isaac Smith
Logan

Dear Brother,--

The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to the

faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so. Inasmuch therefore as you shall be able to satisfy yourself through the testimony of such men as Elders E. W. and Ralph Smith that their father, who died in Australia, where he is said to have gone for the purpose of making money to immigrate himself and family to Zion,--that he died in a state of worthiness. you may consider yourself at liberty to recommend him and his wife for second blessings.

Your brethren,

Joseph S. Smith
John R. Winder
Anthon H. Lund
First Presidency

63. Letter from First Presidency, 24 March 1909.

March 24th, 1909

Prest. Don C. Walker,
Lewisville.

Dear Brother'--

We regret to say that we could not possibly find time to give second blessings to the large number of brethren and sisters mentioned in yours of the 23rd inst., during the coming conference. The Logan Temple will re-open on the 12th of April, and it may be that Prest. Budge will be able to accomodate your people within the conference date, and we suggest that you write him on the subject.

Your brethren,

John R. Winder
Anthon H. Lund
On behalf of the First Presidency

P.S. There were no temple recommends enclosed in your letter. Of course you understand it to be in order that temple recommends should be issued to each man and his wife or wives, and sent here for the endorsement of the President before presenting them at the temple.

If you had consulted us beforehand we should have advised not giving recommends for second blessings to so many at the same time, as privacy and regard to this matter is strictly a required, and this you should charge them with, if they all come at one time especially.

64. Messages of the First Presidency, Vol. 5:110-112 Circular Letter of First Presidency, 1918.

Bishops are not to issue recommends for second anointings: that is the province of Presidents of Stakes, under approval of the President of the Church, and the individuals selected must not be informed until after the issuance of such recommend. As a general rule, such recommends are issued only in behalf of those who have had endowments in lifetime, and have been sealed and lived together faithfully as husband and wife, and who have been valiant in the defense of truth and active in all good works.

65. Letter from Heber J. Grant. CHO/Ms/f/272/#4/Letter #473.

June 23rd 1921

Prest. William L. Rich,
Paris, Idaho.

Dear Brother:--

I have signed the seven recommends for second blessings contained in yours of the 22nd inst., and have forwarded the same to President Shepard of the Logan Temple, as requested by you.

The following is one of the instructions given to Stake Presidents in connection with their issuing temple recommends for second blessings:

> "Send each and every recommend direct to the President, not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple: and in the interest of privacy you are requested <u>not</u> to send more than one family to the temple the same week bearing a recommend of this character."

If you and Prest. Sheperd of the Logan temple can agree between yourselves that these blessings can be administered to each family recommended by you without other families so recommended knowing anything at all about it, you have my consent that the recommends be acted on during the week of the visitation of yourself and people at the temple, otherwise the instruction in regard to this matter should be strictly adhered to.

Your brother,
Heber J. Grant

66. This is from a xerox of an original typescript For 1901-1921

<u>To the Stake President</u>:--

1. Give names in full, using one form only and the next for each and every family.
2. Leave the line commencing with the word "for" blank.
3. Send each and every recommend direct to the President, not by hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signiture of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple: and in the interest of privacy you are requested <u>not</u> to send more than one family to the temple the same week bearing a recommend of this character.
4. All persons thus recommended should be true and faithful men, as a general thing rippened by age and experience, men valiant for the truth, who have never been known to waiver in the defense of the faith or to withhold their

allegiance to or their support of the constituted authorities of the Church, as well as of clean moral lives, and their wives true and faithful Latter-day Saints. If there should be any doubt in your mind as to the entire worthiness of any person contemplated by you, it would be quite in order for you to satisfy yourselves by inquiry, but without mentioning the purpose thereof.
5. In the earlier life of the Church, the President thereof made the selections himself, but on account of its growth numerically, the Stake President, and he alone, has been designated to do this for him, subject of course to his approval and the Stake President therefore becomes the sole custodian of this book.
6. A letter addressed to the President should accompany each recommend, giving a brief account of the man thus recommended. A valiant, faithful men, deceased, should not be overlooked. They may be recommended on the strength of the testimony of faithful men who knew them, whose testimony can be relied on.

67. Letter from First Presidency, 18 March 1922.

18 March 1922

Presidents David John Joseph B. Keeler
Provo

Dear Brother,--

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake Presidents on the subject of recommending for second anointing limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. It would be in order therefore to extend your recommends to Franklin P. Whitmore, deceased, inasmuch as you knew him to be worthy.

Your brethren

Joseph F. Smith
John R. Winder
First Presidency

P.S. Names of wives of deceased persons recommended for second blessings must be given recommends.

(Anthon H. Lund name does not appear in this letter since he passed away in 1921, and another counselor had not yet been chosen.)

68. Letter from Heber J. Grant, January 30, 1926. CHO/Ms/f/272/ #14/Letter #448.

January 30, 1926

President S. L. Chipman
American Fork,
Utah

Dear Brother Chipman,

Gospel Mysteries

I have your letter of the 27th inst., enclosing one from Brother Arthur Bradder, making application for his Second Blessings.

Second blessings are only given by the President of the Church upon recommendation of a member of the Council of the Twelve. At some time when one of the Apostles is in your stake, if he feels to properly recommend Brother Bradder, the matter will be taken under advisement.

I return his letter herewith.

Sincerely your brother,

Heber J. Grant

A. Enc.

69. Letter from First Presidency, October 19, 1926. CHO/Ms/f/ 272/#16/Letter #266.

October 19, 1926

President Joseph W. McMurrin
153 West Adams St.,
Los Angeles, Calif.

Dear Brother McMurrin:

Answering your letter of October llth.

We find upon inquiry that it has been some years since ordinances bestowing second blessings have been performed in cases where both parties are dead.

Where people are sealed in the temple for and on behalf of the dead, or in cases where people who are dead were themselves sealed while living, the feeling has always been that every privilege, power and blessing of every description will be given to them, if they have lived worthy of same, and that they could not have more even if they had additional blessings sealed upon them. We, therefore, feel that there is no necessity of performing the ordinances that Sister Smith requests.

With kindest regards,

Sincerely your brethren,

/s/ Heber J. Grant
/s/ A. W. Ivins
/s/ C. W. Nibley
First Presidency

FILE NAME:SA-BLSNG.TXT

SECOND ANOINTING BLESSINGS

1. Taken from the Nauvoo Temple ``Book of Anointings,'' pp. 2-4; Historians

Gospel Mysteries

Office Library; Typed as in original without use of sic. Second anointing blessing given to Heber C. Kimball, Brigham Young officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 8 January 1846.

[p. 2] President Brigham Young as president of the whole church anointed brother Heber C. Kimball first, this being according to the order in which the ordinances of the Lord's House are at all times first communicated to the children of men that he who holds the Keys of the Kingdom of Heaven to minister to men on earth as President Brigham Young now does, should confer the ordinances upon some faithful man who should in turn minister to him according to the pattern of heavenly beings.

This is the order observed by the Prophet Joseph, he first baptized Oliver, then Oliver baptised him. [p. 3]

Entry No. 1. Jan. 8th 1846.

6. o. clock eve. Pres. Brigham Young, Heber Chase Kimble, Parley Parker Pratt, Orson Pratt, John Taylor, Amasa Lyman, Newell Kimble Whitney, Vilate Kimble, Elizabeth Ann Whitney, Sarah Marinda Pratt, & Leonora Taylor --- Assembled in Pres. B. Young's Room No. 1. Dressed themselves [in] Holy Robes. The hymn now let us rejoice in the Day of Salvation, was sung and Elder Heber C. Kimble offered Prayer at the Alter after offering up the Signs of the Priesthood. Pres. Brigham Young proceeded to anoint Br. Heber C. Kimble and Vilate his wife --- and pronounced the following blessing namely Bro Heber C. Kimble in the name of Jesus Christ we pour upon thy head this Holy oil & we anoint thee a King and Priest unto the most High God & in & over the Church of Jesus Christ of Latter Days Saints and also Iseral in this the Holy Temple of the Lord, at Nauvoo the City of Joseph State of Ills. & I seal upon you power to bind on Earth & it Shall be bound in Heaven & whomsoever thou Shalt loose on Earth shall be loosed in Heaven, & whomsoever thou shalt curse Shalt be cursed, & whomsoever thou shalt bless, shall be blessed & I anoint thy head that it may be sound & thy brains shall be quick to think & to regulate thy whole body. & thine ears to hear the cries of the Poor & needy of thy Brethren, who shall come to thee for council & thine eyes that thou mayest see and understand the things of God--& that thou mayest behold Angels & thy mouth that [p. 4] thou mayest speak forth the great things of God & Seal upon you all the blessings of thy Progenitors Even Abraham Isaac & Jacob & even as Far back as the Priesthood: & I say that thou shalt live to a good old age Even to three score & ten & longer if thou desire it -- & thou shalt have Power to redeem thy progenitors & thou shalt have power over thy Posterity & shall Save all of them & bring them into thy Kingdom we also seal upon thee all the power & blessing of the Holy Reserection Even to the Eternal God head & no blessing that thy heart can conceive will be withheld from you & in the name of the Father & of the Son & of the Holy Spirit Amen--

He then anointed Sister Vilate Kimble a queen and Priestess unto her Husband [H. C. Kimball] in the Church of Jesus Christ of Latter Days Saints & in Iseral. & pronounced all the blessings upon her head in common with her husband.

/s/ John D. Lee

2. Taken from the Nauvoo Temple ``Book of Anointings,'' Historian's Office

Library; January 8 – February 7, 1846. Typed as in original without use of sic. Second anointing blessing given to Brigham Young, Heber C. Kimball officiating; Evan Melbourne Green, Clerk; Recorded by C. W. Wandell Smith; Received 11 January 1846.

[Entry] No. 2.

Sunday Jan 11th 1846. 31 minutes to 7 P.M. Assembled in Pres. Brigham Young's Room No. 1. in the atic Story of the Lords House. Pres. B. Young Heber C. Kimble, Orson Hyde, P.P.Pratt, Orson Pratt, Williard Richards, John Taylor, Amasa Lyman, N.K. Whitney, Geo. Miller Edmund--Ellsworth, Mary Young Vilate Kimble Leonora Taylor, Elizabeth An Whitney & Elizabeth Ellsworth. Bro. J. Taylor started the hymn This Earth was once a garden place all being clothed in Priestly garments [robes]--Pres. B. Young Prayed. all having nelted [knelt] a round the Alter--previous to prare [prayer] they all arose – sang a Hymn & offered up the signs of the Holy Priesthood – then Br Heber C. Kimball proceeded to anoint and consecrate Pres. Brigham Young a King & a Priest unto the most High God over the Church of Jesus Christ of Latter Day Saints & over the whole House of Iseral--

Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and anoint thee a King and a Priest of the Most High God over the Church of Jesus Christ of Latter Day Saints, and unto all Israel: and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragrance of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations; so thy glory shall be established, and whatsoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven; for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall be satisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their treasures; and thou shalt teach them the principles of salvation. And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.

Elder Heber Chase Kimbal then anointed Mary An Young a Queen & Priestess unto her husband [Brigham Young] in the Church of Jesus Christ of Latter Day Saints & in the house of Iseral@

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as

thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee: and in absence of thy husband shall comfort thee, and make known his situation.

Thou shalt be a wise counsellor to many of thy sex, and thy shall look unto thee for precept and for example.

Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the disgression [discretion] with which thou shalt act in thy sphere [p. 5] in all things. And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory be full, in a fulness of power and exaltation.

And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost, Amen.

3. Document, n.d., purportedly giving the words pronounced in a second anointing blessing.

_____ _____, having authority of Jesus Christ, I anoint you a priest and a king unto the Most High God, to rule and reign in the House of Israel forever and I seal upon you your exaltation and the promise of eternal life, even the glory of the celestial kingdom of God, which glory is that of the Church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son, according to the Holy Spirit of Promise, the Second Comforter, whereby ye are sealed up unto the day of your redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you, Amen.

4. Document, n.d., purportedly giving the words pronounced in the second anointing blessing and the sealing of the anointing.

Brother _____, having authority, I pour this holy anointing oil upon your head (for and in behalf of _____, who is dead), and anoint you a king and a priest unto the Most High God, to rule and reign in the House of Israel forever; and I anoint you with the authority of the Patriarchal Priesthood after the Order of God, with power and keys to build Kingdoms preparatory to your coming forth in the morning of the first resurrection clothed with glory, immortality and eternal lives, with the promise of kingdoms, thrones, principalities, powers, dominions, and exaltations, to dwell in the highest glory of the Celestial Kingdom with the Holy Ones of Israel and the company of the Church of the First Born, even God, our Father, the Holiest of all, and His Son Jesus Christ, the Second Comforter; and I anoint you with these blessings and against all sins and transgressions, except the sin against the Holy Ghost, in the New and Everlasting Covenant.

Brother _____, having authority, I lay my hands upon your head (for and in behalf of _____, who is dead), and seal upon you this anointing, wherewith you have been anointed in the Temple of our God a king and a priest unto the Most High God, to rule and reign in the House of Israel forever. I seal you to the fullness of the Priesthood, and seal upon you all the blessings of the Eternal Godhead and all the blessings of the holy

resurrection, even the blessings of the Eternal Godhead as an heir of God and a joint-heir of Jesus Christ; you shall come forth in the morning of the first resurrection and dwell in the highest glory of the Celestial Kingdom with the Holy Ones of Israel; I seal upon you your exaltation with the promise of eternal life, against all sins and transgressions, except the sin against the Holy Ghost, in the New and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

5. Document, n.d., purportedly giving the words pronounced in the second anointing for both men and women, including the sealing of the anointing.

(Brother) _____, having authority, I pour this holy anointing oil upon your head (for and in behalf of _____, who is dead), and anoint you a king and a priest unto the Most High God, to rule and reign in the House of Israel forever; and I anoint you with the authority of the Patriarchal Priesthood after the Order of God, with power and authority to build kingdoms preparatory to your coming forth in the morning of the first resurrection clothed with glory, immortality and eternal lives, with the promise of kingdoms, thrones, principalities, powers, dominions, and exaltations, with the blessings of Abraham, Isaac and Jacob, to dwell in the highest glory of the Celestial Kingdom with the Holy Ones of Israel and the company of the Church of the First Born, even God, our Father, the Holiest of all, and His Son Jesus Christ, the Second Comforter; and I anoint you with these blessings and against all sins and transgressions, except the sin against the Holy Ghost, in the New and Everlasting Covenant.

(Brother) _____, having authority, I lay my hands upon your head (for and in behalf of _____, who is dead), and seal upon you this anointing, wherewith you have been anointed in the Temple of our God a king and a priest unto the Most High God, to rule and reign in the House of Israel forever; I seal you to the fullness of the Priesthood and seal upon you all the blessings of the holy resurrection, even the blessings of the Eternal Godhead, as an heir of God and a joint-heir with Jesus Christ; you shall come forth in the morning of the first resurrection and dwell in the highest glory of the Celestial Kingdom with the Holy Ones of Israel; I seal upon you your exaltation with the promise of eternal life, against all sins and transgressions, except the sin against the Holy Ghost, in the New and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Sister) _____, having authority, I pour this holy anointing oil upon your head (for and in behalf of _____, who is dead), and anoint you a queen and a priestess to your husband, _____, to rule and reign with your husband in the House of Israel forever; and I anoint you with power and authority to build kingdoms with your husband preparatory to your coming forth in the morning of the first resurrection clothed with glory, immortality and eternal lives, with the promise of kingdoms, thrones, principalities, powers, dominions, and exaltations, with the blessings of Abraham, Isaac and Jacob, to dwell in the highest glory of the Celestial Kingdom with the Holy Ones of Israel and the company of the Church of the First Born, even God, our Father, the Holiest of all, and His Son Jesus Christ, the Second Comforter; and I anoint you with these blessings and against all sins and transgressions, except the sin against the Holy Ghost, in the New and Everlasting Covenant.

(Sister) _____, having authority, I lay my hands upon your head (for and in behalf of _____, who is dead), and seal upon you this anointing, wherewith you have been anointed in the Temple of our God a queen

and a priestess to your husband, _____, to rule and reign with him in the House of Israel forever; I seal upon you the all the blessings of the holy resurrection, even all the blessings that are sealed upon your husband; you shall come forth in the morning of the first resurrection and dwell in the highest glory of the Celestial Kingdom with the Holy Ones of Israel; I seal upon you your exaltation with the promise of eternal life, against all sins and transgressions, except the sin against the Holy Ghost, in the New and Everlasting Covenant, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

6. The following was forged by Mark Hoffman: Supposedly a copy of a holograph found among the personal effects of an individual's grandfather, who had served in the Salt Lake Temple during the 1920's. The document surfaced sometime in June of 1978. On the document the words ``SALT LAKE TEMPLE'' were stamped with a rubber stamp. The words "Destroy this copy" were written in pencil and had been erased, but were still legible. This document is included for informational purposes, so others will not be mislead by it.

Dear Bro. :--having the authority of God, I pour this holy anointing oil upon your head, & anoint you a King & a priest unto the Most High God to rule & reign in the House of Israel forever,
I bestow upon you all of the rights, blessings, & authorities appertaining unto the Holy Priesthood for the building up of the Kingdom of God on earth.

By virtue of this anointing I seal you up unto eternal life wherein nothing but the unpardonable sin of shedding innocent blood or consenting thereto by denying the Holy Spirit may deprive you of this promise & blessing. Thou shalt be exalted in the Celestial Kingdom of God & shall dwell with the patriarchal family of God for ever.

With this exaltation I ordain you an equal in the order of the everlasting priesthood with the Gods, & all the holy angels your fellows. Your kingdoms & power & glory shall have no end. Your righteous seed shall be from everlasting to everlasting & shall continually sing praises unto you worlds without end.

All of this I lawfully do, by right of the Holy Priesthood, in the name of the Father & of the Son & of the Holy Ghost. Amen.

FILE NAME:SA_ALPHA.NT

Alphabetical Listing of Second Anointings,
Nauvoo Temple, 1845-1846
From the "Book of Anointings"

Individual	Date Recv'd	Non-NT Source Document/Comments
Alexander, Randolph	2 Feb 1846	
Mersa	2 Feb 1846	
Allred, Isaac	3 Jan 1846	
Mary	3 Jan 1846	
Allred, James	14 Jan 1846	
Lydia	14 Jan 1846	
Sally	28 Jan 1846	

Elizabeth	3 Feb 1846	
Anderson, William	30 Jan 1846	
Emmeline Tilton	30 Jan 1846	
Andrus, Milo	28 Jan 1846	
Abigail	28 Jan 1846	
Angell, Truman 0.	16 Jan 1846	
Polly	16 Jan 1846	
Averett, Elisha	30 Jan 1846	
Sarah Jane	30 Jan 1846	

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Mercy Ann	30 Jan 1846	
Brown, Benjamin	7 Feb 1846	
Sarah	7 Feb 1846	
Brown, James	27 Jan 1846	
Esther	27 Jan 1846	
Burdick, Thomas	2 Feb 1846	
Anna	2 Feb 1846	
Burk, John M.	7 Feb 1846	
Keziah	7 Feb 1846	
Burgess, Harrison	22 Jan 1846	(Listed as Burgess Harrison)
Sophia Minerva	22 Jan 1846	
Burton, William	31 Jan 1846	
Elizabeth	31 Jan 1846	

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Coolidge, James W. 26 Jan 1846
Elizabeth 26 Jan 1846
Mary Ann 26 Jan 1846
Elizabeth Jane 26 Jan 1846
Rebecca 26 Jan 1846

Cox, Frederick 27 Jan 1846 (See Smith, Joseph)
Emmeline 27 Jan 1846
Jemima 27 Jan 1846

Curtis, Enos 7 Feb 1846
Ruth 7 Feb 1846

Cutler, Alpheus 14 Jan 1846
Lois 14 Jab 1846
Luana 14 Jan 1846
Margaret 3 Feb 1846
Abigail 3 Feb 1846
Sally 3 Feb 1846
Disey 3 Feb 1846
Caroline 3 Feb 1846
Colvinia 3 Feb 1846

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Lucinda	31 Jan 1846	
Fordham, Elijah	27 Jan 1846	
Anna	27 Jan 1846	
Clarissa	6 Feb 1846	
Foster, Lucien R.	24 Jan 1846	
Anna Maria	24 Jan 1846	
Freeman, Isaac (dec)	22 Jan 1846	(Winslow Farr proxy)
Roxanna	22 Jan 1846	
Fullmer, David	19 Jan 1846	
Rhoda Ann	19 Jan 1846	
Margaret	19 Jan 1846	
Sophronia	19 Jan 1846	
Sarah	19 Jan 1846	Fullmer, John S. 3 Feb 1846
Mary Ann	3 Feb 1846	
Olive Amanda	3 Feb 1846	
Fullmer, Peter	7 Feb 1846	
Susanah	7 Feb 1846	
Fulton, Nathan (dec)	7 Feb 1846	(Proxy not listed)
Phylena	7 Feb 1846	

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Hamilton, Calvin C.	3 Feb 1846	
Sally Ann	3 Feb 1846	
Hancock, Levi	17 Jan 1846	
Clarissa	17 Jan 1846	
Hancock, Solomon	7 Feb 1846	
Phebe	7 Feb 1846	
Harmon, Jesse P.	24 Jan 1846	
Margaret	7 Feb 1846	
Harriman, Henry	17 Jan 1846	
Eliza E.	17 Jan 1846	
Harrington, John	24 Jan 1846	
Martha	24 Jan 1846	
Harris, George Washington	19 Jan 1846	(See Smith, Joseph)
Lucinda Pendleton	19 Jan 1846	(For time only, see Smith, Joseph)
Haws, Peter	16 Jan 1846	
Charolette	16 Jan 1846	
Betsy	16 Jan 1846	
Mary	27 Jan 1846	
Sarah	27 Jan 1846	
Sarah Smith	30 Jan 1846	
Hendricks, James	4 Feb 1846	
Drussilla	4 Feb 1846	
Heywood, Joseph L.	3 Feb 1846	
S. Maria	3 Feb 1846	
Higbee, Isaac	30 Jan 1846	
Eliza	30 Jan 1846	
Charolette	30 Jan 1846	
Holbrook, Chandler	2 Feb 1846	
Eunice	2 Feb 1846	
Holman, Joshua S.	18 Jan 1846	
Rebecca	18 Jan 1846	
Holmes, Jonathan Harriman	4 Feb 1846	(See Smith, Joseph)
Elvira Ann Cowles	4 Feb 1846	(For time only, see Smith, Joseph)
Horne, Moses (dec)	21 Jan 1846	(Albert P. Rockwood proxy)
Angeline	21 Jan 1846	(To Albert P. Rockwood for time)
Hovey, Joseph G.	3 Feb 1846	
Martha Ann	3 Feb 1846	
Hunter, Edward	29 Jan 1846	
Laura Lovina	29 Jan 1846	
Susana	29 Jan 1846	
Ann	29 Jan 1846	

Huntington, William	24 Jan 1846	
Mary	24 Jan 1846	
Mary Ann	24 Jan 1846	Caroline28 Jan 1846
Anna	2 Feb 1846	
Hyde, Heman	22 Jan 1846	
Polly Lyman	22 Jan 1846	
Hyde, Orson	12 Jan 1846	
Marinda Nancy	12 Jan 1846	
Hyde, William	22 Jan 1846	
Elizabeth	22 Jan 1846	

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Jacobs, Norton	7 Feb 1846	
Emily	7 Feb 1846	
Johnson, Aaron	15 Jan 1846	
Polly Zarrah	15 Jan 1846	
Sarah Mariah	15 Jan 1846	
Jane	28 Jan 1846	

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Kelting, Joseph A.	22 Jan 1846	
Minerva	22 Jan 1846	
Lucy Matilda	7 Feb 1846	
Kimball, Heber C.	8 Jan 1846	(See Smith, Joseph)
Vilate	8 Jan 1846	
Ellen	12 Jan 1846	
Sarah Parry	15 Jan 1846	
Margaret Harvey	22 Jan 1846	
Harriett	26 Jan 1846	
Mary Ellen	26 Jan 1846	
Clarissa	2 Feb 1846	
Chrisy	2 Feb 1846	
Emily Trask	2 Feb 1846	
Anna Allis	2 Feb 1846	
Amanda Tremble	2 Feb 1846	
Lora	3 Feb 1846	
Abigail	3 Feb 1846	
Ruth	3 Feb 1846	
Angelina	3 Feb 1846	
Melvina	3 Feb 1846	(Note: Both Anglina & Melvina were crossed out in the original record w/o any explanation as to why.)
Ruth L	3 Feb 1846	
Sophrana	3 Feb 1846	
Christian	3 Feb 1846	
Theresa	6 Feb 1846	
Huldah	6 Feb 1846	
Sarah	6 Feb 1846	
Kingsbury, Joseph Corrodon	28 Jan 1846	
Dorcas Adelia	28 Jan 1846	

Lorenza Alcinda	28 Jan 1846
Knight, Joseph Sr.	2 Feb 1846
Phebe	2 Feb 1846
Knight, Newel	17 Jan 1846
Lydia	17 Jan 1846

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Miller, William 21 Jan 1846
Phoebe 21 Jan 1846
Lucretia Merita 21 Jan 1846
Mary Ann 22 Jan 1846

Morley, Isaac 14 Jan 1846
Lucy 14 Jan 1846
Abigail 14 Jan 1846
Hannah 14 Jan 1846
Nancy 22 Jan 1846
Hannah 22 Jan 1846
Eleanor 22 Jan 1846
Harriet 22 Jan 1846
Betsy 27 Jan 1846 (Note: Joseph F. Smith considered "Betsy" to be a mistake; see: Pinkham, Bro.)

Murray, William E. 3 Feb 1846
Mary 3 Feb 1846
Eliza 3 Feb 1846

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Sally	15 Jan 1846	
Laura	2 Feb 1846	
Elizabeth	2 Feb 1846	
Pinkham, Bro.	27 Jan 1846	
Betsy	27 Jan 1846	
Pitt, William	6 Feb 1846	
Cornelia Melvina	6 Feb 1846	
Pratt, Orson	13 Jan 1846	
Sarah Marinda	13 Jan 1846	
Mary Ann	13 Jan 1846	
Adelia Ann	13 Jan 1846	
Sarah Louisa	17 Jan 1846	
Pratt, Parley P.	12 Jan 1846	
Elizabeth	12 Jan 1846	
Mary Ann Frost	12 Jan 1846	(Mary Ann Frost--See Smith, Jospeh)
Hannahetta	21 Jan 1846	
Belinda Marden	1 Feb 1846	Life Hist of P P Pratt

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Rolfe, Samuel	27 Jan 1846	
Elizabeth	27 Jan 1846	
Romney, Miles Park	5 Feb 1846	
Elizabeth	5 Feb 1846	
Roundy, Shadrach	22 Jan 1846	
Patsy	22 Jan 1846	
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Julia	24 Jan 1846	
Asenatt	24 Jan 1846	
Rebecca	24 Jan 1846	
Smith, Joseph (done by proxy)	12 Jan 1846	(Heber C. Kimball proxy)
Sarah Ann Whitney	12 Jan 1846	(To Heber C. Kimball for time)
Eliza Maria Partridge	13 Jan 1846	(To Amasa M. Lyman for time)
Emily Dow Partridge	14 Jan 1846	(to Brigham Young for time)
Louisa Beman	14 Jan 1846	(To Brigham Young for time)
Melissa Lott	n.d.	Temple Record of Smith Family
Marinda Nancy Johnson	15 Jan 1846	(To John Smith for time)
Lucy Walker	15 Jan 1846	(To Heber C. Kimball for time)
Mary Eliz[abeth] Rollins Lightner	15 Jan 1846	(To Brigham Young for time)
Mary	15 Jan 1846	
Sarah Marrietta	15 Jan 1846	
Ruth Vose (also 22)	17 Jan 1846	Temple Record of Smith Family
Phehe Woodworth	17 Jan 1846	(To Lucien Woodworth for time)
Lucinda Pendleton	19 Jan 1846	(To George W. Harris for time)
Elvira T. Rockwood	21 Jan 1846	(To Albert P. Rockwood for time)
Elizabeth D. Smith	22 Jan 1846	(To Cornelius P. Lott for time)
Maria Lawrence	24 Jan 1846	(To Almon Babbit for time) Desdimona Fullmer 26 Jan 1846
Catherine	26 Jan 1846	
Martha McBride	26 Jan 1846	(To Heber C. Kimball for time)
Lydia P.	26 Jan 1846	(To Heber C. Kimball for time)
Sarah P.	26 Jan 1846	(To Heber C. Kimball for time)
Cordelia Calesta	27 Jan 1846	(to Frederick C. Cox for time)
Rhoda Richards	31 Jan 1846	(To Brigham Young for time)
Augusta	2 Feb 1846	(To Brigham Young for time)
Zina Diantha Huntington	2 Feb 1846	(To Brigham Young for time)
Mary Mariah	2 Feb 1846	(To Brigham Young for time)
Amanada	2 Feb 1846	(To Brigham Young for time)
Mary Maria	3 Feb 1846	(To Heber C. Kimbal for time)
Helen Mar Whitney	4 Feb 1846	(To Horace K. Whitney for time)
Mary Ann Kimball	4 Feb 1846	
Presendia Huntington	4 Feb 1846	
Flora Ann Woodworth	4 Feb 1846	
Elvira Ann Cowles	4 Feb 1846	(To Jonathan Holmes for time)
Eliza Roxcy Snow	6 Feb 1846	
Mary Ann Frost Pratt	7 Feb 1846	
Smithes, James	3 Feb 1846	
Mary Ann	3 Feb 1846	
Smoot, Abraham 0.	17 Jan 1846	
Margaret	17 Jan 1846	
Sarah Gibbon	17 Jan 1846	
Snow, Erastus	23 Jan 1846	
Artimesia	23 Jan 1846	
Minerva	23 Jan 1846	
Snow, Lorenzo	24 Jan 1846	
Mary Adelia	24 Jan 1846	
Charoletter	24 Jan 1846	
Sarah Ann	24 Jan 1846	

Harriet Amelia	24 Jan 1846	
Snow, Willard	26 Jan 1846	
Malvina	26 Jan 1846	
Susan	26 Jan 1846	
Snow, William	16 Jan 1846	
Lydia	16 Jan 1846	
Sally	24 Jan 1846	
Spencer, Daniel	16 Jan 1846	
Mary	16 Jan 1846	
Spencer, Hiram	28 Jan 1846	
Emily	28 Jan 1846	
Spencer, Orson	15 Jan 1846	Catherine15 Jan 1846
Eliza A.	15 Jan 1846	
Stewart, Levi	31 Jan 1846	
Malinda	31 Jan 1846	
Charita	31 Jan 1846	(Note: Charita's sealing to Levi Stewart was cancelled 22 Oct 1932)
Tanner, John	18 Jan 1846	
Eliza	18 Jan 1846	
Tanner, John Joshua	29 Jan 1846	
Rebecca	29 Jan 1846	
Tanner, Nathan	29 Jan 1846	
Rachel	29 Jan 1846	
Tanner, Sidney	29 Jan 1846	
Louisa	29 Jan 1846	
Taylor, James	28 Jan 1846	
Agness	28 Jan 1846	
Taylor, John	15 Jan 1846	(See Robert B. Thompson)
Leonora Cannon	15 Jan 1846	
Elizabeth	15 Jan 1846	
Jane	15 Jan 1846	
Mary Ann	15 Jan 1846	
Mary Ramsbottom	23 Jan 1846	
Sarah	30 Jan 1846	
Ann	30 Jan 1846	
Mary Amanda	2 Feb 1846	
Thompson, Robert B. (dec)	23 Jan 1846	(John Taylor proxy)
Mercy Rachel	23 Jan 1846	(To John Taylor for time)
Tippetts, Alvah L.	2 Feb 1846	
Caroline	2 Feb 1846	
Turley, Theodore	3 Feb 1846	

Francis	3 Feb 1846	
Sarah Ellen	3 Feb 1846	
Eliza Mary	3 Feb 1846	

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Mary	7 Feb 1846
Yearsley, David D.	21 Jan 1846
Mary Ann	21 Jan 1846
Young, Brigham	11 Jan 1846 (See Smith, Joseph)
Mary Ann Angell	11 Jan 1846
Lucy Ann Decker	14 Jan 1846
Harriet Elizabeth Cook	14 Jan 1846
Emmeline Free	14 Jan 1846
Margaret Maria Alley	14 Jan 1846
Clarissa Chase	21 Jan 1846
Susan Snively	21 Jan 1846
Ellen Ackland	21 Jan 1846
Mary Ann Clark	21 Jan 1846
Martha Bowker	21 Jan 1846
Phebe Morton	28 Jan 1846
Nabby Works	28 Jan 1846
Cynthia Porter	28 Jan 1846
Jeminia Angel	28 Jan 1846
Lucy P. Young	29 Jan 1846
Abigail Harbach	2 Feb 1846
Cecilia Ann Cooper	6 Feb 1846
Mary Ann Turley	6 Feb 1846
Young, Joseph	16 Jan 1846
Jane Adeline Bicknell	16 Jan 1846
Lucinda	16 Jan 1846
Lydia Caroline	16 Jan 1846
Young, Lorenzo D.	26 Jan 1846
Harriett	26 Jan 1846
Susan Ann	26 Jan 1846

FILE NAME:SA_CHRON.LGB

Chronological Listing of Second Anointings, Nauvoo Temple, 1845-1846 From the "Book of Anointings"

Individual	Date Recv'd	Offctr	Comments
Kimball, Heber C.	8 Jan 1846	BY	
Vilate Murray	8 Jan 1846		
Young, Brigham	11 Jan 1846	HCK	
Mary Ann Angell	11 Jan 1846		
Whitney, Newel K.	12 Jan 1846	BY	
Elizabeth Ann Smith	12 Jan 1846		
Smith, Joseph (deceased)	12 Jan 1846	BY	(Heber C. Kimball proxy)
Sarah Ann Whitney	12 Jan 1846		(To Joseph Smith for eternity and to Heber C. Kimball for time)

Ellen Sanders	12 Jan 1846	BY?	(To Heber C. Kimball)
Hyde, Orson	12 Jan 1846	HCK	
Nancy Marinda Johnson	12 Jan 1846		(A transcription error in the Book of Anointings gave the woman as Sarah Ann Whitney.)
Pratt, Parley P.	12 Jan 1846	OH	
Elizabeth Brotherton	12 Jan 1846		
Mary Ann Frost	12 Jan 1846		(Apparently for time only; Mary Ann Frost was anointed to Joseph Smith for eternity on 7 Feb 1846)

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Margaret Maria Alley	14 Jan 1846		(To Brigham Young)
Emily Dow Partridge	14 Jan 1846		(To Joseph Smith for eternity and to Brigham Young for time)
Louisa Beman	14 Jan 1846		(To Joseph Smith for eternity and to Brigham Young for time)
Rich, Charles C.	15 Jan 1846	PPP	
Emmeline Grover	15 Jan 1846		
Sarah D. Pea	15 Jan 1846		
Eliza Ann Graves	15 Jan 1846		
Sarah Jane Peck	15 Jan 1846		
Mary Ann Phelps	15 Jan 1846		
Taylor, John	15 Jan 1846	BY	
Leonora Cannon	15 Jan 1846		
Elizabeth Kaigin	15 Jan 1846		
Jane Ballantyne	15 Jan 1846		
Mary Ann Oakley	15 Jan 1846		
Phelps, William W.	15 Jan 1846	AML	
Sally Watterman	15 Jan 1846		
Smith, John	15 Jan 1846	PPP	
Clarissa Lyman	15 Jan 1846		
Ann Carr Brimhall	15 Jan 1846		
Marinda Jones	15 Jan 1846		(To Joseph Smith for eternity and to John Smith for time)
Johnson, Aaron	15 Jan 1846	PPP	Polly Zarrah Kelsey15 Jan 1846
Sarah Mariah	15 Jan 1846		
Spencer, Orson	15 Jan 1846	OH	
Catherine Curtis	15 Jan 1846		
Eliza A.	15 Jan 1846		
Sarah Parry	15 Jan 1846	NR	(To Heber C. Kimball)
Lucy Walker	15 Jan 1846	BY	(To Joseph Smith for eternity and to Heber C. Kimball for time)
Mary Elizabeth	15 Jan 1846	HCK	(To Joseph Smith for eternity and to Brigham Young for time)
Maria (Mary) Lawrence	15 Jan 1846	NR	(To Joseph Smith)
Sarah Marrietta Lawrence	15 Jan 1846	NR	(To Joseph Smith)
Grant, Jedediah M.	16 Jan 1846	BY	
Caroline Van Dyke	16 Jan 1846		
Spencer, Daniel	16 Jan 1846	PPP	
Mary Spencer	16 Jan 1846		
Benson, Ezra Taft	16 Jan 1846	OH	
Permelia Andrus	16 Jan 1846		
Adelia Brooks Andrus	16 Jan 1846		

Young, Joseph	16 Jan 1846	HCK	
Jane Adeline Bicknell	16 Jan 1846		
Lucinda Allen	16 Jan 1846		
Lydia Caroline Hagar	16 Jan 1846		
Haws, Peter	16 Jan 1846	PPP	
Charolette Harrington	16 Jan 1846		
Betsy	16 Jan 1846		
Caroline Eliza Partridge	16 Jan 1846	OH	(To Amasa M. Layman)
Dionetia Paulina Walker	16 Jan 1846		(To Amasa M. Layman)
Eliza Gray	16 Jan 1846		(To Amasa M. Layman)
Prescilla Turley	16 Jan 1846		(To Amasa M. Layman)
Rebecca	16 Jan 1846		(To Amasa M. Layman)
Snow, William	16 Jan 1846	OP	
Lydia Adams	16 Jan 1846		
Angell, Truman 0.	16 Jan 1846	HCK	
Polly Johnson	16 Jan 1846		
Cahoon, Reynolds	16 Jan 1846	PPP	
Thirza Stiles	16 Jan 1846		
Lucinda	16 Jan 1846		Mary16 Jan 1846
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Holman, Joshua S.	18 Jan 1846	GM	
Rebecca W. Greenleaf	18 Jan 1846		
Tanner, John	18 Jan 1846	GM	
Eliza Boswick	18 Jan 1846		
Harris, George Washington	19 Jan 1846		
Lucinda Pendleton	19 Jan 1846	AML	(To George W. Harris for time and to Joseph Smith for eternity)
Fullmer, David	19 Jan 1846	PPP	
Rhoda Ann Marvin	19 Jan 1846		
Margaret	19 Jan 1846		
Sophronia	19 Jan 1846		
Sarah	19 Jan 1846		
Araminta Maria	19 Jan 1846	GM	(To Lucien Woodworth)
Margaret	19 Jan 1846		(To Lucien Woodworth)
Coltrin, Zebedee	20 Jan 1846	PPP	
Mary Mott	20 Jan 1846		
Davis, William	20 Jan 1846	OS	
Sarah McKee	20 Jan 1846		
Grover, Thomas	20 Jan 1846	PPP	
Caroline Eliza Nickerson	20 Jan 1846		
Hannah	20 Jan 1846		
Lodeska Soloma	20 Jan 1846		
Wilson, Lewis Dunbar	20 Jan 1846	WmS	
Nancy Ann Waggoner	20 Jan 1846		
Carter, Simeon	20 Jan 1846	PPP	
Hannah Carter	20 Jan 1846		
Bernhisel, John Milton	20 Jan 1846	HCK	
Julia Ann	20 Jan 1846		
Catherine	20 Jan 1846		
Dolly	20 Jan 1846		
Fanny	20 Jan 1846		
Lousia Free	20 Jan 1846	HCK	(To John D. Lee)
Abigail Sheffer Woolsey	20 Jan 1846		(To John D. Lee)
Rachel A. Woolsey	20 Jan 1846		(To John D. Lee)
Sarah Caroline Williams	20 Jan 1846		(To John D. Lee)
Miller, William	21 Jan 1846	OH	
Phoebe Scott	21 Jan 1846		
Lucretia Merita	21 Jan 1846		
Sherwood, Henry G.	21 Jan 1846	PPP	

Jane McManagal	21 Jan 1846		
Marcia	21 Jan 1846		
Yearsley, David D.	21 Jan 1846	OH	
Mary Ann Hoops	21 Jan 1846		
Pack, John	21 Jan 1846	PPP	
Julia Ives	21 Jan 1846		
Ruth	21 Jan 1846		
Eliza	21 Jan 1846		
Jane	21 Jan 1846		
Nancy	21 Jan 1846		
Gates, Jacob	21 Jan 1846	OH	
Mary Minerva Snow	21 Jan 1846	Elizabeth Caroline Hutchin21 Jan 1846	
Chase, Isaac	21 Jan 1846	PPP	
Phebe Ogden	21 Jan 1846		
Rosanna	21 Jan 1846		
Rockwood, Albert P.	21 Jan 1846	NR	
Elvira Teeples	21 Jan 1846		(To Joseph Smith for eternity and to Albert P. Rockwood for time)
Horne, Moses (deceased)	21 Jan 1846	NR	(Albert P. Rockwood proxy)
Angeline Hodkins	21 Jan 1846		(To Moses Horn for eternity and to Albert P. Rockwood for time)
Clarissa Chase	21 Jan 1846	HCK	(To Brigham Young)
Susan Snively	21 Jan 1846		(To Brigham Young)
Ellen Ackland	21 Jan 1846		(To Brigham Young)
Mary Ann Clark	21 Jan 1846		(To Brigham Young)
Martha Bowker	21 Jan 1846		(To Brigham Young)
Hannahetta Snively	21 Jan 1846	OH	(To Parley P. Pratt)
Burgess, Harrison	22 Jan 1846	HCK	
Sophia Minerva	22 Jan 1846		
Hyde, Heman	22 Jan 1846	OH	
Polly Lyman	22 Jan 1846		
Richards, Phinehas	22 Jan 1846	PPP	
Wealthy	22 Jan 1846		
Hyde, William	22 Jan 1846	OH	
Elizabeth	22 Jan 1846		
Rachel	22 Jan 1846	OH	(To Lucien Woodworth)
Margaret H. Whitesides	22 Jan 1846	OH	(To Heber C. Kimball)
Margaret Harvey Young	22 Jan 1846	OH	(To Heber C. Kimball)

Lott, Cornelius P.	22 Jan 1846	PPP		
Permelia	22 Jan 1846			
Rebecca	22 Jan 1846			
Charity	22 Jan 1846			
Elizabeth D. Smith	22 Jan 1846		(To Joseph Smith for eternity and to Cornelius P. Lott for time)	
Roundy, Shadrach	22 Jan 1846	IM		
Patsy	22 Jan 1846			
Nancy	22 Jan 1846	DS	(To Isaac Morley)	
Hannah	22 Jan 1846		(To Isaac Morley)	
Eleanor	22 Jan 1846		(To Isaac Morley)	Harriet22 Jan 1846 (To Isaac Morley)
Kelting, Joseph A.	22 Jan 1846	PPP		
Minerva	22 Jan 1846			
Miller, William	22 Jan 1846	GM		
Mary Ann	22 Jan 1846	GM		
Farr, Winslow	22 Jan 1846	PPP		
Olive	22 Jan 1846			
Almeda	22 Jan 1846			
Adelia Maria	22 Jan 1846			
Freeman, Isaac (deceased)	22 Jan 1846	PPP	(Winslow Farr proxy)	
Roxanna	22 Jan 1846			
- Snow, Erastus	23 Jan 1846	PPP		
Artimesia	23 Jan 1846			
Minerva	23 Jan 1846			
Noble, Joseph Bates	23 Jan 1846	GM		
Mary Adeline	23 Jan 1846			
Mary Ann	23 Jan 1846			
Richards, Franklin D.	23 Jan 1846	PPP		
Jane	23 Jan 1846			
Weeks, William	23 Jan 1846	GM		
Caroline	23 Jan 1846			
Fielding, Joseph	23 Jan 1846	PPP		
Hannah	23 Jan 1846			
Mary Ann	23 Jan 1846			
Thompson, Robert B (deceased)	23 Jan 1846	PPP	(John Taylor proxy)	
Mercy Rachel	23 Jan 1846		(To Robert B. Thompson for eternity and to John Taylor for time)	
Mary Ramsbottom	23 Jan 1846	PPP	(To John Taylor)	
Scott, John	23 Jan 1846	GM		
Mary	23 Jan 1846			

Snow, Lorenzo	24 Jan 1846	PPP	
Mary Adelia	24 Jan 1846		
Charoletter	24 Jan 1846		
Sarah Ann	24 Jan 1846		
Harriet Amelia	24 Jan 1846		
Harmon, Jesse P.	24 Jan 1846	OH	Harrington, John24 Jan 1846 PPP
Martha	24 Jan 1846		
Babbitt, Almon W.	24 Jan 1846	OH	
Mary	24 Jan 1846		
Maria Lawrence	24 Jan 1846		(To Joseph Smith for eternity and to Almon Babbit for time)
Julia	24 Jan 1846	PPP	(To John Smith)
Asenatt	24 Jan 1846		(To John Smith)
Rebecca	24 Jan 1846		(To John Smith)
Foster, Lucien R.	24 Jan 1846	OH	
Anna Maria	24 Jan 1846		
Sally	24 Jan 1846	OH	(To William Snow)
Packard, Noah	24 Jan 1846	WF	(No wife listed)
Huntington, William	24 Jan 1846	GM	
Mary	24 Jan 1846		
Mary Ann	24 Jan 1846		
Richards, Willard	24 Jan 1846	BY	
Amelia Elizabeth	24 Jan 1846		
Sherman, Lyman Royal (dec)	24 Jan 1846	?	(No proxy listed)
Dulcanea	24 Jan 1846		
Diadama	24 Jan 1846		
Grant, George D.	26 Jan 1846	PPP	
Elizabeth	26 Jan 1846		
Margarett Leonisa	26 Jan 1846		
Young, Lorenzo D.	26 Jan 1846	GM	
Harriett	26 Jan 1846		
Susan Ann	26 Jan 1846		
Desdimona Fullmer	26 Jan 1846		(To Joseph Smith)
Catherine	26 Jan 1846		(To Joseph Smith)
Ann	26 Jan 1846	GM	(To Benjamin L. Clapp)
Sarah	26 Jan 1846	PPP	(To Willard Richards)
Nancy	26 Jan 1846		(To Willard Richards)
Coolidge, James W.	26 Jan 1846	NG	
Elizabeth	26 Jan 1846		
Mary Ann	26 Jan 1846		

Elizabeth Jane	26 Jan 1846		
Rebecca	26 Jan 1846	Snow, Willard26 Jan 1846OP	
Malvina	26 Jan 1846		
Susan	26 Jan 1846		
Olive Maria Bishop	26 Jan 1846	OP	(To Newel K. Whitney)
Henrietta Keyes	26 Jan 1846		(To Newel K. Whitney)
Abigail Augusta A. Pond	26 Jan 1846		(To Newel K. Whitney)
Emmeline B. Woodword	26 Jan 1846		(To Newel K. Whitney)
Anna Houston	26 Jan 1846		(To Newel K. Whitney)
Elizabeth Elmire Pond	26 Jan 1846		(To Newel K. Whitney)
Elizabeth Mahala Moore	26 Jan 1846		(To Newel K. Whitney)
Harriett	26 Jan 1846	BY	(To Heber C. Kimball)
Mary Ellen	26 Jan 1846		(To Heber C. Kimball)
Martha McBride	26 Jan 1846		(To Joseph Smith for eternity and to Heber C. Kimball for time)
Lydia P.	26 Jan 1846		(To Joseph Smith for eternity and to Heber C. Kimball for time)
Sarah P.	26 Jan 1846		(To Joseph Smith for eternity and to Heber C. Kimball for time)
Elizabeth	26 Jan 1846	PPP	(To George Miller)
Sophia	26 Jan 1846		(To George Miller)
Rich, Joseph	26 Jan 1846	PPP	
Nancy	26 Jan 1846		
Green, Harvey	26 Jan 1846	PPP	
Jane Ann	26 Jan 1846		
Clayton, William	26 Jan 1846	HCK	
Ruth	26 Jan 1846		
Margaret	26 Jan 1846		
Dianatha	26 Jan 1846		
Lucy M. Smith	26 Jan 1846	HCK	(To George A. Smith)
Nancy Clements	26 Jan 1846		(To George A. Smith)
Zilpah Stark	26 Jan 1846		(To George A. Smith)
Sarah Ann Libby	26 Jan 1846		(To George A. Smith)
Hannah Maria Libby	26 Jan 1846		(To George A. Smith)
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Rolfe, Samuel	27 Jan 1846	ETB	
Elizabeth	27 Jan 1846		
Felshaw, William	27 Jan 1846	IM	
Mary Harriett	27 Jan 1846		
Fordham, Elijah	27 Jan 1846		
Anna	27 Jan 1846		
Clarissa	6 Feb 1846		
Cox, Frederick	27 Jan 1846	PPP	
Emmeline	27 Jan 1846		
Jemima	27 Jan 1846		
Cordelia Calesta	27 Jan 1846		(To Joseph Smith for eternity and to Frederick C. Cox for time)
Richards, Levi	27 Jan 1846	GM	
Sarah	27 Jan 1846		
Persis	27 Jan 1846		
Betsy	27 Jan 1846		To Isaac Morely (Note: Joseph F. Smith considered "Betsy" to be a mistake; see: Pinkham, Bro.)
Pinkham, Bro.	27 Jan 1846	?	Deceased (No proxy listed)
Betsy	27 Jan 1846		
Mary	27 Jan 1846	?	(To Willard Richards)

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Andrus, Milo	28 Jan 1846	OS	
Abigial	28 Jan 1846		
Taylor, James	28 Jan 1846	JT	
Agness	28 Jan 1846		
Leonard, Lyman	28 Jan 1846	OS	
Abigail	28 Jan 1846		
Phebe Morton	28 Jan 1846	JT	(To Brigham Young)
Nabby Works	28 Jan 1846		(To Brigham Young)
Cynthia Porter	28 Jan 1846		(To Brigham Young)
Jeminia Angel	28 Jan 1846		(To Brigham Young)
Abigail	28 Jan 1846	JT	(To James Allred)
Sally	28 Jan 1846		(To James Allred)
Caroline	28 Jan 1846	PPP	(To William D. Huntington)
Lanna	28 Jan 1846	OP	
Jane	28 Jan 1846	OP	(To Aaron Johnson)
Kingsbury, Joseph Corrodon	28 Jan 1846	OP	
Dorcas Adelia	28 Jan 1846		
Lorenza Alcinda	28 Jan 1846		

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Susana	29 Jan 1846		
Ann	29 Jan 1846		
Tanner, Sidney	29 Jan 1846	GM	
Louisa	29 Jan 1846		

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Jane Hall	31 Jan 1846	PPP	(To Willard Richards)
Joseph Smith		PPP	Deceased (Brigham Young proxy)
Rhoda Richards	31 Jan 1846	PPP	(To Joseph Smith for eternity and to Brigham Young for time)
Willey, Jeremiah	31 Jan 1846	PPP	
Samantha	31 Jan 1846		
Sarah Ann	31 Jan 1846		
Stewart, Levi	31 Jan 1846	ETB	
Malinda	31 Jan 1846		
Charita	31 Jan 1846		(Note: Charita's sealing to Levi Stewart was cancelled 22 Oct 1932)
Fontz, Jacob	31 Jan 1846	ETB	
Lucinda	31 Jan 1846		
Burton, William	31 Jan 1846	OP	
Farnham, Augusta	31 Jan 1846	OP	
Mary Jan	31 Jan 1846		
Dibble, Philo	31 Jan 1846	OP	
Hannah Ann	31 Jan 1846		
Elizabeth	31 Jan 1846		
Greene, Evan	31 Jan 1846	PPP	
Susan	31 Jan 1846		
Greene, John P.	31 Jan 1846	PPP	Deceased (Brigham Young proxy)
Mary Elizabeth	31 Jan 1846		
Belinda Marden	1 Feb 1846	?	(To Parley P. Pratt - According to Life Hist of P P Pratt, but not in "Book of Anointings")
Burdick, Thomas	2 Feb 1846	OP	
Anna	2 Feb 1846		
Tippetts, Alvah L.	2 Feb 1846	PPP	
Caroline	2 Feb 1846		
Anna	2 Feb 1846	PPP	(To William D. Huntington)
Williams, Samuel	2 Feb 1846	OP	
Ruth	2 Feb 1846		
Knight, Joseph Sr.	2 Feb 1846	PPP	
Phebe	2 Feb 1846		

Sessions, Peregrine	2 Feb 1846	OP	
Lucinda	2 Feb 1846		
Clarissa	2 Feb 1846	PPP	(To Heber C. Kimball)
Chrisy	2 Feb 1846		(To Heber C. Kimball)
Emily Trask	2 Feb 1846		(To Heber C. Kimball)
Anna Allis	2 Feb 1846		(To Heber C. Kimball)
Amanda Tremble	2 Feb 1846		(To Heber C. Kimball)
Chase, Ezra	2 Feb 1846	WDS	
Elizabeth	2 Feb 1846		
Augusta Zina Dianatha Huntington	2 Feb 1846	JT	(To Joseph Smith for eternity and to Brigham Young for time)
Mary Mariah	2 Feb 1846		(To Joseph Smith for eternity and to Brigham Young for time)
Amanada	2 Feb 1846		(To Joseph Smith for eternity and to Brigham Young for time)
Alexander, Randolph	2 Feb 1846	NG	
Mersa	2 Feb 1846		
Laura	2 Feb 1846	NG	(To William W. Phelps)
Elizabeth	2 Feb 1846		(To William W. Phelps)
Mary Amanda	2 Feb 1846	BY	(To John Taylor) Clark, Raymond 2 Feb 1846 ETB
Louisa	2 Feh 1846		
Holbrook, Chandler	2 Feb 1846	JT	
Eunice	2 Feb 1846		

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Turley, Theodore	3 Feb 1846	WmS	
Francis	3 Feb 1846		
Sarah Ellen	3 Feb 1846		
Eliza Mary	3 Feb 1846		
Murray, William E.	3 Feb 1846	PPP	
Mary	3 Feb 1846		
Eliza	3 Feb 1846		
Margaret	3 Feb 1846	NG	(To Alpheus Cutler)
Abigail	3 Feb 1846		(To Alpheus Cutler)
Sally	3 Feb 1846		(To Alpheus Cutler)
Disey	3 Feb 1846		(To Alpheus Cutler)
Caroline	3 Feb 1846		(To Alpheus Cutler)
Colvinia	3 Feb 1846		(To Alpheus Cutler)
Lora	3 Feb 1846	PPP	(To Heber C. Kimball)
Abigail	3 Feb 1846		(To Heber C. Kimball)
Ruth	3 Feb 1846		(To Heber C. Kimball)
Angelina	3 Feb 1846		(To Heber C. Kimball)
Melvina	3 Feb 1846		(To Heber C. Kimball - Note: Both Anglina & Melvina were crossed out the "Book of Anointings.")
Ruth L	3 Feb 1846		(To Heber C. Kimball) Sophrana 3 Feb 1846 (To Heber C. Kimball)
Christian	3 Feb 1846		(To Heber C. Kimball)
Mary Maria	3 Feb 1846		(To Joseph Smith for eternity and to Heber C. Kimball for time)
Fullmer, John S.	3 Feb 1846	PPP	
Mary Ann	3 Feb 1846		
Olive Amanda	3 Feb 1846		
Elizabeth	3 Feb 1846	PPP	(To James Allred)
Pendleton, Calvin Crane	3 Feb 1846	?	
Sally Ann	3 Feb 1846		

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Holmes, Jonathan Harriman	4 Feb 1846	IM	
Elvira Ann Cowles	4 Feb 1846		(To Joseph Smith for eternity and to Jonathan H. Holmes for time)
Whitney, Samuel	4 Feb 1846	ZC	
Catherine	4 Feb 1846		
Peck, Hezekiah	NDG	JT	(dated not given in "Book of Anointings, but either 4 or 5 Feb 1846)
Martha	NDG		(Either 4 or 5 Feb 1846)
Romney, Miles Park	5 Feb 1846	WWP	
Elizabeth	5 Feb 1846		
Patsy Minerva	6 Feb 1846	WWP	(To Lewis D. Wilson)
Parker, John D.	6 Feb 1846	WmS	
Almeda Sophia	6 Feb 1846		
Pitt, William	6 Feb 1846	WWP	
Cornelia Melvina	6 Feb 1846		
Mace, Wandle	6 Feb 1846	WWP	
Margaret	6 Feb 1846		
Abigail Harbach	6 Feb 1846	JT	(To Brigham Young)
Cecilia Ann Cooper	6 Feb 1846		(To Brigham Young)
Mary Ann Turley	6 Feb 1846		(To Brigham Young)
Eliza Roxey Snow	6 Feb 1846	JT	(To Joseph Smith)
Clarissa	6 Feb 1846	JT	(To Elijah Fordham)
Theresa	6 Feb 1846	JT	(To Heber C. Kimball)
Huldah	6 Feb 1846		(To Heber C. Kimball)
Sarah Mulholland	6 Feb 1846		(To Heber C. Kimball)
Repshire, Daniel M.	6 Feb 1846	ZC	
Hannah	6 Feb 1846		
Dunn, Simon Addams	6 Feb 1846	ZC	
Margaret	6 Feb 1846		
Dayton, Hyrum	7 Feb 1846	NG	
Permelia	7 Feb 1846		
Sophia	7 Feb 1846		
Mary Ann Frost Pratt	7 Feb 1846	ZC	(To Joseph Smith; see also Parley P Pratt, 12 Jan 1846.)

Kelting, Joseph A.	22 Jan 1846	WdS	
Minerva	22 Jan 1846		
Lucy Matilda	7 Feb 1846		
Harmon, Jesse P.	24 Jan 1846	WdS	
Margaret	7 Feb 1846		
Smith, Ashal	7 Feb 1846	ZC	
Elizabeth	7 Feb 1846		
Woolley, Edwin D.	7 Feb 1846	WdS	
Mary	7 Feb 1846		
Fullmer, Peter	7 Feb 1846	ZC	
Susanah	7 Feb 1846		
Fulton, Nathan	7 Feb 1846	ZC	Deceased (Proxy not listed)
Phylena	7 Feb 1846		
Brown, Benjamin	7 Feb 1846	WdS	
Sarah	7 Feb 1846		
Robbins, Lewis	7 Feb 1846	WdS	(No wife listed)
Pearson, Thomas	7 Feb 1846	ZC	
Catharine	7 Feb 1846		
Barney, Royal	7 Feb 1846	WdS	
Sarah Ester Brooks	7 Feb 1846		
Jacobs, Norton	7 Feb 1846	ZC	
Emily	7 Feb 1846		
Baker, Jesse	7 Feb 1846	?	
Sarah	7 Feb 1846		
Burk, John M.	7 Feb 1846	?	
Keziah	7 Feb 1846		
Curtis, Enos	7 Feb 1846	?	
Ruth	7 Feb 1846		
Hancock, Solomon	7 Feb 1846	?	
Phebe	7 Feb 1846		
Smith, Elias	7 Feb 1846	?	
Lucy	7 Feb 1846		

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Angell, Truman Osborn

The attic [of the Nauvoo Temple] was finished up complete, and made ready for the endowments, while the lower rooms, basement and lower hall were going on.

I received my endowments in the aforesaid attic, together with Polly, my wife, and afterward our sealing and second anointing, which far excelled any previous enjoyments of my life up to that time. ("Diary of Truman O. Angell Sr.", in Archie Leon Brown, 141 Years of Mormon Heritage, Rawsons, Browns, Angells--Pioneers, [1973], p. 128.)

Burgess, Harrison

Jan 22 at 7 o clock PM myself and wife received the ordinance of sealing by Pres Brigham Young. The next morning at 10 o clock we received the ordinance of second anointing by Pres H[eber] C. Kimbal[l]. (Harrison Burgess Journal, Jan. 22-23, 1846, Church Archives.)

Clayton, William

Monday 26th . . . at 1 went to the Temple with Ruth, Margaret and Diantha. We waited till about 8 o clock before we could be waited on. We then dressed and went into room No 1 and were sealed to each other on the alter by Prest. B. Young. Afterwards in No 2 We received our anointing by H.C. Kimball and a number of others. And Afterwards Heber blessed us. I then took ruth and Diantha home but Margaret tarred till morning. (William Clayton, Journal, Jan. 26, 1846, p. 83, Brigham Young University.)

Fielding, Joseph

1846 January 4 Since the Death of Joseph and Hyrum, the Building of the Temple has gone on rapidly, and contrary to the expectation and Prophecy of Sidney Rigdon and others, the Roof has been put on, the Spire put up and beautifully ornamented. The Temple is indeed a noble Structure, and I suppose the Architects of our Day know not of What Order to call it: Gothic, Dorick [sic], Corinthian or What; I call it Heavenly. The upper Room is finished, and about the beginning of December it was dedicated, and the 12 began to give the Saints their Endowments. On the 5[th] I entered it for the first [time] and truly felt as though I had gotten out of the World, and on Friday, the 12th I and my Wife received our Endowment, having formerly received it in the Days of Joseph and Hyrum, but it is now given in a more perfect manner because of better Convenience. The 12 are very strict in attending to the true and proper form. On Sunday, the 21st, 986 had received their Endowment.

* * *

On the 3rd of Jan'y Mary Ann received her Endowment in the Temple.

Friday, the 23[rd] of Jan'y, 1846, we were sealed in the Temple by Heber C. Kimball and on the same Day we were also anointed by Parley P. Pratt. Monday, 26[th] our 4 Children were washed, anointed and Sealed to

Jos'h & Hannah Fielding, and we [Joseph & Hannah] were sealed to Hyrum Smith for time and Eternity by Elders B. Young & H. C. Kimball. (Joseph Fielding Journal, p. 138-139, Brigham Young University.)

Fullmer, Rhoda Ann Marvin

. . . on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January, we attended to the last anointings, that of the feet. ("Experiences in the Life of Rhoda Ann Fullmer", typescript, Brigham Young University Library, p. 7.)

Hyde, William

The summer of 1845 I spent a portion of the time laboring on the temple and a portion for the support of my family.

On the 23rd of December, myself and wife Elizabeth received our washing and anointing in the Temple, and on the 19th of January, 1846, we were sealed, agreeable to the order the Holy Priesthood, for time and for all Eternity. On the 22nd of January we received our second anointing, on which day my Father and Mother also received theirs. (William Hyde, Journal, typescript, Brigham Young University, p. 16.)

Jacob, Norton

Friday [7 February 1846]--The endowments were continued in the evening. I again repaired to the House of the Lord with my father, Udney, my wife Emily, my daughter Elsie P., and Miss Matilda Stoel. In the course of the night my father, daughter, and Miss Matilda all received their washing and anointing, and about 11 o'clock I, with my wife Emily, received my second anointing [and] was ordained a king and Priest unto God in room no. 4. (The Record of Norton Jacob, typescript, p. 18, Brigham Young University.)

Kingsbury, Joseph Corrodon

I am daily employed under the direction of the trustees at the Temple Office & on the 8 Dec 1845. I received an endowment in the upper room of the Temple in Nauvoo or the City of Joseph, also was sealed to Bishop N. K. Whitney as his son on 27 Jan 1846 the same time and Dorcas A. Moore & Leonza A. Pond were sealed to him as his daughters & the two daughters were sealed to me to be my wives for time and eternity by Pres. Brigham Young & on 28 or 29 Jan. 1846, I received my 2nd Annointing with my two wives, under the hands of Pres. Orson Pratt in the North East Room in the upper part of the Temple in the City of Joseph and these blessings I feel to be thankful for & I pray I may always remember the goodness of the Lord to me & I am making preparations with many other brethren this winter to go to the Wilderness in the Spring. ("History of Joseph Kingsbury, as written by his own hand" p. 8, Utah State Historical Society.)

Knight, Joseph, Sr.

Gospel Mysteries

Feb. 2. My father [Joseph Knight Sr.] in company with his present wife Phebe, entered into the Temple, and were sealed, and received their second anointings, sister Phebe acted as proxy in being sealed for my deceased Mother Polly, my father's first wife. ["They Are My Friends" in William G. Hartley, A History of The Joseph Knight Family, 1825-1850 [1986], p. 158.)

Knight, Newel

[I was] Sealed to Sally Coburn and Lydia Goldthwait as wives for time and eternity and we the same Day was anointed King and Priest, and Queen and Priestess by the hand of Heber C. Kimball [sic, Parley P. Pratt officiated], for which we feel to thank the Lord for his mercy towards us, by the power of the Priesthood with the Lord confered upon his church in these last days. (Newel Knight Journal, Jan. 19, 1846, Church Archives.)

[Note: It might appear from this journal entry that Sally Coburn was anointed to her husband on January 19, 1846, but she was not. Sally, his first wife, died in September 1834. Lydia stood proxy for Sally in the marriage sealing, but not in the anointing. No women were anointed by proxy in the Nauvoo Temple.]

Lee, John Doyle

Jan 14 - 2 of my family came through the washings and anointings...we went into room No 1 where we being clothed in Priestly apparel--kneeled over the alter --rather before the Holy Alter and over it the sacred and solemn covenant and sealing was entered into and ratified in the presence of 3 witnesses-From thus we were conducted to Room No 2 where we received our anointings.

Jan. 17 - From [Room No. 1] thus we were conducted to Room No 2 where we received our anointings yea, Holy anointings in the Temple of the Lord under the hands of Elder Orson Hyde this certainly produced more joy comfort and pleasure & reconciliation of feeling -- than could possibly have been imagined. (John D. Lee Journal, Jan. 12, 17, 1846 Church Archives.)

I was among the first to receive my washings and anointings, and even received my second anointing, which made me an equal in the order of the Priesthood, with the right and authority to build up the kingdom in all the earth, and power to fill any vacancy that might occur. I have officiated in all the different branches, from the highest to the lowest. There were about forty men who attained to that order in the Priesthood, including the twelve Apostles and the first presidency, and to them was intrusted the keeping of the records. I was the head clerk; Franklin D. Richards was my assistant clerk. My office was in room number one, at President Young's apartments.

I kept a record of all the sealings, anointings, marriages and adoptions. . . . In the Temple I took three more wives--Martha Berry, Polly Ann Workman and Delethea Morris, and had all my family sealed to me over the altar, in the Temple, and six of them received their second anointings, that is, the first six wives did, but the last we had not time to attend to. (John D. Lee, Mormonism Unveiled [1881], pp. 169-171.)

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Packard, Noah

In the fall of 1845 I was again taken sick with chills and fever, and was unable to do a day's work for eight months. During this time in the winter of 45 and 46 not withstanding my sickness I went into the Temple in Nauvoo and received my endowments by washing and anointing and was sealed to my wife Sophia for time and all eternity, and afterwards we were annointed the second time a king and queen in the Kingdom of God which annointing in the reality is the third annointing with which I have been annointed in the name of the Lord: for I received my first washing and annointing in the House of the Lord in Kirtland, Ohio, and had neglected to mention it in its place. (Noah Packard Journal, typescript, Jan. 24, 1846, Brigham Young University.)

[Note: It is obvious from this journal entry that Sophia was anointed to her husband on January 24, 1846, although the Book of Anointings does not record her name.]

Richards, Phineas

January 22d 1846. Visited the Temple with Wealthy she was sealed to me by the Prophet B. Young and then we repaired to the High Priests room where we were Anointed King and Queen, Priest and Priestess to the Most High God for Time and through out all Eternity by P. P. Pratt as mouth. . . .

February 1st I labored in the Temple the last 8 working days Annointing in the High Priests Room, learnt the ordnance of the washing & anointing of feet for burial (Phineas Richards Journal, Jan. 22, 1846, Church Archives.)

Smith, George Albert

Tuesday, Jan. 13. I went to the house of the Lord with my wife, Bathsheba W., and were sealed by President Brigham Young, in the presence of witnesses, which was duly recorded. We then received a second anointing under the hands of Orson Hyde. (George A. Smith Family Papers, History of George A. Smith, University of Utah, Special Collections.)

Smoot, Abraham Owen

The 17th, was a day of great enjoyment for me, it gave birth to the greatest blessings and an higher exaltation in the Priesthood than ever had been anticipated by me. I received my Second ordinances in the Priesthood with my wife Margaret and Sister Sariah Gibbon, under the hands of George Miller, President of the High Priest Quorum, in room No. 4 attick story of the Temple of the Lord. I was called upon by the President to open the Meeting by prayer which I complied with, with feelins of much gratitude to my Heavenly Father and my brethren that surrounded us. The Services of this holy anointing commenced at the hour of 6 o'clock in the afternoon and closed at 7. We then resumed our seat in the celestial department of the Temple and heard a number of lectures from the brethren on the principles of Priesthood pertaining to

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exaltation. We also listened with pleasure to the verses of Solomon Hancock, composed on the removal of the Saints to California, with a number of others of the songs of Zion. (Abraham O. Smoot Journal, Jan. 17, 1846, Marriott Library, University of Utah.)

Snow, Erastus

On the 12th December Myself & wife Artimesia received the first ordinances of the endowments and were called to labor & administer in the temple from that time forth and I departed not from the Temple day or night but continued in the labors and duties thereof with the Twelve and others selected for the purpose; about six weeks–Mrs. Snow continued in the female department about a month. (Erastus Snow, Diary, p. 95, Brigham Young University, Special Collections.)

I received with Artimesia and Minerva the sealings and further endowments. The Spirit, Power, and Wisdom of God reigned continually in the Temple, and all felt satisfied that during the two months we occupied it in the endowment of the Saints, we were amply paid for all our labors in building it. (Erastus Snow Journal [January 23, 1846], vol. 3, p. 19, as cited in Andrew K. Larsen Erastus Snow [1971], p. 96.)

Wilson, Lewis Dunbar

So, she, Nancy Wilson, departed this life at the age of 41 years having been the mother [of] eleven children, nine of them on my hands... she died having been in the church 15 years, having become a member at the age of 26 years during which time she has attended every ordinance of the Gospel that has been offered in day, and in fact all that I know anything about. She was baptized for the remission of her sins and had hands laid upon her for the reception of the Holy Ghost, and confirmed in the Church and has received blessings from time to time.

At the temple at Nauvoo she received her washings and anointings even to become a queen and a priestess, after which time she attended to one other ordinance which was to wash the feet of her husband and anoint him to be her king and priest and savior, that she might have claim on him at the resurrection . . . Nancy Wilson, who knew and died in triumph of faith in the gospel of the Son of God, after having lived and obeyed all the laws and ordinances of the Church . . . died full in the faith of a glorious resurrection with the just and was buried on the Missouri Bluff just above Kanesville ("Record of Lewis Dunbar Sr. and Nancy Ann Wilson," typescript, Church Archives; account written shortly after July 20, 1851, when Nancy Ann Waggoner Wilson died.)

SECOND ANOINTINGS

A Brief Look at a
Little Known Ordinance

by

Lisle G Brown

C O N F I D E N T I A L

Gospel Mysteries

This paper is confidential. It was not prepared for publication, or even wide distribution. It was written simply for the interest of the author's friends.

It is, therefore, the author's desire that NO photocopies be made of the text, without his permission.

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INTRODUCTION

The first question probably asked by the reader as he starts this paper is, "Why write on an ordiance as sacred as the Second Anointing?" This is, of course, a legitimate question, and deserves an answer.
Although Second Anointings are confidential, there is a surprising amount of source material on it. This material includes official directions, statements, and instructions by the Church, other statements by General Authorities, and accounts in books, letters, diaries, and journals of individuals who have received their anointings. The very existence of the data, leads to the gathering and analysis of it. It is better, I feel, for an active and faithful Latter-day Saints to examine it, rather than allowing an anti-Mormon author to distort, expose, and sensationalize the ordinance.
It is also possible to assembly the data in a reasonable manner, and analyze it without transgressing the limits of propriety. This is possible, of course, because the material itself, in most cases, does not go beyond these limits. Understandably, individuals who received their anointings do not speak of write about their experience, except in the most appreciated manner. I have attempted to take care to not go beyond what is written, but have simply attempted to place the data in a logical format, which only gives a mere glimmer of this most holy ordinance.

A note on terminology:

Anyone who has conducted research on Second Anointings realizes that there is a bewildering variety of terms used to describe the ordinance. These terms include: anointings, second anointings, further anointings, last anointings, higher anointings, second blessings, highest blessings, special blessings, special ordinances, second endowments, etc. All of these terms, however, refer to the same ordinance, which is listed on Church records a "Second Anointings." With this understanding the reader should not be confused or puzzled by the variety of terms, used to indicate the ordinance, that appear in the quotations used in this paper.

PART ONE--THE RECOMMEND

The Recommend

As with other Temple ordinances those individuals who receive their Second Anointings must have a recommend. Ordinarily individuals secure Temple recommends by requesting interviews with their bishops and stake presidents.

Persons cannot, however, request an interview for a recommend for Second Anointings, but they must wait for an invitation, a "call", to come forth and receive this ordiance. Joseph F. Smith gave specific instructions that "individuals selected [for Second Anointings] must not be informed until after the issue of such a recommend." (1) In no other ordiance of the Gospel is it more apparent that many are called, but few are chosen. Many Latter-day Saints request interviews, receive recommends, and obtain their Endowments and Sealings, but only a comparatively few of them receive the invitation to have their Second Anointings.

Apparently there is no special form for Second Anointing recommends; the usual Temple recommend form is used. In 1902 Joseph F. Smith directed a stake president that the "Name of the man and wife (or wives) to be anointed to him [are] to be placed on the usual recommend." (2)

However, under certain circumstances a formal, printed recommend is not necessary. A letter, or simply a note, from the President of the Chruch is sufficient. Joseph W. Musser wrote that he and his wife received their "Higher Anointings" upon the written invitation of President Lorenzo Snow. (3) President Wilford Woodruff wrote a "recommend" for his daughter and son-in-law, in which he stated, "This is to certify that I hereby recommend My Son in Law Ovando C. Beebee And His Wife My Daughter Clara Beebe Worthy of their Second Anointing..." (4) In 1886 President John Taylor wrote a letter to a woman, granting her request for Second Anointings to be administered to her deceased parents, and instructed, "By presenting this [letter] to Bro. M. W. Merrill he will have the Ordinance attended to." (5) Some Presidents also used telegrams. A telegram, sent to Karl G. Maeser informing him of his approval for Second Anointings from President Wilford Woodruff, is in existence. (6)

The Authority for Issuing the Recommend

The issuance of recommends for Second Anointings rests exclusively with the President of the Chruch. In 1891 President Wilford Woodruff directed that Temple recommends, issued by bishops, no longer required the signature of the President of the Chruch, "except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered." (7) This policy remains in effect to this date: "Temple recommends for Second Anointings still require the signature of the President of the Chruch." (8)

Although the President of the Church approves those who receive Second Anointings, he also has the authority to delegate to others the right to nominate individuals for the ordinance. Some Presidents have allowed stake presidents to exercise this privilege. In 1887 President John Taylor approved the request of President L. W. Shurtliff for Second Anointings of a Brother E. G. Williams. (9) In 1889 President Wilford Woodruff directed that "the Presidents of Stakes were to be the judges of who were to receive them." (10) President Lorenzo Snow allowed stake presidents this privilege, (11) and stressed that they were to nominate only worthy individuals. (12) President Joseph F. Smith issued a circular, which included this statement, "Bishops are not to issue recommends for second anointings, this is the province of Presidents of Stakes, under approval of the President of the Chruch." (13) For a time President Heber J. Grant continued the practice of allowing stake presidents to nominate persons for their Second Anointings. In 1921 he wrote a letter, returning such recommends to a stake president, and included these instructions:

> Send each and every recommend direct to the President [of the Chruch,] not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to

deliver it in person to the head of the family thus recommended. (14)

However, by 1926 President Grant rescinded the authority of stake presidents to issue Second Anointing recommends. In a letter to one stake president, under the date of January 30, 1926, he wrote, "Second Blessings are only given by the President of the Church upon recommendation of a member of the Council of the Twelve." (15) The reason for President Grant's break with tradition is not clear, but this policy of limiting the approval of Second Anointing recommends has apparently been continued by subsequent Presidents of the Chruch. In 1951 Stephen L. Richards of the Council of the Twelve, told Henry W. Richards, "Joseph F. Smith was a little too liberal with them [Second Anointings], some thought, and as a result Heber J. Grant gave them only to people who were General Authorities. George Albert Smith was liberal, and administered to some outside the General Authorities." (16)

An analysis of the limited amount of statistical data available confirms Elder Richards remarks. A report prepared in 1930 showed 14771 Second Anointings administered for the living between 1842 and 1929, or approximately 170 per year. (17) Between 1930 and 1935, there were only six Second Anointings performed for the living, or one per year. (18) In 1936 no Second Anointings were performed. (19) In 1937 two Second Anointings were administered for the living. (20) In 1938 Two other individuals received the ordiance. (21) In 1967 the foreman of the Salt Lake Temple stated that he had prepared the Holy of Holies for ordinance work only five times between 1955 and 1967. (22) Finally, in 1970 it was reported that thirteen Second Anointings were performed. (23) Presently it is not clear if the Apostles still enjoy the privilege of nominating individuals for Second Anointings. Theodore M. Burton said that Second Anointings "are only given to a person <u>when called by the First Presidency of the Church</u>." (24) Heber Q. Hale, former President of the Boise Stake, stated in 1966 that Second Anointings were "only for the man and his wife who are asked and chosen by the President of the Chruch. Not even the apostles can select persons for that blessing." (25)

<u>Qualifications of Individuals Recommended</u>

Presidents of the Chruch, who have allowed stake presidents to nominate persons for Second Anointings, have given specific instructions concerning the qualifications of those to whom the ordinance is administered. In a priesthood meeting in 1901 Lorenzo Snow forcefully taught the responsibility of stake presidents in recommending only worthy individuals:

After the opening exercises Prest. Lorenzo Snow spoke upon the Subject of giving Second Anointings. He said that this blessing brought a person to a greater knowledge of things pertaining to God and his purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of the man. Therefore it would be a very serious thing for a man to apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recommends to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the Gospel, for the responsibility would rest upon them if any were recommended unworthily or that apostatized. (26)

> Joseph F. Smith stressed the following: "Integrity to work beyond question; for it would be very unfortunate to apostatize afterwards...Chief qualifications are worthiness, fitness and unshaken integrity." (27) In 1901 he taught:
>
> Elders should do something to be worthy to receive this great blessing and their [sic] are many ways out of the ordinary rutine [sic] duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place everything on the altar, even to the laying down of life itself for the gospel sake in order to be truly worthy of this blessing. (28)
>
> Finally President Smith directed that Second Anointings should be given to those who have born "that heat and burden of the day, and endured faithfully to the end." (29)

Not only must individuals have unshakable integrity and enduring faith but they must also "have had endowments in [their] lifetime, and have been sealed and lived together faithfully as husband and wife." (30) Joseph F. Smith stressed that Second Anointings are only to be given to a married man and his wife or wives. (31)

Age was also a partial factor. Wilford Woodruff stated that Second Anointings "was an ordiance of the eternal world which belonged particularly to old men." (32) But Joseph F. Smith indicated that age alone did not disqualify a man, "Age [is] to be considered, but need not be "old" before receiving it." (33) Age as well as Church callings and positions often necessitate receiving the ordinance. Joseph F. Smith counseled stake presidents that those they nominated "need not be presiding men, but the presiding officers (Stake Presidents, High Council, Presidents of High Priests, etc.) should qualify." (34)

Among the other qualifications, mentioned by presidents of the Church, was the payment of a full tithe. Lorenzo Snow stressed:

> I do not want the presidents of stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." (35)
>
> With the nominating of persons for Second Anointings no longer within the area of authority of stake presidents, the worthiness of those who receive the ordinance rests exclusively within the determining spirit of the President of the Chruch.

PART TWO--THE PARTICIPANTS

The Participants in the Ceremony

Prior to the administration of the Second Anointing ceremony, the ordiance room is prepared by the Temple Foreman. (36)

There are, at a minimum, four men associated with administering Second Anointings. The man, under whose authority the ordinance is performed, is called either the Chief Officiator, or Administrator. (37) Because he gives the blessings, and other spoken portions of the ceremony, he is sometimes called the "Mouth," (38) or the one who speaks the words. (39) He is usually the President of the Church, a Counselor in the First Presidency, an Apostle, or a Temple President. (40)

Assisting the Chief Officiator is a man who holds the "horn of oil." (41) Not only is he charged with this responsibility, but he also instructs those who receive the ordiance about the second part of the ceremony.

(42) He may, therefore, also be called the Instructor.
Two witnesses, who hold the Melchizedek Priesthood, complete the four necessary individuals to officiate in the Second Anointings. (43)
Those individuals who receive the ordiance may be called the candidates. They include a man and his wife or wives. (44) If any of the wives have died previous to the ordinance, proxies represent them in the ceremony. (45)
Normally Second Anointings are administered for the man and his wife (wives), with only the four officiator's and witnesses present. (46)
When several couples were nominated at the same time by one stake president, Heber J. Grant directed that "in the interest of privacy you are requested not to send more than one family to the temple the same week bearing a recommend of this character." (47) When Heber Q. Hale was asked if Second Anointings were administered for a company or a group, he replied, "Oh no. Only for that man and his wife..." (48) President Grant also instructed the above stake president, that if "these blessings can be administered to each family recommended by you without other families so recommended knowing anything at all about it, you have my consent that the recommends be acted upon during the week of the visitation of yourself and people at the temple." (49)

Dress of the Participants

When Fanny Stenhouse received her Second Anointings she wrote that she and her husband's second wife went to the Endowment House, and dressed in "robes, caps and aprons--the same as when we received our first endowments." (50) After thus attired, the two women were escorted to the ordiance room by a man similarly clothed in Temple robes. In the room they met their "husband and several other brethren, all dressed the same way [i.e., in Temple robes]." (51)
Although all the participants in the Stenhouse Second Anointings were dressed in Temple robes, apparently it is not specifically required that all the participants dress in robes. Brigham Young taught that the couple to be anointed were "to be clothed in their Priestly robes...[but] the Administrator may dress in his usual clothing or in his Priestly robes, as he may see fit." (52) On another occasion President Young reiterated this policy to Wilford Woodruff, stating "their [sic] was no necessity of dressing in the Temple Clothing while giving the Second Anointing anymore that in administering the first anointing or ordaining." (53)

PART THREE--THE WASHINGS, ANOINTINGS AND BLESSINGS

The following sections consist of an organized survey of statements, gleaned from a wide variety of sources, by individuals who received their Second Anointings. I have also included some materials from official Church records. It is not my intention to sensationalize, expose, or in anyway demean the holy ordinance of Second Anointings, but rather to gather together what sources there are into an organized, and systematized overview of the ordiance. This will provide the essence, a glimmer at most, of the ordinance.

A Two Part Ceremony

The Second Anointing ceremony is divided into two parts. William H. Smart and his wife participated in the first part on May 31, 1901, and on June 20, 1901, they "attended to the second part of the ordinance of anointing." (54) Rhoda A. Fullmer and her husband received their Second

Anointings on January 19, 1846, and on the next day they "attended to the last anointings." (55) Although some individuals experienced a delay of days, even weeks, between the two parts, others did not specifically mention such time lags in their diaries. This seems to suggest that the two parts can be performed within a short time, perhaps even on the same day, of each other.

Location of the First Part of the Second Anointing Ceremony

Most sources indicate that the initial part of the ceremony is administered in the Temple. The first Temple, in which Second Anointings were performed, was at Nauvoo. According to John D. Lee, "There were about forty men who attained to that order of the priesthood." (56) Huly B. Kimball stated, that "there were 90 individuals that received their Second Anointings" in the Nauvoo Temple. (57) The two rooms at the northeast corner of the attic story were utilized for Second Anointings. (58) In a statistical summary of Temple ordinances, performed in the for Utah Temples between 1877 and 1898, Second Anointings were administered in all the Temples. (59) In these Temples the ceremony was performed in sealing rooms, (60) and the Holy of Holies in the Salt Lake Temple as well. (61)
Although the Temple is the most appropriate place for Second Anointings to be given, under special circumstances the ordinance can be administered in locations other than Temples. According to George A. Smith, Joseph Smith "taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day." (62) Before the dedication of the Nauvoo Temple Second Anointings were administered in such "private" rooms, such as the Mansion House, the Red Brick Store, and Brigham Young's home. (63) But such practices were merely temporary until a proper edifice, the House of the Lord, could be prepared, dedicated and consecrated for administering the higher ordinances of the Gospel.

Opening the Meeting

Joseph Smith taught, that "in the Temple several [persons] could be anointed in a day, but at each anointing the meeting was dismissed, and then came together again." (64) Thus, each anointing of a man and his wife was a meeting distinct from any other Second Anointing service. Brigham Young stressed this same principle, "There should be but one man anointed at any one meeting. If more than one man is anointed in a day, they should come together and open by prayer as though their [sic] had hot been any meeting before and thus continue to the end." (65)
Each Second Anointing service commences with an opening prayer, after which the participants kneel around the altar in prayer, the individual offering the invocation kneeling at the altar. Following these preliminaries the participants offer the signs and tokens of the Priesthood. (66)

Preliminary Ordinances to the Anointing

Entries in a volume, recording Second Anointings administered in the Nauvoo Temple, (67) indicate that the rites and ceremonies performed prior to the anointings include those ordinances associated with the revelation on the School of the Prophets. (68) These ordinances include the so-called Holy Greeting, the Sacrament of the Lord's Supper, and the Washing of Feet. (69)

The Holy Greeting, or Holy Salutation, consists of the following:

> Art thou a brother or brethern? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. (70)

> This gladsome salutation is offered with hands lifted towards heaven by the Officiator, and the recipient returns the salute in like manner, with hands lifted towards heaven, repeating the greeting, or simply replying, "Amen." (71)

Abraham H. Cannon mentioned that "the washing of feet" was part of his Second Anointing. (72) The purpose of the Washing of Feet is given in the Scriptures:

> And ye shall not receive any among you into this school, save he is clean from the blood of this generation.
> And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. (73)
> When the Savior washed the feet of His Apostles, he stated that they, except Judas, were "clean every whit." (74) In this dispensation Joseph Smith instituted the same ordinance in 1833. On that occasion he "pronounced them all clean from the blood of this generation, but if any of them should sin wilfully after they were thus cleansed, and sealed up to eternal life, they should be given over to the buffetings of Satan until the day of redemption." (75)

The scriptures indicate that the washing of feet is to be administered by "the president, or presiding elder of the church," and that he is "to gird himself according to the pattern given in the thirteen chapter of John's testimony." (76) One recipient of the ordinance left an account of the prayer used in the Washing of Feet:

> In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordiance to the School of the Prophets.
> I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven, and I seal upon you every blessing, gift, right, and authority pertaining to this holy ordinance, and I do it in the name of Jesus Christ our Lord. Amen. (77)

> The Sacrament of the Lord's Supper is always associated with the Washing of Feet. In the scriptures the Lord directs that the ordinance of Washing of the Feet "is to be commenced with prayer; and ...with partaking of bread and wine." (78) Following the Washing of Feet, administered by Joseph Smith in 1833, the brethren closed with a sacramental feast of bread and wine, and they "ate and drank, and were filled." (79) In the Solemn Assembly, held in the Kirtland Temple in 1836, bearers of the Priesthood met to administer the Washing of Feet. They completed the sacred occasion by partaking of the Sacrament. (80) In Salt Lake City in 1852 a feast of "cakes and wine," following the anointings of several brethern and their wives. (81) In 1883, after the Washing of the Feet in a

school of the Prophets, "the sacrament was administered, consisting of bread and wine. Of the latter we partook of about one third of a tumbler full each and of the former as much as our appetite would prompt us." (82)

The Oil of Anointing

Olive oil is used for the Second Anointings. It is dedicated and consecrated especially for that purpose. In 1886 Samuel Roskelley noted that in the Logan Temple Joseph F. Smith and others dedicated twelve bottles of olive oil for "Anointings," and then the "same men blessed 6 bottles of oil for 2nd Anointings." (83)

The Anointing

In 1961 Alvin R. Dyer spoke concerning the initiatory ordinances of Washing and Anointing:

> I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and you were promised that some day you would be called to be a king and priest; or a queen and priestess. (84)
>
> In the initiatory anointing men and women are promised, that, if they are faithful to the covenants made in the Temple, the time will come when they will actually be called up to be anointed kings and priests, or queens and priestesses, whereas in the initiatory anointing they are only promised to become such. Obviously there is then another, or second anointing, promised in the first anointing, which in essence fulfills the contingent blessings made in the first anointing. Hence, this is the reason it is called the "Second Anointing."

Fanny Stenhouse described briefly the Second Anointings, received by herself and her husband:

> We sat down and oil was then poured upon the head of our husband by two of the brethren--Daniel H. Wells and other--and he was ordained a King and Priest to all eternity. After that, we two wives were anointed in like manner, and ordained Queens and Priestess, to reign and rule with our husband over his kingdom in the Celestial world. (85)
>
> The blessings and promises, associated with the anointing, are manifold. Let us now turn to a brief discussion of the various blessings bestowed in the anointing.

Kings and Priests

As fanny Stenhouse described in her Second Anointing, the man is ordained a King and a Priest. Brigham Young taught that this is the main purpose for the ordiance, "The Administrator should anoint the man a King and Priest unto the Most High God." (86) No other General Authority has spoken as clearly as Orson Pratt on the nature and office of a King and Priest:

> The Kingly authority is not separate and distinct from the

Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the Laws of Nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as a Priest: both offices are merged into one. The distinctions then, will be merely in the name and not in the authority: either as a King or a Priest he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him anymore power than either singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, they will have power to act in every branch of authority by virtue of the great and almighty, and eternal Priesthood, which they hold; they can then sway their scepters as Kings; rule as Princes, minister as Apostles, officiate as teachers; or act in the humblest or most exalted capacity. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; nor so high, that they cannot reach forth the arm of power and control the same. (87)

In this same article Orson Pratt stated that "The Saints receive the Priestly and Kingly office here in this life." (88) John the Revelator taught this same doctrine, that Jesus Christ "hast made us unto our God kings and priests." (89) Joseph taught the Saints "have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (90) Although it is necessary for men to learn to be kings and priests, Brigham Young pointed out, that "A person may be anointed a king and priest long before he receives his kingdom." (91)

Patriarchal Priesthood

Brigham Young indicated the patriarchal nature of the office of king and priest, when he said, "This is the order of the Kingdom of Heaven, that men should rise up as kings and priests unto God. We must have posterity to rule over." (92) George Miller, who received his anointings with others from the Prophet Joseph Smith, wrote, "Joseph washed and anointed us kings and priests to God, and over the House of Israel...and conferred on us the Patriarchal Priesthood." (93) After the Prophet gave his brother, Hyrum and his wife, their second anointings, he wrote, "My brother Hyrum and his wife were blessed, ordained, and anointed." (94) When speaking of James Adams, who received his anointings the same time as George Miller, Joseph said, that he "anointed him to the patriarchal power-- to receive the keys of knowledge and power by revelation to himself." (95)

The appropriateness of the Patriarchal Priesthood, being bestowed during the Second Anointing, becomes clearer when we realize that the Priesthood

held in the heavens is organized patriarchally. Joseph Fielding Smith explained, "The Patriarchal Priesthood will be the priesthood that will be held by all those worthy of exaltation in the Celestial Kingdom of God. for the whole plan of salvation and exaltation is based on the Patriarchal Order." (96) the following statement by Joseph Smith, when correlated with the above information, assumes greater significance, "The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood." (97)

Keys of the Priesthood

John D. Lee wrote that his Second Anointings made him "an equal in the order of the priesthood, with the right to build up the kingdom in all the earth, and power to fill any vacancy that might occur." (98) This certainly agrees with the statement of Orson Pratt, that those ordained Kings and Priests can "act in the humblest or most exalted capacity," or that "There is no branch of the Priesthood so low that they cannot condescend to officiate therein; nor so high, that they cannot reach forth the arm of power and control the same." (99) Wilford Woodruff testified that the Twelve Apostles received from Joseph Smith "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things." (100) Orson Hyde wrote that "to us [the Twelve] were committed the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing." (101) Such statements are in harmony with the revealed word of the Lord that a Temple is built, "For therein are the keys of the holy priesthood ordained, that you [the Saints] may receive honor and glory." (102) Brigham Young indicated that some of the Saints actually received the keys of the kingdom in the Nauvoo Temple, "Such was the anxiety manifested by the Saints to receive the ordinances of Endowment & no less on our part to have them get the Keys of the Kingdom--that I gave myself up entirely to do the work of the Lord in the Temple." (103)

Blessings of Abraham Isaac, and Jacob

Orson Pratt pointed out that the works of the Father continue by mane living worthily, and becoming Kings and Priests:

> His works are without beginning and without end; they are one eternal round. What kind of works are they? They are to make creations; and people them with living beings; and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them, after they have suffered pain and sorrow and distress; and to bring them into the presence of God; that they may become kings and priests for other creations that shall be made; and that shall be governed and ruled over by those possessing the proper authority. (104)
>
> The Lord has revealed that there are certain promises associated with the works of the Father. In the latter-day revelation He said:
>
> Abraham received promises concerning his seed, and of the fruit of his loins...which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.

> This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. (105)

> The promises, given to Abraham, were continued by the Lord to his son, Isaac, and his grandson, Jacob or Israel. (106) Because these blessings pertain to the seed of the Patriarchs, the chosen House of Israel, they are often called the blessings of Abraham, Isaac, and Jacob. These blessings and promises are also extended to latter-day Israel:

> Who shall compare it with the Kingdom that God has promised unto us? He has promised us that we shall sit upon thrones, that we shall have crowns, and that we shall have a posterity as numerous as the stars in heaven, as countless as the sand upon the seashore; for he said, 'I seal upon you the blessings of kingdoms, of thrones, of principalities, of powers, and of dominions. I seal upon you the blessings of Abraham, of Isaac, and of Jacob. I seal upon you the promise that you shall come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives.' These are the promises that are made to the Latter-day Saints. The most of them have been sealed upon your heads. The Lord promised unto Abraham, that as the stars of the heaven were innumerable in multitude and as the sand on the seashore was countless, so his seed should be. That same promise has been sealed upon your heads, ye Latter-day Saints who have been faithful." (107)

> The Holy Spirit of Promise

Joseph W. Musser wrote that he and his wife received "the Holy Spirit of Promise" at their Second Anointings. (108) The Lord revealed that a man, such as Hyrum Smith, can "hold the sealing blessings of the Church, even the Holy Spirit of Promise." (109) the Lord also revealed that "there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." (110) Latter-day revelation teaches that to be sealed with the Holy Spirit of Promise, is to be "sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (111) Brigham Young taught that "When men and women have traveled to a certain point in their labors in this life, God sets a seal upon them that they can never forsake their God or His Kingdom; for rather than they should do this, He will at once take them to Himself." (112) The conditions of being sealed by the Holy Spirit of Promise, as recorded in revelation, are:

> And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (113)

Under this law, those sealed by the Holy Spirit of Promise, may commit "any sin or transgression of the new and everlasting covenant, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption." (114) To such individuals, as Joseph Fielding Smith pointed out, "mere confession is not enough; the sinners are: 1--to 'be destroyed int he flesh'; and 2--to 'be delivered unto the buffetings of Satan unto the day of redemption.'" (115) To be destroyed in the flesh means exactly what it says. Since men's lives cannot be taken at this time for such sins, "What the Lord will do in lieu of this, because we cannot destroy in the flesh, I [Joseph Fielding Smith] am unable to say, but it will have to be made up in some other way." (116)

Although the chance of those sealed by the Holy Spirit of Promise committing grievous sins, or remaining unrepentant from less serious transgressions, is always possible, the actuality of such an occurrence is not great. Alma observed, that those persons "after being sanctified by the Holy Ghost [sealed by the Holy Spirit of Promise], having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence." (117)

The position of Second Anointings in the sealing power of the Holy Spirit of Promise is made clear in this statement: "The Expectation of exaltation must be sealed unto you by the Holy Spirit of Promise--that most holy ordinance, the Second Anointing, must be sealed unto you by revelation and commandment through the medium of the Anointed One." (118)

The Morning of the First Resurrection

The scriptures make it clear that all men will be resurrected, "but every man in his won order." (119) Concerning this "order," the Savior said, that all men "shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (120) These two resurrections are known as the resurrection of the just and unjust, or the first and last resurrections. (121) The nature of these two resurrections is indicated by Joseph Smith, that "some are raised to be angels, others to be Gods." (122) Those destined to inherit the Celestial Kingdom "are they who shall have part in the first resurrection," and they "are priests and kings, who have received of his [God] fulness, and of his glory." (123) This resurrection is often called the "morning" of the first resurrection. Following this resurrection, those persons come forth who "have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh." (124) These persons "are the honorable men of the earth, who were blinded by the craftiness of men," and they receive of God's "glory, but not of his fulness." (125) These individuals receive their bodies during the "afternoon" of the first resurrection, and they inherit the Terrestrial Kingdom. The morning and the afternoon of the first resurrection constitute the resurrection of the just.

After the resurrection of the just ends, the resurrection of the unjust commences. This resurrection begins with those who inherit a telestial glory. They are the "spirits of men who ar to be judged, and found under condemnation." (126) These are the wicked "who are thrust down into hell," and are not redeemed from the devil until the last resurrection." (127) This resurrection might properly be called the "evening" of the last resurrection. Finally, at the end of the resurrection the sons of

perdition come forth. These "remain filthy still," and they "go away into everlasting punishment, which is eternal punishment, to reign with the devil and his angels in eternity." (128) This can be called the "night" of the last resurrection. The evening and the night of the last resurrection constitute the resurrection of the unjust.
Individuals who receive the Second Anointing, having been sealed by the Holy Spirit of Promise, have the Lord's decree that they "shall come forth in the first resurrection, and if it be after the first, in the next resurrection." (129) Indeed these very words are spoken to the candidate, "I seal upon you the promise that you shall come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives." (130) But what of those persons, who receive their Second Anointings, are thereby sealed by the Holy Spirit of Promise, and are influenced by Satan to such a degree that they are "turned over unto the buffetings of Satan unto the day of redemption." Along with the wicked they must atone for their unrepentant sins, but, while the wicked come forth to a Telestial glory, those sealed by the Holy Spirit of Promise come forth to receive that which was sealed upon their heads, even exaltation in the Celestial Kingdom. They come forth not "in the first resurrection" with the just, but in the "next resurrection" with the unjust, but receive their exaltation nonetheless. Orson Pratt explained this doctrine clearly:

> ...the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sins, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the House of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection. (131)

<u>Godhood and the Godhead</u>

Those who come forth in the morning of the first resurrection, having received the seal of the Holy Spirit to stand as kings and priests unto the Most High, "shall pass by the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which shall be a fulness and a continuation of the seeds forever and ever...Then shall they be gods, because they have all power, and the angels are subject unto them." (132) Such is the promise contained in the Second Anointing! Not only is this promise of Godhood available to those who are faithful, but even weightier blessings can be bestowed upon the very elect in mortality. Brigham Young spoke of such blessings, when he said, "We talk a great deal about our religion...It is the only system known in heaven, or on the earth that can exalt a man to the Godhead." (133) President Young explained how men can achieve this great promise:

> The Lord has led this people all the while in this way, by giving them here a little and there a little, and thus he increases their wisdom, and he that receives a little and is thankful for that <u>shall receive more and more, even unto the fulness of the Godhead</u>. (134)

When the assurance of the Godhead is given to a man in mortality, by a man having the keys, power and authority of this priesthood, that promise will be recorded and recognized by God. George Q. Cannon testified, "When he [Brigham Young] sealed a man unto eternal life, he bestowed upon him the blessings pertaining to eternity and to the Godhead, or when he

delegated others to do it in his stead, God in the eternal world recorded the act." (135) Thus in this life, while some may be anointed and sealed to Godhood, others may receive the assurance of even greater blessings, even that of the Godhead. (136)

The Second Comforter

Closely associated with the blessings and promises of the Second Anointing, is the promise of the Second Comforter, who is Jesus Christ. A patriarchal blessing indicates such a relationship, "Thou shalt go into the Temple of the Lord, the place called the Holy of Holy and converse with angels and be crowned a queen by the hand of you Redeemer, and thy companion a king and priest." (137) Another patriarchal blessing states, "Thou shalt officiate in the Holy Temples of the Lord for the dead and for the keys of the holy washing and anointings and by prayer of faith, God will send the second comforter to build thee up and strengthen thee in the hour of need." (138)
Henry W. Richards stated that the President of the Church calls in the candidates and tells them they "may or may not receive the visitation of Christ then and there, just as with the First Comforter;" he also added that the Savior will eventually appear to them, "just as [they] may or may not receive the Holy Ghost at confirmation, but [they] will, when prepared, see Christ in the Holy of Holies." (139) It is appropriate that in the Holy of Holies in the Salt Lake Temple there "is a window of colored glass depicting the appearance of the Eternal Father and His Son Jesus Christ to the boy Joseph Smith." (140) Beneath this window appears the significant statement, "This is my Beloved Son, hear Him." This window, beautifully symbolizes, the statement of Joseph Smith, "than when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear to him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God." (141)

Women and the Second Anointing

All the blessings and ordinances of the Gospel, except ordinations to the Priesthood, are equally available to women, as well as men. James E. Talmage explained:

> It is a precept of the Church that women of the Church share the authority of the Priesthood with their husbands, actual or prospective; and therefore women whether taking the endowment for themselves, or for the dead, are not ordained to a specific rank in the Priesthood. Nevertheless there is no grade or rank or phase of the temple endowment to which women are not eligible on an equality with men. True, there are certain of the higher ordinances to which an unmarried women cannot be admitted, but the rule is equally in force as to the bachelor. (143)
>
> This last sentence refers, of course, to the Second Anointing, as noted previously in this paper.

While men are ordained Kings and Priests in the Second Anointing, their wives are anointed and ordained Queens and Priestesses. Brigham Young directed that the Administrator, following the anointing of the husband, "should anoint his wife or wives Queens and Priestesses unto her husband." (144) Fanny Stenhouse wrote that happened in her Second

Anointing: "After that [the anointing of her husband] we two wives were anointed in like manner, and ordained Queens and Priestesses, to reign and rule with our husband over his kingdom in the celestial world." (145) In connection with their husbands wives become full partakers in all the rights, powers, blessings, and promises of the Second Anointing.
In passing it should be noted, that when a man has more than one wife, the women are anointed in the order of their marriages. Abraham H. Cannon wrote, "I then received mine [anointings] and my wives followed in the order of their marriages." (146) Frederick Kessler noted that his two wives received their anointings to "Regular Order." (147)

Sealing the Washings and Anointings

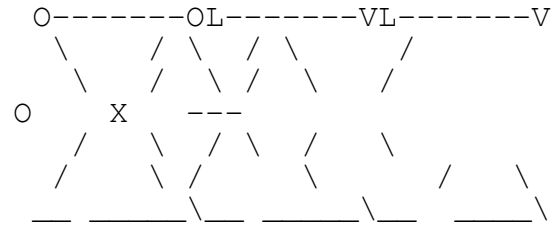
Apparently the sealing of the Second Anointing is done over the altar. Although later descriptions of the Holy of Holies do not indicate the presence of an altar in the room, a description of the room, printed in 1893, specifically mentions that the altar in the Holy of Holies in the Salt lake Temple is "rich." (148) During his Second Anointing, Heber Q. Hale stated, "We knelt on opposite sides of the altar, and President [Joseph F.] Smith at the end gave us our second blessings." (149) Brigham Young directed that during the sealings "the man [should] be upon the right hand [of the altar] and the wive or wives upon the left hand." (150)

The Garments of the Holy Priesthood

Individuals who receive their initiatory washings and anointings, and the endowment covenant to henceforth wear a special undergarment. In the scriptures this garment is symbolically called the "shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." (151) As such it is often called the Garment of the Holy Priesthood. Embroidered "marks" are sown on the garment "to remind the wearers of their temple obligations." (152) In a 1936 report to the First Presidency four Apostles recommended "that a definition be given in the temple of the symbolism and significance of the various marks in the garment." (153) The four brethern suggested that the marks be described as follows:

> The Square: Honor, integrity, loyalty, trustworthiness;
>
> The compass; An undeviating course in relation to truth, desires should be kept within proper bounds;
>
> The Navel: that the spiritual life needs constant sustenance;
>
> The Knee: Reverence for God, the source of divine guidance and inspiration. To this last one might be added that which is now in use: That every knee shall bow and every tongue confess that Jesus is the Christ. (154)
>
> Herman R. Bangerter described further the symbolic significance of these marks:
>
> These symbols were often abbreviated: By taking an angle from the square we have an L, or the sign of the square; and angle from the interlaced triangle gives us a V, or the sign of the compass; and the merging of the physical and spiritual is symbolized by the X, which is often written -, or the line... If we write them out we

have the Latin word "LVX," which means light. If they are arranged in the form of the spiritual triangle with the point downward, we have the symbol of spiritual light, which is pure intelligence. If an individual is worthy of wearing this symbol on his breastplate, and continues faithfully in the service of the Master, he will receive the SPIRITUAL LIGHT, which will enable him on her to unite the physical and the spiritual, and through the process of Divine Alchemy, change the mortal corruptible body into the Celestial Eternal Body and thereby have eternal life.
Whenever an individual consecrates his life to the service of God and to his fellowmen, he brings the points of the triangles together thus; which is preparatory to uniting them in the interlaced triangles, as they continue onward through a life of faithful service. (155)



As Herman Bangerter noted above, individuals who receive their endowments, wear the above symbols on their garments, "preparatory to uniting them in the interlaced triangles." Since the above symbols are associated with the initiatory ordiance and the endowment, we would expect that there would be an alteration of the marks, following the Second Anointing, which would indicate the new status of the candidate. Bangerter alluded to this very change:

Whenever individuals are initiated into the mysteries of Godliness they then strive to bring into their beings that principle of balance which is symbolized by the lesser Seal of Solomon, in the five pointed star. After meditation and instruction, they become adepts, and finally after mastering the Mysteries of the Kingdom, <u>they become true priests, or priestesses after the Order of Melchizedek, as Masters of Spiritual Laws, by which they advance to the six-pointed star, or the Great Seal of Solomon</u>, wherein the physical and spiritual become inseparably connected, in the Celestial Kingdom of Eternal Life. (156)

Not only is the six-pointed star, or the Seal of Solomon, significant in relationship to the Second Anointing, but the circle has equal symbolic meaning int he ordinance, because it "is the universal symbol of eternal life," (157) which is the promised blessing associated with the Second Anointing. Thus, it is not without significance that the Holy of Holies in the Salt Lake Temple, the room in which Second Anointings are properly administered, and the room which "is reserved for the higher ordinances in the priesthood," is "of circular outline, eighteen feet in diameter." (158) Of equal importance is the floor of the Holy of Holies, which is composed of "native hard-wood blocks, each an inch in cross-section." (159) These blocks are inlaid in the beautiful depiction of the six-pointed star, or Seal of Solomon. (160)

<u>The Instructions and Closing the Meeting</u>

Following the ordinances, the Assistant who holds the Horn of Holy Anointing Oil, also known as the Instructor, gives instructions to the male candidate and his wife, concerning the second part of the ceremony. Abraham H. Cannon noted that "the ordinance of washing of feet was explained by Br. McAllister, after the anointing had been given." (161) In the Second Anointing of William H. Smart, he noted that "Elder Madsen instructed us." (162) The meeting is then closed with prayer.

PART FOUR -- THE LAST ANOINTINGS

The second part of the Second Anointing, takes place with only the husband and wife participating. Following the instructions, given int he Temple during the Second anointing ceremonies, the couple meet to attend "to the last anointings, that of the feet." (163) William H. Smart briefly described the nature of the "last anointings" in his diary:

> This evening from about 9:30 to 12 O.C. my wife and I attended to the second part of the ordinance of second anointings. We besides the ordinance itself sang 'We thank thee O God for a prophet,' conversed concerning our duties t each other and the children, read John XII:1-8 verses, read the Rev[elation] on the Eternity of the Marriage Covenant, Section 132. We dedicated the room for the purpose of the meeting. Closed by singing: 'Oh my father thou that dwellest.' Ann was mouth in preliminary prayer I gave the dedicatory prayer and benediction. (164)

> John 12:1-8 records the washing of the Savior's fee by Mary, which was done "against the day of my burying." When this ceremony was administered by Vilate Kimball to Heber C. Kimball, they left a written record, attesting to the fact:

> April 1st 1844 I heber C. Kimball, received the washing of my feet and was anointed by my wife, Vilate, for my burial, that is my feet, head and stomach, even as Mary did jesus, that she might have claim on him in the resurrection.
> I, Vilate Kimball, do hereby certify that on the first day of April, 1844, I attended to washing and anointing of my dear companion, Heber C. Kimball, that I may have a claim on him in the morning of the first resurrection. Vilate Kimball. (165)

PART FIVE -- WORDS OF WISDOM AND CAUTION

The Apostle Paul wrote that members of the Church should not be satisfied with only the first ordinances of the Gospel, but they should strive towards perfection, "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God. Of the doctrine of baptisms, of the laying on of hands, and of the resurrection of the dead, and of the eternal judgment. And we will go on unto perfection if God permit." (166)
Joseph Fielding Smith taught that if we desire to achieve exaltation, we must not be satisfied with only part of the ordinances, but we must make ourselves worthy to obtain all the ordinances of the Gospel:

> We are all members of the Chruch of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of

exaltation. The Lord has made it possible for us to become members of the Church of the First Born by receiving the blessings of the House of the Lord and 'overcoming all things.' Thus we become heirs, 'priests and kings, who have received of his fulness, and of his glory,' who shall 'dwell in the presence of God and his Christ forever and ever,' with full exaltation. (167)

Brigham Young and his Counselors also cautioned the Saints not to be quickly satisfied, after having received a few of the ordinances of the House of the Lord:

Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and security of all your great and glorious blessings in hop and prospects, are as a vapor before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct, to you in person. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from, like David's of ole, should you err like him. (168)

But even to those, who have received their Second Anointings, Charles W. Penrose, cautioned them not to boast of this, lest they loose that to which they have been sealed:

We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received 'the highest blessings,' conveying the idea that they are more advanced in those things than some of their fellow laborers. 'The secrets of the Lord are with them that fear him,' and they who do not 'fear him' sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God to 'crown them with honor, immortality, and eternal life. (169)

Finally in closing this paper I must stress this fact. While the Second Anointing is extremely important in the road which leads to exaltation in the Celestial Kingdom, we must not be overly concerned if we do not receive this ordinance before we die. In a letter to the author Bruce R. McConkie wrote:

...every person who lives worthy to receive a blessing, which for reasons beyond his control does not come to him in this life, will receive the blessing in eternity. No one will ever be denied any reward in eternity that he would have received here had the opportunity to get it here been afforded him. (170)

Elder McConkie stated a true principle. If, through no fault on our part, we are not permitted to obtain the blessings, covenants, promises, ordinances, or any necessary elements of the Plan of

Salvation during our mortal estate, we will not be penalized for it in the next estate. This same principle was revealed to Joseph Smith:

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tary, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord will judge all men according to their works, according to the desires of their hearts. (171)

At the end of the above letter form Bruce R. McConkie to the author, he wrote, "...none of us need to have anxieties about what happens or does not happen in the administration of the ordinances." (172) Men shall receive the necessary ordinances when it is required for their advancement. Nonetheless we should always strive to live worthily, and be prepared to receive any of the ordinances at any time.

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ENDNOTES

1. James R. Clark, ed. Messages of the First Presidency (Salt Lake City, 1971), Vol 5, p. 112. Hereafter cited as, MFP. Italics by the author.

2. Church Historical Department, Joseph F. Smith Letterbooks, Letter (Aug. 1, 1902) to C. R. Hakes, vol. 2, p. 14. Hereafter cited as J.F. Smith, Letterbooks.

3. Truth Magazine, vol. 20 (1955), p. 15.

4. George A. Smith Family Papers, University of Utah Libraries, Box 146, Folder 10.

5. Church Historical Department, John Taylor Letterbooks, Letter (March 4, 1886) to Eliza Perry Benson, vol. 11, p. 110.

6. a photocopy of the original is in the author's collection.

7. MFP, vol. 3, p. 228.

8. Ibid., p. 220.

9. L. John Nuttall, Diary, typescript, Brigham Young University Libraries, entry for July 25, 1887, vol 2, p. 125.

10. Abraham H. Cannon, Journal, ms. Brigham Young University Libraries, entry for Oct. 7, 1889, vol. 11, p. 129.

11. Thomas H. Clawson, Journal, Church Historical Department, entry for Apr. 8, 1901, pp. 226, 228.

12. Millennial Star, vol. 61 (1899), p. 546.

13. MFP, vol. 5, P. 112.

14. Chruch Historical Department, Heber J. Grant Letterbooks, Letter (june 23, 1921) to W. L. Rich, vol. 3, p. 473.

15. Ibid, Letter (Jan. 30, 1926) to S. L. Chapman, vol. 14, p. 448.

16. Duane Jeffery, Card file on Mormonism, card entitled "Second Endowments." See also card entitled, "Second Anointings." Spelling and punctuation corrected by author for clarity. Photocopy of card file in author's collection.

17. Brigham H. Roberts. Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, 1957), vol. 6, p. 495.

18. Liahona, the Elders' Journal, vol. 34 (1937), p. 363.

19. Genealogical and Historical Magazine of the Arizona Temple District, vol. 14 (1937), pp. 10-11.

20. Ibid.

21. Ibid., vol. 15 (1938), pp. 10-11

22. "Notes on the Holy of Holies in the Salt Lake Temple." Unpublished notes. Copy in author's collection. In 1964 Harold Burton, architect of the Oakland Temple, stated that there is only one Holy of Holies in the Church, and that is in the Salt Lake Temple. "The only major use," he said, "is for giving second anointings, and not very many of those are given, so the Salt Lake Temple is sufficient." Jeffery, Card file on Mormonism, card "Second Anointings, card 1".

23. "A Second Anointing Compilation," unpublished ms., Apendix, p. 2. This is a manuscript booklet of quotations and statements on the Second Anointing. Copy in the author's collection. Paul F. Royall, of the Genealogical Society, is the source of the figures.

24. Ibid. Italics by the author.

25. Asael C. Lambert, Papers, University of Utah Libraries, "Notebook on Mormon Temple Ceremonies," Box 26, Book 3.

26. Clawson, Journal (April 8, 1901), p. 226.

27. J.F. Smith, Letterbooks, Letter (Aug. 1, 1902) to C.R. Hakes.

28. Clawson, Journal (April 8, 1901), p. 228.

29. J.F. Smith, Letterbooks, Letter (Jun. 16, 1905) to S.L. Chipman, vol. 2, p. 57.

30. MFP, vol. 5, p. 110.

31. J.F. Smith, Letterbooks, Letter (Jan. 5, 1905) to T.E. Bassett, vol. 2, p. 7.

32. A.H. Cannon, Journal (Oct. 7, 1889).
33. J.F. Smith, Letterbooks, Letter (Aug. 1, 1902) to C.R. Hakes.

34. Ibid.

35. Millennial Star, vol. 61 (1899), p. 546.

36. "Notes on the Holy of Holies in the Salt Lake Temple."

37. Wilford Woodruff, Journals, Church Historical Department, entry for Dec. 26, 1866.

38. Frederick Kessler, Journals, University of Utah Libraries, entry for Feb. 9, 1867.

39. A.H. Cannon, Journal (June 7, 1893).

40. Ibid.; F. Kessler, Journals (Feb. 9, 1867); George Halliday, Diary, Brigham Young University Libraries, entry for Mar. 22, 1892, p. 145; John D.T. McAllister, Journal, Brigham Young University Libraries, entry for Aug. 10, 1877, p. 254; George Thomas, Diary, University of Utah Libraries, entry for Nov. 30, 1887.

41. A.H. Cannon, Journal (Jun. 7, 1893).

42. Ibid.; William H. Smart, Diaries, University of Utah Libraries, entry for May 31, 1901.

43. A.H. Cannon, Journal (Jun. 7, 1893); Fanny Stenhouse. An Englishwoman in Utah (London, 1882), pp. 320-321.

44. J.F. Smith, Letter (Jan. 5, 1905) to T.E. Bassett.

45. G. Thomas, Diary (Nov. 30, 1887).

46. A.C. Lambert, "Notebook on Mormon Temple Ceremonies," np.

47. H.J. Grant, Letter (Jun. 23, 1921) to W. L. Rich.

48. A.C. Lambert, "Notebook on Mormon Temple Ceremonies," np.

49. H.J. Grant, Letter (Jun. 23, 1921) to W.L. Rich.

50. F. Stenhouse, An Englishwoman in Utah, p. 320/

51. Ibid.
52. Wilford Woodruff, Journal (Dec. 26, 1866).

53. Ibid., (Jan. 15, 1877).
54. W.H. Smart, Diary (May 31 and June 20, 1901).

55. "Experiences in the Life of Rhoda Ann Fullmer," Brigham Young University Libraries, p. 7.

56. John D. Lee. Mormonism Unveiled (St. Louis, 1877), p. 169.

57. Oliver B. Huntington, Journal, Brigham Young University Libraries, entry for Jan. 12, 1881, p. 6.

58. Joseph C. Kingsbury, Journal, University of Utah Libraries, entry for Jan. 28, 1846; Brigham Young, Diary, Church Historical Department, entry for Jan. 7, 1846; and Norton Jacob, Jr., Jr., Diary, Brigham Young

University Libraries, entry for Feb. 6, 1846.

59. From a copy of a holographic document, prepared by John D.T. Mcallister, dated Dec. 31, 1898. Photocopy in author's collection.

60. A.C. Lambert, "Notebook on Mormon Temple Ceremonies," np.

61. "Notes on the Holy of Holies in the Salt Lake Temple;" and Samuel Turnbow, "Genealogical and Blessing Book of Samuel Turnbow," p. 15.

62. Church Historical Department, "Journal History of the Church of Jesus Christ of Latter-day Saints, entry for Dec. 18, 1857. Hereafter cited as "Journal History."

63. Joseph Smith, Diaries, Church Historical Department, entries for Jan. 14, 20, 21, 25, 26, 27, 28, 30, and 31, 1844; and Eldon J. Watson. Manuscript History of Brigham Young, 1801-1844 (Salt Lake City, 1968), pp. 158-159.

64. "Journal History," (Dec. 18, 1857).

65. Wilford Woodruff, Journal (Dec. 26, 1866).

66. "Nauvoo Temple Record of Anointings," pp. 4-5. Photocopy of selected pages in the author's collection; Wilford Woodruff, Journal (Jan. 2, 1867).

67. Ibid.

68. See: D. C. 88:127-141.

69. D.C. 88:133, 135, 138-141.

70. D.C. 88:133.
71. D.C. 88:135.
72. A.H. Cannon, Journal (June 7, 1893).

73. D.C. 88:138-139.

74. John 13:10.

75. Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, 1951), vol. 1, pp. 323-324.

76. D.C. 88:140-141.

77. Henry Eyring, Journal, Brigham Young University Libraries, entry for Oct. 11, 1883, pp. 52-53.

78. D.C. 88:141

79. J. Smith. History of the Chruch, vol. 1, p. 324.

80. Ibid., vol. 2, p. 431.

81. "Journal History," (Nov. 8, 1852).

82. H. Eyring, Journal (Oct. 11, 1883).

83. Samuel Roskelley, Journal, microfilm copy, University of Utah Libraries, entry for May 21, 1886.

84. Alvin R. Dyer, "For What Purpose," speech given (Mar. 18, 1961) to a group of missionaries. Copy in the author's collection.

85. F. Stenhouse. An Englishwoman in Utah, pp. 320-321.

86. W. Woodruff, Journal (Dec. 26, 1866).

87. The Seer, vol. 1 (1853), p. 145.

88. Ibid., p. 149.

89. Revelations 5:10. See also Revelations 1:5-6.

90. J. Smith. History of the Chruch, vol. 6, p. 306.

91. Eldon Watson. Manuscript History of Brigham Young, 1801-1844 (Salt Lake City, 1968), p. 144.

92. Utah Genealogical and Historical Magazine, vol. 11 (1920), p. 111.

93. H.W. Miller, ed., "De Tal Palo Tal Astilla," in Annual Publications of the Historical Society of Southern California. (Los Angeles, 1917), vol. 10, pp. 120-121. The quotation is taken from a letter, dated June 26, 1855. The letter of the same date, as published in Correspondence of Bishop George Miller with the Northern Islander (Burlington, 1916), p. 10, does not contain the passage dealing with the patriarchal priesthood.

94. J. Smith. History of the Chruch, vol. 6, p. 46.

95. Times and Seasons, vol. 4 (1843), p. 331.

96. Joseph Fielding Smith, "Speech before the Brigham Young Student Body," June 15, 1956.

97. J. Smith, History of the Chruch, vol. 5, p. 556.

98. J.D. Lee. Mormonism Unveiled, p. 169.

99. The seer, vol. 1 (1853), p. 145.

100. Times and Seasons, vol. 5 (1844), p. 698.

101. Return, vol. 2 (1890), p. 253.

102. D.C. 124:34. Italics by the author.

103. B. Young, Diary (Jan. 12, 1846). This entry in the History of the Church was altered to read; "Such has been the anxiety manifested by the saints to receive the ordinances (of the Temple), and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple..." See J. Smith. History of the Church, vol. 7, p. 567. Italics by the author.

104. Journal of Discourses, vol. 1, p. 291. Italics by the author.

105. D.C. 132:30-31. Italics by the author.

106. Genesis 26:5, 24; 35:9-12.

107. Millennial Star, vol. 51 (1889), pp. 435-436. Italics by the author.

108. Truth Magazine, vol. 51 (1955), p. 15.

109. D.C. 124:124.

110. D.C. 132:7.

111. D.C. 124:124.

112. Journal of Discourses, vol. 12, p. 103.

113. D.C. 132:7.

114. D.C. 124:124.

115. Joseph Fielding Smith. Doctrines of Salvation (Salt Lake City, 1955), vol. 2, p. 96.

116. Ibid., pp. 96-97.

117. Alma 13:11

118. "Second Anointing Compilation," p. 25. Punctuation corrected by the author.

119. 1 Corinthians 15:23.

120. John 5:29.

121. Acts 24:15; Revelations 20:5-6, 14; D.C. 43:18.

122. Joseph Fielding Smith, ed. Teachings of the Prophet Joseph Smith (Salt Lake City, 1963), p. 312.

123. D.C. 76:56, 64.

124. D.C. 76:73.

125. D.C. 76:75-76.

126. D.C. 88:100.

127. D.C. 76:84-85.

128. D.C. 76:44; 88:102.

129. D.C. 132:19.

130. Millennial Star, vol. 51 (1889) pp. 435-436.

131. Journal of Discourses, vol. 2, p. 260.

132. D.C. 132:19-20.

133. Journal of Discourses, vol. 10, p. 251.

134. Times and Seasons, vol. 6 (1845), p. 954. Italics by the author.

135. Journal of Discourses, vol. 24, pp. 274-275.

136. The Nauvoo record of Second Anointings indicates that there is a distinction between anointings to the Godhead and Godhood. Some men only received Godhood, while others received the Godhead. Individuals ordained to the Godhead were often blessed to "act as the Savior to a world or worlds," while others "were blessed to act in Trinities, or Presidencies of Worlds." "Full Endowment (Including, the Second Anointing)," p. 1. Notes taken from the Nauvoo Temple Record of Anointings. Copy in author's collection.

137. "The Genealogical and Blessing Book of Samuel Turnbow," p. 15.

138. Patriarchal blessing of George M. Cope. Copy in author's collection.

139. D. Jeffery, Card file on Mormonism, cards entitled, "Second Anointings," and "Second Endowments." Punctuation and spelling changed for clarity.

140. James E. Talmage. The House of the Lord (Salt Lake City, 1912), p. 193. A color reproduction of the window can be found in BYU Studies, vol. 9 (1969), p. 299.

141. J.F. Smith, Teachings of the Prophet Joseph Smith, p. 151.

142. [Not in Authors Notes.]

143. J. Talmage. The House of the Lord, p. 95. Italics by the author.

144. W. Woodruff, Journal, (Dec. 26, 1866).

145. F. Stenhouse. An Englishwomen in Utah, p. 321.

146. A.H. Cannon (Jun. 7, 1893).

147. F. Kessler, Diary (Feb. 9, 1867).

148. Eugene Young, "Inside the New Mormon Temple," Harper's Weekly Magazine, vol. 37 (1893), p. 510.

149. A.C. Lambert, "Notebook on Mormon Temple Ceremonies."

150. W. Woodruff, Journal (Dec. 6, 1866).

151. D.C. 27:17; Ephesians 6:16.

152. William J. Whalen. The Latter-day Saints in the Modern World (Notre Dame, 1967), pp. 18-19.

153. George F. Richards, et al., Report (Apr. 12, 1936) to the First Presidency, in the George A. Smith Family Papers, University of Utah

Libraries.
154. Ibid.

155. Herman R. Bangerter, "Significance of Ancient, Geometric Symbols," in N.B. Lundwall. Temples of the Most High (Salt Lake City, 1941), p. 241. This article has been omitted from more recent editions of the book.

156. Ibid., 242. Italics by the author.

157. Ibid., p. 240.

158. J. Talmage. The House of the Lord, pp. 193-194, 295. A picture of the Holy of Holies can be found on page 295 of the above book. In the facsimile edition of the book, published by Bookcraft of Salt Lake City, in 1962, the plate was simply omitted without indication. A revised, and updated edition, published by Deseret Book Company in 1968, while bringing Talmages descriptions up-to-date, simply followed Talmage's words about the Holy of Holies, and omitted any pictures of the room.

159. Ibid., 193.

160. "Notes on the Holy of Holies in the Salt Lake Temple."

161. A.H. Cannon, Journal (Jun. 7, 1893).

162. W.H. Smart, Diaries (May 31, 1901).

163. "Experiences in the Life of Rhoda Ann Fulmer," p. 7.

164. W.H. Smart, Diaries (Jun. 20, 1901).

165. Heber C. Kimball, Diary, 1840-1845, np., Church Historical Department.

166. Inspired Version of the Bible, Hebrews, 6:1-3.

167. Joseph Fielding Smith, "The Greatest Blessing of Life," in Archibald F. Bennett. Saviors on Mount Zion (Salt Lake City, 1950), p. 159. Italics in the original.

168. Deseret News, April 16, 1853.

169. Millennial Star, vol. 71 (1909), p. 105.

170. Bruce R. McConkie, Letter (May 10, 1973) to Lisle G. Brown.

171. J. Smith. History of the Church, vol. 2, p. 380.

172. B.R. McConkie, Letter (May 10, 1973) to Lisle G. Brown.

OUTLINE OF THE SECOND ANOINTING CEREMONY

I. First Part of the Second Anointing Ceremony.

A. Location for administering the ordinance.

1. Most appropriately administered in the Holy of Holies in the Temple.

2. Can also be administered in any sealing room in the Temple.

B. Preparation of the room for administering Second Anointings.

1. Room prepared by the Temple Foreman.

2. Items used in the ordinance.

a. An altar.

b. A Horn of Holy Consecrated Oil.

c. Bread and a Sacrament tray.

d. Water and a Sacrament tray.

e. A pitcher, basin, and water.

f. Towels.

g. Chairs, table, etc.

C.Participants.

1.Officiator (usually the President of the Church, an Apostle, or Temple President) under whose authority the ordinance is performed.

2.Assistant to the Officiator who assists in the anointings, holding the Horn of Holy Consecrated Oil.

3.Two Priesthood bearers who act as witnesses.

4.The male candidate.

5.The male candidate's wife (or wives). Note: if any of the wives have died, the ordinance is performed for her by proxy.

D.Dress of the Participants.
1.The Officiator, Assistant, and the witnesses dress either in ordinary white clothing, or in the Robes of the Holy Priesthood, as they desire.

2.The male candidate and his wife (or wives) dress in the Robes of the Holy Priesthood.

E.The Ceremony.

1.Opening hymn.

2.Invocation; the mouth kneeling at the altar and the others kneeling around the altar.

3.The Participants offer up the Signs and Tokens of the Priesthood.

4.The Holy Greeting or Salutation.

a.Officiator administers the salutation to the male candidate.

b.The male candidate responds to the salutation.

5.The Sacrament of the Lord's Supper.

a.The bread id broken, blessed and passed to all present.

b.The water is blessed and passed to all present.

6.The Washing of the Feet.

a.Officiator girds himself with a towel.

b.Washes the feet of the male candidate.

c.Ordinance performed by the authority of the Holy Priesthood.

d.Sins are forgiven.

e.Cleansed form the blood of his generation.

f.Washing of the Feet done in the name of Jesus Christ.

7.The Anointing with Oil.
a.Officiator, accompanied by the Assistant, anoints the head of the male candidate.

b.Ordinance performed by the authority of the Holy Priesthood.

c.Ordained a King and Priest unto the most High God, and over the House of Israel.

d.Bestowed with the Keys of the Kingdom, having power to bind and loose on earth and in heaven.

e.Physical and intellectual faculties blessed.

f.Blessed with the promises given to Abraham, Isaac, and Jacob.

g.The holy Spirit of Promise bestowed.

h.Sealed to come forth in the Morning of the First Resurrection, having power, dominion, and glory.

i.Anointing done in the name of the Father, the Son, and the Holy Ghost.

8.The Anointing with Oil.

a.Officiator, accompanied by the Assistant, anoints the head of the male candidate's wife. Note: If there are more than one wife the wives are anointed in the order of their marriages.

b.Ordinance performed by the authority of the Holy Priesthood.

c.Anointed a Queen and Priestess unto the Most High God, and to her husband.

d.Physical and intellectual faculties blessed.

Gospel Mysteries

e.Blessed with the promises given to Abraham, Isaac, and Jacob, in company with her husband.

f.The Holy Spirit of Promise bestowed.

g.Sealed to come forth in the Morning of the First Resurrection, having power, dominion, and glory.
h. Anointing done in the name of the Father, the Son, and the Holy Ghost.

9.The Sealing of the Anointings.

a.The male candidate kneels on the right side of the altar, and his wife on the left, their hands clasped int he Patriarchal Grip.

b.Officiator seals the Washings and confirms the Anointings.

c.All present acknowledge the sealing by giving the Hosanna Shout with hands lifted to heaven.

10.The Assistant instructs the candidates on the nature of the ordinance of the Second Anointing, and gives further instructions, concerning the second part of the ceremony.

11.Closing hymn.

12.Benediction; the mouth kneeling at the altar and the others kneeling around the altar.

II.Second Part of the Second Anointing Ceremony.

A.Location.

1.Normally administered in the candidate's home.

2.Can also be performed in the Temple.

B.Preparation of the room.

1.Room prepared by the male candidate.

2.Items used in the ordinance.

a.The Holy Scriptures.

b.Container with Holy Consecrated Oil.

c.A pitcher, basin, and water.

d.Towels.

e.Chair.

C.Participants.

1.The male candidate.

2.The male candidate's wife.

D.The Ceremony.

1.Opening Hymn.

2.Invocation.

3.Dedicatory prayer by the male candidate, setting apart the room as a holy sanctuary in which to perform the ordinance.

4.Participants read and discuss John 12:1-8 and D&C 132.

5.The washing and Anointing.

a.The wife washes her husband's head, stomach, and feet.

b.The wife anoints her husband's head, stomach, and feet.

c.This ordinance prepares the husband's body for future burial, and establishes the claim of the wife on her husband in the Morning of the First Resurrection.

6.Closing hymn.

7.Benediction.

8.The recording and signing of the occupance of the Ordiance.

Lisle, this might be you outline.... June 7, 1991

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B. Preparation of the room for administering Second Anointings.

1. Room prepared by the Temple Foreman.

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a. An altar.

b. A Horn of Holy Consecrated Oil.

c. Bread and a Sacrament tray.

d. Water and a Sacrament tray.

e. A pitcher, basin, and water.

f. Towels.

g. Chairs, table, etc.

C.Participants.

1.Officiator (usually the President of the Church, an Apostle, or Temple President) under whose authority the ordinance is performed.

2.Assistant to the Officiator who assists in the anointings, holding the Horn of Holy Consecrated Oil.

3.Two Priesthood bearers who act as witnesses.

4.The male candidate.

5.The male candidate's wife (or wives). Note: if any of the wives have died, the ordinance is performed for her by proxy.

D.Dress of the Participants.
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d.Sins are forgiven.

e.Cleansed form the blood of his generation.

f.Washing of the Feet done in the name of Jesus Christ.

7.The Anointing with Oil.
a.Officiator, accompanied by the Assistant, anoints the head of the male candidate.

b.Ordinance performed by the authority of the Holy Priesthood.

c.Ordained a King and Priest unto the most High God, and over the House of Israel.

d.Bestowed with the Keys of the Kingdom, having power to bind and loose on earth and in heaven.

e.Physical and intellectual faculties blessed.

f.Blessed with the promises given to Abraham, Isaac, and Jacob.

g.The holy Spirit of Promise bestowed.

h.Sealed to come forth in the Morning of the First Resurrection, having power, dominion, and glory.

i.Anointing done in the name of the Father, the Son, and the Holy Ghost.

8.The Anointing with Oil.

a.Officiator, accompanied by the Assistant, anoints the head of the male candidate's wife. Note: If there are more than one wife the wives are anointed in the order of their marriages.

b.Ordinance performed by the authority of the Holy Priesthood.

c.Anointed a Queen and Priestess unto the Most High God, and to her husband.

d.Physical and intellectual faculties blessed.

e.Blessed with the promises given to Abraham, Isaac, and Jacob, in company with her husband.

f.The Holy Spirit of Promise bestowed.

g.Sealed to come forth in the Morning of the First Resurrection, having power, dominion, and glory.
h. Anointing done in the name of the Father, the Son, and the Holy Ghost.

9.The Sealing of the Anointings.

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b.Officiator seals the Washings and confirms the Anointings.

c.All present acknowledge the sealing by giving the Hosanna Shout with hands lifted to heaven.

10.The Assistant instructs the candidates on the nature of the ordinance of the Second Anointing, and gives further instructions, concerning the second

part of the ceremony.

11.Closing hymn.

12.Benediction; the mouth kneeling at the altar and the others kneeling around the altar.

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2.Can also be performed in the Temple.

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1.Room prepared by the male candidate.

2.Items used in the ordinance.

a.The Holy Scriptures.

b.Container with Holy Consecrated Oil.

c.A pitcher, basin, and water.

d.Towels.

e.Chair.

C.Participants.

1.The male candidate.

2.The male candidate's wife.
D.The Ceremony.

1.Opening Hymn.

2.Invocation.

3.Dedicatory prayer by the male candidate, setting apart the room as a holy sanctuary in which to perform the ordinance.

4.Participants read and discuss John 12:1-8 and D&C 132.

5.The washing and Anointing.

a.The wife washes her husband's head, stomach, and feet.

b.The wife anoints her husband's head, stomach, and feet.

c.This ordinance prepares the husband's body for future burial, and establishes the claim of the wife on her husband in the Morning of the First Resurrection.

6.Closing hymn.

7.Benediction.

8.The recording and signing of the occupance of the Ordiance.

FILE NAME:SWK_SA.LTR

The Church of Jesus Christ of Latter-day Saints
Office of the First Presidency
Salt Lake City, Utah 84150

December 12, 1975

Very Confidential

[Addressee's name blanked out]

Dear [Name blanked out]:

This is an official invitation to you to present yourself and your wife to receive your Second Anointings.

This is the last and greatest of the ordinances of this life. No mention should be made to anyone. It is most sacred

This will be given Monday, January 12, 1976, at 3:00 p.m. The place will be the St. George Temple. Please advise me by return mail or telephone if you desire this blessing and can arrange to be present.

You should be prepared with your regular temple clothing.

Faithfully yours,
(s) Spencer

[Holographic notation added:] With love, SWK

(From a photocopy of an original letter)

The Church of Jesus Christ of Latter-day Saints
Office of the First Presidency
Salt Lake City, Utah 84150

October 12, 1977

Very Confidential

[Addressee's name blanked out]

Dear [Name blanked out]:

This is an official invitation from the President of the Church for you and your wife to receive the most holy second anointings which it is planned will be given to you in the Salt Lake Temple on Sunday, October 23, 1977, at 3:00 p.m.

Gospel Mysteries

For this you should arrange to bring your temple clothing and come also with a temple recommend. Other instructions will be given to you at that time.

If you wish to receive these blessings, please advise me immediately by letter. These blessings are to be given only upon your total worthiness. We would like you to indicate in your reply regarding this matter.

This whole program should be totally confidential; and as a reply to family members as a reason for your leaving home that day, you may say you are going to a special meeting at the temple.

Faithfully yours,
(s) Spencer W. Kimball
President

P.S. If you do accept, please complete and return the enclosed form.

(From a photocopy of an original letter)

A FULNESS OF THE PRIESTHOOD COMPILATION

|v10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
|v11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.
(NewT:2 Peter 1:10-11)

The [Sacrament and the] Washing of the Apostle's Feet:

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou **needest not to** wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that **has washed his hands and his head**, needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. **Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be**

fulfilled.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord; and ye say well; for so I am.
|v14 **If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.**
|v15 **For I have given you an example, that ye should do as I have done to you.**
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 **If ye know these things, happy are ye if ye do them.** (JST John 13:1-17)

Anointing and Sealing:

|v21 Now he which stablisheth us with you in Christ, **and hath anointed us**, is God;
|v22 Who **hath also sealed us, and given the earnest of the Spirit in our hearts.** (2 Corinthians 1:21-22)

Calling and Election--Sealed by the Holy Spirit of Promise:

|v13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were **sealed with that holy Spirit of promise,**
|v14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Ephesians 1:13-14)

Knowing Christ:

|v1 **Brethren, this is the testimony which we give of** that which was from the beginning, which we have heard, which **we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;**
|v2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)
|v3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us; **and truly our fellowship is with the Father, and with his Son Jesus Christ.** (JST John 1:1-3)

Kings and Priests unto God [for time and all] Eternity [D&C 132:7]:

|v5 **Therefore, I, John, the faithful witness, bear record of the things which were delivered me of an angel,** and from Jesus Christ the first begotten of the dead, and the Prince of the kings of the earth.
|v6 And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God **and his Father.** To him be glory and dominion for ever and ever. Amen.
|v7 For behold, he **cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father.** (JST Revelation 1:5-7)

|v9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us** to God by thy blood out of every kindred, and tongue, and people, and nation;
|v10 And hast made us unto our God kings and priests: and we shall reign on the earth.
(NewT:Revelation 5:9-10)

A Man Anointed of the Holy Spirit Needeth Not That Any Man Teach Him:

|v22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
|v23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.
|v24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
|v25 And this is **the promise that he hath promised us, even eternal life.** [The promise of Eternal life--This is an unconditional promise of the Holy Anointing].
|v26 These things have I written unto you concerning them that seduce you.
|v27 But the **anointing which ye have received of him abideth in you, and ye need not that any man teach you:** but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.
|v28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.
|v29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

|c3|v0 Sons of God shall become like Christ--Love for the brethren required to gain eternal life--Obedience assures us an answer to our prayers.

|v1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
|v2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
(NewT:1 John 2:22-3:2)

23 December 1830 - Monday

Joseph Smith, the Prophet, was born in Sharon, Windsor Co., Vt. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 1.)

Spring 1820 -- The First Vision

The Father and the Son Appear to the Prophet Joseph Smith as a result of fervent prayer (Joseph Smith 2:11-20):
Joseph Smith learn's that the Father and the Son were two separate

and distinct personages (Joseph Smith 2:17):

The Father and the Son talked to Joseph Smith face to face as one man speaks to another (Joseph Smith 2:17–20):

Joseph Smith was told that None of the Sects Would bring Heavenly Fathers Children back to Him:

I was answered that I must join none of them, for they were all wrong; **and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "<u>They draw near to me with their lips, but their hearts are far from me</u>, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."** (PoGP:J Smith–History 1:19)

Note: In other words, the Father, through His Only Begotten Son, was saying that there was no way to be sealed up our hearts to Him--This was their major concern. To Honor the Father's by sealing up the Children to them all the way back to our Heavenly Father. Joseph smith was told that non of these sects had the power of God [to ultimately seal up the Children to the Father through the Fulness of the Priesthood and bring Honor and Glory to the Father (Joseph Smith 2:20).

Here we can visibly see that the ultimate, mission statement and objective of the Father and the Son in the First Vision is to declare that:

[1] all sects of religion had gone astray from the fulness of the priesthood and

[2] the ability to bring the Children of God unto Exaltation and Eternal Lives by Honoring the Father and Sealing the Children back up to him through the Fulness of the Priesthood and

[3] The Prophet Joseph Smith would be the means by which the Lord would restor these highest and glorious blessings.

A great illustration of this, is the statement of the Father, through the whisperings of the Holy Spirit, on 28 May 1894, to Wilford Woodruff. He writes:

I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles), the Spirit of God said to me, "Have you not a father, who begot you?"
"Yes, I have."
"Then why not honor him? Why not be adopted to him?"
"Yes," said I, "that is right."
I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day hence forth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the linage of his fathers That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. **What business**

have I to take away the rights of the lineage of any man? What right has any man to do this? No; I say let every man be adopted to his father; and they you will do exactly what God said when he declared he would send Elijah the prophet in the last days. Elijah the prophet appeared unto Joseph Smith and told him that the day had come when this principle must be carried out. Joseph Smith did not live long enough to enter any further upon these things. His should was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him.

In my prayers the Lord revealed to me that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people.

I say to all men who are laboring in these temples, carry out this principle, and then we will make one step in advance what we have had before.

Myself and counselors conversed upon this and were agreed upon it, and afterwards we laid it before all the apostles who were here (two were absent)--Brothers thatcher and Lund, the latter being in England), and the Lord revealed to every one of these men--and they would bear testimony to it if they were to speak--that that was the word of the Lord to them. I never met with anything in my life in this Church that there was more unity upon than there was upon that principle. They all feel right about it, and that it is our duty. That is one principle that should be carried out from this time henceforth.

"But," says one, "suppose we come along to a man who perhaps is a murderer." Well, if he is a murderer, drop him out and connect with the next man beyond him. But the Spirit of God will be with us in this matter.

We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. ... This is the will of the Lord to this people, and I think when you come to reflect upon it you will find it to be true.

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There will be very few, if any, who will not accept the gospel. Jesus, while his body lay in the tomb, went and preached to the spirits in prison, who were destroyed in the days of Noah. After so long an imprisonment, in torment, they doubtless gladly embraced the gospel, and if so they will be saved in the kingdom of God. The fathers of this people will embrace the gospel. It is my duty to honor my father who begot me in the flesh. It is your duty to do the same. When you do this, the Spirit of God will be with you. And we shall continue this work, the Lord adding light to that which we have already received. I have had friends adopted to me. We all have, more or less. But I have had a peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them today, if they can hear me, Go and be adopted to your fathers, and save you fathers, and stand at the head of you father's house, as saviors upon Mount Zion, and God will bless you in this. This is what I want to say, and what I want carried out in our temples.... I have had a great desire that I might live to deliver these principles to the Latter-day Saints, for they are true. They are one step forward in the work of the

ministry and in the work of the endowments in these temples of our God. ...**Those of you who stand here--I do not care whether you are apostles or what you are--by honoring your fathers you will not take any honor from you heads; you will hold the keys of the salvation of your father's house, as Joseph Smith does. You will lose nothing by honoring your fathers and redeeming your dead**. (Millennial Star, 56:339-341, May 28, 1894; The Discourses of Wilford Woodruff, Bookcraft, p. 157-159.)

From Wilford We can see a clearer Picture of what the Father and Son was telling the Prophet Joseph Smith--And the Concern and Direction the Ultimately wanted The Fulness of the Priesthood to Take His Children was to Seal up the Children to The Father through father's and Honor our Eternal Father:

We can now also see that this is one of the ten Commandments which the Lord Gave Moses to bring back His children to Him. Perhaps we can greater light of understanding can be had in reading the following scriptures if we realize that Honoring our Father and Mothers is receiving the Fulness of the Gospel and Priesthood and being sealed to them that we might be able to live with them on Celestial Soil:

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. (OldT:Exodus 20:12. See also, Deut. 5:16.)

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with **their lips do honour me, but have removed their heart far from me**,.... (OldT:Isaiah 29:13)

This people draweth nigh unto me with their mouth, and **honoureth me with their lips; but their heart is far from me**. (NewT:Matthew 15:8)

Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
(NewT:Matthew 19:19)

He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, **This people honoureth me with their lips, but their heart is far from me.** (NewT:Mark 7:6)

Honour thy father and mother; (which is the first commandment with promise;) (NewT:Ephesians 6:2)

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (NewT:1 Timothy 1:17)

This is my work and my glory--to bring to pass in immortality and eternal life of man. (PoGP:Moses 1:39)

Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men-- (BofM:2 Nephi 27:25)

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "<u>They draw near to me with their lips, but their hearts are far from me</u>, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (PoGP:J Smith-History 1:19)

Now that we can see that the mission statement of the Father is to bring honor and glory unto himself by bringing to pass the immortality and eternal life of man through the Sealing power and the Fulness of the Priesthood the following takes place:

The Prophet Joseph Smith was Left alone for a Time:

Like father Adam, the Prophet Joseph Smith had talked to the Father and the Son and received instruction from them (Joseph Smith 2:17-20).

The Prophet Joseph Smith was left alone for a time to ponder the instructions which he had learned from the Father and the Son (Joseph Smith 2:20).

Satan sent Preachers, trained in the ministry, a "few day after", to teach, discourage and lead astray the Prophet Joseph Smith (Joseph Smith 2:21-23).

The minister told Joseph Smith his concept of God and God's kingdom and told him what he had learned for the Father and the Son was wrong and was of the devil -- Sounds like Adams experience portrayed in the temple ceremony, doesn't it! (Joseph Smith 2:21).

Like father Adam, Joseph Smith knew that he had seen the Father and the Son and could not deny it. He did not believe, nor comprehend what the minister told, "to him it was all a mass of confusion" and their religions were all wrong, and he could never join none of them--So the Satan, through the Minister set forth to persecute the Prophet Joseph Smith and destroy the Fathers plan of Exaltation and Eternal life (Joseph Smith 2:21).

Joseph SMith desire's forgiveness for his sins and further light and knowledge from his Heavenly Father--Like Adam did after he was left alone for a time, as portrayed in our temple ceremony (Joseph Smith 2:29).

Like father Adam, The Prophet Joseph Smith having this keen desire for further light and knowledge, Prays for forgiveness and further instruction and light and knowledge from Our Father in heaven and His Eternal Son (Joseph SMith 2:26-30).

21 September 1823--The Father, as shown to John the Revelator many years before, send Angel Moroni to Proclaim the "Fulness of the Gospel" or Outline the steps that would transpire to Seal the Children up to the Father and Receive what was later know as the Capstone of this process as the Fulness of the Priesthood:

John's Testimony:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tong and people,
Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (NewT:Revelation 13:6-7)

Angel Moroni appears to the Prophet Joseph Smith on 21 September 1823 (Joseph Smith 2:26-30).

Moroni announces himself as "a messenger sent from the presence of God" (Joseph Smith 2:33).

Moroni tells Joseph Smith "that God ha[s] a work for [him] to do" (Joseph Smith 2:33).

Because of the Mission that Joseph was to preform for the Lord, his "name should be had for good and evil among all nations, kindreds, and tongues...[and] people (Joseph Smith 2:33).

THE PROPHET JOSEPH SMITH'S MISSION IS PROCLAIMED OR OUTLINED BY ANGLE MORONI (Joseph Smith 2:34-):

[1] There was a Book "written upon golden plates", which contained the "fulness of the everlasting Gospel", "as delivered by the Savior to the ancient inhabitants" (Joseph Smith 2:34).

[2] Joseph Smith would translate the Book of Mormon (Joseph Smith 2:35, 42, 53). [3] The crowning event of Joseph Smith's Mission--Restore the fulness of the Priesthood--and give Honor to our Heavenly Father by sealing the hearts of the children to the father's:
"Behold, I will reveal unto you [Joseph Smith Jr.] the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord (Joseph Smith 2:38).

[4] The fulness of the Priesthood: "and he [Elijah through the Prophet Joseph Smith] shall plant [seal] the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to the fathers (Joseph Smith 2:38).

[5] The Capstone--The Fulness of the Priesthood to prepare the way of the coming of the Lord--"If it were not so, the whole earth would be utterly wasted at his coming." (Joseph Smith 2:39).

[6] John The Revelator Prophesied that--In the sixth seal the restoration of the gospel would take place and that the Lord would Seal 144,000 in their foreheads [The Fulness of the Priesthood] who would go to every nation kindred tong and people, working in the temples night and day sealing up the hosts of the exalted from all nations, Sealing the dead and the living in their Foreheads with the Fulness of the priesthood (NewT:Revelation 7).

[7] Moroni then tells The Prophet Joseph Smith that there is a great urgency and that he must hurry and prepare the people with the fulness of the priesthood, Elijah, the Capstone of the priesthood, because Christ's Second Coming was about to be fulfilled and that

the destroying angles were about to be loosed. Moroni does this through quoting the following scriptures Isaiah 11, Acts 2:22-23 and Joel 2:28-32, (Joseph Smith 2:40-41).

The Keys to accomplish this were given to the Prophet Joseph Smith one at a time Line upon Line--And with each addition Key--Joseph Commenced to restructure the Church:

The Following are Some Main Keys:

15 May 1829--The restoration of the Aaronic priesthood.

The restoration of the Melchizedek priesthood with all its offices.

The building of Temples.

Keys restored in the Kirtland Temple:
[1] Moses appeared before us, and committed unto us the <u>keys of the gathering of Israel</u> from the four parts of the earth, and the leading of the ten tribes from the land of the north (D&C 110:11).

[2] <u>Elias [a forerunner of a greater principal] appeared,and committed the dispensation of the gospel of Abraham</u>, saying that in us and our seed all generations after us should be blessed. (D&C 110:12). Notice that Joseph Smith was laying the foundation for a greater principle that would follow by organizing the Church under the principal of Elias the key of the gospel of Abraham. The Only way--under these keys to receive the fulness of the Priesthood was like Abraham and the house of Israel had to do since this Patriarchal priesthood didn't hold the Keys of presidency like Shem held Abraham Had to Adopt people his son's to legally make them Kings and Priests unto the most High God. Thus did the House of Israel--When people joined the Church or they were Adopted into one of the Tribes of Israel so Because there were no keys of Presidency in the Patriarchal priesthood one can only administer the ordinances of the Gospel to their own family -- Thus Adopt them and then it is legal. Thus Jacob 5 and the Grafting in through Adoption to receive all the ordinances of the Gospel even the Fulness of the Priesthood. In other words A structure is set up to be grafted into because the roots are dead.
Now if you look at the Story of Abraham real close you will discover that Abraham lists his actual linage and then says that the root is dead--His fathers having turned away from the Priesthood so he Goes to Melchizedek and is Made a King and a Priest and given the Fulness of the Priesthood to act in all the ordinances of his Family. Abraham leaves his actual linage rather than say he was Adopted to Melchizedek--This is because Melchizedek held the Keys of Presidency or the Same Keys that Elijah held, from the Lord not only to bless his own family with these keys but all the Lord's Children:
Joseph Smith had to build the church line upon line, first we have to be grafted into the living tree through adoption--then and that is our line of authority then when all our work is done for the dead the Patriarchal Tree will be living and we will be sealed up to our Heavenly Father through our natural parents as he has commanded -- Honor <u>thy</u> Father and <u>thy</u> mother...

This was the finally key given to Joseph Smith:

[3] Elijah the prophet appeared and said; Behold, the time has fully come, which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come--

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse--

Therefore, the keys of this dispensation are committed into your hands--In other words Joseph Smith now holds the Keys of Presidency of the Father or acting Proxie for Him--Therefore he doesn't have to Adopt people to him anymore to bestow the Fulness of the Priesthood upon them] (D&C 110:13-16).

Joseph Smith Restructured the Church and Families under each one of these keys and was Bestowing the Fulness of the Priesthood upon people through Elias [a forerunner of a greater principal] appeared,and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. Elder Woodruff explained Had The Prophet Joseph Smith Lived He would have Moved Fully into the last Key the Key of Elijah-or Presidency, Acting Proxy for the Father as King of Kings and Lord of Lords and would have had people sealed up to their own Father and Mother all the Way Back to Adam and to our Eternal Heavenly Father and Heavenly Mother. He says:

I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles), the Spirit of God said to me, "Have you not a father, who begot you?"

"Yes, I have."

"Then why not honor him? Why not be adopted to him?"

"Yes," said I, "that is right."

I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day hence forth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the linage of his fathers That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. **What business have I to take away the rights of the lineage of any man? What right has any man to do this? No; I say let every man be adopted to his father; and they you will do exactly what God said when he declared he would send Elijah the prophet in the last days. Elijah the prophet appeared unto Joseph Smith and told him that the day had come when this principle must be carried out. Joseph Smith did not live long enough to enter any further upon these things. His should was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him.**

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A final observation before we go on--Joseph Smith described Elijah as the Capstone of the temple:

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah)

Mission of Elijah:

Now for Elijah. <u>The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fulness of the Melchisedeck Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.</u>

Malachi says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

In the days of Noah, God destroyed the world by a flood, and He has promised to destroy it by fire in the last days: **but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, &c.**

Now comes the point. What is the office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children. (D. H. C., Vol. 6:251; Teachings, p. 337.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah)

For the Living and the Dead:

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, when the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, **that we redeem our dead, and connect ourselves with our fathers which are in heaven, <u>and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.</u>** (D. H. C., Vol. 6:251–252; Teachings, p. 337–338.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah <u>Continued</u>)

Mission of Elias, Elijah, and Messiah:

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, <u>building the Temple to the capstone, placing the seals of the Melchisedec Priesthood upon the house of Israel, and making all things ready</u>;

then Messiah comes to His Temple, which is last of all. Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it. (D. H. C., Vol. 6:254; Teachings, p. 340.)

Finally here we see the symbolism of why Moroni stands on the Capstone of the Salt Lake Temple, Facing the East, Blowing his horn:

[1] He was foreordained by the Lord to Proclaim or Outline the Fulness of the Gospel to the Prophet Joseph Smith in the Dispensation of times.

[2] Moroni stands on the Capstone of the Temple, facing the east representing that he has proclaimed the fulness of the Priesthood even the Keys of Elijah, which precedes the Second coming of the Messiah.

[3] Moroni stands representing all of us having received the fulness of the Priesthood and the Everlasting gospel and that we and fully prepared to meet the Son, being sealed up in our foreheads facing east, standing on the Capstone of the temple waiting for his Second Coming. This is also similar to the reason we are buried, with our heads facing East. So that when we rise we stand up to greet our Lord Fully prepared. Amen.

25 October 1831

Parting the Veil Through Perfect Faith:

Brother Joseph Smith, Jr., said: We have assembled together to do the business of the Lord and it is through the great mercy of our God that we are spared to assemble together, many of us have gone at the command of the Lord in defiance of everything evil, and obtained blessings unspeakable, in consequence of which our names are sealed in the Lamb's book of life, for the Lord has spoken it. It is the privilege of every Elder to speak of the things of God; and **could we all come together with one heart and one mind in perfect faith <u>the veil might as well be rent today</u> as next week, or any other time,** and if we will but cleanse ourselves and covenant before God, to serve Him, it is our privilege to have an assurance that God will protect us at all times. (F. W. R., p. 13-14., Teachings, p. 8-9.)

November 1831

And of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen. (D&C 68:12.)

Section 68 is the first latter-day revelation to address the notion of being sealed up unto eternal life (verse 12). This was a topic of considerable importance during the Prophet's life-time. Shortly after the Orange, Ohio, conference (25 October 1831) high priests began sealing the Saints to eternal life. These early priesthood sealings (1831-35) were not unimportant, but it was later determined that they were insufficient. Although the Prophet received the greater keys of sealing from Elijah in April 1836, he delayed administering the higher (temple) ordinances until the

1840's. The first priesthood (eternal) marriage was performed in April 1841, and the priesthood endowment was administered for the first time in May 1842. Having received these prerequisite ordinances, the faithful could continue on and receive **the fulness of the priesthood where in they were sealed up unto eternal [life, and made kings and queens, priests and priestesses]. (The fulness of the priesthood began to be administered in September 1843 [when the Prophet was made a king and priest unto the most High God and his Wife Emma and companions were anointed queens unto their husband.] Thus, a complete understanding of the nature of making one's calling and election sure (i.e., being sealed up unto eternal [life]) developed over a ten-year period, and achieved its fullest expression during the Nauvoo period.** (The Revelations of the Prophet Joseph Smith by Lyndon W. Cook, p. 145. fn3.)

February 16, 1832

Holy Spirit of Promise--Church of the Firstborn--Heirs of all Things Priests and Kings--In Life are Gods:

|v50 And again we bear record--for we saw and heard, and this is the testimony of the gospel of Christ concerning them **who shall come forth in the resurrection of the just**--
|v51 They are they **who received** the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given--
|v52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;
|v53 And **who overcome by faith, and are sealed** by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.
|v54 They are they **who are** the church of the Firstborn.
|v55 They are they into whose hands the Father **has given** all things--
|v56 They are they **who are** priests and kings, **who have received** of his fulness, and of his glory;
|v57 **And are** priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
|v58 Wherefore, as **it is written, they are** gods, even the sons of God--
|v59 Wherefore, all things **are theirs**, whether life or death, or things present, or things to come, **all are theirs and they are** Christ's, and Christ is God's.
|v60 And they **shall overcome** all things.
|v61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.
|v62 These **shall dwell** in the presence of God and his Christ forever and ever.
|v63 These are they whom he **shall bring** with him, when he shall come in the clouds of heaven to reign on the earth over his people.
|v64 These are they **who shall have** part in the first resurrection.
|v65 These are they who **shall come forth** in the resurrection of the just.
|v66 These are they **who are come unto Mount Zion**, and unto the city

of the living God, the heavenly place, the holiest of all.
|v67 These **are they who have come** to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.
|v68 These **are they whose names are written in heaven**, where God and Christ are the judge of all.
|v69 These are they who **are just men made perfect** through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.
|v70 These are they whose bodies **are** celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.
|v71 And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament.
|v72 Behold, these are they who died without law;
|v73 And also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;
|v74 Who received not the testimony of Jesus in the flesh, but afterwards received it.
|v75 These are they who are honorable men of the earth, who were blinded by the craftiness of men.
|v76 These are they who receive of his glory, but not of his fulness.
|v77 These are they who receive of the presence of the Son, but not of the fulness of the Father.
|v78 Wherefore, they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun.
|v79 These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God.
|v80 And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.
|v81 And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. |v82 These are they who received not the gospel of Christ, neither the testimony of Jesus.
|v83 These are they who deny not the Holy Spirit.
|v84 These are they who are thrust down to hell.
|v85 These are they who shall not be redeemed from the devil until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work.
|v86 These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial;
|v87 And the terrestrial through the ministration of the celestial.
|v88 And also the telestial receive it of the administering of angels who are appointed to minister for them, or who are appointed to be ministering spirits for them; for they shall be heirs of salvation.
|v89 And thus we saw, in the heavenly vision, the glory of the telestial, which surpasses all understanding;
|v90 And no man knows it except him to whom God has revealed it.
(D&C: Section 76:50-90)

December 27, 1832

|v1 Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you:
|v2 Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabbath, and are recorded in the book of the names of the sanctified, even them of the celestial world.
|v3 Wherefore, I now send upon you another Comforter, even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.
|v4 This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom;
|v5 Which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son--
(D&C: Section 88:1-5)

Initiation Rites For the School

|v127 And again, the order of the house prepared for the presidency of the school of the prophets, established for their instruction in all things that are expedient for them, even for all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the high priests, even down to the deacons--
|v128 And this shall be the order of the house of the presidency of the school: He that is appointed to be president, or teacher, shall be found standing in his place, in the house which shall be prepared for him. |v129 Therefore, he shall be first in the house of God, in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech.
|v130 And when he cometh into the house of God, for he should be first in the house--behold, this is beautiful, that he may be an example--
|v131 Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant.
|v132 And when any shall come in after him, let the teacher arise, and, with uplifted hands to heaven, yea, even directly, salute his brother or brethren with these words:
|v133 Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to fellowship, in a determination that is fixed, immovable, and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen.
(D&C: Section 88:127-133)

|v138 And ye shall not receive any among you into this school save he is clean from the blood of this generation;
|v139 And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.

|v140 And again, the ordinance of washing feet is to be administered

by the president, or presiding elder of the church.
|v141 It is to be commenced with prayer; and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.
(D&C: Section 88:138-141)

|v35 Let the anointing of thy ministers be sealed upon them with power from on high.
(D&C: Section 109:35)

22 January 1833

This winter [1832-33] was spent in translating the Scriptures; in the School of the Prophets; and sitting in conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in His dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;--for as we, viz.: Joseph Smith, Jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, Sen., Samuel H. Smith, John Murdock, Lyman E. Johnson, Orson Hyde, Ezra Thayre, High Priests; and Levi Hancock, and William Smith, Elders, were assembled in conference, on the 22nd day of January, I spoke to the conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother William Smith, after which the Lord poured out His Spirit in a miraculous manner, until all the Elders spake in tongues, and several members, both male and female, exercised the same gift. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference until a late hour at night, so rejoiced were we at the return of these long absent blessings. (D. H. C., 2:322-323.)

On the 23rd of January, we again assembled in conference: when, after much speaking, singing, praying, and praising God, all the tongues, **we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded.** Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. Having continued

all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank, and were filled; then we sang a hymn, and the meeting adjourned.

I completed the translation and review of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion. (H.C., 1:323-324.)

23 January 1833

Zebedee Coltrin reflecting upon his experiences in the Kirtland School of the Prophets recorded in his Journal:

About the time the school was first organized some wished to see an angel, and a number joined in a circle, and prayed when the vision came, two of the brethren shrank and called for the vision to close or they would perish, they were Bros. Hancock and Humphries. At one of these meetings after the organization of the school, on the 23rd January, 1833, when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, **with our hands uplifted** each one praying in silence, no one whispered above his breath, **a personage walked through the room from East to west, and Joseph asked if we saw him. I saw him and supposed the others did, and Joseph answered that is Jesus, the Son of God, our elder brother.** Afterward Joseph told us to resume our former position in prayer, which we did. **Another person came through; He was surrounded as with a flame of fire. He (Bro. C[oltrin]) experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him....** This appearance was so grand and overwhelming that it seemed I should melt down in His presence, and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones. The Prophet Joseph said: **Brethren now you are prepared to be Apostles of Jesus Christ, for you have seen both the Father and the Son.*** (Zebedee Coltrin Journal, under date given, LDS Church Archives; <u>The Revelations of the Prophet Joseph Smith</u> by Lyndon W. Cook, p. 187-189.)

[Like Zebedee Coltrin, I David, as a small boy, have also seen the Father and the Son in their Glory and have born witness of it as the Lord has Commanded. (See My First testimony and the Pictures which The Lord Instructed me to have painted as a witness to all the world.) Amen.]

23 January 1833

Zebedee Coltrin reflecting upon his experiences in the Original Kirtland School of the Prophets, reminisced his experience in the October 3, 1883 School of the Prophets in Salt Lake:

At one of these meetings after the organization of the school, [the school being organized] on the 23rd [of] January, 1833, when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, **<u>with out hands uplifted</u>** each one praying in silence, no one whispered above his breath, **a personage walked through the room from East to west, and Joseph asked if we saw him.**

I saw him and supposed the others did, and Joseph answered that it is Jesus, the Son of God, our elder brother. Afterward Joseph told us to resume our former position in prayer, which we did. **Another person came through; He was surrounded as with a flame of fire. He (Bro. C[oltrin]) experienced a sensation that it might destroy the tabernacle as it was a consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him.**

When asked about the kind of clothing the Father has on, Bro. Coltrin said; I did not discover His Clothing for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but His person. I saw His hands, His legs, his feet, his eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but This appearance was so grand and overwhelming that it seemed I should melt down in His presence, and the sensation was so powerful that it thrilled though my whole system and I felt it in the marrow of my bones. **The Prophet Joseph said: Brethren[,] now you are prepared to be the apostles of Jesus Christ, for you have seen both the Father and the Son, and know that They exist and that They are two separate Personages*.**

This appearance occurred about two or three weeks after the opening of the school. After the Father had passed through, Joseph told us to again take our positions in prayer. We did so, and in a very short time he drew our attention and said to us that Bro. Reynolds Cahoon was about to leave us--and told us to look at him. He (Bro. Cahoon) was on his knees, and his arms were extended, his hands and wrists, head, face and neck down to his shoulders were as a piece of amber,--clear and transparent, his blood having apparently left his veins. Upon the attention of the brethren being thus called to Bro. Cahoon, the change seemed to pass away and Joseph said that in a few minutes more Bro. Cahoon would have left us; but he came to himself again. The school room was in the upper room of Whitney's store. (Minutes of the School of the Prophets, Salt Lake City, Utah, 1883, LDS Church Archives, under date given.)

***** APOSTLES:

An apostle is a special witness of the name of Christ who is sent to teach the principles of salvation to others. He is one who knows o the divinity of the Savior by personal revelation and who is appointed to bear testimony to the world of what the Lord has revealed to him. **Every elder in the Church is or should be and apostle;** that is, as a minister of the Lord and as a recipient of personal revelation from the Holy Ghost, every elder has the call to bear witness of the truth on all proper occasions. Indeed, **every member of the Church should have apostolic insight and revelation,** and is under obligation to raise the warning voice. (D. & C. 88:81; Mosiah 18:9.) (Mormon Doctrine p. 46-47.)

January 22, 1834 (Address by the Prophet)

As Man Approaches God He is Enlightened:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to

the heed and diligence given to the light communicated from heaven to the intellect; and that **the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him.** But we consider that this is a station to which no man ever arrived in a moment: he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. **For further instruction we refer you to Deut. xxxii, where the Lord Says, that Jacob is the lot of his inheritance.** He found him in a desert land, and in the waste, howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye, etc.; **which will show the force of the last item advanced, that it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it: we mean the celestial glory.** (D. H. C., 2:8; Teachings, p. 51.)

January 22, 1834 (Address by the Prophet Continued)

The Faithful to Receive Celestial Rest:

Here, then, we have this part of our subject immediately before us for consideration: god has in reserve a time, or period appointed in His own bosom, when He will bring all His subjects, who have obeyed His voice and kept His commandments, into His celestial rest. This rest is of such perfection and glory, that man has need of a preparation before he can, according to the laws of that kingdom, enter it and enjoy its blessings. This being the fact, **God has given certain laws to the human family, which, if observed, are sufficient to prepare them to inherit this rest.** This, then, we conclude, was the purpose of God in giving His laws to us: if not, why, or for what were they given: If the whole family of man were as well off without them as they might be with them, for what purpose or intent were they ever given: Was it that God wanted to merely show that He could talk: It would be nonsense to suppose that He would condescend to talk in vain: for it would be in vain, and to no purpose whatever (if the law of God were of no benefit to man): because, **all the commandments contained in the law of the Lord, have the sure promise annexed of a reward to all who obey, predicated upon the fact that they are really the promises of a Being who cannot lie, One who is abundantly able to fulfill every tittle of His word:** and if man were as well prepared, or could be as well prepared, to meet God without their ever having been given in the first instance, why were they ever given: for certainly, in that case they can now do him no good. (D. H. C., 2:11-12; Teachings, p. 54.)

[Relate this concept to Elder McConkie's 1969 talk on calling and election. Would God give us baptism, celestial marriage, or calling and election unless we possessed the ability to obtain in this life...]

January 22, 1834 (Address by the Prophet Continued)

Those Who Are To Be Crowned Kings Must Make Their Calling and Election Sure:

In the 22nd Chapter of Luke's account of the Messiah, we find the kingdom of heaven likened unto a king who made a marriage for his son. That this son was the Messiah will not be disputed, since it was the kingdom of heaven that was represented in the parable; and that the Saints, or those who are found faithful to the Lord, are the individuals who will be found worthy to inherit a seat at the marriage supper, is evident from the sayings of John in the Revelation where he represents the sound which he heard in heaven to be like a great multitude, or like the voice of mighty thunderings, saying, the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: For the fine linen is the righteousness of the Saints (Rev. xix).

That those who keep the commandments of the Lord and walk in His statutes to the end, are the only individuals permitted to sit at the glorious feast, is evident from the following items in Paul's last letter to Timothy, which was written just previous to his death.--he says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." No one who believes the account, will doubt for a moment this assertion of Paul which was made, as he knew, just before he was to take his leave of this world. Though he once, according to his own word, persecuted the Church of God and wasted it, yet after embracing the faith, his labors were unceasing to spread the glorious news: and like a faithful soldier, **when called to give his life in the cause which he had espoused, he laid it down, as he says, with an assurance of an eternal crown.** Follow the labors of this Apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the Gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. And all may know that he did not embrace the faith for honor in this life, nor for the gain of earthly goods. What, then, could have induced him to undergo all this toil? It was, as he said, that he might obtain the crown of righteousness from the hand of God. No one, we presume, will doubt the faithfulness of Paul to the end. None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. and what was he to receive? A crown of righteousness. And what shall others receive who do not labor faithfully, and continue to the end? We leave such to search out their own promises if any they have; and if they have any they are welcome to them, on our part, from the Lord says that every man is to receive according to his works. Reflect for a moment, brethren, and enquire, whether you would consider yourselves worthy a seat at the marriage feast with Paul and others like him, if you had been unfaithful? Had you not fought the good fight, and kept the faith, could you expect to receive? Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn? Here then, we understand, that Paul rested his hope in Christ, because he had kept the faith, and loved His appearing and from His hand he had a promise of

receiving a crown of righteousness. (D. H. C., 2:19-20; Teachings, p. 63-64.)

January 22, 1834 (Address by the Prophet Continued)

The Righteous Saints Will Be Crowned Kings For Eternity:

If the Saints are not to reign, for what purpose are they crowned? In the exhortation of the Lord to a certain Church in Asia, which was built up in the days of the Apostles, unto whom He communicated His word on that occasion by His servant John, He says, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." **And again "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His Throne" (see Rev. iii). And again, it is written, "<u>Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall se Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure</u>: (1 John iii:2, 3).** How is it that these old Apostles should say so much on the subject of the coming of Christ? He certainly had once come: **but Paul says, To all who love His appearing, shall be given the crown: and John says, When He shall appear, we shall be like Him; for we shall see Him as He is. <u>Can we mistake such language as this</u>**? Do we not offer violence to our own good judgement when we deny the second coming of the Messiah? When has He partaken of the fruit of the vine new with His ancient Apostles in His Father's kingdom, as He promised He would just before he was crucified? In Paul's epistle to the Philippians (iii:20,21) he says: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." We find another promise to individuals living in the Church at Sardis who had not defiled their garments: "And they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angles." **John represents the sound which he heard from heaven, as giving thanks and glory to God, saying that the Lamb was worthy to take the book and to open its seals; because he was slain, <u>and had made them kings and priests unto God and they should reign on the earth (see Rev. v)</u>.** In the 29th chapter we find a length of time specified, during which Satan is to be confined in his own place, and the Saints reign in peace, all these promises and blessings we find contained in the law of the Lord, which the righteous are to enjoy; and we might enumerate many more places were the same or similar promises are made to the faithful, but we do not deem it of importance to rehearse them here, as this epistle is now lengthy; and our brethren, no doubt, are familiar with them all. (D. H. C., 2:20-21; Teachings, p. 64-65.)

January 22, 1834 (Address by the Prophet Continued)
The Ancient Saints Obtained Promises / We Should Obtain the Same Promises for Ourselves:

Most assuredly it is, however, that the ancients, though persecuted and afflicted by men, obtained from God promises of such

weight and glory, that our hearts are often filled with gratitude that we are even permitted to look upon them while we contemplate that there is no respect of persons in His sight, and that in every nation, he that feareth God and worketh righteousness, is acceptable with Him. But from the few items previously quoted we can draw the conclusion that there is to be a day when all will be judged of their works, and rewarded according to the same; **that those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction, and reign with Christ on the earth, where, according to the ancient promise, they will partake of the fruit of the vine new in the glorious kingdom with Him; at least we find such promises were made to the ancient Saints. And though we cannot claim these promises where were made to the ancients for they are not our property, merely because they were made to the ancient Saints, yet if we are the children of the Most High, and are called with the same calling with which they were called, and embrace the same covenant that they embraced, and are faithful to the testimony of our Lord as they were, we can approach the Father in the name of Christ as they approached Him, and for ourselves obtain the same promises. These promises, when obtained, if ever by us, will not be because Peter, John, and other Apostles, with the churches at Sardis, Pergamos, Philadelphia, and elsewhere, walked in the fear of God, and had power and faith to prevail and obtain them; but it will be because we, ourselves, have faith and approach God in the name of His Son Jesus Christ, even as they did; and when these promises are obtained, they will be promises directly to us, or they will do us no good. They will be communicated for our benefit, being our own property (through the gift of God), earned by our own diligence in keeping his commandments and walking uprightly before Him. If not, to what end serves the Gospel of the Lord Jesus Christ, and why was it ever communicated to us?** (D. H. C., 2:21-22; Teachings, p. 65-66.)

January 22, 1834 (Address by the Prophet Concluded)

Gift of Salvation [which includes all the Laws and Ordinances of the Gospel, from the least to the greatest, including the Crowning Ordinances, that of ordaining and anointing Kings and Queens, Priests and Priestesses] Should be Given by the Servants of God. This is what the whole sermon has been talking about:

The Great plan of salvation is a theme which ought to occupy our strict attention, and be regarded as one of heaven's best gifts to mankind. No consideration whatever ought to deter us from showing ourselves approved in the sight of God, according to His divine requirement. Men not unfrequently forget that they are dependent upon heaven for every blessing which they are permitted to enjoy, and that for every opportunity granted them they are to give an account. **You know, brethren, that when the Master in the Savior;s parable of the stewards called his servants before him he gave them several talents to improve on while he should tarry abroad for a little season, and when he returned he called for an accounting. So it is now. Our Master is absent only for a little season, and at the end of it He will call each to render an account; and where the five talents were bestowed, ten will be required; and he that has made no improvement will be cast out as an unprofitable servant, while the faithful will enjoy everlasting honors.** Therefore we

earnestly implore the grace of our Father to rest upon you, through Jesus Christ His Son, that you may not faint in the hour of temptation, nor be overcome in the time of persecution. (D. H. C., 2:23-24; Teachings, p. 68.)

March 28, 1835

The [Higher or] Melchizedek Priesthood holds the right... ...to have the heavens opened unto them, to commune with the general assembly and Church of the First Born, and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant. (D&C 107:8, 18-19.)

12 November 1835 [Thursday] (Address by the Prophet to the Twelve) The Prophets Discourse on the Ordinance of the Washing of feet:

***This evening, at 6 o'clock, met with the Council of the Twelve, by their request. Nine of them were present. Council opened by singing and prayer. And I made some remarks as follows--

The Prophet's Remarks to the Twelve:

I am happy in the enjoyment of this opportunity of meeting with this Council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present; and I need not say that you have my utmost confidence, and that I intend to uphold you to the uttermost, for I am well aware that you have to sustain my character against the vile calumnies and reproaches of this ungodly generation, and that you delight in so doing.

Darkness prevail sat (sic) this time as it did at the time Jesus Christ was about to be crucified. The power of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful: and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater spiritual blessings than they were, because they had Christ in person with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of greater faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God. (D. H. C., 2:307-308; Teachings, p. 89-90.)

12 November 1835 [Thursday] (Address by the Prophet to the Twelve <u>Continued</u>) Special Ordinances:

You want to know many things that are before you, that you may know how to prepare yourselves for the great things that God is about to bring to pass. But there is one great deficiency or obstruction in the way, that deprives us of the greater blessings; and in order to make the foundation of this Church complete and permanent, we must remove this obstruction, which is, to attend to certain duties that we have not as yet attended to. I supposed I had established this Church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it

would have bee enough, but I yet live, and therefore God requires more at my hands. The item to which I wish the more particularly to call you attention to-night, is the **ordiance of washing of feet. This we have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordiance aside from the world.**

We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be. When or where has God suffered one of the witnesses or first Elders of this Church to fall? Never, and no where. Amidst all the calamities and judgments and have befallen the inhabitants of the earth, His almighty arm has sustained us, men and devils have raged and spent their malice in vain. We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish His great work, and it must be done in God's own way. **The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of the house of God; and in it we must attend to the ordiance of washing of feet. It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so that Satan cannot overthrow us, nor have any power over us here.** (D. H. C., 2:308-309; Teachings, p. 90-91.)

12 November 1835 [Thursday] (Address by the Prophet to the Twelve Continued)

Order in House of God Always the Same:

The endowment you are so anxious about, you cannot comprehend now, nor could Gabriel explain it to the understanding of you dark minds; but **strive to be prepared in you hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official members shall meet, we must be clean every whit**. Let us be faithful and silent, brethren, and if God gives you a manifestation, keep it to yourselves; be watchful and prayerful, and you shall have a prelude of those joys that God will pour out on that day. **Do not watch for iniquity in each other, if you do you will not get an endowment, for God will not bestow it on such** [The Lord said that we should forgive all men and he would forgive whom he would forgive. In the Prayer Circle if we cannot forgive we are asked to remove ourselves until we can. This is symbolic of being asked to remove ourselves from the Celestial Kingdom until we can forgive all men]. But if we are faithful, and live by every word that proceeds for the form the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; **our blessings will be such as we have not realized before, nor received in this generation.** The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter into the celestial Kingdom of God, and enjoy it forever. (D. H. C., 2:309; Teachings 91.)

12 November 1835 [Thursday] (Address by the Prophet to the Twelve Continued)

Endowment Necessary:

You need an endowment, brethren, in order that you may be prepared and able to overcome all things; and those that reject your testimony will be damned. **The sick will be healed, and the lame made to walk, and the deaf to hear, and the blind to see, through you instrumentality. But let me tell you, that you will not have power, after the endowment to heal those that have not faith,** nor to benefit them, for you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it; for they are habitations for devils, and only fit for his society. But when you are endowed and prepared to preach the Gospel to all nations, kindreds, and tongues, in their own languages, you must faithfully warn all, and bind up the testimony, and seal up the law, and the destroying angel will follow close at you heels, and exercise his tremendous mission upon the children of disobedience; and destroy the workers of iniquity, while the Saints will be gathered out from among them, and stand in holy places ready to meet the Bridegroom when he comes.

I feel disposed to speak a few words more to you, my brethren, concerning the endowment: **All who are prepared, and are sufficiently pure to abide the presence of the Savior, will see Him in the solemn assembly.**

The brethren expressed their gratification for the instruction I had given them. We then closed by prayer, when I returned home and retired to rest. (D. H. C., 2:309-310; Teachings, p. 91-92.)

20 January 1836

Wednesday, 20.--Attended school at the usual hour, and spent the day in reading and lecturing, and made some advancement in our studies.

In the evening I attended a matrimonial occasion with my family, at Mr. John Johnson's, having been invited to join Elder John F. Boynton and Miss Susan Lowell in marriage; a large and respectable company assembled, and were seated by Elders Orson Hyde and Warren Parrish, in the following order--The Presidency and their companions in the first seats, the Twelve Apostles in the second, the Seventy in the third, and the remainder of the congregation seated with their companions. Elder Boynton and lady, with their attendants, came in and were seated in front of the Presidency. A hymn was sung, after which I addressed the throne of grace. I then arose and read aloud a license, (according to the law of the land) granting any minister of the Gospel the privilege of solemnizing the rights of matrimony, and after calling for objection, if any there were, against the anticipated alliance between Elder Boynton and Miss Lowell; after waiting a sufficient time and hearing no objection, I observed that all forever after this must hold their peace. **I then invited them to join hands**. I pronounced the ceremony, according to the rules and regulations of the Church of the Latter-day Saints, in the name of God, and in the name of Jesus Christ. **I pronounced upon them the blessings of Abraham, Isaac, and Jacob, and such other blessings as the Lord put into my heart**; and being much under the influence of a cold, I then gave way, and President Rigdon arose and delivered a very forcible address, suited to the occasion, and closed the services of the evening by prayer.

Elders Orson Hyde, Luke S. Johnson, and Warren Parrish, then presented the Presidency with three servers of glasses filled with

wine, to bless. And it fell to my lot to attend to this duty, which I cheerfully discharged. It was then passed round in order, then the cake in the same order; and suffice it to say, our hearts were made glad while partaking of the bounty of earth which was presented, until we had taken our fill; and joy filled every bosom, and the countenances of old and young seemed to bloom alike with cheerfulness and smiles of youth; and an entire unison of feeling seemed to pervade the congregation, and indeed I doubt whether the pages of history can boast of a more splendid and innocent wedding and feast than this, for it was conducted after the order of heaven, which has a time for all things; and this being a time of rejoicing, we heartily embraced it and conducted ourselves accordingly. Took leave of the company and returned home. (D. H. C., 2:377.)

21 January 1836

On the twenty-first of January, 1836, the First Presidency, and a number of the presiding brethren in the Church, assembled in the **Kirtland Temple where they engaged in the ordinances of the endowment, as far as it had at that time been revealed** (Teachings, p. 106):

Thursday, 21.--This morning, a minister from Connecticut, by the name of John W. Olived, called at my house and inquired of my father: "Does the Prophet live here?" My father replied he did not understand him. Mr. Olived asked the same question again and again, and received the same answer. He finally asked: "Does Mr. Smith live here?" Father replied: "O yes, sir, I understand you now." Father then stepped into my room and informed me that a gentleman had called to see me. I went into the room where he was, and the first question he asked me, after passing a compliment was: "How many members have you in your Church?" I replied that we had between fifteen hundred and two thousand in this branch. He then asked: "Wherein do you differ from other Christian denominations?: I replied, that we believed the Bible, and they do not. However, he affirmed that he believed the Bible. I told him then to be baptized. He replied that he did not realize it to be his duty. But when I laid before him the principles of the Gospel, viz: faith and repentance; baptism, for the remission of sins; and the laying on of hands, for the reception of the Holy Ghost, he manifested much surprise. I observed that the hour for school had arrived, and I must attend. The man appeared astonished at our doctrine, but by no means hostile.

About three o'clock, p.m., I dismissed the school, and the Presidency retired to the attic story of the printing office, where **we attended the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.**

At **early candle-light I met with the presidency at the west school room in the Temple, to attend to the ordinance of anointing the heads with holy oil; also the Councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordiance.** I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

We then laid our hands upon our aged Father Smith, and invoked the blessings of heaven. **I then anointed his head with the consecrated oil, and sealed many blessings upon him.** The beginning at the

oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head, as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, **my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time.** But as Paul said, so say I, let us come to visions and revelations. (D. H. C. 2:378-380.)

21 January 1836 (Continued)

Vision of the Celestial Kingdom by Joseph Smith:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

Thus came the voice of the Lord unto me, saying-- (D. H. C., 2:380; Teachings, p. 107.)

21 January 1836 (Continued)
Revelation

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts.

And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven. (D. H. C., 2:380-381; Teachings, p. 107.)

21 January 1836 (Continued)

Vision of the Apostles:

I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their cloths tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept. (D. H. C. 2:381; Teachings, p. 107.)

21 January 1836 (Continued)

The Prophet's Vision of the Twelve:

I also beheld Elder M'Lellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a heart, by the mighty power of God. Also, I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it. And I finally saw the Twelve in the celestial kingdom of God. I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full. (D. H. C., 2:381; Teachings, p. 108.)

21 January 1836 (Continued)

Many of my brethren who received the ordiance with me saw glorious visions also. Angels ministered unto them as well as to myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb. **My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.**

The Bishop of Kirtland with his Counselors, and the Bishop of Zion with his Counselors, were present with us, **and received their anointings under the hands of Father Smith, and this was confirmed by the Presidency, and the glories of heaven were unfolded to them also**. We then invited the High Councilors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Councilors in Kirtland, and President David Whitmer the head of the President of the Councilors of Zion. The President of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the oldest.

The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host. And I saw in **my vision all of the Presidency of the celestial kingdom of God**, and many others that were present. Our meeting was opened by singing, and prayer was offered upon by the head of each quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands. Retired between one and two o'clock in the morning. (D. H. C., 2:381-382.)

22 January 1836

Friday 22.--Attending at the school room at the usual hour, but instead of pursuing our studies, we spent the time in rehearsing to each other the glorious scenes that occurred on the preceding evening, **while attending to the ordiance of holy anointing.**

In the evening we met at the same place, with the Council of the Twelve, and the Presidency of the Seventy, who where to receive this

ordinance [of anointing and blessing]. The High Councils of Kirtland and Zion were present also.

After calling to order and organizing, the Presidency proceeded to consecrate the oil.

We then laid our hands upon Elder Thomas B. Marsh, who is President of the Twelve, and ordained him to the authority of anointing his brethren. I then poured the consecrated oil upon his head, in the name of Jesus Christ, and sealed such blessings upon him as the Lord put into my heart. The rest of the Presidency then laid their hands upon him and blessed him, each in his turn, beginning at the oldest. He then anointed and blessed his brethren from the oldest to the youngest. I also laid my hands upon them, and pronounced many great and glorious things upon their heads. The heavens were opened, and angels ministered unto us.

The Twelve then proceeded to anoint and bless the Presidency of the Seventy, and seal upon their heads power and authority to anoint their brethren.

The heavens were opened unto Elder Sylvester Smith, and he, leaping up, exclaimed: "The horsemen of Israel and the chariots thereof."

Brother Don C. Smith was also anointed and blessed to preside over the High Priests' quorum.

President Rigdon arose to conclude the service of the evening by invoking the blessing of heaven upon the Lord's anointed, which he did in an eloquent manner; the congregation shouted a long hosanna: the gift of tongues fell upon us in mighty power, angels mingled their voices with ours, while their presence was in our midst, and unceasing praises swelled our bosoms for the space of half-an-hour. I Then observed to the brethren, than it was time to retire. We accordingly closed our interview and returned home at about two o'clock in the morning, and the Spirit and visions of God attended me through the night. (H. C., Vol. 2:382-383.)

[Notice some things in these blessings:

[1] Consecrated the oil
[2] Anointed & Blessed what was in heart-and then
[3] Sealed Blessings and Anointings]

28 January 1836

Thursday, 28.--Attended school at the usual hour. In the evening met the quorum of High Priests, in the west room of the upper loft **of the Lord's house [Kirtland]**, and in **anointed the counselors of the presidents of the High Priests' quorum, and, having instructed them and set the quorum in order, I left them to perform the holy anointing, and went to the quorum of Elders at the other end of the room. I assisted in anointing the counselors of the president of the Elders, and gave the instruction necessary for the occasion, and left the president and his counselors to anoint the Elders, while I should go to the adjoining room, and attend to organizing and instructing the quorum of the Seventy.**

I found the Twelve Apostles assembled with this quorum, and I proceeded, with the quorum of the Presidency, to instruct them, and also the seven presidents of the Seventy Elders, **to call upon God with up-lifted hands, to seal the blessings which had been promised to them by the holy anointing**. As I organized this quorum, with the presidency in this room, **President Sylvester Smith saw a pillar of**

fire rest down and abide upon the heads of the quorum, as we stood in the midst of the Twelve.

When the Twelve and the seven presidents **were through with their sealing prayer,** I called upon President Sidney Rigdon to **seal them with uplifted hands;** and when he had done this, and cried hosanna, that all the congregation should join him, and shout hosanna to God and the Lamb, and glory to God in the highest. It was done so, and **Elder Roger Orton saw a mighty angel riding upon a hose of fire, with a flaming sword in his hand, followed by five others, encircled the house, and protect the Saints, even the Lord's anointed, from the power of Satan and a host of evil spirits, which were striving to disturb the Saints.**

President William Smith, one of the Twelve, saw the Heavens opened, and the Lord's host protecting the Lord's anointed.

President Zebedee Coltrin, one of the seven presidents of the Seventy, saw the Savior extended before him, as upon the cross, and a little after, crowned with glory upon his head above the brightness of the sun.

After these things were over, and a glorious vision, which I saw, had passed, **I instructed the seven presidents to proceed and anoint the Seventy, and returned to the room of the High Priests and Elders, and attended to the sealing of what they had done, with up-lifted hands.**

The Lord assisted my brother, Don Carlos, the president of the High Priests, to go forward with the anointing of the High Priests, so that he had performed it to the acceptance of the Lord, notwithstanding he was very young and inexperienced in such duties; and I felt to praise God with a lord hosanna, for His goodness to me and my father's family, and to all the children of men. Praise the Lord, all ye, His Saints, praise His holy name.

After these quorums were dismissed, I retired to my home, filled with the Spirit, and my soul cried hosanna to God and the Lamb, through the silent watches of the night; and while my eyes were closed in sleep, the visions of the Lord were sweet unto me, and His glory was round about me. Praise the Lord. (D. H. C., 2:386-387.)

6 February 1836

Saturday, 6.--**Called the anointed together to receive the seal of all their blessings.** The High Priests and Elders in the council room as usual, the Seventy with the Twelve in the second room, and the Bishops in the third. I labored with each of these quorums for some time to bring them to the order which God had shown to me, which is as follows: The first part to be spent in solemn prayer before God, without any talking or confusion; and the conclusion with a sealing prayer by President Rigdon, when all the quorums were to shout with one accord a solemn hosanna to God and the Lamb, with an Amen, Amen and Amen; and then all take seats and lift up their hearts in silent prayer to God, **and if any obtain a prophecy or vision, to rise and speak that all may be edified and rejoice together.**

I had considerable trouble to get all the quorums united in this order. I went from room to room repeatedly, and charged each separately, assuring them that it was according to the mind of God, yet, notwithstanding all my labor, while I was in the east room with the Bishops' quorum, I felt, by the Spirit, that something was wrong in the quorum of Elders in the west room, and I immediately

requested Presidents Oliver Cowdery and Hyrum Smith to go in and see what was the matter. The quorum of Elders had not observed the order which I had given them, and were reminded of it by President Don Carlos Smith, and mildly requested to preserve order, and continue in prayer. Some of them replied that they had a teacher of their own, and did not wish to be troubled by others. This caused the Spirit of the Lord to withdraw; this interrupted the meeting, and this quorum lost their blessing in a great measure.

The other quorums were more careful, and the quorum of the Seventy enjoyed a great flow of the Holy Spirit. Many arose and spoke, testifying that they were filled with the Holy Ghost, which was like fire in their bones, so that they could not hold their peace, but were constrained to cry hosanna to God and the Lamb, and glory in the highest.

President William Smith, one of the Twelve, saw a vision of the Twelve, and Seven in council together, in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people.

President **Zebedee Coltrin**, one of the Seven, saw a vision of the Lord's host. And others were filled with the Spirit, and spake with tongues and prophesied. This was a time of rejoicing long to be remembered. Praise the Lord. (D. H. C., Vol. 2:391-392.)

27 March 1836

Sentence of the Kirtland Temple dedicatory prayer offered by Joseph Smith March 27, 1836.

Let the **anointing** of Thy ministers be **sealed** upon them with power from on high;
*****And let these **Thine anointed ones be clothed with salvation**, and Thy Saints shout aloud for joy. Amen and amen. (D. H. C., Vol. 2:422, 426.)

March 27, 1836

From the Dedicatory Prayer of the Kirtland Temple:

|v35 Let the **anointing** of they ministers be **sealed** upon them with power form on high.
|v80 And let these, **thine anointed ones, be clothed with salvation**, and thy saints shout aloud for joy. Amen, and Amen.
(D&C: Section 109:35, 80)

March 27, 1836

The Spirit of God Like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth.

We'll sing and we'll shout with the armies of heaven--
Hosanna, hosanna to God and the Lamb!
Let glory to them in the highest be given,
Henceforth and forever: amen and amen.

The Lord is extending the Saints' understanding,
Restoring their judges and all as at first;
The knowledge and power of God are expanding;
The veil o'ver the earth is beginning to burst.
We'll sing and we'll shou (sic), etc.

We'll call in our solemn assemblies in spirit,
To spread for the kingdom of heaven abroad,
That we through our faith may begin in inherit
The visions and blessings and glories of God.
We'll sing and we'll shout, etc.

We'll wash and be washed, and with oil be anointed,
Withal not omitting **the washing of feet;**
For he that receiveth his penny appointed
Must **surely be clean at the harvest of wheat.**
We'll sing and we'll shout, etc.
(D. H. C., vol. 2:426.)
1836

When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to **seal** and **confirm the anointing**; and at the close of close of each blessing the whole of the quorums responded to it wit a loud shout of Hosanna! Hosanna! etc. (Life of Heber C. Kimball, by Orson F. Whitney p. 100-106; Temples of the Most High 9th ed., p. 29.)

29, 30 March 1836

THE ORDIANCE OF WASHING OF FEET

Tuesday, 29.-- ...**Accordingly we proceeded cleanse our faces and our feet, and then proceeded to wash one another's feet. President Sidney Rigdon first washed President Joseph Smith, Junior's feet, and then, in turn, was washed by him; after which President Rigdon washed President Joseph Smith, Sen., and Hyrum Smith. President Joseph Smith, Jun., washed President Frederick G. Williams, and then President Hyrum Smith washed President David Whitmer's and President Oliver Cowdery's feet. Then President David Whitmer washed President William W. Phelps' feet, and in turn President Phelps washed President John Whitmer's feet. The Bishops and their Counselors were then washed, after which we partook of the bread and wine.** The Holy Spirit rested down upon us, and we continued in the Lord's House all night, prophesying and giving glory to God. [When Abraham was given the Fulness of the Priesthood they partook bread and wine???]

Wednesday, 30.--At eight o'clock, according to appointment, the Presidency, the Twelve, the Seventies, the High Council, the Bishops and their entire quorums, the Elders and **all the official members in this stake of Zion, amounting to about three hundred, met in the Temple of the Lord attend to the ordiance of washing of feet.** I ascended the pulpit, had passed through many trials and afflictions since the organization of the Church, and that this is a year of jubilee to us, and a time of rejoicing, and that it was expedient for us to prepare bread and wine sufficient to make our hearts glad, as we should not, probably, leave this house until morning; to this

end we should call on the brethren to make a contribution. The stewards passed round and took up a liberal contribution, and messengers were despatched for bread and wine.

Tubs, water, and towels were prepared, and I called the house to order, and the Presidency proceeded to wash the feet of the Twelve, pronouncing many prophecies and blessings upon them in the name of the Lord Jesus; and then the Twelve proceeded to wash the feet of the presidents of the several quorums. The brethren began to prophesy upon each other's heads, and upon the enemies of Christ, who inhabited Jackson county, Missouri; and continued prophesying, and blessing, and **sealing** them with hosanna and amen, until nearly seven o'clock in the evening.

The bread and the wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Savior did so shall we do on this occasion; **we shall bless the bread, and give it to the Twelve, and they to the multitude.** [Great for ward conference's.] (H. C., Vol. 2:429-431.)

|v17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.
|v18 And this voice which came from heaven we heard, when we were with him in the holy mount.
|v19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
(NewT:2 Peter 1:17-19)

|v13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,
|v14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
(NewT:Ephesians 1:13-14)

1836 [Speaking of the Kirtland Temple]

When the Prophet Joseph had finished the endowments of the First Presidency, the Twelve and the Presiding Bishops, the First Presidency proceeded to lay hands upon each one of them to **seal** and **confirm the anointing**; and at the close of each blessing the whole of the quorums responded to it with a loud shout of Hosanna! Hosanna! etc. (Life of Heber C. Kimball, by Orson F. Whitney, pp. 100-6; Temples of the Most High, N. B. Lundwall, ninth ed. 1954, p. 29.)

27 June 1839

The Prophet's instruction on the Doctrine of Election:

The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.

"13. In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye

believed, ye were sealed with that Holy Spirit of promise,

"14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be **sealed up unto the day of redemption.**"--Ephesians, 1st chapter.

This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph, but what He will make known unto the Twelve, **and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation.** (D. H. C., 3:379; Teachings, p. 149.)

27 June 1839 (The Prophet's instruction on the Doctrine of Election Continued)

The Two Comforters:

There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile, is to purge out the old blood, and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally) must have a new creation by the Holy Ghost. In such a case, there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence. (D. H. C., 3:379-380; Teachings, p. 150-151.)

27 June 1839 (The Prophet's instruction on the Doctrine of Election Continued)

The Second Comforter:

The other Comforter spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure, then it will be his privilege to receive the other Comforter, which the Lord hath promised the Saints, as is recorded in the testimony of St. John, in the 14th chapter, from the 12th to the 27th verses.

Note the 16, 17, 18, 21, 23 verses:

"16. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever;

"17. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

"18. I will not leave you comfortless: I will come to you.***

"21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

"23. If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Now what is this other Comforter? It is no more nor less that the Lord Jesus Christ Himself: and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions--Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born. (D. H. C., 3:380-381; Teachings, p. 150-151.)

27 June 1839 (The Prophet's instruction on the Doctrine of Election <u>Continued</u>)

The Spirit of Revelation:

THE SPIRIT OF REVELATION is in connection with these blessings. A person may profit by noticing the first intimation of the spirit of revelation; for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; (i. e.) those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus. (D. H. C., Vol. 3:381; Teachings, p. 151.)

June 27, 1839

Many Are Called and Elected, But Few are Chosen To Be Crowned For Eternity--
Few Are Chosen and Anointed Kings in Eternity:

|v26 God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now;
|v27 Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory;
|v28 A time to come in the which nothing shall be withheld, whether there be one God or many gods, they shall be manifest.
|v29 All thrones and dominions, principalities and powers, shall be

revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.
|v30 And also, if there be bounds set to the heavens or to the seas, or to the dry land, or to the sun, moon, or stars--
|v31 All the times of their revolutions, all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws, and set times, shall be revealed in the days of the dispensation of the fulness of times--
|v32 According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest.
|v33 How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.
|v34 Behold, there are many called, but few are chosen. And why are they not chosen?
|v35 Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson--
|v36 That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
|v37 That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.
|v38 Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.
|v39 We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.
|v40 Hence many are called, but few are chosen.
|v41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;
|v42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--
|v43 Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;
|v44 That he may know that thy faithfulness is stronger than the cords of death.
|v45 Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.
|v46 The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion

shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.
(D&C: Section 121:26-46)

27 June 1839

The doctrine of the Resurrection of the Dead & Eternal Judgment are necessary to preach among the first principles of the gospel of Jesus Christ.--

The Doctrine of Election

St Paul exhorts us to make our Calling & Election shure (sic). This is that sealing power spoken of by Paul in other places (see Eph I. 13.14. In whom ye also trusted, that after ye heard the work of truth; were sealed with that Holy Spirit of promise. **Which is the earnest of our inheritance**, until the redemption of the purchased possession unto the praise of his glory.) That we may be sealed up unto the day of redemption, this principle ought. (in its proper place) to be taught, for God hath not revealed any thing to Joseph, but what he will make known unto the Twelve & even the least Saint may know all things as fast as he is able to--bear then. for the day must come when no man need say to his neighbor know ye the lord for all shall know him (who Remain) from the least to the greatest, [Teachings, p. 149; Jer 31:31-36; Heb. 8:10] How is this to be done? It is to be done by this [1] sealing power & [2] the other comforter spoken of which will be manifest by Revelation.

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...When the Lord has thoroughly proved him & finds that the man is determined to serve him at all hazard. then the man will find his calling & Election made sure then it will be his privilege to receive the other Comforter which the Lord hath promised the saints as is recorded in the testimony of St John in the XIV ch from the 12th to the 27 verses Note the 16. 17. 18. 21. 23. verses. (TWOJS, p. 4-5.)

July 2, 1839 (The Prophet's Address to the Twelve)

The Prophet on Priesthood:

The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Genesis 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the Priesthood; he was called of God to this office, and was the father of all living in this day, and to him was given the dominion. **These men held keys first on the earth, and then in heaven.** (D. H. C., Vol., 3:385-386; Teachings, p. 157.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

Priesthood Everlasting:

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or years. The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's

authority. (D. H. C., Vol., 3:386; Teachings, p. 157.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

Adam the Oldest Man:

Daniel in his seventh chapter speaks of the Ancient of Days; he means the oldest man, **our Father Adam, Michael, he will call his children together and hold a council with them to prepare them fro the coming of the Son of Man.** He (Adam) is the father of the human family, and presides over the spirits of all men, **and all that have had the keys must stand before him in this grand council.** This may take place before some of us leave this stage of action. **The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.** [In other words, those who hold the Keys are Proxie King of kings, and Lord of Lords and stand in his place. Adam will Give up standing in the place of Christ, and will deliver this up to the Savior Himself. But by virtue of being the first man will remain the King of Kings and Lord of Lords over his posterity directly under the Savior. The Savior at the end of the Millennium will deliver up the Keys unto his Father and the Father will stand as the King of Kings and Lord of Lords directly under his Father, as Christ stands directly under his Father; as we are all adopted into family of Christ through the Atonement and Resurrection.] (D. H. C., Vol., 3:386-387; Teachings, p. 157.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

The Spirit of Man:

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity. Our Savior speaks of children and says, Their angels always stand before my Father. The Father called all spirits before Him at the creation of man, and organized them. He (Adam) is the head, and was told t multiply. **The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.** (D. H. C., Vol. 3:387; Teachings, p. 158.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

Keys Given to Peter, James and John:

The Priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James and JOhn, on the mount, when they were transfigured before him. The Priesthood is everlasting--without beginning of days and end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. **Wherever the ordinances of the Gospel are administered, there is the Priesthood.** (D. H. C., Vol. 3:387; Teachings, p. 158.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

Descent of Priesthood:

How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming **an innumerable company of angels--to God the Judge of all--the spirits of just men made perfect; to Jesus the Mediator of the new covenant.** (Hebrews 12:23.)

I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation.

This is why adam blessed his posterity; he wanted to bring them into the presence of God.

> Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, **with the residue of his posterity who were righteous**, into the valley of Adam-ondi-ahman, and there bestowed upon them **his last blessing** [the patriarchal sealing blessing, the last blessing meaning the sealing, the fulness of the priesthood, the passing on of the keys of the first presidency, see D&C 107:42]. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being **full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.** These things were all written in the book of Enoch, and are to be testified of in due time. (D&C 107:53-57.)

They looked for a city, etc., "whose builder and maker is God." (Hebrews 11:10.) Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the **dispensation of the fulness of times, when God would gather together all things in one, etc.; and those men to whom these keys have been given, will have to be there; and they without us cannot be made perfect.**

These men are in heaven, but their children are on the earth. Their bowels yearn over us. [My Vision of Joseph Smith in the City Eternal. Lynn Ferrin's Vision of Joseph Smith pouring and grieving over the those name's not contained in the Lambs book of Life. My Vision of Christ before the Spirits in prison with his bowels yearning over those there who were asking him for the fulness of the priesthood.] **God sends down men for this reason.** "And the Son of Man shall send forth Hid angels, and they shall gather out of His kingdom all things that give offense and them that do iniquity." (Matthew 13:41.) **All these authoritative characters will come down and join hand in hand in bringing about this work.**

July 2, 1839 (The Prophet's Address to the Twelve Continued)

We Cannot Be Perfect Without Our Dead:

The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. **The fowls are the angles. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done [people have been perfected, received the fulness of the Priesthood] the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instructions from them; Paul told about Moses' proceedings; spoke of the children of Israel being baptized. (I Cor. 10:1-4.) He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, etc.**

The "Horn" made war with the Saints and overcame them, until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity. (D. H. C., Vol. 3:389; Teachings, p. 159.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

No Salvation Without Revelation:

Salvation cannot come without revelation [More sure word of Prophecy]; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without **being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy**. Whenever salvation has been administered, it has been by testimony. Men of the present time testify of heaven and hell, and have never see either; and I will say that no man **knows these things without this**. (D. H. C., Vol. 3:389-390; Teachings, p. 160.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

Hearts of Children Turn to Fathers:

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten. (D. H. C., Vol. 3:390; Teachings, p. 160.)

July 2, 1839 (The Prophet's Address to the Twelve Continued)

Born again comes by the Spirit through Ordinances:

Being Born again, comes by the Spirit of God through ordinances. (D. H. C., Vol. 3:392; Teachings, p. 162.)

One of the Learned men who came to me showed me this Possible example:

5 Washings and anointing-Ordinances or Born again:
All these events must be performed by the Priesthood and Ratified by the H. G.

Event Washing /Anointing / New Name / Clothed

Gospel Mysteries

Birth	Washed in Womb	/Anointed with Blood/	Given Name	/ Flesh & Bone
Baptism	Baptized	/Anointed by H. G.	/ Christ	/ White Cloths
Initiatory	Washing	/Anointing	/ New name	/ Priesthood Garment
Second An	Washing of Feet	/Anointed on the Head	/Name at Veil	/ White Apron
An. Burial	Washing of Feet	/An. Feet, Head, Stom	/god*	/Resurrection

*Fathers name written in their Foreheads, Enoch new name, Lessor Yahweh.

July 2, 1839 (The Prophet's Address to the Twelve <u>Continued</u>)

Numbered Among the Saints when Christ Comes:

...Let us **<u>seek</u>** for the glory of Abraham, Noah, Adam, the Apostles, who have communion with [knowledge of] these things, and then we shall be among that number when Christ comes. (D. H. C., Vol. 392; Teachings, p. 162.)

Before 8 August 1839

Willard Richards Pocket Companion

It is the privilege of the Children of God to come to God & get Revelation. XIV John [verse 1] Let not your heart be troubled &c, [verse 2] There are a great many Mansions in my Father's house. I am going to prepare one for you rather Better than common. It is the privilege of the Sons of God to inherit the same Mansions &c. <u>When any person receives a vision of Heaven, he sees things that he never thought of before</u> [This is what happened to me in my vision of the saints who were in prison and needed to receive fulness of the priesthood before the resurrection]. if we would tell of different glories as Paul did, in my fathers house are **<u>Many</u> Mansions**, every Man that receives the Gospel receives that inheritance that the Apostles did. [verse 9] Everyone that hath seen me hath seen the Father. [verse 12] He that believeth, andy person that believes the works I do shall he do also & greater works [verse 13] The Father could not be glorified in the Son [verse 13] **<u>on any other principle that we coming to God, aski ng, receiving, heavens open visions &c.</u>--They are done away because of unbelief--**[verse 16] I will pray the Father & he shall send you another Comforter to abide with you forever, reach to things within the vail, **<u>know that you are Sealed</u>. [****It is interesting that the only promise made in the Sacrament Prayers is this one (That they may always have his spirit to be with them). This is probably most assuredly why after the ordiance of washing of the feet and the fulness of the priesthood Joseph Smith the Savior and Joseph Smith had the sacrament, because of the promise it contains, Abraham received fulness of Priesthood and partook of bread and wine. Expand.....See Scriptures below.]** If you get it, it will stand by you forever. How is it obtained? Keep my commandments & I will pray &c.--[verse 17] **<u>It is a privilege to view the Son of Man himself, he dwelleth with you & and shall be in you, his spirit shall be in you.</u>** [verse 18] [This relates to the only promise in the Sacrament Prayer "that they may always have his

Spirit to be with them" D&C 20:77, 79.] (TWOJS, p. 13-14.)

[It is confusing to speak of Christ's dwelling within those sealed up unto eternal life, yet the Savior says that after we enjoy the blessings of the Second Comforter, "then shall [you] know that...I am the true light that is in you, and that you are in me" (D&C 88:50). **The same is said in John chapter 14: "At that day [when you receive the Second Comforter] <u>ye shall know that I am in my Father, and ye in me, and I in you</u>"** See also JST Luke 10:23).

In John 14:17 Christ is also speaking of himself as the source of truth. Similarly, he declared to Joseph Smith, "I am the Spirit of Truth" (D&C 93:26). However, the Savior and the Holy Ghost work in perfect oneness when bestowing these, the highest spiritual blessings of mortality, for the Savior said of the Holy Ghost, "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 15:14). The emphasis in John 14:16-17 is the concept that the Savior has been appointed by the Father <u>to be our ultimate source of comfort and truth.</u> (TWOJS, p. 26)] I will not have you comfortless, I will come to you, abide with you forever, Seal you up to Eternal life. [verse 19] Yet a little while & you shall see me no more, but ye see me.--[verse 21] He that hath my commandments & keepeth them, he it is that loveth me &c.--**I will manifest myself to him. <u>if he does not he has not told the truth</u> [***This will go good with President Kimballs talk, D&C 91:1, President Benson's talk, D&C 132].** I will put promises in your hearts, that will not leave you that will Seal you up. We may come to the general assembly & church of the first born, Spirits of Just men made perfect, unto Christ. The innumerable company of Angels are those that have been resurrected from the dead. the Spirits of Just men made perfect are those without bodies. **<u>It is our privilege to pray for & obtain these things</u>**. [verse 22] How wilt thou manifest thyself to us & not to the world? evidently knowing that it would be so that he would manifest himself. There was no cholera, no mobs, before this came. I told them that rejoiced in Mobs that they should have them, they have since come in torrents. they did not receive the testimony of the Servants of the Son of God. [verse 23] If a man love me he will keep my words, & my father will love him, & We both me & my father will take our abode with him. [D&C 130:2 and D&C 20:77 & 79. Expand..... this is almost the verbiage of the sacrament Prayer....] There are certain characters that walked with God, saw him, conversed about heaven &c. [verse 26] but the comforter that I will send, (not the other comforter) shall teach you all things.--who?--He that loveth me &c.--This shall bring all things to remembrance whatsoever things I have said unto you, he shall teach you until ye come to me & my father. **<u>God is not a respecter of person, we all have the same privilege. Come to God weary him until he blesses you &c--we are entitled to the same blessings, Jesus, revelations, Just Men &--Angels &c. &c.</u>** not Laying again the doctrine of Christ **<u>go on unto perfection.</u> <u>Obtain [1] that holy spirit of promise--Then [2] you can be sealed to Eternal Life</u>**. [1 = Holy Ghost; 2 = Priesthood.]
(TWOJS 12-15)

5 October 1839

...There is one Comforter [i.e. the Holy Ghost] & another Comforter to abide with you forever, reach to things within the vail (sic), know that you are Sealed. If you get it, it will stand by

you forever. How is it obtained? Keep my commandments & I will pray &c.-- [John 14: 17] It is a privilege to view the Son of Man himself, **he dwelleth with you & shall be in you, his spirit shall be in you.** [John 14:18] I will not have you comfortless, I will come to you, **abide with you forever**, **seal you up to eternal life**. [John 14:19] ...God is not a respecter of persons, **we all have the same privilege**. Come unto God until you **weary him until he blesses you** &c.--we are entitled to the same blessings, Jesus, revelations, Just Men &--Angels &c. &c. not Laying again the doctrine of Christ go on unto perfection. Obtain [1] **that holy Spirit of promise**--Then [2] **you can be sealed to Eternal Life.** (TWOJS, p. 14-15.)

5 October 1939 Footnote on "Holy Spirit of Promise"

In a certain limited sense, a sense Joseph Smith used many times, the phrase "Holy Spirit of Promise" has reference to the concept of "making your calling and election sure" or "being sealed up unto eternal life" (D&C 88:3-5). Thus, when the Holy Spirit (who was the one appointed by the Father to give final sanctioning authority for all priesthood blessings) receives authorization from Jesus Christ to unmistakably "seal" the promised of eternal life on a worthy individual, he is placing the seals on the highest gospel ordinances in his office as Holy Spirit of Promise (D&C 132:7). The Prophet expressed this concept in his poetic rendition of D&C 76 (v.53):

> For these overcome, by their faith and their works,
> Being tried in their life-time, as purified gold,
> And seal'd by the spirit of promise, to life,
> By men called of God, as was Aaron of old.
> (Times and seasons 4 [1 February 1843]:84). (TWOJS, p. 26.)

5 October 1840 (Prophet at October Conference)

The Melchizedek Priesthood Holds All Authority:

In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

There are two Priesthood spoken of in the Scriptures, viz., the Melchizedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchizedek Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven.

Its institution was prior to "the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy,: and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel through which the **Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has continued to reveal Himself to the children of men to the present time, and**

through which He will make known His purposes to the end of time. (D. H. C., Vol. 4:207, Teachings, p. 166-167.)

5 October 1840 (Prophet at October Conference <u>Continued</u>)

Adam the First Man:

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great, grand progenitor of whom it is said in another place he is Michael, because he was the first and father of all, not only by progeny, but the first to hold the spiritual blessings, **<u>to whom was made known the plan of ordinances for the salvation of his posterity unto the end</u>, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth.** Adam holds **<u>keys</u> of the dispensation of the fulness of times; i.e., the dispensation of all the times have been and will be revealed through him from the beginning to Christ, and from Christ to the end of the dispensations that are to be revealed.** "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the **dispensation of the fulness of times He might gather together in one all things in christ, both which are in heaven, and which are on earth; even in Him.** (Ephesians 1:9-10.) (D. H. C., Vol. 4:207-208; Teachings 167-168.)

5 October 1840 (Prophet at October Conference <u>Continued</u>) Ordinances Always the Same:

Now the purpose in Himself in the winding up scene of the last dispensation is that all things pertaining to that dispensation should be conducted precisely in accordance with the preceding dispensations.

And again, God purposed in Himself that there should not be an eternal fullness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto **the same fullness and eternal glory**, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them. "Are they not all ministering spirits, sent forth to minister for them **who shall be heirs of salvation?"** (Hebrews 1:14.)

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to His connection with man, and that glorious perfect order which He established in Himself, whereby he sent forth power, revelations, and glory. (D. H. C., Vol. 4:208; Teachings, p. 168.)

5 October 1840 (Prophet at October Conference <u>Continued</u>)

Adam Holds the Keys of Presidency:

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but **<u>cannot receive a fullness until Christ</u>**

shall present the Kingdom to the Father, which shall be at the end of the last dispensation. (D. H. C., Vol. 4:209; Teachings, p. 169.)

January 19, 1841

The Saints are commanded by revelation to build a Temple at Nauvoo:

For there is not a place found on earth that he may come to and restore again that which was lost unto you, or which he hath taken away, even the fulness of the priesthood. (D&C 124:28.)

Hyrum Smith Held the Sealing Blessings to the Chruch:

First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, **even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption**, that ye may not fall notwithstanding the hour of temptation that may come upon you. (D&C 124:124.) **Joseph Smith Presiding Elder Over All The Church:**

I give unto you my servant Joseph to be a **presiding elder over all my church**, to be a translator, a revelator, a seer, and prophet. (D&C 124:125.)

6 April 1841 - Tuesday

A general conference of the Church was commenced at Nauvoo, and **the corner stones of the Nauvoo Temple were laid.** The conference was continued till the 11th. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 19.)

16 May 1841

The Doctrine of Election:

He [the Prophet Joseph Smith] then spoke on the subject of **election**, and read the 9th chapter of Romans, **from which it was evident that the election there spoken of was pertaining to the flesh**, and had reference to the seed of Abraham, **according to the promise God mad to Abraham**, saying, "In thee, and in thy see, all the families of the earth shall be blessed." To them belonged the adoption and the covenants, &c. Paul said, when he saw their unbelief, "I which myself accursed"--according to the flesh--not according to the spirit. Why did God say to Pharaoh, "for this cause have I rased thee up"? Because Pharaoh was a fit instrument--a wicked man, and had committed acts of cruelty of the most atrocious nature. The **election of the promised seed still continues, and in the last day, they shall have the Priesthood restored unto them, and they shall be the "saviors of Mount Zion," the ministers of our God**; if it were not for the remnant which was left, then might men now be as Sodom and Gomorrah. **The whole of the chapter had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught**

by the Apostles. God did elect or predestinate, that all those who would be saved should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man's sins, but visits them with correction, and if His children will not repent of their sins He will discard them.

This is an imperfect sketch of a very interesting discourse, which occupied more than tow hours in delivery, and was listened to with marked attention, by the vast assembly present. (D. H. C., Vol. 4:359-360; Teachings, p. 189.)

8 November 1841 - Monday

[A] temporary baptismal font in the Nauvoo Temple was dedicated. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 20.)

21 November 1841

Baptisms for the dead were commenced in the font in the basement of the Nauvoo Temple. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 20.)

17 March 1842 - Thursday

The organization of the Female Relief Society of Nauvoo was commenced. It was completed on the 24th, with Emma Smith as president; Mrs. Elizabeth Ann Whitney and Mrs. Sarah M. Cleveland, counselors; Miss Elvira Cowles, treasurer; and Eliza R. Snow, secretary. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 21.)

The Relief Society Magazine

Opening The Gate Beautiful:

When the Prophet Joseph Smith asked the Lord for wisdom on that early spring day, in 1820, the Gateway of Heaven was opened, and angels come through for the first time in centuries. That opened Gateway led into the higher courts of life's temple.

In the olden days, women were not permitted to go beyond the Gate Beautiful into the Court of Sacrifice, nor into the Higher Place. During the dark ages, after the light of revelation had been withdrawn from the earth, women felt keenly, but perhaps unconsciously, the heavy hand of superstition and oppression.

Men, because of superior strength and leadership, could force their way through the clouds of darkness and superstition, but helpless women and little children were sufferers, as they always are when society is lighted only by the rays of cold reason, earthly ethics, and lustful desires. So that, when the Vision, given to the Prophet Joseph Smith, came through the Gateway, the women with their little children were among the most blessed recipients of the results of that Vision.

It is very probable that the Vision came to the Prophet on the Paschal day of the year, although no date has been kept for us, but it was on the Paschal day when the Church was organized, when Elijah visited the Prophet in the temple at Kirtland, and when, strange to say, the Prophet organized the Relief Society. That day, the 17th of March, 1842, was the opening of the Paschal season for the year 1842. It was the day celebrated as the fast day of Queen Esther, by the Jews. What a wonderful Easter these events have brought to the earth.

The women, because of the opening Vision, have been permitted to enter into the Court of Sacrifice now symbolized by the sacrament which is given in this Church, not only to women but also to the little children in our Sunday Schools. How symbolic this blessed privilege is to the liberty for women and children which followed that marvelous Vision!

Women have been given the right of franchise, first in the Church itself. They have always voted on all matters of procedure, and on the support of all officers in the Church from the least to the greatest. The doctrine of <u>common consent makes the woman an equal with man in all her religious activities.</u> She is admitted not only into the courts of women, symbolically and equally in our own temples, but also she is given a higher position <u>in this sacred ordinance which she shares, side by side with her husband. Indeed, in the last or Holy of Holies, men must be accompanied by their wives when they secure their blessings [of the fulness of the priesthood].</u>* (Relief Society Magazine, April, 1920; Also, Motherhood A partnership with God, Compiled by Harold Lundstrom, 1956, Bookcraft, p. 339-341.) [Note: From this beautiful article we learn a number of wonderful concepts:

[1] It is very probable that the [First] Vision came to the Prophet on the Paschal day of the year, although no date has been kept for us, but

[2] It was on the Paschal day when the Church was organized,
[3] It was on the Paschal day when Elijah visited the Prophet in the temple at Kirtland, and when, strange to say,

[4] It was on the Paschal day when the Prophet organized the Relief Society. That day, the 17th of March, 1842, was the opening of the Paschal season for the year 1842.

[5] It was the day celebrated as the fast day of Queen Esther, by the Jews.

Observation and commentary:

[1] In the days of when the Lord was on the earth, men had become so caught up in status that they had stopped permitting the women go into the Court of Sacrifice-this not only represents the sacrament but is equivalent to our Law of Sacrifice in our temples today, of which, men and women must jointly proceed to receive their blessings of the fulness of the priesthood together in common.

[2] The Jews celebrated this day as the fast day of Queen Esther. My Mother, Ann Jenson, taught me that she always revered Queen Easter as a Heavenly Queen because of her qualities and attributes and not only as an Earthly Queen. So we symbolically

seem to be dealing with an organization, the Relief Society, which appears to be attempting to prepare righteous women to be Queens to their husbands, in heaven and on earth, as Queen Easter is revered by the Jews, and My beloved mother, as a worthwhile Pattern to Follow.

[3] And Finally, because men did not only restrict women, in the olden days, from going beyond the Gate Beautiful into the Court of Sacrifice, but also into the Higher Place, the Holy of Holies they halted their own progression and exaltation. This is readily visible to us today as **[our wives are] admitted not only into the courts of women, symbolically and equally in our own temples, but also [they are] given a higher position in this sacred ordinance which [they] share, side by side with [there] husband[s]. Indeed, in the last or Holy of Holies, men must be accompanied by their wives when they secure their blessings [of the fulness of the priesthood]--For as Elder Boyd K. Packer has said, "the highest ordinances in the House of the Lord they [man and wife] receive together and equally or not at all!" And also, "Without her, [Sister Packer] I could not have the highest and most enduring blessings of this 'priesthood... after the holiest order of God' (D&C 84:18), this 'Holy Priesthood, after the Order of the Son of God' (D&C 107:3). For, 'in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it.'" (D&C 131:104.)"**. (A Tribute to Women, Elder Boyd K. Packer, July Ensign, 1989, p. 72-75.)

30 March 1842

Synopsis of the Prophet's Remarks to the Female Relief Society:

All must act in concert, or nothing can be done and should move according to the ancient Priesthood; hence the Saints should be a select people, separate from all the evils of the world--choice, virtuous, and holy. **The Lord was going to make of the Church of Jesus Christ a kingdom of Priests, a holy people, a chosen generation [the whole generation is to be chosen, called up and anointed Kings and Priest, "a kingdom of Priests"], as in Enoch's day, having all the gifts as illustrated to the Church in Paul's epistles and teachings to the churches in his day**--that it is the privilege of each member to live long and enjoy health. He then blessed the Saints. (March 30, 1842.) (D. H. C., Vol. 4:570; Teachings, p. 201-202.)

30 March 1842

All must act in concert or nothing can be done, that the society should move according to the ancient Priesthood, hence there should be a select society, separate form all the evils of the world, choice, virtuous and holy. **Said he was going to make of this society a kingdom of priests as in Enoch's day--as in Paul's day** (TWOJS, p. 110.)

May 1, 1842

To Say One Knows God One Must Have Handled Something in the 'Holiest of Holies':

Sunday, May 1, 1842.--I preached in the grove, on the keys of the kingdom, charity, &c. The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the holiest of holies. (H. C., Vol 4:608.)

May 4, 1842

Highest Order of the Priesthood Revealed--Patriarchs, Priests and Kings:

Wednesday, 4.--I spent the day in the upper part of the store, that is in my private office...in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending **to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood**, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure **the fulness** of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council where of things spiritual, and to be received only by the spiritual minded: and **there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints;** therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation. (H. C., 5:1-2; Teachings, p. 237.)

4 May 1842

Wednesday, 4. [1842]--I spent the day in the upper part of the store, that is in my private office (so called because in that room I keep my sacred writings, translate ancient records, and receive revelations) and in my general business office, or lodge room (that is where the Masonic fraternity meet occasionally, for want of a better place) in council with General James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young and Elders Heber C. Kimball and Willard

Richards, instructing them in the principles and order of the Priesthood, attending to **washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedek Priesthood, setting forth the order pertaining to the Ancient of Days**, and all those plans and principles by which **any one** is enabled to **secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds**. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual minded: and **there was nothing made known to these men but what will be made known to all the Saints of the last days [Last days are typically known as the time proceeding the Second coming of the Messiah; Expand all to receive before he comes.....], so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore let the Saints be diligent in building the Temple, and all houses which they have been, or shall hereafter be, commanded of God to build**; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation. [Meaning we should look to the 1st Presidency and the Twelve and that they will be instructed of the Lord when He wishes the fulness of the Priesthood to come forth, but that it would come forth to all the Saints, even the weakest of saints before the Second Coming--And My words shall all be fulfilled whether by my own voice or the voice of my servants it is the same.....] (H. C., Vol. 5:1-2.)

4 May 1842

Willard Richards expansion of the Prophet's journal entry for the above date--anyone enabled to secure the fulness of the highest order in the Melchisedec Priesthood:

4 Wednesday May 4- I spent the day in the upper part of the Store (IE.) in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or Lodge room (IE) were the Masonic fraternity met occasionally for want of a better place), in council with Gen James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, & Geo. Miller, ... & Priests Brigham Young Heber C. Kimball & Willard Richards, **instructing them in the principles and order of the priesthood, attending to washings & anointings & endowments, and the communications of keys, pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedec Priesthood, setting forth the order pertaining to the Ancient of days & all those plans & principles by which any one is enabled to secure the fulness of those blessings which has been prepared for the church of the firstborn, and come up and abide in the presence of God in the [last two words blotted out] Eloheim in the eternal worlds.** In this council was instituted the Ancient order of things for the first time in these last days. And the communications I made to [this] Council were of things spiritual, and to be received only by the spiritual minded: **and there was nothing made known to these men but will be made known to all Saints, of the last days, so soon as they are prepared to receive,**

and a proper place is prepared to communicate them, even to the weakest of the Saints: therefore let the Saints be diligent in **building the temple and all houses** which they have been or shall hereafter be commanded of god to build, and wait their time with patience, in all meekness and faith, & perseverance unto the end. knowing assuredly that all these things referred to in this council are always governed by the principles of Revelation. (Draft sheet of the "Manuscript History of the Church," in the hand of Willard Richards, 4 May 1842, Historian's Office Church Records Group, Chruch Archives; Also, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 29.)

4 & 5 May 1842

May 4th 1842--I met with Joseph, Hyrum Heber, Willard, Bishops Whitney and Miller, and Gen. James Adams, in Joseph's private office, where Joseph taught the ancient order of things for the first time in these last days, and received my washings, anointings and endowments.

--5--I attended Council as yesterday, and we administered to brother Joseph the same ordinances. (Manuscript History of Brigham Young, by Watson, p. 116.)

June 1842

June 1842 I was aniciated (sic) into the anceit (sic) order was washed and annointed (sic) and sealled (sic) and ordained a preast (sic) and so forth.

in company with many others. That is Joseph Smith Hiram Smith Wm. Law Wm. Marks Judge Adams, Brigham Young Willard Richards, George Miller Newel K. Whitney. (Journal of Heber C. Kimball.)

July 15, 1842
God Eventually is Going To Establish His Own Government:

See Teachings, p. 250 ("It has been the design of Jehovah, for the commencement....)--254(.....May receive an inheritance among those that are sanctified.").

August 31, 1842

The Lord Almighty...will continue to preserve me... until I have fully accomplished my mission in this life, and so firmly established the dispensation of the fullness of the priesthood in the last days, that all the powers of earth and hell can never prevail against it. (Joseph Smith, Jr., H.C. 5:139-40.)

31 August 1842

Minutes of the Female Relief Society's Meeting--Remarks of the Prophet:

President Joseph Smith arose and said, "I am happy and thankful

for the privilege of being present on this occasion. Great exertions have been made on the part of our enemies to carry me to Missouri and destroy my life; but the Lord has hedged up their way, and they have not, as yet, accomplished their purpose. God has enabled me to keep out of their hands. I have warred a good warfare, insomuch as I have out-generalled or whipped out all Bennett's corrupt host.

My feelings at the present time are that, inasmuch as the Lord Almighty has preserved me until today, **He will continue to preserve me, by the united faith and prayers of the Saints, until I have fully accomplished my mission in this life, and so firmly established the dispensation of <u>the fullness of the priesthood</u> in the last days, that all the powers of earth and hell can never prevail against it.** (H. C., Vol. 5:139-140.)

December 30, 1842

The Rule of Christ in the Millennium:

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. (H. C. 5:212.)

January 1843

Joseph Smith's Mission

<u>I understand my mission and business</u>. God Almighty is my shield and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 3; Also, See the Wilford Woodruff report of Joseph Smith's 22 January 1843 discourse in Andrew F. Ehat and Lyndon W. Cook, eds., <u>The words of Joseph Smith--The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph</u> (Provo, Utah: BYU Religious Studies Center, 1980), p. 158, spelling, capitalization and punctuation standardized.)

21 January 1843

All Ordinances Necessary:

The question is frequently asked, "Can we not be saved without going through with **<u>all those ordinances, etc?</u>**" **<u>I would answer, No, not the fulness of salvation</u>**. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." <u>House</u> here named should have been translated <u>kingdom</u>; and any person who is **exalted to the highest mansion has to abide a celestial law, <u>and the whole law too</u>.**

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand. (D. H. C., Vol. 6:184, Teachings, p. 331.)

21 January 1843

Unwillingness of Saints to Learn:

I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen. (D.H.C. 6:185; Teachings, p. 331.)

February, 1843

The Prophet Joseph Smith's Poetic Rendition of the Vision Concerning The Requirements for Exaltation in the Celestial Kingdom of Glory:

And again I bear record of Heavenly things,
Where virtue's the value above all that is priz'd,
Of the truth of the gospel concerning the just,
That rise in the first resurrection of Christ.

Who **receiv'd**, and **believ'd**, and **repented** likewise,
And then **were** baptiz'd, as a man always was, Who **ask'd** and **receiv'd** a remission of sin,
And **honored** the kingdom by keeping its laws.

Being **buried** in water, as Jesus had been,
And **keeping** the whole of his holy commands,
They **received** the gift of the spirit of truth,
By the ordiance truly of laying on hands.

For these **overcome**, by their faith and their works,
Being **tried in their life-time**, as purified gold,
And **seal'd** by the spirit of promise to life,
By men called of God, as was Aaron of old.

They are they, **of** the church of the first-born of God,
And unto whose hands he **committeth** all things;
For they **hold** the keys of the kingdom of heav'n,
And **reign** with the Saviour, **as** priests and as kings.

They're priests of the order of Melchisedec,
Like Jesus (from whom is the highest reward),
Receiving a fulness of glory and light;
As **written**--**They're** God's, even sons of the Lord.

So all things **are theirs**; yea, of live or of death;
Yea, weather things now, or to come, all **are theirs**,
And **they are** the Saviour's, and **he is** the Lord's,
Having **overcome all**, as eternity's heirs.

Yea, the righteous shall dwell in the presence of God,
And of Jesus, forever, from earth's second birth--
For when **he comes** down in the splendor of heav'n,
All those he'll bring with him to reign on the earth.

These **are they** that arise in their bodies of flesh,
When the trump of the first resurrection shall sound;
These **are they** that come up to Mount Zion, **in life**,
Where the blessings and gifts of the spirit abound.

These **are they that have** come to the heavenly place;
To the **numberless concourses of angels above:**
To the city of God, e'en the holiest of all,
And the home of the blessed, the fountain of love;

To the Church of old Enoch, and of the first-born:
And gen'ral assembly of ancient renown'd,
Whose names **are all kept** in the archives of heav'n,
As chosen and faithful, **and fit to be crown'd.**

These **are they** that are perfect through Jesus' own blood,
Whose bodies celestial are mention'd by Paul,
Where the sun is the typical glory thereof,
And God, and his Christ, are the true judge of all.

*** I beheld the celestial, in glory sublime;
Which is the most excellent kingdom that is,
Where God, e'en the Father, in harmony reigns;
Almighty, supreme, and eternal in bliss.

Where the Church of the first-born **in union** reside,
And **they see as they're seen, and they know as they're known**
Being equal in power, dominion and might,
With a fulness of glory and grace round his throne.

The glory celestial is one like the sun;

***

But the great things of God, which he show'd unto me,
Unlawful to utter, I dare not declare;
They surpass all the wisdom and greatness of men,
And only are seen, as has Paul were they are.

(Times & Seasons, Vol. 4:81-85; Also, The Vision by N. B. Lundwall, Bookcraft, p. 156-164.)

14 May 1843

Calling and Election:

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to here the voice of God saying, This is my beloved Son.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be

no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with Him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes below, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge though the Lord an Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they, with all their boasted religion, piety and sacredness while at the same time they are crying out against prophets, apostles, angels, revelations, prophesying and visions, etc. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yes, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, etc. (D. H. C. Vol. 5:338-339; Teachings, p. 298-299.)

16 May 1843

The Prophet to William Clayton placing his hand upon Williams knee:

Your life is hid with Christ in God, and so are many others. **Nothing but the unpardonable sin can prevent you from inheriting eternal life for <u>you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose</u>.** (D. H. C., Vol. 5:391.)

16 May 1843

Remarks of the Prophet at Ramus--Importance of the Eternity of the Marriage Covenant:

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgement in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus. (D. H. C., Vol. 5:391-392; Teachings, p. 300-301.)

16 May 1843

The Celestial Glory:

In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase." (D. H. C., Vol. 5:392; Teachings, p. 301.)

17 May 1843

Salvation and Sure Word of Prophecy:

Salvation means a man's being placed beyond the power of all his enemies.

The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy priesthood. It is impossible for a man to be saved in ignorance. (D. H. C., Vol. 5:392; Teachings, p. 301.)

May 17, 1843

Salvation in Knowing You are Sealed Up to Eternal Life:

|v5 (May 17th, 1843.) The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of prophecy, through the power of the Holy Priesthood. |v6 It is impossible for a man to be saved in ignorance.
(D&C: Section 131:5-6)

21 May 1843

Calling and Election to be made Sure:

Contend earnestly for the like precious faith with the Apostle Peter, "and add to your faith virtue," knowledge, temperance, patience, godliness, brotherly kindness, charity; "for if these things ge in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Another point, after having all these qualifications, he lays this injunction upon the people "to make your calling and election sure." He is emphatic upon this subject-after adding all this virtue, knowledge, etc., "Make your calling and election sure." What is the secret-the starting point? "According as His Divine power hath given unto us all things that pertain unto life and godliness." How did he obtain all things? Through the knowledge of Him who hath called him. There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!-especially the divines and priests if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the priesthood alone will do this. (D. H. C., Vol. 5:402-403; Teachings, p. 305.)

21 May 1843

The Design of God:

The design of the great God in sending us into this world, and

organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on thos to whom it was spoken, how much more thos of the present generation!

1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, etc., and another to hear the voice declare to you, YOu have a part and lot in the kingdom. (D. H. C., Vol. 5:403; Teachings, p. 306.)

26 May 1843 - Friday

Joseph Smith gave endowments, and also instructions on the Priesthood and the new and everlasting covenant: (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 23.)

--26--Met with the Prophet Joseph, the Patriarch Hyrum, brothers kimball and Richards, Judge James Adams, and Bishop N. K. Whitney, receiving our endowments and instructions in the Priesthood. The Prophet Joseph administered to us the first ordinances of endowment, and gave us instructions on the Priesthood. The Prophet Joseph administered to us the first ordinances of endowment, and gave us instructions on the Priesthood and the new and everlasting covenant. (Manuscript History of Brigham Young, by Watson, p. 129.)

28 May 1843

--28--(Sunday)--I met with brothers Joseph, Hyrum, Heber, Willard, Bishop Whitney and Judge Adams when we administered to brother Joseph the same ordinances of Endowment, and of the holy priesthood which he administered unto us. (Manuscript History of Brigham Young, by Watson, p. 129.)

29 May 1843

--29--Met at 9 a.m., with the same brethren, when Joseph instructed us further in principles pertaining to the holy Priesthood. (Manuscript History of Brigham Young, by Watson, p. 129.)

June 11, 1843

Consider This in Light of the Fact That the 2nd Anointing is the Highest Ordinance of the Temple:

*****What was the object of gathering the Jews, or the people of God in any age of the world?

*****The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose. (D. H. C., Vol. 5:423; Teachings, p. 307-308.)

11 June 1843

Principles of the Gospel Never Change:

It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. **Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.** (D. H. C., Vol. 5:423; Teachings, p. 308.)

11 June 1843

Salvation for the Dead:

It is that same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the **ordinances and endowments, washings and anointings, etc**. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that the ordinances should be administered in a font prepared for that purpose in the house of the Lord. "This is only your opinion, sir." says the sectarian.***

If a man gets a **fulness of the priesthood** of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying **all the ordinances of the house of the Lord.** (D. H. C., Vol. 5:424; Teachings, p. 308.)

11 June 1843

Some Men "Too Wise to be Taught":

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and **in the resurrection they will find their mistake**. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All Men who become **heirs of God and joint heirs** with Jesus Christ **will have to receive the fulness of the ordinances of his kingdom**; and those who will not receive **all the ordinances** will come short of the fullness of that glory, if they do not lose the whole. (D. H. C., Vol. 5:424; Teachings, p. 309.)

11 June 1843

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. (D. H. C., Vol. 5:426; Teachings, p. 311.)

11 June 1843

The Son Does What the Father Did:

As the Father hath power in Himself, so hath the Son power in

Himself, to lay down His life and take it again, so He has a body of His own. The son doeth what He hath seen the Father do: then the Father hath some day laid down His life and taken it again; so He has a body of His own; each one will be in His own body; and yet the sectarian world believe the body of the Son is identical with the Father's.

Gods have an ascendedcy over the angels, who are ministering servants. **In the resurrection, some are raised to be angels, others are raised to become Gods.**

These things are revealed in the most holy place in a Temple prepared for that purpose. (Thomas Richard Jackson Journal) Many of the sects cry out, "Oh, I have the testimony of Jesus; I have the spirit of God: but away with Joe Smith; he says he is a prophet; but there are to be no prophets or revelators in the last days." Stop, sir! **The Revelator says that the testimony of Jesus is the spirit of prophecy**; so by your own mouth you are condemned. But to the text. **Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews-to receive the <u>ordinances, the blessings, and glories that God has in store for His Saints.</u>**

I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; <u>or will you not build unto the Lord this house, and let Him pass by and bestow these blessings upon another people? I pause for a reply.</u> (D. H. C., Vol. 5:426-427; Teachings, p. 312.)

12 July 1843 - Wednesday

The revelation on celestial marriage was written in the presence of Hyrum Smith and Wm. Clayton. (D&C 132.) (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 23.)

12 July 1843 - Wednesday

Women <u>Anointed</u> [a Queen and Priestess] Unto their Husband:

And as ye have asked concerning adultery, verily, verily, I say unto you, **if a man receiveth a wife in the new and everlasting covenant**, and if she be with another man, **<u>and I have not appointed unto her by the holy anointing</u>**, she hath committed adultery and shall be destroyed. (D&C 132:41.)

July 12, 1843

The conditions of the New and Everlasting Covenant: (commentary)

The <u>expectation of exaltation</u> must be sealed unto you by the Holy Spirit of Promise--that most holy ordiance: the 2nd Anointing must be sealed unto you by revelation and commandment through the medium of the One Anointed--Though you marry a wife in the Temple and the Marriage is sealed, yet it is not said unto you by the Anointed One: "Ye shall Come Forth In the First Resurrection"--You will not in the Resurrection be Prophets, Priests, Patriarchs, Kings or Gods--But if you know Christ in this world (mortality or the Spirit World), then

from then on nothing but the Unpardonable Sin can keep you from exaltation. To sin against the Holy Ghost after receiving this Second Anointing, whereby you are sealed up unto Eternal Lives, is to shed innocent blood or assent unto the death of one of Christ's innocent ones, whom he had bought with a price.....

Now read D&C 132:6-9, 19-27:

|v6 And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.
|v7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead.
|v8 Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.
|v9 Will I accept of an offering, saith the Lord, that is not made in my name?
(D&C: Section 132:6-9)

|v19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them--Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.
|v20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.
|v21 Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.
|v22 For strait is the gate, and narrow the way that leadeth unto

the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me.
|v23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.
|v24 This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. Receive ye, therefore, my law.
|v25 Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.
|v26 Verily, verily, I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.
|v27 The blasphemy against the Holy Ghost, which shall not be forgiven in the world nor out of the world, is in that ye commit murder wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my glory, but shall be damned, saith the Lord.
(D&C: Section 132:19-27)

12 July 1843

For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D&C 132:49.)

18-19 July 1843.

In a letter of Willard Richards to Brigham Young he chronicles events in Nauvoo, which would interest Pres. Young: * * *
Sunday, 16th. Joseph preached all day; a.m., 27th chap. Matthew &c. Did not hear him. Man's foes, they are of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to--I won't say who; was it Brother Marks? Did not say. Brother Cole? Did not hear the sermon; why ask me. Nothing new [despite this "news" to the Saints, the Twelve fully understood these developments.]; same as when you left[.] The spirit was against Christ because of His innocence; so in the present case. **Said he would not prophesy any more; Hyrum should be the prophet; (did not tell them he was going to be a priest now [28 Sep 43], or a king by and by [11 Apr 44];)** told the Elders not to prophesy when they went out preaching. * * *
19th I send by this mail six papers to Brother Woodruff, same direction. Just met Hyrum in the street; said to him, I am writing to the brethren, has our new prophet anything to say to them? "Give my respects to them." Elders Taylor's and Hyde's best compliments, with success. (H.C. 5:512-513).

23 July 1843

Last Monday morning certain men came to me.--Bro Joseph Hyrum is no prophet he cant lead the church. you must lead the Church--if you resign I felt curious--& said--here we learn in a priesthood after the order of Melchisedeck--**Prophet priest & king**. & **I will advanced from prophet to priest & then to King not to the kingdoms of this earth but of the most high god**. (TWOJS, p. 234.)

Sunday, 23 July 1843

Last Monday morning certain men came to me and said: "Brother Joseph, Hyrum is no prophet--he can't lead the church; you must lead the church. If you resign, all things will go wrong; you must not resign; if you do the church will be scattered."

I felt curious and said: **"Have we not learned the Priesthood after the order of Melchizedek, which includes both Prophets, Priests and Kings: see Rev. 1 Chap., 6th v., and I will advance your Prophet to a Priest, and then to a King---not to the Kingdoms of this earth, but of the Most High God. See Rev. 5 Chap., 10th v.---"Thou hast made us unto our God, Kings and Priests, and we shall reign on the earth."** (TPJS, p. 318.)

6 August 1843

Meeting of the Twelve Apostles in Philadelphia:

The quorum of the Twelve Apostles in Philadelphia held a meeting in the Canaanite Church. About three hundred Saints were present. Meeting was opened by Jedediah M. Grant, and President **Brigham Young addressed the congregation** at considerable length. He said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the Church, as a member of the Church inquiring concerning the duty of a presiding Elder, what the prophet or the Twelve ought to do, &c. he will not get an answer. It he does it will not be form God. He also remarked that if any in the Church had **the fulness of the Melchisedec Priesthood**, he did not know it. For any person to have **the fulness of that priesthood, he must be a king and priest**. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. **A person may be anointed king and priest long before he receives his kingdom.** (H. C., Vol. p. 5:527.)

Sunday, August 13, 1843.

The Prophet's Remarks at the Funeral of Judge Higbee:

... "Ye are come unto Mount Zion, and unto the city of the living god, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant" (Hebrews xii, 22, 23, 24). What would it profit us to come unto the spirits of the just men, but to learn and come up to

the standard of their knowledge?

Where has Judge Higbee gone?

Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds, to go where Judge Higbee has gone?

That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers **[What is the covenants of the Fathers.. Why the Father of us all has covenanted with us that we, his children would be like he is when he comes [look up scripture] and be kings and queens, priests and priestesses and that we should have power to come forth in the morning of the first resurrection according to that which was sealed upon us in the marriage covenant and the washings and anointings-These are the covenants of the fathers back to God our Heavenly Father and Jesus Christ whom he hath sent, that he hath made with his children that we would be like him, when he comes not after he come..... expand....].**

Four destroying angels holding power over the four quarters of the earth until the servants of God are **sealed in their foreheads**, which signifies **sealing the blessings upon their heads [We have only had the confirmation of kings and priests, queens and priestesses upon our heads-we need this confirmation now sealed.....]**, meaning the everlasting covenant [what covenant-that of the Eternal Father to his Children when that they would become like him Kings and priests Queens and priestesses.... that covenant the fullness of the Priesthood and the kingdom of the Eternal Father....], thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother [Except that of denying the Holy Ghost or shedding innocent blood-this is the blessing on our Eternal Father and Mother which they have extended to their children...]. (H. C., Vol. 5:530.)

August 13, 1843

The Prophet Joseph Smith on - The sealing Ordinance:

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessings upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. (H. C., 5:530.) [Read rest of discourse.]

13 August 1843

Footnote 7 on this date:

7. At this time Joseph Smith was not willing to discuss the temple ordinances of conferral of **the fulness of the priesthood**, of marriage for time and eternity, or of sealing children to parents; nevertheless, he indicated that the conferral of **the fulness of the**

priesthood was a "**sealing...on top of the head**" of which the phrase "**sealed in their foreheads**" was symbolic. Furthermore, Joseph Smith here taught that it was through **the ordiance of conferral of the fulness of the priesthood** that men could be qualified to be a part of the special missionary force of the last days which would number 144,000 high priests (D&C 77:8-11, 14). When Cornelius p Lott and his wife received **these ordinances** on 4 February 1844, the Prophet indicated that "the selection of [the] persons to perform that number **had already commenced**." He had already conferred these blessings on at least 17 men (History of the Church, 6:196 and Wilford Woodruff Journal, under date given). (TWOJS, p. 297.)

13 August 1843 Footnote

8. According to the teachings that the Prophet gave in private (but which he only hinted at in this discourse), to be heir to Abraham's promise that he would head an innumerable posterity, each individual and his children must be sealed for time and eternity. If this sealing was performed, he taught, the covenant relationship would then continue throughout eternity. The Prophet taught, moreover, that such a patriarchal priesthood **of kings and priests would have to be established by sealing children and parents back through Abraham to Adam in order to fulfill the mission of Elijah (Malachi 4:5-6). When this was accomplished, the order within the highest degree of the Celestial Kingdom would then be eternally set.** Probably no clearer statement of Joseph's theology regarding this concept can be found than what is given in an editorial by Orson Hyde. (The following diagram began the editorial after which came the text.)

p i c t u r e

The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, **crowned King of kings and Lord of lords**. Wherever the other lines meet, there sits a **king and a priest unto God**, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (**Jesus among the rest**), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, and infinite variety to suit all grades of merit and ability. The **chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms**. These have received their **washings and anointings in the**

temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received **the fullness of the priesthood, (for the fullness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown.** Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said: **"of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests.** But to our branch of the kingdom there is but one God, to whom we all woe the most perfect submission and loyalty; yet our God is just a subject to still higher intelligences, as we should be to him.

...These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fullness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (Orson Hyde, "A Diagram of the Kingdom of God." Millennial Star 9 [15 January 1847]:23-24; TWOJS, p. 297-299.)

27 August 1843

The Priesthood:

President Smith read the 7th Chap. Hebrews and said: Salem is designed from a Hebrew term. It should be Shiloam, which signifies righteousness and peace: as it is, it is nothing-neither Hebrew, Greek, Latin, French, nor any other language.

I say to all those who are disposed to set up stakes for the Almighty, You will come short of the glory of God.

To become a joint heir of the heirship of the Son, one must put away all his false traditions.

...The power of the melchizedek Priesthood is to have the power of "endless lives;" for the everlasting covenant cannot be broken. (D. H. C., Vol. 5:554; Teachings, p. 321-322.)

27 August 1843

Three Grand Orders:

There are three grand orders of priesthood referred to here.

1st. The king of Shiloam (Salem) had power and authority over that of Abraham, holding the key and the power of endless life. Angels desire to look into it, but they have set up too many stakes.

God cursed the children of Israel because they would not receive the **last law of Moses.**

The sacrifice required of Abraham in the offering up of Isaac, **shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. When God offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned. The Israelites prayed that God would speak to Moses and not to them; in consequence of which he cursed them with a carnal law.**

What was the power of Melchizedek? 'Twas not the Priesthood of Aaron which administers in outward ordinances, and the offering of sacrifices. **Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing.** In fact, that Priesthood is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.

Abraham says to Melchizedek, I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man (I think this is referring to Christs literal coming and also to Christ's personally coming to Abraham as part of the holy Seal of Promise; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, **Now I have a priesthood.** (D. H. C., Vol. 5:554-555; Teachings, p. 322-323.)

[In other words Abraham and Sarah are anointed a king and priest and are blessed with the blessings of Most High God Himself. And Abraham said, "Now I have a Priest--Hood.]

27 August 1843

The Mission of Elijah:

Salvation could not come to the world without the mediation of Jesus Christ.

How shall God come to the rescue of this generation? He will send Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation.

Elijah shall reveal the covenants to seal the hearts of the fathers to the children, and the children to the fathers.

The anointing and sealing is to be called, elected and made sure.

"Without father, without mother, without decent, having neither beginning of days nor end of life, **but be made like unto the Son of God, abideth a priest continually."** Melchizedek Priesthood holds the right from the eternal God, and not by descent from father and mother; and that priesthood is as eternal as God Himself, having neither beginning of days nor end of life.

The 2nd Priesthood is Patriarchal authority. Go to an d finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood. (Finish our temples today. Place Holy of Holies in them where men and women can become kings and priests, and queens and priestesses, sealed up by the priesthood and the holy seal of promise, to their Most High God...)(Dave.)

The 3rd is what is called the Levitical Priesthood, consisting of priests to administer in outward ordinances, made without an oath; but the Priesthood of Melchizedek is by an **oath** and **covenant.**

The Holy Ghost is God's messenger to administer in all those priesthoods.

Jesus Christ is the heir of this Kingdom-the Only Begotten of the

Father according to the flesh, and holds the keys over all this world.

Men have to suffer that they may come upon Mount Zion and be exalted above the heavens.

I know a man that has been caught up to the third heavens, and can say, with Paul, that we have seen and heard things that are not lawful to utter. (D. H. C., Vol. 5:554-555; Teachings, p. 323.)

27 August 1843 Footnote

"What was the power of Melchizedek?" Joseph Smith asked in his 27 August 1843 discourse. 'Twas not P. of Aaron &c. **[but the power of] a king & Priest to the most high God.** [That priesthood was] a perfect law of Theocracy, holding keys of power & blessings, [and] stood as God to give laws to the people, administering endless lives to the sons and daughters of Adam." (TWOJS, p. 51.)

27 August 1843

how shall god come to the rescue of this generation. he shall send Elijah law revealed to Moses in Horeb--never was revealed to the C. of Israel and he shall reveal the covenants to seal the hearts of the fathers tot he children and the children to the fathers.--**anointing & sealing--called and elected and made sure** without father &c. a priesthood which holds the priesthood by right form the Eternal Gods.--and not be descent from father and mother. (TWOJS, p. 244.)

27 August 1843

[The 3rd order of the Priesthood:] That of **Melchisedec who had still greater power even power of an endless life** of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but **King & Priest to God** to open the windows of Heaven and pour out the peace & Law of **endless Life to man** **& No man can attain to Joint heirship with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec** [which was not the power of a Prophet nor apostle nor Patriarch only but **King & Priest to God** to open the windows of Heaven and pour out the peace & Law of **endless Life to man**] (TWOJS, p. 245.)

1. The third level of the Priesthood is to "pour out the peace & Law of **endless Life to man**".

2. Blessed are the peacemakers, for they shall be called the children of God (3 Nephi 12:9). In this context a peacemaker is a person who holds the keys to bestow the ordinances of the Priesthood upon another even that of "the peace and & law of **endless Life**". Thus, they are called the Children of God because they are such and because they are endowing their fellows with the same.

2a. One will notice while reading the Beatitudes in 3 Nephi Chapter 12, that it is talking about the endowment process of becoming the Children of God and like Christ and our Heavenly Parents.

1. The Beatitudes are joined into one great beatitude and build upon a foundation which is built upon, to build the whole house. And it came to pass is a conjunction, which means that it is added to the foundation of the previous law...

2. Jesus called and numbered the twelve and gave them the endowment and power of the priesthood and to bind and seal on earth and in heaven (3 Nephi 12:1).

3. He commissioned them as his servants to give the laws and ordinances of the priesthood (3 Nephi 12:1), the capstone of the endowment to "pour out the peace & Law of **endless Life to man**" and make them sons and daughters of God, kings and priests, queens and priestesses to the most high God and Joint heirs with Jesus Christ.

4. Baptized and receive the holy Ghost by ones with authority (3 Nephi 12:1-2.) This is the Gate that leads to eternal life (scripture.)

5. Blessed are the poor in spirit, [those who have not been baptized, received the Holy Ghost and been fully endowed] who come unto me, [who come unto me or those who I have commissioned and receive the Fulness of the ordinances of the Priesthood, Baptism, the Holy Ghost, the Endowment, the New and everlasting covenant of marriage, the Capstone of the Endowment "the peace & Law of endless Life" which is to be children of God-Kings and priests and queens and priestesses to the most High God and Joint-Heirs with Christ], for theirs is the kingdom of heaven.

6. And blessed are all the pure in heart, for they shall see God (3 Nephi 12:8).

Finally by building the Life that Christ and the Father Live receiving the Ordinances of the Gospel by those who are commissioned we arrive at the point where we pure in heart and we can see God (3 Nephi 12:1-8.)

We are washed through Baptism and the Holy Ghost and our hearts are clean, we are washed and endowed and pronounced clean every whit and are pure before the Lord and are like him so we begin to see him as he really is for we are like him.

7. Speaking of those who have been given the power to seal on earth and in heaven and have the power to give the Fulness of the priesthood and to "pour out the peace & Law of **endless Life to man**" the Lord says:

And blessed are all the peacemakers [those who bestow the greatest peace even the peace of endless life to man], for they shall be called the children of God.

It is the ordinances that make us the children of God and one of the reasons that the Lord is telling this to those who hold this authority is in other words:

"Happy are all those who are peacemakers, because we are joint-heirs with Christ and is all the heirs aren't their to receive the final blessing none can receive it-thus the Lord is saying those who have eyes to see let him understand that I am no respecter of persons all are my children and in order to be the sons and daughters of god all have to receive these ordinances.
So the bestower even though he has received all the ordinances of the gospel unless he bestows this on his fellow brothers and sisters he cannot be a true child of god -thus the Lord say they shall be

call the children of God Because they are doing the same work that God is "this is my work and glory to bring to pass the immortality and eternal life of man. 8. Speaking of the priesthood and the power to "pour out the peace & Law of **endless Life to man**" the Lord says: Verily, verily, I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, [because we are Joint-heirs and either we all get the blessing or none get it. ie, the 99 were left without a leader, not progressing but left upon a plateau until the one was found then all could receive the blessings together] but to be cast out and to be trodden under foot of men.

Verily, verily, I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid.
Then speaking of the blessings of the priesthood the Lord expounds: Behold, do men light a candle [the priesthood and all its ordinances and blessings] and put it under a bushel? Nay, but on a candlestick, and it giveth light to **all that are in the house**; (3 Nephi 12 13-15) The blessing of the priesthood need to go to all the house both the living and the dead from the least to the greatest.]

Therefore let your light so shine [the priesthood and its ordinances and blessings] before this people , that they may see [receive] your good works [the fulness of the priesthood, eternal life the ordinances from the least to the greatest even to the capstone] and glorify your Father who is in heaven (3 Nephi 12:16). And what is the glory of the Father which we are to make brighter - This is my work and glory [and all those who have the authority of the Priesthood] to bring to pass the immortality and eternal life of man.

And so final the Lord builds the complete temple, he sends Elias and Elijah which holds the keys to bind on earth and in heaven and explains to us that we can't be perfected without them and they with out us- in other words we are joint-heirs and need to receive the blessings of the Father jointly.

Then the Lord concludes his great sermon by talking about the capstone of the Gospel.

Therefore I would that ye should be perfect [receive all the ordinances of the gospel to be made a king and priest unto the most high god that when I come ye shall see me and know me for you shall be like me] even as I [I have receive all the ordinances of the gospel and you are joint-heirs with me so we must enter the fathers presence together] or you Father who is in heaven is perfect [I will present you to the father and he will bestow upon us all things and we shall be equal with him] (3 Nephi 12:48).

3. **No man can attain to Joint heirship with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec** [which was not the power of a Prophet nor apostle nor Patriarch only but **King & Priest to God** to open the windows of Heaven and pour out the peace & Law of **endless Life to man**] **27 August 1843**

What was the power of Melchisedick twas not P. of Aaron &c. a **king & a priest to the most high God.** a perfect law of Theocracy holding keys of power & blessings. stood as God to give laws to the people administering endless lives to the sons and daughters of Adam **kingly**

powers. of anointing.(1)0--Abram says Melchisedek.-- away I have a priesthood.--

Salvation could not come to the world without the mediation of Jesus Christ.

how shall god come to the rescue of this generation. he shall send Elijah law revealed to Moses in Horeb--never was revealed to the C. of Israel and he shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers.(1)1--anointing & sealing--called elected and made sure(1)2 without father &c.(1)3 a priesthood which holds the priesthood by right from the Eternal Gods.--and not be descent from father and mother(1)4( )

2nd Priesthood, patriarchal authority finish that temple and god will fill it with power. (TWOJS, p. 244-245).

27 August 1843

Abrahams Patriarchal power which is the greatest yet experienced in this church(2)1

3d That of Melchisedec who had still greater power even power of an endless life of which was our Lord Jesus Christ which also Abraham obtained by the offering of his son Isaac which was not the power of a Prophet nor apostle nor Patriarch only but of **King & Priest**(2)2 to God to open the windows of Heaven and pour out the peace & Law of endless Life to man(2)3 & No man can attain to the Joint heirship(2)4 with Jesus Christ with out being administered to by one having the same power & Authority of Melchisedec(2)5 Joseph also said that the Holy Ghost(2)6 is now in a state of Probation which if he should preform in righteousness he may pass through the same or a similar course of things that the Son has.

...Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then receive a blessing under the hands of Melchesideck(2)9 even the last law or **a fulness of the** law or **priesthood**(3)0 which constituted him a **king and priest** after the order of Melchisidech or an endless life (TWOJS, p. 245-246.)

27 August 1843

James Burgess Notebook

...Abraham's was a more exalted power or priesthood he could talk and walk with God and yet consider how great this man was when even this patriarch Abraham gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or **a fulness of the** law or **priesthood which constituted him a king and priest after the order of Melchesideck or an endless life** (TWOJS, p. 246).

27 August 1843 Footnote

9. At no time before in the history of the Church had the Prophet talked so freely in public of **ordinances** whereby men were **ordained kings and priests**. These ordinances were not introduced in Kirtland

because Elijah had not come to confer **the fulness of the priesthood** upon the Prophet before he administered the Kirtland Temple ordinances. Obviously the Prophet could only administer temple ordinances as he then understood them. (TWOJS, p. 302.)

27 August 1843 Footnote

10. The **"kingly powers"** of **the fulness of the priesthood** would be conferred by an **"anointing."** (TWOJS, p. 302.)

27 August 1843 Footnote

12. "Now he which stablisheth us with you in Christ, and hath **anointed** us, is God; who hath **also sealed us**, and given the **earnest of the Spirit** in our hearts" (2 Corinthians 1:21-22). Apparently it is one thing to receive the **anointing and sealing blessings of the priesthood** and another thing form them to be called, elected, and made sure. [One is sealed by the Priesthood and another seal is by the Holy Ghost.] (TWOJS, p. 302.) [There are two parts 1. anointing and 2. sealing. One example would the anointing and sealing of sick.

27 August 1843 Footnote

14. That is, **the fulness of the priesthood** comes "not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God" (JST Genesis 14:28). See also JST Hebrews 7:3. (TWOJS, p. 303.)

27 August 1843 Footnote

21. The Prophet here teaches that though Abraham had not yet received **the fulness of the priesthood**, he had received from the Lord the promise of an innumerable posterity both for this world and in the world to come (D&C 132:28-31). Joseph Smith, however, clarifies that Abraham's endowment (Abraham Facsimile Number 2, figures 3 and 7) was greater than that which his descendants Aaron and Levi would be allowed; and thus "Abraham's" Patriarchal Priesthood (the ordinances of the endowment and patriarchal marriage for time and eternity) comprehended the Aaronic portion of the endowment. Additionally, the Prophet here clarifies that the Patriarchal Priesthood was not the same as the **crowning ordinances** of **the fulness of the Melchizedek Priesthood**. Elias returned the authority of promising innumerable posterity, but Elijah restored the authority of **the fulness of the priesthood** (D&C 110:12-16).

Aside from this theological commentary, it is important to point out that the Prophet's teachings fit perfectly within a historical context. Joseph Smith administered the first ordinances of the Patriarchal Priesthood on 4 May 1842 when he gave both the Aaronic and Melchizedek portions of the endowment to nine men in his store in Nauvoo (see History of the Church, 5:1-2, or Teachings, p. 137; and H. W. Mills, "De Tal Palo Tal Astilla," Annual Publications--Historical Society of Southern California 10 [Los Angeles: McBride Printing Company, 1917]:120-21). By a year later,

most of the nine received the ordinances of marriage for time and eternity. In particular, the Prophet and his wife, Emma, and James and Harriet Adams were sealed on 28 May 1843 (Joseph Smith Diary, Church Archives). Similarly, Hyrum Smith and his wife, Mary Fielding, Brigham Young and his wife, a Mary Ann, and Willard Richard and his wife, Jennetta, were all sealed the next day. But the **higher ordinances that confer the fulness of the priesthood** had not as yet been administered. However one month and a day after this 27 August 1843 discourse, Joseph and Emma received the **anointing** and **ordination** **"of the highest and holiest order of the priesthood"** (Joseph Smith Diary, 28 September 1843, Church Archives). Hence by 27 August 1843, "Abrahams patriarchal power...[was] the greatest yet experienced in [the] church." [Here we see that women are also anointed and ordained to this "highest and holiest order of the priesthood" (Joseph Smith Diary, 28 September 1843, Church archives)].

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...Brigham Young demonstrates that the Prophet made clear to those who had received the **endowment and patriarchal marriage ordinances**, that they had not as yet received **the fulness of the priesthood**. On 6 August 1843, Brigham Young said, "If any in the church [have] **the fulness of the Melchizedek Priesthood** [I do] not know it. For any person to have **the fulness of that priesthood, he must be a king and priest**." Since he had received, with eight others, an **anointing** in 1842 **promising him he would, if faithful, eventually receive another anointing actually ordaining him a king and a priest**, Brigham Young therefore added, "A person may be **anointed a king and a priest** long before he receives his kingdom (History of the Chruch, 5:527,...). Based on his understanding from Joseph the Prophet, Brigham Young said of this third order of priesthood blessings, "Those who...come in here [the Nauvoo Temple] and have received their **washings & anointing** will...be **ordained Kings & Priests**, and will then have received **the fulness of the Priesthood, all that can be given on earth**" (Heber C. Kimball Journal, kept by william Clayton, 26 December 1845, Church Archives...). **This is the theological and historical context for the Prophet's comments on the three orders of the temple blessings outlined in this extremely important discourse**. (TWOJS, p. 303-304.)

27 August 1843 Footnote

22. As high and important to the Church as the office of prophet, apostle and patriarch are, nevertheless, these highest ecclesiastical ordinations do not confer the authority of Elijah, the **sealing power of the priesthood, or the power of a king and priest.** As President Joseph Fielding Smith expressed it best in our own century,

> I do not care what office you hold in the Church--you may be an apostle, you may be a patriarch, a high priest, or anything else--but you cannot receive **the fullness of the priesthood and the fulness of eternal reward unless you receive the ordinances of the house of the lord**... Then [the door is] open so you can obtain **all the blessings which any man can gain**.... You can have ["the fullness of the Lord's blessings"] **sealed** upon your

as an elder, if you are faithful; and when you receive them, and live faithfully and keep these covenants, you then **all that any man can get**. **There is no exaltation in the kingdom of God without the fulness of the priesthood**" (Joseph Fielding Smith, first address to the Priesthood as President of the Church, 4 April 1970, The Improvement Era 73 [June 1970]: 65-66). (TWOJS, p. 304-305).

27 August 1843 Footnote

29. [All acts within the priesthood must be sealed by the priesthood, which is Christ, and a ratifying seal by the Holy Ghost] ...Abraham received the "**anointing** and **sealing**" (the priesthood **ordination of king and priest**) under the hands of Melchizedek (Genesis 14:17-24 and JST Genesis 14:25-40), **but the "election sure"--the absolute assurance of power in the priesthood--came directly from God only after Abraham indicated his willingness to sacrifice Isaac*** (Genesis 22:1-14). (TWOJS, p. 305.) [Again here we see that:

1. a person is called, elected, and this calling and election is made sure by priesthood ordiance, anointing, sealing, confirmation etc. Then

2. These callings, elections, ordinations, anointings, sealings, confirmations and etc. are ratified by the Holy Ghost....]

*** Heirship and Priesthood: By P. P. Pratt:** Now the Lord did not predicate His principle of election or nobility upon such an unequal, unjust, and useless order of things. When He speaks of nobility, He simply means an election made, and an office or a title conferred, on the principle of superiority of intellect, or nobleness of action, or of capacity to act. And when this election, with its titles, dignities, and estates, includes the unborn posterity of a chosen man, as in the case of Abraham, Isaac and Jacob, it is with a view of the noble spirits of the eternal world coming through their lineage, and being taught in the commandments of God. **Hence the Prophets, Kings, Priests, Patriarchs, Apostles, and ever jesus Christ, were included in the election of Abraham, and of his seed, as manifested to him in an eternal covenant.**

***

And when he had been sufficiently proved according to the flesh, the Lord manifested to him the election before exercised towards him in the eternal world. He then **renewed that election and covenant, and blessed him, and his seed after him. He said--In multiplying, I will multiply thee; and in blessing I will bless thee.**

***

Now, Abraham, by his former superiority of intelligence and nobility, by his former election before the world was, and by conducting himself in this world so as to obtain **the renewal** of the same according to the flesh, brought upon his posterity, as well as upon himself, that which will influence them more or less to the remotest generations of time, and in eternity. (Journal of Discourses, p. 256-263; P. P. Pratt, 10 April 1853.)

27 August 1843 Footnote

30. One of the major milestones, if not the major milestone, of the Latter-day work was to be the restoration of **the fulness of the priesthood** (D&C 124:28). The Prophet's "mission... [was to] firmly [establish] the dispensation of **the fulness of the priesthood** in the last days, that all the powers of earth and hell [could] never prevail against it" (History of the church, 5:140, or Teachings, p. 258). What was this **fulness of the priesthood**? The most concise but inclusive definition of the authority of **the fulness of the priesthood** was given by Joseph Smith in his 10 March 1844 discourse when he said, "Now for Elijah; the spirit, power and calling of Elijah is that ye have power to hold the keys of revelations, ordinances, oracles, powers and endowments of **the fulness of the Melchizedek Priesthood** and of the Kingdom of God **on the Earth** and to receive, obtain and perform all belonging to the kingdom of God...[to] have power to seal on ear and in heaven." However, the Prophet had not as yet administered the ordinances that made men **kings and priests**. Brigham Young said three weeks before this discourse that no one yet in the Church had **the fulness of the Melchizedek Priesthood**, "For any person to have **the fulness of that priesthood, he must be a king and priest**" (History of the Chruch 5:527, which was quoted verbatim from the original source kept by Wilford Woodruff, Church Archives). These ordinances were instituted on 28 Sept 1843 and in the next five months were conferred on twenty men **and their wives,** except for those whose names are asterisked): Hyrum Smith, Brigham Young, Heber C. Kimball, Willard Richards, Newell K. Whitney, William Marks, John Taylor, John Smith, Reynolds Cahoon, Alpheus Cutler, Orson Spencer, Orson Hyde*, Parley P. Pratt*, Wilford Woodruff, George A. Smith, Levi Richards*, Cornelius P. Lott, William W. Phelps, Issac Morley, and Orson Pratt* As George Q. Cannon later said,

> Previous to his death, the Prophet Joseph manifested great anxiety to see the temple completed, as most of you who were with the Church during his day, well know. "Hurry up the work, brethren," he used to say, "let us finish the temple; the Lord has a great endowment in store for you, and I am anxious that the brethren should have their endowments and receive the fullness of the Priesthood...Then, "said he, "the Kingdom will be established, and I do not care what shall become of me."
>
> Prior to the completion of the Temple, [Joseph Smith] took the Twelve and certain other men, who were chosen, and bestowed upon them a holy anointing, similar to that which was received on the day of Pentecost by the Twelve, who had been told to tarry at Jerusalem. This endowment was bestowed upon the chosen few whom Joseph anointed and ordained, given unto them the keys of the holy Priesthood, the power and authority which he himself held, to build up the Kingdom of God in all the earth and accomplish the great purposes of our Heavenly Father."
>
> Knowing that Sidney Rigdon was the only member of the First Presidency to survive the martyrdom but knowing too that he had not received the ordinances of the fulness of the priesthood, George Q. Cannon added this significant comment: "It was by virtue of this authority, on the death of Joseph, that President Young, as President of the quorum of the Twelve,

presided over the Church: (Journal of Discourses, 13:49) Joseph Smith's followers did believe he "firmly established the dispensation of the fullness of the priesthood...that all...earth and hell [could] never prevail against it." (TWOJS p. 305-306.)

27 August 1843 Footnote

38. This is the only known record of when, according to Joseph Smith the Savior received **the fulness of the priesthood**. Wilford Woodruff's report of the Prophet's 11 June 1843 discourse recorded a significant comment by Joseph Smith regarding this subject" "If a man gets **the fulness of God ["priesthood"** as in the published version], he has to get [it] in the same way that Jesus Christ obtained it, by keeping **all the ordinances of the house of the Lord**".... Joseph Smith distinguished between the ordination of the twelve disciples and apostles (in Matthew 10) and the bestowal of the sealing power of Elijah upon three of the twelve (in Matthew 17), for he himself received the authority of the apostleship in 1829 (Joseph Smith-History, 1:72; D&C 27:12), but did not receive the sealing power of the **fulness of the priesthood** until 3 April 1836 (D&C 110:13-16;... (TWOJS, p. 307.)

27 August 1843 Footnote

49. D&C 132:19-24. To have the power of "endless lives" is to have secured before the time of resurrection the promise of exaltation in eternity with the accompanying promise of a continuation of the lives or seed-that is to have the power to have children after the resurrection (see History of the Chruch, 5:391-92.) (TWOJS, p. 308.)

31 August 1843

Covenants of the Fathers Revealed:

Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds, to go where Judge Higbee has gone?

That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

The world is reserved unto burning in the last days, He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

Four destroying angels holding power over the four quarters of the earth until **the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure.** When a seal is put upon the **father** and **mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.** (I think what is being said here is that after the father and mother have their calling and election made sure the next step is to go about helping there children receive the same blessing... "This is my work and my glory-to bring to pass the immortality and eternal life of man." (Moses 1:39.) Dave.)

The speaker continued to teach the doctrine of election and the

sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of children, according to the declarations of the prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind of spirit and disposition of Judge Higbee while living; none of which was reported. (D. H. C., Vol 5:530-531; Teachings, p. 321.)

27 August 1843

Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy and stands as God to give laws to the people. (TPJS, p. 332)

28 September 1843

Joseph Smith's and Emma's Second Anointing:

Baurak Ale [a "code" name for Joseph Smith] was by common consent, & unanimous voice chosen president of the quorum. & anointed and ord[ained] to the highest and holiest order of the priesthood (& companion do.-) [Joseph's companion was Emma. "do" was shorthand for other wives.] (Joseph Smith, Diary, 28 Sept. 1843, LDS church Archives. Baurak Ale was a "code" name for Joseph Smith; see D&C 103:21, 1971 ed.; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

Wilford Woodruff record Joseph Smith's second anointing:

Then by common consent Joseph Smith the Prophet Received his second Anointing of the Highest & holiest order. (Wilford Woodruff, Historian's Private Journal, 1858, Typescript p. 24, original in LDS Chruch Archives.)

September 1843

...In May 1842 Joseph Smith introduced the "temple endowment" and **anointed** nine men to **become kings and priests**. (H.C. 5:1-2). Consistent with John the revelator, Joseph Smith **anointed them "Kings and priests**...[who] shall reign on the earth [during the Millennium]" (Rev. 20:5-6). However, in September of 1843, a year later, Joseph Smith did attend to the **temple ordinances that actually made mortals "kings and priests."** Joseph Smith on 27 August 1843, a month before first administering these ordinances, taught that this **ordination** as a "**king and priest**" **conferred** the ultimate, legitimate power of government.

> Those holding **the fulness of the Melchizedek Priesthood are kings and priests of the Most High God**, holding the keys of power and blessings. In fact, that Priesthood is a perfect law of theocracy and stands as God to give laws to the people.

(Teachings, p. 322.)

> Joseph Smith in this discourse also indicated that he had not as yet conferred on any man in the Church **the fulness of the priesthood ordinances whereby they were made kings and priests.** On 28 September 1843 Joseph Smith inaugurated these **higher ordinances in which he ordained men kings and priests** (Joseph Smith Diary, dept by Willard Richards, 28 September 1843, Church Archives).

And in the ensuing five months he conferred them on twenty other men. For it was the **"dispensation of the fulness of the priesthood"** that **Joseph Smith felt was the mission he was to accomplish.** (H. C. 5:140, or Teachings, p. 258.)

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These ordinances he claimed conferred **ultimate priesthood authority upon men.** When men were **ordained kings and priests** and thereby received **the fulness of the priesthood**, they were "given...all that could be given to man on the earth." (Heber C. Kimball Journal Kept by William Clayton, 26 December 1843, Church Archives.) (Brigham Young University Studies, vol. 20, Spring 1980, It seems Like Heaven began on Earth": Joseph Smith and the Constitution of the Kingdom of God, by Andrew F. Ehat; p. 255-256.)

28 September 1843

New Era for the Quorum of Anointed:

Joseph Smith Washed & Anointed His Wife Emma--She would later Wash and Anoint the other women of the Quorum:

It was during this period of calm that **Joseph [Smith] administered to Emma the washing and anointing ordinances making her the first woman member of the Quorum.** The exact date of this event is at present unknown; however, it was on or before 28 September 1843. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 94.) [Note: in the Patriarchal priesthood, it is possible, the father, being the King and Priest, would wash his sons, and the mother would wash her daughters or someone in authority of the same sex. Since the priesthood had been lost and there was no one present to represent the opposite sex in Emma's Case, Emma's husband and Prophet, Priest and King, Washed her. Later Other Women would be given the keys to wash women in the place of Mothers. Other examples would be obvious--that is Adam would have most likely received his ordinances from God or his messengers-then he like Joseph Smith in all virtue would have washed his wife Eve as the Father would not have overstepped His bounds--My house is a house of Order saith God. God named his son Adam, then told Adam to name his wife. The Lord or his servant administers the ordinances and Keys to Adam and takes him through the Veil, and Adam administers these same keys and ordinances to his wife and takes her through the Veil--Likewise, in this order Father Adam would wash and anoint his sons and Eve her daughters and then the Daughter's would be given away by the father to the Sons at the Veil of the Temple. Lehi and Sarah would have done the same to their children.]

28 September 1843

Joseph Smith Diary--[Ehat's transcription of the shorthand]:

11 1/2 A.M. in Council over the Store. Hyrum, Newell, Geo. M[iller, Wa[she]d. & An[oi]nt[e]d J[ohn]. S[mith]., J[ohn]. T[aylor]., A[masa]. L[yman]., L[ucien]. W[oodworth]., J[ohn]. M. B[ernhisel]. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 271.)

28 September 1843

On this day two meetings of the Quorum were held. At the morning meeting, John Taylor, John M. Bernhisel, Lucien Woodworth, John Smith, and Amasa Lyman <u>received their washings and anointings form under the hands of Hyrum Smith, Newell K. Whitney and George Miller</u>. (Joseph Smith Diary, under date given.) These five men were the first male initiates into the Quorum since its May 1842 organization. After their initiatory ordinances, Joseph in the upper room of the Brick Store conducted them through the remainder of the endowment. That evening all the above men, plus Emma Smith, Willard Richards, William Law and William Marks met in the front upper room of the Mansion House at 7 p.m. First, Joseph was "by common consent, and unanimous voice [was] chosen president of the quorum." (Joseph Smith, Diary 28 September 1843.) His appointment to be head of the Quorum, while voted upon, was, as he said, by command of God. **<u>The Prophet led the group in the true order of prayer [this being a prerequisite, the husband always leads in the prayer circle giving all the signs and tokens of the priesthood--See the Second anointings given in the Nauvoo temple]</u> after which, Hyrum smith and william Marks at his dictation "anointed and ord[ained Joseph] to the highest and holiest order of the priesthood, viz., a <u>king and priest unto [the Most High] God [and His Father]. After this, Emma was anointed and ordained a queen and priestess unto her husband.</u>** (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 94-95.)

28 September 1843

James Whitehead's Recollect's anointing of Joseph:

W. W. Blair recorded James Whitehead's recollection that "Wm Marks and Hyrum, **<u>By command of God ordained Joseph King & Priest"</u>** (Blair, Diary, 17 June 1874, RLDS Library-Archives; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 271, Endnote 275.)

8 October 1843

Hyrum Smith and Mary F. Smith receive their Second anointings:

(Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

October 1843

Two Seals in the Priesthood [or that grow out of the New and Everlasting Covenant of Marriage]:

Friday 20th [October 1843]. At B.F. Johnsons...Evening J[oseph]. gave us much instruction, showing the advantages of the E[verlasting]. C[ovenant]. He said there was **two seals in the Priesthood**. The **first** was that which was **placed on the man and women when they made the covenant** & the **other** was the **seal which allotted to them their particular mansion [or kingdom]--** After his discourse B.F. Johnson & his wife were united in an everlasting covenant. (William Clayton Journal, Church Archives, 20 October 1843.)

22 October 1843

William Marks and Rosanna Marks receive their Second Anointing:

...went into council with Joseph, Hyrum and others, when ordinances [Second Anointings] were administered to William Marks and wife [Rosanna Marks].... (Manuscript History of Brigham young by Watson p. 154-159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

23 October 1843

Oct 23-- ...He taught us many principles illustrating the doctrine of celestial marriage, concerning which God had given him a revelation, July 12th. (Manuscript History of Brigham young by Watson p. 154-159.)

27 October 1843

Newel K. Whitney and Elizabeth Whitney receive their Second Anointings:

--27-- I attended prayer-meeting in the evening at President Joseph Smith's. Bishop N. K. Whitney and wife [Elizabeth] were anointed [Second Anointings] . (Manuscript History of Brigham young by Watson p. 154-159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

October 1843

Quorum [of Anointed] Meetings:

One of the key meetings of the Quorum that would establish the role the Quorum would have in succession after Joseph Smith's death was the 1 October 1843 meeting. At this meeting, all who participated in the Quorum meeting the previous Thursday met in the Mansion. **In addition, Jane Law, Rosannah Marks, Elizabeth Durfee and**

Mary Fielding Smith (who received their washings and anointings from Emma before the start of the meeting) were added to the Quorum. Joseph Smith then proceeded to anoint as counselors in the First Presidency, William Law and Amasa Lyman. While Law's anointing was in accordance with a revelation (D&C 124:91), the reason for Lyman's anointing was not made clear in the brief Joseph Smith Diary entry. But in light of the division existing between Joseph Smith and Sidney Rigdon, first counselor in the First Presidency, this anointing of Lyman takes on great importance. On Sunday, 13 August 1843, Joseph Smith during his public sermon "showed that Sidney Rigdon had bound himself by an oath...to deliver J[oseph] into the hands of the Missourians." (Ehat and Coo, Words of Joseph Smith, p. 243.) Joseph then "in the name of the Lord withdrew the hand of fellowship for [Sidney Rigdon] and put it to the vote of the people. He was cut off by an unanimous vote and orders [were given] to demand his [ministerial] licence." (Ehat and Cook, Words of Joseph, p. 243.) The following Sunday, Sidney denied these charges. But on the Sunday after that, Joseph produced a letter for Thomas Carlin that he felt was so evasive it clouded Sidney's case. By acclamation, the Saints decided the problem should be resolved at the October 1843 general conference of the Church. (D.H.C. 5:538, and 553-56.) But Joseph had so little confidence in Rigdon's loyalty that the week before the conference trial Joseph, during the 1 October 1843 Quorum meeting, "re-anointed" Law and Lyman counselors in the Presidency. When Joseph was questioned about doing this in advance of Sidney's fall, he gave this trese answer that was more than metaphor, "Why, (said he), by the same rule that Samuel anointed David to be King over Israel while Saul was yet crowned." (Jedediah M. Grant, A collection of Facts Relative to the Course Taken by Elder Sidney Rigdon, in the States of Ohio, Missouri, Illinois and Pennsylvania (Philadelphia: Brown, Bicking & Guilbert, Printer, 1844), p. 15.) Jedediah M. Grant who overheard this explanation said that though the Prophet's answer was cryptic it "Proved a quieter to all their rising conjectures." (Ibid.) Neither William Law nor Amasa Lyman received the fulness of the priesthood on this occasion, however. In fact, neither man received these blessings during the lifetime of Joseph Smith. So while William Law received the anointing referred to in D&C 124:91, yet he was not given the fulness of the oracles of God.

The meeting adjourned with the expectation that the Quorum would meet the following Wednesday evening, 4 October 1843, when Hyrum Smith would receive the fulness of the priesthood ordinances. (Joseph Smith, Diary, 1 October 1843.) The "council of the quorum" met briefly and found, however, that Hyrum was too sick to attend. (Ibid., 4 October 1843.) Consequently, they adjourned until after the general conference. The following Sunday evening (8 October 1843) the Quorum met at Joseph's home. Harriet Adams, James Adams's widow (he had died in August); Elizabeth Ann Whitney, wife of Newell k.; Clarissa Smith, John Smith's wife; and Lucy Mack Smith, widow to Joseph Smith, Sr., and mother of the Prophet, were received into the Quorum [of Anointed]. They then witnessed the conferral of the fulness of the priesthood ordinances upon Hyrum and Mary Fielding Smith [that is of anointing them a King and Queen, Priest and Priestess]. (Ibid., 8 October 1843.)

In like manner, meetings were held through October. New members of the Quorum were added while senior members of the Quorum received the fulness of the priesthood [that is of anointing them a Kings and Queens, Priests and Priestesses]. For example, on 22 October 1843,

while twenty-four witnessed, "William Marks and wife were anointed [a King and Queen, Priest and Priestess]."; and on 27 October 1843, "Bishop Whitney and wife were anointed [a King and Queen, Priest and Priestess]." (Ibid., 22 and 27 October 1843).

The Twelve Apostles and the Quorum [of Anointed]:

When the Quorum of the Twelve Apostles returned to Nauvoo in late October 1843, following their summer missions, preparations began for the remainder of the Twelve then residing in Nauvoo to receive their endowment. Since late spring the apostles had been on missions in the East "collecting means to build the Temple and the Nauvoo House," (Ibid, 28 May 1843.), and Brigham Young and Heber C. Kimball had not met with the Quorum [of Anointed] since the eternal marriage meetings in May. However, when Brigham and Heber arrived in Nauvoo on 22 October 1843, less than two hour before the next of the regularly scheduled prayer meetings, they spent very little time at home resting or visiting with their families--for they left their homes and immediately went to the Quorum [of Anointed] meeting. Brigham put it matter-of-factly: "went in to counsel with the Brethern in the afternoon." (Brigham Young, Diary, 22 October 1843, Brigham Young Collection, Church Archives.) A little over a week later, these wives were rewarded for their patience. On Wednesday, 1 November 1843, the wives of the four apostles already members of the Quorum [of Anointed] received their admittance to the Quorum [of Anointed]. **Brigham Young's wife, Mary Ann; Heber Kimball's wife, Vilate; Willard Richard's wife, Jennetta; and John Taylor's wife, Leonora, <u>received their washings and anointings form Emma</u> in the Mansion House.** (Joseph Smith, Diary, and Brigham Young, Diary, both for 1 November 1843; Heber C. Kimball, 1840-45 Journal ["Book 91"], unnumbered p. 114, entry incorrectly dated January 1844; and Helen M. Whitney, **Plural Marriage as Taught by the Prophet Joseph Smith**, p. 14.) Willard Richards had prepared the room in Joseph's Brick Store for conferring endowments, but for some reason they met for only a prayer meeting in the Mansion. (Joseph Smith, Diary, 1 November 1843.) The following Sunday, however, Joseph, having tried of the inconvenience of administering the endowment in such small quarters, requested schoolmaster Mr. Cole to "find some other Room for his school,: "as the room [was] needed for councils." (Ibid., 5 November 1843.) So Willard Richards again prepared the store room as on the first and that evening the women received the endowment.

Two and one-half weeks later Brigham Young, President of the Quorum of the Twelve, was the first of the apostles to receive the fulness of the priesthood. The evening of 22 November 1843, at Joseph's "old house B[righam] Young was anointed [a King and a Priest unto the Most High God] and his wife [Mary, a Queen and a Priestess unto her husband]. (Ibid., 22 November 1843.) Brigham and Mary Ann received the ceremony under the hands of Joseph and Hyrum Smith. (George A. Smith, Address, 25 December 1874, <u>The Millennial Star</u> 37 (2 February 1875:66.) **<u>After it was over, Joseph charged Brigham "to take the quorum [of the Twelve] and anoint them king and priest to God.</u>** (Ibid.)

However, five members of the Twelve then in Nauvoo had not as yet received the first anointings. **<u>When Brigham received the anointing as king and priest</u>**, apostles George A. Smith and Wilford Woodruff, who were the last of the members of the Twelve then residing in Nauvoo who had not previously been initiated to the principles of eternal and plural marriage, were only recent converts to these

principles. George A. Smith, who arrived with Brigham and Heber on 22 October, was met at the boat landing by Hyrum Smith. On their way to his home, Apostle Smith later recalled, Hyrum "recited the most of the Revelation of Patriarchal Marriage, and invited me to his home to receive further instructions." (George A. Smith to Joseph Smith III, 9 October 1869; and Joseph Smith, Diary, 22 October 1843.) The following day, George A. Smith met with the Prophet who "gave [him] additional views on the subject, and spoke of the results of the same in the eternal worlds." (Joseph Smith, Diary, 23 October 1843.) Hyrum Smith was equally punctual in teaching these things to Wilford Woodruff upon his arrival in Nauvoo on 4 November 1843. Wilford had to attend to some unpleasant business regarding his unfinished home the first week after arriving. (Wilford Woodruff, Journal, 4-10 November 1843.) However, on 11 November 1843, he and his wife Phoebe spent the evening in conversation at John Taylor's home. Apostle Woodruff recorded in his daily diary that "Br Hiram Smith was...with us & presented som [sic] ideas of much interest to me concerning Baptism for the dead, the resurrection redemption & exaltation in the new & everlasting covenant that reacheth into the eternal world. He sealed the marriage covenants between me & my wife Phebe W Carter for time & eternity & gave us the principle of it which was interesting to us. (Ibid., 11 November 1843.) Thus the final preparations had been made. At the first meeting of the Quorum after Brigham Young received the fulness of the priesthood, apostles Parley P. Pratt, Orson Hyde, Wilford Woodruff and George A. Smith received their "anointing preparatory for further Blessings." Ibid., 2 December 1843.) Three weeks later, 23 December 1843, Orson Pratt also received his endowment. (Ibid., 23 December 1843; and both the Joseph Smith, Diary, and the Willard Richards, Diary, for the same date.) By this time nine members of the Quorum of the Twelve had received the endowment ordinances. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 118-123.)

12 November 1843

Reynolds Cahoon and Thirza Cahoon receive Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

12 November 1843

Lucy Mack Smith receives her Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

15 November 1843

Alpheus Cutler and Lois L. Cutler receive Second Anointings:

(See Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

22 November 1843

Brigham Young and Mary Ann Young receive there Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

2 December 1843

December 2.-- Met in the Assembly Room with Joseph, Hyrum and the twelve, when the ordinances of endowment were administered to Elders Orson Hyde, Parley P. Pratt, W. Woodruff, Geo. A Smith and Orson Spencer. We received instructions on the Priesthood from Joseph. (Manuscript History of Brigham young by Watson p. 154-159.)

1843-1844

Brigham Young, Heber C. Kimball, Willard Richards, and George Miller and others Anointed Kings and Priest to God by Joseph Smith--Also the anointing of Kings and Priests is the Patriarchal Priesthood:

Joseph washed and anointed [us] as **Kings and Priests to God**, and over the House of Israel,... [because] he was commanded of God, [to do so]... and [thereby] conferred on us **Patriarchal Priesthood**. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; Also, George Miller to James J. Strang, 26 June 1855, cited in H. W. Mills, "De Tal Palo Tal Astilla, "Annual Publications--Historical Society of Southern California 10 (Los Angeles: McBride Printing Company, 1917): 120-21.)

1843

Brigham's description of the nature of the ordinances and ceremonies at Nauvoo:

[W]hen we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in with the exception of a little side room or office. [In this side office] we were washed and anointed, and had our garments placed upon us and [we] received our New Name.... [After this] we went into the large room... Joseph divided up the room the best that he could. [He] hung the veil... Then as we passed along from one department to another, [he] gav[e] us [the] signs, tokens, penalties with the Key words. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; L. John Nuttal, Diary, 7 February

1877, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo, Utah.)

1843-1844

Joseph Smith says to Brigham about the Ordinances:

...this is not arranged right, but, we have done the best we could under the circumstances in which we are placed, and I wish all these ceremonies.... [We preformed the ordinances under Joseph's supervision numerous times] and each time I got some thing more so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; L. John Nuttal, Dairy, 7 February 1877, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo.)

January 14, 1844

Brigham Young and his wife received their Second Anointings:

--14 **(Sunday)** **[Notice the Day!]**--Preached in the city. In the evening attended prayer-meeting at the Assembly Room. My wife Mary Ann and I received our second anointing. (Manuscript History of Brigham Young, Watson, p. 158.)

January 20, 1844

Heber C. Kimball and His Wife Received Their Second Anointing:

--20--Met with the Quorum: Heber C. Kimball and his wife Vilate received their second anointing. (Manuscript History of Brigham Young, Watson, p. 158; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 21, 1844

We Must Have All the Ordinances To Reign in the Kingdoms:

The question is frequently asked, "Can we not be saved without going through with all these ordinances?" I would answer, No, not the fulness of salvation. Jesus said, There are many mansions in my Father's house, and I will go and prepare a place for you. **House** here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too. (Teachings, p. 331.)

21 January 1844--Sunday

Sealing the hearts of the fathers to the children, and the hearts of the children to the fathers:

The Sealing Power of the Priesthood:

The Sending of Elijah:

What shall I talk about today? I know what Brother Cahoon wants me to speak about. He wants me to speak about the coming of Elijah in the last days. I can see it in his eye. I will speak upon that subject then. The Bible says, "I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, **lest I come and smite the earth with a curse."**

Now, the word <u>turn</u> here should be translated <u>bind</u>, or <u>seal.</u> But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their Temples, erection their baptismal fonts, and **going forth and receiving <u>all the ordinances</u>, baptism, confirmations, washings, anointings, ordinations and sealing powers upon their heads, <u>in behalf of all their progenitors who are dead</u>, and redeem them <u>that they can come forth in the first resurrection</u> and be exalted to thrones of glory with them,** and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. **And I would to God that this temple was now done, that we might go into it, and go to work and improve our time, and make use of the seals while they are on earth.** (D. H. C., Vol. 6: 183-184; Teachings, p. 330.)

21 January 1844

[An address given by Joseph Smith] 21 January 1844 (Sunday). Front of Robert D. Foster's Hotel. [Recorded in Wilford Woodruff Journal]:

A large assembly of Saints met at the Temple and herd an interesting discours (sic) deliverd (sic) by President Joseph Smith. The following is a synopsis of his discourse upon the occasion

When I consider the surrounding Circumstances in which I am placed this day, standing in the open air with week lungs & somewhat out of health I feel that I must have prayers & faith of my brethren that God may strengthen me & pour out his special blessings upon me if you get much from me this day. Their are many people assembled here to day & throughout this City & from various parts of the world who say that they have received to a certainty a portion of knowledge from God by revelation in the way that he has ordained & pointed out I shall take the broad ground then that if we have or Can receive a portion of knowledge from God by immediate revelation by the same source we can receive all knowledge. What shall I talk about today I know what Br Cahoon wants me to speak about, he wants me to speak about the Coming of Elijah in the last days I Can see it in his eye, I will speak upon that subject then, The Bible says **"I will send you Elijah before the great & dreadful day of the Lord Come that he shall turn the hearts of the fathers to the Children & the hearts of the Children to their fathers <u>lest I Come & smite the whole earth with a curse</u>,"** Now the word turn here should be translated (bind or seal) But what is the object of this important mission or how is it to be fulfilled, The keys are to be delivered the spirit of Elijah

is to Come, The gospel to be esstablished (sic) the Saints of God gathered Zion built up, & **the Saints to Come up as Saviors on mount Zion but how are they to become Saviors on Mount Zion by building their temples erecting their Baptismal fonts & going forth & receiving all the ordinances, Baptisms, Confirmations, washings anointings ordinations & sealing powers upon our heads in behalf of all our Progenitors who are dead & redeem them that they may come forth in the first resurrection & be exalted to thrones of glory with us**, & here in is the chain that binds the hearts of the fathers to the Children, & the Children to the Fathers **which fulfills the mission of Elijah** & I would to God that this temple was now done that we might go into it & go to work & improve our time & make use of the seals while they are on earth the Saints have none to much time to save & redeem their dead, & gather together their living relatives that they may be saved also, before the earth will be smitten & the Consumption decreed falls upon the world & I would advise all the Saints to go to with their might & gather together all their living relatives to this place that they may be sealed & saved that they may be prepared against the day that the destroying angels goes forth & if the whole Church should go to with all their might to save their dead seal their posterity & gather their living friends & spend none of their time in behalf of the world they would hardly get through before night would Come when no man Could work & my ownly (sic) trouble at the present time is concerning ourselves that the Saints will be divided & broken up & scattered before we get our Salvation Secure for thei[r] is so many fools in the world for the devil to operate upon it gives him the advantage often times, **the question is frequently asked Can we not be saved without going through with all thes ordinances &c I would answer No not the fulness of Salvation**, Jesus said there was many mansions in his fathers house & he would go & prepare a place for them. House here named should have been translated (Kingdom) & **any person who is exalted to the highest mansion has to abide a Celestial law & the whole law to[o]**, But their has been a great difficulty in getting anything into the heads of this generation it has been like splitting hemlock knots with a Corn doger (sic) for a wedge & a pumpkin for a beetle, Even the Saints are slow to understand I have tried for a number of years to get the minds of the Saints prepared to receive the things of God, but we frequently see some of them after suffering all they have for the work of God will fly to peaces (sic) like glass as soon as anything Comes that is Contrary to their traditions, they Cannot stand the fire at all, How many will be able to abide a Celestial law & go through & receive their exhaltation (sic) I am unable to say but many are Called & few are Chosen. (TWOJS, p. 317-319.)

[What great things do we learn form this discourse concerning the mission of Elijah:

1. Elijah is the sealing power 2. We [men and women are to be] Saviors on mount Zion,
3. Going the temple and receiving **all ordinances for themselves and their dead**.
4. We are to go through all these ordinances for **all our dead**. This can be done because of the natural reserves built in the ordinances which is to say that we cannot deny the holy Ghost and shed innocent blood. Because of these natural reserves and the other which is the second seal or signature of approval placed on all ordinances by the

Holy Ghost to be totally approved we can receive these ordinances for all our dead without exception-forgiving all and letting God forgive who he will forgive-but as for us we will forgive all.
5. Receiving **all** ordinances, Baptisms, Confirmations, Washings anointings ordinations & Sealing powers upon our heads in behalf of all our progenitors who are dead & redeem them that they may come forth in the first resurrection & be exalted to thrones of Glory with us

a. All ordinances-the previous ordinances are all mentioned in the plural meaning more than one ie, anointings & ordinations when a dead mans work is done for him he is first ordained to the priesthood and to the office of Elder... He is anointed to become hereafter a king and priest -- In the higher ordinances of the temple which we must also receive for him if he is to have power to come forth in the morning of the first resurrection -he is ordained and anointed a priest and a king and his wife by him a queen and priestesses. Every one of these Confirmations Baptisms and washings are all plural because they are in fact plural in the temple for each individual.

6. We cannot come forth in the first resurrecting as promised to all saints in their marriage sealing-with thrones kingdoms principalities etc... D&C 132:19--Can there be a kingdom without a king and a queen -- No I Say there cannot-- and Joseph Smith knew this he said "The question is frequently asked Can we not b saved without going through with **all these ordinances** &c **I would answer No not the fulness of Salvation**... We must receive all the ordinances of the temple for ourselves and our dead to be exalted

7. I would to God that this temple was now done that we might go into it & go to work & improve our time & make use of the seals while they are on earth the Saints have none to much time to save & redeem their dead, & gather together their living relatives that they may be saved also, before the earth will be smitten & the Consumption decreed falls upon the world & I would advise all the Saints to go to with their might & gather together all their living relatives to this place that they may be sealed & saved that they may be prepared against the day that the destroying angels goes forth.
We must give all our dead and selves that we can the fulness of all the ordinances and blessings contained in the temple before the destroying angels are set free or 7th seal is opened... 144000 and Rev. 7 innumerable company sealed to have power of the destroying angels..... the Saints to Come up as Saviors on mount Zion but how are they to become Saviors on Mount Zion by building their temples erecting their Baptismal fonts & **going forth & receiving all the ordinances, Baptisms, Confirmations, washings anointings ordinations & sealing powers upon our heads in behalf of all our Progenitors** [innumerable company of saints 144,000 to seal up and call to the Church of the Firstborn.] **who are dead & redeem them that they may come forth in the first resurrection & be exalted to thrones of glory with us,** & here in is the chain that binds the hearts of the fathers to the Children, & the Children to the Fathers **which fulfills the mission of Elijah** & I would to God that this temple was now done that we might go into it & go to work.

January 21, 1844

Parley P. Pratt Received His Second Anointing:

--21 **(Sunday)** **[Notice the Day!]**--I met in the Assembly Room with the Quorum, and administered to Parley P. Pratt his second anointing. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 21, 1844

Parley P. Pratt Receives His Second Anointing Without a Queen--She not Being Sealed to Him as Yet:

On January 21st, Elder Woodruff records the fact that Apostle Parley P. Pratt had just received second anointings and that he had been instructed by the Prophet that it was his duty to have his wife sealed to him for eternity in order that his glory might be full. (Wilford Woodruff--His Life and Labors, Mattias F. Cowley, pp. 197, 98; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 25, 1844

Orson Hyde Receives his Second Anointing:

--25--The Quorum met at my house: Orson Hyde received his second anointing. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 26, 1844
Orson Pratt Receives His Second Anointing:

--26--The Twelve met at my house: Orson Pratt received his second anointing. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 27, 1844

Willard Richards and Jenetta Richards receive Second Anointings:

--27--We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 28, 1844

Wilford Woodruff and Phebe Woodruff receive Second Anointings:

--28--The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe W. were sealed and received their second anointing. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 30, 1844

John Taylor and Leonora Taylor receive Second Anointings:

--30--The Quorum met at my house. John and Leonora Taylor were Sealed and anointed [Second Anointing]. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

January 31, 1844

George A. Smith and Bathsheba receive Second Anointings:

--31--I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed [Second Anointings], having been sealed on the 20th inst. (Manuscript History of Brigham Young, Watson, p. 159; See also, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

31 January 1844

Geo A Smith & Bathsheba W. Smith Rece'd their 2 anointing at B. Young house. (George A. Smith Diary, 1841-1844, p. 148, Geo A. Smith Family Papers, Ms. 36 Bx 4 Bk 2, University of Utah, Special Collections.)

2 February 1844

William Phelps and Sally W. Phelps receive Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

3 February 1844

William Clayton Journal:

[I] was permitted to the ordinance of washing and anointing, and

was received into the Quorum of Priesthood [Quorum of Anointed]. This is one of the greatest favors ever conferred on me and for which I feel greatful. May the God of Joseph preserve me & mine house to walk in the paths of righteousness all the days of my life & oh God knowest my desire to do right that I may have eternal life. (William Clayton Journal, 3 February 1844, Partially cited in Allen, One Man's Nauvoo," p. 48; Also, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 106.)

4 February 1844

Cornelius Lott and Permilla Lott receive Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

6 February 1844

[Through temple worship a wife becomes] a lawful heir to the Priesthood & shall possess it in common with [her] husband. (Patriarchal blessing by John Smith for Louisa C. Jackson, Feb. 6, 1844, Department of History, the Reorganized Church of Jesus Christ of Latter Day Saints, Independence, Missouri.) **23 February 1844**

Joseph Smith:

Met with the Twelve in the assembly room concerning the Oregon and California Exploring Expedition; Hyrum and Sidney present. I told them I wanted an exploration of all that mountain country. Perhaps it would be best to go direct to Santa Fe. "Send twenty-five men: let them preach the Gospel wherever they go. Let that man go that can raise $500, a good horse and mule, a double barrel gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre. Appoint a leader, and let them beat up for volunteers. **I want every man that goes to be a <u>king and a priest</u>. When he gets on the mountains he may want to talk with his God;** when with the savage nations have power to govern, &c. If we don't get volunteers, wait till after the election." (D.H.C. 6:224.)

26 February 1844

Isaac Morley and Lucy G. Morley receive their Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his "Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

26 February 1844

John Smith and Clarissa Smith receive Second Anointings:

(See, Andrew F. Ehat, "Ehat Endowment Data Summary," cited in his

"Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. thesis, Brigham Young University, 1982.)

7 March 1844

Hyrum Smith Speaking:

...I think this people is abundantly able to build this temple, and much depends upon it for our endowments and sealing powers; and many blessings depend upon it. (D.H.C. 6:237.)

Quoting Hyrum Smith, Wandle Mace wrote in his personal Journal:

While urging the completion of the of the Temple, Hyrum Smith said:

Much depends upon it, for our endowments and sealing powers, and many blessings depend upon it.

*** [Also:] He told us to pray "that you may live to go into this Temple and be sealed in your foreheads,"----putting his hand upon his forehead----for said he, "It is your right to live until you are three score years and ten." (Journal of Wandle Mace, BYU, Special Collections pp. 94, 129.)

10 March 1844

Fathers to seal their children:

Again the doctrine or sealing power of Elijah is as follows if you have power to seal on earth & in heaven then we should be Crafty, **<u>the first thing you do</u> go & seal on earth your sons & daughters unto yourself, & yourself unto your fathers in eternal glory....** (TWOJS, p. 331.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah)

Discourse of the Prophet--Elias, Elijah, Messiah:

There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist. He came crying through the

wilderness, "Prepare ye the way of the Lord, make his paths straight." And they were informed, if they could receive it, it was the spirit of Elias; and John was very particular to tell the people, he was not that Light, but was sent to bear witness of that Light.

He told the people that his mission was to preach repentance and baptize with fire and the Holy Ghost.

If he had been an imposter, he might have gone to work beyond, and undertook to have performed ordinances which did not belong to that office and calling, under the spirit of Elias. (D. H. C., 6:249-246; Teachings, p. 335)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah <u>Continued</u>)

Mission of Elias to Prepare the Way: The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world.

John's mission was limited to preaching and baptizing: but what he did was legal; and when Jesus Christ came to any of John's disciples, He baptized them with fire and the Holy Ghost.

We find the apostles endowed with greater power than John: their office was more under the spirit and power of Elijah than Elias.

In the case of Philip when he went down to Samaria, when he was under the spirit of Elias, he baptized both men and women. When Peter and John heard of it. they went down and laid hands upon them, and they received the Holy Ghost. This shows the distinction between the two powers.

When Paul came to certain disciples, he asked if they had received the Holy Ghost? The said, No. Who baptized you, then? We were baptized unto John's baptism. No, you were not baptized unto John's baptism, or you would have been baptized by John. And so Paul went and baptized them, for he knew what the true doctrine was, and he knew that John had not baptized them. And these principles are strange to me, that men who have read the Scriptures of the New Testament are so fare from it.

What I want to impress upon your minds is the difference of power in the different parts of the Priesthood, so that when any man comes among you, saying, "I have the spirit of Elias,: you can know whether he be true of false; for any man that comes, having the spirit and power of Elias, he will not transcend his bounds.

John did not transcend his bounds, but faithfully performed that part belonging to his office; and every position of the great building should be prepared right and assigned to its proper place; and it is necessary to know who holds the keys of power, and who does not, or we may be likely to be deceived.

That person who holds the keys of Elias hath a preparatory work. But if I spend much more time in conversing about the spirit of Elias, I shall not have time to do justice to the spirit and power of Elijah.

This is the Elias spoken of in the last days, and here is the rock upon which many split, thinking the time was past in the days of John and Christ, and no more to be. But the spirit of Elias was revealed to me, and I know it is true; therefore I speak with boldness, for I know verily my doctrine is true. (D. H. C., Vol.

6:250–251; Teachings, p. 335–337.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah Continued)
Mission of Elijah:

Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelation, ordinances, oracles, powers and endowments of the fulness of the Melchisedeck Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven.

Malachi says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Now, what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

In the days of Noah, God destroyed the world by a flood, and He has promised to destroy it by fire in the last days: **but before it should take place, Elijah should first come and turn the hearts of the fathers to the children, &c.**

Now comes the point. What is the office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children. (D. H. C., Vol. 6:251; Teachings, p. 337.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah Continued)

For the Living and the Dead:

Now was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! what would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, when the subject is manifest: that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers.

I wish you to understand this subject, for it is important; and if you will receive it, this is the spirit of Elijah, **that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to seal those who dwell on earth to those who dwell in heaven. This is the power of Elijah and the keys of the kingdom of Jehovah.** (D. H. C., Vol. 6:251–252; Teachings, p. 337–338.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah Continued)

Sealing on Earth and In Heaven:

Let us suppose a case. Suppose the great God who dwells in heaven should reveal Himself to Father Cutler here, by the opening heavens, and tell him, "I offer up a decree that whatsoever you seal on earth with your decree, I will seal it in heaven; you have the power then; with your decree, I will seal it in heaven; you have the power then; can it be taken off? No. Then what you seal on earth, by the keys of Elijah, is sealed in heaven; and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, **the power of Elijah is sufficient to make our calling and election sure; and the same doctrine, where we are exhorted to go on to perfection, not laying again the foundation of repentance from dead works, and of laying on of hands, resurrection of the dead, &c.**

We cannot be perfect without the fathers, &c. We must have revelation from them, and we can see that the doctrine of revelation far transcends the doctrine of no revelation; for one truth revealed from heaven is worth all the sectarian notions in existence.

This spirit of Elijah was manifest in the days of the apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. **They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ.**

Here is the doctrine of election that the world has quarreled so much about; but they do not know anything about it. (D. H. C., Vol. 6:252; Teachings, p. 338.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah Continued)

Falling from Grace:

The doctrine that the Presbyterians and Methodists have quarreled so much about--once in grace, always in grace, or falling away from road between them both, for while the Presbyterian says "once in grace, you cannot fall;" the Methodist says: "You can have grace today, fall from it to-morrow, next day have grace again; and so follow on, changing continually." But the doctrine of the Scriptures and the spirit of Elijah would show then both false, and take a road between them both; for, according to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, **it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood.**

I will make every doctrine plain that I present, and it shall stand upon a firm basis, and I am at eh defiance of the world, for I will take shelter under the broad cover of the wings of the work in which I am engaged. It matters not to me if all hell boils over; I regard it only as I would the crackling of the thorns under a pot. (D. H. C., Vol. 6:252-253; Teachings, p. 338-339.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah Continued) Murderers:

A murderer, for instance, one that sheds innocent blood, cannot have forgiveness. David sought repentance at the hand of God

carefully with tears, **for the murder of Uriah; but he could only get it through hell: <u>he got a promise that his soul should not be left in hell</u>.**

Although David was a king, he never did obtain the spirit and power of Elijah and the fulness of the Priesthood; and the Priesthood that he received, and the throne and kingdom of David is to be taken from him and given to another by the name of David in the last days, raised up out of his linage.

Peter referred to the same subject on the day of Pentecost, but the multitude did not get the endowment that Peter had; but several days after, the people asked "what shall we do?" Peter says, **"I would ye had done it ignorantly," speaking of crucifying the Lord, &c.** He did not say to them, "repent and be baptized, for the remission of your sins;" but he said, **"Repent ye therefore, and be converted, that your sins my be blotted out, when the times of refreshing shall come from the presence of the Lord."** (Acts iii. 19.)

This is the case with murders. They could not be baptized for the remission of sins for they had shed innocent blood. (D. H. C., Vol. 6:253; Teachings, p. 339.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah <u>Continued</u>)

The Doctrine or Sealing Power of Elijah:

Again: The doctrine or sealing power of Elijah is as follows:--If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory, and go ahead, and not go back, but use a little wisdom, and seal all you can, and when you get to heaven tell your Father that what you seal on earth should be sealed in heaven, according to his promise. I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel. (D. H. C., Vol. 6:253; Teachings, p. 340.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah <u>Continued</u>)

Beware, O earth, How you Fight against the Saints of God:

The Lord once told me that what I asked for I should have. I have bee afraid to ask God to kill my enemies, lest some of them should, peradventure, repent.

I asked a sort time since for the Lord to deliver me out of the hands of the Governor of Missouri, and if it needs must be to accomplish it, to take him away; and the next news that came pouring down from there was, that Governor Reynolds had shot himself. And I would now say, "Beware, O earth, how you fight against the Saints of God and shed innocent blood; for in the days of Elijah, his enemies came upon him, and fire was called down from heaven and destroyed them. (D. H. C., Vol. 6:254; Teachings, p. 340.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah <u>Continued</u>)

Mission of Elias, Elijah, and Messiah:

The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, <u>building the Temple to the capstone, placing the seals of the Melchisedec Priesthood upon the house of Israel, and making all things ready</u>; then Messiah comes to His Temple, which is last of all.

Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it. (D. H. C., Vol. 6:254; Teachings, p. 340.)

10 March 1844 (The Prophet's Discourse on the Missions of Elias, Elijah and Messiah <u>Continued</u>)

The Coming of the Lord:

I have asked of the Lord concerning His coming; and while asking the Lord, He gave a sign and said, "In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come; but there should be seed time and harvest during that year: but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence, and great distress among the nations, and that the coming of the Messiah is not far distant.

But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that Christ will not come in forty years; nd if God ever spoke by my mouth, He will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered.

Jesus Christ never did reveal to any man the precise time that He would come. God and read the Scriptures, and you cannot find anything that specifies that exact hour He would come; and all that say so are false teachers.

There are some important things concerning the office of the Messiah in organization of the world, which I will speak of hereafter, May God Almighty bless you and pour out His Spirit upon you, is the prayer of your unworthy servant. Amen. (D. H. C., Vol. 6:254; Teachings, p. 340-341.)

10 March 1844

Now for Elijah, the spirit power & calling of Elijah is that ye have power to hold the keys of the revelations ordinances, oricles (sic) powers & endowments of **<u>the fulness of the Melchezedek Priesthood & of the Kingdom of God on the earth & to receive, obtain & perform all the ordinances belonging to the kingdom of God</u>** even unto the sealing of the hearts of the fathers unto the children & the hearts of the children unto the fathers even those who are in heaven. Malachi says I will send Elijah before the great and dreadful day of the Lord come & He shall turn the hearts of the Fathers to the Children and the hearts of the Children to the Fathers lest I come & smite the earth with a Curse, Now what I am after is the knowledge of God & I take my own Course to obtain it, what are we to understand by this in the last days, in the days of Noah God destroyed the world by a flood & has promised to destroy it by fire

in the last days but before it took place Elijah should first come & turn the hearts of the Fathers to the Children &c. now comes the point what is this office & work of Elijah, it is one of the greatest & most important subjects that God has revealed, He should send Elijah to seal the children to the fathers & fathers to the Children, Now was this merely confined to the living to settle difficulties with families on earth, by no means, it was a far greater work Elijah what would you do if you was here would you confine you work to the living alone. No I would refer you to the scriptures whare (sic) the subject is manifest, i.e, without us they could not be made perfect, nor we without them, the fathers without the children nor the children without the fathers. [This phrase we cannot be made perfect without them is best illustrated in the temple endowment when receiving the keys of each kingdom-the room represents the world and when the keys are given for each kingdom to eventually pass by the angles and be a god-we are taught that The Father is no respecter of persons the first who receive keys or fulness will be last as they have to wait until all have received the fulness so that all can go on. So even though we have received the fulness of the Priesthood and all its ordinances and have the crowning of being Kings and Priests etc. We cannot be perfected and the Lord will not honor it until all have had the same opportunity-for we are all joint-heirs with Christ-that means we are made equal with God as Joint-heirs--All his children who want these blessings receive them together or not at all.....And thus they cannot be perfected without us and we without them-just as in the rooms of the temple in the endowment-those who receive the keys first cannot go on and be perfected until all in the room are perfected and because they are joint-heirs they all move on and receive the blessings of the Celestial Kingdom together jointly....] I wish you to understand this subject for it is important & if you will receive it this is the spirit of Elijah that we redeem our dead & connect ourselves with our fathers which are in heaven & seal up our dead to come forth in the first resurrection & here we want the power of elijah to seal those who dwell on earth to those which dwell in heaven this is the power of Elijah & the keys of the Kingdom of Jehovah. Let us suppose a case; suppose the great God who dwells in heaven should reveal himself to Father Cutler here by the opening heavens and tell him I offer up a decree that whatsoever you seal on earth with your decree I will seal it in heaven, you have power then, can it be taken of[f] No, Then what you seal on earth by the Keys of Elijah is sealed in heaven, & this is the power of Elijah, & this is the **to make our calling & Election sure**, & the same doctrine whare we are exhorted to go on unto perfection not laying again the foundation of repentance from dead works but of laying on of hands, resurrection of the dead &c. **we cannot be perfect without the fathers**...

...the spirit & power of Elijah is to come after holding the keys of power building the Temple to the Cap stone, placing the seals of the Melchezedeck priesthood up on the house of Israel & making all things ready [preparing all with the Fulness of the Priesthood and all its ordinances found in the holy Temple of God with power to come forth in the morning of the first resurrection] then Messiah (sic) comes to his Temple [or the terrestrial world] which is the last of all [or the Cap Stone]. Messiah is above the spirit & power of Elijah, for he made the world & was that spiritual rock unto moses in the wilderness. Elijah was to come & prepare the way & build up the kingdom before the coming of the great day of the Lord

[by sealing all those with the fulness of the priesthood and all its ordinances then Christ will come for a thousand years and when we are all perfected he will lead us into the Celestial Kingdom as joint-heirs with him and we will be perfected together and receive all the blessings of the Father and be equal with him jointly.....] (TWOJS, p. 329-332.)

10 March 1844

The **spirit power & calling of Elijah is that ye have power to hold the keys of the revelations ordinances, oricles (sic) powers & endowments of the fulness of the Melchizedek Priesthood & of the Kingdom of God on the Earth** to [1] receive, [2] obtain & [3] perform all the ordinances belonging to the Kingdom of God even unto the sealing of the hearts of the hearts [sic] fathers unto the children & the hearts of the children unto the fathers even those who are in heaven. (Wilford Woodruff, 10 Mar. 1844, Journal; TWOJS, p. 329) [Here we see that we not only need to receive these ordinances we need to preform them. See Abraham 1:2 "I **sought** for the blessings of the fathers, and the **right** whereunto **I should be ordained to administer the same**..."]

10 March 1844

This power of Elijah is to that of Elias what in the architecture of the Temple of God those who seal or cement the Stone to their places are to those who cut or hew the stones the one preparing the way for the other to accomplish the work By this we are sealed with the Holy Spirit of promise ie Elijah [D&C 131:5 The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life, by [1] revelation [the seal of the Holy Ghost] and [2] the spirit of prophecy, through the power of the Holy Priesthood [the seal and power of Elijah].

To obtain this sealing is to make our **calling and election sure which we ought to give all diligence to accomplish.** [This means receiving the fulness of the Priesthood and all its ordinances to be named a King and Queen and Priest and Priestess and have our exaltation sealed upon us unconditionally by the power of the Priesthood which is the Key which Elijah was the Custodian of, and we are called up, elected and our calling and election is made sure or sealed upon us by revelation of the priesthood that what soever you bind on earth shall be sealed in heaven then [2] a second ratifying approval must be sealed upon us to be valid. ie. except a man be baptized by [1] water (the ordinance of the Priesthood seal) and of [2] the spirit [the ratifying stamp of approval-by the mouth of two or more witness shall all my words be established-we now have the seal or witness of two members of the Godhead then when the Father stretches forth his hand and sees both the seals of the other members of the Godhead he will put his crowning seal upon it and say let him come into my kingdom and receive all that I have with the Church of the Firstborn... and it Elias who was the power to build the temple-**Elijah which seals all the fulness of the priesthood upon us- to make our calling and election sure and seals upon us the power to come forth to meet christ in the morning of the first resurrection**-Christ who puts the capstone on the temple and prepares us to meet the Father-**and the Father that gives us all that he has with all of his other children in the Church of the Firstborn and we are made equal with him and given our own kingdoms and dominions** and

the Father and Christ shall be King of Kings and God of Gods and the Holy Ghost shall also seal all ordinances contacts etc., D&C 132:7.] (TWOJS, p. 335.)

10 March 1844

...**the Spirit of Elijah is the sealing power**--to seal the hearts of the Fathers to the children--and the children to the Parents as **paul declared that the Saints of the last days could not be perfect without them--neither can they be perfect without us** [this is because we are joint-heirs and must receive things jointly or not at all-law joint definition....] --the Spirit of Messiah is all power in Heaven and in Earth--Enthroned in the Heavens as King of Kings and Lord of Lords (TWOJS, p. 336.)

10 March 1844

A letter written at St. James, Michigan by George Miller, June 1855; referring to the organization of the Council of Fifty, 10 March 1844:

Brother Miller [Joseph said], I perceive the Spirit of God is in the pineries as well as here, and we will call together some of our wise men and proceed to set up the kingdom of God by organizing some of its officers. And from day to day he called some of the brethren about him, organizing them as princes in the Kingdom of God, to preside over the chief cities of the Nation, until the number of fifty-three were called. **IN THIS COUNCIL WE ORDAINED JOSEPH SMITH AS KING ON EARTH**, and in order to install him as one earthly King it was agreed upon that we would run Joseph Smith for president of the United States and Sidney Rigdon for Vice-president. [See H. W. Mills; A Mormon Bishop and His Son; (London: n.d.); p. 48.]

Thursday, April 11, 1844

William Clayton Journal:

Thursday, April 11. ... Afterwards in the council. We had a glorious interview. **Pres. J. was voted our P. P. & K. [Prophet, Priest and King]** with loud Hosannas.

("Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980.])

1 April 1844

Apriel (sic) the first day 1844 I Heber C. Kimball received the washing of my feet, and was annointed (sic) by my wife Vilate for my burial, that is my feet head Stomach, Even as Mary did Jesus, that She mite have a claim on him in the Reserrection (sic) in the City of Nauvoo

In 1845 I received the washing of my feet by [blank space.]

I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C. Kimball, that I may have a claim upon

him in the morning of the first resurrection
/s/ Vilate Kimball

(Heber C. Kimball Journal ["Book 91"], April 1, 1844, LDS Chruch Archives.)

7 April 1844

God an Exalted Man:

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible, and to tell you the designs of God in relation to the human race, and why He interferes with the affairs of man.

God himself, was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by His Power, was to make himself visible,--I say, if you were to see him today, you would see him like a man in form--like yourselves in all the person, image, and very form as a man; **for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another.**

In order to understand the subject of the dead, for consolation of those who morn for the loss of their friends, it is necessary we should understand the character and being of God and how He came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from all eternity. I will refute that Idea, and take away the veil, so that you may see.

These are incomprehensible ideas to some, but they are simple. **It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another**, and that He was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did; and I will show it from the Bible. (D. H. C., Vol. 6:305, Teachings, p 345-346.)

7 April 1844

Eternal Life to Know God and Jesus Christ:

I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease forever. What did Jesus sat? (Mark it, Elder Rigdon!) The scriptures inform us that Jesus said, as the Father hath power in himself, even so hath the Son power--to do what? Why, what the Father did. The answer is obvious--in a manner to lay down his body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it you do not believe the Bible. The scriptures say it, and I defy all the learning and wisdom and all the combined powers of the earth and hell together to refute it. **Here, then, is eternal life--to know the only wise and true God; and you have got to learn how to be gods yourselves, and to be kings and priests to God, the same as all gods**

have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, <u>until you attain to the resurrection of the dead</u>, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God, in the last days, while certain individuals are proclaiming His name, is not trifling with you or me. (D. H. C., Vol. 6:305-306; Teachings, p. 346-347.)
[Note: Here we see the Following:

1. Eternal life is to know the only wise God and Jesus whom he sent, and
2. In order to know God our Heavenly Father we must be like him. We must:
    a. learn how to be gods ourselves, and
    b. [learn how] to be kings and priests to God, and
    c. Go from one small degree to another, **<u>until</u>**
3. **<u>We attain to the resurrection of the dead</u>**, and are able to dwell in everlasting burnings....

In other words **we must receive the fulness of the Priesthood <u>before we can be resurrected to dwell in everlasting burnings</u>**, and to sit in glory, as do those who sit enthroned in everlasting power.]

7 April 1844

These are the first principles of consolation. How consoling to the **mourners** when they are called to part with a husband, wife, father, mother, child, or dear relative, to know that, although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before. What did Jesus Do? Why, I do the things I saw my Father do when worlds came rolling into existence. My Father worked out His kingdom with fear and trembling, and I must do the same; and when I get my kingdom, I shall present it to My Father, so that He may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and I will take His place, and thereby become exalted myself. So that Jesus treads in the tracks of His Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all His children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said.

When you climb up a ladder, you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel--you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation even beyond the grave. (D. H. C., Vol. 6:306-307; Teachings, p. 347-348.)

7 April 1844

Our Greatest Responsibility:

What promises are made in relation to the subject of the salvation of the dead? and what kind of characters are those who can be saved, although their bodies are moldering and decaying in the grave? When His commandments teach us, it is in view of eternity; for we are looked upon by God as though we were in eternity; God dwells in eternity, and does not view things as we do.

The greatest responsibility in this world that God has laid upon us is to seek after our dead. The apostle says, "They without us cannot be made perfect"; for it is necessary that the sealing power should be in our hands to seal our children and our dead <u>for the fulness of the dispensation of times--a dispensation to meet the promises made by Jesus Christ before the foundation of the world for the salvation of man</u>.

Now, I will speak of them. I will meet Paul half way. I say to you, Paul, **you cannot be perfect without us. <u>It is necessary that those who are going before and those who come after us should have salvation in common with us; and thus hath God made it obligatory upon man. Hence, God said, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."</u>** (Malachi 4:5.) (D. H. C., Vol. 6 313; Teachings, p. 356.)

7 April 1844

The Unpardonable Sin:

I have a declaration to make as to the provisions which God hath made to suit the conditions of man--made from the foundation of the world. What has Jesus said? **All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven; and there is a salvation for all men, either in this world or the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of spirits. Hence God hath made a provision that every spirit in the eternal world can be ferreted out and saved unless he has committed the unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has committed the unpardonable sin. <u>And so you can see how far you can be a savior.</u>** (D. H. C., Vol. 6:313-314, Teachings, p. 356-357.)

7 April 1844

The Forgiveness of Sins:

All sins shall be forgiven, except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him. After a man has sinned against the Holy Ghost, there is no repentance for him. He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the

heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil--the same spirit that they had who crucified the Lord of Life--the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence. (D. H. C., Vol. 6:314-315; Teachings, p. 358.)

7 April 1844

...I saw the father work out his kingdom with fear & trembling.--god is glorified in salvation Exaltation--of his ancestors &c. ...the head, or the head one--The head one of the Gods, brought forth the Gods. [Orson Hyde's picture] (TWOJS. p. 341.)

April 8, 1844

You must Have Your Second Anointings To Reign on Celestial Thrones in the Eternities:

The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, **without which we cannot obtain celestial thrones.** But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to the effect, and there are provisions made until the work is completed, **so that men may receive their endowments and be made kings and priests unto the Most High God,** having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. [Isaiah 49, Rev. 7:15. Won't see sun night and day.] There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; for every man who wishes to save his father, mother brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and **receive <u>all the keys and powers of the Priesthood</u>, the same as for himself.**

I have received instructions from the Lord that from henceforth wherever the Elders of Israel shall build up churches and branches unto the Lord throughout the States, there shall be a stake of Zion. In the great cities, as Boston, New York, &c., there shall be stakes. It is a glorious proclamation, and I reserved it to the last, and designed it to be understood **that this work shall commence after washings, anointings and endowments have been performed here.**

The Lord has an established law in relation to the matter: there must be a particular spot for the salvation of our dead. I verily believe there will be a place, **and hence men who want to save their dead can come and bring their families, do their work by being baptized <u>and attending to the other ordinances for their dead,</u> and then they may go back again and live and wait till they go to receive their reward. <u>I shall leave my brethren to enlarge on this</u>**

subject: it is my duty to teach the doctrine. I would teach it more fully--the spirit is willing but the flesh is weak. God is not willing to let me gratify you; but I must teach the Elders, and they should teach you. God mad Aaron to be the mouth piece for the children of Israel, **and He will make me be god to you in his stead, and the ELders to be mouth for me....** (D. H. C., Vol. 6 319-320; Teachings p. 362-363.)

5 May 1844

I called my family together & blessed them. Phoebe washed my feet that I might be clean every whit. (Wilford Woodruff Journal, May 5, 1844, LDS Church Archives.)

12 May 1844

Subject changed to Resurrection of the Dead. John 14:2d "in my Fathers Kingdom are many Kingdoms. I go to prepare a Kingdom for you, that the exaltation that I receive you may receive also."

The sectarians have no Charity for me but I have for them. I intend to send men to prison to preach to them, and tis is all on the Principle of entering in by Water and Spirit. **Then you must not only be baptized for them but they must receive the Holy Ghost by Proxy and be sealed by it unto the day of their redemption as all the other ordinances by proxy.**

All persons who have been Baptized and who have received the Holy Ghost may be baptized for their ancestors.... God has administrators in the eternal world **to release those spirits from Prison the [fulness of the] ordinances being administered by proxy upon them the law is fulfilled**. (D&C 132:7)

All resurrected bodies dwell in flaming fire for our God is a consuming fire

With what body do they rise?

You must obtain promises for them as Abraham. [Abraham received the fulness of the Priesthood-kings and priests, Abraham sits on a throne a god D&C 132, D&C 76:50-90 qualifications that Abraham had....] (TWOJS, p. 372.)

12 May 1844

Salvation for Ourselves and Our Dead:

I am going on in my progress for eternal life. **It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances for them, the same as you have gone through, to save yourselves.** There will be 144,000 Saviors on Mount Zion, **and with them an innumerable host, that no man can number. Oh! I beseech you to forward, go forward and make your calling and your election sure**; and if any man preach any other Gospel with that which I have preached, he shall be cursed; and some of you who now hear me, shall see it and know that I testify the truth concerning them. (D. H. C., Vol. 6:365; Teachings, p. 366-367.)

18 May 1844

Endowments Given in Nauvoo by Joseph the Prophet:

Joseph Smith, before his death, was much exercised about the completion of the Temple in Nauvoo, and the administering of ordinances therein. In his anxiety and for fear he should not live to see the Temple completed, he prepared a place over what was known as the brick-store--which many of you who lived in Nauvoo will recollect--where to a chosen few he administered those ordinances that we now have today associated with **Endowments**, so that if anything should happen to him--which he evidently contemplated--he would feel that he had then **fulfilled his mission**, **that he had conferred upon others all the keys given to him by the manifestations of the power of God.** [Moroni 1st visit and Malachi-Elijah] (President John Taylor, J. D., Vol. 25:183; Temples of the Most High, N. B. Lundwall, ninth ed. 1954, p. 252.)

Also Second Anointing Given by prophet to Wilford Woodruff and Bathsheba Smith already typed in previously...

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For

[1] the perfecting of the saints, for
[2] the work of the ministry, for
[3] the edifying of the body of Christ:

Till we, in the unity of the faith,

[1] all come to the knowledge of the Son of God, unto
[2] a perfect man, unto
[3] the measure of the stature of the fulness of Christ;

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (JST Ephesians 4:11-14)

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; [Why?] For

[1] the perfecting of the saints, for

What does it mean to perfect the saints: To receive **all the laws and ordinances of the Gospel.** To bring the people to the Lord as Moses was trying to do as Enoch did and as Melchizedek did to receive the fulness of the priesthood. to make a kingdom of priests. This is the order of the mission of the apostles....

[2] the work of the ministry, for

Work of the ministry: Missionary work

[3] the edifying of the body of Christ:

Till we, in the unity of the faith,

|v18 And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

(PoGP:Moses 7:18)

v57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.
(D&C: Section 76:57)

[1] all come to the knowledge of the Son of God, unto
(D&C 130, 132

[2] a perfect man, unto (Receive all the ordinances of the temple–the father not perfected until all of us are – the first shall be last – He washes the blood of this generation off his garments....
Christ left the 99 sheep they had to stay there and not progress until he saved the one–our mistake in the resurrection – we cannot be perfected without them or they without us– joint–heirs– all receive it or none–this is the truest meaning of calling and election made sure..... when all receive together... It is finished Christ first and last all prophets first and last Father first and last....

[3] the measure of the stature of the fulness of Christ;
Fully Anointed–fulness of the priesthood –D&C 76:58; 50–90
J.D. 2 Marriage stop–must receive it all or find our mistake in the resurrection.... D&C 132... H.C. 5:424

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; (JST Ephesians 4:11–14)

16 June 1844

Sermon by the Prophet--The Christian Godhead--Plurality of Gods:
President Joseph Smith read the 3rd chapter of Revelation, and took for his text 1st chapter, 6th verse--"**and hath made <u>us kings and priests unto God and His Father</u>: to Him be glory and dominion forever and ever. Amen.**
It is altogether correct in the translation. (D. H. C., Vol. 6:473; Teachings, p. 369.)

16 June 1844

Plurality of Gods:

I will preach on the plurality of Gods. I have selected this text for that express purpose. I wish to declare I have always and in all congregations when I have preached on the subject of the Deity, it has been the plurality of Gods. It has been preached by the Elders for fifteen years.
I have always declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God the Father, and that the Holy Ghost was a distinct personage and a Spirit: and these three constitute three distinct personages and three Gods. If this is in accordance with the New Testament, lo and behold! we have three Gods anyhow, and they are plural; and who can contradict it?

Our text says, "And hath made **us kings and priests unto God and His Father**." The Apostles have discovered that there were Gods above, for Paul says God was the Father of our Lord Jesus Christ. My object was to preach the scriptures, and preach the doctrine the contain, **there being a God above, the Father of our Lord Jesus Christ**. I am bold to declare I have taught all the strong doctrines publicly, and always teach stronger doctrines in public than in private.

John was one of the men, and apostles declare **they were made kings and priests unto God, the Father of our Lord Jesus Christ**. It reads just so in the Revelation. Hence, the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. A wayfaring man, though a fool, need not err therein.

Paul says **there are Gods many and Lords many.** I want to set it forth in a plain and simple manner; but to us there is but one God--that is pertaining to us; and he is in all and through all. But if Joseph Smith says there are Gods many and Lords many, they cry, "Away with him! Crucify him! Crucify him!" (D. H. C., Vol. 6:474; Teachings, p. 370-371.)

16 June 1844

George Laub Journal:

Sunday the 16th of June 1844 Gen. Joseph Smiths Last public Discorce (sic) on Doctrine he comenced (sic) By reading Rev. 1st Ch 6 verse--"And hath made us **Kings & priests unto God & his father** [Orson Hyde's picture] He then proceeded to show the plurality of Gods By referring to the 1st Gen. as in the original Hebrew--that it Read that in the Beginning the Head Gods organized the Earth & the heavens &--and that God was a distinct in of himself & the Son also was a distinct personage Gut in the image of the Father--he quoted the 17th of St John 20, 21, 22, 23 that the apostles & the Disciples may all agree in one--or be agreed in the one principal as thou father & me are agreed--Jesus said that all things that He saw the father do he did--and also the 82 psalm 1st verse God standith in the Congregations of the mighty; he judgeth among the Gods--(TWOJS, p. 383.

The Succession to the President of the Church Problem, and how it Relates to the **Fulness of the Priesthood-the Second Anointing:**

The Martyrdom and the Garments of Priesthood:

Returning to Nauvoo to give themselves up and go to Carthage:

Joseph and Hyrum, however, decided it would be best to return to Nauvoo and give themselves up. (D.H.C., 6:548-50.) That evening they made preparations to leave for Carthage. It is very unlikely the Quorum [of Anointed] met that Sunday evening; nevertheless, joseph instructed those of the Quorum [of Anointed] who where going to accompany him **to remove their sacred garments before going to Carthage**. (Heber C. Kimball, Journal, 21 December 1845, and Oliver B. Huntington, Journal, 22 April 1897.) * * * Not only was provision made to protect the sacred clothing of the Anointed Quorum, but Joseph took precautions to protect the Council of Fifty. William Clayton, before Joseph crossed the river, mentioned in his diary the

concern the Prophet had for the records of the Kingdom. "Joseph whispered to me either to put the r. or K. into the hands of some faithful man and send them away, or burn them, or bury them. I concluded to bury them, which I did immediately on my return home." (William Clayton, Journal, 22 June 1844, cited in Ehat, "The Constitution of the Kingdom of God," p. 268.) * * * In the announcement of the Martyrdom, published in the 1844 Doctrine and Covenants, **Willard Richards's faith in Joseph's promise he received when he was given his garment** was also canonized: for Willard Richards was the only one in the jail who "through the providence of God, escaped, without even a hole in his robe." (D&C 111 (1844 edition): 135 (present LDS edition). But without his robe, john Taylor, too, was miraculously preserved and would later say that the brethren did not remove their garments because of fears, as some had misrepresented, but so they would not expose the sacred clothing to the gaze of unbelievers. (Heber C. Kimball, Journal, 21 December 1845.) (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 184-187.)

Notice that in John's testimony, before Jesus went to the Mt. of Olives he <u>lay aside his garments</u> and when he took his garments it does not say that he put them on again. There could possibly be a correlation between why John's account only says that Jesus took his garments rather than saying put them on again and what the Prophet Joseph Smith did:

|v4 He riseth from supper, and **<u>laid aside his garments</u>; and took a towel, and girded himself.**
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 **So after he had washed their feet, <u>and had taken his garments</u>, and was set down again, he said unto them, Know ye what I have done to you?**
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.
(NewT:John 13:4-17)

Joseph Smith Took off His Garments Before He Went to Carthage:

On one occasion while talking to the Salt lake School, Brigham Young spoke about Joseph's death and he:

...alluded to Emma Smith's prevailing on Joseph to take off his garments before he went to Carthage, Hyrum Smith and John Taylor did the same; but Willard Richards being charged by Joseph never to put them off, would not, for said Joseph: Willard, the day will come when bullets will whistle by you on each side, and men will fall on each side of you, but you shall be preserved (Journal History, (?), July 24, 1869, p. 1.; Salt Lake City Minutes-probably.; The school of the Prophets.... by John R. Patrick, p. 129.)

27 June 1844

Joseph Smith the Prophet is killed: Here we see that when the greatest light is given, [ie., ...that he may come...and restore again that which was lost unto you, or that which he hath taken away, even **the fulness of the priesthood**." (D&C 124:28).] the greatest darkness pervades, as Satan attempts to destroy this light. This was a type of the Savior, after he had prepared the people to receive the fulness of the priesthood, and atoned for the sines of the world, which was the greatest light ever given the world, the advisory was also hard at work trying to kill the Lords servants. But in the end, the Father will give His Only Begotten power to crush the serpents head, as he promised Adam and Eve in the Garden.

10 July 1844

Parley p. Pratt returns to Nauvoo.

3 August 1844

Sidney Rigdon arrives from Pittsburgh, Pennsylvania.

4 August 1844

Sidney Rigdon preaches to the Nauvoo Saints, proposing he be appointed "guardian" for the Chruch.

6 August 1844

Brigham Young and others of the Twelve arrive back in Nauvoo.

7 August 1844

Brigham Young asks Sidney Rigdon to meet with the Twelve and explain his position:

President Rigdon Explains why he feels he should be the "guardian" of the church:

The object of my mission is to visit the saints and offer myself to them as a guardian. I had a vision at Pittsburgh, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book Of Doctrine and Covenants.

It was shown to me that this church must be built up to Joseph, and that all the blessings we receive must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the church is governed in a proper manner. Joseph sustains the same relationship to the church as he has always done. No man can be the successor of Joseph.

the kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this church; every quorum should stand as you stood in you washings and consecrations. I have been consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized through our head is gone. We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the church unto him; and if the people want me to sustain this place, I want it upon the principle that every individual shall acknowledge it for himself.

I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not. (D. H. C., Vol. 7:229-230.)

President Brigham Young Replied:

I do not care who leads the church, even though it were Ann Lee; but one thing I must know, and that is what God says about it. **I have the keys and the means of obtaining the mind of God on the subject.**

I know there are those in our midst who will see the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall **ordain others and give the fulness of the priesthood, so that if we are killed the fulness of the priesthood may remain.**

Joseph conferred upon our heads all the keys and powers belonging to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

How often has Joseph said to the Twelve, '**I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.**'

The Twelve, as a quorum, will not be permitted to tarry here long; they will go abroad and bear off the kingdom to the nations of the earth, and baptize the people faster than mobs can kill them off. I would like, were it my privilege, to take my valise and travel and preach till we had a people gathered who would be true.

My private feelings would be to let the affairs of men and women alone, only go and preach and baptize them into the kingdom of God; yet, whatever duty God places upon me, in his strength I intended to fulfill it.

I want to see this people, with the various quorums of the priesthood, assembled together in special conference on Tuesday next at 10 a. m.' (D. H. C., Vol. 7:230.)

8 August 1844

Brigham Young's speaks of the **keys of the Priesthood**, and the transfiguration occurs as members of the Church sustain the Twelve's leadership of the Church in a special conference:

For the first time in my life, for the first time in your lives,

for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth to act in my calling in connection with the Quorum of the Twelve, as Apostles of Jesus Christ unto this generation--**Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world.**

***

I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints. If the church is organized, and you wan to know how it is organized, I will tell you. I know your feelings--do you want me to tell your feelings?

Here is President Rigdon, who was counselor to Joseph. I ask, where are Joseph and Hyrum? They are gone beyond the veil; and if Elder Rigdon wants to act as his counselor, he must go beyond the veil where he is.

There has been much said about President Rigdon being President of the Church, and leading the people, being the head, etc. Brother Rigdon has come 1,600 miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; **but I say unto you that the Quorum of the Twelve have the keys of the kingdom of God in all the world.**

The Twelve are appointed by the finger of God. Here is Brigham, have his knees ever faltered? Have his lips ever quivered? Here is Heber and the rest of the Twelve, and independent body who **have the keys of the priesthood--the keys of the kingdom of God to deliver to all the world**: this is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Chruch.

I do not know whether my enemies will take my life or not, and I do not care, for I wan to be with the man I love.

You cannot fill the office of a prophet, seer and revelator: God must do this. You are like children without a father and sheep without a shepherd. **You must not appoint any man at our head; if you should, the Twelve must ordain him. You cannot appoint a man at our head; but if you do want any other man or men to lead you, take them and we will go our way to build up the kingdom in all the world.**

I know who are Joseph's friends, and who are his enemies. I know where **keys of the kingdom are, and where they will eternally be. You cannot call a man to be a prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he must be ordained by them.**

***

Brother Joseph, the Prophet, **has laid the foundation for a great work, and wee will build upon it**, you have never seen the quorums built one upon another. **There is an almighty foundation laid, and we can build a kingdom such as there never was in the world: we can build a kingdom faster than satan can kill the saints off.**

***

Do you want a spokesman? Here are Elder Rigdon, Brother Amasa Lyman [whom Joseph expected to take as a counselor] and myself. Do you want the church properly organized.... Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go to the other side of the veil, for the Prophet is there, but Elder Rigdon is here. **Why will Elder Rigdon be a fool? Who knows anything of the priesthood, or the organization of the kingdom of God. I am plain.**

Does this church want it as God organized it? **Or do you want to**

clip the power of the priesthood, and let those who have the keys of the priesthood go and build up the kingdom in all the world, wherever the people will hear them?

If there is a spokesman, i f h e i s a k i n g a n d p r i e s t, let him go and build up a kingdom unto himself; that is his right and it is the right of many here, but the Twelve are at the head of it.

I want to live on the earth and spread truth through all the world. You saints of latter-days want things right. If 10,000 men rise up and say they have the Prophet Joseph Smith's shoes, I know they are importers. **In the priesthood you have a right to build up a kingdom, if you know how the church is organized.**

Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their file leader, and he has **committed into their hands the keys of the kingdom in this last dispensation, for all the world;** don't put a thread between the priesthood and God.

I will ask, who has stood next to Joseph and Hyrum? I have and I will stand next to him. We have a head, and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship.

Brother Rigdon was at his side--not above. No man has a right to counsel the Twelve but Joseph Smith. Think of these things. You cannot appoint a prophet; but if you let the Twelve remain and act in their place, **the keys of the kingdom are with them and they can manage the affairs of the church and direct all things aright.** (D. H. C., Vol. 7:230-236.)

8 August 1844

Wilford Woodruff quoting Brigham Youngs comments--right of King and Priest:

The Prophet Joseph has lade the foundation for a great work, and we will build upon it.... **Let those who hold the keys of the kingdom of God build it up in all the world. If... he is a king and priest, let him go and build up a kingdom this is his right, and it is the right of many here but who is the head? The Twelve....** Now if you want Rigdon, Lyman or Law to lead you or any body else, you may have them, but I tel you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? **Because Joseph was their file leader and he has committed into their hands the keys of the Kingdom for all the world.** (Wilford Woodruff, Journal, 8 Aug 1844; (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 202.)

Succession 1844

Wilford Woodruff reflecting on the Succession of the Priesthood:

Joseph Smith was what he professed to be, a prophet of God, a seer and revelator. He laid the foundation of this Church and kingdom, and lived long enough to deliver the keys of the kingdom to the Elders of Israel, unto the Twelve Apostles. He spent the last winter of his life, some three or four months, with the Quorum of the Twelve, teaching them. It was not merely a few hours

ministering to them the ordinances of the Gospel; but he spent day after day, week after week and month after month, teaching them and a few others the things of the kingdom of God. Said he, during that period, "I now rejoice. I have lived until I have seen this burden, which has rested on my shoulders, rolled on to the shoulders of other men; now the keys of the kingdom are planted on the earth to be taken away no more for ever." But until he had dome this, they remained with him; and had he been taken away they would have had to be testored by messengers out of heaven. But he lived until every key, power and principle of the holy Priesthood was sealed on the Twelve and on President Young, as their President. He told us that he was going away to leave us, going away to rest. Said he, "YOu have to round up your shoulders to bear up the kingdom. No matter what becomes to me. I have desired to see that Temple built, but I shall not live to see it. You will; you are called upon to bear off this kingdom." This language was plain enough, but we did not understand it any more than the disciples of Jesus when he told them he was going away, and that if he went not the Comforter would not come. it was just so with Joseph. He said this time after time to the Twelve and to the Female Relief Societies and in his public discourses; but none of us seemed to understand that he was going to seal his testimony with his blood, but so it was. (Journal of Discourses 13:164.)

August 1844

Samuel W. Richards to Franklin D. Richards:

Orson Hyde told... that they were in Council with Joseph so much last spring[.] He said that Joseph was preparing them for the work that they have now got to do which is to hold the keys and build up this kingdom in all the world. Joseph committed unto them all the keys of the Priesthood otherwise the <u>fulness</u> would not have been upon the Earth now [that] he is taken away. He also took them through **all the ordinances <u>which is necessary</u> for the Salvation of Man, that they having experienced them all, by passing through them, <u>might be prepared to lead the People in the path which they had trod</u> when he had finished his work ordained and anointed the twelve to lead this people and build upon the foundation which he had laid he was <u>filled with joy</u>** & says he it is now but little matter what becomest of me....he has gone to minister not only on earth but in heaven, and under the earth. (Samuel W. Richards to Franklin D. Richards, 23-26 August 1844, Church Archives; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 184-187.)

1844

Joseph Fielding thoughts upon Joseph death:

[M]y Consolation in the midst of this Affair was that all had been done[.] Joseph and Hyram had done all that they could have done and the **Foundation of the great Work of the last Days was laid so that it could be finished by the 12 Appostles [sic] who had been instructed in all things pertaining to the Kingdom of God on the Earth**, some also beside the 12 had received their Endowment, which

was expected at the completion of the Temple. I myself and my Wife had had this Privilege granted us in part, [Joseph and his wife would be anointed a King and Priest and Queen and Priestess when the Nauvoo temple was completed a few months later], **I also believed that as Joseph was the only one that had the Keys of the Priesthood of [the] Kingdom of God on the Earth since the Days of Peter and the other Apostles, he must not only minister the same on Earth but also to the whole World of Spirits who departed from this Life in the time of the Broken Covenant, even as Jesus did to those before him to the Flood [1 Peter 3:18-20; 4:6; Isaiah 61:1; D&C 76: 73-74; and , Moses 7: 38-40 (23-45), 55-47)], that those who had died without the Priesthood must remain so until it should be restored to the Earth, but it is necessary that they as well as we who are now alive should be made acquainted with the Ordinances, Signs and Tokens of the Priesthood and the Turms [sic] of Admission into the kingdom in Order that they may come forth with those who have received it here, so that Joseph was as much needed there as here, and perhaps more so,** these Reflections in a great measure took off the edge of the Grief that I might else have felt, for I thought that [he] had so fulfilled his own Purposes, and I felt willing to say amen to it. (Ehat, "Nauvoo Journal of Joseph Fielding," pp. 153-54; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 210.)

The Mantle of the Prophet:

Elder Wilford Woodruff:

It was evident to the Saints that the mantle of Joseph had fallen upon him [Brigham young], the road that he pointed out could be seen so plainly, that none need err therein; the spirit of wisdom and counsel attended all his teachings, he struck upon a chord, with which all hearts beat in unison. (Millennial Star, Feb. 1845, p. 138.)

Elder Orson Hyde's Testimony:

We went among the congregation and President YOung went on the stand. Well, he spoke, and his words went through me like electricity. "Am I mistaken?" said I, "or is it really the voice of Joseph Smith?" This is my testimony; it was not only the voice of Joseph, but there were the features, the gestures and even the stature of Joseph before us in the person of Brigham. And though it may be said that President YOung is a complete mimic, and can mimic anybody, I would like to see the man who can mimic another in stature who was abort for or five inches higher than himself. [Journal of Discourses, Vol. 13:181.)

Benjamin F. Johnson's Testimony:

I sat in the assembly near to President Rigdon, closely attentive to his appeal to the conference to recognize and sustain his claim as "guardian for the Chruch." And I was, perhaps, to a degree, forgetful of what I knew to be the right and duties of the apostleship. And as he closed his address and sat down, my back was partly turned to the seat occupied by Apostle Brigham Young and

other Apostles, when suddenly, and as from heaven, I heard the voice of the Prophet Joseph. That thrilled my whole being, and quickly turning around, I saw in the transfiguration of Brigham young, the tall, straight, and portly form of the Prophet Joseph Smith, clothed in a sheen of light covering him to his feet. And I heard the real and perfect voice of the Prophet, even to the whistle, as in years past caused by the loss of a tooth, said to have been broken out by the mob a Hyrum. This view or vision, although but for seconds, was to me as vivid and real as the glare of lightning or the voice of thunder from the heavens. And so deeply was I impressed with what I saw and heard in this transfiguration, that for years I dared not publicly tell what was given me of the Lord to see. But when in later years I did publicly bear this testimony, I found that others could testify to having seen and heard the same. But to what proportion of the congregation that were present, I could never know. But I do know that this, my testimony, is true. (Benjamin F. Johnson to George F. Gibbs, n.d., Historical Department, The Church of Jesus Christ of Latter-day Saints, Salt Lake City; spelling and punctuation modernized.

George Q. Cannon's Testimony:

Who that was present on that occasion can ever forget the impression it made upon them! If Joseph had arisen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at the meeting. It was the voice of Joseph himself; and not only was it the voice of Joseph which was heard; but it seemed in the eyes of the people as though it was the very person of Joseph which stood before them. A more wonderful and miraculous event than was wrought that day in the presence of that congregation we never heard of. The lord gave his people a testimony that left no room for doubt as to who was the man He had chosen to lead them. (Juvenile Instructor, 5:174-175.)

William Byram Pace Testimony:

Sidney Rigdon spent, what seemed to me several hours, harrangueing (sic) the people on the importance of making him their Leader, after which, Brigham Young arose and said only a word, when it was observed by the whole congregation that the mantle of "Joseph" was upon him, in word, gesture and general appearance.

The people arose en-masse (sic) to their feet astonished, as it appeared that Joseph had returned and was speaking to the people.

I was small and got upon a bench that I might more fully witness the "Phenonomia" (sic).

There was no longer any question as to who was the Leader. (William Byram Pace, p. 7, BYU Special Collections, Mor, M270.1, P114.)

15 August 1844

The Twelve Sent an Epistle to the Saints:

To the Church of Jesus Christ of Latter Day Saints, in Nauvoo and all the world.... GREETING.

BELOVED BRETHREN:--Forasmuch as the saints have been called to suffer deep affliction and persecution, and also to mourn the loss of our beloved Prophet and also our Patriarch, who have suffered a

cruel martyrdom for the testimony of Jesus, having voluntarily yielded themselves to cruel murderers who had sworn to take their lives, and thus like good shepherds have laid down their lives for the sheep, therefore it becomes necessary for us to address you at this time on several important subjects.

You are now without a prophet present with you in the flesh to guide you; **but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world;** being under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, **to build up a kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to him who sent him.** .... (Times and Seasons Vol. 5:618-612.)

August 1844

Patriarchal Blessing given to Joseph C. Kingsbury [a Holy Order Member] by John Smith [A Holy Order Member, in part says:]

Thou are entitled to all the blessings which the servants of God **sealed upon their children in ancient days which is a fulness of the Melchizedek Priesthood with all the blessings and benefits thereof** [Abraham 1: 2-4; Also Lehi, of the Book of Mormon, must have been a King and Priest who married his sons and daughters in the wilderness, and gave this Priesthood to his son's Nephi and others to build and officiate in the Holy Temples]. Thou are a lawful heir to these things because thou art a son of Joseph, the son of Jacob who was sold into Egypt (Joseph C. Kingsbury "Diary", University of Utah Library.)

28 August 1844

Wilford Woodruff does not Receive The Fulness of the Priesthood with the rest of the remaining Twelve, in the Nauvoo temple, because he is sent on a mission to England:

Wilford Woodruff, Dan Jones and Hiram Clark, with their families, left Nauvoo for England. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 26.)

27 September 1844

John S. Fullmer to "Uncle John" on the Prophets death and succession:

[John S. Fullmer writing to his Uncle John testified that the modern apostles were] equal [in] authority with ["Peter, james, & John or Paul"]... Men who have power to bind on earth & it shall [be] bound in Heaven. & to Loose on earth & it shall be loosed in Heaven.... Now I expect these things will choke you pretty near,

but...I tell you these things are reasonable; **& were these powers & authority are not held, then you will not find the fulness of the everlasting Gospel, nor the fulness of the priesthood**....

Perhaps you may think that be cause [sic] our leaders are gone [Joseph and Hyrum] we are the same as broken up, but let me tell you that ... to our joy, the Prophet succeeded before his death in completely organizing the Church conferring Keys, authority and enduements upon the Apostles & others, so that the work can go on as well as when he alone was propelling it; and better, because there are more now to push it, each holding all the power which he held in the priestly office. We are rushing the Temple ahead, faster since his death than before. In it, all who shall be found worthy, have promised their enduement. We expect to finish it before a year form now. What would you give to share in such a blessing? (John S. Fullmer to "Uncle John,: 27 September 1844, Church Archives.; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 210.)

7 October 1844
Elder Heber C. Kimball's Discourse:

Elder Heber C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the **order of the resurrection** and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us [Alma 34:32-35]. 'We desire to obtain a **fulness of celestial glory**, but many will be disappointed. It is for this that we **pray every day that the Lord will spare our lives that we may obtain it.** President Joseph Smith never rested till he had endowed the Twelve with **all the power of the priesthood**, because he was about to pass within the veil. **He designed that we should give it to you and you cannot be saved without it.** You cannot obtain these things until that house [The Temple] is built. I and my brethren are willing to do all that lays in our power to finish that house for your benefit, that you may go where Joseph is gone. We have got to carry out Joseph's measures and you have got to assist us. **When Jesus was upon the earth his time was spent in endowing the Twelve Apostles that they might do the things he had left undone and carry out his measures**, and **upon the same principle we carry out Joseph's measures.** We have no rest--don't sleep half as much as you do. We need your prayers. [JST EPH 4:11-14; D&C 76:57; What order.] (D. H .C.; 7:299-300.)

2 November 1844

Mrs. Joe Smith--Grand design of the Prophet--A correspondent at Alton, after stating that the recent murder of Joe Smith has been followed by a depression of his followers, gives the following interesting items:--Mrs. Joe Smith, it is said, has lost all confidence (if she ever had any) in the Mormon faith. She will soon remove to some secure situation, undoubtedly the richest lady in the West. **Joe has been amasing money for several years for the purpose of eventually going to Jerusalem, intending to issue a proclamation calling in the Jews, over whom he was to be head till the return of Christ upon the earth--which event he believed would take place 45 years from 1844.--With reference to this expedition he was crowned**

`King of Israel' in 1844 by Council of Fifty, denominated the `Ancient of Days'. The fifty were all sworn to secrecy. I had the fact from one who assisted at the coronation--divulged since Joe's death. This was the prophet's grand design; and had it been generally known, we'd perhaps have saved our State from the desgrace [sic] and infamy of perpetrating so foul a murder. The fact affords a key to certain movements of the prophet, which are otherwise inexplicable. (The Upper Mississippian and Rock Island Republican; Rock Island Public Library; H. G. Reynold, Editor; November 2, 1844. From the New Bedford Bulletin.)

December 1844

Joseph Smith
Now if they kill me you have got all the keys, and all the ordinances, **and you can confer them upon others**, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now,... on your shoulders will rest the responsibility of leading this people for the Lord is going to let me rest awhile. (Trial of Sidney Rigdon, by Orson Hyde, Millennial Star, Vol. 5:104, Dec. 1844.)

December 1844

The Prophet Joseph Gives the Endowment tot he Twelve: Before I went east on the 4th of April, last, we were in council with Brother Joseph almost every day for weeks. Says Brother Joseph, in one of those councils, "There is something going to happen; I don't know what it is, but the Lord bids me to hasten, and give you your endowment before the temple is finished." He conducted us through **every ordiance of the holy priesthood**, and when he had gone through with **all the ordinances** he rejoiced very much and said, "Now if they kill me you have got **all the keys, and all the ordinances, and you can confer them upon others**, and the hosts of Satan will not be able to tear down the kingdom as fast as you will be able to build it up; and now," said he, "on your shoulders will rest the responsibility of **leading this people to the Lord** [like Enoch and Melchizedek did, and like Moses tried to do] for the Lord is going to let rest awhile." Now why did he say to the Twelve "on your shoulders will this responsibility rest"?--why did he not mention Brother Hyrum? The Spirit knew that Hyrum would be taken with him, and hence he did not mention his name; Elder Rigdon's name was not mentioned, although he was there all the time, but he did not attend our councils. (Trial of Sidney Rigdon, by Orson Hyde, Millennial Star, Vol. 5:104. (Dec. 1844.) Temples of the Most High, N. B. Lundwall, ninth ed. 1954, p. 251.) **[Joseph Smith preface to his mission described by Moroni three times spoke of this final event taken place the Seal of Elijah quoted Malachi.]**

December 1844

By Wilford Woodruff: Has the Prophet Joseph found Elder Rigdon in his councils, when he organized the quorum of the Twelve a few months before his councils, when he organized the quorum of the Twelve a few months before his death, to prepare them for the endowment? And when they received their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of

revelation, and the pattern of heavenly things: and thus addressing the Twelve, exclaimed: "Upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." But I say, has this been the case with Elder Rigdon in any wise? (Trial of Sidney Rigdon, Millennial Star, Vol. 5:109. (Dec. 1844.) Temples of the Most High, N. B. Lundwall, ninth ed. 1954, p. 251.)

December 1844

Pattern of Endowments Revealed from Heaven: This great and good man was led, before his death, to call the Twelve together from time to time and to instruct them in all things pertaining to the kingdom, ordinances and government of God. He often observed that he was laying the foundation, but it would remain for the Twelve to complete the building. Said he, "I know not why; but for some reason I am constrained to hasten my preparations, and to confer upon the Twelve **all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood,** and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein."

Having done this, he rejoiced exceedingly; "for," said he, "the Lord is about to lay the burden on your shoulders and let me rest awhile; and if they kill me," continued he, "the Kingdom of God will roll on, as I have now finished the work which was laid upon me, by committing to you all things for the building up of the kingdom according to the heavenly vision, and the pattern shown me from heaven." [Elder Kimball tells us what measure Christ and Joseph left them to perform – all the ordinances and to prepare the people to meet God.] With many conversations like this, he comforted the minds of the Twelve, and prepared them for what was soon to follow.

He proceeded to confer on Elder Young, the President of the Twelve, the keys of the sealing power, as conferred in the last days by the spirit and power of Elijah, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole earth should be smitten with a curse.

This **last key** of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction, and approval or authority, no sealing blessing shall be administered pertaining to **things of the resurrection and the life to come**.

After giving them a very short charge to do all things according to the pattern, he quietly surrendered his liberty and his life into the hands of his blood-thirsty enemies, and all this to save the people for whom he had so long labored from threatened vengeance. (By Parley P. Pratt, Millennial Star, Vol. 5:151; Temples of the Most High, N. B. Lundwall, ninth ed. 1954, p. 252.)

1 January 1845

The sealing Ordinances (including The Second Anointing) Conferred Upon the President of the Church and the Most Sacred of All:

This great and good man (Joseph Smith) was led, before his death, to call the twelve together, from time to time, and to instruct them in all things pertaining to the kingdom, ordinances, and government of God.**** Said he, "I know not why; but for some reason I am

constrained to hasted my preparations, and to confer upon the Twelve all the ordinances, keys, covenants, endowments, and sealing ordinances of the priesthood, and so set before them a pattern in all things pertaining to the sanctuary and the endowment therein. "*****He proceeded to confer on elder Young, the President of the Twelve, **the keys of the <u>sealing power</u>, as conferred in the last days by the spirit and power of <u>Elijah</u>, in order to seal the hearts of the fathers to the children, and the hearts of the children to the fathers, <u>lest the whole earth should be smitten with a curse</u>.**

This last key of the priesthood is the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to the things of the resurrection and the life to come. (Millennial Star, Vol. 5:151. Written in New York, January 1st, 1845, pub. March 1845.)

1 January 1845:

William Clayton Journal:

Reflections. Jan. 1<u>st</u> 1845

. . . The organization of the Kingdom of God on 11th March last is one important event. This organization was called the Council of Fifty or Kingdom of God, and was titled by revelation as follows, "Verily thus saith the Lord, this is the name by which you shall be called, the Kingdom of God and his Laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ." In this council was the plan arranged for supporting Pres. Jos. Smith as a candidate for the presidency of the U.S. Prest Joseph was the standing chairman of the council and myself the Clerk. In this Council was also devised the plan of establishing an emigration to Texas, and plans laid for the exaltation of a standard and ensign of truth for the nations of the earth. In this council was the plan devised to restore the Ancients [Lamanites] to the Knowledge of the truth and the restoration of Union and peace amongst ourselves. **<u>In this council was Prest Joseph chosen our Prophet, Priest and King by Hosannas</u>**. In this council was the principles of eternal truth rolled forth to the heavens without reserve and the hearts of the servants of God made to rejoice exceedingly. ("Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; <u>BYU Studies</u> 20:266-273; Spring 1980.]). **Tuesday, 4 February 1845:**

William Clayton Journal:

Tuesday Feby. 4. 1845 Met at the 70s Hall with the Council of the Kingdom. There were only 25 members present viz: B. Young, S. Bent, John Smith, Alpheus Cutler, R. Cahoon, W.W. Phelps, G. Miller, P. Haws, Josh Fielding, Levi Richards, J.D. Parker, L. Woodworth, H.C. Kimball, O. Spencer, P.B. Lewis, D.D. Yearsley, C.C. Rich, O. Pratt, A. Lyman, J. W. Coolidge, O.P. Rockwell, G.A. Smith, E. Snow, and Wd Richards and myself. This is the first time we met since the massacre of Pres. Joseph & Hyrum Smith. **<u>The Council was reorganized and President B. Young appointed standing chairman as successor to Prest Joseph Smith by unanimous vote</u>**. The vote was then taken in ancient order on each one present and all were received by unanimous

vote. The vote then passed for absent members according to their ages and stations and resulted as follows, viz: Ezra Thayre, Amos Fielding, N.K. Whitney, C.P. Lott, J.M. Bernhisel, Elias Smith, O. Hyde, W. Woodruff, P.P. Pratt, D.S. Hollister, John Taylor, Wm Smith, A.W. Babbitt, J.M. Grant, and B.F. Johnson were unanimously sustained and received into the new organization. The following were rejected and dropped from the Council: Uriah Brown, Wm Marks, Sidney Rigdon, Lyman Wight, James Emmett, Samuel James, Edward Bonny, Alexander Badlam, Geo.J. Adams, Merinus G. Eaton and Lorenzo D. Wasson. President Joseph & Hyrum two of the members were martyred for the truth and John P. Green is dead, so that there is only 40 members left in the Council. It was voted to fill up the Council, at some future time. The weather is extremely cold and the Council adjourned at 2 1/2. ("Extracts from the Journal of Elder Wm Clayton, regarding the K. of G."; L. John Nuttall; Church Archives; [Quoted in Ehat; "`It Seems Like Heaven Began on Earth': Joseph Smith and the Constitution of the Kingdom of God"; BYU Studies 20:266-273; Spring 1980]).

27 March 1845

Heber C. Kimball receives the washing of feet from Sarah Moon:

In the evening [I] received the washing of my feet by Sarah M[oon]. (Heber C. Kimball, Journal, March 27, 1845.)

6 April 1845

Full Redemption of the Lamanites Will Include Them Receiving Their Second Anointings in the Temple of the New Jerusalem:

To this city (New Jerusalem), and to its several branches or stakes, shall the Gentiles seek, as to a standard of light and knowledge; yea, the nations and the kings and nobles shall say--Come, and let us go up to the Mount Zion, and to the temple of the Lord, where His holy Priesthood stand to minister more fully, and receive the ordinances of remission, and of sanctification, and redemption, and thus be adopted into the family of Israel, and identified in the same covenant of promise.

The despised and degraded son of the forest, who has wandered in dejection and sorrow, and suffered reproach, shall then drop his disguise and stand forth in manly dignity, and exclaim to the Gentiles who have envied and sold him--"I am Joseph; does my father yet life?" or, in other words, I am a descendant of that Joseph who was sold into Egypt. You have hated me, and sold me, and thought I was dead; but lo! I live and am heir to the inheritance, titles, honors, priesthood, sceptre, crown, throne, and eternal life and dignity of my fathers, who live for evermore.

He shall then be ordained, washed, anointed with holy oil, and arrayed in fine linen, even in the glorious and beautiful garments and royal robes of the high priesthood, which is after the order of the Son of God; **and shall enter into the Holy of Holies, there to be crowned with authority and power which shall never end.**

The spirit of the Lord shall then descend upon him like the dew upon the mountains of Hermon, and like refreshing showers of rain upon the flowers of Paradise.

His heart shall expand with knowledge, wide as eternity, and his

mind shall comprehend the vast creations of his God, and his eternal purpose of redemption, glory, and exaltation, which was devised in heaven before the worlds were organized; but made manifest in these last days, for the fulness of the Gentiles, and for the exaltation of Israel.

He shall also behold his Redeemer, and be filled with His presence, while the cloud of His glory shall be seen in His temple. (Millennial Star Vol. 6, Appendix: pp. 9, 10; Written in New York April 6, 1845.)

19 May 1845

President Brigham Young and others who had been secreted for some time, to avoid arrest and persecution by their enemies, **appeared at Nauvoo and took part <u>in the laying of the cap stone of the Temple</u>, in the presence of a large number of Saints.** (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 27.)

24 May 1845

Crowns in Eternity:

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse in part shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory and a reward for all their labors. **No person will be crowned with power in the eternal world, (we are to be kings and priests to God <u>to all eternity</u>,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them.** What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion. (Orson Pratt in a funeral address...Times & Seasons, Vol. 6: p. 920, publication date June 1st, 1845, see above for the date of the funeral address.)

24 May 1845

Funeral of Mrs. Caroline Smith--Address given by Elder Orson Pratt--We are to be Kings and Priests to God <u>to all eternity:</u>

...No person will be crowned with power in the eternal world, (we are to be kings and priests to God <u>to all eternity</u>,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honor, authority and dominion, having kingdoms to preside over, and subject to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion. (Times and Seasons, Vol. 6:920, 1 June 1845.)

What do we learn from this sermon:

1. We are to be kings and priests to God to all eternity: What does this mean? One can only speculate at this point but as was shown me in my vision one cannot be resurrected and then be anointed a king and priest. I think the answer is contained in this sentence. We are to be kings and priests to God **to all eternity.** To all eternity is absolute-it means all of eternity. Not one moment can be lost, not one measure of eternity can one not be a king and priest. Hence, when someone is resurrected they must already be a king and a priest as the moment the resurrection starts for a person so has eternity. Hence D&C 132:7
...All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations [ie. I was anointed and confirmed to be a king and priest and I expect to be one...], that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and **for all eternity** [and all eternity, means just that all eternity], ...are of no efficacy, virtue, or force in [the resurrection] or after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (D&C 132:7.) From what the spirit told me and what is said in the Doctrine and covenants and what orson Pratt said all eternity is absolute so the following makes sense what orson Pratt says.

"unless they have been ordained [a king and priest to God to all eternity] in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them." [They] will [not] be crowned with [this] power in the eternal world...]

[Also marriage and all others see 132:7 is for all eternity; this is why Jesus says that there is no marriage in heaven. Once the resurrection starts D&C 132:7 Eternity starts and what part of eternity can be left out and it still be **all eternity.... None!**]

|v7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time **and for all eternity**, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (D&C: Section 132:7)

|v17 For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to **all eternity**; and from henceforth are not gods, but are angels of God forever and ever. (D&C: Section 132:17)

|v18 And again, verily I say unto you, if a man marry a wife, and

make a covenant with her **for time and for all eternity**, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for my house is a house of order, saith the Lord God. (D&C: Section 132:18)

|v19 And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them--Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths--then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, **in time, and through all eternity**; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.
(D&C: Section 132:19)

|v49 For I am the Lord thy God, and will be with thee even unto the end of the world, **and through all eternity**; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.
(D&C: Section 132:49)

1 June 1845

It was written in the law of the Lord on high, that they that overcome by obedience, should **be made kings and queens, and priests and priestesses to God and his Father**, through the atonement of the eldest son, and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great glorious, and eternal things, honors and blessings, that were then, in the Father's dominions, and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into **their third estates:--the eternal life**. (Joseph's Speckled Bird; Times and Seasons, Vol. 6:917)

1 June 1845

The Office of Patriarch to The Church:

In regard to the office of patriarch, William Smith has been ordained patriarch to the church; but he is not the only patriarch, but would act as a senior patriarch, holding the keys of that

priesthood; and his labors would be more especially connected with the church in Zion; and he would take the lead, priority, or presidency of the patriarchal office in this place; and in this capacity, if there should be a council of patriarchs, he as a matter of course would preside by right of office. But every legally ordained patriarch has the same right to bless that he has, and their administrations are just as legal as his are. Every ordinance that is administered by a legal administrator, is legal. A priest has just as much right to baptize a person for the remission of sins as an elder, a high priest, or an apostle; but he cannot lay on hands for the gift of the Holy Ghost, because he does not possess that authority to do it; but an elder does, and an elder's administration would be just as legal as the administration of any of the beforementioned persons, or as that of the president of the church.

Rights of Fathers to Act as Patriarchs:

Every father, after he has received his patriarchal blessing, is a patriarch to his own family, **and has the <u>right</u> to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any patriarch of the church: <u>in fact it is his right</u>; and a patriarch is blessing his children, can only bless as his mouthpiece.**

A patriarch to the church is appointed to bless those who <u>are orphans, or have no father in the Church to bless them.</u> Not as stated inadvertently, in the editorial above alluded to "to bless all, and such as have not a father to do it," for this he could not do, where the church is so extensive; the burden would be too onerous; hence other patriarchs have been ordained, both in this country, and in England, to assist the patriarch to the church, and hence the provision made in the Doctrine and Covenants: "It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, [patriarchs] as they shall be designated unto them by revelation." (D. & C. 107:39.) And should any of those patriarchs remove here, they have just as much right to administer in their patriarchal office under the direction of the patriarch to the church, as an elder or priest would, who should remove from one of the branches to this place, under the direction of the presidency. Brother William Smith, however "holds the keys of the patriarchal blessings upon the heads of all my people," and would of necessity have the seniority, and of course the priority and presidency; yet it would be left for those who wished to be administered to, to make their choice; just as much as it would for a candidate for baptism to choose who should administer to him.

The above is the true doctrine of the church in regard to this matter, and we speak of it for the information of the brethren at large, lest those who may have received their patriarchal blessings from other sources, **<u>or from their fathers, might be tempted to think they were of no avail</u>**, and to set at rest this agitated question.

The Patriarch Does Not Preside Over the Priesthood or the Church:

We now proceed to answer some of the remarks which we have heard:

We have been asked, "Does not patriarch over the whole church" place Brother William Smith at the head of the whole church as president?

Answer. No. Brother William is not patriarch over the whole

church, but patriarch to the church, and as such he was Ordained. The expression "over the whole church," is a mistake made by W. W. Phelps. He is patriarch to the church to Jesus Christ of Latter-day Saints. The twelve are commanded to ordain evangelical ministers in all large branches of the church abroad, and who has charge over them? The patriarch? No. Those who ordained them. And to who is committed the power and authority to regulate all the affairs of the churches abroad? And who has the charge of the whole priesthood here? Answer. The presidency of the church, and not the patriarch.

But does not the Doctrine and Covenants say:

"First, I give unto you Hyrum Smith to be a patriarch unto you to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (D. & C. 124:124.)

Yes, but that is in regard to seniority not in regard to authority in priesthood, for it immediately follows, "I give unto my servant **Joseph to be a presiding elder over all my church**, to be a translator, a revelator, a seer, and prophet." (D. & C. 124:125.) In the Doctrine and Covenants we read "the duty of President of the office of the high priesthood is to preside over the whole church, and to be like unto Moses." (D. & C. 107:91.) And from this is evident that the president of the church, not the patriarch, is appointed by God to preside.

But does not the patriarch stand in the same relationship to the church as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertently. **Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest and king. Both Abraham and Jacob stood in the same relationship to their families**. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. they were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob [or Lehi]; but inasmuch as there had been none to bless for generations past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: **that blessings might be conferred according to the ancient order, and those who were orphans, or had no father to bless them [As Abraham was an Orphan, his fathers leaving the priesthood sought his blessings from the fathers who had not left the priesthood], might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless [and seal] their children [with the holy spirit of Promise]. For like the other ordinances in the church, this had been neglected and must needs be restored**. But Father Joseph Smith was not president of the church, nor the president's counsel. Nor was Hyrum Smith either president or president's counsel. He was one counsel, but when he was ordained patriarch he gave it up and another was ordained in his stead, [William Law] and in all probability if Brother William magnifies his calling, he will not be able henceforth to attend to the duties of an apostle; but officiate in the same capacity in regard to blessing as his brother Hyrum did--not as president of the church, but as patriarch to it. The president of the church presides over all patriarchs, presidents, and councils of the church; and this presidency does not depend so much upon genealogy as upon

calling, order, and seniority. James and Joses were the brothers of Jesus, and John was his beloved disciple, yet Peter held the keys and presided over all the church. Brother William was in the quorum of the twelve yet he was not president of the twelve during his brother's lifetime, nor since; and if being ordained a patriarch would make him president of the church, it would have made Father Joseph Smith and Hyrum Smith presidents over the church instead of Joseph.

Brother William understands the matter, and were it not for the folly of some men there would be no necessity for these remarks.

A patriarch is what is termed in scripture an evangelist, and Brother William acts in that capacity, and God placed in the church "first apostles,' not first evangelists, but the president stands in the same relationship to the church as Moses did to the children of Israel, according to the revelations.

Again, who ordained Father Smith to the office of patriarch? His son Joseph, and Father Smith ordained Hyrum, and the twelve (of whom Brother William is one) ordained him. Who are appointed to ordain evangelical ministers? It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. (D. & C. 107:39.) Can a stream rise higher than its fountain? No....

We think that everyone will see that Brother William Smith's patriarchal office will not exalt him higher in regard to priesthood than he was before, as one of the twelve; but will rather change the nature of his office.

But will it take any thing from his priesthood? it may be asked. No. You cannot take any man's priesthood away without transgression. Brother William will still retain the same power, priesthood, and authority that he did before, and yet will hold in connection with that the patriarchal office and the keys of that priesthood, and as one of the twelve must maintain his dignity as one of the presidents of the church [This occurred during the apostolic interregnum of 1844-1847 when the twelve, Brigham Young at their head, were sustained as "presidents of the Chruch"], of whom President Brigham Young is the president and head, and presides over all patriarchs, presidents, and councils of the church. (Times and Seasons, 6:921-922, June 1, 1845; The Gospel Kingdom, John Taylor, p. 146-149.)

John Taylor Later Explains--The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were <u>kings and priests unto God</u>, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek.** Man began again to multiply on the face of the earth, **and the <u>heads of families became their kings and priests, that is, the fathers of their own people</u>. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **<u>and these men had communication with God</u>, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.)

26 June 1845

The first stone was laid for <u>a new</u> baptismal font in the Nauvoo Temple. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 27.)

1 July 1845

Brigham Young--We shall receive more and more, <u>even unto the fulness of the Godhead</u>:

The Lord has led this people all the while in this way, by giving them here a little and there a little, thus he increases their wisdom, and he that receives a little and is thankful for that **shall receive more and more, <u>even unto the fulness of the Godhead</u>**, there is no stopping place, but the weak capacity of man cannot understand it when the spirit of the eternal God is in their hearts, and then they cannot comprehend little of it. (Brigham young, Times and Seasons, 6:12 , July 1, 1845, p. 954.)

9 July 1845

Jennett Richards Washes Willard Richards Feet:

Willard Richards born Jan 24 1804 Hopkinton Middlesex Mass---& Jennette Richards. (was born Aug 21--1817, Walkerford Chaidgley Lancashire England deceased) were sealed Husband & wife for time & all Eternity[,] Amelia Elizabeth Peirson acting proxey (sic) for & in behalf of the (deceased) who died at Nauvoo; July 9th 1845 Done in the presance (sic) of Heber Chase Kimble (sic) Orson Hyde & J.D. lee Pres. B. Young officating (sic) at the Alter done at 5 minutes to 9 evening---

Jennette Richards was Sealed to Willard as his wife for time and all Eternity--& with him attended to all the ordinances pertaining to the House of the Lord---to & <u>including the washing of feet</u> in the days of Pres. Joseph Smith Jr the first Prophet of the Church of the Last days---

/s/ F. D. Richards

23 August 1845 - Saturday

The dome of the Nauvoo Temple was raised. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 27.)

5 October 1845 - Sunday

The Nauvoo Temple was so far completed that a meeting, <u>attended by five thousand people</u>, was held in it. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 28.)

6 October 1845 – Sunday

The first general conference of the Saints for three years was commenced in the [Nauvoo] Temple, the Prophet Joseph having ordered that they should not hold another general conference until they could meet in that house. The conference continued for three days. Wm. Smith was dropped as an Apostle and Patriarch. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 28.)

12 October 1845 – Sunday

Wm. Smith was excommunicated from the Church at Nauvoo. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 28.)

30 November 1845

The attic story of the Nauvoo Temple was dedicated. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 28.)

7 December 1845 Sunday

Sunday, 7.--I met with the Twelve and others in the Temple. We partook of the sacrament, exhorted each other and prayed. (H.C., VII, P. 538.)

. . . . . .

Sunday De the 7 1845 Snow falling. the weather more mild. After Brekfast I went to Br Hills and got my watch. from thence I went to David Fulmers and sealled two Sisters to him fore time and Eternity gave some council and then returned to the Temple whare I found my wife, Bishop Whitney and wife went in with me I arived at 10 found 6 or eight present. O Spencer came in my room and read my procclamation to me and my wife.

Present (of the Quorum of the Twelve) B Young, Mary Ann (Young), Heber C. Kimball, Vilate Kimball, Orson Hyde, Marind Hyde, P P Pratt, Mary Ann Pratt, John Tailor, Leonora Tailor, G A Smith, Barshebe Smith, Willard Richards. High Preas present John Smith, Clarrisa (Smith), A Cutler, Lois (Cutler), Reynolds Cahoon, Thirza (Cahoon). N.K. Whitney, Elizibeth Ann (Whitney), Cornelius Lott, Permila (Lot), I Morly, Lucy (Morley), O Spencer, Catherine (Spencer). Wm Claton, Agness Smith, Geroge Miller, Mary Cathrine (Miller) Joseph Young, Sister Thompson, Levi Richards, Mary Smith, Joseph Fielding, W W Phelps, Sally (Phelps), Joseph Kingsbury, L Woodworth, Phebe (Woodwoorth), John Berhisel. 42.

The following (previously mentioned) Persons are members of the Holy order of the Holy Preasthood having recieved it in the Lofe time of Joseph and Hirum the Prophets Elder B.Young went and gave the Brethren and Sisters present a view of the Seprate rooms and the object of them then pute up the Veil and gave the order of it. The Brethren and Sisters clothed half past one commenced our meeting at

two o clock. Meeting by prair then H. C. Kimball spoke Elder B (Young) was sick and had to retire to his room and lay down on his couch. then Elder O hide gave a chort Exortation after he closed, him sung then KCK NK brock Bread, blest by HCK Elder B Young came in partook caried round by NK wine blest by Joseph Young Carrid round by NK singing while the wine going round then El P P Pratt.rose and spoke on a simeler object before the people W W Phelps spoke It was 3
o clock-when we partook of(the) Sacrement great Solemnity resed on the Brethr and Sisters great union in our meeting. Seven present have not had thare Last Anointing, L Woodworth, and wife Sister Tomson, Wm Claton. Joseph Kingsbury, John Berhisel, Sister Marinda Hide Agness Smith the wife of Don (Carlos) Smith (deceased). John Smith our Patriarch spoke a chort time then Elder B Young, said this quorum should meed here evry Sabath, and take of the Sacrament the Br and Sisters ware completly clothed. Elder B Young gave us good councl we offered up the signs litle after fore got through at five, G A Smith mouth. Whtn he got through all went home in good spirrits My wife spent part of the Eve with with J Kingsbury.
Heber C. Kimball "Journal"

[Note: The underlined portion indicates words edited from this text when published by Helen Mar Whitney in "Scenes in Nauvoo, and Incidents from H.C. Kimball's Journal. "Woman's Exponent XII, 2 (June 15, 1883), p. 10.]

. . . . . .

Sunday Decr. 7. I went to the Temple at eleven o clock and remained until dusk had the sacrament for the first time in the Temple

Willard Richards "Journal."

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The following brethren and sisters assembled to the

12 December 1845

Joseph Fielding, one who received the endowment ordinances form Joseph Smith on 9 December 1843 and witnessed the administration of these ordinances in the Nauvoo Temple, evaluated just how well Brigham and the Twelve apostles did in carrying out Joseph's precise instructions:

"On Friday, the 12th [of December 1845] I and my Wife received our Endowment having formerly received it in the Days of Joseph and Hyrum [sic] but it is now given in a more perfect Manner because of better Convenience [that is, in the Nauvoo Temple they had two-and-one-half times more floor space than they had in The Red Brick Store], the 12 are very strict in attending to the true and proper form...ministering in the Temple and teaching the way of Life and Salvation" (Ehat, "The nauvoo Journal of Joseph Fielding," pp. 158-59; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 255, Endnote 72.)

12 December 1845

John D. Lee set apart as the Nauvoo Temple Clerk:

Pres. B. Young as soon as circumstances would advise organized and placed help in the differents (sic) and **I was set a part for a clerk to keep the records of the Saints.** I was truly thankful that I was thus favored as I had much writing in the rear to do - through the day and part of the night some 53 persons were washed and anointed under the hands of Pres. Joseph Young Harriman, Pres. B. L. Clapp G.M. Grant Samuel Bent Isaac Morley C.C. Rich and Phineas Young. (John D. Lee, Journal J-14, p. 51, LDS Church Archives.)

14 December 1845

Sunday

The Twelve and others with our wives met in the attic story of the Temple.

After prayer and singing, Elders Isaac Morley and Charles C. Rich administered, and we partook of the sacrament.

I introduced the subject of establishing rules for preservation of order in the House of the Lord which were agreed to and ordered to be printed.

There is too much covetousness int he church, and too much disposition amongst the brethren to seek after power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph [Smith] left the people in the dark on many subjects of importance and they still remain in dark. We have got to rid such principles from our hearts.

I referred to the manner in which the corner stones of this Temple were laid as published in the Times and Seasons, and said that the perfect order would have been for the presidency of the stake to lay the first or southeast corner; the hich council the second or southwest corner; the bishops the northeast corner; but the high priests laid the southwest corner, though they had no right to do it. I spoke of the brethren making objections to persons being permitted to receive the ordinances, and added, that when objections were made I should feel bound to determine whether the person making the objections was a responsibile person, and if he is not, I should do as I pleased about listening to the objections; but if he was a person I should listen to them.

To **constitute a man responsible he must have the power and ability not only to save himself but save others**; but there are those who are not capable of saving themselves and will have to be saved by others.

When a **man objects to another receiving the ordinances he becomes responsible to answer to God for that man's salvation; and who can tell but if he received the ordiances he would be saved, but if we refuse to give him the means he cannot be saved and we are**

responsible for it.

There is no law to prevent any man from obtaining all the blessings of the priesthood if he will walk according to the commandments, pay his tithes and seek after salvation, but he may deprive himself of them.

After much profitable instruction we united in prayer. Orson Hyde being mouth.

Meeting adjourned for one week. (H.C., VII p. 545, 6.)

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The following brethren and sisters assembled to the Attic Story of the Temple according to appointment viz., Pres Brigham Young & Mary Ann Young, Heber C. Kimball & Villate Kimball, Parley P pratt & Mary Ann Pratt, Orson Hyde-------[sic]. Orson Pratt & Nancy M. Pratt, George A. Smith & Barsheba W. Smith, Amasa Lyman & Loisa M. Lyman, John Taylor & Leonora A [sic. Taylor, John Smith & Clarissa Smith, Newel K. Whitney & Elizabeth A. Whitney, George Miller & Mary C. Miller, Alpheus Cutler-------[sic] Isaac Morley & Lucy Morley, Wm W. Phelps & Sally Phelps, John M. Bernhisel, William Clayton, Joseph C. Kingsbury, Franklin D. Richards, Samuel Bent & Lettice Bent, Agness M. Smith & Mary [fielding] Smith, Mercy R. Thompson & Tirzah Cahoon, Lucian Woodworth & Phebe Woodworth, Orson Spencer & Catherine C. Spencer, Cornelius P. Lott & Joseph Fielding, Joseph Young.

Soon after 11 o'clock those who were present were ordered by the president to cloth themselves, which being done and seated at 20 minutes after 11 o'clock sang, "Adam Ondi Ahman" etc. After which we bowed before the Lord and president Young offered up prayers. We next sung "Glorious Things of thee are spoken" &c. When bread & whine having been provided by Bishop N.K. Whitney Elders Isaac Morley & Charles C. Rich were called upon to administer the sacrament. They broke the bred which was then blessed by Isaac Morley and passed round by Charles C. Rich, who also blessed the wine and passed it round likewise.

We then sang, "O happy souls who pray &c" and "Come all ye sons of Zion." After which President Young introduced the subject of having rules of order to govern all who come here and to regulate our works, printed. He wished to know the minds of the quorum whether they thought it best. It was voted unanimously that we think it wisdom to have some rules printed for that purpose.

It was also unanimously voted that President Young introduced the rules.

He then explained that he had some rules draughted [drafted] last evening. but they were now at the office to be printed early for tomorrow, he however explained the majority of them explaining also the order he wished carried out, and then took a vote whether this quorum will sustain him this regulation. The vote was unanimous in the affirmative.

He then observed that he should henceforth have all the cloth which was intended for robes, garments, and aprons, brought and

either cut or made in this Temple under the superintendance of those who know how to do it right. There are now scarcely two aprons alike nor two garments cut or marked right, and it is necessary to observe perfect order in this thing and it never can be done unless we take this course.

A conversation then ensued on the distinction of office or power between a president of Seventies, and a member of the High Council or a High Priest. It arose in consequence of some of the High Council having been washed and anointed by some of the presidents of Seventies & inasmuch as [sic] their [sic] had been some considerable differense in the views of the brethren in regard to the difference of authority between the High Council and Seventies, President Young concluded it would be wisdom to have the subject understood at this early stage of business so as to prevent any feelings or dispute arising on the subject hereafter.

He stated that the Seventies are ordained Apostles, and when they go forth into the ministry, they are sent with power to build up the Kingdom in all the world, and consequently they have power to ordain High Priests, and also to ordain and organize a High Council.

Some of the High Priests have been ready to quarrel on the subject, supposing they had power and authority above the Seventies, and some in their zeal for power, have abused and trampled on the feelings of some of the Seventies.

There is too much covetousness in the Church and too much disposition amongst the brethren to seek after power and as been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph left the people in the dark on many subjects of importance and they still remain in the dark. We have got to rid such principles form our hearts.

He then referred to the manner in which the cornerstones of the Temple were laid as published in the Times and Seasons, and then stated that the perfect order would have been for the presidency of the Stake to lay the first or South East corner. The High Council the 2nd or South West corner. The Bishops the North West corner and the Priests the North East corner, but added the High Priests laid the South West corner, but they had no right to do it.

He then introduced the subject of the brethren making objections to any person being permitted to receive the ordinances, and added that when the objections were made he should feel bound to determine whether the person making the objections was a responsible person, if he was not he should do as he pleased about listening to the objections, but if he was a responsible person he should then listen to the objections.

To make a man a responsible man he must have the power and ability not only to save himself but to save others, but there are those who are not capable of saving themselves and will have to be saved if they are saved at all by those who are capable of doing it. An objection from such would have no weight on his mind.

When a man objects to another receiving the ordinances he becomes

responsible to answer to God for that mans salvation. And who knows but if he received the ordinances he would be saved, but if we refuse to give him the means he cannot be saved and we are responsible for it. There is no law to prevent any man from obtaining all the blessings of the Priesthood if he will walk according to the commandments, pay his tithes and seek after salvation, but he may deprive himself of them.

After much important instruction from the president the signs of the Holy Priesthood were offered up and praying. Elder Orson Hyde being mouth. After which the company were dismissed til next Sunday with strict orders to be here and dressed precisely at 11 o clock.

At 2 o clock P.M. agreeable to appointment nearly all those new members [of the Holy Order] who have received the ordinances the past week assembled in the upper department to receive instructions in regard to the ordinances and their duty to be observed henceforth and forever. At the same hour Prest Young, H.C. Kimball, P. Pratt, O. Pratt, O. Hyde, J. Taylor, G. A. Smith, A. Lyman, N. K. Whitney, G. Miller, W. W. Phelps, appointed W. W. Phelps and P.P. Pratt to instruct the brethren & sisters not waiting which was done and much good instruction given by them. They were especially instructed more fully into the nature and importance of the blessings and powers of the Holy Priesthood which they have received, and it was enjoined upon them not to talk out of doors, but to be wise and prudent in all things.

They were also informed that no one will be admitted into these rooms during the time we are to work except those who are asked to assist, unless they are invited by those who have authority.

At a quarter to 5 they were dismissed by blessing from Er [Elder] Taylor.

At the same time this was going on those who were in president Youngs room were listening to a number of letters which were read together with.the report of the trial of J. B. Backenstos as published in the Iowa Register.

About 5 O clock nearly all the company having left the house President Young and others of the Twelve went down to the lower story of the Temple to council together on the arrangements of the Pulpits.

The following persons remained and slept in the Temple over night, viz. Prest Young, A.P. Rockwood, J.D. Lee & David Candland. (Heber C. Kimball Journal).

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... About 11. o. the breth. met for service & I presented the rules of order after singing & prayer accepted. We then partook of the sacrament spent the rest of the day with the brethren in giving them instruction and offering prayer's to the most High (Brigham Young journal)

21 December 1845: Sunday

Instructions given to the Quorum of Anointed by George A. Smith, Heber C. Kimball, and Amasa M. Lyman:

Sunday December 21st, 1845.

According to appointment on Sunday last, a meeting was held in the east room this day of all those who could cloth themselves in the garments of [the] Priesthood -- 75 persons were present, Elder H. C. Kimball presiding. The names of those-present so far as the clerks could ascertain them are as follows -- H.C. Kimball, Vilate Kimball - John Taylor Leonora Taylor-- P.P. Pratt. Mary Ann Pratt Orson Pratt. Sarah M. Pratt -- Amasa Lyman Maria Louisa Lyman -- George A. Smith. Bathsheba W. Smith, John Smith, Patriarch, Clarissa Smith Alpheus Cutler, Lois Cutler Reynolds Cahoon. Tirzah Cahoon, George Miller, Clarissa Miller -- C.C. Rich Sarah D. Rich - W.W. Phelps -- Sally Phelps Samuel Bent. Theodore Turley -- F.D. Richards Jane S. Richards.--David Fullmer, Rhoda Ann Fullmer--Ruben Miller--F. Nickerson Simeon Carter--Lydia Carter -- Thomas Grover -- Caroline F. Grover G. W. Harris Lucinda Harris -- William Felshaw, Mary H. Felshaw, James Allred--Elizabeth Allred Elizabeth Taylor--Steven Markham Levi Richards--Wm A Sanqer, Mary Sanger Louisa Sanger--William Crosby, Sally Crosby, Joseph Fielding & wife (Hannah Fielding) Elijah Fordham, Anna B. Fordham William Weeks Caroline Weeks -- David Candland -- L.R. Foster, Mary Smith Mercy R. Thompson -- John M. Bernhisel Erastus Snow -- Ezra T. Benson & wife John Pack & wife -- Cynthia Durfee, Eliza R. Snow--James Taylor, Joseph L. Heywood & wife William Cahoon & wife and 2 others whose names were not obtained.----

At five minutes before 11. **the song, "Glorious things of thee are spoken" was sung** &c--

Father John Smith then made a few remarks, blessed the bread and it (was) handed round by Bishop George Miller--The wine was blessed by (Bishop) Geo. Miller and handed round by him--while the wine was passing round, <u>Elder Geo. A. Smith arose and addressed the congregation</u>. He thanked God for the privileges this day enjoyed & spoke of the difficulties under which the church had labored to attain to the blessings we now enjoy. Another thing he thanked God for--**Already [we have] had more than 500. hundred persons through the ordinances of the endowment)**, and therefore, if half of them should be-like the foolish virgins, and turn away from the truth, the principles of the Holy Priesthood would be beyond the reach of mobs and the assaults of the adversaries of the Chruch. -- Order was one of the laws of Heaven there ought to be no whispering here -- no difficulty ought to be mentioned. - whatever transpires here ought not to be mentioned any where else -- **When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands togethere, and act as one mind, the Lord will hear us and will answer our prayers.** Our garments should be properly marked and we should understand these marks and we should whear these garments continually, by night & by day, in prison or free and if the devils in hell cut us up, let them cut the garments to pieces also -- **<u>if we have the garments upn us at all times we can at any time offer up the signs, (and-tokens)</u>** He then related an instance of some children being healed and cured of the

whooping cough in one night, through the prayers of himself and Elder Woodruff in Michigan while they were there on a mission [in June 1844 before the death of the Prophet Joseph]. **Said that whenever they could get an opportunity they retired to the wilderness or to an upper room-- they did so and offered up the signs [and prayed after the Holy Order], and were always answered. It would be a good thing for us to put on our garments every day pray to God, and in private circles, when we can do so with safety --**

We are now different form what we were before we entered into this quorum [of anointed]--Speedy vengeance will now overtake the transgressor-- When a man and his wife are united in feeling, and act in union, I believe that they can hold their children by prayer and faith and will not be obliged to give them up to death until they are fourscore years old. [See, Mosiah Chapter 27-particularly verses 14 & 22-23:

> And again, the angel said: Behold, the **Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose hive I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith**.
>
> And he [Alma-the-Elder] **caused the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma[-the-Younger] that he might speak, and also that his limbs might receive their strength--that the eyes of the people might be opened to see and know of the goodness and glory of God.**
>
> And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:],

Sometimes men trifles, destroy the confidence which each ought to have in each other. this prevents a union of faith & feeling-- The apostasy of Thomas B. Marsh was caused by so small a thing as a pint of striplings--and his oaths brought the exterminating order which drove us all out of Missouri-- The woman ought to be in subjection to the man--be careful to guard against loud laughter--against whispering--against levity, talebearing. He expressed his unfeigned love for the brethren, and his confidence in their endeavors to keep these rules.--

"The Spirit of God" was then sung--

Elder Kimball next addressed the meeting--. He concurred in all that had been said-- the observation of these things is most essential. About four years ago next May [Which would have been May 4, 1842 to be exact] **nine persons were admitted into the Holy order**--five are now living, B. Young. W. Richards, George Miller, N. K. Whitney and H. C. Kimball, two are dead [James Adams, d. 11 August 1843 and Hyrum Smith, d. 27 June 1844], and two are worse than dead [meaning William Law and William Marks]. **You have not got**

all you will have if you are faithful and keep your toung in your mouth--You are pronounced clean, but were you pronounced clean from the blood of this generation! NO! Not all of you. Only some few who have deserved it Females were not received when we first received the Holy Order-- [Meaning the second anointing, the anointing of Kings and Queens and Priests and Priestesses, which would commence a few days later in January]. Men apostatized, being bed by their wives-- if any such cases occure again no more women will be admitted-- **He spoke of the necessity of women being in subjection to their husbands "I am subject to my God [since men are anointed as Kings and Priests unto the Most High God and His Father and receives revelation for his posterity from this great Patriarchal chain], my wife is subject to me and will reverence me in my place, and I will try to make her happy [since men's wives are anointed as Queens and Priestesses to their husbands and receive all the blessings in the fulness of the priesthood jointly with them].** I do not want her to step forward and dictate to me any more than I dictate to President Young-- In his absence I take his place according to his request [Possibly meaning that when the husband is absent, then, the wife acting as the Queen and Priestess in their kingdom would step forward and lead in family prayer and etc].

Shall we cease from loud laughter and mirth? will you never slander your brother and sister [We covenant not to speak evil of the Lord's Anointed--which are other members of the Quorum of Anointed. Also all who have the endowment are anointed, as they have been washed and anointed.]? I will refer your minds to the covenants you have made by an observance of these things you will have dreams and visions. In the coming week we will take through 100 a day. we want no man to come in here unless he is invited, or on business Let those having cloth to make up send it here and we will make it up & put it to good use--Women should be appointed to attend to the washing and anointings of the High Priests wives. There is a lot ahead. You are not yet **ordained to anything [meaning Kings and Priests, Queens and Priestesses and ect. see D&C 76:56-58]**, but we have the clay here it is mellow & we shall soon put it on the wheel. If any brother divulges anything we shall cut him off. We shall not be with you long. **We cannot rest day or night until we put you in possession of the Priesthood. We want you now to make up garments for yourselves I want my own robe back again --If we have made you clean every whit, now go to work and make others clean." [People are going to be made clean every whit in the next few days as they receive the washing of feet and receive the fulness of the Priesthood making them Kings and Priests unto the Most High God and their wives Queens and Priestess unto them.]** We will have a screen put up before the vail and will make an office of my room, and have a stairway leading down from it. No person will be allowed to take people through the vail but those appointed Let women wait upon women & let men wait upon men. then no jealousies will arise. He closed at 5 mi. before one.

Elder P.P. Pratt approved of what had been said & said a few words about the fasion of our robes his own robe, which was like those first used, was not sewed up at the sides, neither was it of more than one breadth.

Elder Kimball showed the right fashion for the leaf.--Spoke of Elder Richards being protected at Carthage Jail having on the robe, while Joseph & Hyrum and Eld[er] Taylor were shot to pieces said the

Twelve would have to leave shortly, for a charge of treason would be brought against them for swearing us to avenge the blood of the **anointed ones**, and some one would reveal it, and we shall have to put some day between sundown and dark--

George Miller said that when near the camp of Gen Hardin, he was shot at and the Sentinel who was near him was killed, but he escaped unhurt, having on his garments--**He spoke of the design and purpose for which all (the signs-&tokens) Symbols in the garden were given &c,** Paul said he bore in his body the marks of the Lord Jesus Christ [Galatian 6:17]--which was as plainly as he dare allude to these things in writing. **But the marks Paul alluded to were just such as we now have on our garments--** He spoke of the signs, tokens & penalties, and of the work in general, said it was the work of God, by which he designs to reinstate man into his presence &c.

Elder John Taylor confirmed the saying that Joseph and Hyrum & himself were without their robes in the jail at Carthage whil Doct Richards Had his on, but corrected the idea that some had that they had taken them off through fears.

W.W. Phelps said Joseph told him one day about that time, that he had laid aside his garment on account of the hot weather

Elder Kimball said word came to him & to all the Twelve about that time to lay aside their garments and take them to pieces, or cut them up so they could not be found.

> [Joseph and Hyrum could have, once again, been following the pattern of the Savior in this matter. Joseph knowing, like the Savior he would be a martyr. A careful study of John 13:1-20 will show that the Prophet Joseph Smith has prepared the twelve and has washed and pronounced them clean every whit (John 13:10) and made them Kings and Queens and Priests and Priestesses and given them every needful thing. Now Joseph sensing his own martyrdom now follows the pattern of the Savior himself. John 13:3-4 "Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God; He riseth from supper, and **laid aside his garments; and took a towel, and girded himself.**" One will notice by careful reading that it is never stated that Joseph's and our Perfect Example ever puts back on his garments. Perhaps there is a correlation. One could only know by prayerful pondering and confirmation for the Lord through the Holy Ghost.]

The sisters ought not to gather together in schools to pray unless their husbands or some man be with them--every evening at 5 o clock the High Priests meet for prayer by themselves, clothed in their robes of Priesthood Also the High Council, and the Seventies--

There are from seven to twelve persons who have met together every day to pray [in a Prayer Circle] ever since Joseph's death, and the people have been sustained upon this principle [the true order of prayer.] Here is Brother Turley [he] has been liberated by the power of God and not of man [--according to faith and prayer in the true order of prayer]. And I have covenanted, and never will rest nor my posterity after me until those men who killed Joseph & Hyrum have been wiped out of the earth.

Elder Cahoon had permission to speak at 20 m. past one. He bore testimony of the importance of those things which had been spoken. He rejoiced in the idea that the things he was taught in the beginning were the same things now taught and remembered, and it is so because they are eternal things.

The whole assembly was then formed into 2 circles one within the other The signs and tokens were given, the proper attitude for prayer assumed, [most probably in the True Order of Prayer formed in the Prayer Circle], and Elder [John] Taylor being mouth the whole congregation united with him in prayer to God at 10 minutes past 2 [the Congregation probably repeating the prayer after Elder Taylor, as is done today, in our own Prayer Circles]. the meeting was dismissed and all unclothed themselves of their robes and another congregation which had been waiting in the vestibule of the temple was admitted into the east room, not being clothed in the garments of [the] Priesthood.

At three o'clock sang, "Hosanna"--prayer by Orson Hyde, after which by invitation of Elder kimball who presided (President Young not having been at the Temple today, and the duty of presiding having devolved upon Elder Kimball as the next in successiou [sic]) **Amasa Lyman addressed the assembly.**

He said, "Doubtless with most of the present assembly it is the beginning of a new era in their lives--they have come to a place [in] time they never saw before--they have come to the commencement of a knowledge of things, and it is necessary that they should be riveted on their minds. One important thing to be understood is this, **that those portions of the priesthood which you have receive are all essential matters--it is not merely that you may see these things, but it is a matter of fact, a matter that has to do directly with your salvation-- for which you have talked and labored many years-- it is not for amusement you are brought to receive these things-- but to put you in possession of the means of salvation, and be brought into a proper relationship to God--Hence a man becomes responsible for his own conduct and that of his wife, if he has one.** It is not designed that the things that are presented today should be forgotton [sic] tomorrow, but [they should be] remembered and practiced [sic] through all [your] coming life-Hence it is a stepstone to approach to the favor of God.

Having descended to the lowest state of degradation, it is the beginning of a homeward journey. It is like a man lost in a wilderness, and the means with which we are invested here to direct us in our homeward journey. You then see the reason why you are required to put away your vanities, cease to talk of all those things which are not conducive to eternal life.

This is why you are required to be sober, to be honest, **that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It is putting you in possession of those keys by which you can ask for things you need and obtain them--this is the key by which to obtain all the glory and felicity of eternal life-- It is the key by which you approach God.** No impression which you receive here should be lost. It was to rivet the recollections of the tokens & covenants in your memory

like a nail in a sure place, never to be forgotten.

The scenery through which you have passed is actually laying before you a picture a map, by which you are to travel through life, and obtain an entrance into the celestial [sic] Kingdom hereafter. If you are tempted in regard to these things here [in the Temple], you will be tempted when you approach the presence of God hereafter. You have, by being faithful, been brought to this point, by maintaining these things which have been entrusted to you. This is a representation of the Celestial Kingdom. It is not merely for the sake of taking over these things that they are given to you, but for your benefit and for your triumph over the powers of darkness hereafter.

We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband, and if you keep your covenants you will not be guilty of transgression. The line that is drawn is for you to maintain your covenants, and you will always be found in the path of obedience, after that which is virtuous and holy and good, and will never be swallowed up by unhallowed feelings and passions.

If you are found worthy, and maintain your integrity, and do not run away and think you have got all your endowment [this statement is made because Elder Lyman having been made a King and Priest unto God and his Wife a Queen and Priestess unto him knew the saints needed this ordiance to receive the fulness of the priesthood which would commence in the Nauvoo Temple a few day's thereafter], you will be found worthy after a while [to receive your Second Anointing], which will make you honorable with God. You have not yet been ordained to anything, but will be by and by [meaning Kings and Priests, Queens and Priestesses & ect]. You have received these things because of your compliance with all the requisitions with all the requisitions of the law, and if faithful you will receive more.

You have now learned how to pray [in the True Order of Prayer]. You have been taught how to approach God and be recognized [again in the True Order of Prayer or the Prayer Circle]. This is the principle by which the church has been kept together, and [it has] not [been by] the power of arms. A few individuals have asked for your preservation, and their prayers have been heard, and it is this which has preserved you from being scattered to the four winds.

Those who have learned to approach God and receive these blessings, are they better than you? The only difference is they have been permitted to have these things revealed unto them.

The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything; you have the key by which, if you are faithful, you will claim on your posterity all the blessings of the Priesthood.

Elder H. C. Kimball Said, "The ideas advanced by Brother Lyman are good and true. We have been taken as if were from the earth, and have travelled until we have entered the Celestial Kingdom. And what is it for, it is to personify Adam. And you discover that our **God is like one of us, for He created us in his own image. Every man that ever came upon this earth, or any other earth, will take the**

course we have taken--<u>another thing, it is to bring us to an organization, and just as quick as we can get into that order and government, we have the celestial [sic] Kingdom here</u>. You have got honor and reverence your brethren, for if you do not you never can honor God. The man was created, and God gave him dominion over the whole earth, but he saw that he never could multiply and replenish the earth without woman; and He made one and gave her to him. He did not make the man for the woman but the woman for the man, and it is just as unlawful for you to rise up and rebel against your husband, as it would be for a man to rebel against God.

When the man came to the vail, God gave the key word to the man, and the man gave it to the woman. But if a man does not use a woman well and take good care of her, God will take her away from him and give her to another.

Perfect order and consistency makes heaven, but we are now deranged, and the tail has become the head--

We have now come to this place, and all your former covenants are of no account. And here is the place where we have to enter into a new covenant, and be sealed, and have it recorded. One reason why we bring our wives with us is that they may make a covenant with us to keep these things sacred. **You have been anointed to be Kings & Priests, [Queens and Priestesses] but you have not been <u>ordained</u> to it yet.--**and you have got to get it by being faithful You can't sin so cheap now as you could before you came to this order [viz. received the ordinances of the Endowment]. It is not for us to reproach the Lord's anointed, nor to speak evil of him; all have covenanted not to do it.

One other thing. You all want to get garments, and you need not wait to get fine linen or bleached cotton for Your garments,--Shirting or sheeting will do for garments. The woman can cut them from the cuts on their husbands-- We dont want-you to come here and take up the time to cut your garments. Go to a good-faithful sister, & secrete yourselves, and make your garments. We have been crowede too much and we have got to stop it, and if you have cloth, and come here to get your cloth cut we shall keep it here to make use of till we get through. We don't want one person that has come into the order the week past, to come into this room during the coming week except those who are to work. If you want any thing let it come in writing.

David Sessions, Gilbert D. Gouldsmith and Elam Ludington volunteered to draw water from the river in barrels for the use of the Temple. **Elder George A. Smith made a few remarks.** He spoke principally in relation to the importance of keeping sacred the signs & tokens & principles we had received while passing along through the different degrees--

He was followed by Elder orson Hyde who said a few words in approbation of what had been said by Elder Smith and followed up in the same matters--

The congregation was dismissed by prayer by Elder John Taylor [probably in the same manner as the morning session] and soon departed from the Temple to their respective homes. (Helen Mar

Whitney, "Scenes in Nauvoo, and Incidents from H.C. Kimball's Journal," The Woman's Exponent 12 (1 and 15 August 1883): 26, 34; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 113-117.) (Also Heber C. Kimballs Journal).

21 December 1845

A statement by Heber C. Kimball, which he made before two groups of newly endowed Saints in the Nauvoo Temple. To the First Group he said:

You [were] pronounced clean [in the washings], but were you pronounced clean from the blood of this generation? No! Not all of you. Only some few who have deserved it.

To the Second Group he said:

You have been washed and pronounced clean [in the washings], but not from the blood of this generation. (Heber C. Kimball, Journal, 1845-46, 21 December 1845, Chruch Archives.)

John 13:4-10

The Washing of Feet to become Clean every Whit:

|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 **Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.**
|v10 **Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean,** (NewT:John 13:4-10)

JST John 13:10

|v10 Jesus saith to him, **He that has washed his hands and his head, [in the initiatory washings are pronounced clean and]** needeth not save to was his feet, but is clean every whit **[from the blood and sins of this generation]; and ye are clean...Jesus did this that the law [the fulness of the ordinances] might be fulfilled.** (NewT: **JST** John 13:10; Additions by the Author.)

26 December 1845

The following [is] a statement of Brigham Young in the Nauvoo Temple which includes the Prophet's teachings on the highest ordinances of the Temple: Those who come in here and have received their washing &

anointing will [later] <u>be ordained Kings & Priests</u>, and will then have received <u>the fulness of the Priesthood</u>, all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth (Heber C. Kimball Journal kept by William Clayton, 26 December 1845, Church Archives). **(TWOJS: p. 286 n 25.)**

26 December 1845

Heber C. Kimball--Records Brigham Youngs remarks of the faithful to be ordained Kings and Priests:

[T]hose who...come in here [the Nauvoo Temple] and <u>have received</u> their washing & anointing <u>will</u>, be ordained Kings & Priests, and will then have received the fulness of the Priesthood, all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth. (Heber C. Kimball, Journal, 26 December 1845; italics added; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 80.)

28 December 1845 Sunday

About two hunderd of the brethren and sisters met at thirty a.m. in the attic story of the Temple, some of the side rooms were filled. and the curtains withdrawn.

After singing and prayer, I addressed the meeting.

The sacrament was administered. Elder Kimball made a few remarks. After prayer the meeting was dismissed by benediction from Elder Orson Hyde. (H.C., VII p. 555-6.)

28 December 1845

Meeting at half past 10 o'clock this day in the attic story of the Temple for those who could clothe themselves in the garments of the Priesthood. A very large congregation was present, the side rooms were some of the them filled, the curtain was with drawn, and the other rooms besides the east room were filled. -- About 200 persons were present, clothed in priestly garments--Pres. Young addressed the meeting it having been opened by prayer by P.P. Pratt, & singing the songs of Zion, "The morning breaks the shadows flee" & "Come to Me" &c. Pres. Young came into the room at 1/4 before 12 N. -- He said he supposed those present were a part of those who had received their endowment. that they were those who desired to be wise and do honor to the cause they have espoused, and bring no reproach upon the character of him who has given us of the things of his Kingdom liberally. **<u>The Keys or Signs of the Priesthood are for the purpose of impressing on the mind the order of the creation-</u> In the first place the name of the man is given a new name, Adam signifying the first man--or Eve, the first woman--Adam s name was more ancient than he was--it was the name of a man long before him, who enjoyed the priesthood. The new name should be after some ancient man--Thus with your ancient name, your modern name, and the name that was last given you, you enquire concerning things past present & future**

After his fall, another name was given to Adam, and being full of

integrity, and not disposed to follow the woman nor listen to her was permitted to receive the tokens of the priesthood.

I wish you to cease talking about what you see and here in this place. No man or woman has a right to mention a work of the appearance of this building in the least, nor to give the signs & tokens except when assembled together, according to the order of the Priesthood, which is in an upper room. There are not a dozen persons that can give the signs & token[s] correctly & the reason is that person would run to that vail. one of the most sacred places on the face of the earth, that had not understood the right manner of giving the signs & tokens

The order and ordinances passed through here prove the principles taught in the Bible -- First men should love their God supremely Woman will never get back, unless She follows the man back -- if the man had followed the woman he would have followed her down until this time--Light, liberty & happiness will never shine upon men until they learn these principles -- The love which David & Jonathan had for each other was the love of the priesthood.

God is a personage of tabernacle--The Son is a personage of tabernacle--The Spirit or Holy Ghost is also a personage, but not a personage of tabernacle, but is a personage of Spirit--God dwells in eternal burnings **puts his hand through the vail & writes on the wall** Any person that goes through these ordinances, unless they cleanse their hearts & sanctify themselves & sanctify the Lord, [this perhaps is what happened to the brother of Jared when he ask the God of eternal burnings to but fourth his hand and write on the wall or touch the stones and now, in metaphor, the brother of Jared took hold of the Lords hand by faith and the angles presented the man Jared to the Lord, now that he had conversed with him through the vail by seeing his hand, and said that Jared now desires to enter into the presence of the Lord. Now the Lord says in essence to the brother of Jared, Let him enter and Jared entered into the presence of the Lord. Another example of this is Moses, he climbs upon the holy temple mount and the Lord puts forth his finger and hand and writes upon the tablets and by and by Moses has the same experience as the brother of Jared and Moses is admitted into the presence of Lord. The Lord having written on the wall of the temple the commandments or the tablets for Moses. The best example and drawing though of what I believe is being said here is the Facsimly from the book of Abraham fig # 7 "Represents God sitting upon his throne, revealing through the heavens the grand Key-words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove."] it will damn them When we begin again I shall select those that are worthy-- We shall not be able to have another public meeting here on account of the weight on the floor, it has already caused the walls to crack -- prevents the doors from shutting, and will injure the roof. I see here 200 persons, all clothed in their garments. tomorrow I suppose we cannot find half enough to work with, unless we lay an embargo on your garments, and forbid any of you carrying away your garments. When we began we could dress a company of 30, now we cannot dress 18. For my right arm I would not say that everybody is honest, for I do not believe they are.

The names of those who would volunteer to furnish a suit of garments, to be used by those who were yet to go through the

ordinances was then taken, they are as follows, viz W.W. Major, John Lytle, James Harman, Daniel Carter, John D. Lee, L.R. Foster, M.D. Hambleton, Vernon H. Bruce, Sidney A. Knowlton, Charles C. Rich, J. L. Heywood, Elijah Fordham, Norton Jacobs, Daniel Spencer, Joshua S. Holman, Willmer B. Benson, Hiram Spencer, L. O. Littlefield, J.M. Bernhisel Zimri H. Baxter, Andrew Whitlock, William A sanger, J.S. Hovey, Stephen Winchester Jr. Wm S. Covert, John S Hatfield, Joseph Kain P. G. Sessions - Ezra T. Benson Wm Matthews, Abraham Palmer & wife. 32 in all each of these agreed to furnish one suit of garments for Temple use--

It was decided that when the High Priests were washed & anointed they should find the oil, and the lights, and the Seventies do the same when they occupied the rooms and the wood is to [be] supplied as follows -- 1000 men, or as many as can be obtained, to go to the islands and cut wood, and teams to go and draw it to the Temple until 1000 cords have been obtained.

Sung the hymn, "Glorious things of thee are Spoken" Prayer by Amasa Lyman asking a blessing on the bread -- Bread passed round by Charles C. Rich and George Miller. Blessing on the wine [was] asked by P.P. Pratt While the wine was passing, sung the hymn "Adam ondi Ahman"

Elder H.C. Kimball cautioned the brethren and sisters against telling that the Twelve were in the Temple -- P.P. Pratt said a few words to the same point.

Elder Kimball moved that no man tell his wife what he had seen Pres Young said "all that are in favor of this signify it by holding your tongues when you go away from here." P.P. Pratt--"Contrary by the same sign."

Elder Kimball continued his remarks, alluded to the stories in circulation that several persons had been killed on their way through the ordinances, and that men and women were stripped naked here Joseph said that for men and women to hold their tongues was their Salvation.

A circle was formed composed of about 20 persons, most of whom had received the ordinances, and been admitted to the first quorum at a previous time They united in prayer Elder John Taylor being mouth A hymn was sung, being led by Goddard, Kay & Cahoon -- notice was given that no more meetings would be held in the Attic Story, for the present, and the congregation dismissed after prayer by Eld. Orson Hyde-- (Heber C. Kimball Journal)

. . . . . .

...The keys or signs of the priesthood is for the purpose of impressing on the mind on the creation. Penal Signs. In the first place the name of the man is given. A New name Adam signifies the first man or Eve the woman. Adams name was more Ancient than he was it was a man long before him who enjoyed the priesthood New name should be after some Ancient Man whereby you are enabled to ask for present future & past after his fall another name was given -- he being full of integrity & not to listen to the woman he was permitted to receive the tokens of the priesthood I which you to

learn one lesson that you hold your tongues you will never be extricated unless you go to hell, you learn you will be damned -- we let no person assemble except in an upper room according to the priesthood. I have been saluted by the grips & tokens I have felt to slap their faces. - look at the result of persons rushing to the vail - one of the most sacred places on the earth. The two key words were received in the Garden. the first was his new name. the others is our name -- all such should be Ancient - the Aaronic is for helps and to assist the Melchisedec priesthood or Temporal things are entitled to those two signs the man having the Mel. Priesthood. I will there are 4 tokens 4 Signs 4 Penal signs the ancient name will enable to ask for blessings or views of ancient things. I will use the very first token - sign & penal David Let my arm forget not the order done of the Lord & thee O Jehovah if about Modern. my own name - thus is the things of present now what about future events. my last name. In prayer you use the (fir) tokens in your own name This quorum is the more important. you are washed -- it is trifling. no-- (William Clayton rough draft minutes of the 28 December 1845 which were recorded in the Heber C. Kimball journal after he fleshed - out these notes. Found in the Church Archives in Cr/342/1/fd6, Restricted Document.)

28 December 1845

Brigham Young and the using of our names--told in Nauvoo Temple concerning prayers--Sunday, Dec. 28, 1845:

At 10:00 a.m. in the House of the Lord, such of the Saints as were provided with Priestly Robes convened for worship, all being arrayed in Priestly attire--linen clean and white-- which is a token of the righteousness of the Saints. The congregation were seated in Perfect Order, then called to order by Elder Parley P. Pratt. A hymn was sung by the concourse. The Throne of Grace was then addressed by Parley P. Pratt. While supplicating the Throne of Grace (God) the Supplicant was fully overcome while remembering the condition of the scattered remnants of the House of Israel who are still under the hands of oppression. After the prayer the hymn "Come Unto Me" was sung led by Elder Kay.

President Brigham Young then arose and said that in-as-much as this congregation that are present are those that have received their endowments and only a small part of them, therefore, **I will give some general instructions. While the bread and wine are preparing,** the ordinances that you have received in the garden together with the performances of those things that has been presented are to represent the creation of the world, **the name Adam was given him because he was the first man, but his new name pertained to the Holy Priesthood and as I before stated is more ancient than he was. There are four penal signs and four penal tokens and should <u>I want to address the throne to inquire after ancient things</u> which transpired on planets that rolled away before this planet came into existence, <u>I should use my new name</u> which is ancient and referred to ancient things. Should I wish to <u>inquire for present things, I should use my own name which refers to present things</u>, and would I want to <u>inquire for future things, I would use the third name which refers to the first token of the Melchizedek Priesthood, or is the third token that is given and refers to the Son.</u>**

The second token of the Melchizedek Priesthood is to be given only

in one place and nowhere else but these signs and tokens that pertain to the Priesthood should never be given anywhere only in such places as belong to the order of the Priesthood. (Readings in Church History 2:188)

28 December 1845

...the name that was given to Adam was more ancient than he was--The name Adam was given him because he was the first man--but his New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was--there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Thorne (sic) to enquire after ancient things which transpired on Plannets that roled abay before this Plannet came into existance, I should use my New Name which is Ancient & refers to Ancient things-Should I wish to Enquire Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood--or is the 3rd token that is given--& refers to the son--the 2nd Token of the M. Priesthood is to be given only in one place and nowher else--but these signs & tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood. (General Record of the Seventies. Book B Commencing Nauvoo 1844. Record of Endowments commences on Page 147, concluded [on] p 271. copied into Nauvoo Temple Record." John D. Lee, Scribe. Church Archives.)

28 December 1845

How the name's are to be used in Prayer-John D. Lee Journal:

At 10 in the morning I entered the Temple of the Lord arrayed myself in Priestly attire -- and took my station near the head of the company -- by the speaker -- in order to take minutes -- of the discourse. Elder P.P. Pratt addressed the Throne of Grace. Pres. Brigham Young then arose draped in lined clean and white in the midst of about 300 that were arrayed in white robes -- which is an emblem of the righteousness of the saints -- He spoke in reference to the order of the Priesthood -- the signs and tokens connected there with -- he observed that there were 4 penal signs and 4 penal tokens and each one of them aludes (sic) to certain names -- the first aludes to your **New** or 1st **Name** and 2nd to the 2nd and so on and should I or any of you want to inquire of the Lord -- **for anything ancient** that transpired on Plannets (sic) that rolled into existence long after this world or theater then myself and refern (sic) to ancient times -- and should I want to enquire **for things that are modern** I would use **my own** name and to inquire **for things that are future** I would **use the name which refers to things in future** -- using the signs that are connected with the 3 names -- The spirit of Elijah's God was in our midst and surely we had a time of rejoicing -- while we partook of the Bread and Wine and that or our own make pure and good -- such a stene (sic) my eye never before beheld. (Typewritten copy of John D. Lee's Journal, J-14, p. 56-57, LDS Chruch Archives.)

28 December 1845

George Albert Smith said concerning the "True Order of Prayer:

When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands together, the Lord will hear us and will answer our prayers. (Heber C. Kimball 1845-46 Journal, Dec. 28, 1845, Church Archives.) [Note the Following:

> When we pray to the Lord we ought to
>
> > [1] **come together [men and women, in the true order of prayer]**
> >
> > [2] **clad in proper garments [garments of the priesthood],**
> >
> > [3] **unite our hearts [if our hearts are not united we are asked to remove ourselves so that the spirit can be unrestrained], and**
> > [4] **[unite] our hands together [the signs and tokens that pertain to the priesthood],**
>
> the Lord will hear us and will answer our prayers.]

28 December 1845

George A. Smith Explained:

If we have the garments [of the holy priesthood] upon us at all times we can at anytime offer up the signs. (Heber C. Kimball 1845-46 Journal, December 28, 1845.)

28 December 1845

Brigham Young Cautioned:

These signs and tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P[riesthood] and that too by none but such as belong to the order of the Priesthood. (Seventies Record Book B, December 28, 1845, Church Archives.)

7 January 1846

Describing the work in the Nauvoo temple Lisle G. Brown has written about the rooms along the side of the Celestial Room:

This room also served as sealing room, in which couples were sealed in the Holy Order of Matrimony. It was also called the Holy of Holies. An altar was installed in the room on 7 January 1846 and was dedicated by Brigham Young the same day. Heber C. Kimball left a description of the altar, which was later included in the published History of the Church:

> The altar is about two and one-half feet high and two and one-half feet long and about one foot wide, rising from a platform about 8 or 9 inches high and extending out on all

sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides of the upright part or body of the altar are covered with white linen. [H.C. 7:556]

After the installation of the altar in room one, Brigham Young began sealing couples in the Holy Order of Matrimony. **The highest ordinances of the temple were also performed in the same room**. Apparently because it proved difficult to continue administering both marriages and **t hese ordinances [the highest ordinances]** in the same room, Brigham Young later assigned rooms two and four for **giving the most sacred ordinance**, as he noted in his diary on 27 January. Both John D. Lee and Norton Jacob wrote of receiving their blessings **of the fulness of the priesthood** in rooms two and four respectively. (The sacred Departments for Temple Work in Nauvoo: The assembly room and the Council Chamber, Lisle G. Brown, Brigham Young University Studies, Spring 1979, Vol. 19, p. 373.)

1845 & 1846

Introduction to the Book of Anointings:

Brigham Young and the Twelve were Zealous in fulfilling Joseph's intentions for the Nauvoo Temple when ordinance work began in December 1845. In less than sixty days, over 5,000 persons received the endowment, 2,420 living individuals received eternal marriage sealings, 369 persons participated in proxy marriage ordinances, 71 children were sealed, 130 adoptions were preformed, and 591 received the anointings of the fulness of the priesthood [and were made Kings and Queens, Priests and Priestesses unto the Most High God.] (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 240.)

|v8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.
|v9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.
|v10 High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.
|v11 An elder has a right to officiate in his stead when the high priest is not present.
|v12 The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.
|v13 The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.
|v14 Why it is called the lesser priesthood is because it is an

appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.
|v15 The bishopric is the presidency of this priesthood, and holds the keys or authority of the same. (D&C: Section 107:8-15)

The Following is a diagram of the Nauvoo Temple--Attic Story--1845-1846 by Lisle G. Brown, found in <u>The Sacred Departments for Temple Work in Nauvoo: The Assembly Room and the Council Chamber, p. 169</u>, Brigham Young University Studies, Vol 19, Spring 1979. This will help you understand the the rooms that are mentioned in the "Book of Anointings" which follows the diagram:

Diagram of the Nauvoo Temple-Attic Story-1845-1846-by Lisle G. Brown.

[The Lord has laid the Prepatory work-all the work for the dead has been performed up through the Sealing of Marriages and all the records are kept, now that all is in order people can now go in and receive the fulness of the priesthood by proxie for these dead persons so that they can be loosed and like Isaiah said there nursing kings and queens shall loose them form their prison.]

January 8--February 7, 1846

"Book of Anointings [contemporary title]", "Historian's Office Library, The Chruch of Jesus Christ of Latter-day Saints, Subject File--LC, TEMPLE ORDINANCES, Anointings--Nauvoo Temple, Husbands and Wives (Living) 8 Jan.--7 Feb., 1846 [label on the book put there by the Library]" Bookend title: "W. Richards" in gold leaf.

(CR / 342 / 3 / Box 4 / LDS Church Historical Department)
(See Appendix for a xeroxed portions from the original in the LDS Church Archives)

(Page 1 of Original:) [Page 1]

Book

of

Anointings

"Book of Anointings"

(Page 2 of Original:) [Page 2]

*** <u>President Brigham Young as president of the whole church</u> anointed Brother Heber C. Kimball first this being according to the order in which the ordinances of the Lords House are at all times first communicated to the children of men that he who holds the Keys**

of the Kingdom of Heaven to minister to men on earth as President Brigham Young now does should confer the ordinances upon some faithful men who should in turn minister to him according to the pattern of heavenly things

This is the order observed by the Prophet Joseph he first baptized Oliver then Oliver baptized him.
"Book of Anointings"

(Page 3 of Original:)

[Page] 3

Entry No. 1., Jan. 8th 1846.
6. o. clock eve. Pres. Brigham Young Heber Chase Kimble (sic)-Parley Parker Pratt, Orson Pratt John Taylor, Amasa Lyman, Newell Kimble (sic) Whitney Vilate Kimble (sic), Elizabeth an Whitney, Sarah Marinda Pratt, & Leonora Taylor---- **assembled in Pres. B. Young's Room No 1. dressed themselves Holy Robes.** The Hymn now let us rejoice in the Day of Salvation, was sung & **Elder Heber C. Kimble offered Prayre (sic) at the Alter after offering up the Signs of the Priest *hood. Pres. Brigham Young. proceeded to <u>anoint</u> Br. Heber C. Kimble and Vilate his wife--** and pronounced the following blessings namely Bro Heber Chase Kimble in the name of Jesus Christ we poor upon thy head this Holy oil **<u>a Priest unto the most High God</u> & <u>we anoint thee a King &</u> in & over the Chu--rch of Jesus Christ of Latter Days (sic) Saints and also Iseral (sic)** in this the Holy Temple of the Lord at Nauvoo the City of Jos State. of. Ills. & **I seal upon you power to bind on Earth & it Shall be bound in Heaven & whomsoever thou Shalt loose on Earth shall be loosed in Heaven**, & whomsoever thou shalt curse shalt be cursed, & whoms--oever thou shalt Bless shall be blessed-- I anoint thy head that it may be sound & thy brain shall be quick to think & to regulate thy whole body & thine ears to hear the cries of the Poor & needy of thy Brethren, who shall come to the for council (sic) & thine eyes - that thou mayest see and understand the things of God- & that thou mayest behold Angels & thy mouth that

(* see second page) [this footnote was written on the side of this page with an * by the "hood" in the word Priesthood. See copy of page 3 of the original.]

"Book of Anointings"

thou mayest Speak forth the great things
of God. & I seal upon you all the blessings of
thy Progenetors (sic) Even Abraham Isaac & Jacob-
& even as Far back as the Priesthood: & I say that thou
Shall live to a good old age- Even to three
Score & ten (years) & longer if thou desire it--
& thou shalt have Power to redeem thy progenitors
& thou shall have power over thy Posterity & shall
Save <u>all of thm (sic)</u> & bring them into thy Kingdom
we also Seal upon the (sic) all the Power & blessings
of the Holy reserection (sic), <u>Even to the Eternal
Godhead</u> & no blessing that thy heart can conceive
will be withheld from you-- & <u>in the Name
of the Father & of the Son & of the Holy Spirit
Amen--

He then **<u>anointed Sister Vilate Kimble a Queen**
& Priestess unto her Husband (H.C. Kimble) (sic)
in the Church of Jesus Christ of Latter Days (sic)
Saints & in Iseral (sic). & <u>pronounced all the blessings
upon her head <u>in common with her husband</u>.
/s/ John D Lee

[Entry] No. 2.
Sunday Jan 11<u>th</u> 1846. 31 minutes to 7 P.M.
Assembled in Pres. Brigham Youngs Room
No. 1. in the atic (sic) Story of the Lords-
House. Pres B. Young Heber C. Kimble
Orson Hyde PP Pratt, Orson Pratt, Willi-
-ard Richards John Taylor Amasa Lyman
N.K. Whitney Geo. Miller Edmund
Ellsworth, Maray Young Vilate Kim-
-ble (sic) Leonora Taylor Elizabeth an Whitney
& Elizabeth Ellsworth. Br J. Taylor started
the Hymn This Earth was once a garden place
all being clothed in Priestly garments--
Pres. B. Young Prayed all having nealed (sic) a
round the Alter- Previous to Prare (sic)

"Book of Anointings"

they all arose - Sang a Hymn & offered up
the Signs of the Holy Priesthood--Then Br H-
-eber C. Kimbal (sic) proceeded to <u>anoint and consecrate
Pres. Brigham Young a King & Priest unto *
<u>the most high God</u>- over the Church of Jesus
Christ of Latter Day Saints & over the whole
House of Iseral (sic)- Elder Heber Chase Kimble (sic)
then <u>anointed Mary An Young, a Queen & Priestes (sic)
<u>unto her Husband (Brigham Young)</u> in the
Church of Jesus Christ of Latter Days Saints
& in the house of Iseral (sic)

[* (Refers to the Last Pages in the Book) this footnote was written on the side of this page with an * beneath the word consecrate. See copy of page 5 of the original.]

[When you turn the book upside and start from the beginning of the record that way, you will find the "footnote" of the * placed in the record on p. 5 of the original; see the 2nd xeroxed page included with this typescript. I have put Brigham and Mary Young's Second Anointing here for convience of the reader:]

[Back side of Book Page 2]

*** Anointing Blessing of Brigham Young**

Brother Brigham Young, I pour this holy, consecrated oil, upon your head, and **anoint thee a King and a Priest of the Most High God in over (sic) the Church of Jesus Christ of Latter Day Saints, and unto all Israel:** and I anoint thy head, that thy brain may be healthy and active and quick to think and to understand and to direct thy whole body and I anoint thy eyes that they may see and perceive, and that thou mayest not be deceived in what thou beholdest, and that thy sight may never fail thee: and I anoint thy ears that they may be quick to hear and communicate to thy understanding; and that thou mayest hear the secret deliberations of thy enemies, and thereby thou shalt be enabled to overreach their designs: and I anoint thy nose that thou may scent, and relish the fragarence (sic) of the good things of the earth: and I anoint thy mouth that thou mayest be enabled to speak the great things of God, and confound all the wisdom of man, and put to nought all who shall raise up to oppose thee, in all countries where thou goest for thou shalt build up the Kingdom of God among many people, and in the midst of mighty nations: so thy glory shall be established, and **whosoever thou shalt bind on earth, shall be bound in heaven, and whomsoever thou shalt loose on earth, shall be loosed in heaven;** for there shall be given unto thee crowns, and kingdoms, and dominions; and thou shalt receive all thy heart shall desire; and thy soul shall besatisfied with a multitude of blessings which thou shalt receive; for princes shall bow at thy feet and deliver unto thee their treasures; and thou shalt teach them the principles of salvation. **And I seal thee up unto Eternal Life, that thou shalt come forth in the morn of the first resurrection, and receive all these blessings, in their fulness. And thou shalt attain unto [the] Eternal Godhead, and receive a fulness of Joy, and glory, and power; and that thou mayest do all things whatsoever is wisdom that thou shouldest do, even if it be to create worlds and redeem them: so shall thy joy be full to the praise and glory of God: Amen.**

Heber Chase Kimball Officiating.
City of Joseph, January 1846

Evan Malbourne Green,
CLk. recorded by C W Wandell Smith

[Back side of Book Page 4]

Anointing Blessing of Mary Ann Young.

Sister Mary Ann Young, I pour upon thy head this holy, consecrated oil, and seal upon thee all the blessings of the everlasting priesthood, in conjunction with thy husband: and I anoint thee to be a Queen and Priestess (sic) unto thy husband, over the Church of Jesus Christ of Latter Day Saints; and thou shalt be heir to all the blessings which are sealed upon him, inasmuch as thou dost obey his counsel; and thou shalt receive glory, honor, power and exaltation in his exaltation: and thou shalt be a strength in thy mind for thou shalt have visions, and manifestations of the Holy Spirit, and the time shall come that Angels shall visit thee, and minister unto thee, and teach thee; and in absence(sic) of thy husband shall comfort thee, and make known his situation.

Thou shalt be a wise counsellor to many of thy sex, and they shall look unto thee for precept and [f]or example.

Thou shalt be noted and honored for thy generosity, and the freedom and good feelings with which thou shalt relieve the wants of the distressed; and the disgression (sic) with which thou shalt act in thy sphere in all things. **And I seal thee up unto Eternal Life, thou shalt come forth in the morning of the first resurrection and inherit with him all the honors, glories, and power of Eternal Lives, and that thou shalt attain unto the eternal Godhead, so thy exaltation shall be perfect, and thy glory by full, in a fulness of power and exaltation.**

And the glory, honor and power shall be ascribed unto the Father, Son, and Holy Ghost: Amen.

Heber Chase Kimball Officiating,
High Priest.

Evan Molbourne Green, Clerk
recorded by C W Wandell Smith
City of Joseph, January 1846.

[Page 5 Continued]

[Entry] No. 3.
Jan. 12th. at 12. o. clock. **Assembled in Room No. 1.** Pres Brigham Young Heber C Kim
-ble (sic) P.P. Pratt Amasa Lyman John Taylor Geo
Miller Isaac Morly (sic) Orson Spencer Ezra T. Benson
Newell K Whitney--**after the usual ceremony preresquisit (sic) to the ordinance of anointing--- Pres Brigham Young anointed Newell Kimble (sic) Whitney a King & Priest u**
-nto the Most God-in the Church of Jes-
us. Christ of Latter Days Saints & in the House of Iseral (sic) & among thy Brethren in this the House of the Lord- - - - - Elizabeth An Whitney was then anointed a Queen & Priestess unto her Husband N. K. Whi-
-tney in the Church of Jesus Christ of Latter Days Saints & to all Iseral (sic).

[Entry] No. 4.
Jan. 12th 1846
Assembled in Room No. 4. H.C. Kimble (sic)
Orson Hyde P.P. Pratt Geo Miller Charles Coulson Ri-
-ch Orson Spencer Isaac Morley James Allred-
W.W. Phelps Samuel Brent Daniel Spencer.

[Note: This listing will be made by entry numbers as given by the scribes in the original document.]

[Also, included are journal entries recorded by the saints of these events, and the Priesthood office held by the brethren. It is interesting to note that:
[1] Many/Some of the brethren held offices in the priesthood other than High Priest, such as Seventy, Elder, and Teacher, and
[2] Many of these brethren mentioned in [1] remained in that same office of the priesthood, in which they were ordained into their deaths,
[3] Men were anointed priests rather than ordained priests, and
[4] Many of them were left in the office of the priesthood that they were ordained to, such as, High Priest, Seventy, Elder and Teacher in the Aaronic priesthood.
This would seem to indicate:
[1] Being anointed a King and P R I E S T unto the Most High God is the conferral, bestowal or granting of all the priesthood over ones own kingdom. The prophet Joseph Smith said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings [within their own kingdom(s)]." (Teachings, p. 322.)

Kingdom of "Priests & Kings":
The covenant that the Lord sought to make with Israel was one in which they would become a "kingdom of priests", and an holy nation: (Exodus 19:6). "Early commentators, both Jewish and Christian, and also in the ancient versions,: understood this to mean that they would be "**priests and kings**" (Biblical Commentary 2:96-97). That accords with the expectation of the New Testament Saints (Revelation 1:5-6; 5:9-10) and in the same promise made to the Saints of our day (D&C 76:56). (Gospel Symbolism, Joseph Fielding McConkie, 1985, p. 61.)
In the Secrets of Enoch we have an account of Enoch being taken unto the presence of the Lord. In this instance the Lord instructs Michael, "Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory." This having been done, Enoch records, "I looked at myself, and was like one of his glorious ones." (2 Enoch 22:8-9.) In another Enoch manuscript, an account is given of Enoch being taken again into the heavenly court, clothed with the garments of glory, and invited to sit upon the heavenly throne. He had a crown placed upon his head, and was called the "**Lesser YHWH**" (Jehovah) in the presence of the heavenly household. (3 Enoch 12:2-5.)
Describing the manner of his dress when he was taken to the heavenly court, Levi said he "put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy.: in so doing he was assisted by

seven angels.

"The first anointed me with holy oil, and gave to me the staff of judgment. The second washed me with pure water, and fed me with bread and wine (even) the most holy things, and clad me with a holy and glorious robe. The third clothed me with a linen vestment like an ephod. The fourth put round me a girdle like unto purple. The fifth gave me a branch or rich olive. The sixth placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, that I might serve as priest to the Lord God." (Testament of Levi 8:2-11.) (Gospel Symbolism, Joseph Fielding McConkie, 1985, p. 134-135.)

In the Old Testament, anointing was the divinely appointed rite for the inauguration of prophets, priests, and kings--all of whom were types of Christ, the great Prophet, Priest, and King. (Gospel Symbolism, Joseph Fielding McConkie, 1985, p. 201.)

As Paul said:

Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; <u>And ye are Christ's; and Christ is God's.</u> (NewT:1 Corinthians 3:22-23)

Fully Anointed-the Culminating of being Anointed a King and a Priest:

The English word **<u>Christ</u>** is from a Greek word meaning **<u>[fully] anointed</u>** of the Father [King of kings and Lord of lords, or his proxy, the Prophet and those delegated with this authority] to be the [Fathers] personal representative in **all things pertaining the salvation of mankind.** (Bible Dictionary, p. 609.)

From this we would conclude that each person fully anointed becomes a Christ as Paul states in 1 Cor. 3:22-23, and that those persons in reality becomes a god (christ) to his own posterity taking the place of the Father unto his posterity unto the salvation of mankind who are his seed.

Being anointed a king and priest is the authority over ones posterity to reign as king of kings, lord of lords and god of gods. It includes being the King and ruler of mankind or societies, as one is anointed "King" and the authority over all nature and creations and the governing of elements, as one is made "a Priest". And thus one becomes a joint heir with Christ and Equal with God as he has taken on the Countenance and same work of the Father and the Son and is "Anointed a King and Priest unto the Most High God and his Father" as far back as that goes.

The difference between being Anointed a "king and a priest unto the Most High God and His Father", and being ordained to an office in the priesthood seems to be this:

1. When one is anointed King and Priest they are given all priesthood authority to bless, govern, preside as patriarch (father), prophet, priest and king in and over their posterity to bring to pass the immortality and eternal life of their offspring, As given at the veil of the Temple. They are in essence king of

kings and lord of lords and god of gods unto their posterity. There house is in order and they preside over it.

2. God said, "Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (D. & C. 132:8.) Therefore, since the Patriarchal priesthood is to preside over ones own family, as Adam presides over his posterity, God:

Established the Church, and its various offices in his Church to stand as the Proxy Patriarch over those orphans who had no Patriarchal priesthood, to fully endow and anoint their children making them Christs and Gods and Kings and Priests unto the Most High God and His Father. The Patriarchal Priesthood becoming degenerate and corrupted and no longer existing--the Father established a Church and set at its head a Proxie "King of kings and Lord of lords" and Patriarch for Himself and all the authority over all the families of the earth because we are all the Fathers children, ie. Brigham Young being anointed "King and Priest of the Most High God over the Church of Jesus Christ of Latter-Day Saints, and unto all Israel--meaning not only the House of Israel but all of Gods posterity, Ham, Shem and Japeth. This then made the Church the proxy Patriarch of all the orphans of the degenerate true Patriarchal priesthood and men were "ordained" (meaning order) to different offices in this Proxy Patriarchal order (the Church)--Thus being ordained and assigned to offices within this structure to carry out the same function as a patriarch would if he were available. Thus, one could be assigned to different offices in this structure, the Church, to help reestablish the Patriarchal priesthood of each father.

[1] Men were ordained to Offices in the 3rd Priesthood-the Melchizedek priesthood-which is without Father or Mother and could be ordained to function as High Priest, Seventy, Elder, Teacher, and etc.--being transferred around in the various offices as the need raised in the Proxy Patriarchal Chruch, i.e. Men were Ordained as High priests etc. and then later called to serve in other offices such as Elders quorum president or the president priests in the Aaronic priesthood and could be suffeled around and reassigned as the need arrised.

[2] This is why when anointed king and priest unto the Most High God and His Father, many were not ordained a High priest, nor did they need to be because this is an office in the Proxy Patrichal Church structure and they could sit in the office which they were directed as Teacher in the Aaronic priesthood, Elder, Seventy, High Priest etc. This was for the Church, or the other children of the Father outside their own posterity. They could not bless, bestow, endow, give the priesthood, or make Kings and Priests etc. to others outside their own family unless they were given authority from the Father to do so. Thus the Prophet holds the Keys of this Proxy Patriarchal Church Priesthood and is the third priesthood reestablishing the true Patriarchal priesthood and when all has been restored and the sealing of Each Patriarch to each other back to the Great Patriarch, the Most High God has taken place there will be no need for the Proxy Patrichal Church-but we will act under the direction of the Patriarchal Chain and each patriarch will be king of kings and Lord of lords to his posterity to the latest generation and throughout all eternity.

[3] Since anointing one a King and Priest unto the Most high God and his Father-this is giving him all the authority to bring to pass

the eternal life of his posterity. He can seal all the blessings to his posterity that there are and he holds these keys--the Patriarch holds the sealing blessing--whereby posterity are sealed up unto the day of redemption unto the most high God and His father (D&C 124:124). Because this priesthood was corrupted and degenerate the Lord established the Proxy Patrichal Priesthood Chruch, made it the Proxy Patriarch and placed a Prophet at the head of it as the Proxy, Patriarch, prophet, priest and king over all his posterity to reestablish the patriarchal priesthood and govern all his posterity (D&C 124:125).

[4] This is why men didn't need to be Ordained a High Priest when anointed king and priest-Ordinations are to officiate in offices in the Proxy Patriarchal Priesthood without father and mother. When Men were Anointed Priest and King they were given all power in the priesthood through time and all Eternity to exalt there posterity and seal them up and bless them and endow them and govern them. They had all they needed--they would attained even unto the Godhead with their spouse (see Brigham and Mary Young's Second anointings).

[5] The Patriarchal priesthood was the priesthood which Abraham held--Because He Was not given the keys of King of Kings and Lord of Lords or Proxy Patriarch over all of God's Children. Law of Adoption was established, temporarily making men his children to bless them with this priesthood and seal them up to the Father. This, Adoption-the ability to transfer the Keys of King of Kings and Lord of Lords, was a forerunner to the keys of Elijah, which would set Gods house in order again, assign and reestablish the true Patriarchal Chain sealing every person to there proper father and not just to Israel all the way back to the Father Himself.

The Lord Establishing everything line upon line established the Law of Adoption first-so that we could be grafted on a living tree until he taught the dead and reestablish the patriarchal priesthood which had become degenerate and dead and make it living again. Thus the Lord first sent an Elias to graft us into something that was currently living and at the Kirtland Temple "Elias appeared [a forerunner to something which will follow which is greater], and committed the dispensation of the gospel of Abraham [Adoption], saying that in us and our seed all generations after us should be blessed (D&C 110:12) [receive all the ordinances--Thus the children of Japeth, Shem and Ham receive their priesthood under the Hand of Abraham's seed and we all
receive the resurrection and ultimate blessing from Abraham's offspring, Christ. But, Adoption is not totally correct--in order to be totally correct--Elijah must come to reseal us into the true Patriarchal order, our patriarchal blessings coming from our true fathers, the children of Shem being sealed up to him, and that the Children of Japeth being sealed up to him and the Children of Ham being sealed up to him. The Children of Israel to Abraham and back to Shem. All being placed into a resurrected living tree in its proper form and branch back to the Father--this being the tree of life--the true tree. "After the vision [of Elias and the dispensation of the gospel of Abraham [Adoption] closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi--testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come--

To turn [seal] the hearts of the fathers to the children, and the

children to the fathers, lest the whole earth be smitten with a curse--"(D&C 110:16).

This making a Kingdom of Kings and Priests to meet Christ when he Comes and no man will need be taught by his neighbor for all shall know Christ--for when he comes they shall be like him a king and a priest. And the second Coming will be like the sun rising in the East and Setting in the West. As each person is made a king and priest and overcome all things they will rise to meet Christ and this will be the Second Coming to them. And as more are made kings and priests and overcome the earth more will rise in the first resurrection to the Second coming-being a king and priest to God and His Father to **all** eternity on into the next resurrection.

"Therefore, the keys of this dispensation [fully preparing people to meet Christ sealing the hearts of the Fathers and the Children together up to eternal life] are committed into your hands [the Proxy patriarch, prophet, priest, and king over God kingdom to prepare them to meet God be sealed to him, like him, when he comes, Joint-heirs with Christ and Equal with God--being anointed King and Priest unto the Most High God and His Father]; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors [feed my sheep and prepare ye the way of the Lord and making a kingdom of kings and priests to meet Him]. (D&C 110:16.)

No [Number] 1: Heber Chase Kimball (hereinafter abbreviated to HCK). [Heber C. Kimball was a **High Priest** when he received this ordiance. See Membership of the Church of Jesus Christ of Latter-day Saints, 1830-1848, 50 Volumes, Names found in Alphabetical order, Compiled by Susan ward Easton Black, Genealogical Department of the Chruch of Jesus Christ of Latter-day Saints, (hereafter cited as Membership).] Vilate Kimball; 8 Jan. (J) by Brigham Young (hereinafter BY).

No 2: BY [**High Priest**, Membership], Mary Ann Young; 12 J by HCK.

No 3: Newell Kimball Whitney (NKW) [**High Priest**, Membership], Elizabeth Ann Whitney; 12 J. by BY.

No 4: Orson Hyde (OH) [**High Priest**, Membership], Elizabeth Ann Whitney (sic); [This could
have been an error in transcribing from the draft record to this final draft; the name of the women (Elizabeth Ann Whitney), whose name would have been just above the actually recorded name for entry number 4,is given here as a result of a common error (done frequently by typist's nowadays). There is no mention of Marinda Nancy Johnson being anointed to OH for time, and Joseph Smith for eternity, in this, or any other entry in this record, though there is no doubt that it was her name that should have been inserted in this entry.] 12 J. by HCK.

No 5: Parley Parker Pratt (PPP) [**High Priest**, Membership], "Elizabeth [Brotherton] and Mary [Ann Frost Smith] Pratt", 12 J by OH.

12 January 1846

Monday, 12. [January, 1846]--One hundred and forty-three persons received their endowments in the Temple. I officiated at the altar. Such has been the **anxiety manifested by the**

saints to receive the ordinances [of the Temple], and such the **anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more that four hours sleep, upon an average, per day, and going home but once a week.** (H. C., Vol. 7:567.) [Relates to the vision I say both the people and the and Christ in Anxiety. Also Revelation 7 working in temple day and night. and D&C 121. expand...]

Autobiography of Parley P. Pratt:

January 1st, A.D. 1846, I continued to minister in the Temple night and day, with my President and the rest of the Twelve, until early in February. (Autobiography of Parley P. Pratt, Brigham Young University, Special Collections, Amer Bx 8670 P86ba 1985, p. 304.)

Autobiography of Parley P. Pratt:

It was Joseph Smith who taught me how to prize the endearing relationships of father and mother, husband and wife; of brother and sister, son and daughter.

I was from him that I learned that the wife of my bosom might be secured to me for time and all eternity; and that the refined sympathies and affections which endeared us to each other emanated from the fountain of divine eternal love. It was from him that I learned that we might cultivate these affections, and grow and increase in the same to all eternity; while the result of our endless union would be an offspring as numerous as the stars of heaven, or the sands of the sea shore.

It was from him that I learned the true dignity and destiny of a son of God, clothed with an eternal priesthood, as the patriarch and sovereign of his countless offspring. **It was from him that I learned that the highest dignity of womanhood was, to stand as a queen and priestess to her husband, and to reign for ever and ever as a queen and mother of her numerous and still increasing offspring.**

I had loved before, but I knew not why. But now I loved--with a pureness--an intensity of elevated, exalted feeling, which would lift my soul from the transitory things of this grovelling sphere and expand it as the ocean. I felt that God was my heavenly Father indeed; that Jesus was my brother, and that my wife and my bosom was an immortal, eternal companion; a kind ministering angel, given to me as a comfort, and a crown of glory for ever and ever. In short, I could now love with the spirit and with the understanding also. (Autobiography of Parley P. Pratt, Brigham Young University, Special Collections, Amer Bx 8670 P86ba 1985, p. 259-260.)

No 6: George Albert Smith (GAS) [**High Priest**, Membership], Ba(th)sheba (W.) Smith, 13 J. by OH.

13 January 1846

Tuesday, Jan. 13. I [George Albert Smith] went to the house of the Lord with my wife, Bathsheba W., and were sealed by President Brigham Young, in the presence of witnesses, which was duly recorded. We then received a second anointing under

the hands of Orson Hyde. (George A. Smith Family Papers, History of George A. Smith, Ms. 36, Bx 5, Bk 2, University of Utah, Special Collections.)

Bathsheba W. Smith--Fall of 1845:

The Temple was so far finished in the fall of 1845 that thousands received their endowments. I officiated for some time as Priestess (Bathsheba W. Smith, Diary, p. 9, Brigham Young University, Amer, M270.07, Sm, 52r.)

No 7: **"Jan 13 1846 at 7. o. clock. P.M. / the Quorum assembled in Room / No. 2. Being arrayed in Priestly Robes according to the Holy Order-- Prayer was / offered by Bro. Orson Pratt [High Priest, Membership] who afterward / was anointed a King & a Priest unto the / Most High God** in the Church of Jesus Ch / rist of Latter Day Saints & to all Iseral (sic) / * * * Sarah Marinda, Mary An (sic), Adelia Ann, "(13 J) by HCK. (Orson Pratt = OP)

The Highest Dignity of Womanhood--Orson Pratt:

It was from him (Prophet Joseph) that I learned that the Highest dignity of womanhood was to stand as a queen and priestess to her husband, and to reign for ever and ever as the queen mother of her numerous and still increasing offspring. (Parley P. Pratt, Autobiography, 1st ed., 329-330.)

27 January 1846

Higher Ordinances Administered:

January 27, 1846. One hundred and twenty-six persons received ordinances.

Elders Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Amasa Lyman, and I **officiated in the higher ordinances**, Elders George A. Smith and Willard were absent, being sick. ((Manuscript History of Brigham Young, 23, ed. E. J. Watson; Orson Pratt Journals, p. 209, BYU Special Collections, Bx, 8670.1, P885o.)

No 8: Amasa Lyman [**High Priest**, Membership], Mary Louis (sic), Caroline Ely, Eliza Maria [Partridge Smith] [Note: Addenda of this entry says "Eliza Maria Lyman Smith queen & pristes (sic) unto her Husband Jos. Smith-- A. Lyman acting Proxey (sic) for Joseph Smith (Deceased)."], 13 J. by HCK. (Amasa Lyman= AML)

No 9: George Miller [**High Priest**, Membership], Mary Catherine Miller, 13 J by HCK. (George Miller= GM)

No 10: Samuel Bent [**Elder**, Membership], Letis Bent Palmer, Phebe, Cynthia, Maria Bent, 14 J by PPP.

No 11: Isaac Morley [**High Priest**, Membership], Lucy, Abigail Leonora, Hanah (sic) Blakela, 14 J by PPP.

No 12: John Doyle Lee [**Seventy**, Membership], Agathe An (sic), Nancy, 14 J by OH.

January 14, 1846

John D. Lee Receives His Second Anointings:

Jan 14: 2 of my family came through the washings and anointings...we went into room No 1 where we being clothed in Priestly apparel--kneeled over the alter (sic)--rather before the Holy Alter (sic) and over it the sacred and solemn covenant and sealing was entered into and ratified in the presence of 3 witnesses-From thus we were conducted to Room No 2 where we received our anointings.... (Journal of John D. Lee, under date given.)

John D. Lee Reminiscence of His Second Anointing [See also, entry number 55]:

I was among the first to receive my washings and anointings, and even received my second anointing, which made me <u>an equal in the order of the Priesthood,</u> with the right and authority to build up the kingdom in all the earth, <u>and power to fill any vacancy that might occur</u>. I have officiated in all the different branches, from the highest to the lowest. There were about forty men who attained to that order in the Priesthood, including the twelve Apostles and the first presidency, and to them was intrusted the keeping of the records. I was the head clerk; Franklin D. Richards was my assistant clerk. My office was in room number one, at President Young's apartments.

I kept a record of all the sealings, anointings, marriages and adoptions. *****In the Temple I took three more wives--Martha Berry, Polly Ann Workman and Delethea Morris, and had all my family sealed to me over the altar, in the Temple, and six of them received their second anointings, that is, the first six wives did, but the last we had not time to attend to. (<u>Mormonism Unveiled</u>, John D. Lee, p. 169-171, 1881.)

No 13: Alpheus Cutler [**High Priest**, Membership], Lois, Luana 14 J by PPP. No 14: James Allred [**High Priest**, Membership], Lydia, 14 by OH.

No 15: To BY: Lucy An (sic) Young, Harriet Elizabeth Young, Emmeline, Margaret Maria Young, Emily Dow Young Smith, Louisa Young Smith **[the last two <u>anointed to BY (for time) and Jos. Smith for eternity</u>]**, 14 J by HCK.

No 16: Charles Coulson Rich (CCR) [**High Priest**, Membership], Sarah D., Eliza Ann, Sarah Jane, Mary Ann, 15 J by PPP.

1845 & 1846

Journal of Sarah D. Rich:

Mr. Rich was at the time one of the High Council, and had to be away most of the time, and to help with the Temple which was

fast being completed. Of course, I had to be deprived of his society most of the time, but we had a nice little home not far from the Temple, in which I took great comfort with my little family, which then consisted of three children, and Harriet Sarget (sic), the little motherless girl I had taken to live with me. She was just turned in her 12th year; she was a great help to me in looking after my children.

***

The Temple was finished and dedicated unto the Lord, and the work of giving Endowments commenced. President Young chose many Brothers and Sisters to come to the Temple and assist in giving Endowments. Among those chose was Mr. Rich and myself; we were to be there at seven in the morning and remain until work was done at ten or twelve o'clock at night, if necessary. So we got a good girl, Mary phelps, a wife of my husband's to stay and take care of the children; and we helped in the House of the Lord to give Endowments for four months, until the house was closed: and we as a people commenced to prepare ourselves to depart for the Rocky Mountains. For by this time the Devil was mad, and the lives of many of our brethren were sought by the mob that had assassinated our brethren, Joseph and Hyrum. But many were the blessings we had received in the House of the Lord, which was caused joy and comfort in the midst of all our sorrows, and enabled us to have faith in God, knowing He would guide us and sustain us in the unknown journey that lay before us. For if it had not been for the faith and knowledge that was bestowed upon us in that Temple by the influence and help of the Spirit of the Lord, our journey would have been like one taking a leap in the dark, to start out on such a journey in the winter as it were, and in our state of poverty, it would seem like walking into the jaws of death. But we had faith in our Heavenly Father, and we put our trust in Him, feeling that we were His chosen people and had embraced His Gospel; and instead of sorrow we felt to rejoice that the day of our deliverance had come.

***

I had in that Temple given to my husband four other wifes (sic), which were sealed to him in that Temple by the Holy Order of God by one having authority to do the same. Their name were Eliza A. Graves, Sarah J. Peck, Mary A. Phelps, and Emeline W. Grover. They were all that was sealed to him at that time. So this enlarged our family to be a few mor in number to prepare for the journey West. (Sarah D. Rich, p. 41-44, BYU Special Collections, Mor, M270.07, R377.)

The Death of Joseph and Hyrum Smith:

The next day the Nauvoo Legion went part way to carthage to meet the bodies. The inhabitants were all out in the streets, on the house tops and every where to see if they could get just a glimpse of him. But he was in a new wagon, which had no cover other than green bushes which had been laid over the top of the box. Hence they could not see him. As they drove around to the Mansion (the Prophet's Home) the people were almost frantic to get one little glimpse of him, but they were driven back by the Marshall. The wagon was driven inside of the back gate and the gate was locked. No one was allowed in the yard except the guards and the Prophet's special friends.

The traitors were in high glee.

My father was at the Mansion all night, doing what he could to help them. In the morning he came up early and told me that if I would get up I could go down, as he had gotten permission for me to see Joseph and Hyrum Smith as they lay at their home. I went down, saw them and laid my hand on Joseph's forehead. The blood was oozing out of the wound in his shoulder, and the sheet that was around him was stained with blood. Still he looked very natural. Hyrum had been shot in the face and therefore he did not look very natural. The funeral was held at one o'clock that day. The Saints were all allowed to go and view the remains after they were dressed.

Working on the Temple:

My father was still working on the temple. Every able bodied man was needed to work on it in order to get it completed, so that the Saints could receive their ordinances. He worked all the next fall and winter, during which time the excitement grew worse. The mob burned houses and drove the Saints from other settlements into Nauvoo.

Brigham Young appointed the Lead the Saints:

In the meantime Brigham Young was appointed to lead the Saints. The enemy issued orders for him to be arrested, so he could not hold public meetings nor be on the streets very much.

Married to Charles C. Rich:

On January 6th, 1845, after considerable deliberation, I embraced the principal of celestial marriage. I was married to charles C. Rich with the full consent of his first wife, I being his third wife. We lived in the hope of soon moving to the Rocky Mountains, where we could enjoy the rights and liberties of our religion.

The Temple Completed:

The temple now being almost completed our enemies raging. The Saints had to guard the temple night and day to keep it from being destroyed. Early in the fall of 1845 the enemy came in determined to exterminate or drive the Latter-Day Saints out of the United States. Seeing there was no other way for them, the Saints met with the officers of the enemy and surrendered their arms, and made a promise that they would leave the next sprint. They thought during that winter they could have their endowments and do a great deal of work in the temple.

As soon as possible the temple was opened and dedicated to the Lord. They opened it to all the worthy Saints, and gave their endowments, sealings and ordinances to just as many as it was possible. This only enraged the enemy more. There were Saints working in the temple every day except Saturdays, and a greater part of the night, giving endowments until the first of February. During the winter every able bodied person was making wagons, clothing and preparing for the journey, as they expected to start by spring for the Rocky Mountains. On the first of February the temple was closed and every thing was taken down. **The spirit of the Lord was greatly manifested**

during that winter,and <u>we all enjoyed the privilege of having our endowments and sealings. I received all these blessings in the Nauvoo temple in common with my husband and family</u>. (Mary A. Rich, p. 17-19, BYU Special Collections, Mor, M270.07, R375e.)

No 17: [At this point in the record there was a blank for p. 13 - 16. However, in the same folder was a loose scrap which was never entered in the record but was definitely what should have been entered in the final record and is an example of the draft form of an entry before it was put in the record in final form:] "January 15th 1846 Room No. 2 B. Young, Orson Hyde, Orson Pratt, Orson Spencer, Daniel Spencer, Amasa Lyman, Jedediah M. Grant, George A. Smith, Isaac Morley, Benjamin L. Clapp, George Miller, William Snow, Willard Snow, **<u>John Taylor was mouth in prayer</u> B. Young assisted by Aaron Johnson anointed John Taylor [High Priest, Membership], <u>King Priest Leonora Taylor. Elizabeth Taylor, Jane Taylor, Mary Ann Taylor queens priestesses &c & to their husband</u> & closed by prayer by O Hyde 18 minutes to 1 p.m."** (not signed)

No 18: William Whine Phelps (WWP) [**High Priest**, Membership], Sally Phelps, 15 J by AML.

No 19: John Smith [**High Priest**, Membership], Clarissa, Ann, **Marinda (in the latter case to Joseph Smith <u>for time and eternity</u> and to John Smith <u>for time</u>)**, 15 J by PPP.

No 20: Aaron Johnson, Polly Zarrah, Sarah Mariah, 15 J by PPP.

No 21: Orson Spencer (OS) [**High Priest**, Membership], Catharine, Eliza A, 15 J by OH.

No 22: To HCK: Sarah Parry, 15 J by ?

No 23: Jedediah Morgan Grant (JMG) [**Seventy**, Membership], Caroline, 16 J by BY.

No 24: Daniel Spencer, Mary, 16 J by PPP.

No 25: Ezra T[aft] Benson (ETB) [**High Priest**, Membership], Permelia & Adelia Benson, 16 J by OH.

No 26: Joseph Young [**Seventy**, Membership], June Adeline, Lucinda Young, Lydia Caroline Fleming, 16 J by HCK.

No 27: To **Joseph Smith <u>(eternity)</u> and Heber C. Kimball <u>(for time)</u>, Sarah Ann Kimball**, 12 J by BY.

No 28: Peter Haws, Charolette & Betsy Haws, (n.d.) PPP.

No 29: To Amasa M. Lyman, Dionetia Paulina, Eliza, Prescilla, Rebecca 16 J by OH.

No 30: William Snow [**High Priest**, Membership], Lydia Snow, 16 J by OP.

No 31: Truman Osborne Angell [**Seventy**, Membership], Polly Angell, (n.d.) by HCK.

Truman O. & Polly Angell Receive their Second Anointings:

The attic [of the Nauvoo Temple] was finished up complete, and made ready for the endowments, while the lower rooms, basement and lower hall were going on.

I received my endowments in the aforesaid attic, together with Polly, my wife, and afterward our sealing and **second anointing**, which far excelled any previous enjoyments of my life up to that time. (141 Years of Mormon Heritage, Rawsons, Browns, Angells--Pioneers,"Diary of Truman O. Angell Sr. included in book" By Archie Leon Brown, Published by Archie Leon Brown, 1973, p. 128, Utah State Historical Society, 929.2, B 81 o, 1973.)

No 32: Reynolds Cahoon [**High Priest**, Membership], Thirza, Lucinda Mary, 16 J by PPP.

No 33: To **Joseph Smith <u>(for eternity)</u> and HCK <u>(for time)</u>, Lucy Kimball Smith**, 15 J by BY.

No 34: To BY, Mary Elizabeth Young Smith, (no doubt this is Mary Elizabeth Rollins Lightner Smith Young), 15 J by HCK.

No 35: Henry Harriman [**Seventy**, Membership], Clarissa, Eliza E, 17 J by OH.

No 36: To OP, Sarah Louisa, 17 J by OH.

No 37: Benjamin Lyman Clapp [**Seventy**, Membership], Mary Elvira Clapp, 17 J by OH.

No 38: Albert Parry Rockwood [**Seventy**, Membership], Nancy, 17 J by PPP.

No 39: **Lucien Woodworth [Seventy**, Membership] **<u>(for time)</u>** and to Joseph Smith **<u>(for eternity)</u>**, Phebe Woodworth Smith, 17 J by PPP.

No 40: Abraham Owen Smoot [**High Priest**, Membership], Margaret Thompson, Sarah, 17 J by ?
[Smoot's Journal indicates that GM officiated.]

No 41: Levi Hancock [**Seventy**, Membership], Clarissa, 17 J by PPP.

No 42: Joshua Sawyer Holman [**High Priest**, Membership], Rebecca Whitcomb Holman, 18 J by GM.

No 43: John Tanner [**High Priest**, Membership], Eliza, ? by GM.

No 44: **George Washington Harris <u>(for time)</u> and Joseph Smith <u>(for eternity)</u>, Lucinda Pendleton Smith**, 19 J by AML.

No 45: David Fullmer [**High Priest**, Membership], Rhoda Ann, Margaret, Sophronia, 19 J by GM.

19 January 1846

Rhoda Records Second Anointings:

...on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our **second anointings** and ordination and the next day, the 20th of January, we attended to the last anointings, **that of the feet**. (Experiences in the Life of Rhoda Ann Fullmer, typewritten manuscript, Brigham Young University Library, p. 7.)

No 46: Missing

No 47: Newell Knight [**High Priest**, Membership], Lydia Knight, 17 J by HCK.

No 48: Zebedee Coltrin [**High Priest**, Membership], Mary Coltrin, 20 J by PPP.

[No 49:] [Entry] No 49 January 20, 1846
Council convened in room No 2. Prayer having been offered by William Davis [High Priest, Membership] it being a prerequisite to the anointing in all cases wherever a candidate is presented for anointing. This is required to offer up a prayer before the ordinance of anointing can be administered(.) The council all being arrayed in priestly robes (previous to prayer) a circle was formed the signs were offered after which Elder Orson Spencer anointed William Davis a King and a Priest unto the Most High God in the Church and among his brethren in Israel after which his wife Sarah was anointed a Queen and Priestess unto her husband etc done in the presence of William Miller and J A Kelting at 13 minutes to 12
/s/ John D lee, Recorder

No 50: Thomas Grover [**High Priest**, Membership], Hannah, Lodeska Soloma, 21 J by PPP.

No 51: Lewis Dunbar, L D Wilson, 21 J by William Snow.

No 52: Simeon Carter [**High Priest**, Membership], Hannah Carter, 20 J by PPP.

[No 53: Missing]

No 54 (sic): John Milton Bernhisel [**High Priest**, Membership], Julia Ann, Catharine, Dolly, Fanny, 20 J by HCK.

3 February 1846

John Milton Bernhisel--to become a legal heir to all the blessings bestowed upon Joseph Smith pertaining to exaltations even to the eternal Godhead:
John Milton Bernhisel [born] June 23, 1799
Tyrone, Cumberland Co. Pennsylvania **this day came to the sacred Alter in the upper room of the "House of the Lord"** founded by Prest. Joseph Smith (martyred) the Prophet Seer and Revelator to the church and there upon gave himself to Prest. Joseph Smith (martyred) to become his son by the law of adoption and **to become a legal heir to all the blessings bestowed upon Joseph Smith pertaining to exaltations even to**

the eternal Godhead with a solemn covenant to observe all the rights & ordinances pertaining to the new & everlasting covenant as far as now is or shall hereafter be made known unto him done in the presence of Patriarch John Smith, Pres. Brigham Young Heber C. Kimbal (sic), Amasa Lyman, O. Hyde & George A. Smith at 4 O. clock P. M

/s/ F. D. Richards clerk

(Other records of Nauvoo ordiances #153)

No 55: To John Doyle Lee, Louisa Lee, Abigail, Rachel, Caroline, 20 J by HCK.

No 56: William Miller [**High Priest**, Membership], Phoebe, Lucretia Merita, 21 J by OH.

No 57: Henry Garlie Shearwood (sic), Jane, Marcia, 21 J by PPP.

No 58: David D Yearsley [**Elder**, Membership], Mary Ann, 21 J by OH.

No 59: John Park [**High Priest**, Membership], Ruth Eliza, Jane, Nancy, 21 J by PPP.

No 60: Jacob Gates [**Seventy**, Membership], Mary Minerva, Elizabeth Caroline, 21 J by OH.

No 61: Isaac Chase, Phebe, Rosanna 21 J by PPP.

No 62: To **Albert P Rockwood <u>(for time)</u> Elvira T. Rockwood [This was a plural wife of Joseph Smith], Moses Horne <u>(for eternity)</u> [A.P. Rockwood <u>for time</u>], Angeline Horne**, 21 J by ?

"June 10, 1871 /s/ Jos F Smith"

No 63: To BY, Clarissa Susan, Elen Ackland, Mary Ann, Martha, 21 by HCK.

No 64: To PPP, Hannahetta, 21 J by OH.

No 65: Harrison Burgess, Sophia, 22 J by HCK.

No 66: Heman Hyde [**High Priest**, Membership], Polly Lyman, 22 J by OH.

No 67: Phineas (sic) Richards [**High Priest**, Membership], Wealthy, 22 J by PPP.

22 January 1846

Phinehas Richards Records that he and Wealthy were Anointed a King and Queen, Priest and Priestess to the Most High God for Time and <u>and through out all Eternity</u>:

January 22d 1846. Visited the Temple with Wealthy she was sealed to me by the Prophet B. Young and then we repaired (sic) to the High Priests room where **we were Anointed King and Queen,**

Priest and Priestess to the Most High God for Time <u>and through out all Eternity</u> by P. P. Pratt as mouth...

1 February 1846

Phienhas Richards Records the Ordinance of <u>Washing & Anointing of feet for burial by his Wife</u>:

February 1st I labored in the Temple the last 8 working days Annointing (sic) in the High Priests Room, **learnt (sic) the ordnance of the <u>washing & anointing of feet for burial</u>** (Phinehas Richards Journal, January 22, 1846, LDS Church Archives.)

No 68: No. 68

William Hyde [Seventy, Membership] was anointed a King and a Priest unto the Most High in the Church of Jesus Christ (p. 39) of Latter Day Saints and to all Israel (sic) And Elizabeth Hyde was also anointed a Queen and Priestess unto her husband (William Hyde) in Room No. 4 commencing at 10 Minutes past 2 and ending at 30 minutes past 2 P.M. in the presence of Daniel Spencer, Lorenzo Snow, George Miller, Peter Haws, David Fullmer, D. Yearsley, William Huntington, James Allred, W.W. Phelps, Henry J Sherwood, J M Coolidge, Elder Orson Hyde officiated,

/s/ John D. Lee, Clerk.

22 January 1846

William and Elizabeth Hyde Receive Their Second Anointing:

The summer of 1845 I spent a portion of the time laboring on the temple and a portion for the support of my family.

On the 23rd of December, myself and wife Elizabeth received our washing and anointing in the Temple, and on the 19th of January, 1846, we were sealed, agreeable to the order the Holy Priesthood, for time and for **all Eternity**. **<u>On the 22nd of January we received our second anointing, on which day my Father and Mother also received theirs.</u>** (Private Journal of William Hyde, p. 16, BYU Special Collections, M270.1, H996.)

No 69: To Lucien Woodworth, Rachel, 22 J by OH.

No 70: To HCK, Mary Harvey Young, Margaret Whitesides Young, 22 by OH.

No 71: Cornelius Peter Lott, Pamela Rebecca, Charity, Elizabeth Smith [in the case of the latter individual: "was anointed a Queen and Priestess unto her husband Joseph Smith, Jun /s/ John D. Lee, Clerk"], 22 J by PPP.

No 72: Shadrach Roundy [**High Priest**, Membership], Patsy, 22 J by Isaac Morley.

No 73: To Issac Morley, Hannah Morley, Nancy, Harriet, 22 J by

Daniel Spencer.

No 74: Joseph Andrew Kelting, Minerva, 22 by PPP.

No 75: To William Miller, Mary Ann Miller, 22 J by GM.

No 76: Winslow Farr, Olive, Roxanna, Almeda, Adelia Maria, 22 J by PPP.

11 May 1837

Patriarchal Blessing of Winslow Farr by Zebedee Coultrin (sic), on 11 May 1837, promising him that he would be numbered with the Lord's anointed and become a king and a priest unto the most high. This blessing came to pass on 22 January 1846 about nine years later. This blessing clearly shows that Joseph understood, and had been clearly teaching this doctrine for some time before he bestowed these blessings starting 28 September 1846, when he and Emma received this ordiance for the first time:

Patriarchal Blessing Pronounced by Z. Coultrin, upon the head of Winslow Farr, son of Winslow and Olive Hovey Freeman Farr, Born at East Charleston township, Orleans co., State of Vermont, on the 11 day of May, in the year of our Lord, 1837.

Brother Winslow, in the name of our Lord, Jesus Christ, I lay my hands upon your head and seal upon you a patriarchal Blessing, for thou art of the seed of Abraham, of the lineage of Ephraim. I seal upon thy head a Father's blessing, for thou art a lawful heir to all the blessings of the holy Melchesdic (sic) Priesthood, and in as much as thou wilt keep the commandments of the Lord **thou shalt attain to all the blessings of eternal exaltation**, and the choice blessings of the heavens shall rest down upon thee, and thou shalt be filled with the spirit of prophecy and revelation, and every organ of thy mind shall be filled with the inspiration of the Lord, for thou wast chosen and called of the Lord before the foundations of the earth were laid to come forth in this dispensation to assist in building up the Zion of the Lord upon the earth, and to proclaim the gospel unto the house of Israel, and unto all the saints of the most high.

Thou shalt have power over the elements and the winds and the waves of the seas shall obey thy voice, for thou art a chosen vessel unto the most high. Thou shalt have mighty faith before the Lord, even like unto the brother of Jared, and thou shalt be filled with the wisdom of the heavens, and thou shalt be enabled to **attain unto all the blessings of eternal exaltation. Thou shalt become the father of a might people, and thy sons shall be filled with the light of heaven fro the holy priesthood of God shall rest down upon them throughout all their generations, <u>and many of them shall become kings and priests unto the most high</u> and shall become a numerous people, dwelling in the midst of Zion;** thy daughters shall become mothers of might men filled with the intelligence of the heavens, and the mighty power of god shall rest upon them and their generations shall multiply, and dwell upon the earth and reign with the Lord a thousand years, and unto thy generations there shall be no end. **Thou shalt attain unto all the**

blessings, and sealing powers that shall be given in the holy temples of the Lord [Winslow was one of the men who Anointed men and women, Kings and Priests and Queens and Priestesses] and thou shalt be a laborer to carry out the design of God in thy creation, for thou hast been appointed a bishop and a presiding high priest over thy brethren, and thou shalt have wisdom before the Lord that thou shalt be enabled to conduct all things according to the revelations of Jesus Christ as they are given to us. Thou shalt behold the Zion of the Lord when it shall become perfected, when all nations shall flow unto it, and thou shalt rejoice in the holy one of Israel, and shalt remain upon the earth until thou art satisfied with life. **Thou shalt be wrapt (sic) in the visions of the heavens, and clothed with salvation as with a garment, and thou shall be numbered with the Lord's annointed (sic), and shall be a king and a priest unto the most high**, and no hand lifted against thee shall prosper, but thou shalt dwell in peace and righteousness all the days of they life upon the earth. Thy posterity shall become mighty before God, and the choice blessings of the heavens shall rest down upon them. Thou shalt behold the heavens when they shall no longer retain Jesus, but he shall come down and dwell with men upon the earth. Thou shalt have power over every unclean spirit and every evil thing; thou shalt be enabled to heal the sick, and to do many mighty miracles in the name of the Lord, and thou shalt live upon the earth and behold the day when Zion shall flourish and wickedness be no more.

These blessings we seal upon thee, for thou are of the pure blood of Jacob, and shalt be enabled to receive all the blessings of the house of Joseph, and shall continue in all the blessings pertaining unto eternal life throught (sic) all thy days upon the earth, and thou shalt receive an everlasting inheritance when the ancient of days shall sit, and be enabled to come forth in morning of the first resurrection and shall be numbered with the sanctified before the Lord.

Now, Brother, I seal all these blessings upon thy head, and these up unto eternal life unto all the Powers of exaltations, thrones, Dominions, and powers of eternal lives, in the name of our Lord, Jesus Christ, even so, Amen. May 12, 1844 (Typescript Diary of Winslow Farr, p. 247-248, Brigham Young University, Special Collections.)

No 77: Erastus Snow [**Seventy**, Membership], Artemetia, Minerva, 23 J by PPP.

12 December 1846

Erastus Snow labor's and administer's in the Temple day or night:

On the 12th December Myself & wife Artimesia received the first ordinances of the endowments and were called to labor & administer in the temple from that time forth and I departed not from the Temple day or night but continued in the labors and duties thereof with the Twelve and others selected for the purpose; about six weeks-Mrs. Snow continued in the female department about a month. (Erastus Snow, Diary, p. 95, Brigham Young University, Special Collections, Amer, M270.1, Sn 612.)

January 23, 1846

Erastus Snow and Wives Receives their Further Endowments [Second Anointings]:

I received with Artemetia and Minerva the **sealings and <u>further endowments</u>**. The Spirit, Power, and Wisdom of God reigned continually in the Temple, and all felt satisfied that during the two months we occupied it in the endowment of the Saints, we were amply paid for all our labors in building it. (Erastus Snow Journal (January 23, 1846), vol. 3, p. 19. As cited in Andrew K. Larsen <u>Erastus Snow</u> (Salt Lake City: University of Utah Press, 1971), p. 96.)

No 78: Joseph Bates Noble [**High Priest**, Membership], Mary Adeline, Mary Ann, 23 J by GM.

No 79: Franklin Dewey Richards [**High Priest**, Membership], Jane Richards, 23 J by PPP.

No 80: William Weeks, Caroline, 23 J by GM.

William Weeks was the Architect of the Nauvoo temple:

William Weeks was the Architect of the Nauvoo Temple. (See D. H. C., Vol. 6:196-197.)

No 81: Joseph Fielding [**High Priest**, Membership], Hannah, Mary Ann, 23 J by PPP.

23 January 1846

Joseph Fielding and Wive's Receive Their Second Anointing:

1846 January 4 Since the Death of Joseph and Hyrum, the Building of the Temple has gone on rapidly, and contrary to the expectation and Prophecy of Sidney Rigdon and others, the Roof has been put on, the Spire put up and beautifully ornamented. The Temple is indeed a noble Structure, and I suppose the Architects of our Day know not of What Order to call it: Gothic, Dorick (sic), Corinthian or What; I call it Heavenly. The upper Room is finished, and about the beginning of December it was dedicated, and the 12 began to give the Saints their Endowments. On the 5(th) I entered it for the first (time) and truly felt as though I had gotten out of the World, and on Friday, the 12th I and my Wife received our Endowment, having formerly received it in the Days of Joseph and Hyrum, but it is now given in a more perfect manner because of better Convenience. The 12 are very strict in attending to the true and proper form. On Sunday, the 21st, 986 had received their Endowment.

***

On the 3rd of Jan'y (46) Mary Ann received her Endowment in the Temple.

Friday, the 23(rd) of Jan'y, 1846, we were sealed in the Temple by Heber C. Kimball and on the same Day we were also

anointed by Parley P. Pratt. Monday, 26(th) our 4 Children were washed, anointed and Sealed to Jos'h & Hannah Fielding, and we (Joseph & Hannah) were sealed to Hyrum Smith for time and Eternity by Elders B. (Brigham) Young & H. C. Kimball.

Our 4 Children are Rachel, born at Preston, County of Lancaster, England, on the 27(th) of June, 1839.

Ellen, born in Preston, aforesaid, on the 9th of Feb. 1841.

Heber, born in Nauvoo on the 20(th) of July, 1843.

Joseph, born at Nauvoo on the 13th of July, 1846.

On the 3rd of Jan'y (46) Mary Ann received her Endowment in the temple. (Joseph Fielding Journal, p. 139-139, BYU Special Collections, Mor, M270.1, F46.)

No 82: To **JT, who had <u>anointed to him</u> Mercy Rachel Thompson <u>for time</u>, he acting proxy for Robert B Thompson [Seventy, Membership] (who was dead), to whom <u>she was anointed for eternity</u>; he (JT), also received Mary Ramsbottom Taylor for time and eternity**, 23 J by PPP.

No 83: John Scott [**Seventy**, Membership], Mary, Elizabeth, 23 J by GM.

No 84: Lorenzo Snow [**High Priest**, Membership], Mary Adelia, Charolette, Sarah Ann, Harriet Amelia, 24 J by PPP.

No 85: Jesse Pierce Herman, (no woman anointed to him), 24 J by OH.

No 86: John Harrington, Martha, 24 J by PPP.

No 87: Almon Whiting Babbitt [**High Priest**, Membership], Mary Dittima, Maria, ["Maria belonged to Joseph Smith, martyred /s/ Jos. F. Smith"], 24 J by OH.

No 88: To John Smith, Julia Asenath, Rebecca, 24 J by PPP. [Note: the original entry had a mistake in that it indicated that this was when John Smith first received his Second Anointing by stating: "under the hands of Parley P. Pratt was anointed again"; however, Joseph F. Smith noted marginally that any reader of the entry could refer to the 15 J entries to find where John Smith received his Temple Second Anointings].

No 89: Lucien Rose Foster, Anna Maria, 24 J by OH.

No 90: To William Snow, Sally Snow, 24 J by OH.

No 91: Noah Packard [**High Priest**, Membership], [no woman mentioned in the record], 24 J by Winslow Farr.

24 January 1846

Noah Packard and Wife Sophia <u>were annointed</u> a King and Queen in the Kingdom of God:

In the fall of 1845 I [Noah Packard] was again taken sick

with chills and fever, and was unable to do a day's work for eight months. During this time in the winter of 45 and 46 not withstanding my sickness **I went into the Temple in Nauvoo and received my endowments by washing and anointing and was <u>sealed to my wife Sophia for time and all eternity, and afterwards we were annointed</u> (sic) the second time a king and queen in the Kingdom of God** which annointing (sic) in the reality is the third annointing with which I have been annointed in the name of the Lord: for I received my first washing and annointing in the House of the Lord in Kirtland, Ohio, and had neglected to mention it in its place. (Noah Packard Journal, typescript, M272, A1, #317, Brigham Young University, Special Collections.)

[Note: It is obvious from this journal entry that Sophia was anointed unto her husband and on January 24. I believe she and her husband would want her name to be inserted in the original Nauvoo "Book of Anointings" and other pertinent records.]

No 92: William Huntington [**Seventy**, Membership], Mary, Mary Ann Huntington, 24 J by GM.

No 93: Willard Richards [**High Priest**, Membership], Elizabeth, 24 J by BY.

No 94: George Davidson Grant, Elizabeth, 26 J by PPP.

No 95: Lorenzo Dow Young [**High Priest**, Membership], Harriet, Susan Ann, 26 J by GM.

No 96: To Joseph Smith (deceased), Desdemona, Catharine Smith, 26 J by GM.

No 97: To Benjamin L. Clapp, Ann Clapp, 26 by GM.

No 98: To Willard Richards, Sarah, Nancy, n.d., by PPP.

No 99: James W. Coolidge, Elizabeth, Mary Ann, Elizabeth Jane, Rebecca, 26 J by ?

No 100: Williard (sic) Snow [**Seventy**, Membership], Malvina, Susan, 26 J by OP. No 101: To Newel K. Whitney, Olive N., Maria, Henrietta, Abigail Augusta, Emmeline, Anna, Elizabeth Elmire, Elizabeth Mahala, 26 J by OP.

No 102: To **HCK, Harriett and Mary Ellen <u>(for time and eternity)</u>; to Joseph Smith <u>(for eternity)</u> and HCK <u>(for time)</u>, Martha Smith, Lydia P. Smith, Sarah P. Smith, "were sealed and <u>anointed unto their husband Joseph Smith, deceased Heber C. Kimball proxy for the deceased</u>.** President Young administered in the presence of the council in room No 4.", 26 J.

No 103: To GM, Lydia, Sophia, 26 J by PPP.

No 104: Joseph Rich [**High Priest**, Membership], Nancy, 26 J by PPP.

No 105: Kirby Green, Jane Ann, 26 J by PPP (?).

No 106: William Clayton [**High Priest**, Membership], Ruth, Margaret, Diantha, 26 J by HCK.

22 July 1843

William and Ruth Clayton sealed by Joseph Smith:

Prest. Joseph came to see me & pronounced a sealing blessing upon Ruth and me. And we mutually entered into an everlasting covenant with each other. (William Clayton, p. 21, BYU Special Collections, Amer, BX, 8670.1, C57c.)

11 December 1845

William and Ruth Clayton Receive Second Anointing:

At 12 Prest. Young said I could go and fetch my wife if I had a mind to. I immediately went down and returned with her at 1 o clock. I then went into the preparation room and was washed by Er H.C. Kimball & George A. Smith, and **then anointed a priest and a king unto the most High God by Prest. Young and Amasa Lyman and pronounced clean from the blood of this generation.** (William Clayton, p. 81, BYU Special Collections, Amer, BX, 8670.1, C57c.)

26 January 1846

William and Wives Receive their Second Anointings Again:

Monday 26th... at 1 went to the Temple with Ruth, Margaret and Diantha. We waited till about 8 o clock before we could be waited on. We then dressed and went into room No 1 and were sealed to each other on the alter by Prest. B. Young. Afterwards in No 2 We received our anointing by H.C. Kimball and a number of others. And Afterwards Heber blessed us. I then took ruth and Diantha home but Margaret tarred till morning. (William Clayton, p. 83, BYU Special Collections, Amer, BX, 8670.1, C57c.)

No 107: To GAS, Lucy , Nancy, Zilpah, Sarah Ann, Hannah Maria, 26 J by HCK.

No 108: Moses Martin [**Seventy**, Membership], Priscilla, 27 J by William Huntington.

No 109: John Elldridge, Cynthia Ann, 27 J by WWP.

No 110: James Brown, Ester, 27 J by ETB.

No 111: Peter Haws, Mary, Sarah, 27 J by ETB. [See entry # 28].

No 112: William W. Major [**High Priest**, Membership], 27 J by PPP.

No 113: Samuel Rolfe [**High Priest**, Membership], Elizabeth, 27 J by ETB.

No 114: William Felshaw, Mary Harriett Felshaw, 27 J by Isaac Morley.

No 115: Elijah Fordham [**High Priest**, Membership], Anna B, 27 J by ETB.

No 116: **Frederick Walter Cox [High Priest**, Membership], **Emmeline, Jemima; To Joseph Smith, Jr., <u>(for eternity)</u> and frederick Walter Cox, <u>(for time)</u>, Cordelia Clarissa**, 27 J by PPP.

No 117: Levi Richards [**High Priest**, Membership], Sarah Ann Persis, 27 J by GM.

No 118: **Isaac Morley <u>had anointed to him "Betsy"</u>**, 27 J by GM.

[No 119: Missing]

No 120 (sic): Charles Shumway [**Seventy**, Membership], Julia Ann, Louisa, 27 J by PPP.

No 121: Randsome Sheppard [**Seventy**, Membership], Mary Adeline 28 J by GM.

No 122: Stephen H. Gooddard (sic), Zernah, 28 J by GM.

No 123: Edson Barney [**Seventy**, Membership], Lettis, 28 J by PPP.

No 124: **Don Carlos Smith [High Priest**, Membership] **(deceased) <u>GAS stood as proxy</u>**, Agnes, 28 J by PPP.

No 125: Isreal (sic) Barlow [**Seventy**, Membership], Elizabeth Harren, Elizabeth Barton, 28 J by GM.

No 126: To Samuel Bent, Elizabeth Burgess, Anna H, Hozewith, 28 J by ?

No 127: Hiram Spencer [**High Priest**, Membership], Emily, 28 J by PPP.

No 128: Milo Andrews (sic) [Andrus] [**Elder**, Membership], Abigail Andrews (sic), 28 J by O Spencer.

No 129: James Taylor [**High Priest**, Membership], Agnes, 28 J by JT.

No 130: Lyman Leonard [**High Priest**, Membership], Abigail Leonard, 28 J by O Spencer.

No 131: To BY, Phebe, Nobby, Cynthia, Jemima, 28 J by JT.

No 132 To James Allred, Sally, 28 J by JT.

No 133: To Wm Dreser Huntington, Caroline, 28 J by PPP.

No 134: To Amasa Lyman, Lanna, 28 J by OP.

No 135: Aaron Johnson, Jane Johnson, 28 J by OP. [He already received his–No 20]

No 136: Joseph Cordon Kingsbury, Dorcas Adelia, Lorenza Alcinda, 28 J by OP.

23 March 1843

Joseph Kingsbury Promised by the Prophet Joseph Smith that he would receive "the Holy Annointings (sic) & Endowments in this life"--blessing that Joseph Smith sealed upon the head head of Kingsbury on 23 March 1843 is as follows:

Brother Joseph [Kingsbury]--

I lay my hands upon thy head in the name of Jesus Christ to bestow upon thee a Patriarchal Blessing according to the power & authority of the Holy Priesthood vested in me; I say unto thee, thou shalt be blessed with the good things of this world abundantly in thy life-time & **I seal thee up to come forth in the First Resurrection unto eternal life and thy companion Caroline who is now dead, thou shalt have in the First Resurrection for I seal thee up for and behalf to come forth in the First Resurrection unto eternal lives (and it shall be as thou she was present herself) & thou shalt have her & she shall be thine & no one shall have power to take her from thee. And you both shall be crowned & enthroned to dwell together in a Kingdom in the Celestial Glory in the presence of God & you shall enjoy each other's society and embraces in all the fulness of the Gospel of Jesus Christ, for thou shalt receive the Holy Annointings (sic) & Endowments in this life to prepare you for all these blessings even so, Amen**. (Witnesses to above blessing-- N. K. Whitney; Elizabeth Ann Whitney; & Sarah Ann Whitney) (Journal of Joseph Kingsbury, Brigham Young University, Special Collections, Bx 8608, Ala, # 4242.)

[Note: This is an interesting blessing. It appears that the Prophet is sealing together and unto eternal life Joseph Kingsbury and Caroline, who was dead, on 23 Mar 1843.

It appears that The Prophet Joseph Smith also, by revelation, intended for Caroline to receive her Second Anointings of which she did not receive at Nauvoo. If her work has not as yet been done, someone should probably do it proxy for her.]

28 January 1846

Second Anointing of Joseph C. Kingsbury:

I am daily employed under the direction of the trustees at the Temple Office & on the 8 Dec 1845. I received an endowment in the upper room of the Temple in Nauvoo or the City of Joseph, also was sealed to Bishop N. K. Whitney as his son on 27 Jan 1846 the same time and Dorcas A. Moore & Leonza A. Pond were sealed to him as his daughters & the two daughters were sealed to me to be my wives for time and eternity by Pres. Brigham Young & on 28 or 29 Jan. 1846, **I received my 2nd Annointing (sic) with my two wives, under the hands of Pres. Orson pratt in the North East Room in the upper part of the Temple in the City of Joseph and these blessings I feel to be thankful for & I pray I may always remember the goodness of the Lord to me** & I am making preparations with many other brethren this winter to go to the Wilderness in the Spring. (History of Joseph (Corrden) Kingsbury, as written by his own hand 1846, 1847, 1849, 1860 and later, p. 8, Utah State Historical

Society, A190.)

Joseph C. Kingsbury--A Biography by Lyndon W. Cook:

Joseph Kingsbury's new assignment in the Trustees' Office gave him daily interaction with members of **the anointed quorum**; within two months he was admitted into the holy order. In Parley P. Pratt's store, on the 26th of January, 1845, Kingsbury and his "wife," Sarah Ann (plus a few others) formally received the sacred temple endowment. ["Joseph C. Kingsbury 1846-1864 Journal"; Diary of William Clayton, 26 January 1845; and "List of Anointed Quorum," Newel K. Whitney Collection, Manuscripts, Brigham Young University Library. Others admitted to the quorum on this day included Eliza R. Snow, Helen Mar Kimball, Louisa Beaman and John E. Page and wife, Mary. Kingsbury's son, Joseph T. Kingsbury, recorded the "in January 1845," His father "received his first anointing" (Joseph T. Kingsbury, "History of Joseph C. Kingsbury," 1882-1883).] Joseph [Kingsbury] was humbled and pleased. Now he met weekly (Sundays) with the quorum in prayer meetings where he received sacred instructions and learned to use the priesthood keys...: "[I] Was Recd (sic) into the Corum (sic) of the Priesthood and met with the Corum (sic) at Times & offer[e]d up Prayer & Recd. (sic) instructions Verry (sic) Benefitial (sic)."

***

Joseph [Kingsbury] was privileged to attend nearly all of the special meetings of the **anointed quorum or "Holy order"** during November 1845 through January 1846. Members of the order met each Sunday (and sometimes more often) to worship; clothed in the robes of the priesthood, they prayed and received counsel. On the 7th of December, 1845 , **Joseph met with forty-one members of the quorum [men and women both were in this quorum] to discuss the monumental task before them--the administration of the endowment to more than five thousand Nauvoo Saints, all to be accomplished in sixty days!** [See Journal of Heber C. Kimball, 7 December 1845.]

On the 10th of December, temple work began in the top floor of the Nauvoo Temple. All those who had received temple blessings--endowment, eternal marriage, **or fulness of the priesthood**--prior to this time repeated these ordinances in the temple. Actually, it was unnecessary to preform these ordinances again, **but members of the anointed quorum had a keen desire to do so**. For them, repeating these ordinances properly in that holy place symbolized the importance of these sacred blessings and it witnessed their own great reverence for the beautiful temple they had built to their God. Kingsbury was among those who were washed and anointed and endowed--for a second time--on this inaugural day of temple work. [See Journal of Heber C. Kimball, 10 December 1845.] Six days later, Joseph's wife, Dorcas, and other member of her family received their endowments. [Thomas Moore, a seventy, his wife Mahala and their daughters, Dorcas and Elizabeth were washed and anointed and endowed on the 16th of December, 1845, (Journal of Heber C. Kimball, under date given).] **Joseph was happy. He looked forward now to that culminating blessing--the fulness of the priesthood--which would seal him and his wives up unto eternal**

life, and he would not be satisfied until he had received these blessings.

These days were days of profound spiritual growth for Kingsbury; he hoped for a long life with Dorcas, and eternity with her and Caroline. After Caroline's death, Joseph had struggled to find meaning in his life. The experiences which followed her death had strengthened his reliance on himself and upon his God, and expanded his human sympathies.

On the 1st of January, 1846, Joseph and Sarah Ann, as part of Heber C. Kimball's family, were invited to attend a private supper and dance in the Nauvoo Temple. Outside it was raining. The ground was soft, and the mud was very deep. The sky was gloomy and dismal, but inside the temple, the families of Brigham Young and Heber C. Kimball were enjoying a grand family reunion. The "Spirit of the Lord was present," according to Heber C. Kimball; a spirit of "meekness & humility & gratitude to God" pervaded the entire group; "tears came into the eyes of many," and "love and union, peace & harmony prevailed." After remarks by President Young, everyone there was put under covenant to never again "mingle with the wicked" of the world. The dancing concluded at 2:30 A.M. and the whole group slept that night in th temple. [See Journal of Heber C. Kimball, 1 January 1846.]

About this same time, Joseph Kingsbury was adopted a gospel son of Bishop Newel K. Whitney. [Even before Joseph Kingsbury left Nauvoo for the west, he was referring to Newel K. Whitney as his "father" (see "Joseph C. Kingsbury Journal"). The record which contain the temple ordinances of eternal marriage and second anointing (i.e., "Record of Sealings," "Book of Proxy," and "Book of Anointings" in Church Archives) give Kingsbury's name as "Joseph Corrodon Kingsbury Whitney."] **Worthy Saints whose fathers were not members of the Chruch were often adopted into the families of prominent leaders. This was done in order to assure that all of the righteous would be sealed together in family units.** In a similar vein, parents who were aware and in favor of plural marriage desired that their daughters be sealed to Chruch leaders or other prominent members. Earlier, in 1845, two daughters of Stillman and Maria Pond, converts from Massachusetts, and one daughter of Thomas and Mahala Moore, were sealed to Bishop Whitney, and in January 1846 another daughter, Loenza Alcena Pond, was sealed to Kingsbury. There was little romance to this union; both Joseph and Loenza viewed it as a religious duty. However, in time they did learn to love each other.

On the 26th of January, 1846, at 3:30 P.M. in the Nauvoo Temple, Joseph Kingsbury's three wives were sealed for time and eternity to him. For the second time, Caroline Whitney, deceased, was vicariously united to Joseph--Dorcas stood as proxy--["A book of Proxy," 26 January 1846.] and then Dorcas Adelia Moore was sealed to him. After this, Loenza Alcena Pond was sealed to Joseph. Brigham Young administered these ordinances and Heber C. Kimball and Amasa Lyman were witnesses. ["Record of Sealings," 26 January 1846.] Two days later, **on the 28th of January, Orson Pratt administered the ordinances of the fulness of the priesthood to Joseph and his wives. First with Dorcas, and then with Loenza, Joseph knelt on the scarlet, damask cushions of the altar in the upper northeast room of the temple, and by proper priesthood authority, he was ordained a**

priest and anointed a king unto God. Dorcas and Loenza were anointed priestesses and queens unto their husband. It was a glorious occasion, and Joseph recorded his impressions about this exalted ordiance with characteristic modesty: "For these blessings I feel to be very thankful & I pray I may always remember the goodness of the Lord to me. [Joseph C. Kingsbury 1846-1864 Journal.] (Joseph C. Kingsbury, A Biography, by Lyndon W. Cook, p. 89-95, Grandin Book Company, Provo, Utah, 1985, Utah State Historical Society, 921, K 61c, 1985.)

No 137: To BY, Lucy P Young, 29 J by PPP.

No 138: Charles Wesley Wandell [**Seventy**, Membership], Mary Brown, 29 J by PPP.

No 139: Nathan Tanner, Rachel Winter, 29 J by GM.

No 140: James Pace, Lucinda G, 29 J by GM.

No 141: Duncan McArthur [**High Priest**, Membership], Susan, Cyntha (sic), 29 J by PPP.

No 142: William Farrington Cahoon, Nancy Marina, Mary Sussan (sic), 29 J by PPP.

No 143: John Murdock Lytle [**Seventy**, Membership], Christiana, 29 J by GM.

No 144: Andrew Lytle, Hannah, 29 J no individual mentioned (nim).

No 145: John Joshua Tanner, Rebecca, 29 J by GM.

No 146: Edward Hunter [**High Priest**, Membership], Laura Lovina, Susana, 29 J, nim.

No 147: Sidney Tanner [**Seventy**, Membership], Louisa, 29 J by GM.
No 148: Elisha Averett [**Teacher**, Membership], Sarah Jane, 30 J, nim. [for entries 148 through 158, C.W.W. Smith acted as clerk and apparently forgot to record who the officiator was for these Second Anointings. John D. Lee begins recording again from 159 on. C.W.W. Smith gives twice the number 153 to an entry, possibly having noticed the skipping from 118 to 120 earlier in the record.]

No 149: Elisha herd Groves [**High Priest**, Membership], Lucy, 30 J.

No 150: Stephen Winchester [**High Priest**, Membership], Nancy, 30 J.

No 151: To Peter Haws, Sarah Smith Haws, 30 J.

No 152: Isaac Higbee [**High Priest**, Membership], Eliza, Charolette, 30 J.

No 153: Charles Bird [**High Priest**, Membership], Mercy Ann Bird, 30 J.

No 153 (sic; see note attached to no 148): To Samuel Bent, Polly Smith Bent, 30 J.

No 154: James Whitehead [**High Priest**, Membership], Jane Whitehead, 30 J.

No 155: Titus Billings [**High Priest**, Membership], Diantha, 30 J.

No 156: Clark Lyman Whitney [**High Priest**, Membership], Rhoda Ann, Adeline Elizabeth, Nancy, 30 J.

No 157 **John Taylor <u>had anointed to him, Sarah, Ann</u>; To Hyrum Smith <u>for eternity</u>, Lydia, and to JT <u>for time</u>. ("Lydia Dibble")**, 30 J.

No 158: William Anderson [**Seventy**, Membership], Emmeline Tilton, 30 J.

No 159: Isaac Allred [**Seventy**, Membership], Mary, by OP, 31 J.

No 160: Lucius Nelson Scovil [**Seventy**, Membership], Alice, 31 J by PPP.

No 161: To **Willard Richards <u>[for time]</u>, Jane Hall and to BY (proxy for "J Smith, deceased" <u>[for eternity]) Rhoda</u>**, 31 J by PPP.

No 162: Jeremiah Willy [**Seventy**, Membership], Samantha, Sarah Ann, 31 J by PPP.

No 163: Levi Stewart [**High Priest**, Membership], Malinda, 31 J by ETB. No 164: Jacob Fontz, Lucinda 31 J by ETB.

No 165: William Burton [**Seventy**, Membership], Elizabeth Burton, 31 J by OP.

February 1846

Ivins Records that Joseph Smith's wives get Second Anointings with in by proxy at Nauvoo:

Jos. Smith's wives get second annointings (sic) with him by proxy. [See Entry No's 8, 15, 27, 33, 39, 44, 62, 71, 87, 96, 102, 116, 161, 178, 192, 196, 197, 199, 201, 209, 215.] (Ivins Journal 4:259, Feb. 1846.)

No 170: (sic): Thomas Burdick, Anna, 2 Feb by OP. [There is no explanation why the record skipped from 165 to 170 given in book].

No 171: Alvah Lewis Tippetts [**High Priest**, Membership], Caroline, 2 Feb by PPP.

No 172: To William D. Huntington, Anna, 2 Feb by PPP.

No 173: Samuel Williams [**Elder**, Membership], Ruth, 2 F by OP.

No 174: Joseph Knight, Sr. [**High Priest**, Membership], Phebe, 2 F by PPP.

Joseph Knight Sr.:

Newel Knight's Diary says:

Feb. 2 [1846]. My father [Joseph Knight Sr.] in company with his present wife Phebe, entered into the Temple, and were sealed, and **received their second anointings**, sister Phebe acted as proxy in being sealed for my deceased Mother Polly, my father's first wife. ["They Are My Friends", A History of The Joseph Knight Family, 1825–1850, by William G. Hartley, Grandin Book Company, Provo, Utah, 1986, p. 158, Utah Historical Society, 929.2, K 74h, 1986.)

No 175: Perrygrine (sic) Sessions [**Seventy**, Membership], Lucinda, 2 F by OP.

No 176: To HCK, Clarissa, Chrisy, Emily Trask, Arma Alice, Amanda Trembal, 2 F by PPP.

No 177: Ezra Chase [**High Priest**, Membership], Elizabeth, 2 F by Williard (sic) Snow.

No 178: To **BY <u>(for time)</u> and J Smith, Jr <u>(for eternity)</u>, Augusta, Zina Diantha, Amanda Young**, 2 F by JT. No 179: Randolph Alexander [**Seventy**, Membership], Mersa, 2 F, nim.

No 180: To WW Phelps, Laure (sic), Elizabeth, 2 F, nim.

No 181: Augustus Farnham [**Seventy**, Membership], Mary Jane, 31 J by OP.

No 182: Philo Dibble [**Teacher**, Membership], Hannah Ann, 31 J by OP.

No 183: Edmond M Green, Susan, 31 J by OP.

No 184: **John P Green (sic) (deceased) <u>BY (proxy)</u>, Mary Elizabeth, Nelson Green**, 31 J by PPP.

No 181 (sic): To Jt, Mary Amanda Taylor, 2 F by BY.

No 182: Daniel Carn, Margaret, 3 F by William Snow.

No 183: Calvin Crane Hamilton, Sally Ann, 3 F by PPP.

No 184: Joseph Grafton Harvey, Martha Ann, 3 F by William Smith.

No 185: George Pack (deceased), Phylotte Pack, 3 F by ?

No 186: James Smithes, Mary Smithes, 3 F by PPP.

NO 187: Abraham Palmer [**High Priest**, Membership], Patience Delila, 3 F by Winslow Farr.

No 188: Joseph Leland Heywood [**High Priest**, Membership], S Maria, 3 F by William Snow.

No 189: Theodore Turley [**High Priest**, Membership], Francis, Sarah Ellen, Eliza, Mary, 3 F by William Snow.

No 190: William Ellis Murray, Mary, Eliza, 3 F by PPP.

No 191: To Alpheus Cutler, Margaret, Abigail, Sally, Dizy,

Caroline, Colvinia, 3 F by ?

No 192: To HCK, Lora, Abigail, Ruth, Angelina, Ruth L, Sophrona, Christian; To **Joseph Smith (deceased)** **(for eternity)** **to HCK** **(for time)**, **Mary Maria**, 3 F by PPP.

No 193: John Solomon Fullmer, Mary Ann, Olive Amanda, To James Allred, Elizabeth, 3 F by PPP.

Biography on James Allred:

James Allred Aids John Taylor home after he was shot at Carthage Jail: In the year of 1844, in June the Church Leaders were taken to the Carthage Jail, Hancock Co. Ill. At the jail the Prophet handed his sword to James and said "Take this, you may need it to defend yourself". This sword came to Utah with James and is now in the Utah State Capitol.

In the year 1842 James Allred was ordained a seventy and a member of the 4th quorum of seventies.

About this time the saints began to be persecuted very hard and more especially the heads of the church. The prophet and his brother Hyrum were continuously being hunted and persecuted by the mobs. Grandmother Elizabeth Warren often used to put potatoes in the coals in the fireplace at night and leave bread and butter and fresh butter milk (of which the Prophet was very fond) out on the table so that they could come in during the night and eat.

In the year 1844 in June the Prophet Joseph Smith, his brother Hyrum, President John Taylor and Willard Richards were taken to the Carthage Jail, Hancock Co. Ill. On the 27th of June the Prophet and Hyrum were murdered in the Carthage Jail. The Prophet had presiously (sic) prophecied that Willard Richards would not be harmed and true to the prophecy he escaped without a scratch. but President Taylor was badly wounded by four bullets.

Grandfather James took President Taylor from the prison to take him to his home. He only had his wagon to carry him and the trip was long by road, so they decided that a sleigh could be pulled behind the wagon by going through the fields which were mostly swamps. And this would only be eighteen miles by distance from Nauvoo by cutting through the fields. Accordingly they secured a sleigh, fastened it behind the wagon and placed President Taylor in it. He was bleeding badly/ And so weak from the loss of blood that he could scarcely speak. His wife sat beside him bathing the blood from his wounds and trying to make the journey as easy as possible. The sleigh was much easier riding than the wagon, and by the time they reached him President Taylor was able to talk loud enough that Grandfather could hear him from where he sat in the wagon.

After the murder of the Prophet, President Young with the help of the Apostles then took up the work for which the Prophet had laid the foundation [See also, entry Numbers 4, 14, 68, 132]. Persecution began to rage again with awful fury and in the fall of 1845 the mob commenced burning houses.

On the nineth of Feb. 1846 Grandfather crossed the mississippi River to go west with the heads of the church. He arrived at the Missouri River to go west July 15, of the same year. Here he was made President of the Hugh Council and

acting Bishop at Council Point. In the spring of 1851 he started west to the Rocky Mountains. He arrived at Salt Lake in October of the same year. (Biography of James Allred, by Blain, Sevilda Jane Allred, Utah Historical Society, A 2077.)

1844 [Last of June or the first of July]

James Allred Aids John Taylor home after he was shot at Carthage Jail:

While I [John Taylor] lay at Carthage, previous to Mrs. Taylor's arrival, a pretty good sort of man, who was lame of a leg, waited upon me, and sat up at night with me; afterwards Mrs. Taylor, mother, and others waited upon me.

Many friends called upon me, among whom were Richard Ballantyne, Elizabeth Taylor, several of the Perkins family, and a number of the brethren from Macedonia and La Harpe. Besides these, many strangers from Quincy, some of whom expressed indignant feelings against the mob and sympathy for myself. Brother Alexander Williams called upon me, who suspected that they had some designs in keeping me there, and stated that he had, at a given point in some woods, fifty men, and if I would say the word he would raise other fifty, and fetch me out of there. I thanked him, but told him I thought there was no need. However, it would seem that I was in some danger; for Colonel Jones, before referred to, when absent from me, left two loaded pistols on the table in case of an attack, and some tome afterwards, when I had recovered and was publishing the affair, a lawyer, Mr. Backman, stated that he had prevented a man by the name of Jackson, before referred to, form ascending the stairs, who was coming with a design to murder me, and that now he was sorry he had not let him do the deed.

There were others also, of whom I heard, that said I ought to be killed, and they would do it, but that it was too damned cowardly to shoot a wounded man; and thus, by the chivalry of murderers, I was prevented from being a second time mutilated or killed. Many of the mob came around and treated me with apparent respect, and the officers and people generally looked upon me as a hostage, and feared that my removal would be the signal for the rising of the 'Mormons'.

I do not remember the time that I stayed at Carthage, but I think three or four days after the murder, when Brother Marks with a carriage, **Brother James Allred with a wagon**, Dr. Ells, and a number of others on horseback, came for the purpose of taking me to Nauvoo. I was weak at the time, occasioned by the loss of blood and the great discharge of my wounds, so when my wife asked me if I could talk I could barely whisper no. Quite a discussion arose as to the propriety of my removal, the physicians and people of Carthage protesting that it would be my death, while my friends were anxious for my removal if possible.

I suppose the former were actuated by the above named desire to keep me. Colonel Jones was, I believe, sincere; he had acted as a friend all the time, and he told Mrs. Taylor she ought to persuade me not to go, for he did not believe I had strength enough to reach Nauvoo. It was finally agreed,

however, that I should go; but as it was thought that I could not stand riding in a wagon or carriage, they prepared a litter for me; I was carried downstairs and put upon it. A number of men assisted to carry me, some of whom had been engaged in the mob. As soon as I got downstairs, I felt much better and strengthened, so that I could talk; I suppose the effect of the fresh air.

When we had got near the outside of the town I remembered some woods that we had to go through, and telling a person near to call for Dr. Ells, who was riding a very good horse, I said, 'Doctor, I perceive that the people are getting fatigued with carrying me; a number of 'Mormons' live about two or three miles from here, near our route; will you ride to their settlement as quick as possible, and have them come and meet us?' He started off on a gallop immediately. My object in this was to obtain protection in case of an attack, rather than to obtain help to carry me.

Very soon after the men from Carthage made one excuse after another, until they had all left, and I felt glad to get rid of them. I found that the tramping of those carrying me produced violent pain, **and a sleigh was produced and attached to the hind end of Brother James Allred's wagon, a bed placed upon it, and I propped up on the bed. Mrs. Taylor rode with me, applying ice water to my wounds. As the sleigh was dragged over the grass on the prairie, which was quite tall, it moved very easily and gave very little pain.**

When I got within five or six miles of Nauvoo the brethren commenced to meet me from the city, and they increased in number as we drew nearer, until there was a very large company of people of all ages and both sexes, principally, however, men. (D.H.C., 7: 117-119.)

No 194: Raymond Clark [**High Priest**, Membership], Louisa, 3 F by ETB.

No 195: Chandler Holbrook, Eunice, 2 F by JT.

No 196: **Horace K. Whitney** [**Elder**, Membership], **Helen Mar, 4 F by HCK** [Note: in this entry unlike other entries in the record it states, **"was anointed to her husband"**, rather than explicitly stating who her husband was. Joseph F. Smith, in pencil, no doubt long after the record was written, after the ambiguous word **"husband" put in correctly: (Joseph Smith); Also there is no mention of a Proxy for Joseph Smith in this entry, perhaps signifing that one is not necessary for the husband when the wife is anointed to him.]**

No 197: To **Joseph Smith, Mary Ann Kimball, Prescindia Kimball, 4 F by Isaac Morley, [in this case only the term "husband" is used, but Joseph F. Smith, in pencil, wrote: (Joseph Smith)]. [Again there is no mention of a proxy for Joseph Smith]**

No 198: James Hendricks [**High Priest**, Membership], Priscilla, 4 F by Charles C. Rich.

No 199: To **Joseph Smith (deceased), Flora Ann Woodworth: ["was anointed unto her husband (J Smith--deceased)" was in the original**

record], no date and no officiator mentioned.

No 200: John Benbow [**High Priest**, Membership], Jane, Agnes, 4 F by JT.

No 201: Jonathan Harriman Holmes, Elvira Anna Holmes, 4 F by Isaac Morley. **In the original it reads, "was anointed unto her husband (Jonathan H. Holmes)" but Joseph F. Smith crossed it out in pencil and put above it "Joseph Smith**, dead."

No 202: Samuel Whitney, Catharine, 4 F by Zebedee Coltrin.

No 203: To Charles C. Rich, Emmeline Rich, n.d., by JT.

No 204: Hezekiah Peck [**High Priest**, Membership], Martha, Mary, n.d., by Orson Spencer.

No 205: Miles Romney [**Seventy**, Membership], Elizabeth, 5 F by W.W. Phelps.

No 206: L D Wilson [**Seventy**, Membership], Patsy Minervia Wilson, 6 F by W.W. Phelps.

No 207: John Davis Parker [**High Priest**, Membership], Almeta Sophia, 6 F by William Snow.

No 208: William Pitt, Cornelia Melvina, 6 F by W.W. Phelps.

No 207 (sic): To Wandle Mace [**High Priest**, Membership], Margaret, 6 F by W.W. Phelps.

1845 - 1846

Wandle Mace Journal:

Conference over, we continued our labors on the Temple with renewed diligence, completing portions that the endowments might be bestowed upon the living for themselves and their dead. At the same time wagon companies were organized to make wagons for the journey to the Rocky Mountains.

During these labors I was called to the Temple to receive my endowments and sealing. Joseph had said, "Those whose names are on the books showing their labors for the Temple shall have the first claim to have their work done,: and President Young and the Twelve were very particular to carry out these instructions. This was a hurrying time. The endowments were in progress day and night as one company followed another in quick succession.

I had now lived to enjoy the blessing of going into the Temple and there receiving my wife in the eternal marriage covenant which binds for time and **all eternity.** What a grand and glorious provision for the future that an eternal union can be formed here on earth between a man and his wife, sealed by the authority of Jesus Christ through men ordained to that power, **which union shall last through all eternity.** By these holy ordinances in the Temple those blessings are received

whereby fathers and mothers, wife and children, all family associations will be enjoyed after the resurrection of the dead when they will live forever, for "there will be no more death. (Wandle Mace, p. 22, BYU Special Collections, Amer, Quarto, BX, 8670.1, M15m.)

Journal of Wandle Mace--"<u>Pray that you may live to go into the Temple, and be sealed in your forehead," said the prophet Joseph</u>. I have lived to enjoy this blessing:

...I was called to the Temple to recieve (sic) my endowments and sealings, as Joseph said, "Those whose name are on the books showing their labors for the Temple, shall have the first claim." President B Young and the Twelve were very particular to carry out his instructions; they saw that those who spent their whole time in these labors recieved (sic) the reward of their dilligence (sic) by giving them a great endowment.

****

...it was a hurrying time, **the endowments was in progress day and night....**

"<u>Pray that you may live to go into the Temple, and be sealed in your forehead," said the prophet Joseph</u>. I have lived to enjoy this blessing and recieved my wife in the new and everlasting covenant, the 'celestial or eternal marriage covenant, a covenant, which binds for time and all eternity.

What a grand and glorious provision for the future, that an eternal union can be formed here on earth between a man and his wife, sealed by the authority of Jesus Christ, by men ordained to that power, "to seal on earth and it shall be sealed in heaven," which bond or union shall last to all eternity; Paul says, "Neither is the man without the woman, neither the women without the man in the Lord. By these holy ordances (sic) in the Temple those blessings are recieved (sic), whereby father, and mother, wife and children, family associations will be enjoyed after the resurrection of the dead, when they will live forever, for "there will be no more death." (Journal of Wandle Mace, p. 194-196, Brigham Young University, Special Collections, M270.1, M15.)

No 208: To BY, Mary Ann Young, Abigail H, Cecilia Cooper, 6 F by JT.

No 209: To **"(Joseph Smith)" [this is in the original], Eliza Snow**, 6 F by JT.

No 210: To Elijah Forham, Clarissa Fordham, 6 F by JT.

No 211: To HCK, Theresa Kimball, Holda, Sarah Kimball Mulholland, 6 F by JT.

No 212: Daniel Maghole Repshire [**Seventy**, Membership], Hannah Repshire (Young), 6 F by Zebedee Coltrin [the surname "Young" was appended due to the fact that this couple was adopted to Brigham

Young as his "children"].

No 213: Simeon Adams Dunn [**Seventy**, Membership], Margaret, n.d. by Zebedee Coltrin.

No 214: Hyrum Daton, Tremelia, Sophia Daton, 7 F by ?

No 215: To Joseph Smith, Mary Ann Pratt Smith, 7 F by Zebedee Coltrin.

No 216: To Joseph A kelting, Lucy Matilda Kelting, 7 F by Willard Snow.

No 223 (sic): To ?, Margaret Harmon, 7 F by Willard Snow.

No 224: Ashal (sic) Smith, Elizabeth, 7 F by Zebedee Coltrin.

No 225: Edwin Dilworth Wooley, Mary, 7 F by Willard Snow.

No 226: Peter Fullmer [**High Priest**, Membership], Susana, 7 F by Zebedee Coltrin. No 227: "husband Deceased", Phylena Fulton Winchester [sic; Winchester crossed out in red ink by Joseph F Smith, with no explanation], 7 F by Zebedee Coltrin.

No 228: Benjamin Brown [**High Priest**, Membership], Sarah, 7 F by Willard Snow.

No 229: Lewis Robins (sic), no woman (or women) named, 7 F by Willard Snow.

No 230: Thomas Pearson [**Seventy**, Membership], Catharine Pearson, 7 F by Zebedee Coltrin.

No 231: Royal Barney (Kimball) [**Seventy**, Membership], Sarah Ester Brooks Barney (Kimball), 7 F by willard Snow [See explanation in entry number 212 above].

No 232: Norton Jacobs, Emily, 7 F by Zebedee Coltrin.

Norton Jacobs Journal--<u>I, with my wife Emily, received my second anointing [and] was ordained a king and Priest unto God in room no. 4.</u>:

On Wednesday, the 10th day of December 1845, the Twelve commenced washing and anointing in the Temple of the Lord!!

On Friday, the 12th [Dec. 1845], Brother Wm. Weeks came to me and said he wanted me to go home and prepare myself and wife and come to the Temple at 12 o'clock a.m. [noon] ready to receive our endowments. We most joyfully complied with the request, and at about 5 o'clock p.m. we were washed and anointed in the House of the Lord. It was the most interesting scene of all my life and one that afforded the most peace and joy that we had ever experienced since we were married, which has been over 15 years. Brethren Wm. Weeks, Truman O. Angell, Charles C. Rich, George W. Harris, James Allred, and Wm. Felshaw were the first that received their endowments in this House of the Lord, which took place on this day, the time

before having been occupied in the washing and anointing [of] those that had before received their endowments under the hands of Joseph Smith, the Prophet, which he conferred upon them 1 year ago last winter. After those six went in with their wives, Amos Fielding, Noah Packard, Samuel Rolf, Aaron Johnson, Wm. Snow, Willard Snow, Erastus Snow, Player, and myself, with our wives, were called in, and all passed through the endowment at the same time.

On Sunday, the 14th [Dec. 1845], attended a general conference of the Seventies in the concert Hall. Brother A. P. Rockwood presided, and there was about $30 raised to purchase clothing for the purpose of carrying the Seventies through the endowments. **I still continued to work at the Temple, rejoicing in being counted worthy to associate with the Lord's holy anointed ones.**

This week my father visited me after being absent from the city some time. He appeared to be much perplexed about his business and seemed inclined to tarry at his home at Pilot Grove through the winter, but I persuaded him to come and live with my family **and endeavor to obtain a knowledge of the things pertaining to the fullness of the Priesthood and Kingdom of God in the last days.** He tarried till Sunday the 21st, when, upon my recommendation, he was ordained into the Elders' Quorum. About the middle of this week the weather set in very cold. I found Widow Stoel and family were suffering intensely, living in a cold, open house without firewood. I called upon her as I went to my work in the morning and told her to take her children and go to my house. Afterwards, with the assistance of Father, I removed her beds, etc., and she tarried with us.

On Tuesday, [the] 23d [Dec. 1845], my father moved his clothing etc., and took up his abode with us. We all lived together now very happily, enjoying the comfort of the Holy Ghost.

On the 21st [Dec. 1845], I, with my wife, first had the exquisite pleasure of meeting with the holy order of the Lord's anointed in his holy House, whose motto is "Holiness to the Lord".

The enemies of the Lord this week got out warrants for the apprehension of the Twelve, and the Deputy Marshal of this district came here with some dozen soldiers and apprehended a man by the name of Wm. Miller, supposing him to be Brother Brigham Young; took him out to Carthage, where they found out their mistake, and were chagrined to think they had missed their aim. May God grant that they may always be foiled in their attempts and fall into their own pit which they have prepared for the Saints.

On Monday, the 28th [Dec. 1845], Brother Noah Rogers arrived direct from the Sandwich Islands and was joyfully received by his friends and brethren. The Marshal returned and searched the Temple for the Twelve, but when he came where they [had been], they [were not] there, and he went away as cheap as he came.

Sunday, January 11, 1846-- I met with the congregation of the Lord on the second floor of the Temple. Brethren Clapp, John Young, and Father Nickerson spoke to the people, and we had a good meeting. It is a time of trouble, and the Twelve are preparing to leave a country were they are hunted like wild beasts, by a black-hearted set of mobbers. This evening a number of such scoundrels, under the character of government troops, went to the house of Brother Andrew Colton in the midst of the night and took him out of his bed, under a charge of horse stealing. They went also to Brother Eatman's stable and broke it open looking for the stolen horse, but found him not. But they took their prisoner off to Carthage. The police were soon in pursuit; and some of the rascals who stayed till morning were driven off by our police and were told by Captain Stout that if they came back and were found running through the streets at night he would kill them; and [they] left the city in great rage.

Tuesday, the 13th [Jan. 1846]--Having been permitted to leave the work at the Temple, I commenced again at our wagon shop, and I went over the river after timber. **This evening at 6 o'clock I attended prayers among the anointed ones in the Temple.** Continued work for the shop through the week.

Sunday attended meeting in the second story of the Temple. Brother Clapp preached and Brother John Young spoke, prophesy[ing] [that] all the Saints that would obey the commandments of God he would bring out from among this nation with a high hand and an outstretched arm.

Monday, the 19th [Jan. 1846], went with my wife to the Temple in the morning to attend to our sealing, but there was a council to be held, which put other business [first]. I went into that council to represent M. Serrine's company. The business of the council was to ascertain how many were <u>ready</u> to start for the West. Not being in possession of all the facts, the President, Brother Brigham Young, appointed next Sunday at 2 o'clock to make report of all men and teams that could be ready to depart on short notice.

In the evening **I went into the Holy of Holies with Emily, my wife, were, by President Brigham Young we were, according to the holy order of the Priesthood, sealed together for time and all eternity and sealed up unto eternal life and against all sin except the sin against the Holy Ghost. May God keep us faithful in his ordinances. Amen!**

Saturday, 24th [Jan. 1846]--A meeting of the people was called in the House of the Lord to elect three trustees to assist the Trustees in Trust, N. K. Whitney and George Miller, when they shall leave here, that the business may be done in their absence. Brethren Almon W. Babbit, John Fullmer, and from the Church, which was carried unanimously. Strange and Aaron Smith [were] also cut off. Many have been deluded by Strangism, and one of them a president of Seventies. This evening met with my quorum (14th). They were notified [to] be at the Temple Wednesday morning at 7 o'clock to receive their endowments.

February 1846

At 5 o'clock Wednesday, [the] the 4th, I repaired to the Temple, where I found the brethren and sisters recreating themselves with music and dancing after their labors, as the endowments were adjourned for 2 days.

Friday [7 February 1846]--The endowments were continued in the evening. I again repaired to the House of the Lord with my father, Udney, my wife Emily, my daughter Elsie P., and Miss Matilda Stoel. In the course of the night my father, daughter, and Miss Matilda all received their washing and anointing, and <u>about 11 o'clock I, with my wife Emily, received my second anointing [and] was ordained a king and Priest unto God in room no. 4.</u>

Sunday, February 8, 1846-- At 9 o'clock a.m. the endowments were stopped in the House of the Lord, and the veils were taken down. The people were then called out into the grove west of the Temple, where we were addressed by President Joseph Young, who is President of all the Seventies, there being 32 quorums. Brethren Jedediah Grant and Benjamin Clapp, also of the First Council of the Seventies, spoke to the People. Brethren Hyde, Taylor, P. P. Pratt, and Brigham Young gave vent to their feelings by addressing the people for the last time in Nauvoo. (The Record of Norton Jacob, p. 14-18, Brigham Young University, Special Collections, Mor, M270.1, J151j.)

[After this last entry on page 95 of the record is this statement of Joseph F. Smith:]

"copied into large record by Jos.
F. Smith in alphabetical
order
[red ink:] sealing record
3."

[end of "Book of Anointing" record]

[Note: Many Women (Plural Wives) were Married anointed to their Husbands the Same day. The ages of men when they received this ordiance were 25 and up, and averaged in the 30's and 40's (See Membership).]

1845 - 1846

Brigham Young Reminisces Receiving His Anointings Under the Hands of The Prophet Joseph at Nauvoo:

Pres. B. Young was filled with [the] Spirit of God and revelation and said **When we got our <u>washings and anointings</u> under the hands of the Prophet Joseph at Nauvoo**, we had only one room to work in with the exception of a little side room or office **where we were <u>washed and anointed</u>, had our garment placed upon us and received our new name, and after he had preformed these ceremonies, he gave the keys**

words signs togkens (sic) and penalties. Then after, we went into the large room over the store in Nauvoo. Joseph Smith divided up the room the best that he could, hung up the Vail, (sic) marked it, gave us our instructions as we passed along form one department to another, giving us signs tokens, penalties with the key words pertaining to those signes (sic), and after we had got through, **Brother Joseph turned to me (B. Young) and said, 'Brother Brigham, this is not arranged right, but we have done the best we could under the circumstances in which we are placed, and I want you to take this matter in hand and organize and systematize all these ceremonies with the signs tokens penalties and Key Words'. I did so and each time I got something more so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct.** (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 3-4, Utah State Historical Society, A, 1868-2.)

30 April 1846

The Nauvoo Temple was dedicated privately, Elder Joseph Young offering the dedicatory prayer. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 29.)

1 May 1846

The Nauvoo Temple was publicly dedicated by Orson Hyde. (Church Chronology, A Record of Important Events, Pertaining to the History of the Church of Jesus Christ of Latter-day Saints, Compiled by Andrew Jenson, Assistant Church Historian, 2nd ed., 1914, p. 29.)

Nauvoo Temple Completed And Dedicated: Reynolds Cahoon:

Obedient to the commandment, the Temple was completed. Joseph and Hyrum did not live to see the Nauvoo Temple. **It was dedicated quietly on April 30, 1846 by Joseph Young, brother of Brigham Young, and publicly on May 1, 1846 by Orson Hyde.** Their zeal and sacrifices had not gone unrewarded, for form the date of December 10, 1845, when the first endowments were given until February 7, 1846, when the Temple was closed for Ordinances work, more than 5,500 endowments had been given in the Nauvoo Temple. (Reynolds Cahoon and His Stalwart Sons, Utah Pioneers, Compiled and Edited By Stella Cahoon Shurtleff and Brent Farrington Cahoon, 1960, p. 49, Utah State Historical Society, 929.2, Clls.)

Truman O. Angell, Sr.

...when the first encampment of the brethren, (the Twelve and others) left Nauvoo, William Weeks, the architect, was taken with them.

This left me [Truman o. Angell, Sr.] to bring out the design and finishing of the lower hall which was fully in my charge from then on to its completion, and was **dedicated by a few of us -- Brother Orson Hyde taking charge. (He having come back from the encampment of the Twelve for that purpose).**

15 January 1847

Orson Hyde, "A Diagram and Explaination of the Kingdom of God":

D I A G R A M

The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, **crowned King of kings and Lord of lords**. Wherever the other lines meet, there sits a **king and a priest unto God**, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (**Jesus among the rest**), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, and infinite variety to suit all grades of merit and ability. The **chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms**. These have received their **washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just.** Such as have not received **the fullness of the priesthood, (for the fullness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown.** Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.

While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said: **"of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests.** But to our branch of the kingdom there is but one God, to whom we all woe the most perfect submission and loyalty; yet our God is just a subject to still higher intelligences, as we should be to him.

...These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fullness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or

Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's" (Orson Hyde, "A Diagram of the Kingdom of God." Millennial Star 9 [15 January 1847]:23-24; TWOJS, p. 297-299.)

5 February 1847

John D. Lee washed and anointed for burial by his wive's Louisa and Rachel:

About 9 [P.M.] I was washed in salaratus and water from head to foot, after in spirits, then anointed in like manner by Louisa and Rachel (as I told them) preparatory to my burial. They were both very kind and attentive to me. (John D. Lee Journal, February 5, 1847, LDS Chruch Archives.)

5 December 1847

The Quorum of the Twelve <u>sustains</u> Brigham Young as President of the Chruch:

The quorum of the Twelve **<u>sustains</u>** Brigham Young as President of the Chruch. He selects Heber C. Kimball and Willard Richards as his counselors. **Notice that he is only sustained as President of the Church. This is because on 12 January 1846, he has already been <u>anointed "King and a Priest of the Most High God in and over the Chruch of Jesus Christ of Latter Day Saints, and unto all Israel."</u> In essence, Brigham Young and succeeding President's of the Church are acting <u>Proxy--King of King's and Lord of Lord's for the Savior. These Keys of King of King's and Lord of Lord's, will be delivered back up to the Savior when he comes to Adam-Ondi-Ahman preceding His glorious Second Coming (Teachings p. 122, 158]. And then at the End of the Millennium the Savior will deliver these keys along with all other up to His Father, and Our Eternal Father in Heaven will then reign over his posterity as the Supreme King of King's, Lord of Lord's and God of God's.</u>**

20 July 1851

Nancy Ann Wilson Washing and anointing husbands feet:

So, she, Nancy Wilson, departed this life at the age of 41 years having been the mother [of] eleven children, nine of them on my hands... she died having been in the church 15 years, having become a member at the age of 26 years during which time she has attended every ordiance of the Gospel that has been offered in day, and in fact all that I know anything about. She was baptized for the remission of her sins and had hands laid upon her for the reception of the Holy Ghost, and confirmed in the Church and has received blessings from time to time.

At the temple at Nauvoo she received her washings and anointings even to become a queen and a priestess, after which time she attended to **one other ordinance which was to <u>wash the feet of her husband and anoint him to be her king and priest and savior, that she might have claim on him at the resurrection</u>**...Nancy Wilson, who

knew and died in triumph of faith in the gospel of the Son of God, after having lived and obeyed all the laws and ordinances of the Church...died full in the faith of a glorious resurrection with the just and was buried on the Missouri Bluff just above Kanesville ("Record of Lewis Dunbar Sr. and Nancy Ann Wilson," typescript, LDS Church Archives; account written shortly after July 20, 1851, when Nancy Wilson died.)

25 July 1852

Orson Pratt--A General Funeral Sermon of all Saints and Sinners; Also, of the Heavens and the Earth :

When our spirits leave these bodies, will they abe happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have fought a good fight," "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "that day:-- the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns--crowns of rejoicing--kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has made himself perfectly happy by his obedience. But **what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the firs chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests; he says, Christ "hath made us kings and priests unto God and His Father;" and this too while in this life.**

In another place he speaks of those who are dead--about their singing a new song: "And they sung a new song, saying," Thou "hast redeemed us Oh God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests." Here then we find, from the first chapter, **that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition--Thou "hast made us kings and priests."** Now we see the reason why they are to wear crowns, for they will be made King's and Priests on the earth: **the Lord then, must have some way to give this kingly power.**

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, "Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle."

We will pass over that; suffice it to say, **that death does not wrench it from them; for they are to be kings not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office.** Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations--over their governments, and controlling them; **and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? Not That is not the way the Lord has organized His creations; if there are kings, you may depend upon it they will have kingdoms under their control; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated contraced in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit?** No. God has more expansive views; without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; **and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and priests for other creations that shall be made, and that shall be governed and ruled over by those possession that proper authority.**

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity. (Journal of Discourses, Orson Pratt, 25 July 1852, p. 289-290.)

25 July 1852

Orson Pratt pointed out that the works of the Father continue by mane living worthily, and becoming Kings and Priests:

His works are without beginning and without end; they are one eternal round. What kind of works are they? They are to make creations; and people them with living beings; and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them, after they have suffered pain and sorrow and distress; and to bring them into the presence of God; that they may become kings and priests for other creations that shall be made; and that shall be governed and ruled over by those possessing the proper authority. (Journal of Discourses, vol. 1, p. 291.)

November 8, 1852

Anointings and then the Sacrament:

Monday Nov 8 The Day was dull in G.S.L. City. Pres. Heber C. Kimball Willard Richards, Thos. Bullock, Wm. C Staines, James Ure, James W. Cummings, Samuel L. Sprague, Wm. W. Phelps, each with a wife met in the Temple room The Brethren anointed (sic) each other. The wives were anointed (sic) by Sister Whitney and Snow; afterwards all partook of cakes and wine. Some spoke in tongues, etc. (Journal History, 8 Nov 1852.)

April 16, 1853

Letter Extract of the First Presidency:

Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and security of all your great and glorious blessings in hope and prospect, are as a vapor before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the proper source, and not direct, to you in person. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from you, like David's of old, should you err like him. *****

Pres. Brigham Young
Pres. Heber C. Kimball
Pres. Willard Richards

(Deseret News Weekly, April 16, 1853.)

September 1853

If husbands or wives die before they have the opportunity of being baptized into this church, then it is necessary, before the ordinance of marriage can be administered in their behalf, that the living should attend to baptisms, and confirmations, and ordinations, and washings, and annointings, and all other institutions ordained of God, for and in the name of the deceased, and last of all the sealing powers of marriage and the blessings connected therewith, **that the dead may in all things be justified, and sanctified and exalted, and glorified, and made kings, and priests, and Gods, through the same laws and ordinances as the living**. (The Seer, vol. 1 (1853), p. 143 by Orson Pratt.)

October 1853

Orson Pratt on the nature and office of a King and Priest:

The Kingly authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The

Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former [the Priestly authority] appoints and ordains the latter [the Kingly authority]; but the latter [the Kingly authority] never appoints and ordains the former: the first [or Priestly authourity] controls the Laws of Nature, and exercises jurisdiction over the elements, as well as over men; the last [or Kingly authority] controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as a Priest: both offices are merged into one. The distinctions then, will be merely in the name and not in the authority: either as a King or a Priest he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him anymore power than either singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, they will have power to act in every branch of authority by virtue of the great and almighty, and eternal Priesthood, which they hold; they can then sway their scepters as Kings; rule as Princes, minister as Apostles, officiate as teachers; or act in the humblest or most exalted capacity. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; nor so high, that they cannot reach forth the arm of power and control the same. (The Seer, vol. 1 (1853), p. 145 by Orson Pratt.)

October 1853 (continued)

Orson Pratt defines, clarifies and explains that the saints are to "receive the Priestly and Kingly office here in this [mortal] life":

The Saints receive the Priestly and Kingly office here in this life; hence, John the Revelator expresses himself as follows: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us **Kings** and **Priests unto God and his Father**; to him be glory and dominion forever and ever." (Rev. 1: 5, 6.) The saints **being ordained here in this life both kings and priests, holding authority after they die and go to the world of spirits**. Hence, John heard them singing in the spirit world the following song: "Thou are worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; and **hast made us unto our God Kings and Priests: and we shall reign on the earth.**" (Rev. 5: 9, 10.) **The Saints not only retain the office of Kings and Priests while as disembodied spirits, but they also hold the office after the resurrection**. Therefore, John writes, saying, "Blessed and holy is he that hath part in the first resurrection. on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.) They are not only to reign on the earth a thousand years after the resurrection, but in another passage he says, "They shall reign for ever and ever." (Rev. 22:5.) Therefore, **all saints who are ordained Kings and Priests in this life will retain this office and this eternal power for evermore, being made as Melchisedec was, like unto the son of God, they will abide Priests continually. Therefore, the Priesthood, so far as future duration is concerned, is eternal and will have no end.**

* * * * * * *

In receiving the gospel, we receive that eternal plan that had no origin-- a plan by which an endless succession of worlds has been redeemed and glorified, and **the inhabitants thereof made Kings and Priests to reign forever and ever**. And thus the works of God who dwells in an infinite number of tabernacles and worlds, are one eternal round, without beginning, without end; and thus also, all who receive the gospel and this eternal Priesthood, **and are faithful to the end, and receive of the fulness of the Father, will be gods; for the fulness of Him who is from everlasting will dwell in them, and they in Him; and henceforth they can proclaim themselves, as not only designed to be to everlasting, because they continue, but also "from everlasting," because the knowledge, power, and glory that are in them, together with the Calling, Ordinance, and Priesthood which are upon them, were from everlasting.**

(The Seer, vol. 1 (1853), p. 149-150, 152 by Orson Pratt.)

The Celestial Family Chain:

Orson Pratt

Will not a man have his own family? Yes, he will also have his own mansion and farm, (symbols of whatever possessions a celestial being will have) his own sons and daughters. And what else? Why, the fact is man will continue to multiply and fill up his creation....

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations, and when a farmer has cultivated his farm and raised numerous children, so that the space is beginning to be too strait for them, he will say, "My sons, yonder is plenty of matter, go and organize a world, and people it, and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know. And thus it will be one eternal round, and one continual increase; **and the government will be placed under those that are crowned as kings and priests in the presence of God.**" (Discourses of Pratt, p. 373; Celestial Symbols, Allen H. Barber, p. 50, Horizon Publishers, Second Printing, 1990.)

A Tangible Kingdom of Activity:

Orson Pratt

A Saint who is one in deed and in truth, does not look for an immaterial heaven, but he expects a heaven with lands, houses, cities, vegetation, rivers and animals; with thrones, temples, palaces, **kings**, princes, priests and angels; with food, raiment, musical instruments etc., all of which are material. Indeed the Saint's heaven is a redeemed, glorified celestial material creation, inhabited by glorified material beings, male and female, organized into families, embracing all the relationships of husbands and wives, parents and children, where sorrow, crying, pain, and death will be no more. On it they expect to live with body, parts and holy passions; on it they expect to move and have being; to eat, drink, converse, worship, sing, play on musical instruments, engage

in joyful innocent social amusements, visit neighboring towns and neighboring worlds. (Discourses of Pratt, p. 62; Celestial Symbols, Allen H. Barber, p. 51, Horizon Publishers, Second Printing, 1990.)

March 18, 1855

Among the first principles that were revealed to the children of men in the last days was the gathering; the first revelations that were given to the Church were to command them to gather, and send Elders to seek out a place for the gathering of the Saints. What is the gathering for? Why was it that the Savior wished the children of Israel to gather together? It was that they might become united and provide a place wherein He could reveal unto them keys which have been hid from before the foundation of the world; the he could unfold unto them the **laws of exaltation, and make them a kingdom of Priests--even the whole people, and exalt them to thrones and dominions in the celestial world.** (George A. Smith, J. D., Vol. 2:214.)

Undated:

Brigham Young

Father or king of many kings:

We understand that we are to be made kings and priests unto God; now if I be made the king and lawgiver to my family, and if I have many sons, I shall become the father of many fathers, for they will have sons, and their sons will have sons, and so on, from generation to generation, and, in this way, I may become the father of many fathers or the king of many kings. This will constitute every man a prince, king, lord, or whatever the Father sees fit to confer upon us. (Discourses, p. 302.)

Brigham Young

The kingdoms he possesses and rules over are his own progeny. Every man who is faithful and gets a salvation and glory, and becomes a King of Kings and Lord of lords, or a Father of fathers, it will be by the increase of his own progeny. Our Father and God rules over his own children. Wherever there is a God in all the eternities possessing a kingdom and glory and power it is by means of his own progeny. (JD 11:262; Discourses of Brigham Young p. 25.)

March 18, 1855

...Now if the Lord had considered it wisdom, on the day of the Kirtland endowment and great solemn assembly, to come forward and reveal to the children of men the facts that are laid down plainly in the Bible, and had told them that, **without the law of sealing, no man could be exalted to a throne in the celestial kingdom, that is, without a woman by his side; and that no woman could be exalted to the celestial world without she was exalted with a man at her head; that the man is not without the woman, nor the woman without the man in the Lord;** (George A. Smith, J. D., Vol. 2:214-216)
18 March 1855

On the evening after the dedication of the Temple [Kirtland],

hundreds of the brethren received the ministering of angels, saw the light and personages of angels, and bore testimony of it. They spake in new tongues, and had a greater manifestation of the power of God than that described by Luke on the day of Pentecost. Yet a great portion of the persons who saw these manifestations, in a few years, and some of them in a few weeks, apostatized. If they Lord had on that occasion revealed one single sentiment more, or gone one step further to reveal more fully the law of redemption, I believe He would have upset the whole of us. The fact was, He dare not, on that very account, reveal to us a single principle further than He had done, for He had tried, over and over again, to do it. He tried at Jerusalem; He tried away back before the flood; He tried in the days of Moses; and He had tried, from time to time, to find a people to whom He could reveal the law of salvation, and He never could fully accomplish it; and He was determined this time to be so careful, and advance the idea so slowly, to communicate them to the children of men with such great caution that, at all hazards, a few of them might be able to understand and obey. For, says the Lord, My ways are not as your ways, nor My thoughts as your thoughts; for as the heavens are higher than the earth, so are My ways that your ways, and My thoughts than your thoughts.*** (George A. Smith, J. D., Vol. 2:215-16; Temples of the Most High, N. B. Lundwall, ninth ed. 1954, p. 34.)

7 April 1855

In speaking of this, I will qualify my language by saying, that **the Saint who has been sealed unto eternal life** and falls into transgression and does not repent, but dies in his sin, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been **sealed** with the spirit of promise **through the ordinances of the house of God**, those things which have been **sealed upon his head** will be realized by him in the morning of the resurrection. But it is my desire and my constant prayer that I may so live, that when I depart from this life--when I lay down this mortal body, (if I am called upon to lay it down before the coming of our Lord,) I may enter into the paradise of rest, and not only conquer Satan, and have power over him here, but have power over him and all his hosts hereafter. These are my feelings, these are my desires, and this is my prayer. (Orson Pratt, J.D., Vol. 2:260.)

18 February 1857

A reference by Heber C. Kimball of the ordiance of washing of feet preformed by one of his wives [Vilate Kimball, see below]

> **1 April 1844**
> Apriel (sic) the first day 1844 I Heber C. Kimball received the washing of my feet, and was annointed (sic) by my wife Vilate for my burial, that is my feet head Stomach, Even as Mary did Jesus, that She mite have a claim on him in the Reserrection (sic) in the City of Nauvoo
> In 1845 I received the washing of my feet by [blank space.]
> I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C. Kimball, **that I may have a claim upon him in the morning of the first resurrection**

/s/ Vilate Kimball

(Heber C. Kimball Journal ["Book 91"], April 1, 1844, LDS Chruch Archives.)

[Heber C. Kimball] came to our room [and] said he did not feel well, **spoke of an ordenence (sic) which he had previously taught and said that only one of his wives had attended to it.** He then spoke of our Savior and his but more particularly of Mary [and her] faithfulness to her Lord Said Mary felt to say that she intended to devote her time to him for he had told her that his time was short and her must soon leave them Now she says I design to attend to his words and teaching Let Martha and the rest say what they would. The Savior then told Martha to let Mary alone for she had chosen the better part which should never be taken from her Now said He follow me and you shall see my father **This she did even to the tomb and was the first to see him resurrected from the grave [as she had claim upon him (See Vilate's record above)].** (Mary Ellen A. Kimball Journal, February 18, 1857, LDS Church Archives.

6 April 1857

...Those who go through their endowments now and are **sealed up unto eternal lives**, those blessings will stick to them, if they will stick to the blessings and promises that are made over unto them, and step forward with one heart and one mind to do the will of God as made known to them from time to time from this stand. (Heber C. Kimball, J.D., Vol. 5:19)

8 September 1857

A Patriarchal Blessing pronounced upon the head of George H. Harris by Isaac Morley on September 8, 1857:

Bro George in the name of Jesus Christ, I place my hands upon your head & seal upon U a Father's blesing (sic), for thou art entitled to a blesing (sic) under my hands, because of thy obedience to the Gospel. The Father wil (sic) give thee wisdom & inteligence (sic) & no good thing wil (sic) be withheld form U for U wil (sic) yet be caled (sic) to proclaim the Gospel to Nations, kindreds, tongues & people & shal' (sic) baptise (sic) many in the N. & E. Covenant, & shal (sic) lead many to Zion with songs of everlasting joy & thou shalt have power to heal the sick & cast out devils, & a companion shal (sic) be a blesing (sic) unto U, & a posterity for ever. For thou are entitled to al' (sic) the blessings & covenants & to al' (sic) the seals of the holy Priesthood & thou shalt see Zion redeemed in peace, & have an inheritance therin (sic) with the seed of Joseph & Joseph & Hyrum **& shal' (sic) sit in Council with the ancient of days & shal' (sic) be numbered with the 140 & 4,000 & a new name writen (sic) in your forehead, & shal (sic) have eternal life**, inasmuch as U continue to be faithful in the name of Jesus Christ Amen. (George H. Harris "Diary" BYU, Special Collections, Under the date given, p. 159-160.)

26 November 1857

Wilford Woodruff record's:

In company with G A Smith I called upon President Brigham Young and asked council about publishing the endowments or an outline of it telling the time when the Twelve received their 2nd Anointing & about the organization of the Council of 50 He gave his concent (sic) for us to publish an account of it so that the Saints might understand it. (Wilford Woodruff, Journal, 26 Nov. 1857, LDS Church Archives.)

December 18, 1857

Second Anointings in Nauvoo:

Friday, Dec. 18
Some of the Brethren inquired upon Pres. Young to make inquiries upon certain teachings of Joseph concerning the endowments. Elder Geo. A. Smith said that Joseph taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day, but at each meeting (anointing) the meeting was dismissed and then came together again. **Pres. Young said that Joseph taught him to take the quorum and anoint them kings and priests to God, and when he got through with that begin at the beginning again to administer for the dead. When the Temple is finished and a place duly prepared we should not be confined to any particular number in sealing and anointing.** The rooms next to the east pulpit, or over it will be the place to attend to the second anointings. Under the pulpit in the west end will be the place to offer sacrifices; there will be an altar prepared for that purpose so that when any sacrifices are to be offered they should be offered there. (Journal History, Friday December 18, 1857, H.B.Y. 1857: 904.)

1858 Wilford Woodruff record Joseph Smith's second anointing which occurred on 28 Sept. 1843:

Then by common consent Joseph Smith the Prophet Received his second Anointing of the Highest & holiest order. (Wilford Woodruff, Historian's Private Journal, 1858, Typescript p. 24, original in LDS Chruch Archives.)

August 26, 1860

Temple Ordinances Expressly for the Chruch of the Firstborn:

The sectarian world, as we call them, is a professed church of God without the Priesthood. Sectarians have not the Priesthood; but all of them who live according to the best light and intelligence they can obtain through faithfulness to what they believe, as taught unto them, will receive a kingdom and glory that will far transcend all their expectations, imaginations, or visions in their most excited moments, whether in their falling-down power, jumping power, or squawling (sic) power. All they have ever desired or anticipated they will receive, and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn.

(President Brigham Young, August 26, 1860, Journal of Discourses 8:154.)

16 September 1860

... Promises have been showered upon my head: blessings have been pronounced upon me by the Priesthood at different times; other blessings have been sealed upon me, through the holy ordinances of the Gospel, by the proper authority: but I contemplate that these are conditional. There is a small degree of trembling and fear that, after all, I may prove unfaithful, and that I may not be able to endure unto the end.

The great promises of our Saviour to his Apostles have been made upon this condition. It is true there are some promises that God had made upon some subjects without conditions. We might mention the following in the revelation upon marriage, concerning sealing blessings upon persons, and sealing them up to eternal life--sealing upon them blessings for time and for **all eternity**, at the time when the man and woman go forth and are sealed by the Priesthood having authority to do this. This remains upon them, **if they are sealed unconditionally**; at least, the revelation says, if such a one transgresses, he shall be destroyed in the flesh and suffer until the day of redemption; and then they shall come forth and inherit all that was placed upon their heads by the servants of God, on the condition that they have not committed the sin against the Holy Ghost or shed innocent blood. **This would seem to be as near an unconditional promise as can well be made to mortals.** But this is not altogether unconditional, for there are some exceptions; but it would come as near as anything we have ever read of. This ought to be a comfort to the Saints, and not a license for them to sin and commit all manner of blasphemies; but it should be a comfort and a consolation to those that may, in the hour of temptation, be overtaken in a fault, to encourage them to turn unto the Lord their God with all their hearts, minds, might, and strength. Then they can lay hold of these promises, and with them come forth in the morning of the first resurrection, and inherit all that **was placed upon their heads**. But when we reflect upon pain in this life, it is grievous to be born and to think of. When we think that a man may be buffeted, not only in this life, but until the morning of the first resurrection, this ought to cause the heart of every Latter-day Saint to shrink from everything that is sinful. What! shall we offend God who has made these great and precious promises? Where is our life, if we should offend God, the giver of all these good things? If we should dare to sin upon such a promise, we should indeed be deserving of the severest punishment. Let no Latter-day Saint, then, try to claim these great and precious things, if they wilfully commit sin, and because the Lord has promised that they should only be punished for a season. The time of their punishment is here in this life, and it is sure not to extend into the other for any great period. Yet there is far more satisfaction in being perfectly honest before God and men,--yes, far more satisfaction, joy, and consolation here in this life, to live without any threatening and punishment in this or in the next life. Every man that has the right spirit within him will feel that he ought to keep the commandments of God; and it is the great source of our happiness and the fountain from which we draw all these great, glorious, and honorable tokens of the approval of our Heavenly Father. Obedience produces enduring happiness in our minds. Then

let us love God and love righteousness, because it is right; let us love honesty, love to do good, because there is pleasure in doing so; let us hate wickedness because it is hateful in its nature; let us hate that which has the appearance of evil, and do that because we know it to be the feeling of God, of angels, and of all good men.

These should be the feelings of every Latter-day Saint; they should study to discriminate between the right and the wrong, and be determined to walk continually in the path of virtue, of righteousness, and of truth. Let us study to make ourselves approved before God, that we may have his smiles and approbation continually. (Orson Pratt, J.D., Vol. 8:311-312.)

20 January 1861

Brigham Young - We must observe <u>all the ordinances</u> of the Lord:

***Were I to draw a distinction in all the duties that are require of the children of men, from first to last, **<u>I would place first and foremost the duty of seeking unto the Lord our God until we open the path of communication from heaven to earth--from God to our own souls</u>**. Keep every avenue of your hearts clean and pure before him. You may inquire whether we would do away with the ordinances of the house of God. This leads you to them, and it is the only thing that can lead the people to a true knowledge of the reality of facts as they exist.

We are aware that the Christian world cling to this one item, passing by every one of the ordinances of the house of the Lord, treating every commandment with lightness. They will pick up perhaps one or two of the ordinances and a few of the commandments; but they are opposed to the residue, and look upon them as a thing of naught. Through the kingdom of God and all the attributes he has dispensed to the children of men and our, (he has placed them upon our heads by ordinances,) yet if I should rise up here and tell you that I would rather have these than all the ordinances, the statement would need explanation. First of all, have the mind of Christ within you, and know that we are governed and controlled by his Spirit--by the Comforter, the Holy Ghost--**<u>by the influence of heaven; and this leads us to every one of the ordinances of the house of God; wherefore we by no means do them away</u>**.

Some of you may ask, "Is there a single ordinance to be dispensed with? **Is there one of the commandments that God has enjoined upon the people that he will excuse them from obeying?" <u>Not one, no matter how trifling or small in our own estimation. No matter if we esteem them non-essential, or least or last of all the commandments of the house of God, we are under obligation to observe them</u>**. Nothing will lead us to them, short of the mind of Christ within us to lead us understandingly to observe them to our own benefit. This is what I want of the people, so that we may be prepared, each and all of us, for the things that are coming upon the earth. (J.D., Vol. 8:339.)

8 October 1861

Brigham Young on Women and "Sons of Perdition":

A few remarks on woman. She is the glory of the man but she is not at the head in all the creations of God. **Pertaining to his children on this earth <u>she is not accountable for the sins that are in the world</u>. God requires obedience from <u>man, he is the lord of</u>**

creation, and at his hands the sins of the world will be required. Could the female portions of the human family fully understand this, they would see that they are objects of tender mercy and greatly blessed. This no doubt on a casual view appears to my sisters [to be] a glorious doctrine for them; and some might be tempted in ignorance to take unwarrantable liberties, corrupt themselves with sin, and then take shelter under the doctrine that man alone is culpable for the sins they commit. **There are however restrictions placed upon woman.... Woman must atone for sins committed by the volition of her own choice, she will never become an angel to the Devil, and sin so far as to place herself beyond the reach of mercy**. (Brigham Young, Speech delivered on 8 October 1861, Chruch Archives.)

12 February 1862

Blessing by Charles W. Hyde upon the head of Sarah Ann Turnbow, daughter of Samuel and Martha Smith. Born Dec. 11, 1842, in Lee County, Iowa.

Sister Ann, I lay my hands upon thy head to seal upon thee a father's blessing which shall be sealed and ratified in the book of life. Thou shalt have the gift of discernment and wisdom that leads to Eternal Life. Great shall be thy reward and understanding for thou art of Joseph and a lawful heir **to the fulness of the Priesthood with thy companion and a numerous posterity on the earth**. Thou shalt have an inheritance in Zion with all the Redeemed and shalt help to redeem thy fathers household. **Thou shalt go into the Temple of the Lord, the place called the Holy of Holy and converse with angels and be ordained a queen by the hand of your Redeemer and thy companion a king and priest**. No good thing shall be denied thee, and I seal upon you these blessings of powers, dominions and eternal lives forever and ever. Amen. (Genealogical and Blessing Book--Samuel Turnbow, p. 15, Salt Lake City, under date given.)

6 April 1862

Brigham Young--Explains that the Priesthood Authority will once again be reestablished through the Patriarchal Order:

I will here refer to a principle that has not been named by me for years. With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance. It is the same power and the same keys that Elijah held, and was to exercise in the last days. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." By this power **men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene**. (J.D., vol. 9:269.) [Note: that the scriptures state that Adam was the son of God and Held the Priesthood After the Order of God. When this great Sealing- Priesthood Chain is reestablished then Mens Authority will descend Down through the proper chain of Patriarchal Line even from God the Father of all Living--This will be our Eternal Line of authority. For we will be Kings and Priests unto God and His Father

forever.]

6 October 1863

Brigham Young:

We talk a great deal about our religion. It is not now my intention to deliver a discourse on this subject, enumeration facts and producing evidences in my possession which are unanswerable, but I will merely give a text, or make a declaration, that our religion is simply the truth. It is all said in this one expression--it embraces all truth, wherever found, in all the works of God and man that are visible or invisible to mortal eye. **It is the only system of religion known in heaven or on earth that can exalt a man to the Godhead, and this it will do to all those who embrace its laws and faithfully observe its precepts**. This thought gives joy and delight to the reflecting mind, for, as has been observed, **man possesses the germ of all the attributes and power that are possessed by God his heavenly Father**.

***

There are some of the sealing ordinances that cannot be administered in the house that we are now using; we can only administer in it some of the first ordinances of the Priesthood pertaining to the endowment. There are more advanced ordinances that cannot be administered there; we would, therefore, like a Temple, but I am willing to wait a few years for it.

***

Some of us are not dependent on the Temple for our endowment blessings, for we have received them under the hands of Joseph the Prophet, and know were to go to bestow the same on others. You may ask me whether the leaders of the Church have received all their endowment blessings. I think that we have got all that you can get in your probation, ... (Brigham Young, Journal of Discourses, 10:252, 254.)

1863

Cyrus Standford and wife get **second anointing** in the Historian's office. (Ivins Journal 13:109.)

1865

...my husband one day told me that a select few had been chosen to receive their **Second Endowments**, and that we were to be honored with the same privilege. This I was told was one of the highest honors that could be conferred upon us, as the **Second Endowments had never been given to any one since the Mormons left Nauvoo.**

***

When we reached the Endowment House, we ladies were shown into one room and our husband into another. We then proceeded to array ourselves in our robes, caps, and aprons--the same as when we

received our first Endowments--and when all was ready we were ushered into another room by one of the brethren, who was also dressed in his Temple robes. **There we met our husband and several other brethren, all dressed in the same way. We sat down, and oil was then poured upon the head of our husband by two of the brethren--Daniel H. Wells and another--and he was then ordained a King and Priest to all eternity. After that, we two wives were anointed in like manner, and ordained Queens and Priestesses, to reign and rule with our husband over his kingdom in the celestial world.** (T.B.H. Stenhouse, An Englishwoman in Utah [Fanny], 1882, p. 320-321.)

26 December 1866

I met with the Presidency and Twelve at President Youngs Office at about 12 oclock (sic) The subject of the Endowments & 2d Anointings was presented when President Young said that the order of the 2d anointing was for the persons to be anointed to be cloathed (sic) in their priestly robes of the man upon the right hand and wife or wives upon the left hand the Administrator may be dressed in his usual clothing or in his Priestly robes as he may see fit. The meeting should be opened by Prayer then the Administrator should anoint the man a King & Priest unto the Most High God then he should anoint the wife or wives Queens & Priestess unto her husband There should be but one man anointed at any one meeting if more than one man is anointed in a day They should come together and open by Prayer as though their had not been any meeting before and thus continue to the end. President Young said when a woman was anointed a Queen to a good man and he died & the woman was sealed to another man for time it was not necessary for her to be anointed a Queen again [Nauvoo "Book of Anointing" indicates that women were anointed queens to their husbands for time] but if she was anointed a Queen to a man who was not worthy of a wife & she is sealed to another man she should be anointed a Queen unto him. When a good man dies & his wives have not been anointed Queens unto him they may be anointed Queens to him after his death without any Proxy [their husbands already being anointed king and priest, see "Book of Anointings as example.] (Wilford Woodruff, Journal, 26 December 1866, LDS Church Archives.)

31 December 1866

To day the first Presidency & twelve commenced to give Seccond (sic) Endowments. (Elijah Larkin Journal, Typescript, p. 702, 31 December 1866, BYU Special Collections.)

31 December 1866 - 7 January 1867

Wilford Woodruff records in his Journal people who received their 2nd Anointings:

D. H Wells and 4 wives	31 December 1866
George Q. Cannon and 3 wives	1 January 1867
Joseph A. Young	2 January 1867
Brigham Young, Jr.	3 January 1867
Joseph Fielding Smith and 2 wives	4 January 1867
Joseph W. Young and 2 wives	7 January 1867

(Wilford Woodruff Journal, LDS Chruch Archives.) **2 January 1867**

it was decided by Presidet (sic) Young that we dress & offer up the signs of the Holy Priesthood before we give the 2d anointings & only anoint one man & his wives in one day at one place. (Woodruff, Journal, 2 Jan. 1867.)

9 February 1867

Br. W Woodruff Notified me in person that I could receive my **2nd anointing** on Saterday (sic) Feb. 9th at 2 ocl (sic) p.m. Accordingly I sent to my wives Emeline & Abigail. According they arrived on Friday afternoon at my Residence in the city.
[February] 9th Satterday (sic) [1867] all being Ready we proceeded to the Historian's Office & thare (sic) Received in Regular Order My **2nd anointing & Blessings also my Wives Emeline Jane Elizabeth & Abigail** all thare (sic) in Regular Order with thare (sic) Blessings... Br George A. Smith & Woodruff officiated. Br. Smith being mouth." (Frederick Kesler, Sen. Diary # 3, p. 155-156, (Feb. 9, 1867), University of Utah.)

26 February 1867

President Young:

We should not anoint ownly (sic) one man & his family at one meeting. if (sic) any other women are to be anointed to another man it must be a separate meeting, there may [be] two meetings in a day at one place. (Woodruff, Journal, 26 Feb. 1867.)

3 June 1867

Received my **Second Anointing** in the upper room of the Historian's House, George A. Smith officiating and Joseph F. Smith, assisting. Pres. Wilford Woodruff, Robert L. Campbell, A. K. Thurber, Henry C. Fowler, Bathsheba W. Smith, my mother and two or three others. (Jesse N. Smith, Typescript Journal, p. 182, Brigham Young University, Special Collections.)

24 August 1867

Brigham Young on Women and "Sons of Perdition":

I have not read that there is [sic] daughters of perdition, we read of sons of perdition. (Brigham Young, Speech delivered on 24 August 1867, Chruch Archives.)

27 August 1867

Brigham Young:

Our Heavenly Father in bestowing upon His sons and daughters who are worthy [of] this priesthood, **kingly power** to increase subjects and obtain territory, to extend the greatness of their kingdom forever, only enhances the Glory of His Kingdom and the power of His might without end. (Brigham Young, Speech given on August 27, 1867, Church Archives.)

2 October 1867

October 2 Went with wive to President B Youngs Mansion to receive our blessings or **second anointings which is a fullness of our endowments**. President E Snow presided assisted by Robert Garner John M Moody F. B. Wooley J W Crosby assisting (Lorenzo Brown "Diary", BYU Special Collections, Under Date given, Mor, M270.1, B8142, v.2.)

12 October 1867

I was quite unwell with a sever cold in my lungs but went to the Historian's office & attended 2nd Anointing of (Rosetta Benbow) then went to Endowment House & gave endowments to 32. I sealed my son Wilford Woodruff, Jun & Emily Jane Smith in the bonds of matrimony over the alter according to the order of God. (Lucy e. W. Smith, "Notes form Wilford Woodruffs Journal, Nov 11, 1867.)

11 November 1867

I anointed Wilford Woodruff, Jr and his wife at night. (Lucy E. W. Smith, "Notes form Wilford Woodruffs Journal, Nov 11, 1867.)

17 November 1867

President Brigham Young:

Before Joseph's death he had a revelation which signified that we had passed the ordeal, and that we should never apostatize form the faith of the holy gospel; "and," said Joseph, "if there is any danger of your doing this, the Lord will take you to Himself forthwith, for you cannot stray from the truth." When men and women have travelled to a certain point in their labors in this life, God sets a seal upon them that they never can forsake their God or His kingdom; for, rather than they should do this, He will at once take them to Himself. Probably this is so with many of the elders who are taken from us, and over whom many ignorantly morn. I say, to God give thanks, for who knows but that had they lived there might have been trials to pass through which they could not overcome. It is all right, blessed be the name of the Lord.

May the Lord bless you. Amen. (Brigham Young, Journal of Discourses, 12:103.)

1867 Second Anointings of Sylvester H. Earl:

...In the fall, Willber and myself went to Great Salt Lake City. In '62, I moved my first wife to St. George. She was very sick in '63 and '64. We then all settled in Pine Valley, and got some good farming land, and in 1867, I was called upon to take my wives and go to Salt Lake to get our second anointings. (Biographical Sketch of Sylvester H. Earl p. 13, BYU Special Collections.)

1867

In 1867 I was called upon to take my wives & go to Salt Lake to

get our second anointing. (Sylvester H. Earl, Diary, 1867, BYU Special Collections.)

12 February 1868

February 12, 1868: This day I with three of my wives, namely Maria, Laurinda, and Lydia, received our **second endowments** in the Endowment House in Salt Lake City. We do receive it as a very distinguished favor, and a wonderful blessing from heaven to get our **second anointings** under the servants of God in the Holy Priesthood. (Joseph Lee Robinson, Journal.)

10 May 1868

The object of the School of the Prophets is to train ourselves **until we can receive the order of Enoch in all its Fulness**. (Brigham Young, Journal of Discourses, p. 210.)

December 11, 1869

The Saints to adopt Joseph Smith as their God:

Some may think what I have said concerning Adam strange, but the period will come when the people will be willing to adopt **Joseph Smith** as their Prophet, Seer, Revelator and God,....

(Taken from Brigham Young in the School of the Prophets, Dec. 11th, 1869. See Journal History of B. Y. Ms. for 1869, p. 1313. See also Journal of Wilford Woodruff, same date.)

30 October 1870

Brigham Young--Explains that the Priesthood Authority will once again be reestablished through the Patriarchal Order:

The fathers cannot be made perfect without us; we cannot be made perfect without the fathers. **There must be this chain in the holy Priesthood; it must be welded together from the latest generation that lives on the earth back to Father Adam**, to bring back all that all that can be saved and placed where they can receive salvation and a glory in some kingdom. This Priesthood has to do it; this Priesthood is for this purpose. God has revealed the plan of salvation, we know how to carry it out. (J.D., Vol. 13:280.) [The thought just occurred to me that Just as the Father pulls a person out of the Waters of Baptism into a new birth. So he iniates and pulls the child from the Spirit World into Mortality and also since the Baptism is Symbolic of the Resurrection. It is the Father who pulls the son into the new birth of Immortality.]

7 October 1874

The Patriarchal Order:

We find that after the days of Noah an order was introduced called **the patriarchal order, in which every man managed his own family affairs. And prominent men among them were kings and priests unto**

God, and officiated in what is known among us as the priesthood of the Son of God, or the priesthood after the order of Melchizedek. Man began again to multiply on the face of the earth, **and the heads of families became their kings and priests, that is, the fathers of their own people. And they were more or less under the influence and guidance of the Almighty.** We read, for instance, in our revelations pertaining to these matters, of a man called Melchizedek, who was a great high priest. We are told that there were a great many high priests in his day, and before him and after; **and these men had communication with God, and were taught of him in relation to their general proceedings, and acknowledged the hand of God in all things with which the were associated.** (JD, 17:207, October 7, 1874; The Gospel Kingdom, John Taylor, p. 139.)

December 25, 1874

Nauvoo Anointings:

Second annointing (sic) administered to B. Young in Nauvoo Temple by Joseph Smith; then B. Young gave it to 9 or the 12 and power to administer in ordinances of gospel for the dead. George A. Smith said S. Rigdon never received the 2nd annointing (sic). (St. George Stake Historical Record (# 97707) Vol. 3, p. 28, December 25, 1874.)

December 25, 1874

Prest. (George A.) Smith, on rising,....spoke of the Solemn assembly which convened in Kirtland nearly forty years ago, and of the great blessings poured out by the Lord on that occasion. He felt glad to see present here today perhaps forty witnesses of what then took place. He alluded to councils which had been held in Nauvoo, and to the fact of the Prophet Joseph calling the Twelve together,....placing Brigham Young as President of the Twelve. **The speaker stated that the Prophet and Patriarch Hyrum, in one of those meetings with the twelve, had administered to Brigham Young what is known as the Second Anointing, and instructing him to administer in like manner to his brethren of the Twelve, which he did to the nine of the Twelve then at home. The twelve were then instructed to administer in the Ordinances of the Gospel for the dead, beginning with baptism and the laying on of hands. This work was at once commenced.** It soon became apparent that some had long records of their dead for whom they wished to administer. This was seen to be but the beginning of an immense work, and that to administer all the ordinances of the Gospel to the hosts of the dead was no light task. Some of the Twelve asked Joseph if there could not be some shorter method of administering for so many. Joseph in effect replied. The laws of the Lord are immutable; we must act in perfect compliance with what is revealed to us. We need not expect to do this vas word for the dead in a short time; I expect it will take at least a thousand years.

Brother George A. Smith, in the foregoing recital, incidentally remarked that Elder Sidney Rigdon had never received the Second Anointing, nor the keys pertaining to baptism for the dead.

The speaker warmly and most earnestly exhorted the people to energetically prosecute the work on the St. George Temple so that Prest. Young, and the twelve may have the opportunity of going therein to communicate the keys of knowledge and power which the

Prophet Joseph Smith had conferred on others in a temple. (James G. Bleak, Clerk and Historian of the Southern Mission. Friday, December 25, 1874. Millennial Star Vol. 37: 66, Tuesday, February 2, 1875; St. George Stake Historical Record No. 97707.)

1 February 1877

L. John Nuttal Washed and Anointed Elder W[ilford]. Woodruff and set him apart for his Labors in offeciating (sic) in the Temple:

Thurs. Feb. 1, 1877. At the Temple, being called upon **I washed and anointed Elder W[ilford]. Woodruff and set him apart for his labors in offeciating in the Temple -- I offeciated (sic) as Recorder --** as Michael and Adam -- also at the vail. Pres. Young was present and gave some instructions not previously given which I wrote for safe keeping and reference hereafter. (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 3, Utah State Historical Society, A, 1868-2.)

7 February 1877

Second Anointings Recorded in L. John Nuttal Journal:

Wed. Feb. 7, 1877 at the Temple. I offeciated as Recorder at the font also **in the sealing room in anointing**, where **Josiah Guile Hardy and his wife Ann Denston Hardy had their 2[nd] anointings also Matthew Clayton, also Sarah Johnson MacDonald as proxy. Fanny MacDonald was also anointed to A. F. MacDonald[,] W[ilford]. Woodruff anointing, H. W. Bigler held the Horn.** (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 3, Utah State Historical Society, A, 1868-2.)

7 February 1877

Brigham Young Reminisces Receiving His Anointings Under the Hands of The Prophet Joseph at Nauvoo--Recorded in L. John Nuttal Journal:

Pres. B. Young was filled with [the] Spirit of God and revelation and said **When we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo**, we had only one room to work in with the exception of a little side room or office **where we were washed and anointed, had our garment placed upon us and received our new name, and after he had preformed these ceremonies, he gave the keys words signs togkens (sic) and penalties.** Then after, we went into the large room over the store in Nauvoo. Joseph Smith divided up the room the best that he could, hung up the Vail, (sic) marked it, gave us our instructions as we passed along form one department to another, giving us signs tokens, penalties with the key words pertaining to those signes (sic), and after we had got through, **Brother Joseph turned to me (B. Young) and said, 'Brother Brigham, this is not arranged right, but we have done the best we could under the circumstances in which we are placed, and I want you to take this matter in hand and organize and systematize all these ceremonies with the signs tokens penalties and Key Words'. I did so and each time I got something more so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct.** (Excerpts from the Diary of L.

John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 3-4, Utah State Historical Society, A, 1868-2.)

February 14, 1877

Second Anointings Recorded in L. John Nuttal Journal:

Wed 14 at the Temple. Recorder at the font for 468. J McAllister for 324 also recorder in the Sealing Room at 28 second anointings. Bro W. Woodruff anointed. myself (sic) & D. H. Cannon held the horn A. P. Winsor baptized 257. John L. Smith baptized 535,-total 792 A. H. Raleigh confirmed 281 D. H. Cannon 228 H. W Biglar 283 A. P. Winsor had his 2nd Anointings- (Journal of L. John Nuttal, February 14, 24, 28, 1877, p. 23, 26-27, BYU Special Collections)

21 February 1877

Second Anointings Recorded in L. John Nuttal Journal:

Wed. Feb. 21, 1877 at the Temple....attended as Recorder at **240 anointings in Sealing Room -- at 10 second anointing** and 1 sealing,.... (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 6, Utah State Historical Society, A, 1868-2.)

24 February 1877

Second Anointings Recorded in L. John Nuttal Journal:

Sat 24. At the Temple attended as Recorder at **21 Second Anointings Bro. W. Woodruff anointed A.P. Winsor held the horn** --- Prest Young came down and directed us to the changing of our working rooms & the removal of the office into the N.W. corner -- Bro McAllister & myself moved the office and was afterwards engaged in writing the Mode of procedure for our workings -- Until 5.45 Prest Young felt better today -- **I was mouth in consecrating & dedicating oil for 2 Anointings....** (Journal of L. John Nuttal, February 14, 24, 28, 1877, p. 23, 26-27, BYU Special Collections)

27 February 1877

Second Anointings Recorded in L. John Nuttal Journal:

Tues. Feb. 27, 1877 ... finished writing our mode of procedure spent the evening at Pres. Youngs reading mode of procedure...also attended **at 7 second anointings**. (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 7, Utah State Historical Society, A, 1868-2.)

28 February 1877

Second Anointings Recorded in L. John Nuttal Journal:

Wed 28. At Temple. I officiated as Recorder at Font also offered Pray. 457 Baptisms. A. P. Winsor 186. J.S. Smith 186. W. H. Folsom 74 T. Day 11-A. H. Raleigh confirmed 80 W. Woodruff 75. E. Snow 20.

N. W. Bigler 74-also attended at 9. Second Anointings. wrote to Bro John Rider spent the Evening at Prest Youngs. Making lists for Bor Woodruff
(Journal of L. John Nuttal, February 14, 24, 28, 1877, p. 23, 26-27, BYU Special Collections)

24 February 1877

February 24th 1877 myself and wives received our sec'd anointing under the hands of Elder Wilford Woodruff, to whom we were subsequently adopted as son and daughter. (Henry Eyring Journal, BYU Special Collections, Mor, M270.1, Ey67, p. 38.)

6 March 1877

Second Anointings Recorded in L. John Nuttal Journal:
Tues. March 6, 1877.... At the Temple..... 11 baptized for their health...also as Recorder **at 3 2nd anointings**. (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 8, Utah State Historical Society, A, 1868-2.)

13 March 1877

Second Anointings Recorded in L. John Nuttal Journal:

Tues. Mar. 13, 1877 officiated as Recorder **at 10 second anointings, Bro. Woodruff anointed. D. H. Cannon held horn.** (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 8, Utah State Historical Society, A, 1868-2.)

13 March 1877

Tues., Mar. 13, 1877. Today I took Abigail and Sarah into the temple [St. George] and we received great and glorious blessings and powers which few of the children of Adam ever attained to. [They had already received their Endowments.] (Charles L. Walker "Journal", Church Historical Department, under date given.)

20 March 1877

Second Anointings Recorded in L. John Nuttal Journal:

Tues. Mar. 20, 1877 At the Temple.... copied part of lecture at the veil, and attended as Recorder **at 4 Second Anointings, Sister Snow, Father and Mother, A. H. Raleigh, wife and (wife of Prophet J. Smith, Amelia Brown Smith).** (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 8-9, Utah State Historical Society, A, 1868-2.)

27 March 1877

Second Anointings Recorded in L. John Nuttal Journal:

Tues. Mar. 27, 1877 at the temple. **14 Second anointings of John W. Young and wife.... Bro. Richard Harrison gave to me his sister for a wife. Born 1816 died July 1, 1837. W[ilford]. Woodruff sealed.** (Excerpts from the Diary of L. John Nuttal, Dec. 1876 --

March 1884, Journal 1, p. 9, Utah State Historical Society, A, 1868-2.)

2 April 1877

Second Anointings Recorded in L. John Nuttal Journal--Also a Summary of the Number of Second Anointings in the Saint George Temple Between 9 January 1877 -- 31 March 1877:

Monday Apr. 2, 1877...Straightening up records. from Jan 9 to Mar. 31, 1877 for Pres. Young as follows.

	Jan.	**Feb.**	**Mar.**	**Total**
Baptism	1530	3629	3574	8733
Endowments--living	157	187	237	581
Endowments--dead	112	809	2287	3208
Ordinations--living	52	45	72	169
Ordinations--dead	42	334	817	1193
Sealings--living	67	61	67	195
Sealings--dead	46	231	684	961
Second Anointings	**2**	**73**	**52**	**127**

(Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 9, Utah State Historical Society, A, 1868-2; Also, Diary of L. John Nuttal, Vol. 1, p. 38 of typescript, BYU Special Collections.)

9 April 1877

Second Anointings Recorded in L. John Nuttal Journal:

Mon. Apr. 9, 1877...**My wife Sophia....had her second anointings. Bro. W[ilford]. Woodruff anointed. J. D. T. McAllister held the horn and recorded.** ...had 33 baptisms for renewal of Covenants and health.... **24 Second anointings.** left temple at 6:30. (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 10, Utah State Historical Society, A, 1868-2.)

10 April 1877

Second Anointings Recorded in L. John Nuttal Journal:

Tues. Apr. 10, 1877 at the temple as recorder at sealings records, **2nd anointings and adoptions. Bro. McAllister and his Mother and her family were sealed to Pres. B. Young. 3 Second anointings.** (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 10, Utah State Historical Society, A, 1868-2.)

10 April 1877

Second Anointings Recorded in John D. T. McAllister Journal:

Tuesday 10 [April] At the Temple recording &c 80 Endowments for the dead 25 endowments for the Loving. **3 Second anointings** 7 Sealed to Parents.... (John D. T. McAllister Journal, p. 223, under dates given, BYU Special Collections.)

11 April 1877

Second Anointings Recorded in John D. T. McAllister Journal:

Wednesday 11 [April] At the Temple recording &c 117 Endowments for the dead. 13 living Total 130. 49 ordained. 4 adoptions. **15 Second anointings**.... (John D. T. McAllister Journal, p. 223, under dates given, BYU Special Collections.)

11 April 1877

Second Anointings Recorded in L. John Nuttal Journal:

Wed. Apr. 11, 1877 at the temple. **4 adoptions**. **15 Second anointings**. (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 11, Utah State Historical Society, A, 1868-2.)

12 April 1877

Second Anointings Recorded in L. John Nuttal Journal:

Thurs. Apr. 12, 1877 at the temple...**8 second anointings**.... (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 11, Utah State Historical Society, A, 1868-2.)

12 April 1877

Second Anointings Recorded in John D. T. McAllister Journal:

Thursday 12 [April] At The Temple Recording &c 108 Endowments for the dead 1 Endowments for the Living 109 42 ordained. **2 Second anointings**. (John D. T. McAllister Journal, p. 223, under dates given, BYU Special Collections.)

13 April 1877

Second Anointings Recorded in L. John Nuttal Journal:

Fri. Apr. 13, 1877....87 endowments, 36 ordained, 25 sealings...**11 second anointings**...**15 adoptions**. (Excerpts from the Diary of L. John Nuttal, Dec. 1876 -- March 1884, Journal 1, p. 11, Utah State Historical Society, A, 1868-2.)

13 April 1877

At the same time [that he was set apart as bishop, April 13, 1877] they [Brigham Young and Brigham Young, Jr.] recommended me (to) the temple for my **second anointing**, which I received with my two wives a few days later, great blessings being promised to us through this ordiance. (Journal of Goundy Hogan, p. 52.)

August 10, 1877

John D. T. McAllister Performing Second Anointings:

Second Anointing. Living 6 dead 2 total 8 Sealings and Second Anointings by myself. (John D. McAllister's Journal, p. 219, BYU Special Collectiong.)

August 24, 1877

John D. T. McAllister's Wife Receives Her Second Anointings:

....My wife Ann received her second anointings and acted with me for her Father and Mother in their second anointings. (John D. T. McAllister's Journal, p. 254 typescript, BYU Special Collections.)

September 20th, 1877

Second Anointings done in the Saint George Temple:

ORDINANCE WORK DONE IN ST. GEORGE TEMPLE, UTAH,

from Jan. 9th, to Sept. 20th, 1877, inclusive, at which time ordinances were suspended for Conference, etc., at Salt Lake City.

(Second) Endowments(living).....179
" " (dead).....130

(Millennial Star, Vol. 40: p. 44.)

1877

Brigham Young designate Wilford Woodruff to preside over the Saint George Temple:

[President Young gave] me power and authority to give Second Anointings, and seal women to me as I might be led by the Spirit of God. (Typescript of signed statement by Wilford Woodruff, microfilm in James G. Bleak Papers, Lee Library.)

1 February 1878

February 1 1879 I was Ordained an Elder by Joseph Harman and receaved (sic) Endowments for and in behalf of Joseph Hogben, Ruth Page Rogers receaved (sic) Endowments for Mariam Bateman Hogben, **I receaved (sic) my second Anointing (sic), Ruth Page Rogers receaved (sic) her second Anointing Lorana Page Rogers receaved (sic) her second Anointing I receaved (sic) second Anointing for my Brother Amos Philemon Rogers, Anna Matilda Doolittle Rogers Rogers receaved (sic) her second Anointing, I receaved (sic) second Anointing for my Father Chandler Rogers, Ruth Page Rogers receaved (sic) second Anointing for Mother Amanda Holister Rogers, I receaved (sic) second Anointing for my Uncle Milton Rogers, Ruth Page Rogers receaved (sic) second Anointing for my Aunt in law Clara Rogers** J D T McCallister officiated, I acted for my uncle Milton Rogers and Anna Matilda Doolitle Rogers Roges acted for my Aunt in law Clara Rogers who ware Adopted to Willford (sic) Woodruff's Famely (sic), David H Cannon officiated, (Samuel H. Rogers Journal, Typescript, p.

195-196, 1 February 1878, BYU Special Collections.)

22 September 1879

Monday 22 September 1879 the eavening (sic) of the fifty second Aniversary (sic) of the Angel deliviring (sic) of the Plates of the Boock (sic) of Mormon to Joseph the Propit (sic) of the Lord, **I dedicated the house and room also blest the Oil after which my Ruth Anointed my feet and wiped them with the hair of her head, then kissed them after the patern (sic) as written in the Testament of the Lord Jesus Christ.** (Samuel H. Rogers Journal, Typescript, Under date given, BYU Special Collections.)

November 8, 1878

Salt Lake City
Nov. 8, 1878

Prest J. D. T. McAllister
St. George

Dear Brother: ---

I very much object to telegrams such as that regarding Bp. Dorius. It compromises all parties concerned, the principles, the sender, and the receiver, and much prefer that communications on such matters be made through the mail. Those desiring such work done must make proper arrangements before hand or they must wait.

Bp. Dorius has our consent to his request.

Your Brother in the Gospel
(s) John Taylor

(First Presidency Letterpress Copybooks, 1877-1949, vol. 2, p. 251, LDS Church Archives.)

February 24, 1879
Second Anointing Statistics Left Out of Publication:

Brother Pymm states that he omitted from the figures he furnished, from which the foregoing is compiled, some portions of work done in the Temple in the years above mentioned. (Millennial Star, Vol. 41, p. 120.)

28 August 1879

Elizabeth and I were married today. Third marriage for me. **In a special room we were ordained a God and Godess (sic), King and Queen to God.** Blessing of eternity were blessed upon our heads. Oil was used to consecrate our bodies to a high and Holy Orders. **Annointer**

(sic) told us we should never deny the Holy Ghost or shed anothers blood. Being sealed up to life eternal and dwel (sic) [with] the gods. Our posterity was to grow [and] be with us. Blessings were given by the Holy Priesthood. We had the blessings of God Himself. (Thomas Richard Jackson Journal, possession of Ronald V. Jackson, Bountiful Utah.)

22 September 1879

Monday 22 September 1879 the eavening (sic) of the fifty second Aniversary (sic) of the Angel deliviring (sic) of the Plates of the Boock (sic) of Mormon to Joseph the Propit (sic) of the Lord, **I dedicated the house and room also blest the Oil after which my Ruth Anointed my feet and wiped them with the hair of her head, then kissed them after the patern (sic) as written in the Testament of the Lord Jesus Christ.** (Samuel H. Rogers Journal, Typescript, Under date given, BYU Special Collections, Mss, 1134, V. II, p. 78.)

15 May 1880

Fulness of the Priesthood by Daniel Tyler:

In my last [article in this series of articles on the temple] I showed you how particular the Lord was about having everything recorded and witnessed. This strictness is not confined to those two items, but the Lord has always been very particular to have things done "according to the pattern" He has given. In a revelation given on the 19th of January, 1841, He says:

> For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, **even the fulness of the priesthood.**
>
> Perhaps some of my young readers may enquire if Joseph Smith previous to the giving of this revelation was not an Apostle, which is the highest grade of Priesthood in the Church, as well as Prophet, Seer and Revelator, and if there were not a quorum of Twelve Apostles, a Patriarch and a quorum of Seventies as well as Elders, Priests, Teachers and Deacons.

Yes, my young friends, all these authorities were in the Church; yea, more, they had received endowments in the Kirtland Temple, where cloven tongues as of fire sat upon many, and they spoke with the power of God, and saw many marvelous things, brief mention of which has heretofore been made. While Joseph Smith was an Apostle he was also the chief of the Apostles, and presided over the Apostles and over the whole Church, as is stated in the Doctrine and Covenants, sec. cvii., par. 91-92. The question then arises, **What is meant by the fullness of the priesthood?**

It does not mean any special office above that of Apostles, but that there were powers belonging to the different grades of priesthood which had not been conferred. They had no temple, no baptismal font, no administration for the dead, no endowments, no place to "reveal ordinances which had been hid from before the world was." **As a faint illustration, I will speak of the Patriarchal priesthood, and say that every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his**

children, and without such blessing is not a recognized patriarch. This doctrine may be new to some of you, but whether or not, it is true.

But all faithful patriarchs have not the **fullness of that priesthood.** By virtue of a patriarchal blessing the patriarch thus created receives power to renew unto his posterity the rights conferred upon him; but he cannot confer patriarchal blessings outside his own lineage or rather beyond his immediate descendants; while those especially ordained to bless the people may bless all kindreds of the earth, and the Patriarch to the Chruch is recognized as the Patriarch of all Patriarchs.

In like manner men may be ordained to other grades of priesthood without obtaining a fullness thereof. The Lord informed the prophet that the temples were the places to receive **"the fullness of the priesthood."** He said: "for a baptismal font there is not upon the earth, that my Saints may be baptized for those who are dead; for this ordinance belongeth to my hours," (a temple) "and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me."

These additional powers include all of the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and Women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the "seal of the living God in their foreheads," spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things--"the fulness of the holy priesthood" to be restored.
(Daniel Tyler, "Temples," Juvenile Instructor, 15:111, 15 May 1880.)

2 January 1881

All these ordinances and ceremonies instituted by the Almighty and comprehended in that which is called the Gospel are necessary. There is no such thing as non-essential ordinances; every one of them is essential. Exaltation cannot be arrived at without them. But exaltation does not consist of the mere compliance to certain forms and ceremonies that the Almighty has instituted and places in his Church. There is something more required, something superior to all this. What is it? It is the spirit that comes from our Father to dictate us in every act, to make us righteous and holy unto the Lord, and to sanctify us and bring us into complete subjection to and harmony with the laws that govern the celestial kingdom. (Elder Chas. W. Penrose, J. D., Vol. 21:353).

12 January 1881

Wednesday 12th Jan. 1881 my wife, her mother, Nelly and I went to the Tample (sic) according to previous arrangements with Zina and Bro. McAllister and spent the forenoon in sealings of adoptions;--My fathers family and my mothers, father mother and children all were adopted to my father, then father and mother were adopted to grandfather Huntington also all his brothers and sisters were adopted to him.

Next grandfather and mother were adopted to Joseph Smith.

After that **my wife and I received second annointing (sic). I received second annointing (sic) for grandfather Huntington and Zina for his 2 wives.** (Oliver B. Huntington Journal, Typescript, p. 159, 12 Jan 1881, BYU Special Collections.)

19 January 1881

January 19/81 EH 2 PM Prest J T(aylor), J F S(mith) W W(oodruff) O P(ratt) C C R(ich) L. S(now) F D R(ichards) F M L(yman) J H S(mith) con D H W(ells) Pat John Smith Pres L J N(uttal) & Bp E Hunter El O Pratt referred to the W(ashing) of f(eet) by the Prop(het) Jos(eph) at the K(irtland) T(emple) Pres w(oodruff) was for a different purpose being to bear our testimony against those who have openly willfully manifested themselves against the Lord & His kingdom of his saints & people upon the earth Pres T(aylor) read the prayer proposed to be offered in the circle when it was approved Pres W(oodruff) called upon to pray all kneeling after which water prepared, each of the brethren John (Taylor) presiding and apostles, also con Wells including E Hunter & Pres. L J N(uttal) & Pres. J Smith each washed their feet Bro Rich being assisted by Elder Nuttal during the washing of feet Pres Taylor offered prayer which was repeated by the brethren -- Repair(ed) to the upper room which Pres Taylor and L. Snow offered the opening prayer in the circle the following brothren (sic) prayed Pa(triarch) J S(mith) & W(oodruff) Op(rat) L S(now) F D R(ichards) F M L(yman) J H S(mith) D H W(ells) J (F) S(mith) Pres Taylor Mouth Elder Nuttal prompting the prayer which had been approved During the time in the house Elder C. C Rich was carried from room to room. (L. John Nuttal "Journals", BYU Special Collections Typescript, under date given, Mor, M270.1, n963, Vol 2, p. 8.)

26 JUNE 1881

Wilford Woodruff - 50,000,000,000 REDEMPTION OF THE DEAD:

We have a great work before us in the redemption of our dead. The course that we are pursuing is being watched with interest by all heaven. **There are fifty thousand millions** of people in the spirit world who are being preached to by Joseph Smith, and the apostles and elders, his associates, who have passed away. **Those persons may receive their testimony, but they cannot be baptized [or receive any of the ordinances of the House of the Lord] in the spirit world, for somebody on the earth must perform this ordinance[s] for them in the flesh before they can receive part in the first resurrection, and be worthy of eternal life. The eyes of millions of people are watching over these Latter-day Saints.** Have we any time to spend in trying to get rich and in neglecting our dead? I tell you no. (J.D. 22:234; June 26, 1881; The Discourses of Wilford Woodruff, Bookcraft, p. 148.)

[The Iron Curtain came down in East Germany-These people have been with me almost constantly for the last year working and pleading to help them receive all the ordiance of the Gospel, particularly the Second Anointing and Fulness of the Priesthood so that we can bring down the Iron Curtain of Death and imprisonment for these people them so that they can be loosed and go free and come with Jesus Christ as resurrected, glorified, perfected, and happy beings. This is what they want so desperately or at least what I saw, when the

Lord showed me all of these people! Amen and Amen.]

May 22, 1882

St George --- May 22nd 1882

President John Taylor

Dear Brother:

Mrs. Elizabeth Gilbert, (who is in her Eighty-second year) is here for the purpose of obtaining her Second Anointing, together with her husband, Algernon Sidney Gilbert, who died when Zion's Camp went up to Missouri --- My brother Henry Rollins, stands as Proxy for her husband --- his uncle.

I, also wish to know if the Sealing of my mother to Mr. John M. Burk, in Nauvoo can be changed. As she did not wished to be Sealed to him --- but Brother Young told her to let it be so for the present, and it could be changed afterwards (or words to that effect).

Must her sealing remain as it was in Nauvoo? Or can she be sealed to Joseph --- for that is our desire Henry desires to be adopted into Josephs kingdom ---

Respectfully
(s) Mary E. Lightner
(s) James A. Rollins

Dear President Taylor

As I understand you are well acquainted with Bro James H. Rollins and his sister Mary E. who is the wife of Joseph the Prophet. It does not require a great deal of writing from me, he has had his Second Anointing, and can act for his uncle if approved. They are very much exercised about their Mother. He informs me it was understood when living at President Smith's that he was to be in his family, and would like his mother sealed to him.

You Bro in the Gospel
(s) John D. T. McAllister

St George
22 May/82

NB Please to answer by wire. If the Mother is to be sealed to Joseph please say Henry Rollins Gilbert second, and all approved. If the mother remains where she is. I will understand the usual form.
JDTM

(Ms 1132, Special Collections, Lee Library, BYU)

May 22nd 1882

Letter of Mary E. R. Lightner and John D. T. Mcallister to John Taylor:

President John Taylor St George--May 22nd 1882
Dear Brother
Mrs Elizabeth Gilbert, (who is in her Eighty-second year) is here for the purpose of obtaining her Second (sic) Annointing (sic), together with her husband, Algernon Sidney Gilbert, who Died when Zion's Camp went up to Missouri--My Brother Henry Rollins, Stands as Proxy for her husband--his uncle.
I also wish to know if the sealing of My Mother to Mr John M Burk, in Nauvoo can be changed. As she did not wish to be Sealed to him--But Brother Young told her to let it be so for the present, and it could be changed afterward, (or words to that effect)
Must her sealing remain as it was in Nauvoo? Or she be sealed to Joseph--For that is our Desire Henry desires to be adopted into Josephs Kingdom--

Respectfully

/s/ Mary E. Lightnar

/s/ James A. Rollins

Dear President Taylor
As I understand you are well acquainted with Bor James H Rollins and his Sister Mary E. who is the wife of Joseph the Prophet it does not require a great deal of writing from me he has had his Second Anointing. And can act for his uncle if approved. They are very much exercised about their Mother. He informs me it was understood when living at President Smith's that he was to be in his family. And would like his mother sealed to him.

Your Bro. in the Gospel
John D T Mcallister

St George
22 May/82

NE. please to answer by wire. If the Mother is to be sealed to Joseph. please to say Henry Rolling Gilbert second, ano all approved. If the Mother remains where she is. I will under stand the usual form
JDTMA

note: This second page was a note attached to the M E Lightner Letter on the same sheet or letter she sent to President Taylor. She apparently left room for him to wrote his note.

(BYU Special Collections, Mss 1132, from a xerox of the original letter, 3 pages.

1882

John Taylor:

...And if temples are to be built here and ordinances performed in them in the interest of those who have died without law, and in the adjudication of all these matters, that the Priesthood behind the veil, to whom is committed the judgment of these things, should communicate with the Priesthood upon the earth, that they may be administered for by proxy in the temples erected by us, and those who shall follow after us; that all things may be done according to equity, law, and justice, and that none but those worthy to receive those great blessings and high exaltations can participate in the same; being thus sanctioned by the Priesthood in heaven and the Priesthood upon the earth? Hence, while they are saviors, preach to the spirits in prison and judge the dead, we build temples and administer for them upon the earth, and thus become, as it is written, "saviors upon Mount Zion;" operating and cooperating with the Priesthood behind the veil, in the interest, happiness, salvation and exaltation of the human family. **Thus shall we also become legitimately and by right, through the atonement and adoption, Kings and Priests--<u>Priests to administer in the holy ordinances pertaining to the endowments and exaltations</u>: and <u>Kings, under Christ</u>, who is King of Kings and Lord of Lords, <u>to rule and govern, according to the eternal laws of justice and equity, those who are thus redeemed and exalted</u>.** (Mediation and Atonement, by President John Taylor, 1882, p. 158-159.)

10 May 1883

President Taylor:

...let Sister Paxman have her expressed choice, which she ought to have had before, ...and let her be sealed to Bro. Paxman, **<u>and anointed to him</u>**.... (Andrew K. Larson, <u>Erastus Snow</u>, SLC; U of U Press 1971, p. 566.)

24 June 1883

Apostle Erastus Snow:

Well, Now, because the Lord has set His hand to gather out from the nations of the earth the humble and the honest in heart and those that will be obedient and will submit themselves to the truth and to the law of the Lord, therefore He reveals unto them a **new and everlasting covenant, the holy covenant of marriage for time and for all eternity**, the union of the sexes, the sealing of wives to husbands and husbands to wives, children to parents, etc., **the uniting and sealing us in the holy Priesthood unto the fathers and <u>even unto our Lord Jesus Christ</u>, who stands at the head of the kingdom of righteousness**, the Chief Apostle and High Priest of our profession; **and unto this new and everlasting covenant has the Lord purposed and designed His people to be united and bound together with the Son, our Savior, <u>and through Him unto His Father</u>; for He has said, "<u>Whosoever receiveth me receiveth my Father, and all that my Father hath shall be given unto him.</u>"**

This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, <u>and without it they could not attain unto the eternal power an Godhead and fulness of celestial</u>

glory. Now, many may enter into the glory of God, and become servants in the house of God and in the celestial kingdom of God, who are not able to abide **this new and everlasting covenant;** but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation. They may remain in their saved condition without exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things. (Journal of Discourses, 24:161.)

2 August 1883

George Q. Cannon's Remarks–Minutes recorded by John Irvine–School of the Prophets:

Now, whether the washing of feet [at the original Kirtland School] was suspended by the Endowment or not is a question in my mind, and probably, in all our minds. But it seems to me clear that after Peter, at least, had received an uncommon bestowal of power at the Transfiguration, that the Savior even after that washed his feet and the feet of the rest and commanded them that as they seen him do so should they do to one another. It was one of the last ordinances he performed in their midst. Brother Nuttall whispers to me a thing with which you are no doubt all familiar; that in the washing that takes place in the first endowment, they are washed that they might become clean from the blood of this generation--that is, I suppose, in the same way they are ordained to be Kings and Priests--that ordinance does not make them clean from the blood of this generation anymore than it makes them Kings and Priests. If they fully receive of another endowment [the second anointing], a fulness of that power, and the promises are fulfilled in the bestowal of the power upon them. (Salt Lake [City] School of the Prophets Minute Book, typescript entry for 2 Aug. 1883, original in LDS Church Archives.)

August 12, 1883

President George. Q. Cannon

Attain unto the Eternal Godhead:

...My acquaintance with mankind, so far as it goes, teaches me that of all people now living, either in Christendom or heathendom, the Latter-day Saints excel them all in their hopes, in their anticipations, in the character of the glory that they are to receive, and in the promises which are sealed upon them. There is not a man in this room who has a proper conception of the Gospel, and of the rewards attached to obedience to it, who does not at least hope **that he will attain unto celestial glory**, (**which means the Godhead [attain unto the Godhead], to be an heir of God, and a joint heir with Jesus Christ); that he will enter upon a career of exaltation that shall not terminate throughout the endless ages of eternity**, and that will place him in the company of Him concerning whom it is said "of the increase of His kingdom there shall be no end." And there is not a woman in this congregation who has a proper conception or knowledge of the promises associated with the Gospel, and with obedience thereto, who does not indulge, when she

thinks upon these matters, in similar hopes, and would be very unhappy if she thought she should be deprived of that which she anticipates--**I mean of being one with her husband as a wife and as a queen and as a priestess throughout eternity, and stand with him at the head of their mutual posterity.**

...When Joseph Smith lived upon the earth.... He stood as God's ambassador--not clothed with the attributes of God, for he was a mortal man; but he stood as the representative of God upon the earth, holding the keys of the kingdom of God upon the earth, with the power to bind on earth and it should be bound in heaven. He occupied that position when he lived, and **on his departure another took his place upon the earth and stood in precisely the same capacity to us as a people that Joseph Smith did [King and Priest in and over the House of Israel, or in other words proxie for the Christ as King of kings and Lord of lords--and will deliver up those keys unto the Lord when he comes].** That was Brigham Young. When he passed away another stepped forward and took the same position, and holds the same keys and exercises the same authority and stands precisely in the same position to us that the Prophet Joseph did or that the Prophet Brigham did when he lived upon the earth. Now, was not Joseph Smith a mortal man? Yes. A fallible man? Yes. Had he not weaknesses? Yes, he acknowledged them himself, and did not fail to put the revelations on record in this book [the Book of Doctrine and Covenants] wherein God reproved him. His weaknesses were not concealed from the people. He was willing that people should know that he was mortal, and had failings. And so with Brigham Young. Was not he a mortal man, a man who had weaknesses? He was not a God. He was not an immortal being. He was not infallible. No, he was fallible. And yet when he spoke by the power of God, it was the word of God to this people. **When he sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity, and to the Godhead**, or delegated others to do it in his stead, God in the eternal world recorded the act; **the blessings that were sealed upon that man or that woman, they were sealed to be binding in this life, and in that life which is to come; they became part of the records of eternity and would be fulfilled to the very letter upon the heads of those upon whom they were pronounced, provided they were faithful before God, and fulfilled their part of the covenant. there is no doubt about it. And so it is to-day.** There is but one man, (as you have often heard), at a time on the earth, who holds this authority. There may be others who have this authority also; and I thank God there are many who hold this authority--that is the authority of the Apostleship; but they hold it subordinate to the man who holds the keys, they cannot exercise this authority only as he shall consent or delegate or authorize them to do so. **T here is but one man who has the power to exercise this authority, to stand, as it were in God's stead [King and Priest in and over the House of Israel, or in other words proxie for the Christ, King of kings and Lord of lords--and will deliver up those keys unto the Lord when he comes]** to be His voice unto the people, and that is the man who stands at the head and who is President, and who holds the keys by virtue of the appointment of God. God places him there. It is not man's act. It is God's providence. (George Q. Cannon, August 12, 1883, JD 24:271-278)

27 September 1883

George Q. Cannon:

[Men] are anointed **<u>to be</u> kings and priests**. (George Q. Cannon, Salt Lake [City] School of the Prophets, Minutes, Sept. 27, 1883, Church Archives.)

28 September 1883

What position are the Presidents of Stakes placed:

I [John Taylor] am called a Prophet to God, also a seer and revelator. My councilors are also sustained as Prophets, Seers and Revelators, as also the Twelve and their councilors. Is this a fiction or reality? Joseph fixed thes matters in his day, and they are no fiction.

The Presidents of Stakes are placed in the same position as the Church in Kirtland, when the Prophet Joseph presided over it. The Presidents of Stakes and their councilors stand in the same relationship to the Stakes, as Joseph Smith and his councilors stood to the Stake in Kirtland, with this difference that their authority extends only to the stake while that of Joseph Smith and his councilors extended to the whole World.--that being the case they would be quite as confident to manage their affairs as we are to manage ours, and they could select that class of men to associate with them, as we have with us, for they have the right to know the mind and will of God in their behalf. [Note: this possibly could be the reason why Stake presidents were permitted, for so long, to recommend people for second anointings.] (Minutes of the School of the Prophets, LDS Church Archives.)

12 October 1883

<u>Meeting with First Presidency and School of Prophets</u> October 12, 1883. P. 614

The First Presidency. 10 of the Twelve. 20 Presidents of stakes my first counselor Hy Eyring and three others. All fasting. (Excepting Prest. A.O. Smoot who did not know of the order given at our last meeting) Met at the Endowment House. Singing and Prayers. President Taylor addressed us on the order of the School of the Prophets, and washed, our feet pronouncing us clean from the blood of this generation and sealing upon us all the rights powers and privileges associated with this ordinance. we then partook of the Sacrament. bread and wins. enough to eat and drink. He went through the form of receiving the members of the School Himself Counselors G Q Cannon J F Smith chosen President. Teach of the school and assistant retained to Moroni. (Interesting Excerpts From The Diary of J. D. T. McAllister, p. 10, BYU Special Collections, M270.1, M 124P.)

12 October 1883

Washing of Feet:
Henry Eyring Journal (John Taylor Version):

In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each

others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordiance to the School of the Prophets. I pronounce you clean from the blood of this Generation and say unto you, your sins are forgiven you and I seal upon you every blessing, gift, right and authority pertaining to this holy ordinance and I do it in the name of Jesus Christ our Lord. Amen. (Henry Eyring Journal, 12 October 1883, BYU Library, [John Taylor version].)

12 October 1883

Washing of Feet:
Minutes of the School of the Prophets, Salt Lake City, 12 October 1883, LDS Church Archives [John Taylor Version]:

Brother (giving name) in the name of the Lord Jesus Christ and by virtue of the Holy Priesthood I wash your feet in accordance with the order instituted by God in his church and as practised by our Lord and Savior Jesus Christ when in the flesh upon his Apostles and disciples, and also observed by his servant Joseph Smith the Prophet as an introductory ordinance into the school of the prophets. I pronounce thee clean from the blood of this generation, and confer upon thee all the rights, blessings, powers and privileges associated with this holy ordinance, and I do it by virtue of the Holy Priesthood and in the name of the Lord Jesus Christ. Amen.

Occasionally he [John Taylor] inserted "And I say unto thee thy sins are forgiven thee." (Minutes of the School of the Prophets, Salt Lake City, 12 October 1883, LDS Church Archives [John Taylor Version].)

24 December 1883

Washing of Feet:
Minutes of the School of the Prophets, Salt Lake City, 24 December 1883, LDS Church Archives [Wilford Woodruff version]:

By virtue of the Priesthood and in the name of Jesus Christ I wash thy feet according to an Holy Ordinance introduced by our Lord and Savior Jesus Christ with his disciples when he washed their feet and told them to wash one another, and also by Joseph Smith, the Prophet of the Lord, [as] an introductory ordinance to the School of the Prophets, and pronounce thee clean from the blood of this generation, and say unto thee, thy sins are forgiven thee, and seal and confirm upon thee all the rights, powers, and privileges associated with this ordinance in the authority of the Holy Priesthood and in the name of the Lord Jesus Christ. Amen. (Minutes of the School of the Prophets, Salt Lake City, 24 December 1883, LDS Church Archives [Wilford Woodruff version].)

October 11, 1883 & December 24th, 1883

Henry Eyring Initiated Into the School of the Prophets, 1883:

Oct 11th we were invited to the endowment house, where we were told that a school of the Prophets would be organized and that only those who are willing to observe the word of wisdom and observe all other laws, God has given us, could be admitted. We were told to come again the next day, fasting and with our bodies washed clean.

Oct 12th 1883 was a day to be long remembered by all who partook of the blessings that were then bestowed upon us.
Patriarch Zebedee Coltrin, who was the only surviving member of the school of the Prophets organized by the Prophet Joseph Smith at Kirtland washed the feet of President John Taylor and Pres Taylor in turn washed the feet of Zebedee Coltrin and then the feet of his Counselors, then of ten of the Apostles (Elders C C Rich and John H. Smith being absent the former sick, the later presiding in England) then the feet of Counselor D H. Wells (J W Young absent).
after that the remaining brethren were seated according to age and prest Taylor washed the feet of twenty of the Presidents of Stakes, of Jno. B. Maiben Counselor to Prest Canute Peterson, of myself and of Geo Reynold private Secretary to Prest Taylor. The ceremony used by Prest Taylor was about as follows: **"In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each-others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordiance to the School of the Prophets.**
I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven you and I seal upon you every blessing, gift, right and authority pertaining to this holy ordinance and I do it in the name of Jesus Christ our Lord. Amen."
<u>After the washing of feet the Sacrament was administered, consisting of bread and wine.</u> Of the latter we partook about one third of a Tumbler full each and of the former as much as our appetite would prompt us.
After the sacrament we retired to a lower room and on returning were saluted by Pres't Taylor with the words prescribed in Section VII of the D. & C. Pres't Geo Q. Cannon in behalf of the members answered the salutation.
We were then dismissed by prayer.

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December 24th 1883 A school of the Prophets was organized in the Temple with Erastus Snow Pres and Jno D T. McAllister Prest in his absence
The ceremonies were the same as those in Salt Lake City. The following were initiated by the washing of feet, Prest Woodruff officiating.
John Lytle, Henry Harriman, Henry W. Miller, Wm Fawcett, John Pymm, D D. McArthur, Charles Smith, Walter Granger, Marius Ensign, Chas A Terry, D H Cannon, Thos L. Terry, Marcus Funk, Geo H Crosby, Wm A Bringhurst, Chas N. Smith, Wilsen D Pace, M. F. Farnsworth, W H Thompson, A P Winsor, S. R Woodward. There were present also: Pres Woodruff, E Snow Geo, Teardale, J D T. McAllister and myself all of whom had received membership in S. L. City. The names of the Prests of Stakes who received Membership in Salt Lake City are as follows:

Wm Budge	Prest of	Bear Lake	Stake
Jno R Murdock	"	Beaver	"
Wm B. Preston	"	Cache	"
Wm R. Smith	"	Davis	"
C. G. Larson	"	Emery	"
Wm Paxman	Prest of	Juab	Stake
L. John Nuttal	"	Kanab	"
Ira N. Hinkley	"	Millard	"

Willard G. Smith	"	Morgan	"
Jesse W. Crosby Jr	"	Panguitch	"
Thomas J. Jones	"	Parowan	"
Angus M. Carnon	"	Salt Lake	"
J. D T. McAllister	"	St George	"
W W. Cluff	"	Summit	"
Hugh S. Cowens	"	Tooele	"
A. O. Smoot	"	Utah	"
Abram. Hatch	"	Wahsatch (sic)	"
Levi W. Shurtliff	"	Weber	"
Silas S. Smith	"	San Luis	"
Christopher Layton	"	St Joseph	"

(Journal of Henry Eyring, BYU Special Collections, Mor / M270.1 / Ey67, p. 51-54.)

16 January 1884

A Patriarchal Blessing upon the head of George Albert Smith, son of Sarah Farr and John Henry Smith, born April 4 1970, at S. L. City, S. L. Cou. U.T.

Mr. George Albert in the name of our Lord Jesus Christ I lay my hands upon your head and seal upon you a Patriarchal Blessing for thou art of the seed of Abraham of the house of Joseph and lineage of Ephraim. I seal upon thy head a father's blessing, for thou art a lawful heir to all the blessings of the holy Priesthood, and inasmuch as thou wilt keep all the commandments of the Lord **thou shalt attain to all the blessings of eternal lives**, and the choice blessings of the heavens shall rest down upon you and thou shalt be filled with wisdom of the heavens and the light of the Lord shall swell within you, and every organ of your mind shall be filled with the inspiration of the Lord, for thou wast called and chosen of the Lord from before the foundation of the earth was laid to come forth in this dispensation to assist in building up the Zion of God upon the earth, and thou shalt be enabled to bring many to a knowledge of the truth, for thy voice shall be as the voice of a trumpet in declaring the words of the Lord to the nobles of the earth, and many shall believe in thy words and embrace the gospel of the Son of God. For thou shalt be filled with the mighty power of God, and shall be able to do many mighty works in their midst. And thou shalt have power over the elements, and the winds and the waves of the sea shall obey thy voice, and no miracle shall be too great for thee to do, when it shall be necessary for the salvation [of] man, for thou art called to do a great and a mighty work in the great kingdoms [sic] of God. **And thou shalt attain to all the blessings and sealing powers that shall be given in the holy temples of the Lord and thou shalt behold the Lord when he shall come in the clouds of heaven**, and shall be enabled to do a great work upon the earth, both for the living and the dead, and shall assist in the redemption of thy father's house. And **thou shalt become a mighty prophet in the midst of the sons of Zion.** And the angels of the Lord shall administer unto you, and the choice blessings of the heavens shall rest upon you. And thy posterity shall become great upon the earth, and the Holy Melchisedek Priesthood shall rest upon them throughout their generations and thy sons shall rest upon them throughout their generations and thy sons shall become a mighty men before the Lord, filled with the wisdom of the heavens, and **many of them shall become**

prophets and apostles and shall dwell in the midst of the Zion of the Lord and their posterity shall become very great and **they shall become kings and priests of the most high**. And thy daughters shall become women of great renown and shall become the mothers of mighty men before the Lord, **and shall dwell among the sanctified of the Lord,** and shall become a vast multitude dwelling in the midst of the zion of the Lord, and shall live and reign a thousand years upon the earth and thy generations there shall be no end. **And thou shalt be wrapt (sic) in the visions of the heavens and thou shalt be clothed with salvation as with a garment, for thou art destined to become a might man before the Lord, for thou shalt become a mighty apostle in the church and kingdom of God upon the earth, for none of thy father's family shall have more power with God than thou shalt have, for none shall excel thee, for thy reward shall be great in the heavens, for the blessing of thy father and of thy grandfather shall rest upon thee, and thou shalt become a man of mighty faith before the Lord, even like unto that of the brother of Jared, and thou shalt remain upon the earth until thou are satisfied with life, and shall be numbered with [the] Lord's annointed (sic) and shall become a king and a priest unto the Most High, for thou art of the pure blood of Jacob, and have a right to all the blessings of the house of Joseph, and shall receive an everlasting inheritance when the Ancient of Days shall come, and thou shalt have power to come forth on the morning of the first resurrection and shall be numbered with the sanctified before the Lord. And I now seal all these blessings upon thy head, and thee up to all the powers of exaltation of thrones and dominions, and powers of eternal lives in the name of our Lord, Jesus Christ, Amen.** [A Patriarchal Blessing upon the head of George Albert Smith, son of Sarah Farr and John Henry Smith, born April 4 1970, at S. L. City, S. L. Cou. U.T., University of Utah Special Collections, George A. Smith Family Papers.)

1884

***** Forty years ago, when President Merril (sic) was the president in the Logan Tempal (sic) he gave **me a great blessing while I was there with my husband having our second endowments.** He said my mission of this earth was to tend to the sick. He commanded me to go forth and take care of the sick. I was very poorly at that time. I did not think it would be possible to do so but in three weeks I was able to take care of my daughter-in-law in confinement. Brother Merrill gave me this blessing never having seen me before and did not know that I had been practicing delivering women for years. It is evident that this blessing was inspired and he also said I would live long on the earth and be **a queen among queens in the eternal worlds** and said many more great things that I cannot remember at this time. I had to be helped into the temple but walked out without help. This has always been a strong testimony to me. (A sketch of the Life of Mrs. Sarah Burbank, Written at Richmond, Utah March 13, 1924, by Herself at the age of 89 years, Church Historical Department, MSd, 136, Bx 1, fd 26.)

December 4, 1885

4th Dec 1885

President J. D. McAllister
St. George Temple

May Dear Brother

To satisfy a feeling which has been on my mind for some time. I submit the following: My Son George Q. who died in this City when he was 18 years and 21 days old, was very faithful to us as a son, and also in the Holy Priesthood so far as he opportunity when a Deacon, he was 1st Councilor to the President of the Quorum, which position he filled honorably, until ordained an Elder, previous to receiving his Endowment. He was appointed Clk of the [p.2] 1st Quorum of Elders in the Stake. Being naturally of a religious turn of mind it seemed natural for him to perform his spiritual duties. He acted as a Teacher in the ward, with entire satisfaction to the Saints up to the time of his death.

When on his death bed I asked him if there was any thing that he would like me to do for him, he said "I would like you to have some wives sealed to me." According to his request I had two girls who died in the Church sealed to him. Two other, apreciating [sic] his worth have expressed a desire to have their daughters sealed to him, which will be done. These tokens of respect filles [sic] our hearts [p. 3] with joy feeling as we do, that our dear boy was worthy.

Now the question is, do you think he was old enough to receive his 2d Anointing?

Bro McAllister it is not my desire to seek blessings for my sons that they are not entitled to. But I had great hope for my son, for I fully apreciated [sic] his worth, and would like to see that every blessing was put in his reach, to which his faithfulness entitled him.

You as the Prest. of the St George Stake knew him, hence I submit the question to you.

I am very respectfully
Your Brother in the Gospel,
(s) D. H. Cannon

(John D. T. McAllister Papers, Incoming Letters, LDS Church Archives.)

December 9, 1885

Dec 9/85

Dear President Taylor

I can fully endorse the words expressed by Bp D. H. Cannon in relation to his son George Q. He lived and died a good young man.

I think you are acquainted with him, also his Uncle George Q.

I address this to you personally.

God our Father be with you all.

Your Bro. in the Gospel
(s) John D. T. McAllister

(John D. T. McAllister Papers, Incoming Letters, LDS Church Archives.)

December 9, 1885

Decr 9th 1885

President John D. T. McAllister
St. George Temple

Dear Brother:

Though the deceased son of Bishop David H. Cannon --- George Q --- was quite young when he died, still as he is so highly recommended, you may administer to his representative and the representative of the deceased who have been seal'd to him the ordinance of Second Anointing.

With Kind regards,
Your Brother,
(s) John Taylor

(First Presidency Letterpress Copybooks, 1877-1949, vol 10, p. 321, LDS Church Archives.)

March 4, 1886

March 4, 1886

Mrs. Eliza Perry Benson
Logan Temple

Dear Sister:

Your letter asking the privilege of 2nd anointing for your parents John Perry and Grace Williams Perry who are deceased, has been received.

You are at liberty to have them officiated for and receive their 2nd anointings; but those who officiate for them must be those who have already had that sacred ordinance. By presenting this to Bro. M. W. Merrill he will have the Ordinance attended to.

Very respectfully,
(s) John Taylor

(First Presidency Letterpress Copybook, 1877-1949, vol. 11, p. 110, LDS Church Archives.)

May 1, 1886

Letter of Zebedee Coltrin:

Logan May 1st 1886

President John Taylor may I ask a favor of You. I wish to have my father adopted to President Joseph Smith it was my Fathers wish when he was alive.

I am here to do some work and would be verymuch (sic) pleased to have this work done.

I also wish to give my bro. Graham and his two wives their second annointing (sic).

No more at present - I am yours as ever
Your Bro. In the Gospel
Zebedee Coltrin

(This letter was taken from the File no. Ms D747, Papers of Zebedee Coltrin, Church Archives, Church Office Building.)

May 1, 1886

Logan May 1st 1886

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I also wish to have my Bro. Graham and his two wives their second anointings.

No more at present -- I am yours as ever

Your Bro. In the Gospel
(s) Zebedee Coltrain

(Zebedee Coltrain Papers, LDS Church Archives.)

May 11, 1886

Cedar City, Iron Co, Utah
May 11, 1886

President John Taylor

Dear Brother.

The theme of my correspondence on the present occasion will be a subject that has engrossed my mind for many years and especially of late.

I have just returned from St George wither I had been with a portion of my family to work for my dead relatives and friends in the Temple of the Lord.

I find in looking over my record that my Father died an Elder; I recd for him some 7 years ago his second anointings. He was a good man and was called hence without a moments warning by a St[r]oke of lightning at the age of 63. He was Killed on Beaver City some 27 years ago and I am very desirous to receive for him the ordination as an High Priest that he may belong to the same quorum as my Brother Joshua and myself if it meets with your approval. [p. 2] Brother Erastus Snow was some little acquainted with Father and to him I refer as his advocate.

My Brother Joshua had his failings, like many more, but my mind has been set at rest for many years in regard to his present condition and situation in the spirit world. He was never cut off from the Church altho he demeaned himself very improperly for some time before his death and no doubt brought about his early demise thro his bad habit of drinking. Nevertheless from manifestations I have received since his death I am satisfied that he has sorrowfully repented and is now engaged in doing all the good he can on the other side. If it meets with your approval I would very much like him to receive his second anointings. I was rebaptized for him in the Temple at St George some 8 years ago. I take pleasure in mentioning the names of Judge Elias Smith and Prest Daniel H. Wells as his advocates.

I have another Brother dead named Benjamin he lived on Greenville Beaver Co [p. 3] also died in the faith. I should be pleased to receive for him his second anointings and will mention the name of Prest John R. Murdock of Beaver Stake as his advocate.

I hope dear Brother you will not deem me presumptuous in asking for blessings for my dead relatives --- they are very dear to me and I am fully sattisfied [sic] that the three I have mention'd are doing all they can according to their calling and Priesthood to further on the work of the Lord where they are --- I have done for them all I can --- I have recd the blessings mention'd for myself and earnestly wish that these near and dear to my heart should share in the same blessing and privileges that I by the clemency of the Priesthood have been permitted to receive.

Prayer the Lord to shield and protect you and the brethren with you in the future as he has in the past and with due respect I desire to subscribe myself you[r] Brother in the Gospel

(s) C. J. Arthur

(John Taylor Papers, Letters, LDS Church Archives.)

June 6, 1886

Gospel Mysteries

Salt Lake City
June 6th, 1886

President John Taylor

Dear Brother

Three years ago I got ready by the council of Apostle George Teasdale to go to St. George, to attend to Temple work also to get my second anointings in connection with my wives. One of my wives Maria was taken sick which hindered me from going at that time, afterward my wife Eliza now seventy years old, became too feeble to travel that distance. I have been in hiding Seventeen months past but I think I can go safely to the Logan Temple. I ask if I now with my wives can have the privilege of this great blessing. I therefore think and feel as if I ought not to neglect this matter any longer if the privilege is mine I would also like my first wife Ann who is dead, died three years and half ago, to receive the blessing through one of my living lives acting for her.

Please endorse upon the recommends if you will grant me this privilege and return to me that I may know how to prepare, as I am not known by my right name here please send the recommends to Brother Joseph E. Taylor with whom I am acquainted.

I will see him and ask him to receive them for me.

I remain your Brother in the Gospel.

(s) John S. Hawkins

(John Taylor Papers, Letters, LDS Church Archives.)

September 18, 1886

Sept. 18th 1886

Bishop C. J. Arthur
Cedar City

Dear Brother:

Enclosed please find the endorsed recommends of the two widows of your father-in-law for them to get their Second Anointing; and you are at liberty to act for him and receive this ordinance with them in his behalf.

Enclosed is seen a certificate for Marion Brown Arthur. As we suppose this was your wife I have endorsed it for her to receive her second anointing; though you do not mention, or ask in the letter. If this is not your wife, she ought not to receive her second anointing on the strength of this recommend.

With Kind regards,

Your Brother,
(s) John Taylor

(First Presidency Letterpress Copybooks, 1877-1949, vol 13, p. 321, LDS Church Archives.)

November 18, 1886

November 18th 1886

Prest. J. D. T. McAllister
St. George

Dear Brother:

In reply to your letter of the 12th of November. There is no objection to Brother Noah Brimhall receiving his second anointing and I have endorsed his recommend accordingly. But his present wife cannot be anointed tom him as she is only his wife for time, and when she receives her anointings to her deceased husband, Bailey Lake, his other two wives should also receive theirs.

If Brother Brimhall were to act for Bailey Lake and she were to be anointed to him as proxy, it might lead to confusion. The better way, in order that the records may be straight, is for some one [sic] to act for Brother Lake and the three wives be anointed at the same time. Brother George Lake having one [of] these wives and being his brothers heir could do this with the greatest [p. 2] propriety, if he should be worthy of the ordinance.

Under the circumstances I think Brother Brimhall had better get a relative of his own, or of his deceased wifes [sic], or in the absence of such a relative, some friend who has had her second anointing to act as proxy for his deceased wife, and let Sister Lavina Jones Lake Brimhall wait for this ordinance until arrangements can be made for the other wives of Brother Lake to join her in obtaining this ordinance.

With Kind regards,
Your Brother,
(s) John Taylor

(First Presidency Letterpress Copybooks, 1877-1949, vol 14, p. 12-13, LDS Church Archives.)

December 12, 1886

Dec 12, 1886

Prest. John Taylor

Dear Brother:

I think President Taylor will recollect a young English sister in Nauvoo by the name of Hannah Ells. She was sealed to Joseph the Prophet before his death. She died in Nauvoo in sister Sarah Kimball's house. I loved her very much --- was present at her death. I have had endowments for her. Sister Zina is in Logan and will, with your permission, have second anointings her.

(s) Eliza R. Snow

(Eliza R. Snow Papers, LDS Church Archives.)

December 12, 1886

Letter of Eliza R. Snow:

"I think President Taylor will recollect a young English sister in Nauvoo by the name of Hannah Ells. She was sealed to Joseph the Prophet before his death. She died in Nauvoo in sister Sarah Kimball's house. I loved her very much--was present at her death. I have had endowments for her. Sister Zina is in Logan and will, with you permission, have second anointing for her."

(Letter of Eliza R. Snow to President John Taylor in the Eliza R. Snow Letter file in the Church Office Building.)

January 29, 1887

St. George Jan 29th -87

Pres. John Taylor

Dear Brother

I again come to you For Temple Privileges for Those I feel as[s]ured are of the Worthy Dead. . . .

. . .--May He Receive his 2d Anointing through me as Proxy and may some of my wives rec[eive it] for her?

. . .and as I have great Love for him as a friend I do wish to do his further work and get for him & wife his 2d anointings & if it would be right --- and so wait and hope, for another Favorable Reply and Remain very Truly yours

(s) B F Johnson

PS

And now it has come to me to ask the Privilege of 2d anointing for my son James Francsis, who is the Present Bishop of Tempe, and I think B[isho]ps Agent of that Stake. He is over 30 years of age and ap[p]ears really one of the comeing [sic] young men of Zion, and as he expects to come for me the coming spring or early Summer, I should much like if you felt his privilege, that he too have his 2d anointing while Here.

(s) BFJ

(John Taylor Collection, Letters File, LDS Church Archives.)

July 11 and 25, 1887

A letter was rec'd (July 11/87) from Bro. E. G. Williams of Ogden asking 2nd anointings for himself and wives, living & dead, a letter was written to Prest. Shurtliff & counselors asking for information as to this Brother.

. . . . . .

A letter was received from Prest. L. W. Shurtliff, Ogden, July 22, respecting the request of Brother Ezra G. Williams for 2nd Anointings which was approved and Bro. William's letter was so endorsed for himself and wives, living and dead. (L. John Nuttall, Journal, July 11 and 25, 1887, Lee Library, BYU) **July 11, 25, 1887**

Letters Concerning Ezra G. Williams Receiving His Second Anointings **[Asking for own blessings like Abraham did. see Abraham 1:2-4]:**

*****A letter was recd (July 11/87) from Bro E. G. Williams of Ogden, asking for 2nd anointings for himself and wives, living & dead, a letter was written to Pres Shurtliff & counselors asking for information as to this Brother.*****
Monday July 25, 1887*****A letter was received from Prest L. W. Shurtliff, Ogden, July 22, respecting the request of Brother Ezra G. Williams for 2nd anointings which was approved and Bro. William's letter was so endorsed for himself and wives living and dead.
(Diary of L. John Nuttall, Vol. 2: 120, 125, BYU Special Collections typescript.)

September 2, 1887

Sept. 2nd. 1887

Elder James H. Martineau
Logan

Dear Brother:

The Indian girl Viroqua Johnson concerning whose second anointings you write [sic] to me, I think is a case that should be deferred for the present. You are at liberty to have her baptized for and have someone have Endowments for her; but at present I think it is improper for the ordinance of Second Anointing to be administered in her behalf.

With kind regards
Your Brother
(s) Wilford Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

16 September 1877

AN INCIDENT AT ST. GEORGE TEMPLE:

I will here say that two weeks before I left St. George, the spirits of the dead gathered around me, wanting to know why we did not redeem them. Said they, "You have had the use of the Endowment House for a number of years, and yet nothing has ever been done for us. We laid the foundation of the government you now enjoy, and we never apostatized from it, but we remained true to it and were faithful to God."

These were the signers of the Declaration of Independence, and they waited on me for two days and two nights. I thought it very singular, that notwithstanding so much work had been done, and yet nothing had been done for them. The thought never entered my heart, from the fact, I suppose, that heretofore our minds were reaching after our more immediate friends and relatives.

I straightway went into the baptismal font and called upon Brother McAllister to baptize me for the signers of the Declaration of Independence, and fifty other eminent men, making one hundred in all, including John Wesley, Columbus, and others. I then baptized him for every President of the United States, except three; and when their cause is just, somebody will do the work for them. (J.D. 19:229, September 16, 1877.)

September 19, 1887

Sept. 19th 1877

Elder J. H. Martineau
Logan, Utah

Dear Brother:

Your letter of the 14th inst., in which you suggest the propriety of Sister Adeline B. Benson. wife of Brother E. T. Benson, deceased, acting for the wife of Brother Joel H. Johnson, deceased, in receiving second anointings, has been received and considered.

I see no objections to Sister Benson acting in this capacity for Sister Johnson inasmuch as she is the latter's friend and Sister Johnson has none other kin who are in a position to receive this ordinance for her.

With kind regards.
Your Brother,
(s) Wilford Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

October 26, 1887

October 26, 1887

Elder James H. Martineau
Logan
Dear Brother:

Your letter of the 18th inst. in which you express your wishes concerning an Indian girl who has been sealed to you receiving her second anointings and also respecting her [your?] doing work for 7 or 8 of the early martyrs, unmarried women, and having them sealed to you, has been received.

I think it is better for you to defer the ordinance of second anointing for this Indian girl who has been sealed to you since her death. It will be no loss to her for the present.

As to the martyrs of whom you speak, we see no impropriety in having the ordinance of baptism attended to for them, especially if you know who they are; but before having them sealed to you, you should certainly have some knowledge of them and of your right to have them, as others may claim that they have a better right than you hereafter.

With Kind regards,
Your Brother,
(s) Wilford Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

30 November 1887

Wednesday the 30 At Do. Got up at half past 6 o'clock. After breakfast we all went to the Temple. I was ordained an elder by Bro. A. Peterson in behalf of my dead Father and got endowments for him and took my Mother through the veil and also stood proxy for my Father at the altar for my mother to be sealed to him; also took by of my wives through the veil; also my daughter, Marinda, and had our 4 oldest children sealed to us. **And my wives and I received our second anointings under the hands of President Merrill [Logan Temple] and Bro. Moore.** (Samuel Bateman "Diary", BYU Special Collections, under date given, p. 103, Mor, M270.1, B317.)

30 November 1887

George Thomas, Sr. Received his second anointings on Nov. 30, 1887 under the hands of M. W. Merrill in Logan Temple. Martha Howells Thomas and Mary ann Griffiths Thomas Wives of George Thomas Received their second anointings on Dec. 23 1887 in Logan Temple. [Note: The two wives died prior to 1887, and the anointings would necessarily be performed vicariously.] (George Thomas Journal, University of Utah Libraries.)

Januray 24, 1888

January 24th 1888

President Angus M. Cannon
Salt Lake City

Dear Brother:--

Your letter in reply to mine upon the subject of second anointings for Brother George Lufkin and Brother James Townsend has been received and considered.

Whoever attends to the ordinances for Brother Townsend should certainly take his last wife to the temple with them, so that she might receive the blessing as well as the deceased wife. Is Brother George Lufkin the proper person, who is as worthy as he, who is nearer as heir to the Townsend Family than he is? If he is the proper party to represent Brother Townsend, under the circumstances you are at liberty to inform him that if he will et his recommendation properly signed, I will endorse it for him to receive his second anointing and to act for Brother Townsend, on condition, also, that he takes Brother Townsend's surviving wife with him.

Now, in relation to the other subject which you mention ---the cases of worthy men and women who are aged who have not had their second anointings, and who are waiting to have this privilege accorded to them, being counseled by you not to ask for the privilege. We think such cases deserve consideration, and where you know of aged men and women who are worthy to receive this ordinance, I would like you to forward their names to me for consideration; and these that we decide as proper to receive this ordinance can have their recommendations signed to that effect.

With kind regards,
I am
Your Brother,
(s) Wilford Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

February 7, 1888

On February 7th 1888

Mrs. E. J. D. Townsend,

Your letter of the 4th inst., describing your case in past relations and your wish concerning receiving your second anointings again, came duly to hand and has been considered. I think you should be permitted to have your second anointings with your husband, Brother Townsend, and if a recommendation be forwarded to me, properly signed by your Bishop and president of your stake, I will

have it endorsed for you to receive that ordinance with your husband.

With kind regards,
Your Brother,
(s) Wilford Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

February 24, 1888

Feb 24th, 1888
Salt Lake City

President Woodruff

Dear Brother

Will you please answer a few questions I wish to ask you. I am the widow of Thomas C. Jones of your Circle he died soon after we came from Logan Temple working for our Dead and haveing our 2d Ontingins whear we [were] told to attend to the Washing of Feet at home the baby was sick after we came home so I asked Bro Jones when we should attend to it and he sead we had better wait till the baby is better but he was taken sick and Died before it was attended to can that be done by Proxey or not as I feel sorry about it for he was a good man and I gave him 2 liveing Wifes and 3 Dead ones and worked hard to help him keep them.

(s) Eliza I. Jones

(Spelling retained as in the original without using "sic".)

- - - - - - - - - -

Feb 24th 1888

Mrs. Eliza I. Jones
10th Ward, Salt Lake City

Dear Sister:

The ordinance of which you speak, and which you say you failed to attend to before the death of your husband, is one that should not be written about, and it cannot be attended to by proxy. Your husband is dead and, so far as the ordinances is [sic] concerned, it is all right. With kind regards,

Your Brother,
(s) Wilford Woodruff

(Wilford Woodruff Papers, Church Archives.)

March 8, 1888

March 8th 1888

Elder Brigham Young

Dear Brother:

Sister Zina D. H. Young has written to me concerning two of your father's deceased wives receiving their second anointings. She desires to officiate for them, to which I have consented. As you are the heir, some arrangements should be made by yourself and her for some person to act in your father's stead in this ordinance. She will probably try to see you. If you can communicate with her and let her know where you can be found, no doubt she will appreciate it.

With kind regards.
Your Brother,
(s) W. Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

March 29, 1888

March 29th 1888

Prest. M. W. Merrill
Logan Temple

Dear Brother:

Brother Lyman O. Littlefield has applied to me for the ordinance of second anointing for himself and his wives, whom he represents as 8 in number. Brother Littlefield is one of Zion's Camp and I think he is entitled to this scared ordinance. You will, therefore, please administer it to him and his living wife or wives, and to them also on behalf of his deceased wife.

With kind regards,
Your Brother, (s) W. Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

April 23, 1888

April 23, 1888

President M. W. Merrill
Logan Temple

Dear Brother:---

Brother Lyman O. Littlefield's wife was the widow of Bro. Luman Heath, a faithful elder in the Church, who died many years ago. She was sealed to her husband in the Nauvoo Temple and at that time acted as proxy for a deceased wife of Brother Heath's. Bro. Littlefield has applied to me to have the privilege granted to officiate for Bro. Luman Heath, and he and his deceased wife and Sister Littlefield should receive their second anointings. You are hereby authorized to administer this ordinance to Bro. Littlefield for Bro. Heath, and to his wife (who is Bro. Heath's wife for eternity) for sister Heath who is dead, and for herself.

With kind regards,
I remain your brother,
(s) Wilford Woodruff

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

June 26, 1888

June 26, 1888

President Daniel H. Wells

. . . You mention the name of Brother Lewis Anderson, assistant Recorder. I infer that he is a young man: I have felt impressed not to grant permission for this ordinance (2nd Anointing) to be administered to any but the aged and faithful men, and if you can get along without administering this ordinance to him, it would be better. . . .

Wilford Woodruff

(First Presidency Letterpress Copybooks, 1877-1949, vol 16, p. 135-136, LDS Church Archives.)

August 7, 1888

August 7th 1888

Elder Alonzo H. Russell
Grafton

Dear Bro.,

Yourself and wives are approved for second anointings.

John D. T, McAllister

(Typescript in "A Second Anointing Compilation," Appendix, item no. 1.)

September 27, 1888

. . . I spoke to Prest Woodruff respecting Peter W. Cownover [sic] of Provo obtaining his Second anointings. He told me to write to him informing him that he can have those blessings upon submitting his recommend properly signed.

(L. John Nuttall Journal, Sept. 27, 1888, Lee Library, BYU. See entry for Feb. 19, 1889.)

September 27, 1888 and February 19, 1889

Peter W. Conover of Provo Getting Cleared For Second Anointings:

****I spoke to Prest Woodruff respecting Peter W. Cownover (sic) of Provo obtaining his Second Anointings. he (sic) told me to write to him informing him that he can have those blessings upon submitting his recommend properly signed-.

(Sept 27, 1888)

***

*****Pres Woodruff at my request signed a recommend for Peter W. Conover of Provo & his wives to receive their 2nd Anointings. I wrote a letter Bor. Conover enclosing his recommend –

(February 19, 1889)

(Diary of L. John Nuttall, Vol, 2: 287, 360, BYU Special Collections typescript.)

October 22, 1888

Salt Lake City, Utah
Oct. 22, 1888

President W. G. Smith
Morgan

Dear Brother:

Your pencil memoranda, dated Oct 18th, showing a list of names of persons in Morgan Stake deemed worthy to receive their second anointings, came duly to hand.

There seems to be some misunderstanding in these matters by you in sending such a formidable list, and in such a manner as the lone

received. In such an important matter as second anointings it is not expected that the Stake or the Wards are to be hunted over to find names to recommend for such an ordinance. It is only contemplated that we be furnished with the names of those who are deemed worthy by the Presidency of the Stake, and who are quite aged, and whose life and labors in the Church have been such as to entitle them to this blessing. When such name are submitted the ages of the parties should be noted, and you will be informed as to their acceptance before the parties receive any information or their recommends are endorsed to go to the Temple.

Trusting that you will now understand this matter thoroughly and will act accordingly, and with kind regards,

I am, Your Brother,
(s) W. Woodruff.

(First Presidency Letterpress Copybooks, 1877-1949, vol 16, p. 763, LDS Church Archives.)

October 24, 1888

Oct. 24, 1888

Elder Charles Sperry

. . . In such sacred matters as second anointings it must be understood that those only who are quite aged, and whose life and labors in the Church entitles them to this blessing shall be recommended by the Presidency of the Stake, and in submitting such names the ages of the parties should be noted. . . . Wilford Woodruff

(First Presidency Letterpress Copybooks, 1877-1949, vol 16, p. 781, LDS Church Archives.)

November 13, 1888

Salt Lake City, Utah, Nov 13, 1888

President Daniel H. Wells
Manti Temple

Dear Brother:

Your letter on November 9th representing the wishes of Sister Sarah Clarke who was sealed to David Wood in Salt Lake City in 1854 to have her second anointings, also to officiate for Brother Wood's first wife who s dead, has been received.

You say that Brother Wood received his second anointing in 1867, but neither of his wives was anointed to him at that time because

his first wife was not present. You are hereby authorized to administer that ordinance in behalf of Brother Wood's first wife, and afterwards Sister Smith can be anointed to Brother Wood. It will be necessary for some persons who have received this ordinance to officiate for Brother and Sister Wood, deceased, and Sister Smith can act for her self.You can arrange about that.

In regard to establishing a rule in such cases as this one, as you intimate in your letter, I do not desire it to be so; but prefer that all matters pertaining to this ordinance shall first be referred to me, as also all cases where a liv [p. 860] ing man has had his blessings and brings his wife or wives to receive theirs: he and they should first have permission before the ordinance is performed.

With kind regards
Your Brother in the Gospel,
(s) W. Woodruff.

(First Presidency Letterpress Copybooks, 1877-1949, vol. 16, pp. 859-860, LDS Church Archives.)

February 19, 1889

. . . Pres Woodruff at my request signed a recommend for Peter W. Conover of Provo & his wives to receive their 2nd Anointings. I wrote a letter [to] Bro. Conover enclosing his recommend.

(L. John Nuttall, Journal, Feb. 19, 1889, Lee Library, BYU. See entry for Sept. 27, 1888.)

March 16, 1889

March 16, 1889

President Ira N. Hinckley
Fillmore

Dear Brother:--

The enclosed recommend for Christian O. Boreguard and his wife Anna to obtain their second anointings, is returned herewith for corrections.

In regard to these matters, I will say that it is not expected that Bishops will take these cases in hand and recommend persons for this ordinance.

The instructions which have been given on this subject are that the President of the Stake, as they shall find from time to time in

their Stakes those brethren who are aged, and who have been faithful in the Church during their lives, and thorough their untiring energies have proven themselves worthy of this blessing, will note of such cases and, through the President, will submit to me the names of such persons and their wives, both living and dead, who have also been faithful and are worthy for consideration. In forwarding to me the names of such persons, I must have the age, in years, of each one named. It is not expected that any person will be informed of what action is being taken until [p. 425] after their names are approved and their recommends properly endorsed by me. Faithful and worthy aged brothren [sic] who have died without this blessing, should be remembered with their wives in this connection.

After names of worthy aged persons have been submitted by he Presidents of Stakes and been approved by me, the usual recommend can then be forwarded, with a slip of paper calling my attention to the fact.

Trusting this will be satisfactory to you, and with kind regards
I am your Brother
(s) W. Woodruff

(First Presidency Letterpress Copybooks, 1877-1949, vol. 17, pp. 424-425, LDS Church Archives.)

March 19, 1889

March 19th 1889

President John D. T. McAllister
St. George Temple

Dear Brother:--

Your letter of Feb. 27th, asking certain questions pertaining to Temple ordinances, has been received and considered.

In regard to your last question, pertaining to a woman having been sealed and anointed [second anointing] to her husband, but subsequently divorced from him, he continuing a faithful, good man, etc., is she to be anointed to a second man as though she never had been anointed? I answer, No. In such a case it will not be proper for the sister to be again anointed.

Your second question as to my having any word for you in relation to adoption---

I would say it will be well to leave the matter of adoption for the present as they have been, and not make any changes. This will also answer your question in regard to going back as far as records can be obtained correctly in adoptions. [p. 431]

In relation to children who are old enough to be baptized [&] who are dead, receiving their endowments. I will say that in performing ordinances for the dead it is safe to follow the rules observed in

regard to the living, unless there may be special occasions which can be attended to when the circumstances require.

With kind regards,
I am your Brother,
(s) W. Woodruff

(First Presidency Letterpress Copybooks, 1877-1949, vol. 17, pp. 430-431, LDS Church Archives.)

June 11, 1889

Garden City, Rich co. Utah
11th June 1889
President Woodruff
Salt Lake City

Dear Brother,

I with my youngest wife, have received our 2d anointing, but the 2 older ones have not yet been able to get to the temple, to attend to theirs but intend to as soon as circumstances will permit. I was informed there was another ordinance which might be given at some future time in an upper room. Can we not pass through them all for that is my blessing given by the Patriarch. So I feel to ask for all, although the day may be breaking, I cannot let thee go, except thou bless me. So said our father Jacob. I have one wife who died in the faith. She was a good saint, she had her endowment in the Endowment House in Salt Lake, and wa sealed to me by permission of President Taylor. can she receive the 2d anointing by Proxey. Should not those wives that have been sealed to me who died out of the Church, be adopted to their parents who will have done work for [them] in the temple. And should not those parents, who [were] adopted to us have done this work for them, as we have been adopted. I suppose none of these [can] receive a 2d anointing who have not received the gospel in the flesh. Please excuse me, for so much inquisitiveness for I know not where else to apply for this information. The spirit prompts me to ask is there not another ordinance yet concerning a rod, if so can I receive it. I do not know that there is, but I feel to ask for all that is for me. Your brother,

(s) Phineas W. Cook

[p. 2]
Jesus said seek and ye shall find, knock and it shall be opened unto you, I feel that a blessing is not worth asking for is not worth having, and if I ask and an refused I hope it will not injure me. P.W.C.

[In pencil & different handwriting:]
He has got all the ordinances he has a right to.

(Wilford Woodruff Papers, Incoming Letters, LDS Church Archives.)
June 18, 1889

June 18th, 1889

Elder Phineas W. Cook
Garden City, Rich Co.

Dear Brother:--

I have received your letter of the 11th inst., in which you speak of another ordinance in addition to the second anointing, which might be given at some future time in an upper room.

You have received all the ordinances which we administer. The ordinance [Washing of Feet?] to which you refer is one between yourself and your family, and which doubtless was explained to you when you received your second anointing.

Your wife who is dead, and who, you say, was a faithful woman, can receive her second anointing. One of your other wives can act for her. Those died out of the Church, and who have been sealed to you since, need not at the present time receive this ordinance. We do not administer it to those who are in this condition.

As to the ordinance connected with the rod, we know nothing of that. You will have to wait for awhile or until we meet Aaron.

Of course, your present living wives, if they are worthy and can obtain recommendations from the Bishop, can receive the ordinance of second anointing, whenever it will be convenient to you and to them.

With kind regards,
I am your brother,
(s) W. Woodruff

(First Presidency Letterpress Copybooks, 1877-1949, vol. 17, pp. 766, LDS Church Archives.)

October 7, 1889

President Wilford Woodruff on Second Anointings:

Pres. Woodruff spoke in regard to second anointings and said the Presidents of Stakes were to be judges of who were worthy to receive them, but it was an ordiance of the eternal world which belonged particularly to old men. (Journal of Abraham H. Cannon, Vol. 9, p. 121.)

No Date:

Keep This Sent to Me to Presidt Snow

- - - - - - - - - - - - - - - - - - -

President Lorenzo Snow

This is to certify that I hereby

recommend My Son in Law [Ovando C. Beebe] And
His Wife My Daughter

Clara Beebe Worthy of their

Second Anointing They have both

of them been true & faithful in

All of their Administration in the

Chruch & Kingdom of God on the Earth

Wilford Woodruff

(Verbatim transcript of a holographic document in the George A. Smith Family Papers, Bx 146, Fd 10., Ms-36.)

19 November 1889

Tuesday, Nov 19, 1889. The Presidency at the office. Prest Woodruff signed 7 recommends. It rained some during the night. Recommends were signed by Pres' Woodruff for Bro Daniel Graves & wives of Provo for their 2nd anointings. His wives names are Elizabeth Sarah Baker, Mary Newman, and Selina World. (L. John Nuttall "Journal", BYU Special Collections Typescript, under date given, Mor, M270.1, N963, Vol. 3, p. 100, p. 158 of the original Journal.)

January 21, 1890

Jan. 21, 1890

President D. H. Wells
Manti Temple

Dear Brother:--

Your favor of [the] 16th inst. suggesting that Elder John Hollister and his wife Lovina, both deceased, be granted the privilege of Second Anointings is received and the request granted.

Brother Reynolds says, that if he informed Sister Cox she had not received her Second Anointing he was in error as according to the record Cordelia C. Morely born at Kirtland 28th Nov. 1823 was anointed to the Prophet Joseph Smith in the Temple at Nauvoo 27th Jan. 1846; Elder Parley P. Pratt officiating.

Your Brother
(s) Wilford Woodruff

(First Presidency Letterpress Copybooks, 1877-1949, vol. 18, p. 583, LDS Church Archives.)

13 February 1890

Dec. 13. [1889] I was endowed for Emma's brother, Edwin Whitham, and Emma for her stepmother, Sarah Patience Rollins Whitham, and had Sarah P. R. Whitham sealed to Emma's father George Whitham.

I had received a recommend from Stake President Ira N. Hinckley. (Apostle F. M. Lyman having kindly helped me) to **receive my second anointings**. Through misunderstanding it was not signed by President W. Woodruff. By Brother Daniel H. Wells' kindness I sent it from the temple to Brother Woodruff, but did not receive it back in time. So I had to come home without that great blessing. Presidents Wells and A. H. Lund were especially kind to us, so also Sisters Matheny and Snow to Emma who was especially blessed by Brothers Wells and Lund. We had a grand and glorious time and learned much.

***

Feb. 13. [1890] At Manti Temple. I was endowed for my Uncle Thomas Wilson, and Emma for his wife, Aunt Mary Emily Wilson, and were sealed for them.

After the ordinance **I and my wife Emma had the great privilege of receiving our <u>second anointings</u> at the hands of President Daniel H. Wells and <u>shortly after I and my wife administered to each the ordinance of washing of feet</u>**. (Thomas Memmott Journal, under dates given, BYU Special Collections

April 23, 1890

April 23, 1890

President D. H. Wells
Manti Temple

Dear Brother:

The following brethren and sister have been recommended by President Canute Peterson, and approved by me, to receive their second anointings, when they present themselves at the Temple, with their recommends you are authorized to perform that ceremony in their behalf:

David Candland, Chester, age 71
Annie Candland, " " 52
Hannah " " " 50
Mary Ann " " " 44 (deceased)
Mary Jane " " " 22
Carline Margaret Olsen, Mayfield, (deceased) age, 66
Jonathan Midgley, Wales, age 68 Ann K. " "
66
Peter M Olsen, Spring City, age 64
Karen Marie Olsen, " " 66
Jonas Ottenstrom, Ephraim, (deceased) age 64
Marie Kaisq " " " 65
Sildq Amela " " " 56
Peter Nela " " (deceased) " 50
Slen Marie " " " " 67

Your Brother in the Gospel,
(s) W. Woodruff

(First Presidency Letterpress Copybooks, vol. 19, p. 112, LDS Church Archives.)

1890

After 1890 Manifesto-Warren M. Johnson, told by his son, Price:

When they sent word for him (Warren) to give up his plural wife, he fasted for about a week. At the end of the week, he went down to the river to look at the boats. And he knelt down there and he said, "Father, I can't give her up. She has been a faithful companion to me and has had these fine children. And I won't give her up to the devil!" Then he heard a voice say, "Will you give her up to me?" He said, "Yes, Father, as free as the water in the river there." Later he went to Kanab to a conference, and one or two of the apostles were there, John Henry Smith, I believe, and Brigham Young, Jr. Father told them this story. They said, "Brother Johnson, that was your supreme test. There is no power in the heavens that can take her from you now. She is yours. You go down t the St. George Temple with your wives and get your **second anointings**." My father went as soon as he could after that and they got these great blessings. (Reminiscences of John and Lorin Woolley, By Mark and Rhea Baird, Vol. 2 pp. 38-39.)

March 13 1891

Mar 12 [189]1

Prest. D. D. McArthur
St. George

Dear Brother:--

In reply to yours of the 9th inst. I am directed to say that the late Elder Newton Daniel Hall and his two wives are approve for further blessings. This does not include his wife Sarah who married Peter Markin.

In all these cases I am requested to remind you that President Woodruff wishes to know the ages of all who are thus recommended. Upon receipt of the proper recommend for Bro. Hall & wives the Prest will endorse it.

Respectfully your Brother
(s) L. John Nuttall

(First Presidency Letterpress Copybooks, 1877-1949, vol. 20, p. 423, LDS Church Archives.)

November 6, 1891

Salt Lake City
Nov. 6, 1891

To Presidents of Stakes and Bishops
Dear Brethren:--

It has been decided that it is no longer necessary for those going to the Temples to attend to ordinances therein to send their recommends to President Woodruff to be endorsed by him. The signatures if the Bishop and Stake President will be all that is required.

This decision applies to all ordinances attended to in the House of the Lord, except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered. This being the decision, Bishops and Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for ordinances in the Temples.

Your Brethren,
(s) Wilford Woodruff
(s) George Q. Cannon
(s) Jos. F. Smith

(Circular letter of the First Presidency, copy in Clark. Messages of the First Presidency, vol. 3, p. 228.)

67. November 6, 1891

Circular Letter of the First Presidency:

Dear Brethren:

It has been decided that it is no longer necessary for those going to the Temples to attend to ordinances therein to send their recommends to President Woodruff to be by him endorsed. The signatures of the Bishop and Stake President will be all that is required.

This decision applies to all ordinances attended to in the House of the Lord, except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered. This being the decision, Bishops of Wards and Presidents of Stakes will see the increased necessity for care, so that no unworthy person will be recommended for ordinances in the Temples.

Your Brethren,
Wilford Woodruff,
George Q. Cannon,
Joseph F. Smith
The First Presidency of the Chruch of
Jesus Christ of Latter-day Saints

(Messages of the First Presidency, Vol. III, p. 228.)

February 15, 1892

President's Office
Salt Lake City
2/15 1892

Elder Karl G. Maeser
Ephraim

President Woodruff has wired Apostle Lund to administer your second anointings.

Geo. Reynolds

(Xerox copy of a telegram.)

February 15, 1892

Telegram to Karl G. Maeser Concerning His Second Anointings:

The Deseret Telegraph Company

From Presidents office Salt Lake 2/15 1892

Received at (sic) 16th at 10 a.m.

To Elder Karl G Maeser

Ephisim (sic)

President Woodruff has wired Apostle Lund to administer your second anointing.

Geo Reynolds.

(Xerox Copy in personal possession of Author)

March 22, 1892

Second Anointings of George Halliday:

March 22, 1892, I went with my wives, Sarah and Prudence to Manti Temple and received our Second Annointings (sic) under the hands of President A. H. Lund. (Diary of George Halliday, 1823-1900, BYU Special Collections, p. 145-146.)

19 April 1892

Tuesday April 19/[18]92 ...Had a talk with Pres. W. Woodruff about sister Barratts Temple work asked him for her to recive her 2nd anointings. He asked me who to I told him Pres John Taylor. he then asked me who would represent Prt Taylor, I told him that I intended to do so. he said that was all right & signed recommends for sister B. & myself.

***

Thursday. April 21. 1892 ... I conversed with Bro A H Lund about sister Barratts Sealing & anointings. and explained to him my conversation with Prests Woodruff & Cannon on her affairs. He was quite satisfied for me to officiate for & in behalf of Prest John Taylor. Sister M M Barratt. born Jan 17. 1834 at Stockport Cheshire England and was sealed to Presi. John Taylor. I being his proxy. she was **afterwards anointed to him. I being proxy by Pres** Anthon H Lund. [Note: President Taylor was done proxie, eventhough he had already received his second anointings in this life.] (L. John Nuttall Journal, BYU Special Collections, under date given.)

Thursday, April 6 1893

Wilford Woodruff's dedicatory prayer of the Salt Lake Temple:

"O thou God of our fathers, Abraham, Isaac, and Jacob, whose God thou delightest to be called, we thank thee with all the fervor of overflowing gratitude that thou hast revealed the powers by which the hearts of the children are being turned to their fathers and the hearts of the fathers to the children, that the sons of men, in all their generations can be made partakers of the glories and joys of the kingdom of heaven. Confirm upon us the spirit of Elijah, we pray thee, that we may thus redeem our dead and also connect ourselves with our fathers who have passed behind the veil, **and furthermore seal up our dead to come forth in the first resurrection**, that we who dwell on earth may be bound to those who dwell in heaven. We thank thee for their sakes who have finished their work in mortality, as well as for our own, **that the prison doors have been opened that deliverance has been proclaimed to the captive, and the bonds loosed from those who were bound.** [Here is the true power to loose on earth and in Heaven, not to loose the sealing which has been placed upon someone but to loose those in spirit prison.] We praise thee that our that our fathers, from last to first, from now, back to the beginning, can be united with us in indissoluble links, welded by the holy Priesthood, and that as one great family stand before thee [many we understand the greatness of the blessing of permitting the seed of Cain to hold the priesthood and receive all the blessings of the Gospel--for it was not only they and their progenitors who were praying for this great blessing, but all mankind who understood from the beginning that we are Joint-heirs with Christ--meaning either we all receive the blessing and move ahead to exaltation together or if one of Gods children are not with us, He (Christ) leaves the fold to stand without progression and goes and gets the black sheep and brings it back to the fold--or in other words because we are joint-heirs we receive all things in common and we cannot be saved with out them, neither can they be saved without us], and by the power of the atoning blood of thy Son be delivered from all evil, be saved and sanctified, exalted and glorified.

[We are promised as a part of the sealing of celestial marriage with power to come forth in the morning of the first resurrection. According to D&C 76:50-90 the qualifications to have this promise fulfilled is the following sentence. In the dedicatory prayer it is expectant that we are made kings and priests in this life:]

...May they be united by the Spirit and power of God in all their labors, and in every thought, word and act may they glorify thy name

and vindicate the wisdom **that has made them kings and priests unto thee**. (The House of the Lord, Talmage, 2nd ed., p. 161-171.)

April 6, 1893

The Holy of Holies of the Salt Lake Temple:

This room is reserved for the higher ordinances in the priesthood relating to the exaltation of both living and dead.

(The House of the Lord, James E. Talmage, 1968 ed., p. 163.)

June 7, 1893

Abraham H. Cannon and His Wives Received their Second Anointings:

WEDNESDAY, JUNE 7TH, 1893. I spent the most of the day at the office where I found plenty to do in attending to the regular business which came to my attention. I went down home to dinner and thought I would try to do this every day, as I have no appetite to eat from a dinner basket on these warm days.--At 5 o'clock I went to the Temple where I met my folks, we having received permission from Pres. Woodruff to receive our second anointings. Father was there to perform the ceremony. Bro. Lyman was also there to be with his wife Susan D. Callister Lyman as she received this blessing. Father anointed and spoke the words, **John D. T. McAllister held the horn, and Lorenzo Snow and John R. Winder were the witnesses**. Sister Lyman was first anointed in the presence of us all, she thus being the first to receive this blessing in this building. I then received mine, and my wives followed in the order of their marriages. I felt very much pleased to be thus favored. **The ordinances of the washing of feet was explained by Bro. McAllister, after the anointings had been given**.--I went to the President's office and spent a short time with Father talking business, and then took John Q. to his home before I went to my home. I was engaged in reading in the evening til time to retire. (Journal of Abraham H. Cannon, June 7, 1893, BYU Special Collections.)

August 26, 1893

Salt Lake City, Utah
26 Aug. 1893

Prest. D. T. McAllister
Manti Temple

Dear Brother:--

We have made the following ruling which is self-explanatory, and send it to you for your guidance as President of the Manti Temple.

"Persons having received their endowments, who are otherwise qualified, may act for the dead in the ordinances of sealing and adoption, without having been Sealed or adopted themselves. But in Second Anointings, none shall be eligible to act for the dead,

unless they have received this blessing themselves."

Your Brethren,
(s) Wilford Woodruff
(s) Geo. Q. Cannon
(s) Jos. F. Smith

(Manti Temple Historical Record, vol. 2, p. 96, LDS Church Archives.)

29 November 1893

I went to the President's office with Bro. James E. Talmage in the forenoon to get some doctrinal points answered by the brethren. Concerning a change in the articles of faith, and about the subject of baptism an answer will be given after these matters have been submitted to the Quorum meeting this afternoon. **About the Sons of Perdition it was said we can scarcely tell who will be consigned to this doom. <u>That there will also be daughters of Perdition there is no doubt in the minds of the brethren</u>.** It was explained that only such can become Sons of Perdition who receive a testimony of the Gospel--**who receive the Holy Ghost, <u>and the highest blessings of the Church, and then wilfully deny the light they have obtained</u>.** Murderers who crucify Christ anew, or consent to His death, in that they shed innocent blood knowing at the time that they are thereby preventing the spread of truth, will be subject to this penalty. [Note: Perhaps the reason brethern fells "That there will also be daughters of Perdition" is because when a wife is anointed unto her husband in the second anointing, she is also sealed up to eternal life and against all sin except the shedding of innocent blood and denying the Holy Ghost. This condition would not be in their blessing if it were not a possibility for them to commit it.] (Abraham H. Cannon "Journal", BYU Special Collections, Vol. XVII, pp. 120-21 of original.)

30 November 1893

A blessing given under the Hands of Henery Lunt Patriarch upon the Head of Susan Melvina Bingham Farr Daughter of Erastus Bingham & Susan Green Born Nov 25rd 1856 Ogden Utah

Beloved Sister Susan I lay my Hands on thy Head & seal upon thy Head a Patriarchial (sic) or Fathers Blessings (sic) which shall Be a comfort & a consolation unto the (sic) for thou art [a] worthy Being Born of Goodly Parents in the New & everlasting Covenant & of the Blood of Ephraim thou art entitled to all the Blessings of the redeemers Kingdom through thy faithfulness according to thy Sex the Lords (sic) is well pleased with the (sic) in Honorning (sic) the Laws of Celestial Marriage thy life is prescious (sic) in His sight for thou Hast made cheerfuly (sic) made many sacrifices for the Gospel sake in leaving a comfortable Home & in coming to this Land of Reffuge (sic) & thou Hast endured many privations & Satan Has striven to destroy thy Body But the Lord Has Heard thy Prayers & thou Has Been healed By the power of God & thou shall live to a good old age & teach thy children to walk in the ways of the Lord & when they are old they will not depart therefrom But will gather arround

(sic) the (sic) in thine Old age to comfort & to Bless the (sic) thy name is recorded in the Lambs book of life & thy guardian Anjel (sic) will ever Be with thee **thou shall Become a <u>queen & a Priestess to thy Husband & reighn (sic) in connection with Him in Celestial Glory for ever & ever</u> I seal all of these Blessings upon they Head with the Gift of Eternal life in the name of Jesus Christ Amen** Colonia Dublan Mexico Nov 30 1983 at my House (Diary of Winslow Farr, 250-251, Brigham Young University, Special Collections, Mor, M270.1, F248.)

March 19, 1894

Second Anointings of Benjamin Franklin and George Washington:

Sunday Even not very well & spent the day at home. I had a Dream in the night--I met with Benjamin Franklin. I thought he was on the Earth. I spent several hours with him And talked over our Endowments. He wanted some more work done for Him than had been done which I promised him He should have. I thought then he died and while waiting for burial I awoke. I thought ver strange of my dream. I made up my mind to get 2d Anointing for Benjamin Franklin & George Washington. (Journal of Wilford Woodruff, March 19, 1894: CHO / Ms / f / 115 / 1365-1898 /box / /Volume 13, 1893-1897 / p. 68.)

28 MAY 1894

Wilford Woodruff and ADDED REVELATION on "THE LAW OF ADOPTION":

"THE LAW OF ADOPTION." I want to lay before you what there is for us to do at this present time; and in doing this I desire particularly the attention of President Lorenzo Snow, of the Salt Lake Temple; President M. W. Merrill, of the Logan Temple; J.D. T. McAllister, of the Manti Temple, and President D. H. Cannon, of the St. George Temple, and those associated with them. You have acted up to all the light and knowledge that you have had; but you have now something more to do than what you have done. We have not fully carried out those principles in fulfillment of the revelations of God to us, in sealing the hearts of the fathers to the children and the children to the fathers. I have not felt satisfied, neither did President Taylor, neither has any man since the Prophet Joseph who has attended to the ordinance of adoption in the temples of our God. We have felt that there was more to be revealed upon this subject than we had received. Revelations were given to us in the St. George Temple, which President Young presented to the Church of God. Changes were made there, and we still have more changes to make, in order to satisfy our Heavenly Father, satisfy our dead and ourselves. I will tell you what some of them are. I have prayed over this matter, and my brethren have. We have felt, as President Taylor said, that we have got to have more revelation concerning sealing under the law of adoption. Well, what are these changes? One of them is the principle of adoption. In the commencement of adopting men and women in the temple at Nauvoo, a great many persons were adopted to different men who were not of the lineage of their fathers, and there was a spirit manifested by some in that work that was not of God. Men would go out and electioneer and labor with all their power to get men adopted to them One instance I will name here: A man went around Nauvoo asking every man he could, saying, "You came and be adopted to me, and I shall stand at the head of the

kingdom, and you will be there with me." Now, what is the truth about this? Those who were adopted to that man, if they go with him, will have to go where he is. He was a participator in that horrible scene--the Mountain Meadow massacre.... Men are in danger sometimes in being adopted to others, until they know who they are and what they will be. Now, what are the feelings of Israel? They have felt that they wanted to be adopted to somebody. President Young was not satisfied in his mind with regard to the extent of this matter; President Taylor was not.

When I went before the Lord to know who I should be adopted to (we were then being adopted to prophets and apostles), the Spirit of God said to me, "Have you not a father, who begot you?"

"Yes, I have."

"Then why not honor him? Why not be adopted to him?"

"Yes," said I, "that is right."

I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day hence forth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowments, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the linage of his fathers [the seed of Japeth and Ham should be sealed to them and those who are not of the house or lineage of Abraham should be sealed to their own fathers and not to Abraham, the keys of Abraham was an Elias, a preparatory law, to prepare for the law of Elijah-The sealing of the hearts of the literal fathers to the literal children all the way back to our heavenly father.] That is the will of God to this people. I want all men who preside over these temples in these mountains of Israel to bear this in mind. **What business have I to take away the rights of the lineage of any man? What right has any man to do this? No; I say let every man be adopted to his father; and they you will do exactly what God said when he declared he would send Elijah the prophet in the last days. <u>Elijah the prophet appeared unto Joseph Smith and told him that the day had come when this principle must be carried out. Joseph Smith did not live long enough to enter any further upon these things</u>.** His should was wound up with this work before he was martyred for the word of God and testimony of Jesus Christ. He told us that there must be a welding link of all dispensations and of the work of God from one generation to another. This was upon his mind more than most any other subject that was given to him.

In my prayers the Lord revealed to me that it was my duty to say to all Israel to carry this principle out, and in fulfillment of that revelation I lay it before this people.

<u>I say to all men who are laboring in these temples, carry out this principle, and then we will make one step in advance what we have had before</u>.

Myself and counselors conversed upon this and were agreed upon it, and afterwards we laid it before all the apostles who were here (two were absent)--Brothers thatcher and Lund, the latter being in England), <u>and the Lord revealed to every one of these men--and they would bear testimony to it if they were to speak--that that was the word of the Lord to them</u>. I never met with anything in my life in this Church that there was more unity upon than there was upon that principle. They all feel right about it, and that it is our duty. That is one principle that should be carried out from this time henceforth.

"But," says one, "suppose we come along to a man who perhaps is a murderer." Well, if he is a murderer, drop him out and connect with the next man beyond him. But the Spirit of God will be with us in this matter.

We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. ... This is the will of the Lord to this people, and I think when you come to reflect upon it you will find it to be true. (Millennial Star, 56:335-339, May 28, 1894; The Discourses of Wilford Woodruff, Bookcraft, p. 154-157.)

28 May 1894

FURTHER ON FAMILY SEALINGS:

Another principle connected with this subject I want to talk about. A man has married a woman, and they have a family of children. The man lays down in death without ever hearing the gospel. His wife afterwards hears the gospel and embraces it. She comes to the temple and she wants to be sealed to her husband, who was a good man. The feeling has been to deny this and to say, "No, he was not in the Church, and you cannot be sealed to your husband." Many a woman's heart has ached because of this, and as a servant of God I have broken that chain a good while ago. I have laid before every woman this principle and let her have her choice. Why deprive a woman of being sealed to her husband because he never heard the gospel? What do any of us know with regard to him? Will he not hear the gospel and embrace it in the spirit world?....

There will be very few, if any, who will not accept the gospel. Jesus, while his body lay in the tomb, went and preached to the spirits in prison, who were destroyed in the days of Noah. After so long an imprisonment, in torment, they doubtless gladly embraced the gospel, and if so they will be saved in the kingdom of God. The fathers of this people will embrace the gospel. It is my duty to honor my father who begot me in the flesh. It is your duty to do the same. When you do this, the Spirit of God will be with you. And we shall continue this work, the Lord adding light to that which we have already received. I have had friends adopted to me. We all have, more or less. But I have had a peculiar feelings about it, especially lately. There are men in this congregation who wish to be adopted to me. I say to them today, if they can hear me, Go and be adopted to your fathers, and save you fathers, and stand at the head of you father's house, as saviors upon Mount Zion, and God will bless you in this. This is what I want to say, and what I want carried out in our temples.... I have had a great desire that I might live to deliver these principles to the Latter-day Saints, for they are true. They are one step forward in the work of the ministry and in the work of the endowments in these temples of our God. ...Those of you who stand here--I do not care whether you are apostles or what you are--by honoring your fathers you will not take any honor from you heads; you will hold the keys of the salvation of your father's house, as Joseph Smith does. You will lose nothing by honoring your fathers and redeeming your dead. (Millennial Star, 56:339-341, May 28, 1894; The Discourses of Wilford Woodruff, Bookcraft, p. 157-159.)

1 June 1894

Went to Temple got endowed for John Fairbairn **and at 1 o'clock my wife Hester attended to washing and anointing my feet according to the pattern given**, we enjoyed a glorious time to gether a time never to be forgotten. (Robert McQuarrie Journal, June 1, 1984, LDS Church Archives.)

August 1894

Second Anointing Also Given by the Prophet:

In the evening the best and indeed the crowning feature of the whole excursion was enjoyed. President Snow announced that the evening would be occupied by the Temple workers as a Testimony meeting, and it was so done. Most of the brethren workers bore strong and grateful testimonies, not only of their delight and joy in the work of the Temple, but testified also of their happiness and of their gratitude to the Saints in Box Elder Stake, who had made it possible for them to enjoy such a rare treat.

Three of the sisters, Sister Zina D. Young, who is the President of the sisters in the Temple, with Sister Bathsheba W. Smith and Minnie J. Snow, her two counselors, spoke briefly of their joy in the work. **Aunt Bathsheba mentioned the fact that she had received her blessings in Nauvoo under the hands of the Prophet Joseph Smith, she being now the only living woman who has received these blessings.**

President Woodruff spoke afterwards on the same subject, and bore testimony to the receiving the same blessings in the same manner, he being the only living man at present who has thus received his endowments. This, then, should be recorded in the mind, and in the private journal of everyone, the **President Woodruff and Sister Bathsheba W. Smith were endowed and received their blessings and sealings and anointings under the hands of the Prophet Joseph Smith.** There were many more who likewise had this great privilege, but they are all dead, leaving only these two living witnesses.***

We are having many men come to us with pretended revelations, Josephites and Strangities and other men. One man came to me and said he had revelations to lead this Church; I am willing to leave all these things in the hands of God. Where has the power of God been since the death of Joseph? With this people. They say, these apostates, that Brigham Young organized the endowments and originated the principle of plural marriage. They're liars, every one of them, and the truth is not in them in so far as this matter is concerned. **There's Sister Bathsheba Smith; she and I both had our endowments under the hands of the Prophet Joseph Smith. I had my second anointing and sealings under his hands**. There is not a single principle in this Church that he did not lay the foundation for. He called the Twelve together the last time he spoke to us, and his face shone like amber. And upon our shoulders he rolled the burden of the Kingdom, and he gave us all the keys and powers and gifts to carry on this great and mighty work. He told us that he had received every key, every power and every gift for the salvation of the living and the dead, and he said: "Upon the Twelve I seal these gifts and powers and keys from henceforth and forever. No matter what may come to me. **And I lay this work upon your shoulders. Take it and bear it off, and if you don't you'll be damned**." I don't feel justified in contending with these apostates

and such men. There is too much work to be done. And these things are true, and if such men don't find it out here, they will hereafter.

There is an anxiety in the spirit world concerning this people. The angels of God are with us, and they will assist us in this work. God bless you and all this people. I felt that I had finished my work when that Temple was finished; and doctors said I could not live. But my life was spared because this people were putting up petitions in my behalf continually before God. I feel to bless you, my brethren and sisters. May he help us all to do our duty, and be prepared for the great events coming upon this earth. Amen.

(Report written by Susan Young Gates of the Temple Workers' Excursion, Young Woman's Journal, August, 1894, Vol. 5, No. 11.)

June 20, 1895

Anointings for the Dead:

June 20, 1895--Salt Lake City---A sister who died before receiving her second anointings is allowed to receive them by proxy. (Journal of Abraham H. Cannon, BYU Special Collections, Vol. XIX, p. 103, June 20, 1895.)

April 12, 1898

April 12, 1898

Ovando C. Beebe & Clara Beebe

My Dear Children

Enclosed find a Recommend to president Snow for your Second Annointing I am very thankful that I have lived to be able to grant you and Asahel & Owen this glorious privilege You stand in need of it You are worthy of it and it is the Highest Ordinance to be bestowed upon anyone in the Church You will have to be dressed in your Temple Clothes I think Clara had better converse with her Mother about the Day to go.

I think it wold be a good plan for you and Asahel to go to gether [sic] for you both. WW

- - - - - - - - - -

Keep this send the other[?] to Prest Snow

President Lorenzo Snow

This is to certify that I hereby Recommend my Son in Law Ovando C. Beebe and His Wife my daughter Clara Beebe worthy of their Second Anointing They have both been true & faithful in all of their administrations in the Church & Kingdom of God on the Earth

Wilford Woodruff

(George A. Smith Family Papers, Marriott Library, UU.)

December 31, 1898

Totals To Year Ending December 31, 1898:

	2nd Anointings	
	Living	Dead
St George	1942	1425
Logan	1530	707
Manti	1019	526
G S Lake	1275	665

/s/ John D. T. McAllister President

/s/ M. F. Farnsworth Recorder

May 8, 1899

President Lorenzo Snow on Second Anointings:

The whole earth is the Lord's. The time will come when it will be translated and be filled with the spirit and power of God. The atmosphere around it will be the spirit of the Almighty. We will breathe that Spirit instead of the atmosphere that we now breathe. **But now it is for us to make the preparation, that we may be worthy to be called into the house of the Lord and receive our second blessings.** I do not want the presidents of Stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." **When you find an honest, faithful Latter-day Saint who is worthy of receiving His blessings, send him along. I do not care how fast they come. The time is now at hand when the Latter-day Saints can be greatly and abundantly blessed, so that they can make the preparation in its fulness.**

(Millennial Star, Vol. 61: p. 546, President Lorenzo Snow, May 8, 1899, in St. George, Utah on Tithing Talk Tour.)

24 May 1899

May 24, Was a good deal better. I went to the Temple with my son, Ernest, who was going upon a mission. Also my wives with me. **We received our Second Anointings by Apostle Merrianor (sic) W. Merrill.** I was called upon to speak to the Saints that were going through. I felt well. ("Private Journal of Henry Ballard", BYU Special Collections, p. 95 of original, p. 105 of Typewritten copy, Mor, M270.1, B213,) [Note: Henry Ballard was the father of Melvin J. Ballard.]

25 November 1899

Thanksgiving Day – 1899 – **President Snow called Joseph Musser and his wife to the temple to receive "my second blessings."** (Four other couples were present, none of them having plural wives.) **There was a "Patriarchal Blessing" given in connection with second anointings.** (W. Dean Belnap "Notebooks" xerox of original.)

December 1899

On December 1899, **after receiving my "Second Blessings,"** a messenger came to me from President Snow, stating I had been selected to enter plural marriage and to help keep the principal alive. (Journal of Joseph Musser.)

April 14, 1900

Salt Lake City. April 14th 1900

Prest. John D. T. McAllister
Manti

Dear Brother:--

During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as his wife. This was a restriction of the rule in such cases which [were] obtained during the life time of Presidents Brigham Young, and John Taylor. After considering the matter, we have concluded to restore the practice expressed in the following, and which will govern in such cases in the future:

Any woman who has been sealed to a man, in life or by proxy whether she has lived with him or not, shall have the privilege of being anointed to him, inasmuch as he shall have had his second blessings.

Your Brethren
(s) Lorenzo Snow
(s) George Q. cannon
(s) Joseph F. Smith

(Manti Temple Historical Record, vol. 2, p. 102, LDS Church Archives.)

April 14, 1900

Salt Lake City. April 14th 1900

Prest. David H.Cannon
St. George

Dear Brother:

During the lifetime of the late President Wilford Woodruff a rule

was established by him not to permit a woman to be anointed to a man unless she had lived with him as his wife. This was a restriction of the rule in such cases which [were] obtained during the life time of Presidents Brigham Young, and John Taylor. After considering the matter, we have concluded to restore the practice expressed in the following, and which will govern in such cases in the future:

Any woman who has been sealed to a man, in life or by proxy whether she has lived with him or not, shall have the privilege of being anointed to him, inasmuch as he shall have had his second blessings.

Your Brethren
(s) Lorenzo Snow
(s) George Q. cannon
(s) Joseph F. Smith

(J. R. Clark, Messages of the First Presidency, vol. 3, pp. 325-326.) Archives.)

April 14, 1900

Circular Letter of the First Presidency:

Salt Lake City, Utah, April 14th 1900.

Prest. David H. Cannon, St. George

Dear Brother:
During the lifetime of the late President Wilford Woodruff a rule was established by him not to permit a woman to be anointed to a man unless she had lived with him as a wife. This was a restriction of the rule in such cases which obtained during the lifetime of Presidents Brigham Young and John Taylor. After considering the matter we have concluded to restore the practice as expressed in the following, and which will govern in such cases in the future:
Any woman, who has been sealed to a man in life or by proxy, whether she has lived with him or not, shall have the privilege of **being anointed to him [D&C 132:41]** inasmuch as he shall have had his second blessings.

Lorenzo Snow

George Q. Cannon

Joseph F. Smith

(Messages of the First Presidency, Vol. III, James R. Clark.)

19 September 1900

Thursday the 19th of september 1900 was the OUTSTANDING DAY OF OUR LIFE, President Frank Y. Taylor was authorized by the First Presidency of the Church to **invite Ida and I TO RECEIVE OUR SECOND ANNOINTINGS (sic)**, AND IN THE TEMPLE, ON THIS MOMENTOUS DAY, President John R. Winder, President of the Temple, explained fully

what the **2nd annointings** (sic) were and told us of the glorious promises offered to those who keep the commandments of the Lord and live a worthy and holy life: **that these were the highest of all earthly blessings** and no one receives them but those selected by the President of the Church. No one else has that right. How wonderful they were, what hopes they inspire, what strength they give, what anticipations they awaken in our hearts and how wonderful it is to feel a nearness to the Lord by righteous living. We were thrilled in expectancy and joyous in hopes of living worthy to secure all that was promised us. We have started on an everlasting journey and all depends on whether we endure until the end. (John M. Whitaker "Journals", BYU Special Collections, Originals at University of Utah, under date given, Mor, M270.1, W58, V. 2, p. 512.)

December 22, 1900

Dec. 22, 1900

Elder D. H. Cannon
Prest. St. George Temple

Dear Brother:

With respect to Zadok K. Judd's letter (herewith enclosed) asking for second blessings for his father and grandfather, Prest. Snow says that many faithful people have gone into the spirit world without those blessings, and they will lose nothing by it; and all such cases he prefers to refer to the future than to undertake to endorse recommends for persons who cannot v=be regularly recommended.

Yours etc.
(s) Geo. F. Gibbs

(Lorenzo Snow Letterpress Copybook, p. 942, LDS Church Archives.)

3 January 1901

Thurs. 3. Went to the Temple of the Lord with Flora and received our Second annointings (sic). Prest. John R. Winder officiating. The greatest day of my life. (S. H. Brimhall "Diary", BYU Special Collections, under date given p. 125, Mor, M270.1, B77b.)

8 April 1901

No man receives a **fullness of the Melchisedek Priesthood till he has received his second anointings**. Men recommended for this sacred ordinance should b men of God whose faith and integrity are unquestioned. (Anthony W. Ivins, Journal, 8 April 1901, Original in Utah State Historical Society, Salt Lake City, Utah.)

8 April 1901

President Snow and Joseph F. Smith on who should receive Second Anointings:

After the opening exercises, Pres. Lorenzo Snow spoke upon the subject of **giving Second Anointings**. He said that this blessing brought a person to a greater knowledge of things pertaining to God and His purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of the man. Therefore it would be a very serious thing for a man to apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recomends (sic) to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the cause of the Gospel, for the responsibility would rest upon them if any were recomended (sic) unworthily or that apostatized.

*****Prest. Jos. F. Smith then made a few remarks on the Subject of the Second Anointing. He said that it was the crowning blessing of and the highest gift to conferred by the Melchesidek (sic) Priesthood. Elders should do something to be worthy to receive this great blessing and there are many ways out of the ordinary routine duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place everything on the altar, even to the laying down of life itself for the gospel's sake in order to be truly worthy of this blessing. (Thomas A. Clawson Journal, April 8, 1901, 1895-1904 Book, p. 226, 228, University of Utah, Special Collections.)

31 May 1901

May 30, Thursday

This afternoon my wife and I took [the] train for salt lake city to **our second anointings** and attend 100th anniversary of Brigham Young's birth...

May 31, Friday

Went to Temple this morning presenting recommend which Pres. Snow gave me about 3 months ago. We had not come before for **second anointing** as the baby was young and because we desired to become settled in our new home.

I was called to speak during the services of the temple. Dwelt principally upon the necessity of keeping awake during temple services and keeping spiritually awake in our duties. I consider this a very great honor to be called to speak in the house of the Lord. **Bp John R. Winder anointed us and Elder Madsen instructed us. These are the Greatest Blessings that are bestowed upon man in the flesh.** We were both melted in tears and I felt that Patriarchal spirit of pure affection more than I have done before. The witnesses to the anointing were John R. Winder-Anointed, Adolph Madsen-assisted, John Nicholson Recorder.

***

June 21, 1901

This evening from about 9-30 to 12. O. C. my wife and I attended to the **second part of the ordiance of <u>second anointings</u>**. We besides the ordiance itself sang "We thank thee O god for a prophet", conversed concerning our duties to each other and children, read from John XII:1-8 verses, read the rev. on the eternity of the Marriage Covenant, Section 132. We dedicated room for the purpose of this meeting. Closed by singing, "Oh my father thou that dwellest". Anna was mouth in preliminary prayer, I gave the dedicatory prayer and the benediction. The spirit of the Lord was

with us and we felt nearer together than usual, were much encouraged in pressing onward in our endeavor to succeed in life. We fasted during the day and broke our fast together a little after 12 O. C. (William Henry Smart Journal, Acc 276, University of Utah Special Collections, under dates given.)

January 4, 1902

Jan. 4th 1902

President Moses W. Taylor
Coalville

Dear Brother:--

This is in answer to your note on the back of a letter written by Elder William Asber to Bishop Joseph Hopkin, of Echoe, in which Brother Asber requests the bishop to take steps to procure for him a recommend in favor of Elias Asber and wife, his deceased brother and sister-in-law.

In the first place we would say that recommends for second blessings are not Bishop's recommends and their names therefore should not appear on them. The President of Stakes alone are held responsible for people recommended for second anointings, and where they are not personally acquainted with the parties to be recommended, it is in order for them of course to satisfy themselves through reliable sources. In the next place we would say that it is not expected that people shall be found asking that this most sacred ordinance shall be administered to them, but you should take pains to seek out the worthy people under your jurisdiction, and this by means of your counselors and Bishops. In this particular case however you will be perfectly safe in issuing the recommends sought for, as we personally known the parties to be worthy.

Your brethren
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund First Presidency

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

January 5, 1902

January 5, 1902

President Thomas E. Bassett
Rexburg

Dear Brother:--

This is in answer to yours of the 3rd inst.

It is not in order for people to ask for recommends for second

blessings. They should be chosen through the Stake Presidency because of their faithfulness, fitness and worthiness to receive this higher ordinance of the house of the Lord. It is understood of course that you have received second anointings yourself, otherwise you had better refrain from recommending for the present. We may say however that second blessings are not administered to single individuals of either sex, but to men and their wives.

Your brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund
First Presidency

(Declarations of the First Presidency on Temple Work, vol. 2, p. 6, private compilation, original letters in LDS Church Archives.)

January 5, 1902

Letter by First Presidency to Pres. Thorn E. Bassett, Rexburg:

Only given to married men and their wives. (v. 2, p. 7) [See if I have a better reference on this one.] [Also explain why... Blessing given in common...]

February 4, 1902

February 4, 1902

President Thomas E. Bassett
Rexburg Dear Brother:--

. . . Further as far as possible the person recommended ought to be personally known to you and persons recommended should be instructed to regard their business to the temple as strictly private. It is taken for grandid [sic] that you will confer with your counselors about such matters, also in cases where the parties are not sufficiently known to you to justify your recommending them, it is understood that you will be free to talk with their bishops or anyone else in whom he may have confidence about them for the purpose of satisfying yourself as to their worthiness to receive these higher blessings: but it was never intended that bishops should recommend for second blessings; neither that people should ask for recommends to obtain them. On the contrary, they should be sought out, and the strictest privacy should be observed in everything pertaining to this matter.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

5 January 1902

Letter by First Presidency to Pres. Thorn E. Bassett, Rexburg, Jan. 5, 1902:

Only Given to married men and their wives. (Declaration of First Presidency on Temple Work, Vol. 1-5, Vol. 2:7, LDS Church Archives.)

March 18, 1902

March 18, 1902

President Joseph B. Keeler
Provo

Dear Brother:--

Referring to yours of the 14th inst. we would say that President Woodruff's instructions to Stake President[s] on the subject of recommending for second anointings limited them to persons who had gathered with the Church whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. It would be in order therefore to extend your recommends to Franklin P. Whitmore, deceased, inasmuch as your knew him to be worthy.

Your brethren,
(s) Joseph F. Smith
(s) John R. Winder
First Presidency

P.S. Names of wives of deceased persons recommended for second blessings must be given recommends.

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

1902

Joseph F. Smith's Letter Book:

Second Blessings same as second anointings--Joseph B. Keeler.
Stake president can recommend someone who is dead and do it by proxy. Stake presidents personally recommend them and personally responsible. Worthiness, fitness, unshaken integrity, didn't matter whether in presiding position or not, those who have gathered to Zion, those who do have presiding positions ought to have them.

August 1, 1902

August 1, 1902

President C. R. Hakes
Mesa

Dear Brother:--

Brethren recommended to the temple for second anointings should be men of experience whose integrity to the work of the Lord is beyond questions, and who are known for their continued faithfulness, as it would be very unfortunate thing indeed for a man to receive the higher blessings and afterwards apostatize. The question of age would naturally be a consideration in recommending for the higher ordinances, but it is not to be understood for a moment that you should wait until brethren become old before recommending them to receive these blessings. The chief qualifications are worthiness, fitness and unshaken integrity, and these should be combined in man thus recommended whether they occupy presiding positions or not; but as a matter of course the brethren occupying presiding position, such as those of stake presidency, high counsilor [sic], president of the high priest's quorum, and bishop are suppose to be in possession of these qualifications.

The usual form of recommend should be used containing the name of the brother recommended, also the name of his wive or those of his wives, dead or alive, as the case may be, to be anointed to him, and all such recommends should be sent to this office for endorsement accompanied by a letter of explanation.

Your brethren,
(s) Joseph R. Winder
(s) John R. Winder
(s) Anthon H. Lund
First Presidency.

(Declarations of the First Presidency on Temple Work, vol. 2, p. 14, private compilation, original letters in LDS Church Archives.)

August 1 1902

Letter by First Presidency to Pres. C. R. Hakes, Mesa:

2nd Annointing (sic) Qualifications:

1. Integrity to the work beyond question; for it would be very "unfortunate" to apostatize afterwards.
2. Age to be considered, but need not be "old" before receiving it.
3. Chief qualifications are worthiness, fitness and unshaken integrity; need not be presiding men, but the presiding officers (Stake President, High Council, Pres. High Priests, etc.) should qualify.
4. Name of man and wife or wives (dead or alive) to be anointed (sic) to him to be placed on usual recommend. (Declarations of the First Presidency on Temple Work, vol. 2, p. 14, private

compilation, original letters in LDS Church Archives.)

August 25, 1903

Salt Lake City. August 25th 1903

President J. D. T. McAllister
Manti Temple

Dear Brother:--

Complaints have reached us from Presidents of Stakes that persons doing temple work have been advised by temple workers to speak to the Presidents of Stakes about obtaining their Second Annointings. This must not be done, or suggested by any one laboring in our temples. None but Stake Presidents have the right to suggest and recommend persons to obtain their Second Annointings. The reason is plain: those working in the temples see people in heir Sunday clothing only, and are not acquainted with their every day life. When such persons come to their Stake Presidents and ask for this blessing, saying they were counselled to do so in the temple, it places him in the unpleasant position, perhaps, that he has to refuse their request, and he is blamed by the applicants. No person has the right to ask for this blessing. He must wait till sought out by his Stake President. If the President of a temple feels impressed with the worthiness of any person, dead or alive, he can make suggests to the President of the Stake, but he should not mention this to the persons themselves.

Please have these instructions repeated to all laboring in the temple.

Your brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Manti Temple Historical Record, vol. 2, p. 112, LDS Church Archives.)

September 22, 1903

Sept. 22, 1903

Prest. J. S. Paige, Jr.
Payson

Dear Brother:--

In yours of the 21st inst. you desire to know if a regular recommend should be used for deceased people, when recommending to the temple.

Our answer is that in recommending for second blessings the same

form of recommend should be used for the dead as for the living, but when people are recommended who are dead, the fact that they are dead should be so stated in the recommend. It is needless for us to say that you should recommend no person to receive his second anointing without satisfying yourself of his worthiness to receive those great blessings.

Your Brethren,
(s) Joseph F. Smith (s)John R. Winder
(s) Anthon H. Lund

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

November 16, 1903

Nov, 16, 1903

Prest. Thomas E. Bassett
Rexburg

Dear Brother:--

We return herewith recommends, endorsed for second blessings in favor of Sister Dorothy Tompsen.

We note you say this sister is making a desperate effort due to some temple work this winter. The question has arisen in our minds, whether or not she has, or has had a husband; and if a married woman, whether her husband has had his second anointing. If not, her husband, dead or alive, if worthy, should also be recommended, as she cannot have hers alone.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

28 October 1904

The Washing and anointing of washing of feet by the wife:

From there I returned [home] about 9.00 P.m. Grace was with Winnifred. After her departure **we dressed in our Temple robes; and attended to the ordinance of washing of feet, which followed our receiving our second blessings**. (Sylverster Q. Cannon Journal, October 28, 1904, LDS Church Archives.)

November 4, 1904

Nov, 4, 1904

Prest. Thomas R. Bassett
Rexburg, Idaho
Dear Brother:-

Referring to yours of the 1st inst., recommending Sister Harriot B. Rowberry for second anointing, we would say that a woman cannot receive those blessings except in connection with her husband; and a man so indifferent to the ordinances of the house of the Lord as to neglect doing how own temple work in his lifetime, although, as you say, he might have done so had he been so inclined, can scarcely be considered worthy of second anointing and we do not see how you can consistently recommend him to receive those blessings.

For these reasons we have withheld your endorsement from the recommend sent by you in favor of Sister Rowberry.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

January 10, 1905

Manti, Utah, January 10 1905

Brother Mars M. C. Christensen
Manti, Utah

Dear Brother:-

If affords us much please to hand you herewith a recommend for yourself and wife to the Manti Temple to receive your Second Anointing.

We feel that your devotion and service to the Church merits special favor and we are sure that you will appreciate it. However, should there be any reason why you cannot avail yourself of this blessing, kindly return the recommend to me.

You may visit the temple for this purpose at any time, but it would not be well to delay it very long.

You will, of course, understand that this should not be made a matter of conversation.

Your Brother in the Gospel
(s) Lewis Anderson

(Xerox copy of an original letter) **June 16, 1905**

June 16th 1905

Prest. S. L. Chipman
American Fork

Dear Brother:-

Second blessings are intended for those only who have born the heat and burden of the day, and endured faithful to the end; and as a general thing, they are administered only to people who have gathered with the body of the Church. And in recommending such people it is expected that their worthiness is personally known to the Stake President who recommends them. The case referred to in yours of the 12th inst. cannot not for a moment be considered eligible for those higher blessings.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Declarations of the First Presidency on Temple Work, vol. 2, p. 57, private compilation, original letters in LDS Church Archives.)

June 16, 1905

Letter by First Presidency to Pres. S. L. Chipman, American Fork:

June 16, 1905:

Second annointing (sic) to those who have borne "the heat and burden of the day, and endured faithfully to the end." (v. 2, p. 57)

December 9, 1905

Dec. 9, 1905

Pres. Ira W. Hinckley
Fillmore

Dear Brother:--

The First Presidency desire me to inform you that second blessings are not administered to any accepting those who receive the gospel and are known for their worthiness. The women therefore referred to in your letter who have been sealed to Elder Beckstand, but who did not receive the gospel in their lifetime, should be recommended by your [sic] to receive these blessings.

And furthermore bishops are not competent to recommend for second blessings, and their names therefore should not be on such recommends. This privilege belongs soley [sic] to the Stake President in connection with his counselors. The Stake President however may confer with bishops in regard to this matter, but he must become responsible for the recommend through how own signature.

Yours, &c,
(s) Geo. F. Gibbs
Secretary [to the First Presidency]

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

November 21, 1906

November 21st, 1906

Prest. C. N. Lund and Counselors
North Sanpete Stake

Dear Brethren:

We herewith submit answers to the questions in yours of the 14th inst.

Question: Where we grant a brother and sister the privilege of second blessings, and they desire the same blessing in behalf of their deceased parents who were true and faithful members of the Church while they lived, shall we grant their request?

Answer: Yes.

Question: Where the husband is dead and his widow living, is it alright for her to receive these blessings and have someone who has received them stand for him, provided of course he a was worthy man?

Answer: Yes.

Question: A brother who has [was?] recommended for this purpose a year or two ago asked permission to receive the ordinance on behalf of his son, a worthy young man who died. Would you approve of this request being granted?

Answer: Not at present. Question: If the good record of a man is broken by his falling into transgression, say adultery or fornification [sic], and he repents and makes restitution as far as he can do so, and has received forgiveness, can he afterwards, by living a faithful and good life, be entitled to receive these higher ordinances?

Answer: Every such case should stand on its own merits. In some instances it may be highly proper to recommend for second blessings, in other improper. For stance, a man who commits adultery after receiving his endowments should not be recommended to receive second blessings. Let the cases of all such men be considered and determined by the authority on the other side of the veil. But where a man commits adultery before joining the Church or even after baptism but before receiving his endowments his condition is different, and yourself and counselors must be judges as to his worthiness to receive these blessings.

Question: We have not recommended anyone, only in exceptional cases, who have not reached the age of 50. Is that age limit alright?

Answer: If man 50 years of age has been faithful he may be recommended for higher blessings.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

March 14, 1907

March 14th 1907

Prest. Lewis Anderson
Manti

Dear Brother:--

Please present our compliments to Brother McAllister and say to him that it is not customary for women to be anointed to men, to whom they have been sealed after death, but with whom they had not lived in their lifetime as husband and wife in the marriage relation. Both of you will at once perceive the consistency and wisdom of this when you call to mind the fact that the second anointing consists of positive blessings bestowed only upon people who are known, and who can be recommended, for their long and steadfast faithfulness in the Church. And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who died in a scattered condition to be dealt with by the authority on the other side of the veil. But the main thought intended to be conveyed by us in this particular case is that the parties receiving the blessings must not only be known for their fidelity and faithfulness, but they must be, or have been, husband and wife as well, or one flesh, to use the scriptural expression.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Declarations of the First Presidency on Temple Work, vol. 3, p. 49, private compilation, original letters in LDS Church Archives.)

March 14, 1907

Letter by First Presidency, to President Lewis Anderson, Manti:

Dear Brother:

Please present our complements to Brother McAllister and say to him that it is not customary for woman to be anointed to men, to whom they may have been sealed after death, but with whom they had not lived in their lifetime as husband and wife in the marriage relation. Both of you will at once perceive the consistency and wisdom of this when you call to mind the fact that the second snointing consists of positive blessings bestowed only upon people who are known, and who can be recommended, for their long and steadfast faithfulness in the Church. And indeed, so particular have the Presidencies been at administering second anointings, that they drew the line between faithful members of the Church who died without gathering with the Church, and faithful members who gathered with the body of the Church and remained faithful afterwards, leaving the faithful people who have died in a scattered condition to be dealt with by teh authority on the other side of the veil. But the main thought intended to be conveyed by us in this particular cose is that the parties receiving the blessings must not only be known for their fidelity and faithfulness, but they must be, or have been, husband and wife as well, or one flesh, to ust the scriptural expression.

Your brethren,

Joseph F. Smith
John R. Winder Anthony H. Lund
First Presidency

(Letters by the First Presidency entitled "Declaration of First Presidency on Temple Work," 5 Volumes, 3:45, Church Historical Department).

April 13, 1907

April 13, 1907

Prest. Oleen Stohl
Brigham City

Dear Brother:-

Inasmuch as you can recommend Bro. Robert Henderson and wife, deceased, to receive their second blessings, it will be in order for you to do this. And in fact, this instruction applies to any other faithful members of the Church of your Stake whom you can recommend as worthy to receive these blessings but who passed away without them.

In the case of Bro. and Sister Henderson, Sister Peters can officiate for Sister Henderson (her mother), and she and the family can agree among themselves as to who will stand proxy for Bro.

Henderson.

With kind regards, your brethren

(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund
First Presidency

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

January 14, 1908

January 14, 1908

Prest. Alma Merrill
Richmond

Dear Brother:--

Please find enclosed recommends for second blessings endorsed by President Smith.

The First Presidency direct me to call your attention to the printed form used by you in this instance recommending for a second blessing, and would thank you to let them know if this particular form was prepare by yourself, or purchased by you of the printer already prepared? Their reason for illiciting [sic] this information is this: the form is unauthorized, and not in accordance with their mind in recommending for second anointing. In other words the word "second" should not be in the recommend at all, and you are therefore requested to discard this particular form, and in fact destroy it.

Instructions have been given so many times in regard to this matter, that it was taken for grandid [sic] that every Stake President is fully informed in relation to it. The way to do is to use the common form of temple recommend, and write a letter in connection with it explaining who the people are thus recommended, and giving, as near as you can, their ages and a brief account of their lives so that the presidency may by this means gather some idea of their suitableness and worthiness to receive the endorsement of the President. And it is taken for grandid [sic] that you [will] take pains to become personally acquainted with everybody recommended by you for second blessings, and you are of course at liberty to adopt every necessary means to acquire the information; and strict privacy should be enjoined by you and all so recommended by you.

Yours, &c.
(s) George F. Gibbs
Secretary [to the First Presidency]

(Historical Department, "Confidential Research Files, 1950-1974,"

LDS Church Archives.)

May 22, 1908

May 22nd, 1908

President Oleen N. Stohl
Brigham City

Dear Brother:--

People who are not members of the Church during their lifetime are not eligible to receive second blessings. They should not only haven been members of the Church, but their faithfulness and worthiness to receive these blessings should be unquestioned, and besides the line has been drawn in favor of those who have either gathered with the main body of the Church or died on the way to the gathering place, all others are left to be dealt with by the authority on the other side of the veil. the recommends in favor of mary Morgan and mary Ann Love are therefore herewith returned unendorsed.

The case of the grandfather of Sister Owens of Willard City, with his wife who died before the Church was organized, comes within the rule, and it will be for you therefore to satisfy yourself from the best evidence obtainable as to his worthiness and govern yourself accordingly. If he should be found to be worthy his wife, in this instance, would be an exception to the rule.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

May 22, 1908

May 22nd, 1908

Prest. William Budge
Logan Temple

Dear Brother:--

We have just returned to President Stohl two temple recommends given by him for second blessings in behalf of two women, one of whom was not a member of the Church, the other was but died also in a foreign land without having gathered with the body of the Church. A brother, living in Box Elder Stake, who had recently been doing work in the Logan Temple in behalf of the women referred to, was told, while there that it was in order now for him to have those women anointed to him, and he therefore procured recommends from his Stake President to have this work done for them.

We have just informed President Stohl that a rule of the temple

forbids deceased women who are [sic] not members of the Church prior to their demise, or who did not gather with the body of the Church, being anointed to men, therefore, we could not endorse the recommends of the sisters referred to.

We write this for your information; also to say that it is not becoming in brethren to suggest that second blessings be given to anybody, living or dead, unless they are delegated by the President of the Church to act in this capacity, and it would be well therefore for you to so inform your Temple workers.

We are, with kind regards, your brethren,

(s) Joseph F. Smith
(s) John R. Winder (s)Anthon H. Lund
First Presidency

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

February 16, 1909

Feb. 16th 1909

Prest. Isaac Smith
Logan

Dear Brother:--

The general rule adopted by the First Presidency in regard to the second anointing, is in effect that those blessings should be confined to faithful members of the Church who have gathered with the body of the Church, or who died on the way in an effort to do so. Inasmuch therefore as you shall be able to satisfy yourself through the testimony of such men as Elders E. W. [Smith] and Ralph Smith that their father, who died in Australia, where he is said to have gone for the purpose of making money to immigrate himself and family to Zion --- that he died in a state of worthiness, you may consider yourself at liberty to recommend him and his wife for second blessings.

Your Brethren,
(s) Joseph F. Smith
(s) John R. Winder
(s) Anthon H. Lund
First residency

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

February 18, 1909

Do Not Boast of Second Blessings:

We cannot speak to emphatically on this subject to our brethren

who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received "the highest blessings," conveying the idea that they are more advanced in those things than some of their fellow laborers. "The secrets of the Lord are with them that fear him," and they who do not "fear him" sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God, to "crown them with honor, immortality, and eternal life." (Millennial Star, Vol, 71: 105, Charles W. Penrose.)

February 25, 1909

In a letter from George F. Gibbs to President F. S. Bramwell, LeGrande, Oregon, it states that only married men are to be recommended for second anointings.

(Declarations of the First Presidency on Temple Work, vol. 3, p. 144, private compilation, original letters in LDS Church Archives.)

February 25, 1909

Letter by George F. Gibbs to Pres. F. S. Bramwell, LeGrande:

Only Married men to be recommended for 2nd annointings (sic). (v. 3, p. 144)

March 24, 1909

March 24th, 1909

Prest. Don C. Walker
Lewisville

Dear Brother:--

We regret to say that we could not possibly find time to give second blessings to the large number of brethren and sisters mentioned in yours of the 23rd inst., during the coming conference. The Logan Temple will re-open on the 12th of April, and it may be that Prest. Budge will be able to accommodate your people within the conference date, and we suggest that you write him on the subject.

Your brethren,
(s) John R. Winder
(s) Anthon H. Lund
On behalf of the First Presidency

P.S. There were no temple recommends enclosed in your letter. Of course you understand it to be in order that temple recommends should be issued to each man and his wife or wives, and sent here for endorsement of the President before presenting them at the temple.

If you had consulted us beforehand we would have advised not giving recommends for second blessings to so many at the same time, as privacy in regard to this matter is strictly required, and this you should charge them with, if they all come at one time especially.

(Historical Department, "Confidential Research Files, 1950-1974," LDS Church Archives.)

About 1910

John H. Koyle:

On may 17, 1949, a great high priest [John H. Koyle] passed away; --a man who had borne frequent and solemn testimony that he had communed with the Angel Moroni.... --A man who testified that he had been visited by the translated Nephite Apostles.... --A man who, in his declining years, conversed with the Prophet Joseph Smith, and with Moses and others. **--A man who was important enough to the Powers on High, that about the time he was made a bishop, (about 1910) he was visited by his stake president, who declared that he had been commanded by an angel of the Lord to recommend Bishop Koyle for his second annointings, wherein his calling and election was made sure.** (The Dream Mine Story, by Norman C. Pierce, Revised Edition November, 1972, pp. 97, found in the Salt Lake City Public Library.)

25 October 1914

...Joseph Smith intended that women would receive ordinances promising them that they would be **queens and priestesses** in eternity. Moreover, Joseph Smith conveyed the impression that **husband and wives** would receive **the fulness of the priesthood** blessings, through which they would be promised life as long as it would be desirable to them. That the conferral of these ordinances would not be a conferral of priesthood is expressed best by Elder James E. Talmage in this classic and ever-timely statement:

> In the restored Church of Jesus Christ, the Holy Priesthood is conferred, as an individual bestowal, upon men only, and this in accordance with Divine requirement. It is not given to woman to exercise the authority of the Priesthood independently; nevertheless, in the sacred endowments associated with the ordinances pertaining to the House of the Lord, woman shares with man the blessings of the Priesthood. When the frailties and imperfections of mortality are left behind, in the glorified state of the blessed hereafter, husband and wife will administer in their respective stations, seeing and understanding alike, and co-operating to the full in the government of their family kingdom. Then shall woman be recompensed in rich measure for all the injustice that womanhood has endured in mortality. Then shall woman reign by Divine right, a **queen** in the resplendent realm of her glorified state, even as exalted man shall stand, **priest and king unto the most high God**. Mortal eye cannot see nor mind comprehend the beauty, glory, and majesty of a righteous woman made perfect in the celestial kingdom of God (James E. Talmage, 'The Eternity of Sex." Young Woman's Journal 25 [October 1914]:

602-03.) (TWOJS, p. 137.)

1918

TEMPLE INSTRUCTIONS TO BISHOPS
(1918)

. . . Bishops are not to issue recommends for second anointings; that is the province of President of Stakes, under approval of the President of the Church, and the individuals selected must not be informed until after the issuance of such recommends. As a general rule, such recommends are issued only in behalf of those who have had endowments in their lifetime, and have been sealed and lived together faithfully as husband and wife, and who have been valiant in the defense of truth and active in all good works. . . .

Your brother in the Covenant,
(s) Joseph F. Smith

(Circular letter of the First Presidency in J. R. Clark, Messages of the First Presidency, vol. 5, pp. 112.)

1918

Circular Letter of First Presidency:

Bishops are not to issue recommends for second anointings: that is the province of Presidents of Stakes, under approval of the President of the Church, and the individuals selected must not be informed until after the issuance of such recommend. As a general rule, such recommends are issued only in behalf of those who have had endowments in lifetime, and have been sealed and lived together faithfully as husband and wife, and who have been valiant in the defense of truth and active in all good works.

Joseph F. Smith

(Messages of the First Presidency, Vol. 5:110-112.)

20 January 1920

A HEAVENLY MANIFESTATION

By **Heber Q. Hale**, President of the Boise Stake of the Church of Jesus Christ of Latter-day Saints

It is with very humble and grateful spirit that I attempt to relate on this occasion, by request, a personal experience which is very sacred to me. I must of necessity be brief, furthermore, there were certain things made known to me which I do not feel at Liberty to relate here. Let me say by way of preface that between the hours of 12 and 7:30 in the night of January 20, 1920, while alone in a room at the home of my friend, W. F Rawson in Carey, Idaho, this glorious manifestation was vouchsafed to me.

I was not conscious of anything that transpired during the hours mentioned, except what I experienced in this manifestation. I did not turn over in bed, nor was I disturbed by any sound, which indeed, is unusual for me. Whether it be called a dream an apparition, a vision, or a pilgrimage of my spirit into the world of spirits, I know [not], I care not. I know that I actually saw and experienced the thing related in this Heavenly Manifestation, and that they are as real to me as any experience in my life. For me, at least, that is sufficient.

Of all the doctrines and practices of the Church, the vicarious work for the dead has been the most difficult for me to comprehend and whole-heatedly accept. I consider this vision is the Lord's answer to the prayer of my soul on this and certain other questions.

I passed but a short distance from my body through a film in to the world of spirits. This was my first experience after going to sleep. I seemed to realize that I had passed through the change called "death", and I so referred to it in my conversation with the immortal beings with whom I came immediately into contact, I readily observed their displeasure at our use of the word "death" and the fear which we attach to it. They use another word in referring to the transition from mortality. Which word I do not recall, and I can only approach its meaning as the impression was felt upon my mind, be calling it a "New Birth".

My first visual impression was the nearness of the world of spirit to the world of mortality. The vastness of this heavenly sphere was bewildering to the eyes of a spirit-novice. **Many enjoyed unrestricted freedom as to both vision and action**. The vegetation and landscape were beautiful, beyond description. Not all green, as here, but gold with varying shades of pink, orange and lavender as the rainbow. A sweet calmness pervaded everything. The people I met there I did not think of as spirits, but as men and women, self-thinking and self-acting individuals, going about important business in a most orderly manner. There was perfect order there and everybody had something to do and seemed to be about their business.

That the inhabitants of the spirit world are classified according to their lives of purity and their subserviency to the Father's will was subsequently made apparent. Particularly was it observed that the wicked and unrepentant are confined to a certain district by themselves, the confines of which are as definitely determined and impassable as the line marking the division of the physical from the spirit world a mere film but impassable until the person himself has changed. The world of spirit is the temporary abode of all spirits pending the resurrection from the dead and the judgment. There was much activity within the different spheres and appointed ministers of salvation were seen coming from the higher to the lower spheres in pursuit of their missionary appointments.

I had a very pronounced desire to meet certain of my kinsfolk and my friends but I was at once impressed with the fact that I had entered a world more numerously inhabited. I could be in only one place at a time and accordingly it would require many years to search out and converse with all those I had known and to those whom I desired to meet me, unless they were especially summoned to meet

me. All worthy men and women were appointed to special and regular services under a well organized plan of action, directed principally toward preaching the gospel to the unconverted, teaching those who seek knowledge, and establishing family relationships and gathering genealogies for the use and benefit of mortal survivors of their respective families that the work of baptism and the sealing ordinances may be vicariously performed for the departed in the Temples for spirits have access to our Temple records and are kept fully advised of the work done therein, but **the vicarious work done here does not become automatically effective there**.

The recipients must first believe, repent and accept baptism and confirmation, then certain consummating ordinances are performed effectualizing these saving principles in the lives of these regenerated beings. And so the great work is going on; they doing a work there which we cannot do here, and we doing a work here which they cannot do there -- both necessary -- each the complement of the other -- thus bringing about the salvation of all of God's children who will be saved.

I was surprised to find there no babies in arms. I met the infant son of Orson W. Rawlins, my first counselor. I immediately recognized him as the baby who died a few years ago, and yet he seemed to have the intelligence and in certain respects, the appearance of an adult, and was engaged in matters pertaining to his family and its genealogy. My mind was quite contented on the point that mother will again receive into their arms, their children who died in infancy and be fully satisfied; but **the fact remains that entrance into the world of spirit is not [an] inhabitation of growth, but the greatest opportunity for development**. Babies are adult spirits in infant bodies.

I presently beheld a mighty multitude of men, the largest I have ever seen gathered in one place, who I immediately recognized as soldiers, the millions who had been slaughtered and rushed so savagely into the world of spirit during the great war.

Among them moved calmly and majestically the great General in supreme command. As I drew nearer I received the kindly smile and generous welcome of that great loving man, General Richard W. Young. then came the positive conviction of my soul that all men, living or dead, there is not one who is so perfectly fitted for the great mission unto which he had been called. He commands immediately the attention and respect of all the soldiers, he is at once a great general and a great High Priest of God. No earthly field of labor to which he could have been assigned can compare with it in importance and extent. I passed from this scene to return later when I found General Young had this vast army of men completely organized with officers over successive divisions and all where seated and he was perching the gospel in great earnestness to them.

As I passed on I soon met my beloved Mother. She greeted me most affectionately and expressed surprise at seeing me there and reminded me that I had not completed my allotted mission on earth. She seemed to be going somewhere and was in a hurry and accordingly took her leave with saying that she would see me again.

I moved forward covering an appreciable distance and consuming

considerable time viewing the wonderful sights of landscape, parks, trees, flowers and meeting people, some of whom I knew, but many thousands of whom I did not recognize as acquaintances.

I presently approached a small group of men standing in a path lined with spacious stretches of flowers, grasses and shrubbery -- all of a golden hue -- marking the approach to a beautiful building. This group was engaged in earnest conversation. One of their number parted from the rest and came walking down the path. I at once recognized my esteemed President Joseph F. Smith. He embraced me as a father would his son and after a few words of greeting quietly remarked, "you have not come to stay," for which I understood more as a declaration than an interrogation. For the first time I became fully conscious of my uncompleted mission on earth and as much as I would have liked to remain, I at once asked Pres. Smith if I might return. "you have expressed a righteous desire" he replied, and I shall take the matter up with the authorities and let you know later."

We then returned and he led me toward a little group of men from whom he had just separated. I immediately recognized President Brigham Young and the Prophet Joseph Smith. I was surprised to find the former a shorter and heavier built man that I had expected. On the other hand I found the latter to be taller than I had expected to find him. **Both they and Pres. Smith were possessed of a calm and holy majesty which was at once kind and kingly [Second Anointing].** Pres. Smith introduced me to the other who greeted me warmly. We then returned our steps and President Smith took his leave saying he would see me again.

From a certain point of vantage I was permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw permitted to view this earth and what was going on. There were no limitations to my vision and I was astounded at this. I saw my wife and children at home. **I saw President Heber J. Grant at the head of this great Church and Kingdom of God [Heber J. Grant, as the Proxy King of Kings, and Lord of lords, for the Lord] and felt the divine power that radiated from God giving it correct principles and designated to endure,** and beset by evil and sinister forces that seek to lead men astray, and thwart the purposes of God. I saw towns and cities; the sins and wickedness of men and women; I saw vessels sailing upon the oceans and scanned the battle carried fields of France and Belgium.

In a word, I beheld the whole world as if it were but a panorama passing before my eyes. Then there came to me the unmistakable impression that this earth and scenes and persons upon it are open to the vision of the spirits only when special permission is given or when they are assigned to special service here. This [is] particularly true of the righteous who are busily engaged in the service of the Lord and who cannot be engaged in two fields of activity at the same time. The wicked and unrepentant spirits having still, like all the rest, their free agency, and applying themselves to no useful or wholesome undertaking seek pleasure about their old haunts and exalt in the sins and wretchedness of degenerate humanity. To this extent they are still the tools of Satan. It is these idle mischievous and deceptive spirits who appear as miserable counterfeits at spiritualistic scenes, table

dancing, and ouija board operations. The noble and great ones do not respond to the call of the medium and to every curious group of meddlesome inquires. They would not do it in mortality, certainly they would not do it in their increased state of knowledge in the world of immortality. These wicked and unrepentant spirits are allies of Satan and his hosts, operating through willing mediums in the flesh, these three forces constitute an unholy trinity upon the earth and are responsible for all the sins, wickedness, distrust and misery among men and nations.

I moved forward feasting my eyes upon the beauties of everything about me and glorifying in the indescribable peace and happiness that abound in everybody and through everything. The farther I went, the more glorious things appeared. While standing at a certain vintage, **I beheld a short distance away a wonderful beautiful temple, capped with a golden dome, from which emerged a small group of men dressed in white robes who parsed for a brief conversation. These were the first I had seen thus clad**. The millions that I had previously seen were dressed, of course, but dressed variously. the soldiers, for instance, were in uniform. **In this little group of men my eyes rested upon one more splendorous and holy than the rest. While I thus gazed, President Joseph F. Smith parted from the others and came to my side. "Do you know HIM?" he inquired. I quickly answered, "Yes, I know HIM." My eyes beheld my Lord and Savior. "It is true," said President Joseph F. Smith and how my soul thrilled with rapture unmistakable joy filled my soul**. President Smith informed me that I had been given permission to return to complete my mission upon the earth which the Lord had appointed me to fill and with his hand upon my shoulder uttered these memorable and significant words: "Brother Heber [Hale], you have a great work to do. **Go forth with a Prayerful heart and you shall be blessed in your ministry from this time on. Never doubt that God lives, that Jesus Christ is His Son, the Savior of the world, that the Holy Ghost is a God of spirit, and the messenger of the Father and the Son**. Never doubt the resurrection of the dead, and the immortality of the soul, that the mission of the Latter-Day Saints is to all the world, all mankind both living and the dead, and that the great work in the Holy Temple for the Salvation of the dead has only begun."

"Know this, that Joseph Smith was sent of God to usher in the gospel dispensation of the fullness of times, which is at this time the recognized and ordained head of the Church of Jesus Christ upon the earth. Give him your confidence and support. Much you have seen and heard here you will not be permitted to repeat when you return."

Quite a distance through various scenes and **passing innumerable people**, I traveled before I reached this sphere which I had first entered. On my way I was greeted by many friends and relatives certain of whom sent words of greeting and counsel to their dear ones here. My mother being one of them. The other I will mention. I met Brother John Adamson, his wife, his son, James, and daughter Isabelle, all of whom were killed by the hand of a foul assassin in Carey, Idaho, in the evening of October 29, 1915. They immediately said (Brother Adamson speaking), "Tell the children that we are very happy and that they should not mourn our departure nor worry their minds over the manner by which we were taken. There is a purpose in

it and we have a work here to do which requires our collective efforts and which we could not do individually. I was at once made to know that the work referred to was that of genealogy on which they were working in England and Scotland.

One of the grandest and most sacred things of heaven is family relationship. The establishment of a complete change without any broken links, brings a fullness of joy. Links wholly bad will be dropped out and other new links put in our two adjoining links welded together. Men and women throughout the world are moved upon by their dead ancestors to gather genealogy. These are the links for the chain. The ordinances of baptism, endowments and sealing performed in the temple of God by the living for the dead are the welding of the links. Ordinances are performed in the spirit world effectualizing in the individual recipients and saving principles of the gospel vicariously performed here. As I was approaching the place were I had entered my attention was attracted to a small group of women preparing what appeared to be wearing apparel. Observing my inquiring countenance one of the women remarked. "We are preparing to receive Brother Philip Worthington". (He died Jan. 22, 1920. Pres. Hale was advised by telegram, returned to Boise and presided over his funeral January 23.) As I gasped his name in repetition I was admonished. "If you knew the joy and glorious mission that awaits him here you would not ask to have him detained on earth." Then flooding through consciousness came this awful truth that the will of the Lord can be done on earth as it is in Heaven, only when we resign completely to His will and let his will be done in us and through us. On account of the selfishness of men or assertion of the personal will as against the will of God, many persons who might have otherwise been taken in innocence and peace have been permitted to live and have passed a life of suffering and misery or debauchery and crime and have lived to their own peril. Men and women and children are often called to missions of great importance to the other side and some respond gladly while others refuse to go and their loved ones will not give them up. Also many die because they have not faith to be healed, others, yet live alone and pass out of the world of mortals without any special manifestations or action of the divine will. When a man is stricken ill, the question of prime importance is not "Is he going to live or die." What matters whether he lives or dies so long as the will of the Father in done? Surely we can trust him with God. Herein lies the special duty and privilege of administration by the Holy priesthood, namely, it is given the elders of the Church to divine the will of the Father concerning the ones upon whose heard their hands are laid. **If for any reason they are unable to presage the Father's will, they should continue to pray in faith for the afflicted one humbly conceding supremacy to the will of God, that his will be done, in earth as it is in heaven ["The Lord's Prayer" is Prophetic! We should pray for the earth to become heaven].**

To a righteous person birth into the world of spirit is a glorious privilege and blessing. The greatest spirits in the family of the Father have not usually been permitted to tarry longer int he spirit world where the field is greater and the workers fewer. This earth career therefore, may be longer or shorter as the Father wills.

I passed quietly out where I had entered the world of spirit and immediately my body quickened and I arose to ponder over and record the many wonderful things I had seen and heard. **Let me here and now**

declare to the world that irrespective of what others may think and say, I do know of my own positive knowledge and from my own personal experience that God is the Father of all the spirits of men and that he lives, that Jesus Christ is his Son and the Savior of the world [D&C 132:24 "This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent." & D&C 130:3 "John 14:23--The appearing of the Father and the Son, in that verse, is a personal appearance"], that the spirit of man does not die but survives this change called death, and goes to the world of spirit -- that the world of spirit is upon this earth, that man's individuality is not lost by death, nor his progress inhibited, that the spirits will literally take up their bodies again in the resurrection, that the principles are now being taught to the spirits and the great work of saving the Father's family among the living and the dead is in progress and that but comparatively few will be lost, that the gospel of Jesus Christ has again been established upon the earth with all keys, powers, authority, and blessings through the instrumentality of the Prophet Joseph Smith, that this is not only the power which will save and exalt everyone obedient, but will ultimately save the world [Ordinances of the Fulness of the Priesthood ultimately will save the World], that the burden of our mission is to save souls unto God [Saving Souls Unto God is the burden of our mission--That means D&C 76:21, saving "Sons and Daughters Unto God--through the Fulness of the Priesthood...When we are ultimately Anointed Kings & Priests Unto the Most High God & His Father--This is the burden of our mission], and that the work for the dead is no less important than the work for the living. (Typescript in possession of Author.)

SECOND ANOINTING

Heber Hale's Second Anointing:

Taken from the Lambert collection in the University of Utah Library:

A note regarding the one-time existence of a "second anointing", or Second blessing in the Mormon temple.

Riding in an automobile the evening of **June 28, 1966**, with (1) a former student of mine, Dr. John Fitzgerald, (2) Juanita Brooks, and (3) **Heber Q. Hale**, who was once "high up" in Mormon Church circles and a very believing person who, **up in Boise, Idaho, in the 1920's saw visions and heard voices and saw great spiritual manifestations, the topic of the "Second Endowments" in the Mormon temple ceremonies came up.** Fitzgerald had never heard of it. Mrs. Brooks said John D. Lee's recitals said something about "second anointings" or something. I [Asael C. Lambert,] had once asked the President of the Idaho Falls temple if they had built any special upper room for "Second endowments" and he dodged and answer because he probably didn't know what the term meant. **Heber Hale's** who is now in his eighties and pretty liberally alert said he recently asked Howard McDonald, President of the Salt Lake Temple, if They had any "second blessing" nowadays and McDonald had said loudly and emphatically that there "is no such thing" "and never was". **Hale** said he chided McDonald for his ignorance and abruptness, and told him that he, **Hales, had had his "Second Blessings", or using my phrase, "Second Endowments." Hale then told us that years ago he and his wife had**

been asked by President Joseph F. Smith to come to [the] Salt Lake Temple and receive their "Second Blessings", which they did. I asked if the ceremony was given for a company or group, and Hales said, "Oh No. Only for the man and his wife who are asked and chosen by the President of the Church. Not even the Apostles can select persons for that blessing." I asked "Did they have a special room for it?" He said, "No. We were taken up into the sealing room with its altar. We knelt on opposite sides of the altar my wife and I, with hands clasped across the altar, and President Smith at the end who gave us our second blessings." He stressed the word blessings," but didn't recite what was said. He said it was all for special recognition for faithfulness and worthiness [and] for encouragement and reward."

Mrs Brooks, who has for years gone through the St. George temple rather regularly didn't say whether she or anyone she knew had received their "Second Anointing," but she suggested it would probably include some further confirmations of power the man had and was to have over his wife or wives--always one concern of the temple "endowment". She said there was (is) a small upper room in the St. George temple,--"a small prayer room." (Asael C. Lambert, Papers, University of Utah Libraries, "Notebook on Mormon Temple Ceremonies," Box 26, Book 3.)

1920

The Relief Society Magazine

Opening The Gate Beautiful

When the Prophet Joseph Smith asked the Lord for wisdom on that early spring day, in 1820, the Gateway of Heaven was opened, and angels come through for the first time in centuries. That opened Gateway led into the higher courts of life's temple.

In the olden days, women were not permitted to go beyond the Gate Beautiful into the Court of Sacrifice, nor into the Higher Place. During the dark ages, after the light of revelation had been withdrawn from the earth, women felt keenly, but perhaps unconsciously, the heavy hand of superstition and oppression.

Men, because of superior strength and leadership, could force their way through the clouds of darkness and superstition, but helpless women and little children were sufferers, as they always are when society is lighted only by the rays of cold reason, earthly ethics, and lustful desires. So that, when the Vision, given to the Prophet Joseph Smith, came through the Gateway, the women with their little children were among the most blessed recipients of the results of that Vision.

It is very probable that the Vision came to the Prophet on the Paschal day of the year, although no date has been kept for us, but it was on the Paschal day when the Church was organized, when Elijah visited the Prophet in the temple at Kirtland, and when, strange to say, the Prophet organized the Relief Society. That day, the 17th of March, 1842, was the opening of the Paschal season for the year 1842. **It was the day celebrated as the fast day of Queen Esther, by the Jews.** What a wonderful Easter these events have brought to the earth.

The women, because of the opening Vision, have been permitted to enter into the Court of Sacrifice now symbolized by the sacrament which is given in this Church, not only to women but also to the

little children in our Sunday Schools. How symbolic this blessed privilege is to the liberty for women and children which followed that marvelous Vision!

Women have been given the right of franchise, first in the Church itself. They have always voted on all matters of procedure, and on the support of all officers in the Church from the least to the greatest. The doctrine of <u>common consent makes the woman an equal with man in all her religious activities.</u> She is admitted not only into the courts of women, symbolically and equally in our own temples, but also she is given a higher position <u>in this sacred ordinance which she shares, side by side with her husband. Indeed, in the last or Holy of Holies, men must be accompanied by their wives when they secure their blessings.</u>* (Relief Society Magazine, April, 1920; Also, Motherhood A partnership with God, Compiled by Harold Lundstrom, 1956, Bookcraft, p. 339-341.)

CA. 1921

SPECIAL INSTRUCTIONS TO THE STAKE PRESIDENT

<u>To the Stake President</u>:

1. Give names in full, using one form only and the next for each and every family.

2. Leave the line commencing with the word "for" blank.

3. Send each and every recommend direct to the President, not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple; and in the interest of privacy you are request <u>not</u> to send more than one family to the temple the same week bearing a recommend of this character.

4. All persons thus recommended should be true and faithful men, as a general thing ripened by age and experience, men valiant for the truth, who have never been known to waiver in the defense of the faith or to withhold their allegiance to or support of the constituted authorities of the Church, as well as of clean moral lives, and their wives true and faithful Latter-day Saints. If there should be any doubt in your mind as to the entire worthiness of any person contemplated by you, it would be quite well in order for you to satisfy yourself by inquiry, but without mentioning the purpose thereof.

5. In the earlier life of the Church, the President thereof made the selection himself, but on account of its growth numerically, the Stake President, and he alone, has been designated to do this for him, subject of course to his approval and the Stake President therefore becomes the sole custodian of this book.

6. A letter addressed to the President should accompany each recommend, giving a brief account of the man thus recommended. A

valiant, faithful man, deceased, should not be overlooked. They may be recommended on the strength of the testimony of faithful men who knew them, whose testimony can be relied on.

(Instructions accompanying the Second Anointing Recommend Book, used apparently between 1901 and 1921, copies in the LDS Church Archives.)

June 23rd 1921

June 23rd 1921

Prest. William L. Rich,

Paris, Idaho

Dear Brother:--
I have signed the seven recommends for second blessings contained in yours of the 22nd inst., and have forwarded the same to President Sheperd of the Logan Temple, as requested by you.
The following is one of the instructions given to Stake Presidents in connection with their issuing temple recommends for second blessings:

"Send each and every recommend direct to the President, not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple; and in the interest of privacy you are requested <u>not</u> to send more than one family to the temple the same week bearing a recommend of this character."

If you and Prest. Sheperd of the Logan temple can agree between yourselves that these blessings can be administered to each family recommended by you without other families so recommended knowing anything at all about it, you have my consent that the recommends be acted on during the week of the visitation of yourself and people at the temple, otherwise the instruction in regard to this matter should be strictly adhered to.

Your brother,

Heber J. Grant

(Located: CHO / Ms / f / 272 / #4 / letter #473)

June 23, 1921

June 23rd, 1921

Prest. William L. Rich
Paris, Idaho

Dear Brother:-

I have signed the seven recommends for second blessings contained in yours of the 22nd inst., and have forwarded the same to President Shepherd of the Logan Temple, as requested by you.

The following is one of the instructions given to Stake Presidents in connection with their issuing temple recommends for second blessings:

> "Send each and every recommend direct to the President, not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended, explaining to him in a private confidential way the sacredness of the ordinance, cautioning him at the same time not to speak of it to anybody outside the temple; and in the interest of privacy you are request <u>not</u> to send more than one family to the temple the same week bearing a recommend of this character."

If you and Prest. Shepherd of the Logan Temple can agree between yourselves that these blessings can be administered to each family recommended by you without other families so recommended knowing anything at all about it, you have my consent that the recommends can be acted on during the week of the visitation of yourself and people at the temple, otherwise the instructions in regard to this matter should be strictly adhered to.

Your Brother,
(s) Heber J. Grant

(Heber J. Grant Letterpress Books, vol. 4, letter No. 473, LDS Church Archives.)

18 March 1922
Presidents David John Joseph B. Keeler
Provo

Dear Brother:--

Referring to yours of the 15th inst. we would say that President Woodruff's instructions to Stake President [sic] on the subject of recommending for **second anointing** limited them to persons who had gathered with the Church, whether dead or alive, and this was the policy adopted by President Snow, although he may have made exceptions to it. And it is our mind that faithful men who have gathered with the Church, who can be recommended as worthy to receive these higher blessings, but who through death were deprived of them, should receive them by proxy. It would be in order therefore to exted your recommends to Franklin P Whitmore, deceased, inasmuch as you knew him to be worthy.

Your brethren

Joseph F. Smith
John R. Winder

First Presidency.

P.S. Names of wives of deceased persons recommended for second blessings must be given recommends. (LDS Chruch Archives.)

January 30, 1926

January 30, 1926

President S. L. Chipman
American Fork, Utah

Dear Brother Chipman:

I have your letter of the 27th inst. enclosing one from Brother Arthur Bradder, making application for his Second Blessings.

Second blessings are only given by the President of the Church upon recommendation of a member of the Council of the Twelve. At some time when one of the Apostles is in your stake, if he feels to properly recommend Brother Bradder, the matter will be taken under advisement.

I return his letter herewith.

Sincerely your brother,
(s) Heber J. Grant

A.
Enc.
(Heber J. Grant Letterpress Books, vol. 14, letter No. 448, LDS Church Archives.)

January 30, 1926

January 30, 1926

President s. l. Chimpan
American Fork,
Utah

Dear Brother Chipman:

I have your letter of the 27th inst., enclosing one from Brother Arthur Bradder, making application for his Second Blessings.
Second blessings are only given by the President of the Church upon recommendation of a member of the Council of the Twelve. At some time when one of the Apostles is in your stake, if he feels to properly recommend Brother Bradder, the matter will be taken under advisement.
I return his letter herewith.

Sincerely your brother,

Heber J. Grant

A.
Enc.

(Located: CHO / Ms / f / 272 / #14 / Letter #448

October 19, 1926

October 19, 1926

President Joseph W. McMurrin
153 West Adams St.
Los Angeles, Calif.

Dear Brother McMurrin:

Answering your letter of October 11th.

We find upon inquiry that it has been some years since ordinances bestowing second blessings have been performed in cases where both parties are dead.

Where people are sealed in the temple for and on behalf of the dead, or in cases where people who are dead were themselves sealed while living, the feeling has always been that every privilege, power and blessing of every description will be given to them, if they have lived worthy of [the] same, and that they could not have more even if they had additional blessings sealed upon them. We, therefore, feel that there is no necessity of performing the ordinances that Sister Smith requests.

With kindness regards,
Sincerely your Brethren
(s) Heber J. Grant
(s) A. W. Ivins
(s) C. W. Nibley
First Presidency

(Heber J. Grant Letterpress Books, vol. 16, letter No. 266, LDS Church Archives.)

October 19, 1926

October 19, 1926

President Joseph W. McMurrin
153 West Adams St.,
Los Angeles, Calif.

Dear Brother McMurrin:

Answering your letter of October 11th.

We find upon inquiry that it has been some years since ordinances bestowing second blessings have been performed in cases where both parties are dead.

Where people are sealed in the temple for and on behalf of the dead, or in cases where people who are dead where themselves sealed

while living, the feeling has always been that every privilege, power and blessing of every description will be given to them, if they have lived worthy of same, and that they could not have more even if they had additional blessings sealed upon them. We, therefore, feel that there is no necessity of performing the ordinances that Sister Smith requests.

With kindest regards,

Sincerely your brethren,

(s). Heber J. Grant

(s). A. W. Ivins

(s). C. W. Nibley

First Presidency

(Located: CHO / Ms / f / 272 / #16 / Letter #266)

6 April 1927

Heber J. Grant to Levi S. Udall:

It is not customary now for presidents of Stakes, as you know, to recommend people for higher blessings. That matter should be taken up by the visiting apostle at your quarterly conference, and all recommendations of this kind should come direct from the apostles. (Heber J. Grant to Levi S. Udall, 6 April 1927, First Presidency Letterpress Copybooks, LDS Church Archives.)

7 August 1929

A Patriarchal Blessing of Mary Vest:

A BLESSING GIVEN BY THOMAS A. SHREEVE, PATRIARCH, UPON THE HEAD OF MARY JANE A, MORLEY VEST Daughter of Thomas Morley and Mary (Oldfield) Morley

Born March 7, 1879, Ogden, Utah

Sister Mary Jane A, Vest.
In accord with thy request and desire, and in the authority of the Holy Priesthood,

I lay my hands upon your head and give unto you a Patriarchal Blessing, that your heart may be made glad with the testimony of the Lord Jesus Christ, for you were one of the faithful ones in the eternal world, and was blessed with the privelege (sic) of comeing (sic) to the earth in this dispensation of the Gospel. Through a noble race who God tested and tried and found not wanting. and their blessings will rest upon you and thy posterity to the latest generations.

You are of the seed of Abraham, the lineage of Ephraim, A true daughter of Zion, A mother in Israel to choice spirits of men and women who will do you honor, for they will be worthy of the choice blessings of the New and Everlasting Covenant.

And the hand of the Lord will be made manifest in your behalf, for he has led and guided you up to the present moment of time, and will

continue his love and mercy unto you and thy children.

* **Listen to the Still Small voice of the Comforter, and the vision of thy mind shall be opened and you shall see and understand things as they are, both temporal and spiritual.** Continue to put thy trust in the Lord, associate with his people And his Spirit will be thy constant companion, and your heart will be made glad with the testimony of the Gospel, and this will become an anchor to thy soul forever. For **the Lord will not leave you nor foresake (sic) thee until you are brought back by thy companion into the presence of your Heavenly Father, there to <u>be crowned as a queen in the Celestial kingdom of our Godm</u> Surrounded by thy family, who will rejoice with you in the presence of our Heavenly Father.**

I bless you that you may have peace and comfort in your home and habitation, with thy family and friends. And that ** **you may be priveleged (sic) to have thy days prolonged upon the earth and see thy childrens, children rise up and call you blessed. and that you may live long upon the earth, even until you are satisfied with length of days and of years. And enjoy good health even until you are satisfied with life.**

This blessing I seal upon you with every other that the Father sees will be for thy good and happiness, And seal you up unto Eternal Life to come forth in the morning of the first resurrection clothed with honor, glory and immortality.

This I do in the name of Jesus Christ.

Amen.
/s/ <u>Thomas A. Shreeve</u>

(Blessing in Possession of David G. Jenson.)

* Mary Vest, was the daughter of Thomas Morley, the Patriarch of Ogden. The night that he died, Mary had a wonderful dream, in which, she found herself in a beautiful flower garden. She said that the flowers were the most gorgeous she had ever seen and that many were of colors not of this world. While she was looking at, and admiring the beauty of everything, suddenly she saw a man whom she recognized immediately as our Savior, in front of her. He was walking through the divine flower garden. Mary noticed that he was walking towards the most beautiful and grand flower in all the garden. When He came to that flower, the Savior tenderly bent over and picked the flower and brought it up to him. Mary said that she knew that the flower represented her good father, and that the Lord was taking him home to be with Him.

Shortly thereafter Mary was told that indeed her father had died on the night that she had had this wonderful manifestation of Love from her Savior for her and her father.

** Mary lived into her nineties with perfect health and saw here great-grand children until many were in their teens. (David G. Jenson, Great-grandson of Mary Vest.)

August 1931

From Joseph Fielding Smith's <u>Way to Perfection</u>:

Each person baptized into the Church is under obligation to keep the commandments of the Lord. He is under covenant, for baptism is a "new and an everlasting covenant." (D.C. 22:1.) When he has

proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the "Church of the Firstborn." Into his hands "the Father has given all things." He will be a priest and king, receiving of the Father's fulness and of his glory. Is this worth having: It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God.*****And the fulness of these blessings can only be obtained in the temple of the Lord!
(Way to Perfection, 1931 ed., p. 208.)

April 19, 1934

I wrote Prest. Heber J. Grant as fol[lows]:

Dear Pres. Grant:

If the following named brethren, General Authorities of the Church, and their wives have received their second blessings, the Salt Lake Temple Records do not disclose that fact, I therefore, conclude that they have not except possible Pres. Hart who may have received his blessings in the Logan Temple:

J. Reuben Clark, Jr.
Charles H. Hart
Antoine R. Ivins
Samuel O. Bennion
John H. Taylor

I understand that it is order for a member of the Council of the Twelve to recommend worthy members to the President of the Church to receive their second blessings. Accordingly, I recommend that these brethren and their wives be invited to receive their blessings.

(George F. Richards, Journal, Apr. 19, 1934, typed excerpts, originals in LDS Church Archives.)

May 28, 1938

Manti Temple Totals to May 28, 1938:

Higher Blessings.....3,550.

(Manti Temple Golden Jubilee--1888-1938, Lundwall manuscripts Roll # 1, p. 17 of the brochure handed out to the attenders of the celebration held on May 4, 1938.)

April 1938

Statistical Report:

Totals all Temples to Dec. 31, 1936

Second Annointings (sic)
Living.....14,777

Dead.....6,208

and for 1937 (of the seven operating temples, viz., Salt Lake, Logan, Manti, St. George, Hawaiia (sic), Alberta, Arizona) only the Salt Lake Temple had any second anointings:

Living.....2
Dead.....1

(Genealogical and historical Magazine of the Arizona Temple District, Vo. 14, No. 2, p. 10, 11, April 1938)

Date 1938

Brigham Young on the Law of Adoption:

[If the] keys had been retained and handed down from father to son throughout all generations up to the present time then there would have been no necessity for the law of adoption, for we would have all been included in the covenant without it and would have been legal heirs according to promise. (Charles Kelly, Journals of John D. Lee, Salt Lake City: Western Printing Co., 1938, p. 81.)

April 1939

Salt Lake Temple (only Temple giving Second Anointings):

Living.....2
Dead.....0

(Genealogical and Historical Magazine of the Arizona Temple District, Vol. 15, No. 2, p 10, 11, April 1939).

May 25, 1940

May 25, 1940

Nels B. Lundwall
P.O. Box 2033
Salt Lake City, Utah

Dear Brother:

. . . Regarding your proposed new book on "Temples of the Most High," I suggest that you confine your statistics to those which have already been approved by the General Authorities for publicity. Even some already published by the Arizona Temple, by Brother Frank T. Pomeroy, are now withheld from the general public. No statistics should be given out by any of the Temples until the items are first submitted to the First Presidency. Bishop Christiansen was right when he answered you to this effect. . . .

Again thanking you for a copy of "the Vision", I remain Sincerely yours,

(s) David O. McKay

(Nels B. Lundwall Collection, Microfilm reel no. 1, Lee Library,

BYU.)

May 25, 1940

Not to Publish Second Anointing Statistics in book "Temples of the Most High" by N. B. Lundwall:

Mr. N. B. Lundwall
P.O. Box 2033
Salt Lake City, Utah

May 25, 1940

Dear Brother

****

Regarding your proposed new book on "Temples of the Most High", I suggest that you confine your statistics to those which have already been approved by the General Authorities for publicity. Even some already published by the Arizona Temple, by Brother Frank T. Pomeroy, are now withheld from the general public. No statistics should be given out by any of the Temples until the items are first submitted to the First Presidency. Bishop Christiansen was right when he answered you to this effect.

****

Again thanking you for a copy of "The Vision", I remain

Sincerely yours,
/s/ David O. McKay

(DOM:cm, Enclosures:-2, Lundwall Microfilm Roll # 1.)

25 September 1941

"The Temple and Its Significance," compiled by Joseph C. Muren, part III, TH 130-23 LDS Church Historical Library
M234.5
M975t
1973
page. 3

The Temple Ceremony
President David O. McKay

Not so with one who is anointed to become a king and priest of the Most High; a queen and priestess in the realms of God. Now that is what it means. I do not know how long it will take you or me to achieve that , but we are anointed that we may become such. Do not shut your eyes to the glories and open them to the mechanics, that seem so simple and are performed so awkwardly sometimes.

December 10, 1942

George F. Richards Journal; Ms/f/600/#4/CHO.

I attended regular Thu. Meetings. At the 10:-A.M. meeting of the Presidency, the Twelve and the Patriarch held in the Temple, the matter of allowing the administration of **second blessings was considered**. I brought up the subject at our last Quarterly meeting of the Twelve held in the Temple Sept. 29th last. I made quite an extended talk on the subject at that time at the conclusion of which it was decided by vote to present the question to the Council of the First Presidency, the Twelve and the Patriarch. To-day all were present except Geo. Albert Smith, Richard R. Lyman and Sylvester Q. Cannon and I suggested to Pres. Clawson that he bring the question forward, which he did. I had a chance to explain, and it was decided that the four members of the Council, viz. J. Reuben Clark Jr., Albert E. Bowen, Harold B. Lee and the Patriarch Jos. F. Smith should be privileged to receive theirs and others whom the members of this council may recommend and the Council sustain. Pres. Grant appointed me to administer these blessings. I suggested that Jos. Fielding Smith be appointed to assist me in this work. We are to make the appointment, i.e. Jos. Fielding & I, for the brethren.

I have anxiously looked forward to this action.

The records show that there have been 32, 495 such blessings administered in the Church and that during that last 12 years there have been but 8 administrations. Thirteen of the 32 General Authorities had not had theirs and at least two others who have had them with their first wives have later wives not yet anointed to their husbands.

December 24, 1942:

George F. Richards Journal; Ms/f/600/#4/CHO.

I obtained permission of Pres. Grant to see him at his home. I found him in bed and his condition seemed worse than I had expected to find. I gave him a blessing, and recommended that he issue recommends to all the General Authorities and their wives who have not received their **second blessings** and give it [to] them for Christmas which he approved and authorized also approved Stephen L. Chipman & Wife whom I recommended. I reported to Joseph Anderson, who had recommends made. These I took to the President and he signed them. I returned the signed recommends to Joseph Anderson, the President's Secretary, for distribution. I feel that this day's accomplishments had been inspired and is a wonderful accomplishment. May the Lord be praised for ever.

This is one of the most happy days of my life. I am sure it will endure over Christmas.

December 31, 1942:

George F. Richards Journal; Ms/f/600/#4/CHO.

This has been a wonderful year for me and my family.... I have

also been in renewing the former practice in the Church of administering **Second Anointings** to faithful members, the practice having gone practically into disuse, only eight such blessings having been administered in the past twelve years. Up to twelve years ago there had been administered in the Church thirty two thousand plus of such blessings. The day before Christmas I was instrumental in getting Pres. Grant to sign recommends for thirteen of the general authorities and their wives and the wives of two others of the Council to their husbands; also a recommend for Stephen L. Chipman and wife, he having had his previously. I am sure that the Lord has inspired what I have been able to do along these lines. Pres. Grant, in our council meeting of a few weeks ago appointed me to administer these blessings and at my request appointed Elder Jos. Fielding Smith to assist me. We are the only ones in the Church having this authority by appointment.

October 14, 1943:

George F. Richards Journal; Ms/f/600/#4/CHO.

Attended 10:00 A.M. meeting of the First Presidency, the Twelve & the Patriarch. The council approved my recommendation that **2nds [Second Annointings]** be offered the following: Harold S. Snow of St. George Temple, El Ray Christiansen Pres. of Logan Temple and David Smith, Pres. of Idaho Falls Temple.

August 12, 1949:

George F. Richards Journal; Ms/f/600/#4/CHO.

I attended quarterly meeting of the Twelve where **I presided and presented my views respecting the non administration of seconds [Second Annointings]**, which received approval with the request by motion made by Stephen L. Richards that I presented the matter to the Presidency if I could get a hearing, either to them alone or in the Council of the First Presidency & the Twelve.

August 18, 1949:

George F. Richards Journal; Ms/f/600/#4/CHO.

At the 10:00 A.M. Council meeting of the Presidency and Twelve I read a paper of 5 or 6 pages deploring the neglect on our part in not administering **Second blessings** as formerly. The paper and other statements made by me in connection therewith were accepted 100%

Excerpts from the paper referred to in the George F. Richards August 18, 1949 Journal entry are as follows:

To the Members of the First Presidency and the Quorum of the Twelve:

Dear Brethren:

For a long time I have felt that I would like to express to you the disappointment I feel that we have practically discontinued the administration of **Second Anointings** in the Church, and to give to you some of the reasons why I feel as I do.

I have not been able to bring myself to feel that the Lord is

pleased with us in neglecting such an important and **sacred endowment**, which He has given us to be administered in His holy temples to worthy members of His Church.

The Second Anointings were given by revelation to the Prophet Joseph Smith to be administered to worthy members of the Church, **both the living and the dead**; and from the days of the Prophet Joseph to the days of President Heber J. Grant that practice continued.

> "And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my church things which have been hid from before the foundation of the world, things which pertain to the dispensation of the fulness of times." Doctrine and Covenants 124:40,41.
>
> "And it shall come to pass that if you built a house unto my name, and do not the things I say, I will not perform the oath which I make unto you, neither will I fulfil the promises which ye expect at my hands, saith the Lord. For instead of blessings, ye, by your own words, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord." Doctrine and Covenants 124:47,48.

These things' I understand to mean and include the **Second Anointings**, a neglect to administer which in the temples reared for that purpose will be attended by the Lord's displeasure, and bring upon us cursings instead of blessings, wrath, indignation and judgments.

We calculate to give the Elders of Israel their washings, and anointings, to attend to those last and more impressive ordinances without which we cannot obtain Celestial thrones.... Joseph Smith's Teachings, p. 362.

Ordinances in the Temple

> The declaration this morning is, that as soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, **and to attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones**. But there must be a holy place prepared for that purpose. There was a proclamation made during the time that the foundation of the Temple was laid to that effect, and there are provisions made until the work is completed, **so that men may receive their endowments and be made kings and priests unto the Most High God**, having nothing to do with temporal things, but their whole time will be taken up with things pertaining to the house of God. These must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this central place; **for every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washing and anointings, and receive all the keys and powers of the Priesthood, the same as for himself.**

This refers directly to the **Second Anointings**. Nowhere else in Church ordinances are **men made kings and priests unto the Most High God**.

In olden times, kings in Israel were anointed such by the Prophets of God. Should not those who are to become **kings and priests** and **attain to Godhood** be **anointed thereto while here on earth? That is the nature of the work of Second Anointings**.

Every man and woman who has received his or her first endowments has received a PROMISE that through faithfulness they would be privileged to receive the Second Anointings.

"Brethren and Sisters, if you are true and faithful, the day will come when you will be chosen, called up and **anointed kings and queens, priests and priestesses**, whereas you are now anointed only to become such. The realization of these blessings depends upon your faithfulness." (Endowment Ceremonies, p. 1x2.)

Thousands of good and faithful men and women are dying without receiving a fulfillment of the promise made them in connection with the temple ceremonies.

When living members receive their Second blessings, or anointings, they are given a charge that they must not speak of those things to anybody; that only those who are invited by the President of the Church are to receive them, and that none others are supposed to know anything about them.

Formerly, the Stake Presidents made their recommendations for Second Anointings to the President of the Church, and when approved by him the individuals so approved received their invitation from the president of the Chruch, and on presentation of that recommend to the Temple President of the temple district where the individuals resided, the temple president officiated for them. The Stake Presidents and SPECIAL recommend books for that purpose.

About 1928 an incident occurred which so incensed the First Presidency that they had all the recommend books brought in to the President's office, and instructions were given that no recommends of that character should be given by stake president thereafter.

The Twelve were authorized to make recommendations; but their recommendations were rarely ever acted upon favorably, so that the administering Seconds almost entirely ceased. In twelve years, from 1930 to 1942, when these facts were tabulated, but eight such blessings were administered in the Church. Only EIGHT blessings in twelve years!

The following tabulation of Second Blessings administered in the temples were such blessings were administered will no doubt be of interest to you:

Temple	Period	Living	Dead	Total
Salt Lake	To Dec. 10, 1942	14,847	6,226	21,073
Logan	To Oct. 13, 1931	3,139	1,229	4,368
St. George	To Jan. 13, 1938	1,885	1,619	3,504
Manti	To Dec. 12, 1929	2,407	1,143	3,550
Nauvoo	In Jan. & Feb 1846			406
	Totals . . .	22,278	10,217	32,902

The incident above mentioned which so exasperated the First Presidency was as follows: A brother who had received his Second Blessings, while speaking in a priesthood meeting in one of the Idaho stakes, told the brethren that they all should have their

Second Blessings. Of course that was a serious infraction of the charge which he received when he had his Second Anointings; but I have never learned of any serious consequences to follow, except action on the part of the Authorities, discontinuing the administration of those blessings in the Church.

It appears to me that the mistake made by the good brother in Idaho was not so serious as to justify letting those sacred ordinances come into disuse in the Church. I think now is the time to act; with such modifications as to details as the brethren might feel to make, insuring that these blessings be administered only to those who are worthy to receive them. * * *

If there is condemnation resting upon us for our neglect, the longer we delay action the greater will be our condemnation.... Temples under construction now and in the future should be provided with a room for the administration of these blessings alone, to be known as the **Holy of Holies**, for if we do not move in the matter before us, some others coming after us will do so **for it must be done, and temples should be designed and constructed with that thought in mind**.

It is to be hoped that this communication will not be shelved and forgotten without full consideration by this Council. For several years these matters have given me great mental anxiety and spiritual concern, and but for want of courage I would have sought an opportunity to be heard years ago. I do not want to leave this sphere of action without VIGOROUSLY protesting our indifference and neglect.

Sincerely and affectionately you brother,
GEORGE F. RICHARDS, President, Council of Twelve.

18 August 1949

Speaking of his letter to the First Presidency Elder Richards Wrote:

The Paper and other statements made by me in connection therewith were accepted 100%. (George F. Richards, Journal, 18 August 1949, LDS Church Archives.)

December 7, 1949:

George F. Richards Journal; Ms/f/600/#4/CHO.

I went to the temple at 11:00 a.m. and assisted Jos. Fielding Smith, administered Seconds to Preston D. Richards and wife Barbara, and the members of Emigration Stake Presidency and their wives.

January 6, 1950:

George F. Richards Journal; Ms/f/600/#4/CHO.

I went tot he Temple by appointment, and administered Second blessings to three of the general authorities and their wives, Elders Eldred G. Smith [GA since 1947], Milton R. Hunter [GA since 1945] and Bp. Thorp B. Isaacson [GA since 1946]. Bro. T. B. Isaacson stood as proxy for Samuel F. Ball who is dead & Betsy Hollings Richards for Adena Christena Anderson Ball.

April 20, 1950:

George F. Richards Journal; Ms/f/600/#4/CHO.

I obtained permission from President Geo. Albert Smith for my Sons Oliver and Ray and their wives to receive their Second Anointings.
CA. August 18, 1949

[Undated]

To the Members of the First Presidency
and the Quorum of the Twelve

Dear Brethren:

For a long time now I have felt that I would like to express to you the disappointment I feel in that we have practically discontinued the administration of Second Anointings in the Church, and to give you some of the reasons why I feel as I do.

I have not been able to bring myself to feel that the Lord is pleased with us in neglecting such an important and sacred endowment, which he has given to us to be administered in His holy temples to worthy members of His Church.

The Second Anointings were given by revelation to the Prophet Joseph Smith to be administered to worthy members of to Church, both for the living and the dead; from the days of the Prophet Joseph to the days of President Heber J. Grant that practice continued.

"And verily I say unto you, let this house be built unto my name, that I may reveal mine ordinances therein unto my people; for I deign to reveal unto my church things which have been hid from before the foundation of the world, things which pertain to the dispensation of the fulness of times." Doctrine and Covenants 124:40,41.

""And it shall come to pass that if you built a house unto my name, and do not the things I say, I will not perform the oath which I make unto you, neither will I fulfil the promises which ye expect at my hands, saith the Lord. For instead of blessings, ye, by your own words, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord." Doctrine and Covenants 124:47,48.

"These things" I understand to mean and include the Second Anointings, a neglect to administer which in the temples reared for that purpose will be attended by the Lord's displeasure, and bring upon us cursing instead of blessings, wrath, indignation and judgments.

"We calculate to give the Elders of Israel their washings, and anointings, to attended to those last and impressive <u>ordinances without which we cannot obtain Celestial thrones</u> . . . so that men my receive their endowments, and be made kings and priests unto the

Most High God." Joseph Smith's Teachings, p. 362.

This refers directly to the Second Anointings. Nowhere else in Church ordinances are men made kings and priests unto the Most High God.

In olden times, kings of Israel were anointed such by the Prophets of God. Should not those who are to become kings and priests and attain to Godhood be anointed thereto wile on earth. That is the nature of the work of Second Anointings.

Every man and woman who has received his or her first endowments has received a PROMISE that through faithfulness they would be privileged to receive the Second Anointings.

"Brethren and Sisters, if you are true and faithful, the day will come when you will be chosen, called up and anointed kings and queens, priests and priestesses, whereas you are now only anointed to become such. The realization of these blessings depends upon your faithfulness." Endowment Ceremonies, p. 1 & 2.

Thousands of good and faithful men and women are dying without receiving a fulfillment of the promise made them in connect with the temple ceremonies.

When living members receive their Second Blessings, or Anointings, they are given a charge that they must not speak of those things to anybody; that only those who are invited by the President of the Church are to receive them, and that none others are suppose to know anything about them.

Formerly, the Stake Presidents made their recommendations for Second Anointings to the President of the Church, and when approved by him the individuals so approved received their invitation from the President of the Church, and on presentation of that recommend to the Temple President of the temple district where the individuals resided, the temple president officiated for them. The Stake Presidents had SPECIAL recommend books for that purpose.

About 1928 an incident occurred which so incensed the First Presidency that they had all the recommend books brought in to the President's office, and instructions were given that no recommends of that character should be given by stake presidents thereafter.

The Twelve were authorized to make recommendations; but their recommendations were rarely ever acted upon favorably, so that the administering of Seconds almost entirely ceased. In twelve years, from 1930 to 1942, when these facts were tabulated, but eight such blessings were administered in the Church. Only EIGHT blessings in twelve years!

The following tabulation of Second Blessings administered in the temples where such blessing were administered will no be of interest to you:

Temple	Period	Living	Dead	Total
Salt Lake	To Dec. 10, 1942	14,847	6,226	21,073
Logan	To Oct. 13, 1931	3,139	1,229	4,368

St. George	To Jan. 13, 1938	1,885	1,619	3,504
Manti	To Dec. 12, 1929	2,407	1,143	3,550
Nauvoo	In Jan. & Feb. 1846			406
	Totals.	22,278	10,217	32,901

The incident above mentioned which so exasperated the First Presidency was as follows: A brother who had received his Second Blessings, while speaking in a priesthood meeting in one of the Idaho Stakes, told the brethren that they should all have their Second Blessings. Of course that was a serious infraction of the charge which he received when he had his Second Anointings; but I have never learned of any serious consequences to follow, except the action on the part of the Authorities, discontinuing the administration of those blessings in the Church.

It appears to me that the mistake by the good brother in Idaho was not so serious as to justify letting those sacred ordinances come into disuse in the Church. I think now is the time to act; with such modification as to details as the brethren might fell to make, insuring that those blessings are administered only to those who are worthy to receive them.

If there is condemnation resting upon us for our neglect, the longer we delay action the greater will be our condemnation....

Temples under construction now and in the future should be provided with a room for administration of these alone, to be know s the Holy of Holies, for if we do not move in the matter before us, some others coming after us will do so <u>for it must be done</u>, and temples should be designed and constructed with that thought in mind.

It is hoped that this communication will not be shelved and forgotten without full consideration by this Council. For several years these matters have given me great mental anxiety and spiritual concern, and but for want of courage I would have sought an opportunity to be heard years ago. I do not want to leave this sphere of action with VIGOROUSLY protesting our indifference and neglect.

Sincerely and affectionately your brother,
(s) George F. Richards
President Council of the Twelve

(Transcript in George F. Richards Collection, LDS Church Archives.)

18 August 1949

Speaking of his letter to the First Presidency Elder Richards Wrote:

The Paper and other statements made by me in connection therewith were accepted 100%. (George F. Richards, Journal, 18 August 1949, LDS Church Archives.)

October 1952

In the kingdom a woman does not hold the priesthood, but she shares it with her husband, and she is the immediate beneficiary of

many of its great blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband, and these blessings are to be realized only through the enduring compact of the marriage, for "man (is not) without the woman, neither the woman without the man, in the Lord." (I Cor. 11:11.) (Stephen L. Richards, If Every Woman Understood, General Conference, October 1952; Also, Motherhood A partnership with God, Compiled by Harold Lundstrom, 1956, Bookcraft, p. 336.)

1956

SECOND COMFORTER NOT HOLY SPIRIT OF PROMISE.
The Holy Spirit of Promise is not the Second Comforter. The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordinance that is done righteously; and when covenants are broken he removes the seal. (Doctrines of Salvation, Joseph Fielding Smith, Vol. 1, p. 55.)

1956

THE SECOND COMFORTER

TWO COMFORTERS. Joseph Smith speaks of two Comforters: the first is the Holy Ghost, the second is the Son of God himself. He uses the 14th chapter of John as the basis for his discourse. Verses 16, 17, and 26 definitely refer to the Holy Ghost. They speak of the Spirit of Truth which "dwelleth with you, and shall be in you." Verses 18, 21 and 23 clearly refer to the Lord himself and his coming to man.

SECOND COMFORTER NOT HOLY SPIRIT PROMISE. The Holy Spirit of Promise is not the Second Comforter. The Holy Spirit of Promise is the Holy Ghost who places the stamp of approval upon every ordiance that is done righteously; and when covenants are broken he removes to seal.

DENYING THE SECOND COMFORTER. There is no forgiveness for denying the First Comforter. But if a man received honor enough to have the presence of the Son, he would also have the knowledge of the First Comforter and should he turn away, his sin would be unpardonable. A man could not deny the Second Comforter any more than he could the first.

If a man gets knowledge enough to have the companionship of the Son of God, the chances are his call and election would be sure. [one seal]. (Doctrines of Salvation, Vol. 1:55)

1956

If you would become a son or daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; (Doctrines of Salvation, Vol. 2. p. 40.)[this would include the higher ordinances also such as the ordiance of making one a king and Queen, Priest and Priestess; What does the prophet say it "cannot be obtained elsewhere"-in the resurrection or after the resurrection. D&C 132:7.)

1956

THE CHURCH OF THE FIRSTBORN

EXALTED BEINGS BELONG TO CHURCH OF FIRSTBORN. Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn [and how do they become members D. & C. 76:54, 67, 71, 94-95, 102; 77:11; 78:21; 88:5; 93:22 and others]; in other words, those who keep all the commandments [and ordinances] of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day Saints [by Baptism and Confirmation] who shall never become members of the Church of the Firstborn [by Ordiance and Confirmation?].

The **higher ordinances [plural] in the temple of God pertain to exaltation in the celestial kingdom.... In order to receive this blessing [a member of the Church of The Firstborn,] one must keep the full law,** must abide the law by which that kingdom is governed; for, "He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory."

So being ordained an elder, or a high priest, or an apostle, or even President of the Church, is not the thing that brings the exaltation, but obedience to the **laws and ordinances and the covenants** required of those who desire to become members of the Church of the Firstborn, **as these are administered in the house of the Lord**. To become a member of the Church of the Firstborn, as I understand it, is to become one of the inner circle. We are all members of the Church of Jesus Christ of Latter-day Saints by being **baptized and confirmed**, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. (Doctrines of Salvation, Vol. 2, p. 41-42.)

1956

HOW TO JOIN CHURCH OF THE FIRSTBORN. The Lord has made it possible for us to become members of the Church of the firstborn, **by receiving the blessings of the house of the Lord and overcoming all things. Thus we become heirs, "priests and kings, who have received of his fulness, and of his glory,"** who shall "dwell in the presence of God and his Christ forever and ever," with full exaltation (D&C 76:56, 62). Are such blessings worth having?

I have said that only one man at a time on the earth holds the keys of this **sealing power of the priesthood, but he may, and does, delegate power to others, and they officiate under his direction in the temples of the Lord.** [Here we see that becoming a member of the Church of the Firstborn is a sealing ordiance.]

No man can officiate in these **sealing ordinances** [what, becoming a king and priest, and a member of the Church of the Firstborn], until he receives the authority to do so by being set apart by the one who holds the keys, notwithstanding he may hold the priesthood. All the authority exercised in the temples is then, after all, the authority centered in one man. He has the power and calls upon others to officiate, and they seal upon us the keys and powers which, through our obedience, entitles us to become sons and daughters and members of the Church of the Firstborn, receiving all things in the kingdom. **This is what we can get in the temple, so that we become members of the family, sons and daughters of God, not servants.** (Doctrines of

Salvation, Vol. 2, p 42-43.)

[Up through the Marriage sealing the words members of the Church of the Firstborn are never used. I called the SLC temple and talked the temple recorder brother Right today on Aug. 26, 1989 about the vision the lord showed me about the people on the other side who need to be made kings and queens etc and about the Church of the first born-If part of last ordiance...We talked about 45 min. and he said that I was far beyond the average person in the church in what the Lord had shown me in my vision and I had brought much light to him on the subject putting the scriptures together the way I had in explaining it, I said that I had not put the scriptures together in that way but I had just attempted to explain empirically by the writings of others what I had seen.... He also said that he would ask someone at the temple who had this ordiance done if being a member of the Church of The Firstborn was a part of that ordinance of receiving the fulness of the Priesthood. Also the spirit enlightened my mind and I told him that we not only have the scriptures that tell us we will have these ordinances but God has promised them and sealed them upon us through the ordinances of the temple he has promised and sealed us with the power the come forth in the morning of the first resurrection-this is when Christ comes, in order to have this power and enjoy this full blessings one must have conferred upon them the fulness of the priesthood D&C 132:7 or they can't receive this promise---and the Lord has said my words shall all be fulfilled whether by my own voice or by the voice of my servants it is the same. I also talked to my mother today she asked me about Elias and Elijah I explained them to her the best I could... The whole earth wasted at the Lords coming.....] **1956**

CELESTIAL MARRIAGE ESSENTIAL TO EXALTATION. Another thing that we must not forget in this great plan of redemption and exaltation, is that a man must have a wife, and a woman a husband, to receive **the fulness of exaltation**. They must be **sealed** for time and for all eternity in a temple; then their union will last forever, and they cannot be separated because God has joined them together, as he taught the Pharisees.

Parents will have eternal claim upon their posterity and will have the gift of eternal increase, if they obtain the exaltation. This is the crowning glory in the kingdom of God, and they will have no end. When the Lord says they will have no end, he means that all who attain to this glory will have the blessing of the continuation of the "seeds" forever. Those who fail to obtain this blessing come to the "deaths," which means that they will have no increase, forever. All who obtain this exaltation will have the privilege of completing the full measure of their existence, and they will have a posterity that will be as innumerable as the stars of heaven.

If you want salvation in the fullest, that is exaltation in the kingdom of God, so that you may become his sons and daughters, you have got to go into the temple of the Lord and receive these holy ordinances which belong to that house, which cannot be had elsewhere. **No man shall receive the fulness of eternity, of exaltation, alone; no woman shall receive that blessing alone; but man and wife, when they receive the sealing power in the temple of the Lord**, if they thereafter keep all the commandments, shall pass on to exaltation, and shall continue and become like the Lord. And that is the destiny of men; that is what the Lord desires for his children. (Doctrines of Salvation, Vol. 2, p. 43-44.)

[The Prophet saw the Apostles standing in a circle with their eyes cast toward the earth and the Lord and Savior Jesus Christ standing over them but they did not see him because their thoughts were centered on the things of the world---find---We need to look up from the earth and look to the celestial world and like our prototype types –the City of Enoch and the City of Melchizedek make a kingdom of Kings and priests that can be lifted up to meet these great Cities when the Lord comes--This is the only way it can happen this is the only way the earth can be lifted up to a terrestrial sphere as these two cities are that is the same way that they did it and that is by making a kingdom of priests and kings and having no poor among us – all are joint heirs from the least to the greatest in talents]

1956

MAKING OUR CALLING AND ELECTION SURE.
Those who press forward in righteousness, living by every word of revealed truth, have power to make their calling and election sure. They receive
[1] the more sure word of prophecy and know by revelation and [2] the authority of the priesthood that they are sealed up unto eternal life. They are sealed up unto eternal life [by the power of the priesthood]. They are sealed up against all manner of sin and blasphemy except the blasphemy against the Holy Ghost and the shedding of innocent blood [again by the power of the priesthood]. But the mere fact of being married for time and eternity in the temple, standing alone, does not give them this guarantee. Blessings pronounced upon couples in connection with celestial marriage are conditional upon the subsequent faithfulness of the participation parties. [In other words these former seals by the priesthood are something more that the sealing ceremony and are additional for us to make our calling and election sure...] (Doctrines of Salvation, Vol. 2, p. 46.)

1956

SEALING BY THE HOLY SPIRIT OF PROMISE

NATURE OF THE SEALING BY THE SPIRIT. I will make an explanation of the expression, "Sealed by the Holy Spirit of Promise." This does not have reference to marriage for time and **all eternity** only, but to every ordiance and blessing of the gospel. Baptism into the Church is sealed by this Spirit, likewise confirmation, ordination, and all ordinances as well as marriage for time and all eternity.

The meaning of this expression is this: Every covenant, contract, bond, obligation, oath, vow, and performance, that man receives through the covenants and blessings of the gospel, is sealed by the Holy Spirit with a promise. The promises is that the blessing will be obtained, if those who seek it are true and faithful to the end. If they are not faithful, then the Holy Spirit will withdraw the blessing, and the promise comes to an end. (Doctrines of Salvation, Vol. 2:94.)

1956

We have been taught that adultery is a crime second only to the shedding of innocent blood. We cannot treat it lightly. For a man to destroy another man's home is too serious an offense to be readily forgiven. Such a man should not be permitted to come back in the Church, under any circumstances, at least until years have elapsed. He should be placed on probation for that length of time to see if he can, or will, remain clean. Even then I confess I do not know what disposition the Lord will make of him. To permit him to come back within a short time has a very evil effect upon the other members of the Church who begin to think that this enormous crime is not so serious after all. (Doctrines of Salvation, Vol. 2, p. 94.) [When I read this the Spirit said to me that the greater crime was that by dealing hardly with these people we are teaching the people a worse crime than that of the sin of adultery and that is the sin of the lack of forgiveness or predigests-When we join in the prayer Circle in the House of the Lord we are asked to leave if we have any ill feelings one towards another or if we cant forgive-thus we shall also be asked to leave the celestial kingdom until we can forgive all and get it right. The Lord has decreed I will forgive whom I will forgive but for you it is to forgive all mankind-even governor Boggs and Hitler and others for if we do not we have the greater sin and cannot be permitted into the kingdom of god. The Parable of the Lord who forgave his servant but the servant wouldn't forgive his fellow servants.... Also about the woman who washed the savior's feet-told a story about forgiveness those whom I forgive the most love me the most-those whom we forgive the most will love us the most and we will be saviors on mount zion to them as well what a great joy.]

1956

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1956

FULNESS OF PRIESTHOOD REQUIRED FOR EXALTATION.

There is no exaltation in the kingdom of God with <u>the fulness of the priesthood.</u> How could a man be an heir in that kingdom without priesthood? While the sisters do not hold the priesthood, they share in the fulness of its blessings in the celestial kingdom with their husbands. These blessings are obtained through obedience to

the ordinances and covenants of the house of the Lord....

To obtain **the fulness of the priesthood** does not mean that a man must become President of the Church. **Every man who is faithful and will receive these ordinances and blessings obtains a fulness of the priesthood, and the Lord has said that "he makes them equal in power, and in might, and in dominion."** (D&C 76:95; 88:107.) Only one man at a time on the earth holds the keys of the priesthood [King of kings and Lord of lords, proxie for the Lord]; only one man at a time has the power to receive revelations for the Chruch; but **the Lord made it possible for every man in this Church, through his obedience, to receive the fulness of the priesthood through the ordinances of the temple of the Lord. This cannot be received anywhere else.** (Doctrines of Salvation, Vol. 2, p. 132-133.)

1956

FULLNESS OF THE PRIESTHOOD FOR LIVING AND DEAD:

Only in the temple of the Lord can the fulness of the priesthood be received. Now that temples are on the earth, there is no other place where the endowment and the sealing powers **for all eternity** can be given. No man can receive the keys of exaltation in any other place.

Joseph Smith has said that, "the saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world. (Teachings, p. 330.) When that day comes, those who have professed to believe in the latter-day work, and who have rejected the doctrine of temple building and the ceremonial endowments therein, will find themselves shut out of the kingdom of God. [In the temple as [...] said, "we receive the keys and sealings to pass by the angels and Gods-those who go to the temple will notice that no one is permitted to move to one sphere unto another even though he has received the keys and blessings until all in the room, which represents the world, has had an opportunity to receive the same, for God is no respecter of persons, so it is imperative that all receive the opportunity to receive the fullness of the priesthood or those who have it will be shut out waiting for those who haven't until they have an opportunity to receive it - thus we cannot be perfected without our dead or those around us who are living it is impossible - As enoch and Melchizedek found out to be translated to a higher station- there were no poor among us [this means temporal welfare and spiritual welfare all were made equal With God....Then all received the blessing jointly and the whole city was caught up...] This subject occupied the mind of the Prophet Joseph Smith for several years before his death, for the Lord revealed to him all things pertaining to the work in the temples, and he revealed them unto others that the work might go on.

In the temples the saints are performing the ordinances which will insure, through faithfulness, the fulness of the blessings of the kingdom of God. During the past century the Chruch has been true to this calling, and the prospect for the future is good. This work will go on through the millennium, until redemption shall come to all who are worthy to receive it. In the words of the Prophet: "Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us

to redeem them out of their prison; for the prisoners shall go free." (D&C 128:22.) (Doctrines of Salvation, Vol. 2, p. 133.)

[Also, how can this prophecy be fulfilled unless we give these prisoners this promise of the fulness of the priesthood-for they have to remain in the prison of spirits until all their ordinances are accomplished and cannot be resurrected-that means all those who have receive only the partial blessings of temple up through the sealing of husband and wife must remain in spirit prison when Christ comes until this crowning ordiance is done for them-It might be better to do it while we are living-we aren't expected to be perfect in fact the true way of perfection is listed in D&C 76:50-90 look at the tenses of the words we are kings and priests, gods , a member of the Church of the Firstborn and then resurrected after we have practiced then we overcome all things...]

1956

FULNESS OF PRIESTHOOD IS IN SEALING POWER OF ELIJAH.

But now we have the fulness of the power of the priesthood. The Lord has restored the keys and authorities of all the dispensations and has made it possible, by the power of Elijah, to make every act performed by authority of force when men are dead or out of the wold. Let us remember that all contracts, bonds, oaths, or performances, which are not entered into by the authority of this **sealing power** [the priesthood], are of no efficacy or virtue after men are dead. The house of the Lord is a house of order and everything in it is obedient to divine law.

When a man assumes authority which he does not have a and becomes a law unto himself, according to the word of the Lord, he is not justified and must remain filthy still. Let each member of the Church reflect carefully upon these things and see to it that he or she is in perfect harmony with that which the Lord has revealed, and **that all ordinances are received under the hands of those who are officially called and endowed with power from on high.** (Doctrines of Salvation, Vol. 2, 134.)

1956

FULNESS OF THE PRIESTHOOD:

HOW CHRIST GAINED FULNESS OF PRIESTHOOD.

Joseph Smith said: "If a man get a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord" (Teachings, p. 308.)

I hope we understand that. If we want to receive **the fulness of the priesthood of God, <u>then we must receive the fulness of the ordinances of the house of the Lord and keep his commandments</u>** (D&C 124:28-42). (Doctrine of Salvation, Vol. 3, p. 131.)

1956

<u>There is no exaltation in the kingdom of God without the fulness of the priesthood</u>....Every man who is faithful and will receive these ordiances and blessings obtains a fulness of the priesthood, and the Lord has said the "he makes them equal in power, and in

might, and in dominion." (Doctrines of Salvation, 3:132.)

1956

LORD'S COVENANT WITH ABRAHAM:

We are a covenant people--that is we are subject to covenants and obligations as members of the Church. It has always been so. The Lord established covenants with Adam in the beginning. You find that clearly stated in the book of Genesis and more clearly stated in the Book of Moses in the Pearl of Great Price. He made covenants with Enoch that are also stated in those scriptures. He made a covenant with Noah, which resulted in the saving of Noah's family and great promises being given to him in the flood.

Then Abraham received covenants--very definite and important covenants that concern us very materially today. Let me say just a word about the covenant that was made with Abraham. In the Book of Abraham I read the following: "My name is Jehovah, and I know the end from the beginning; therefore, my hand shall be over thee." (That is what the Lord said to Abraham.)

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations; And I will bless them through they name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father; And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal. (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3, p. 244.)

1956

Covenant with Abraham for All His Seed:

Of course the Lord established this covenant more particularly through Isaac and Jacob, and from Jacob through the 12 sons who stand at the head of the 12 tribes of Israel. But I call your attention to this fact: According to the Doctrine and Covenants, Moses got his priesthood from Jethro, who was a descendant of Abraham but not a descendant in any way, as far as we know, of Jacob or Israel. Jethro came through another branch of Abraham's family, that of Keturah. He was a Midinite, and yet he held the priesthood.

We sometimes think, as the Jews in the days of Christ thought, that all the blessings of Israel pertain just to us. You know what a time the Lord had to convince the apostles in that early day that the gospel was for the Gentiles. You have read the story of Cornelius and how the Lord had to convince Peter that the gospel was for someone else besides the Jews. We must not think that in those early days none except those who were descendants of Israel or Jacob were entitled to the blessings of the priesthood. That is shown clearly in this fact, as already pointed out, that the Midianites held the priesthood. (Doctrines of Salvation, Joseph Fielding Smith,

Vol. 3, p. 245.)

1956

PROCESS OF ADOPTION INTO HOUSE OF ISRAEL:

Is it necessary that we be of the house of Israel in order to accept the gospel and all the blessings pertaining to it? If so, how do we become of the house of Israel, by adoption or by direct lineage?

Every person who embraces the gospel becomes of the house of Israel. In other words, they become members of the chosen lineage, or Abraham's children through Isaac and Jacob unto whom the promises were made. The great majority of those who become members of the Church are literal descendants of Abraham through Ephraim, son of Joseph. Those who are not literal descendants of Abraham and Israel must become such, and when they are baptized and confirmed they are grafted into the tree and are entitled to all the rights and privileges as heirs. (Doctrines of Salvation, Joseph Fielding Smith, Vol. 3, p. 245-246.)

1954-1957

Joseph Fielding Smith wrote that if women:

[A]re faithful and true, they will become **priestesses and queens in the Kingdom of God, and that implies that they will be given authority**. (Joseph Fielding Smith, Doctrines of Salvation, 3 Vols, Salt lake City: Bookcraft, 1954-57, Vol 3:178.) [Note: The purpose of a wife and mother being a Priestess is to Officiate as Eve, the Endowment (Washings and Anointings) to her daughters. The Father as a Priest would Officiate as Adam all the Ordinances to their Son's. This is the Order of the Patriarchal Priesthood back to Our Heavenly Father and His Father. Note also: that the Purpose of a Wife and Mother being Made a Queen is to help Govern over her posterity and joint-Kingdom. Her Role as a Priestess would to have power over nature and all things in the creative process that Mothers would have a natural responsibility over, Just as the Husband is a King over his Kingdom and Posterity, and a Priest to officiate in the Saving ordinances of his Children and to govern nature. This is the Patriarchal or Family Government--In the true order of Prayer it is the Man and Wife's endless Posterity that surrounds them symbolic of the Man and woman bring their posterity to God, as Saviors on Mt. Zion. James represent's Christ at the Altar.]

Note: D&C 132 indicates that the Second Anointing is for all people and that they might stumble. If we take away the opportunity to stumble from people by only giving to old men--then why did God put in the provision for those to stumble and pay for their own sins--It was because of free agency. When we only give this ordinance to those who for certain will not fail we have stripped free agency from mankind and perhaps thwarted God's work... as it was Satan's plan that no one would fail.????

18 March 1961

Alvin R. Dyer to a group of Missionaries:

Some day [they would be called up to be a king and priest or queen and priestess. (Alvin R. Dyer, "For What Purpose," typescript of a speech given on march 18, 1961, at a missionary conference in Oslo, Norway, mammographic copy, p. 7.)

27 Sept. 1964

Reed Probst, Sept. 27, 1964, said his g-grandmother had had her 2nd Anointings, his grandfather (Pres. of the S. States Mission) at his mother's death-bed, said, 'She looks like a queen of heaven.' His father said, "she is." Bro. Richards tried to correct his father, "ordained to become such" -- but his father replied, 'Not in her case. She has rec'd the further anointing, & is a queen of heaven.' In this manner only did the family ever learn that she had had that ordinance. (Duane Jeffry, card file on Mormonism, "Second Anointing," card no. 1, back of card.)

1964

...there are certain of the higher ordinances to which an unmarried woman cannot be admitted, but the rule is equally in force as to a bachelor. The married state is regarded as sacred, sanctified, and holy in all temple procedure: and within the House of the Lord the woman is the equal and the help-meet of the man. In the privileges and blessings of the holy place, the utterance of Paul is regarded as a scriptural decree in full force and effect: "Neither is the man without the woman neither the woman without the man, in the Lord" [I Cor. 11:11]. (The Horse of the Lord, James E. Talmage, 1962, p. 94.)

1968
Use of the Holy of Holies--1968:

The present description of the Holy of Holies in Talmage's, House of the Lord, in the updated appendix, "reflect(ing) the status of the temple in 1968"--the appendix uses the same description given in note # 70.

4 April 1970

As high and important to the Church as the office of prophet, apostle and patriarch are , nevertheless, the highest ecclesiastical ordinations do not confer the authority of Elijah, the sealing power of the priesthood, or **the power of a king and priest**. As President Joseph Fielding Smith expressed it best in our own century,

I do not care what office you hold in the church--you may be an apostle, you may be a patriarch, a high priest, or anything else--but you cannot receive **the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord**.... Then [the door is] opened so you can obtain all the blessings which any man can gain.... You can have ["the fullness of the Lord's blessings"] **sealed upon you** as an elder, if you are faithful; and when you receive them, and live faithfully and

keep these covenants, you then have all that any man can get. **There is no exaltation in the kingdom of God without <u>the fulness of the priesthood"</u>** (Joseph Fielding Smith, first address to the Priesthood as President of the Chruch, 4 April 1970, The Improvement Era 73 [June 1970]: 65-66). (TWOJS. p. 304-305.)

...Perhaps Abraham received the "anointing and sealing" (the priesthood ordination of king and priest) under the hands of Melchisedek (Genesis 14:17-24 and JST Genesis 14:25-40), but the "election sure"--the absolute assurance of power in the priesthood--came directly from God only after Abraham indicated his willingness to sacrifice Isaac (Genesis 22:1-14) (TWOJS, p. 305.) [Pratt says this is a second confirmation....]

|v35 Let the **anointing** of thy ministers be sealed upon them with power from on high. (D&C: Section 109:35)

|v53 But inasmuch as they will repent, thou art gracious and merciful, and wilt turn away thy wrath when thou lookest upon the face of thine **Anointed**. (D&C: Section 109:53)

|v16 Cursed are all those that shall lift up the heel against mine **anointed**, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them. (D&C: Section 121:16)

|v57 For this **anointing** have I put upon his head, that his blessing shall also be put upon the head of his posterity after him. (D&C: Section 124:57)

|v7 And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is **anointed**, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (D&C: Section 132:7)

December 1970

Ezra Taft Benson--Indicating that the Church will be replaced by the Family Kingdom--As also indicated in JST Eph 4:11-14:

The Church [of Jesus Christ of Latter-day Saints] was created in large measure to help the family [Kingdom], **<u>and after</u>** the Chruch has performed its mission, **<u>the celestial patriarchal order will still be functioning</u>**. (Ezra Taft Benson, "Strengthen the Family," <u>Improvement Era</u>, 73 [Dec. 1970]: 46.)

October, 1972

Joseph Smith bestowed upon the twelve apostles all the keys and

authority and power that he himself possessed and that he had received from the Lord. He gave unto them every endowment, every washing and anointing, and administered unto them the sealing ordinances. (Ensign, December, 1972, Spencer W. Kimball, p. 34.)

1978

That all temple ordinances for the living are also performed for the dead, see James E. Talmage, The House of the Lord, pp. 163, 211 and B. H Roberts, Comprehensive History of the Church 6:495.) (TWOJS, p. 405.)
Latter-day Saint Prayer Circles, D. Michael Quinn, Brigham Young University Studies, Vol 19, Fall 1978, p. 79-105

Quorum of anointed/translates into the quorum of Christs----Look up the word Anointed.

May 1981

Spencer W. Kimball -- The Mission of the Church:
We are impressed that the mission of the Church is threefold:
--To proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people;
--To perfect the Saints <u>by preparing them to receive [all of] the ordinances of the gospel</u> by <u>instruction</u> and <u>discipline</u> to gain exaltation;
--To redeem the dead by <u>preforming [all of the] vicarious ordinances of the gospel</u> for those who have lived on the earth.
All three are part of one work--**<u>to assist our Father in Heaven and his Son, Jesus Christ,</u> in their grand and glorious mission "to bring to pass the immortality and eternal life of man."** (Moses 1:39.) (A Report of My Stewardship, Gen. Conf., Ensign (May 1981), 5; The Teachings of Spencer W. Kimball, p. 434-435.)

1982

THE GATHERING OF ISRAEL NOW INVOLVES CONVERSION:

Now, we are concerned with the gathering of Israel. This gathering shall continue until the righteous are assembled in the congregations of the Saints in the nations of the world. This reminds us of the tenth article of faith, wherein the Prophet Joseph Smith said to his inquirer, "We believe in the literal gathering of Israel and in the restoration of the Ten tribes: that Zion (the new Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory."...
Now, the gathering of Israel consists of joining the true church and their coming to a knowledge of the truth God.... Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord in his own tongue and with the Saints in the nations where he lives, has complied with the law of the gathering of Israel and is heir to all of the blessings promised the Saints in these last days. ("The Gathering of Israel," Honolulu Area Conf., 06/18/78, Church Growth, Gathering; The Teachings of Spencer W. Kimball, Bookcraft, p.438-439).

1982

THE SAINTS ARE NO LONGER TO COME TO A SINGLE PLACE:

In 1955, Sister Kimball and I went to Europe. we spent six months touring all of the missions in Europe. The people were still laboring under the impression that they should come to America for the gathering process. The burden of the sermons to them was, "Stay where you are. You have received the gospel. The blessings will be brought to you. It will not be long until you have stakes, and the Brethren will come across the ocean to visit you. Eventually temples will come, and you will have all the blessings of Zion."

Now you folks of South America are in a different category: you have always lived in Zion. One of the Brethren said the Zion was all of America and that it is like a great bird with two wide wings: North America and South America....

Many people have been holding their breath waiting to see the gathering of Israel. We are in Israel and are being gathered. (Buenos Aires Area Conf., Priesthood Session, 03/09/75; (The Teachings of Spencer W. Kimball, Bookcraft, p. 439.)

Now, in the early days of the Church we used to preach for the people to come to Utah as the gathering process, largely because that was the only place in the whole world where there was a temple. Now we have sixteen temples, and two more that have been approved, scattered throughout the world. So it is no longer necessary that we bring the people all to Salt Lake City. Our missionaries preach baptism and confirmation. And then we come to you with conferences and to organize stakes. So we say again, stay in Korea. This is a beautiful land. In this land you can teach your children just as well as you could in Salt Lake City. Stay in Korea where you can teach the gospel to millions of people.

And so the gathering is taking place. Korea is the gathering place for koreans, Australia for Australians, Brazil for Brazilians, England for the English. And so we move forward toward the confirmation of this great program the Lord has established for us. (Seoul, Korea, Area Conf. 08/17/75; Temple Work, Missions; The Teachings of Spencer W. Kimball, Bookcraft, p. 439-440.)

The first Presidency and the Twelve see great wisdom in the multiple Zion's, many gathering places where the Saints within their won culture and nation can act as a leaven in the building of the kingdom--a kingdom which seeks no earthly rewards or treasures.

Sometimes, inadvertently, we have given artificial encouragement to individuals to leave their native land and culture and, too often, this has meant the loss of the leaven that is so badly needed, and the individuals involved have sometimes regretted their migrations.

I am hopeful that each of you will ponder carefully what it is the Lord would have you do with your lives, with the special skills, training, and testimonies you have. (Commencement at Church College of Hawaii, 04/13/74, Build Home Communities; The Teachings of Spencer W. Kimball, Bookcraft, p. 440.)

Tonga is Zion. When we sing the song, "Come to Zion, Come to Zion," we are not asking people to get in their boats and come back to the United States. We are asking them to get established in their own countries; to acquire property, build homes, and teach the

young people truths of the world, as well as of the Chruch, through the schools that are developed. (Nuku'alofa, Tonga, Area Conf., 02/24/76; The Teachings of Spencer W. Kimball, Bookcraft, p. 440.)

1984 What is a Temple?
By Hugh W. Nibley

The general impression one gets from reading the long discussions in the Talmud is that people in the Temple at Jerusalem spent most of their time at baptisms and ablutions. Certainly baptism is one specific ordiance always mentioned in connection with the Temple. "When one is baptized one become a Christian," writes Cyril, "exactly as in Egypt by the same rite one becomes an Osiris." Not only does Cyril recognize the undeniable resemblance between the christian and non-Christian rites, but he also notes that they have the identical significance, which is initiation into immortality. The baptism, since it is not by immersion. It is followed by an anointing, which our guide calls "the antitype of the anointing of Christ himself," making every candidate as it were a messiah. Elsewhere he describes this rite specifically as the anointing of the brow, face, ears, nose, breast, etc., "which represents," he says, "the clothing of the candidate in the protective panoply of the Holy Spirit," which however does not hinder the initiate from receiving a real garment on the occasion. Furthermore, the candidate was reminded that the whole ordiance "is in imitation of the sufferings of Christ," in which "we suffer without pain by mere imitation his receiving of the nails in his hands and feet: the antitype of Christ's sufferings." **Bishop Cyril further insists that Moses and Solomon had both been duly baptized in this manner: "After being washed in water, he (Moses) was anointed and called a Christ, because of the anointing which was a type. When Solomon came forth to be king, the High Priest anointed him, after a bath in Gihon. This again was a type. But with us these things are not a type but a reality."** From his last remark it is plain that the early Christians actually performed the rites described. The Jews once taught that when Michael and Gabriel lead all the sinners up out of the lower world, "they will wash and anoint them, healing them of their wounds of hell, and clothe then with beautiful pure garments and bring them in the presence of God." These things are often referred to in the earliest Christian writings, but were soon lost in a manner we must no describe. (The Temple in Antiquity, Ancient Records and Modern Perspectives, Religious Studies Center, Brigham Young University, Volume 9:27-28.)

Anointings:

Adam Clarke's commentary of the Holy Bible:

It appears form Isa. xi. 1, that <u>anointing with oil</u>, in consecrating a person to an important office, whether <u>civil</u> or <u>religious</u>, was considered as an emblem of the communication of the gifts and graces of the <u>Holy Spirit</u>. This ceremony was used on <u>three</u> occasions, viz., the installation of <u>prophets, priests and kings</u>, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come form God, its origin and cause. Hence it was taken for granted, 1.

That no man could foretell events unless inspired by the spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced and directed by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no one could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil.... In the Hebrew language masach signifies to anoint, and mashiach, the anointed person. [Note: the following assertions are not in conformity with modern, revealed scripture]. But as no man was ever dignified by holding the three offices, so no person ever had the title maschiach, the anointed one, but Jesus the Christ. He alone is Kings of Kings and Lord of Lords: the king who governs the universe, and rules the hearts of his followers: the prophet, to instruct men to the way wherein they should go: and the great high priest, to make atonement for their sins. Hence he is called Messiahs, a corruption of the word, The Anointed One, in Hebrew; which gave birth to no Christos, which has precisely the same significance in Greek. Of him, Melchizedek, Abraham, Aaron, David, and others were illustrious types. but none of these had the title The Messiah, or the Anointed of God. This does and ever will, belong exclusively to Jesus the Christ." [Note: that the Prophet of the Chruch of Jesus Christ of Latter-Day Saints is the Acting Proxie King of Kings and Lord of Lords on earth and will deliver these keys back to Christ when he comes. Also, Joseph Smith Created a Quorum, called the Quorum of Anointed - which both men and their wives belonged. To translate the word anointed [fully anointed or the Fulness of the Priesthood] one would have--A Quorum of Anointed--or A Quorum of Christ's--or a Quorum of Elohem's [Eternal fathers and mothers with eternal increase.]

Anointed One:

Literally interpreted the Hebrew Messiah means Anointed One, and accordingly Christ is the Anointed One. (Ps. 2; Acts 4:23-30.) [Note: Each person who receives the fulness of the Priesthood and is fully anointed is literally a christ as that is what the word means; see Hugh Nibley's article above.]

[Christ] was the Anointed of the Father to carry the eternal truths of salvation to the living and the dead. (Isa. 61:1-3; Luke 4:16-32; Acts 10:38.) [Note: It is possible in the Patriarchal priesthood that each Father becomes a Messiah, or Christ to their posterity, ie, Adam and Eve gave the Ordinances of the Gospel to their posterity.] (Mormon Doctrine, 2nd ed, p. 39.)

1988-1989 Patriarchal Blessing:

Joseph C. Jenson II--By Earl L. Murry

...You shall be anointed a king and priest, therefore you must refine, develop and do all things in such a way that they would be as one would expect of a **king**, and therefore **the position of your wife and your sons & daughters are identified.** (Patriarchal Blessing of Joseph C. Jenson II, a copy is in the possession of the

author.)

7 May 1989

Boyd K. Packer:

. . . . The Lord revealed that the priesthood and its ordinances were "instituted from before the foundation of the world" (D&C 124:33, 34), and commanded that a temple be built at Nauvoo as a place to "restore again that which was lost unto you, or which he hath taken away, **even the fulness of the priesthood**" (D&C 124:28). Sacred ordinances could then be performed for "therein are the keys of the holy priesthood ordained" (D&C 124:34).

. . . . Men and woman have complementary, not competing, responsibilities. There is difference but not inequity. Intelligence and talent favor both of them. But, in the woman's part, she is not just equal to man, she is superior! She can do that which he can never do, not in all eternity can he do it. There are complementing rewards which are hers and hers alone.

And, blessings bestowed impartially upon man and woman alike include: baptism; the gift of the Holy Ghost; the testimony of Jesus; personal revelation; the ministry of angels; the responsibility to teach, to testify, to exhort, to edify, and to comfort; the faith to be healed, and many other spiritual gifts, all under a uniform standard of worthiness.

And, the highest ordinances in the house of the Lord they receive together and equally, or not at all.

. . . . I could not possibly express the depth and the intensity of love and gratitude that I feel toward my wife, the mother of our children.

Without her, I could not have the highest and most enduring blessings of this "priesthood after the holiest order of God" (D&C 84:18), this "holy priesthood after the order of the son of God" (D&C 107:3). For, in order to obtain the highest, a man must enter into this order of the priesthood [meaning the new and everlasting covenant of marriage]; And if he does not, he cannot obtain it." (D&C 131:1-4.)

I know that the son of God is our Redeemer. Reverently I give thanks to God the Father for the comsumate blessing: a sweetheart, wife, companion, friend, a help-meet, a woman! In the name of Jesus Christ, amen.

(A Tribute to Women; Priesthood Restoration Fireside; Elder Boyd K. Packer; May 7, 1989.)

1989

Published by the church of Jesus Christ of Latter-day saints SLC, Utah--I am a child of God 1989 children's sacrament meeting presentation, P. 5:

...Heavenly Father loves us so much that he wants us to return to be with him someday. He wants us to live so that **we can become kings and queens in his kingdom. Each one of us is important to him. To help us while we are on earth, Heavenly Father has given us many wonderful gifts.** (Published by the church of Jesus Christ of Latter-day saints SLC, Utah--I am a child of God 1989 children's sacrament meeting presentation, P. 5. [Praise to the Man was sung-Note: Some of the words: "Kings shall extol him, and nations revere." What type of nation, a nation of priests shall have his

name for good, and what type of Kings will extol him, perhaps, those who receive the fulness of the priesthood and have much to him to be thankful for. "Faithful and true, he will enter his kingdom [can there be a kingdom without a king?], Crowned in the midst of the prophets of old.")

The following items have poorer source documentation than the main body of the compilation:

Adam was the natural father of his posterity, who were his family and over when he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. (John Taylor, Times and Seasons 6:921.)

Members of the Church of the Firstborn:

Members of the Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they **receive the higher ordinances of exaltation** become members of the Church of the Firstborn. Baptism is the gate to the church itself, but celestial marriage is the gate to membership in the Church itself, but celestial marriage is the gate to membership in the Church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Father's kingdom. The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with christ in receiving all that the Father hath. (Bruce R. McConkie, Mormon Doctrine p. 139.)

Presidents of Stakes to recommend for Second Anointings:

The Presidents of Stakes ar authorized to recommend aged and faithful persons to receive their second anointings, but no others have this authority to issue recommends for this purpose. (Journal of Abraham H. Cannon, Vol. 17:94)

Anointing of Enoch:

And the Lord said to Michael; "Go and take Enoch from out his earthly garments, and anoint him with my sweet ointments, and put him into the garments of my glory.

And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray and I looked at myself, and was like one of his glorious ones. (Secrets of Enoch" Vol 22:8-9.)

144,000 to Receive Second Anointings.

That the remnants of Israel shall be restored before the Second Coming of the Son of Man is evident from the fact that 12,000 from each tribe are to receive the restored gospel, and that through the ordinances of the Lord's house they are to become **kings and priests,** who administer the blessings of the everlasting gospel to the Lord's elect. [D&C 77:9-11] (DNTC, Vol. 3, p. 429.)

Other thoughts:

The Church Priesthood is a Prepatory Priesthood

The Church
[Men only]--Blood of this Generation

Naming of Children

Sacrament

Aaronic ordinations

Confirmations

Melchizedek Ordinations

The Family Kingdom

The Temple

[**Priests and Priestesses** perform the Saving Ordinances **unto** their posterity]

Each Man and Each Woman Respectively Adam and Eve:

In the Final Ordiance--The fulness of the Priesthood is where the Cycle Starts of One Eternal Round--The Man and the Woman is Prepared to Commence their Kingdom.

Notice that they are first made Kings and Queens. This signifies that they have a Kingdom. Now that they have a Kingdom they are next made a Priest and Priestess. This signifies that they have power over Nature or are Creators and Saviors of a posterity.

The Priestly Function is to Prepare the Kingdom to bring Spirits--Thus Adam Helps to Create the World.

The Priestess Prepares the Body of the Offspring and Washes it and anoints it in Water and Blood and the Child is innocent under her and clean every whit until 8 years old. This is a Creator Function.

The Father and Mother decide on a name and name their Child under the ordiance of the Priesthood.

The Parents are Elohem [man and woman] they create their offspring after their own image and place their children into a Terrestrial state where they provide for them and everything is given to them spontaneously.

Then the Parents want their Children to Become like them and the Children want to be like the parents. The Children notice that they are alone. They enter the Telestial world--the lone and dreary world and are driven toward the East because that is the direction of Father in heaven will come when all the Saving ordinances are accomplished.

The Father and Mother--King and Queen--Priest and Priestess start the Ordinances of Salvation.

Since the Mother Washed and Anointed the Child at birth the Father is now responsible to Wash the Child at 8 years of age.

The Father Washes and Confirms the Child for further Ordinances and give's his the gift of the Holy Ghost -- the God or Governor of the telestial kingdom to be their constant companion on their quest to eternal life and exaltation. This is the second kingdom of their Mortal existence they walk through.

They receive all the preparatory laws and ordinances from their Parents and commence the endowment at birth.

The become of age and Adam and Eve are prompted by the spirit to give them other sealing gifts of that of Patriarchal sealings, washings, anointings and blessings.

The incitory ordinances take place:

The Mother [Eve] Priestess--washes and anoints her Daughters with the Priestess and seals the washings and anointings of the body with health and posterity and the light of the Lord--and consummate this part of the ordiance by telling them that eventually they will be taken out of the Lone world and if faithful be called up and sealed to a man and be made a queen and Priestess to their Husbands where they can stare the eternal Circle of exaltation and be like there own parents and create their own offspring.

The Father does the Same to his sons...

The Aaronic part of the endowment

the melchizedek part of the endowment

washing of the Feet

Second Anointings
The second Anointings actualizes the promises of the Parents at the first washings and anointings.

Every thing we have to the building up of the Lords kingdom=the starting of our own kingdom we become one with the Lord and the Cycle of exaltation.

Celestial Marriage

Washing and Anointing for Burial

The prayer Circle of posterity

Second anointing

Patriarchal Priesthood

the Resurrection

The Cycle over again.

Washing of Feet:

When Abraham after receiving the fulness of the priesthood they partook of bread and wine.

Inocent Blood:

The Lamanites in the Book of Mormon, when converted, would not take up arms or to shed innocent blood. After possibly receiving this ordinance [fullness of the Priesthood] they would not risk their salvation.

Calling and Election:

[1] Christ, the Priesthood, seales you or presents you.
[2] The H.G. seales you.
[3]The Voice of the Father says let him enter. Hand--you have part in the kingdom.

Point's of Fellowship--Highest to lowest:
Celestial: [1] The Father, Son, H.G., Your Spouce, and Yourself, Your Posterity. Six Points--or **5 Points of fellowship**, same people named in the Celestial marriage cerimony.

[2]

[3] The Father, Son, H.G., Yourself, Others posterity. **4 points of fellowship**--same people named at baptism.

Terrestrail Glory:

[1] The Son, H.G., and Yourself--Good and Honorable of the earth. **3 points of fellowship**.

Telestial Glory:

[1] The H.G., and Yourself. **2 points of fellowship**.

Perdition:

[1] Yourself--**1 point of fellowship** or darkness--no fellowship with anyone else with light.

Resurrection:

Baptism represents the resurrection. You are burried in the water. Your head is laid down in the west so that you can be brought up to the East to meet the Savior when he comes. Your Father or the Priesthood Proxy brings you up out of the grave symbolic of your Father, Husband or Priesthood Head bringing, lifting you up at the Resurrection. Foot to foot, Knee to knee, Hand to back, Hand to hand, and usually a hug is also associated at the end, and your father, who has already received all his ordiances and is the patriarchal head, symbolically says let them enter.
Also, the right hand forms the Squar, and the two people in the water also form a squar on there forearms--Which represents exactness and following the Law like Christ--Who you are becoming the Children of.

The resurrection is the Same:

If Baptism is symbolic of the Resurection then at the Veil--which represents death. The candidate in the Mason rite is in the laying down position as in baptism. It is our Father, husband or Priesthood head who raises us up from the Dead and performs this ordiance. Foot to Foot, Hand to back, knee to Knee, a hug is associated and the Priesthood head lifts their posterity or family up and says--let them enter.....

Marriage is the fullest Key to revelation if it is combined with all the other ordinances because the husband and wife are a complete unit and can receive all light, understanding, this is why this is life eternal to know the only true god and Jesus is in D&C 132. We can't know them unless we are a complete unit or one flesh. For that is what they are.

Breaking the Veil:

The prayer Circle is the Key to break the Veil and see the Father. It is the Place that one starts when the receive the 2nd anointing. It is here that we are instructed to be equal and jointly we can open the veil and see the Father. There can be no enmity between us we must be one even as the father and the Son are one. We all must have all the ordinances to open the veil and see the Father. This is why the Father doesn't come until the end of the Millennium.

Fulness of the Priesthood:
In the city of Enoch there was not poor among them. [This could also mean that all of the people received all the ordinances--then the veil could be rent, and the City taken up into heaven.]

OUTLINE OF THE SECOND ANOINTING CEREMONY

I. First Part of the Second Anointing Ceremony.

A. Location for administering the ordinance.

1. Most appropriately administered in the Holy of Holies in the Temple.

2. Can also be administered in any sealing room in the Temple.

B. Preparation of the room for administering Second Anointings.

1. Room prepared by the Temple Foreman.

2. Items used in the ordinance.

a. An altar.

b. A Horn of Holy Consecrated Oil.

c. Bread and a Sacrament tray.

d. Water and a Sacrament tray.

e. A pitcher, basin, and water.

f. Towels.
g. Chairs, table, etc.

C. Participants.

1. Officiator (usually the President of the Church, an Apostle, or Temple President) under whose authority the ordinance is performed.

2. Assistant to the Officiator who assists in the anointings, holding the Horn of Holy Consecrated Oil.

3. Two Priesthood bearers who act as witnesses.

4.The male candidate.

5.The male candidate's wife (or wives). Note: if any of the wives have died, the ordinance is performed for her by proxy.

D. Dress of the Participants.

1.The Officiator, Assistant, and the witnesses dress either in ordinary white clothing, or in the Robes of the Holy Priesthood, as they desire.

2.The male candidate and his wife (or wives) dress in the Robes of the Holy Priesthood.

E. The Ceremony.

1.Opening hymn.

2.Invocation; the mouth kneeling at the altar and the others kneeling around the altar.

3.The Participants offer up the Signs and Tokens of the Priesthood.

4.The Holy Greeting or Salutation.

a.Officiator administers the salutation to the male candidate.

b.The male candidate responds to the salutation.

5.The Sacrament of the Lord's Supper.

a.The bread id broken, blessed and passed to all present.

b.The water is blessed and passed to all present.

6.The Washing of the Feet.

a.Officiator girds himself with a towel.

b.Washes the feet of the male candidate.

c.Ordinance performed by the authority of the Holy Priesthood.

d.Sins are forgiven.

e.Cleansed form the blood of his generation.

f.Washing of the Feet done in the name of Jesus Christ.

7. The Anointing with Oil.

a.Officiator, accompanied by the Assistant, anoints the head of the male candidate.

b.Ordinance performed by the authority of the Holy Priesthood.

c.Ordained a King and Priest unto the most High God, and over the House of Israel.

d.Bestowed with the Keys of the Kingdom, having power to bind and loose on earth and in heaven.

e.Physical and intellectual faculties blessed.

f.Blessed with the promises given to Abraham, Isaac, and Jacob.

g.The holy Spirit of Promise bestowed.

h.Sealed to come forth in the Morning of the First Resurrection, having power, dominion, and glory.

i.Anointing done in the name of the Father, the Son, and the Holy Ghost.

8.The Anointing with Oil. a.Officiator, accompanied by the Assistant, anoints the head of the male candidate's wife. Note: If there are more than one wife the wives are anointed in the order of their marriages.

b.Ordinance performed by the authority of the Holy Priesthood.

c.Anointed a Queen and Priestess unto the Most High God, and to her husband.

d.Physical and intellectual faculties blessed.

e.Blessed with the promises given to Abraham, Isaac, and Jacob, in company with her husband.

f.The Holy Spirit of Promise bestowed.

g.Sealed to come forth in the Morning of the First Resurrection, having power, dominion, and glory.

h. Anointing done in the name of the Father, the Son, and the Holy Ghost.

9.The Sealing of the Anointings.

a.The male candidate kneels on the right side of the altar, and his wife on the left, their hands clasped int he Patriarchal Grip.

b.Officiator seals the Washings and confirms the Anointings.

c.All present acknowledge the sealing by giving the Hosanna Shout with hands lifted to heaven.

10. The Assistant instructs the candidates on the nature of the ordinance of the Second Anointing, and gives further instructions, concerning the second part of the ceremony.

11.Closing hymn.

12.Benediction; the mouth kneeling at the altar and the others kneeling around the altar.

II.Second Part of the Second Anointing Ceremony.

A.Location.

1.Normally administered in the candidate's home.

2.Can also be performed in the Temple.

B.Preparation of the room.

1.Room prepared by the male candidate.

2.Items used in the ordinance.

a.The Holy Scriptures.

b.Container with Holy Consecrated Oil.

c.A pitcher, basin, and water.

d.Towels.

e.Chair.

C.Participants.

1.The male candidate.

2.The male candidate's wife.

D.The Ceremony.

1.Opening Hymn.

2.Invocation.

3.Dedicatory prayer by the male candidate, setting apart the room as a holy sanctuary in which to perform the ordinance.

4.Participants read and discuss John 12:1-8 and D&C 132.

5.The washing and Anointing.

a.The wife washes her husband's head, stomach, and feet.

b.The wife anoints her husband's head, stomach, and feet.

c.This ordinance prepares the husband's body for future burial, and establishes the claim of the wife on her husband in the Morning of the First Resurrection.

6.Closing hymn.

7.Benediction.

8.The recording and signing of the Ordinance.

A Brief Look at a Little Known Ordinance

by

Lisle G Brown

C O N F I D E N T I A L

This paper is confidential. It was not prepared for publication, or even wide distribution. It was written simply for the interest of the author's friends.

It is, therefore, the author's desire that NO photocopies be made of the text, without his permission.

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INTRODUCTION

The first question probably asked by the reader as he starts this paper is, "Why write on an ordiance as sacred as the Second Anointing?" This is, of course, a legitimate question, and deserves an answer.

Although Second Anointings are confidential, there is a surprising

amount of source material on it. This material includes official directions, statements, and instructions by the Church, other statements by General Authorities, and accounts in books, letters, diaries, and journals of individuals who have received their anointings. The very existence of the data, leads to the gathering and analysis of it. It is better, I feel, for an active and faithful Latter-day Saints to examine it, rather than allowing an anti-Mormon author to distort, expose, and sensationalize the ordinance.

It is also possible to assembly the data in a reasonable manner, and analyze it without transgressing the limits of propriety. This is possible, of course, because the material itself, in most cases, does not go beyond these limits. Understandably, individuals who received their anointings do not speak of write about their experience, except in the most appreciated manner. I have attempted to take care to not go beyond what is written, but have simply attempted to place the data in a logical format, which only gives a mere glimmer of this most holy ordinance.

A note on terminology:

Anyone who has conducted research on Second Anointings realizes that there is a bewildering variety of terms used to describe the ordinance. These terms include: anointings, second anointings, further anointings, last anointings, higher anointings, second blessings, highest blessings, special blessings, special ordinances, second endowments, etc. All of these terms, however, refer to the same ordinance, which is listed on Church records a "Second Anointings." With this understanding the reader should not be confused or puzzled by the variety of terms, used to indicate the ordinance, that appear in the quotations used in this paper.

PART ONE--THE RECOMMEND

The Recommend

As with other Temple ordinances those individuals who receive their Second Anointings must have a recommend. Ordinarily individuals secure Temple recommends by requesting interviews with their bishops and stake presidents. Persons cannot, however, request an interview for a recommend for Second Anointings, but they must wait for an invitation, a "call", to come forth and receive this ordiance. Joseph F. Smith gave specific instructions that "individuals selected [for Second Anointings] must not be informed until after the issue of such a recommend." (1) In no other ordiance of the Gospel is it more apparent that many are called, but few are chosen. Many Latter-day Saints request interviews, receive recommends, and obtain their Endowments and Sealings, but only a comparatively few of them receive the invitation to have their Second Anointings.

Apparently there is no special form for Second Anointing recommends; the usual Temple recommend form is used. In 1902 Joseph F. Smith directed a stake president that the "Name of the man and wife (or wives) to be anointed to him [are] to be placed on the usual recommend." (2)

However, under certain circumstances a formal, printed recommend is not necessary. A letter, or simply a note, from the President of the Chruch is sufficient. Joseph W. Musser wrote that he and his wife received their "Higher Anointings" upon the written invitation of President Lorenzo Snow. (3) President Wilford Woodruff wrote a "recommend" for his

daughter and son-in-law, in which he stated, "This is to certify that I hereby recommend My Son in Law Ovando C. Beebee And His Wife My Daughter Clara Beebe Worthy of their Second Anointing..." (4) In 1886 President John Taylor wrote a letter to a woman, granting her request for Second Anointings to be administered to her deceased parents, and instructed, "By presenting this [letter] to Bro. M. W. Merrill he will have the Ordinance attended to." (5) Some Presidents also used telegrams. A telegram, sent to Karl G. Maeser informing him of his approval for Second Anointings from President Wilford Woodruff, is in existence. (6)

The Authority for Issuing the Recommend

The issuance of recommends for Second Anointings rests exclusively with the President of the Chruch. In 1891 President Wilford Woodruff directed that Temple recommends, issued by bishops, no longer required the signature of the President of the Chruch, "except Second Anointings, which last named will still require the approval of the President of the Church before they can be administered." (7) This policy remains in effect to this date: "Temple recommends for Second Anointings still require the signature of the President of the Chruch." (8)

Although the President of the Church approves those who receive Second Anointings, he also has the authority to delegate to others the right to nominate individuals for the ordinance. Some Presidents have allowed stake presidents to exercise this privilege. In 1887 President John Taylor approved the request of President L. W. Shurtliff for Second Anointings of a Brother E. G. Williams. (9) In 1889 President Wilford Woodruff directed that "the Presidents of Stakes were to be the judges of who were to receive them." (10) President Lorenzo Snow allowed stake presidents this privilege, (11) and stressed that they were to nominate only worthy individuals. (12) President Joseph F. Smith issued a circular, which included this statement, "Bishops are not to issue recommends for second anointings, this is the province of Presidents of Stakes, under approval of the President of the Chruch." (13) For a time President Heber J. Grant continued the practice of allowing stake presidents to nominate persons for their Second Anointings. In 1921 he wrote a letter, returning such recommends to a stake president, and included these instructions:

> Send each and every recommend direct to the President [of the Chruch,] not by the hand of anybody, the person recommended included. After the President returns the recommend to you bearing his signature of approval, it will then be in order for you to deliver it in person to the head of the family thus recommended. (14)

However, by 1926 President Grant rescinded the authority of stake presidents to issue Second Anointing recommends. In a letter to one stake president, under the date of January 30, 1926, he wrote, "Second Blessings are only given by the President of the Church upon recommendation of a member of the Council of the Twelve." (15) The reason for President Grant's break with tradition is not clear, but this policy of limiting the approval of Second Anointing recommends has apparently been continued by subsequent Presidents of the Chruch. In 1951 Stephen L. Richards of the Council of the Twelve, told Henry W. Richards, "Joseph F. Smith was a little too liberal with them [Second Anointings], some thought, and as a result Heber J. Grant gave them only to people who were General Authorities. George Albert Smith was liberal, and administered to some

outside the General Authorities." (16)

An analysis of the limited amount of statistical data available confirms Elder Richards remarks. A report prepared in 1930 showed 14771 Second Anointings administered for the living between 1842 and 1929, or approximately 170 per year. (17) Between 1930 and 1935, there were only six Second Anointings performed for the living, or one per year. (18) In 1936 no Second Anointings were performed. (19) In 1937 two Second Anointings were administered for the living. (20) In 1938 Two other individuals received the ordiance. (21) In 1967 the foreman of the Salt Lake Temple stated that he had prepared the Holy of Holies for ordinance work only five times between 1955 and 1967. (22) Finally, in 1970 it was reported that thirteen Second Anointings were performed. (23)

Presently it is not clear if the Apostles still enjoy the privilege of nominating individuals for Second Anointings. Theodore M. Burton said that Second Anointings "are only given to a person when called by the First Presidency of the Church." (24) Heber Q. Hale, former President of the Boise Stake, stated in 1966 that Second Anointings were "only for the man and his wife who are asked and chosen by the President of the Chruch. Not even the apostles can select persons for that blessing." (25)

Qualifications of Individuals Recommended

Presidents of the Chruch, who have allowed stake presidents to nominate persons for Second Anointings, have given specific instructions concerning the qualifications of those to whom the ordinance is administered. In a priesthood meeting in 1901 Lorenzo Snow forcefully taught the responsibility of stake presidents in recommending only worthy individuals:

> After the opening exercises Prest. Lorenzo Snow spoke upon the Subject of giving Second Anointings. He said that this blessing brought a person to a greater knowledge of things pertaining to God and his purposes in the earth, that the glorious things of the kingdom were made clear to the understanding of the man. Therefore it would be a very serious thing for a man to apostatize after he had received this great blessing. He warned the Presidents of Stakes that they should exercise great care when giving recommends to those of his stake to receive these great blessings and should know by their work their integrity and devotion to the Gospel, for the responsibility would rest upon them if any were recommended unworthily or that apostatized. (26)

Joseph F. Smith stressed the following: "Integrity to work beyond question; for it would be very unfortunate to apostatize afterwards...Chief qualifications are worthiness, fitness and unshaken integrity." (27) In 1901 he taught:

> Elders should do something to be worthy to receive this great blessing and their [sic] are many ways out of the ordinary rutine [sic] duties by which a man could earn the good will of God to the obtaining of this blessing. Every man should be determined to place everything on the altar, even to the laying down of life itself for the gospel sake in order to be truly worthy of this blessing. (28)

Finally President Smith directed that Second Anointings should be given to those who have born "that heat and burden of the day, and endured faithfully to the end." (29)

Not only must individuals have unshakable integrity and enduring faith but they must also "have had endowments in [their] lifetime, and have been sealed and lived together faithfully as husband and wife." (30) Joseph F. Smith stressed that Second Anointings are only to be given to a married man and his wife or wives. (31)

Age was also a partial factor. Wilford Woodruff stated that Second Anointings "was an ordiance of the eternal world which belonged particularly to old men." (32) But Joseph F. Smith indicated that age alone did not disqualify a man, "Age [is] to be considered, but need not be "old" before receiving it." (33) Age as well as Church callings and positions often necessitate receiving the ordinance. Joseph F. Smith counseled stake presidents that those they nominated "need not be presiding men, but the presiding officers (Stake Presidents, High Council, Presidents of High Priests, etc.) should qualify." (34)

Among the other qualifications, mentioned by presidents of the Church, was the payment of a full tithe. Lorenzo Snow stressed:

> I do not want the presidents of stakes to send any person to our Temples to receive the highest blessings that have ever been bestowed upon man since the world began, until it can be said of him, "He pays his full tithing." (35)

With the nominating of persons for Second Anointings no longer within the area of authority of stake presidents, the worthiness of those who receive the ordinance rests exclusively within the determining spirit of the President of the Chruch.

PART TWO--THE PARTICIPANTS

The Participants in the Ceremony

Prior to the administration of the Second Anointing ceremony, the ordiance room is prepared by the Temple Foreman. (36)

There are, at a minimum, four men associated with administering Second Anointings. The man, under whose authority the ordinance is performed, is called either the Chief Officiator, or Administrator. (37) Because he gives the blessings, and other spoken portions of the ceremony, he is sometimes called the "Mouth," (38) or the one who speaks the words. (39) He is usually the President of the Church, a Counselor in the First Presidency, an Apostle, or a Temple President. (40)

Assisting the Chief Officiator is a man who holds the "horn of oil." (41) Not only is he charged with this responsibility, but he also instructs those who receive the ordiance about the second part of the ceremony. (42) He may, therefore, also be called the Instructor.

Two witnesses, who hold the Melchizedek Priesthood, complete the four necessary individuals to officiate in the Second Anointings. (43)

Those individuals who receive the ordiance may be called the candidates. They include a man and his wife or wives. (44) If any of the wives have died previous to the ordinance, proxies represent them in the ceremony. (45)

Normally Second Anointings are administered for the man and his

wife (wives), with only the four officiator's and witnesses present. (46) When several couples were nominated at the same time by one stake president, Heber J. Grant directed that "in the interest of privacy you are requested not to send more than one family to the temple the same week bearing a recommend of this character." (47) When Heber Q. Hale was asked if Second Anointings were administered for a company or a group, he replied, "Oh no. Only for that man and his wife..." (48) President Grant also instructed the above stake president, that if "these blessings can be administered to each family recommended by you without other families so recommended knowing anything at all about it, you have my consent that the recommends be acted upon during the week of the visitation of yourself and people at the temple." (49)

Dress of the Participants

When Fanny Stenhouse received her Second Anointings she wrote that she and her husband's second wife went to the Endowment House, and dressed in "robes, caps and aprons--the same as when we received our first endowments." (50) After thus attired, the two women were escorted to the ordiance room by a man similarly clothed in Temple robes. In the room they met their "husband and several other brethren, all dressed the same way [i.e., in Temple robes]." (51)

Although all the participants in the Stenhouse Second Anointings were dressed in Temple robes, apparently it is not specifically required that all the participants dress in robes. Brigham Young taught that the couple to be anointed were "to be clothed in their Priestly robes...[but] the Administrator may dress in his usual clothing or in his Priestly robes, as he may see fit." (52) On another occasion President Young reiterated this policy to Wilford Woodruff, stating "their [sic] was no necessity of dressing in the Temple Clothing while giving the Second Anointing anymore that in administering the first anointing or ordaining." (53)

PART THREE--THE WASHINGS, ANOINTINGS AND BLESSINGS

The following sections consist of an organized survey of statements, gleaned from a wide variety of sources, by individuals who received their Second Anointings. I have also included some materials from official Church records. It is not my intention to sensationalize, expose, or in anyway demean the holy ordinance of Second Anointings, but rather to gather together what sources there are into an organized, and systematized overview of the ordiance. This will provide the essence, a glimmer at most, of the ordinance.

A Two Part Ceremony

The Second Anointing ceremony is divided into two parts. William H. Smart and his wife participated in the first part on May 31, 1901, and on June 20, 1901, they "attended to the second part of the ordinance of anointing." (54) Rhoda A. Fullmer and her husband received their Second Anointings on January 19, 1846, and on the next day they "attended to the last anointings." (55) Although some individuals experienced a delay of days, even weeks, between the two parts, others did not specifically mention such time lags in their diaries. This seems to suggest that the two parts can be performed within a short time, perhaps even on the same day, of each other.

Location of the First Part of the Second Anointing Ceremony

Most sources indicate that the initial part of the ceremony is administered in the Temple. The first Temple, in which Second Anointings were performed, was at Nauvoo. According to John D. Lee, "There were about forty men who attained to that order of the priesthood." (56) Huly B. Kimball stated, that "there were 90 individuals that received their Second Anointings" in the Nauvoo Temple. (57) The two rooms at the northeast corner of the attic story were utilized for Second Anointings. (58) In a statistical summary of Temple ordinances, performed in the for Utah Temples between 1877 and 1898, Second Anointings were administered in all the Temples. (59) In these Temples the ceremony was performed in sealing rooms, (60) and the Holy of Holies in the Salt Lake Temple as well. (61)

Although the Temple is the most appropriate place for Second Anointings to be given, under special circumstances the ordinance can be administered in locations other than Temples. According to George A. Smith, Joseph Smith "taught that but one king and priest could be anointed at one meeting in a private room dedicated by permission to anoint in, and but one person could be anointed in a day, but in the Temple several could be anointed in a day." (62) Before the dedication of the Nauvoo Temple Second Anointings were administered in such "private" rooms, such as the Mansion House, the Red Brick Store, and Brigham Young's home. (63) But such practices were merely temporary until a proper edifice, the House of the Lord, could be prepared, dedicated and consecrated for administering the higher ordinances of the Gospel.

Opening the Meeting

Joseph Smith taught, that "in the Temple several [persons] could be anointed in a day, but at each anointing the meeting was dismissed, and then came together again." (64) Thus, each anointing of a man and his wife was a meeting distinct from any other Second Anointing service. Brigham Young stressed this same principle, "There should be but one man anointed at any one meeting. If more than one man is anointed in a day, they should come together and open by prayer as though their [sic] had hot been any meeting before and thus continue to the end." (65)

Each Second Anointing service commences with an opening prayer, after which the participants kneel around the altar in prayer, the individual offering the invocation kneeling at the altar. Following these preliminaries the participants offer the signs and tokens of the Priesthood. (66)

Preliminary Ordinances to the Anointing

Entries in a volume, recording Second Anointings administered in the Nauvoo Temple, (67) indicate that the rites and ceremonies performed prior to the anointings include those ordinances associated with the revelation on the School of the Prophets. (68) These ordinances include the so-called Holy Greeting, the Sacrament of the Lord's Supper, and the Washing of Feet. (69)

The Holy Greeting, or Holy Salutation, consists of the following:

> Art thou a brother or brethern? I salute you in the name of the Lord Jesus Christ, in token or remembrance of the everlasting covenant, in which covenant I receive you to

fellowship, in a determination that is fixed, immovable and unchangeable, to be your friend and brother through the grace of God in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, forever and ever. Amen. (70)

This gladsome salutation is offered with hands lifted towards heaven by the Officiator, and the recipient returns the salute in like manner, with hands lifted towards heaven, repeating the greeting, or simply replying, "Amen." (71)

Abraham H. Cannon mentioned that "the washing of feet" was part of his Second Anointing. (72) The purpose of the Washing of Feet is given in the Scriptures:

And ye shall not receive any among you into this school, save he is clean from the blood of this generation.

And he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted. (73)

When the Savior washed the feet of His Apostles, he stated that they, except Judas, were "clean every whit." (74) In this dispensation Joseph Smith instituted the same ordinance in 1833. On that occasion he "pronounced them all clean from the blood of this generation, but if any of them should sin wilfully after they were thus cleansed, and sealed up to eternal life, they should be given over to the buffetings of Satan until the day of redemption." (75)

The scriptures indicate that the washing of feet is to be administered by "the president, or presiding elder of the church," and that he is "to gird himself according to the pattern given in the thirteen chapter of John's testimony." (76) One recipient of the ordinance left an account of the prayer used in the Washing of Feet:

In the name of Jesus and by the authority of the holy priesthood I wash your feet in accordance with the pattern set by our Lord Jesus Christ when he washed his disciples feet and told them to wash each others' feet, and also according to the pattern given by the Prophet Joseph Smith as an introductory ordiance to the School of the Prophets.

I pronounce you clean from the blood of this generation and say unto you, your sins are forgiven, and I seal upon you every blessing, gift, right, and authority pertaining to this holy ordinance, and I do it in the name of Jesus Christ our Lord. Amen. (77)

The Sacrament of the Lord's Supper is always associated with the Washing of Feet. In the scriptures the Lord directs that the ordinance of Washing of the Feet "is to be commenced with prayer; and ...with partaking of bread and wine." (78) Following the Washing of Feet, administered by Joseph Smith in 1833, the brethren closed with a sacramental feast of bread and wine, and they "ate and drank, and were filled." (79) In the Solemn Assembly, held in the Kirtland Temple in 1836, bearers of the Priesthood met to administer the Washing of Feet. They completed the sacred occasion by partaking of the Sacrament. (80) In Salt Lake City in 1852 a feast of "cakes and wine," following the anointings of several brethern and their wives. (81) In 1883, after the Washing of the Feet in a school of the

> Prophets, "the sacrament was administered, consisting of bread and wine. Of the latter we partook of about one third of a tumbler full each and of the former as much as our appetite would prompt us." (82)

The Oil of Anointing

Olive oil is used for the Second Anointings. It is dedicated and consecrated especially for that purpose. In 1886 Samuel Roskelley noted that in the Logan Temple Joseph F. Smith and others dedicated twelve bottles of olive oil for "Anointings," and then the "same men blessed 6 bottles of oil for 2nd Anointings." (83)

The Anointing

In 1961 Alvin R. Dyer spoke concerning the initiatory ordinances of Washing and Anointing:

> I call your attention now to the washing and anointing that you received in the Temple.... When you went into the washing and anointing room, where you were washed and anointed with water and oil, you were given a new name, and you were promised that some day you would be called to be a king and priest; or a queen and priestess. (84)
>
> In the initiatory anointing men and women are promised, that, if they are faithful to the covenants made in the Temple, the time will come when they will actually be called up to be anointed kings and priests, or queens and priestesses, whereas in the initiatory anointing they are only promised to become such. Obviously there is then another, or second anointing, promised in the first anointing, which in essence fulfills the contingent blessings made in the first anointing. Hence, this is the reason it is called the "Second Anointing."

Fanny Stenhouse described briefly the Second Anointings, received by herself and her husband:

> We sat down and oil was then poured upon the head of our husband by two of the brethren--Daniel H. Wells and other--and he was ordained a King and Priest to all eternity. After that, we two wives were anointed in like manner, and ordained Queens and Priestess, to reign and rule with our husband over his kingdom in the Celestial world. (85)
>
> The blessings and promises, associated with the anointing, are manifold. Let us now turn to a brief discussion of the various blessings bestowed in the anointing.

Kings and Priests

As fanny Stenhouse described in her Second Anointing, the man is ordained a King and a Priest. Brigham Young taught that this is the main purpose for the ordiance, "The Administrator should anoint the man a King and Priest unto the Most High God." (86) No other General Authority has spoken as clearly as Orson Pratt on the nature and office of a King and Priest:

> The Kingly authority is not separate and distinct from the Priesthood, but merely a branch or portion of the same. The Priestly authority is universal, having power over all things; the Kingly authority until perfected is limited to the kingdoms placed under its jurisdiction: the former appoints and ordains the latter; but the latter never appoints and ordains the former: the first controls the Laws of Nature, and exercises jurisdiction over the elements, as well as over men; the last controls men only, and administers just and righteous laws for their government. Where the two are combined and the individual perfected, he has almighty power both as a King and as a Priest: both offices are merged into one. The distinctions then, will be merely in the name and not in the authority: either as a King or a Priest he will then have power and dominion over all things, and reign over all. Both titles, combined, will then not give him anymore power than either singly. It is evident that the distinctions of title are only expressive of the condition of things prior to the glorification and perfection of the persons who hold the Priesthood; for when they are perfected, they will have power to act in every branch of authority by virtue of the great and almighty, and eternal Priesthood, which they hold; they can then sway their scepters as Kings; rule as Princes, minister as Apostles, officiate as teachers; or act in the humblest or most exalted capacity. There is no branch of the Priesthood so low that they cannot condescend to officiate therein; nor so high, that they cannot reach forth the arm of power and control the same. (87)
>
> In this same article Orson Pratt stated that "The Saints receive the Priestly and Kingly office here in this life." (88) John the Revelator taught this same doctrine, that Jesus Christ "hast made us unto our God kings and priests." (89) Joseph taught the Saints "have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power." (90) Although it is necessary for men to learn to be kings and priests, Brigham Young pointed out, that "A person may be anointed a king and priest long before he receives his kingdom." (91)

Patriarchal Priesthood

Brigham Young indicated the patriarchal nature of the office of king and priest, when he said, "This is the order of the Kingdom of Heaven, that men should rise up as kings and priests unto God. We must have posterity to rule over." (92) George Miller, who received his anointings with others from the Prophet Joseph Smith, wrote, "Joseph washed and anointed us kings and priests to God, and over the House of Israel...and conferred on us the Patriarchal Priesthood." (93) After the Prophet gave his brother, Hyrum and his wife, their second anointings, he wrote, "My brother Hyrum and his wife were blessed, ordained, and anointed." (94) When speaking of James Adams, who received his anointings the same time as George

Miller, Joseph said, that he "anointed him to the patriarchal power-- to receive the keys of knowledge and power by revelation to himself." (95)

The appropriateness of the Patriarchal Priesthood, being bestowed during the Second Anointing, becomes clearer when we realize that the Priesthood held in the heavens is organized patriarchally. Joseph Fielding Smith explained, "The Patriarchal Priesthood will be the priesthood that will be held by all those worthy of exaltation in the Celestial Kingdom of God. for the whole plan of salvation and exaltation is based on the Patriarchal Order." (96) the following statement by Joseph Smith, when correlated with the above information, assumes greater significance, "The 2nd Priesthood is Patriarchal authority. Go to and finish the temple, and God will fill it with power, and you will then receive more knowledge concerning this priesthood." (97)

Keys of the Priesthood

John D. Lee wrote that his Second Anointings made him "an equal in the order of the priesthood, with the right to build up the kingdom in all the earth, and power to fill any vacancy that might occur." (98) This certainly agrees with the statement of Orson Pratt, that those ordained Kings and Priests can "act in the humblest or most exalted capacity," or that "There is no branch of the Priesthood so low that they cannot condescend to officiate therein; nor so high, that they cannot reach forth the arm of power and control the same." (99) Wilford Woodruff testified that the Twelve Apostles received from Joseph Smith "their endowment, and actually received the keys of the Kingdom of God, and oracles of God, keys of revelation, and pattern of heavenly things." (100) Orson Hyde wrote that "to us [the Twelve] were committed the keys of the kingdom, and every gift, key and power that Joseph ever had, confirmed upon our heads by an anointing." (101) Such statements are in harmony with the revealed word of the Lord that a Temple is built, "For therein are the keys of the holy priesthood ordained, that you [the Saints] may receive honor and glory." (102) Brigham Young indicated that some of the Saints actually received the keys of the kingdom in the Nauvoo Temple, "Such was the anxiety manifested by the Saints to receive the ordinances of Endowment & no less on our part to have them get the Keys of the Kingdom--that I gave myself up entirely to do the work of the Lord in the Temple." (103)

Blessings of Abraham Isaac, and Jacob

Orson Pratt pointed out that the works of the Father continue by mane living worthily, and becoming Kings and Priests:

> His works are without beginning and without end; they are one eternal round. What kind of works are they? They are to make creations; and people them with living beings; and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them, after they have suffered pain and sorrow and distress; and to bring them into the presence of God; that they may become kings and priests for other creations that shall be made; and that shall be governed and ruled over by those possessing the proper authority. (104)
>
> The Lord has revealed that there are certain promises associated with the works of the Father. In the latter-day

revelation He said:

> Abraham received promises concerning his seed, and of the fruit of his loins...which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them.
>
> This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law is the continuation of the works of my Father, wherein he glorifieth himself. (105)

The promises, given to Abraham, were continued by the Lord to his son, Isaac, and his grandson, Jacob or Israel. (106) Because these blessings pertain to the seed of the Patriarchs, the chosen House of Israel, they are often called the blessings of Abraham, Isaac, and Jacob. These blessings and promises are also extended to latter-day Israel:

> Who shall compare it with the Kingdom that God has promised unto us? He has promised us that we shall sit upon thrones, that we shall have crowns, and that we shall have a posterity as numerous as the stars in heaven, as countless as the sand upon the seashore; for he said, 'I seal upon you the blessings of kingdoms, of thrones, of principalities, of powers, and of dominions. I seal upon you the blessings of Abraham, of Isaac, and of Jacob. I seal upon you the promise that you shall come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives.' These are the promises that are made to the Latter-day Saints. The most of them have been sealed upon your heads. The Lord promised unto Abraham, that as the stars of the heaven were innumerable in multitude and as the sand on the seashore was countless, so his seed should be. That same promise has been sealed upon your heads, ye Latter-day Saints who have been faithful." (107)

The Holy Spirit of Promise

Joseph W. Musser wrote that he and his wife received "the Holy Spirit of Promise" at their Second Anointings. (108) The Lord revealed that a man, such as Hyrum Smith, can "hold the sealing blessings of the Church, even the Holy Spirit of Promise." (109) the Lord also revealed that "there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred." (110) Latter-day revelation teaches that to be sealed with the Holy Spirit of Promise, is to be "sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you." (111) Brigham Young taught that "When men and women have traveled to a certain point in their labors in this life, God sets a seal upon them that they can never forsake their God or His Kingdom; for rather than they should do this, He will at once take them to Himself." (112) The conditions of being sealed by the Holy Spirit of Promise, as recorded in revelation, are:

> And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths,

> vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred), are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (113)
>
> Under this law, those sealed by the Holy Spirit of Promise, may commit "any sin or transgression of the new and everlasting covenant, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption." (114) To such individuals, as Joseph Fielding Smith pointed out, "mere confession is not enough; the sinners are: 1--to 'be destroyed int he flesh'; and 2--to 'be delivered unto the buffetings of Satan unto the day of redemption.'" (115) To be destroyed in the flesh means exactly what it says. Since men's lives cannot be taken at this time for such sins, "What the Lord will do in lieu of this, because we cannot destroy in the flesh, I [Joseph Fielding Smith] am unable to say, but it will have to be made up in some other way." (116)

Although the chance of those sealed by the Holy Spirit of Promise committing grievous sins, or remaining unrepentant from less serious transgressions, is always possible, the actuality of such an occurrence is not great. Alma observed, that those persons "after being sanctified by the Holy Ghost [sealed by the Holy Spirit of Promise], having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence." (117)

The position of Second Anointings in the sealing power of the Holy Spirit of Promise is made clear in this statement: "The Expectation of exaltation must be sealed unto you by the Holy Spirit of Promise--that most holy ordinance, the Second Anointing, must be sealed unto you by revelation and commandment through the medium of the Anointed One." (118)

The Morning of the First Resurrection

The scriptures make it clear that all men will be resurrected, "but every man in his won order." (119) Concerning this "order," the Savior said, that all men "shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (120) These two resurrections are known as the resurrection of the just and unjust, or the first and last resurrections. (121) The nature of these two resurrections is indicated by Joseph Smith, that "some are raised to be angels, others to be Gods." (122)

Those destined to inherit the Celestial Kingdom "are they who shall have part in the first resurrection," and they "are priests and kings, who have received of his [God] fulness, and of his

glory." (123) This resurrection is often called the "morning" of the first resurrection. Following this resurrection, those persons come forth who "have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh." (124) These persons "are the honorable men of the earth, who were blinded by the craftiness of men," and they receive of God's "glory, but not of his fulness." (125) These individuals receive their bodies during the "afternoon" of the first resurrection, and they inherit the Terrestrial Kingdom. The morning and the afternoon of the first resurrection constitute the resurrection of the just.

After the resurrection of the just ends, the resurrection of the unjust commences. This resurrection begins with those who inherit a telestial glory. They are the "spirits of men who ar to be judged, and found under condemnation." (126) These are the wicked "who are thrust down into hell," and are not redeemed from the devil until the last resurrection." (127) This resurrection might properly be called the "evening" of the last resurrection. Finally, at the end of the resurrection the sons of perdition come forth. These "remain filthy still," and they "go away into everlasting punishment, which is eternal punishment, to reign with the devil and his angels in eternity." (128) This can be called the "night" of the last resurrection. The evening and the night of the last resurrection constitute the resurrection of the unjust.

Individuals who receive the Second Anointing, having been sealed by the Holy Spirit of Promise, have the Lord's decree that they "shall come forth in the first resurrection, and if it be after the first, in the next resurrection." (129) Indeed these very words are spoken to the candidate, "I seal upon you the promise that you shall come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives." (130) But what of those persons, who receive their Second Anointings, are thereby sealed by the Holy Spirit of Promise, and are influenced by Satan to such a degree that they are "turned over unto the buffetings of Satan unto the day of redemption." Along with the wicked they must atone for their unrepentant sins, but, while the wicked come forth to a Telestial glory, those sealed by the Holy Spirit of Promise come forth to receive that which was sealed upon their heads, even exaltation in the Celestial Kingdom. They come forth not "in the first resurrection" with the just, but in the "next resurrection" with the unjust, but receive their exaltation nonetheless. Orson Pratt explained this doctrine clearly:

> ...the Saint who has been sealed unto eternal life and falls into transgression and does not repent, but dies in his sins, will be afflicted and tormented after he leaves this vale of tears until the day of redemption; but having been sealed with the spirit of promise through the ordinances of the House of God, those things which have been sealed upon his head will be realized by him in the morning of the resurrection. (131)

Godhood and the Godhead

Those who come forth in the morning of the first resurrection, having received the seal of the Holy Spirit to stand as kings and priests unto the Most High, "shall pass by the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which shall be a fulness and a continuation of the seeds forever and ever...Then shall they be

gods, because they have all power, and the angels are subject unto them." (132) Such is the promise contained in the Second Anointing!

Not only is this promise of Godhood available to those who are faithful, but even weightier blessings can be bestowed upon the very elect in mortality. Brigham Young spoke of such blessings, when he said, "We talk a great deal about our religion...It is the only system known in heaven, or on the earth that can exalt a man to the Godhead." (133) President Young explained how men can achieve this great promise:

> The Lord has led this people all the while in this way, by giving them here a little and there a little, and thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, even unto the fulness of the Godhead. (134)

When the assurance of the Godhead is given to a man in mortality, by a man having the keys, power and authority of this priesthood, that promise will be recorded and recognized by God. George Q. Cannon testified, "When he [Brigham Young] sealed a man unto eternal life, he bestowed upon him the blessings pertaining to eternity and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act." (135) Thus in this life, while some may be anointed and sealed to Godhood, others may receive the assurance of even greater blessings, even that of the Godhead. (136)

The Second Comforter

Closely associated with the blessings and promises of the Second Anointing, is the promise of the Second Comforter, who is Jesus Christ. A patriarchal blessing indicates such a relationship, "Thou shalt go into the Temple of the Lord, the place called the Holy of Holy and converse with angels and be crowned a queen by the hand of you Redeemer, and thy companion a king and priest." (137) Another patriarchal blessing states, "Thou shalt officiate in the Holy Temples of the Lord for the dead and for the keys of the holy washing and anointings and by prayer of faith, God will send the second comforter to build thee up and strengthen thee in the hour of need." (138)

Henry W. Richards stated that the President of the Church calls in the candidates and tells them they "may or may not receive the visitation of Christ then and there, just as with the First Comforter;" he also added that the Savior will eventually appear to them, "just as [they] may or may not receive the Holy Ghost at confirmation, but [they] will, when prepared, see Christ in the Holy of Holies." (139) It is appropriate that in the Holy of Holies in the Salt Lake Temple there "is a window of colored glass depicting the appearance of the Eternal Father and His Son Jesus Christ to the boy Joseph Smith." (140) Beneath this window appears the significant statement, "This is my Beloved Son, hear Him." This window, beautifully symbolizes, the statement of Joseph Smith, "than when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear to him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God." (141)

Women and the Second Anointing

All the blessings and ordinances of the Gospel, except ordinations to the Priesthood, are equally available to women, as well as men. James E. Talmage explained:

> It is a precept of the Church that women of the Church share the authority of the Priesthood with their husbands, actual or prospective; and therefore women whether taking the endowment for themselves, or for the dead, are not ordained to a specific rank in the Priesthood. Nevertheless there is no grade or rank or phase of the temple endowment to which women are not eligible on an equality with men. True, there are certain of the higher ordinances to which an unmarried women cannot be admitted, but the rule is equally in force as to the bachelor. (143)
>
> This last sentence refers, of course, to the Second Anointing, as noted previously in this paper.

While men are ordained Kings and Priests in the Second Anointing, their wives are anointed and ordained Queens and Priestesses. Brigham Young directed that the Administrator, following the anointing of the husband, "should anoint his wife or wives Queens and Priestesses unto her husband." (144) Fanny Stenhouse wrote that happened in her Second Anointing: "After that [the anointing of her husband] we two wives were anointed in like manner, and ordained Queens and Priestesses, to reign and rule with our husband over his kingdom in the celestial world." (145) In connection with their husbands wives become full partakers in all the rights, powers, blessings, and promises of the Second Anointing.

In passing it should be noted, that when a man has more than one wife, the women are anointed in the order of their marriages. Abraham H. Cannon wrote, "I then received mine [anointings] and my wives followed in the order of their marriages." (146) Frederick Kessler noted that his two wives received their anointings to "Regular Order." (147)

Sealing the Washings and Anointings

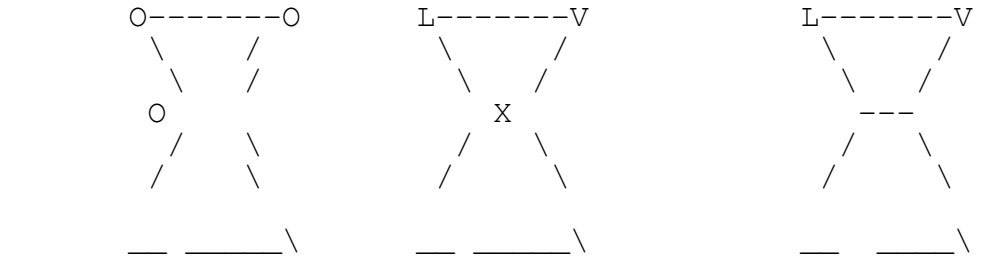
Apparently the sealing of the Second Anointing is done over the altar. Although later descriptions of the Holy of Holies do not indicate the presence of an altar in the room, a description of the room, printed in 1893, specifically mentions that the altar in the Holy of Holies in the Salt lake Temple is "rich." (148) During his Second Anointing, Heber Q. Hale stated, "We knelt on opposite sides of the altar, and President [Joseph F.] Smith at the end gave us our second blessings." (149) Brigham Young directed that during the sealings "the man [should] be upon the right hand [of the altar] and the wive or wives upon the left hand." (150)

The Garments of the Holy Priesthood

Individuals who receive their initiatory washings and anointings, and the endowment covenant to henceforth wear a special undergarment. In the scriptures this garment is symbolically called the "shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." (151) As such it is often called the

Garment of the Holy Priesthood. Embroidered "marks" are sown on the garment "to remind the wearers of their temple obligations." (152) In a 1936 report to the First Presidency four Apostles recommended "that a definition be given in the temple of the symbolism and significance of the various marks in the garment." (153) The four brethern suggested that the marks be described as follows:

> The Square: Honor, integrity, loyalty, trustworthiness;
>
> The compass; An undeviating course in relation to truth, desires should be kept within proper bounds;
>
> The Navel: that the spiritual life needs constant sustenance;
>
> The Knee: Reverence for God, the source of divine guidance and inspiration. To this last one might be added that which is now in use: That every knee shall bow and every tongue confess that Jesus is the Christ. (154)
>
> Herman R. Bangerter described further the symbolic significance of these marks:
>
> These symbols were often abbreviated: By taking an angle from the square we have an L, or the sign of the square; and angle from the interlaced triangle gives us a V, or the sign of the compass; and the merging of the physical and spiritual is symbolized by the X, which is often written -, or the line... If we write them out we have the Latin word "LVX," which means light. If they are arranged in the form of the spiritual triangle with the point downward, we have the symbol of spiritual light, which is pure intelligence. If an individual is worthy of wearing this symbol on his breastplate, and continues faithfully in the service of the Master, he will receive the SPIRITUAL LIGHT, which will enable him on her to unite the physical and the spiritual, and through the process of Divine Alchemy, change the mortal corruptible body into the Celestial Eternal Body and thereby have eternal life.
>
> Whenever an individual consecrates his life to the service of God and to his fellowmen, he brings the points of the triangles together thus; which is preparatory to uniting them in the interlaced triangles, as they continue onward through a life of faithful service. (155)



As Herman Bangerter noted above, individuals who receive their endowments, wear the above symbols on their garments, "preparatory to uniting them in the interlaced triangles." Since the above symbols are associated with the initiatory ordiance and the endowment, we would expect that there would be an alteration of the marks, following the Second Anointing, which would indicate the new status of the candidate.

Bangerter alluded to this very change:

> Whenever individuals are initiated into the mysteries of Godliness they then strive to bring into their beings that principle of balance which is symbolized by the lesser Seal of Solomon, in the five pointed star. After meditation and instruction, they become adepts, and finally after mastering the Mysteries of the Kingdom, they become true priests, or priestesses after the Order of Melchizedek, as Masters of Spiritual Laws, by which they advance to the six-pointed star, or the Great Seal of Solomon, wherein the physical and spiritual become inseparably connected, in the Celestial Kingdom of Eternal Life. (156)

Not only is the six-pointed star, or the Seal of Solomon, significant in relationship to the Second Anointing, but the circle has equal symbolic meaning int he ordinance, because it "is the universal symbol of eternal life," (157) which is the promised blessing associated with the Second Anointing. Thus, it is not without significance that the Holy of Holies in the Salt Lake Temple, the room in which Second Anointings are properly administered, and the room which "is reserved for the higher ordinances in the priesthood," is "of circular outline, eighteen feet in diameter." (158) Of equal importance is the floor of the Holy of Holies, which is composed of "native hard-wood blocks, each an inch in cross-section." (159) These blocks are inlaid in the beautiful depiction of the six-pointed star, or Seal of Solomon. (160)

The Instructions and Closing the Meeting

Following the ordinances, the Assistant who holds the Horn of Holy Anointing Oil, also known as the Instructor, gives instructions to the male candidate and his wife, concerning the second part of the ceremony. Abraham H. Cannon noted that "the ordinance of washing of feet was explained by Br. McAllister, after the anointing had been given." (161) In the Second Anointing of William H. Smart, he noted that "Elder Madsen instructed us." (162) The meeting is then closed with prayer.

PART FOUR -- THE LAST ANOINTINGS

The second part of the Second Anointing, takes place with only the husband and wife participating. Following the instructions, given int he Temple during the Second anointing ceremonies, the couple meet to attend "to the last anointings, that of the feet." (163) William H. Smart briefly described the nature of the "last anointings" in his diary:

> This evening from about 9:30 to 12 O.C. my wife and I attended to the second part of the ordinance of second anointings. We besides the ordinance itself sang 'We thank thee O God for a prophet,' conversed concerning our duties t each other and the children, read John XII:1-8 verses, read the Rev[elation] on the Eternity of the Marriage Covenant, Section 132. We dedicated the room for the purpose of the meeting. Closed by singing: 'Oh my father thou that dwellest.' Ann was mouth in preliminary prayer I gave the dedicatory prayer and

benediction. (164)

John 12:1-8 records the washing of the Savior's fee by Mary, which was done "against the day of my burying." When this ceremony was administered by Vilate Kimball to Heber C. Kimball, they left a written record, attesting to the fact:

> April 1st 1844 I heber C. Kimball, received the washing of my feet and was anointed by my wife, Vilate, for my burial, that is my feet, head and stomach, even as Mary did jesus, that she might have claim on him in the resurrection.
> I, Vilate Kimball, do hereby certify that on the first day of April, 1844, I attended to washing and anointing of my dear companion, Heber C. Kimball, that I may have a claim on him in the morning of the first resurrection.
> Vilate Kimball. (165)

PART FIVE -- WORDS OF WISDOM AND CAUTION

The Apostle Paul wrote that members of the Church should not be satisfied with only the first ordinances of the Gospel, but they should strive towards perfection, "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God. Of the doctrine of baptisms, of the laying on of hands, and of the resurrection of the dead, and of the eternal judgment. And we will go on unto perfection if God permit." (166)

Joseph Fielding Smith taught that if we desire to achieve exaltation, we must not be satisfied with only part of the ordinances, but we must make ourselves worthy to obtain all the ordinances of the Gospel:

> We are all members of the Chruch of Jesus Christ of Latter-day Saints by being baptized and confirmed, and there are many who seem to be content to remain such without obtaining the privileges of exaltation. <u>The Lord has made it possible for us to become members of the Church of the First Born by receiving the blessings of the House of the Lord and 'overcoming all things</u>.' Thus we become heirs, 'priests and kings, who have received of his fulness, and of his glory,' who shall 'dwell in the presence of God and his Christ forever and ever,' with full exaltation. (167)

Brigham Young and his Counselors also cautioned the Saints not to be quickly satisfied, after having received a few of the ordinances of the House of the Lord:

> Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and security of all your great and glorious blessings in hop and prospects, are as a vapor before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the end, in everything good. Think not that you are legally entitled to even one wife, while you live on this earth unless you are sealed up to everlasting lives, by the will and decree of the Eternal Father, and a knowledge of the fact has been communicated to you, through the

proper source, and not direct, to you in person. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be wrested from, like David's of ole, should you err like him. (168)

But even to those, who have received their Second Anointings, Charles W. Penrose, cautioned them not to boast of this, lest they loose that to which they have been sealed:

> We cannot speak too emphatically on this subject to our brethren who are on missions, by way of caution against the infraction of their covenants, and in condemnation of those who do this for the purpose of impressing others with their self-importance when they boast of having received 'the highest blessings,' conveying the idea that they are more advanced in those things than some of their fellow laborers. 'The secrets of the Lord are with them that fear him,' and they who do not 'fear him' sufficiently to keep to themselves that which was only intended for them and which they are forbidden to make known to others, prove themselves unworthy to receive the fulfillment of the promise of God to 'crown them with honor, immortality, and eternal life. (169)

Finally in closing this paper I must stress this fact. While the Second Anointing is extremely important in the road which leads to exaltation in the Celestial Kingdom, we must not be overly concerned if we do not receive this ordinance before we die. In a letter to the author Bruce R. McConkie wrote:

> ...every person who lives worthy to receive a blessing, which for reasons beyond his control does not come to him in this life, will receive the blessing in eternity. No one will ever be denied any reward in eternity that he would have received here had the opportunity to get it here been afforded him. (170)

Elder McConkie stated a true principle. If, through no fault on our part, we are not permitted to obtain the blessings, covenants, promises, ordinances, or any necessary elements of the Plan of Salvation during our mortal estate, we will not be penalized for it in the next estate. This same principle was revealed to Joseph Smith:

> All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tary, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord will judge all men according to their works, according to the desires of their hearts. (171)

At the end of the above letter form Bruce R. McConkie to the author, he wrote, "...none of us need to have anxieties about what happens or does not happen in the administration of the ordinances." (172) Men shall receive the necessary ordinances when it is required for their advancement. Nonetheless we should always strive to live worthily, and be prepared to

receive any of the ordinances at any time.

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ENDNOTES

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4. George A. Smith Family Papers, University of Utah Libraries, Box 146, Folder 10.

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6. a photocopy of the original is in the author's collection.

7. MFP, vol. 3, p. 228.

8. Ibid., p. 220.

9. L. John Nuttall, Diary, typescript, Brigham Young University Libraries, entry for July 25, 1887, vol 2, p. 125.

10. Abraham H. Cannon, Journal, ms. Brigham Young University Libraries, entry for Oct. 7, 1889, vol. 11, p. 129.

11. Thomas H. Clawson, Journal, Church Historical Department, entry for Apr. 8, 1901, pp. 226, 228.

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13. MFP, vol. 5, P. 112.
14. Chruch Historical Department, Heber J. Grant Letterbooks, Letter (june 23, 1921) to W. L. Rich, vol. 3, p. 473. 15. Ibid, Letter (Jan. 30, 1926) to S. L. Chapman, vol. 14, p. 448.

16. Duane Jeffery, Card file on Mormonism, card entitled "Second Endowments." See also card entitled, "Second Anointings." Spelling and punctuation corrected by author for clarity. Photocopy of card file in author's collection.

17. Brigham H. Roberts. Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, 1957), vol. 6, p. 495.

18. Liahona, the Elders' Journal, vol. 34 (1937), p. 363.

19. Genealogical and Historical Magazine of the Arizona Temple District, vol. 14 (1937), pp. 10-11.

20. Ibid.

21. Ibid., vol. 15 (1938), pp. 10-11

22. "Notes on the Holy of Holies in the Salt Lake Temple." Unpublished notes. Copy in author's collection. In 1964 Harold Burton, architect of the Oakland Temple, stated that there is only one Holy of Holies in the Church, and that is in the Salt Lake Temple. "The only major use," he said, "is for giving second anointings, and not very many of those are given, so the Salt Lake Temple is sufficient." Jeffery, Card file on Mormonism, card "Second Anointings, card 1".

23. "A Second Anointing Compilation," unpublished ms., Apendix, p. 2. This is a manuscript booklet of quotations and statements on the Second Anointing. Copy in the author's collection. Paul F. Royall, of the Genealogical Society, is the source of the figures.

24. Ibid. Italics by the author.

25. Asael C. Lambert, Papers, University of Utah Libraries, "Notebook on Mormon Temple Ceremonies," Box 26, Book 3.

26. Clawson, Journal (April 8, 1901), p. 226.

27. J.F. Smith, Letterbooks, Letter (Aug. 1, 1902) to C.R. Hakes.

28. Clawson, Journal (April 8, 1901), p. 228.

29. J.F. Smith, Letterbooks, Letter (Jun. 16, 1905) to S.L. Chipman, vol. 2, p. 57.

30. MFP, vol. 5, p. 110.

31. J.F. Smith, Letterbooks, Letter (Jan. 5, 1905) to T.E. Bassett, vol. 2, p. 7.

32. A.H. Cannon, Journal (Oct. 7, 1889).

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38. Frederick Kessler, Journals, University of Utah Libraries, entry for Feb. 9, 1867.

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Libraries, entry for Aug. 10, 1877, p. 254; George Thomas, Diary, University of Utah Libraries, entry for Nov. 30, 1887.

41. A.H. Cannon, Journal (Jun. 7, 1893).

42. Ibid.; William H. Smart, Diaries, University of Utah Libraries, entry for May 31, 1901.

43. A.H. Cannon, Journal (Jun. 7, 1893); Fanny Stenhouse. An Englishwoman in Utah (London, 1882), pp. 320-321.

44. J.F. Smith, Letter (Jan. 5, 1905) to T.E. Bassett.

45. G. Thomas, Diary (Nov. 30, 1887).

46. A.C. Lambert, "Notebook on Mormon Temple Ceremonies," np.

47. H.J. Grant, Letter (Jun. 23, 1921) to W. L. Rich.

48. A.C. Lambert, "Notebook on Mormon Temple Ceremonies," np.

49. H.J. Grant, Letter (Jun. 23, 1921) to W.L. Rich.

50. F. Stenhouse, An Englishwoman in Utah, p. 320/

51. Ibid.
52. Wilford Woodruff, Journal (Dec. 26, 1866).

53. Ibid., (Jan. 15, 1877). 54. W.H. Smart, Diary (May 31 and June 20, 1901).

55. "Experiences in the Life of Rhoda Ann Fullmer," Brigham Young University Libraries, p. 7.

56. John D. Lee. Mormonism Unveiled (St. Louis, 1877), p. 169.

57. Oliver B. Huntington, Journal, Brigham Young University Libraries, entry for Jan. 12, 1881, p. 6.

58. Joseph C. Kingsbury, Journal, University of Utah Libraries, entry for Jan. 28, 1846; Brigham Young, Diary, Church Historical Department, entry for Jan. 7, 1846; and Norton Jacob, Jr., Jr., Diary, Brigham Young University Libraries, entry for Feb. 6, 1846.

59. From a copy of a holographic document, prepared by John D.T. Mcallister, dated Dec. 31, 1898. Photocopy in author's collection.

60. A.C. Lambert, "Notebook on Mormon Temple Ceremonies," np.

61. "Notes on the Holy of Holies in the Salt Lake Temple;" and Samuel Turnbow, "Genealogical and Blessing Book of Samuel Turnbow," p. 15.

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63. Joseph Smith, Diaries, Church Historical Department, entries

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64. "Journal History," (Dec. 18, 1857).

65. Wilford Woodruff, Journal (Dec. 26, 1866).

66. "Nauvoo Temple Record of Anointings," pp. 4-5. Photocopy of selected pages in the author's collection; Wilford Woodruff, Journal (Jan. 2, 1867).

67. Ibid.

68. See: D. C. 88:127-141.

69. D.C. 88:133, 135, 138-141.

70. D.C. 88:133.
71. D.C. 88:135.

72. A.H. Cannon, Journal (June 7, 1893).
73. D.C. 88:138-139.

74. John 13:10.

75. Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, 1951), vol. 1, pp. 323-324.

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77. Henry Eyring, Journal, Brigham Young University Libraries, entry for Oct. 11, 1883, pp. 52-53.

78. D.C. 88:141

79. J. Smith. History of the Chruch, vol. 1, p. 324.

80. Ibid., vol. 2, p. 431.

81. "Journal History," (Nov. 8, 1852).

82. H. Eyring, Journal (Oct. 11, 1883).

83. Samuel Roskelley, Journal, microfilm copy, University of Utah Libraries, entry for May 21, 1886.

84. Alvin R. Dyer, "For What Purpose," speech given (Mar. 18, 1961) to a group of missionaries. Copy in the author's collection.

85. F. Stenhouse. An Englishwoman in Utah, pp. 320-321.

86. W. Woodruff, Journal (Dec. 26, 1866).

87. The Seer, vol. 1 (1853), p. 145.

88. Ibid., p. 149.

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90. J. Smith. History of the Chruch, vol. 6, p. 306.

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92. Utah Genealogical and Historical Magazine, vol. 11 (1920), p. 111.

93. H.W. Miller, ed., "De Tal Palo Tal Astilla," in Annual Publications of the Historical Society of Southern California. (Los Angeles, 1917), vol. 10, pp. 120-121. The quotation is taken from a letter, dated June 26, 1855. The letter of the same date, as published in Correspondence of Bishop George Miller with the Northern Islander (Burlington, 1916), p. 10, does not contain the passage dealing with the patriarchal priesthood. 94. J. Smith. History of the Chruch, vol. 6, p. 46.

95. Times and Seasons, vol. 4 (1843), p. 331.

96. Joseph Fielding Smith, "Speech before the Brigham Young Student Body," June 15, 1956.

97. J. Smith, History of the Chruch, vol. 5, p. 556.

98. J.D. Lee. Mormonism Unveiled, p. 169.

99. The seer, vol. 1 (1853), p. 145.

100. Times and Seasons, vol. 5 (1844), p. 698.

101. Return, vol. 2 (1890), p. 253.

102. D.C. 124:34. Italics by the author.

103. B. Young, Diary (Jan. 12, 1846). This entry in the History of the Church was altered to read; "Such has been the anxiety manifested by the saints to receive the ordinances (of the Temple), and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple..." See J. Smith. History of the Church, vol. 7, p. 567. Italics by the author.

104. Journal of Discourses, vol. 1, p. 291. Italics by the author.

105. D.C. 132:30-31. Italics by the author.

106. Genesis 26:5, 24; 35:9-12.

107. Millennial Star, vol. 51 (1889), pp. 435-436. Italics by the author.

108. Truth Magazine, vol. 51 (1955), p. 15.

109. D.C. 124:124.

110. D.C. 132:7.

111. D.C. 124:124.

112. Journal of Discourses, vol. 12, p. 103.

113. D.C. 132:7.

114. D.C. 124:124.

115. Joseph Fielding Smith. Doctrines of Salvation (Salt Lake City, 1955), vol. 2, p. 96.

116. Ibid., pp. 96-97.

117. Alma 13:11

118. "Second Anointing Compilation," p. 25. Punctuation corrected by the author.

119. 1 Corinthians 15:23.

120. John 5:29.

121. Acts 24:15; Revelations 20:5-6, 14; D.C. 43:18.

122. Joseph Fielding Smith, ed. Teachings of the Prophet Joseph Smith (Salt Lake City, 1963), p. 312.

123. D.C. 76:56, 64.

124. D.C. 76:73.

125. D.C. 76:75-76.

126. D.C. 88:100.

127. D.C. 76:84-85.

128. D.C. 76:44; 88:102.

129. D.C. 132:19.

130. Millennial Star, vol. 51 (1889) pp. 435-436.

131. Journal of Discourses, vol. 2, p. 260.

132. D.C. 132:19-20.

133. Journal of Discourses, vol. 10, p. 251.

134. Times and Seasons, vol. 6 (1845), p. 954. Italics by the author.

135. Journal of Discourses, vol. 24, pp. 274-275.

136. The Nauvoo record of Second Anointings indicates that there is a distinction between anointings to the Godhead and Godhood. Some men only received Godhood, while others received the Godhead. Individuals ordained to the Godhead were often blessed to "act as

the Savior to a world or worlds," while others "were blessed to act in Trinities, or Presidencies of Worlds." "Full Endowment (Including, the Second Anointing)," p. 1. Notes taken from the Nauvoo Temple Record of Anointings. Copy in author's collection.

137. "The Genealogical and Blessing Book of Samuel Turnbow," p. 15.

138. Patriarchal blessing of George M. Cope. Copy in author's collection.

139. D. Jeffery, Card file on Mormonism, cards entitled, "Second Anointings," and "Second Endowments." Punctuation and spelling changed for clarity.

140. James E. Talmage. The House of the Lord (Salt Lake City, 1912), p. 193. A color reproduction of the window can be found in BYU Studies, vol. 9 (1969), p. 299.

141. J.F. Smith, Teachings of the Prophet Joseph Smith, p. 151.

142. [Not in Authors Notes.]

143. J. Talmage. The House of the Lord, p. 95. Italics by the author.

144. W. Woodruff, Journal, (Dec. 26, 1866).

145. F. Stenhouse. An Englishwomen in Utah, p. 321.

146. A.H. Cannon (Jun. 7, 1893).

147. F. Kessler, Diary (Feb. 9, 1867).

148. Eugene Young, "Inside the New Mormon Temple," Harper's Weekly Magazine, vol. 37 (1893), p. 510.

149. A.C. Lambert, "Notebook on Mormon Temple Ceremonies."

150. W. Woodruff, Journal (Dec. 6, 1866).

151. D.C. 27:17; Ephesians 6:16.

152. William J. Whalen. The Latter-day Saints in the Modern World (Notre Dame, 1967), pp. 18-19.

153. George F. Richards, et al., Report (Apr. 12, 1936) to the First Presidency, in the George A. Smith Family Papers, University of Utah Libraries.

154. Ibid.

155. Herman R. Bangerter, "Significance of Ancient, Geometric Symbols," in N.B. Lundwall. Temples of the Most High (Salt Lake City, 1941), p. 241. This article has been omitted from more recent editions of the book.

156. Ibid., 242. Italics by the author.

157. Ibid., p. 240. 158. J. Talmage. The House of the Lord, pp. 193-194, 295. A picture of the Holy of Holies can be found on page 295 of the above book. In the facsimile edition of the book, published by Bookcraft of Salt Lake City, in 1962, the plate was simply omitted without indication. A revised, and updated edition, published by Deseret Book Company in 1968, while bringing Talmages descriptions up-to-date, simply followed Talmage's words about the Holy of Holies, and omitted any pictures of the room.

159. Ibid., 193.

160. "Notes on the Holy of Holies in the Salt Lake Temple."

161. A.H. Cannon, Journal (Jun. 7, 1893).

162. W.H. Smart, Diaries (May 31, 1901).

163. "Experiences in the Life of Rhoda Ann Fulmer," p. 7.

164. W.H. Smart, Diaries (Jun. 20, 1901).

165. Heber C. Kimball, Diary, 1840-1845, np., Church Historical Department.

166. Inspired Version of the Bible, Hebrews, 6:1-3.

167. Joseph Fielding Smith, "The Greatest Blessing of Life," in Archibald F. Bennett. Saviors on Mount Zion (Salt Lake City, 1950), p. 159. Italics in the original.

168. Deseret News, April 16, 1853.

169. Millennial Star, vol. 71 (1909), p. 105.

170. Bruce R. McConkie, Letter (May 10, 1973) to Lisle G. Brown.

171. J. Smith. History of the Church, vol. 2, p. 380.

172. B.R. McConkie, Letter (May 10, 1973) to Lisle G. Brown.

A COMPILATION OF QUOTATIONS ON SEER STONES, THE URIM & THUMMIM AND OTHER SACRED OBJECTS

COMMENTARIES

Documentary History of the Church, 1:110; Joseph Smith; September 26, 1830.

Sept. 26, 1830: To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seekng whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain `revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's

house, as laid down in the New Testament, as well as in our late revelations. As a conference meeting had been appointed for the 26th day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many--especially the Whitmer family and Oliver Cowdery--were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter.

Historical Background of the Doctrine & Covenants; Cecil McGavin; p. 93; c. September 1830.

During the last week in September of 1830, a conference was held at Fayette. There were only sixty-two members of the Church at that time. At the conference much was said about Hiram [Page's] peepstone. He acknowledged his error and promised to be loyal to his leader and cease consulting the stone for guidance. Oliver Cowdery had apologized for his course and so Hiram was re-instated in the good graces of his leader. The Page `peepstone' however, has been preserved as a souvenir in the Archives of the Reorganized Church. The writer was permitted to examine it. It is a flat stone about seven inches long, four wide and one quarter inch in thickness. It is dark gray in color with waves of brown and purple across the surface. A small hole has been drilled through the end of it as if a string had been threaded through it. It is simply impressive enough to make a good paper weight, yet it became a tool through which the adversary attempted to stir up strife and create a schism in the Church. Hiram E. Page had received spurious infomation about the building up of Zion, which was a popular theme with the little flock.

Spoken at the house of Benjamin Brown, New York State. Related by Lorenzo Brown, "Joseph Smith, Jr. Papers," Church Historian's Library, Salt Lake City, Utah; 1832. After I got through translating the Book of Mormon, I took up the Bible to read with the Urim and Thummim, I read the first chapter of Genesis, and I saw the things as they were done. I turned over the next and the next, and the whole passed before me like a grand panorama; and so on chapter after chapter until I read the whole of it. I saw it all! Then I think of the sectarian priests boasting of what they know. Why I have forgotten a thousand times more than they know.

Journal of Discourses, 24:262; John Taylor; 24 June 1833.

Abraham sought the Lord diligently, and finally he had given unto him a Urim and Thummim, in which he was enabled to obtain a knowledge of many things that others were ignorant of. I think the meaning of the name of this instrument is Light and Perfection, in other terms, communicating light perfectly, and intelligence perfectly, through a principle that God has ordained for that purpose.

Evening and Morning Star; W. W. Phelps; 1833.

It [the Book of Mormon] was translated by the gift and power of God, by an unlearned man, through the aid of a pair of Interpreters, or spectacles--(known, perhaps in ancient days as Teraphim, or Urim and Thummim).

Joseph Knight, Sr.; untitled and undated manuscript in LDS Church Archives written between the last date of entry mentioned in the manuscript, 1833, and Knight's death in 1847. Typed as in original.

Joseph says when can I have it [the Nephite Record] the answer was the 22nt Day of September next if you bring the right person with you Joseph says who is the right person the answer is your oldest Brother But before September Came his oldest Brother Died [Alvin died 19 November 1823] then he was disappointed and did not [k]now what to do but when the 22nt day of September came he went to the place and the personage appeared and told him he could not have it now But the 22nt day of September next he might have the Book if he brot with him the right person Joseph says who is the right person the answer was you will know then he looked in his glass and found it was Emma Hale daughter of old Mr. Hale of Pennsylvany. * * *

Now the way he [Joseph Smith] translated was he put the urim and thummim into his hat and Darkened his Eyes then he would take a sentence and it would appear in Brite Roman Letters then he would tell the writer and he would write it then that would go away the next Sentence would Come and so on.

The Susquehanna Register; Isaac Hale; 1 May 1834. The manner in which he [Joseph Smith] . . . read and interpret[ed] was . . . with a stone in his hat, and his hat over his face, while the Book of Plates were at the same time hid in the woods.

Messenger and Advocate; vol 1, p. 14; Oliver Cowdery; Oct. 1834.

These were days never to be forgotten--to sit under the sound of a voice dictated by the inspiration of heaven. . . . Day after day I continued uninterrupted to write from his mouth, as he translated with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history or record, called "The Book of Mormon."

Defense in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints; Oliver Cowdery; (Norton, OH); 1839. Also Saints' Herald, vol. 54, pp. 229-230; 20 May 1907.

. . . he would be translating from plates, through "the Urim and Thummim," and the plates [would] not be in sight at all.

Manuscript History of Brigham Young, 1801-1844 Volume: 112a (sic); 27 December 1841. See also Millennial Star, vol. 26, p. 118; 20 February 1864.

--27--I met with the Twelve at brother Joseph's. He covered ["conversed" in Millennial Star] with us in a familiar manner on a variety of subjects, and explained to us the Urim and Thummim which he found with the plates, called in the Book of Mormon the Interpreters. He said that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness, and most of those who do find one make an evil use of it; he showed us his seer stone.

Wilford Woodruff "Journal"; Church Archives; 27 December 1841.

27'' The Twelve or a part of them spent the day with Joseph the Seer & Gospel Mysteries

he unfolded unto them many glorious things of the Kingdom of God the privileges & blessings of the priesthood &c I had the privilege of seeing for the first time in my day the URIM & THUMMIN (sic).

Wilford Woodruff Journal; LDS Church Archives; 19 February 1842.

The Lord is blessing with power to reveal the mysteries of the kingdom of God; to translate through the Urim and Thummim ancient records and heiroglyphics old as Abraham or Adam which caused our hearts to burn within us when we behold their glorious truths opened unto us.

Times and Seasons, Vol 3, p. 707; "History of the Church"; Joseph Smith; March 1842.

Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

Millennial Star, Vol 3, p. 47; Parley P. Pratt; July 1842.

The Pearl of Great Price is now in course of translation by means of the Urim and Thummim and proves to be a record written partly by the father of the faithful, Abraham, and finished by Joseph when in Egypt.

Journal of Priddy Meeks; Utah State Historical Quarterly, Vol 10, p. 180; October 1842.

He [Joseph Smith] said in time of war the Nephites had the advantage of their enemies by looking in the seer stone which would reveal whatever they wished to know. I believe a peepstone is one of the same piece with the Urim and Thummim, if we understood it.

William Clayton Diary; 2 Apr. 1842. Cited in Andrew F. Ehat and Lyndon W. Cook, The Words of Joseph Smith (Provo, Utah: BYU Press, 1980), p. 169.

God and the planet where he dwells is like crystal, and like a sea of glass before the throne. This is the great Urim & Thummim whereon all things are manifest both things past, present & future and are continually before the Lord. The Urim & Thummim is a small representation of this globe. The earth when it is purified will be made like unto crystal and will be a Urim & Thummim whereby all things pertaining to an inferior kingdom or all kingdoms of a lower order will be manifest to those who dwell on it, and this earth will be with Christ[.] Then the white stone mentioned in Rev. c2 v17 is the Urim & Thummim whereby all things pertaining to an higher order of kingdoms even all kingdoms will be made known and a white stone is given to each of those who come into this celestial kingdom, whereon is a new name written which no man knoweth save he that receiveth it. The new name is the key word.

"Sacred History" by Solomon F. Kimball; Church Historical Department, d/909/fd2; c. April 28, 1842.

Under date of June 21, 1892, Sister Sarah M. Kimball signed her name to the following statements: "At a Relief Society Meeting held April 28, 1842, I heard the Prophet Joseph make the statement. `While other leading men of the Church have been unrighteously aspiring, Heber C. Kimball has been true and is

to me what John was to Jesus, my beloved disciple.' Bro. Kimball showed me a rod that the Lord through the Prophet Joseph had given to him. He said that when he wanted to find out anything that was his right to know, all he had to do was to kneel down with the rod in his hand, and that sometimes the Lord would answer his questions before he had time to ask them." My mother and my sister, Helen Marr, told me the same thing and added to it, that Pres. Young received a similar rod from the Lord at the same time. They claimed that these rods were given to them because they were the only ones of the original Twelve who had not lifted up their heels against the Prophet.

Heber C. Kimball "Journal"; Church Historical Department; Ms/f/50,51; June 6, 1844. Typed w/o use of sic.

Half past six in the after noon I went up to the Capital [in Washington D.C.]. as the Band of Musick had colected fore to play. fore the City and Congressman. as thare is nothing Else to muse them. the Capital stands on a high plase over looks the City. a very large park several Lakes of pure watter. ornimented with all kinds of trees when I see men and thare wives walking out two by two. O that I had my dear Vilate with me. bless hur dear heart soul and body it is 9 o clock Elder white has gone to bed. last nite I clothed my self and offered up the sines of the Holy Preasthood and called on the name of the Lord he hurd me fore my heart was made comfortable. I inquired by the rod it was said my wife would come to me in the East. and that Congress would not do any thing for us. I do not care wheather they do or not. it is none of thares to give. my Father in heaven owns it all and he will give it to so let them go to thare own place good nite I must go to bed.

Journal of O. B. Huntington 1:21-22; June 1844. Mistakes retained without sic.

June 2nd came to Nauvoo and on the 3rd was raised to a master mason. Not far from the 20th of June the well known Mormon War, or it is so termed commenced which ended in the death of the Prophet and Patriarch, Joseph and Hyrum Smith.

About a week before their death I went with a company from the Morley settlement to Nauvoo in defense of our brethren.

The Sunday before their death the troops were all disbanded, and I with the rest returned home. I shall always mourn that I did not stay and have the privilege of seeing those martyrs [Joseph and Hyrum] after they were slain. However I afterwards succeded in getting a cain out of the box in which Joseph was brought to Nauvoo in from Carthage.

Mormonism Unveiled: or the Life and Confessions of the Late Mormon Bishop John D. Lee; John D. Lee; St. Louis, Missouri: Bryan, Band & Co., 1877; p. 53; June 24, 1844.

. . . The remains of the Prophet and his brother were laid in the sepulcher made of stone. The rough boards, which once enclosed them, were sawed in pieces and distributed among their friends, many of whom had canes made of the pieces, with a lock of hair of the prophet set in the top of them, and those canes are kept as sacred relics to this day.

Heber C. Kimball Journal [1844-1845]; Church Historical Department; July 5, 1844. Typed as in original without sic.

5 Friday [1844] at 12 Oc took cars to Linn, to the House of Sister Lewis. Stade all night Elder B. Young was with, we had to rest our bodies, I inquired by the rod of the Lord if my family was well, my wife on hur way to the East. I saw hur at Ph - when I returned from Boltimore, had much rest

Wilford Woodruff: History of His Life and Labors; Wilford Woodruff; pp. 227-228; August 23, 1844.

Before leaving Nauvoo, he [Wilford Woodruff] paid a visit to Emma Smith to whose life he sought to bring consolation in the hour of her bereavment. She gave him a piece of oak for a staff. The oak had been taken from Joseph's coffin. She also presented him with a pair of white cotton gloves, and to his wife she gave a handkerchief. He and Mrs. Woodruff next called upon Mary Smith, widow of Hyrum, and mother of President Joseph F. Smith. She gave Elder Woodruff several small locks of hair taken from the heads of Joseph, Hyrum, Samuel, and Don Carlos, all brothers who had passed away into the other world. Speaking of these relics Elder Woodruff says: "I also obtained some hair of the Quorum of the Twelve Apostles. My purpose in getting it was that I might put a part of each of these collections in the knob of my staff as a relic of those noble men, the master spirits of the nineteenth century." These relics he held as something sacred during his life time, and they are now in the possession of his family.

H. C. Kimball, "Journal"; 5 September 1844.

5 Thursday prair meeting in the af / ternoon the Twelve spoke of the wickedness of / Elder Rigdon went / home and used the Rod / I got a witness Elder / W Richards would live / that we would overcome / our enimes. Rigdon Bennett / Higbee ware counselling

Brigham Young "Journal"; 5 September 1844.

5 Br. Marks came to see me about Pres Rigdon and his revelations in the afternoon went to the prayer meeting and exposed the fals Prophets

H.C.; Vol VII, p. 267; 5 September 1844.

Thursday, 5.--Brother Wm. Marks came to see me in relation to President Rigdon and his revelations. Afternoon, attended public prayer meeting and exposed the false prophets.

H.C.; Vol VII, p. 284-286; October General Conference of the Church; Brigham Young; Sunday, October 6, 1844.

This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests has a right to the Urim and Thummim, which gives revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The Spirit of Truth is sent forth into all the world to reprove the world of sin and

unrighteousness, and of a judgment to come. If we were here today and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood, and save the people, etc., it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptized, etc., had hands laid on them for the gift of the Holy Ghost---he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandise, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained an elder to hold the keys, etc. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor ever will, unless he does it by revelation. You will do it by the Holy Ghost, or when you tell the history of the gospel, the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel. There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family.

Heber C. Kimball Journal [1844-1845]; Church Historical Department; January 25, 1845. Typed as in original without sic.

January the 25 1845 in the Eving fore persons feemales received thare Anointing. Hellen Kimball the same evning I sat down in my hous in the presents of my wife and inquired of the Lord by the Rod as follows. If we should finish the Temple, it was verly yes. that my sins ware for given and that i should over come. and get my Apointment of my inheritence while in this probation and that the Temple commity ware not Enimes to the Twelve Apostles

John D. Lee's "Journal"; Winter Quarters; Sunday, February 7, 1847.

Winter Quarters
O. N.
Sund. Feb. 7, 74

. . . About 3 Father B.Y., W. Woodruff and W. Richards came in, Bro. L. Stewart also. Father B.Y. brought and laid on my breast a cane built from one of the branches of the Tree of Life that stood in the garden in the Temple. This as a matter to be expected, collected my thoughts and centered them on sacred and solemn things. After assenting to my request relative to Bro. L. Stewart's mission - which will appear hereafter - he in connection with Bro. W. Woodruff &c anointed and blessed me with a promise of immediate health from my bed of affliction that my usefulness should continue a great many years on the earth; that my wakeful moments should be employed in contemplation of the glory and happiness of the Faithful and while enwrapped in repose the Heavenly visions of Eternity should be opened to my view, to increase my glory and happiness. . . . My strength increased beyond expectation. Winter

Quarters
O. N.
Mon. Feb 8th, 1847
Morning pleasant. At 7 got up, washed and dressed myself. Felt almost entirely free from pain. Eat a hearty breakfast. Felt to rejoice in the blessing of the speedy restoration to health. . . .

Reuben Miller Diary; LDS Church Archives; statement by Oliver Cowdery at Council Bluffs, Iowa; 21 Oct. 1848. Also Deseret News, 13 April 1859.

I wrote with my own pen, the entire Book of Mormon [save a few pages], as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or as it is called by that book, "holy interpreters". (The bracketed material is Cowdery's.)

Millennial Star, Vol 11, pp. 11-12; Philo Dibble; Jan. 1849.

At the time of the martyrdom, [Dibble] rescued a small seer stone, at the Nauvoo Mansion House, from falling into the hands of the apostates. He brought this seer stone across the plains. Later, as curator of church history, he showed the death masks, the seer stone, and other items of historical value on his lecture tours throughout the territory of Utah.

Manuscript History of the Church; Church Archives; 6 May 1849.

I [Brigham Young] met with President W. Richards and the Twelve on the 6th. We spend the time in interesting conversation upon old times, Joseph, the plates, Mount Cumorah, treasures and records known to be hid in the earth, the gift of seeing, and how Joseph obtained his first seer stone.

The Quorum of the Twelve Minutes; 6 May 1849.

. . . evening [was spent] in conversation upon many little incidents connected with finding the Plates, preserving them from the hand of the wicked, & returning them again to Cumorah, who did it &c, also about the gift of seeing & how Joseph obtained his first seer stone. Treasures known to exist in the earth of money &, records.

Journal of Discourses, Vol 2, p. 111; Heber C. Kimball; 13 Aug. 1853.

Has Brother Brigham Young got the Urim and Thummim? Yes, he has everything that is necessary for him to receive the will and mind of God to this people. Do I know it? Yes, I know all about it. . . .

Biographical Sketches of Joseph Smith The Prophet, And His Progenitors for Many Generations; Lucy Mack Smith; (Liverpool: Published for Orson Pratt by S. W. Richards); pp. 106, 126; 1853.

That of which I spoke, which Joseph termed a key, was indeed, nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which also he could

ascertain, at any time, the approach of danger, either to himself or the Record, and on account of which he always kept the Urim and Thummim about his person. * * *

[After Martin Harris had lost the 116 pages of completed Book of Mormon manuscript, Lucy Mack Smith said that Moroni appeared to Joseph and demanded the return of the Nephite interpreters. The Prophet responded:] "I did as I was directed, and as I handed them to him, he remarked, `If you are very humble and penitent, it may be you will receive them again; if so it will be on the twenty-second of next September [1828].' After the angel left me I continued my supplications to God, without cessation, and on the twenty-second of September, I had the joy and satisfaction of again receiving the Urim and Thummim, with which I have again commenced translating, and Emma writes for me."

On The Mormon Frontier, The Diary of Hosea Stout; Juanita Brooks, ed.; 2 vols. (Salt Lake City: University of Utah Press/Utah Historical Society, 1964); Vol 2, p. 593; 25 February 1856.

Monday, 25 Feb. 1856: President Young exhibited the seer's stone with which the Prophet Joseph discovered the plates of the Book of Mormon, to the [University of Deseret Board of] Regents this evening. It is said to be a silecious granite dark color almost black with light colored stripes somewhat resembling petrified poplar or cotton wood bark. It was about the size but not the shape of a hen's egg.

Life of Heber C. Kimball; Orson F. Whitney; pp. 465-466. See also Journal of Discourses, 4:294; March 15, 1857.

How much would you give for even a cane that Father Abraham had used, or a coat or ring that the Savior had worn? The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of those boxes, so has Brother Brigham and a great many others, and we prize them highly and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here I shall hand it down to my heir, with instructions to him to do the same. [FOOTNOTE: This cane is now (1888) in the possession of Bishop Abram A. Kimball, who testifies that healing virtues attach to it.] And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them. . . .

If I had those relics of Abraham and the Saviour which I have mentioned, I would give a great deal for them. In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanctify it and fill it with life and power, and sent it to the sick, and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God. I have known Joseph, hundreds of times, send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds.

Tiffany's Monthly; Joel Tiffany reporting interview with Martin Harris; pp. 163-166, 169; June 1859. Martin Harris read proofs of this article before publication and verified the accuracy of the reporting.

Joseph had a stone which was dug from the well of Mason Chase twenty-four feet from the surface. In this stone he could see many things to my certain knowledge. * * *

In the first place, he told me of this stone, and proposed to bind it on his eyes, and run a race with me in the woods. A few days after this, I was at the house of his father in Manchester, two miles south of Palmyra village, and was picking my teeth with a pin while sitting on the bars. The pin caught in my teeth and dropped from my fingers into shavings and straw. I jumped from the bars and looked for it. Joseph and Northrop Sweet also did the same. We could not find it. I then took Joseph on surprise, and said to him--I said, "Take your stone." I had never seen it, and did not know that he had it with him. He had it in his pocket. He took it and placed it in his hat--the old white hat--and placed his face in his hat. I watched him closely to see that he did not look to one side; he reached out his hand beyond me on the right, and moved a little stick and there I saw the pin, which he picked up and gave to me. I know he did not look out of the hat until after he had picked up the pin. * * *

[The lenses of the Urim and Thummim] were about two inches in diameter, perfectly round, and about five-eighths of an inch thick at the centre. . . . They were joined by a round bar of silver, about three-eighths of an inch in diameter, and about four inches long, which with the two stones, would make eight inches. * * * [They were] white, like polished marble, with a few grey streaks. * * *

Joseph had before this described the manner of his finding the plates. He found them by looking in the stone found in the well of Mason Chase. The family had likewise told me the same thing.

Journal of Discourses, Vol 9, p. 86; Brigham Young; May 7, 1861.

What are the privileges of a bishop? Has he the privilege of the administration of angels? Yes; this belongs to the lesser Priesthood. Has he the privilege of using the Urim and Thummim? Yes. The breastplate of Aaron that you read of in the scriptures was a Urim and Thummim, fixed in bows similar to the one Joseph Smith found. Aaron wore this Urim and Thummim on his breast, and looked into it like looking on a mirror, and the information he needed was there obtained. * * *

This earth, when it becomes purified and sanctified, or celestialized, will become like a sea of glass; and a person, by looking into it, can know things past, present, and to come; though none but celestialized beings can look into the earth, and the things they desire to know will be exhibited to them, the same as the face is seen by looking into a mirror.

Statement by Elizabeth Ann Whitmer; original not available; cited in William McLelllan letter to "My Dear Friends"; Independence, Missouri; RLDS Church Archives; February 1870.

I cheerfully certify that I was familiar with the manner of Joseph Smith's translating the Book of Mormon. He translated the most of it at my Father's house. And I often sat by and saw and heard them translate and write for hours together. Joseph never had a curtain drawn between him and his scribe while he was translating. He would place the director in his hat, and then place his face in his hat, so as to exclude the light.

Letter from Emma Smith Bidamon to Emma Pilgrim; RLDS Church Archives; March

27, 1870 [or 1871 or 1876]

Nauvoo, March 27, 1870 [or 1871 or 1876]

now the first that my husband translated was translated by the use of the Urim and Thummim, and that was the part that Martin Harris lost. After that he used a small stone, not exactly black, but it was rather a dark color. I cannot tell whether that account in the "Times and Seasons" is correct or not because someone stole all my books and I have none to refer to at present. If I can find one that has that account I will tell you what is true and what is not.

Historical Record; A. Jenson; p. 216; c. Sept. 4, 1870.

On Sunday, Sept. 4, 1870, Martin Harris addressed a congregation of Saints in Salt Lake City. He related an incident which occurred during the time that he wrote that portion of the translation of the Book of Mormon which he was favored to write direct from the mouth of the Prophet Joseph Smith, and said that the Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone.

Journal of Discourses, Vol 16, p. 50; Orson Pratt; May 18, 1873.

Noah, after having preached the Gospel and published glad tidings among the nations, was commanded to build an ark. He had a Urim and Thummim by which he was enabled to discern all things pertaining to the ark and its pattern.

Journal of Discourses, Vol 16, p. 260; Orson Pratt; October 7, 1873.

The Most High says: "I deign to reveal unto you hidden things, things that have been kept hid from the foundation of the world." Among these hidden things that are to be revealed are the books of genealogy, tracing individuals and nations among all people, back to ancient times.

It may be inquired: "How can all this be done?" We answer, by the Urim and Thummim, which the Lord God has ordained to be used in the midst of his holy house, in his Temple.

Just as fast as we are able to administer for them, so will the Lord God make manifest, by the manifestation of holy angels in his house, and by the Urim and Thummim, those names that are necessary, of our ancient kindred and friends, that they may be traced back to the time when the Priesthood was on the earth in ancient days.

The Chicago Times; an interview with David Whitmer; 7 Aug. 1875.

[The interpreters were] shaped like a pair of ordinary spectacles, though much larger, and at least half an inch in thickness, and perfectly opaque save to the prophetic vision of Joseph Smith.

Journal of Discourses, Vol 18, p. 328; John Taylor; December 31, 1876.

It is written here in the Book of Doctrine and Covenants, that the planet on which He [God] lives is a great Urim and Thummim, which reveals

everything pertaining to this lower world and its inhabitants. And the holy beings who reside there can gaze upon us mortals whenever they please, looking also into the future or the past; hence, they know it as it is.

The Chenango Union; W. D. Purple's account of court proceedings; 3 May 1877. Cited in Francis W. Kirkham, A New Witness For Christ in America, 2 vols. (Independence, MO: Zion's Printing and Publishing Company, 1951), 2:365.

The affidavits of the sons were read, and Mr. Smith was fully examined by the Court. . . . On the request of the Court, he exhibited the stone. It was about the size of a small hen's egg, in the shape of a high-instepped shoe. It was composed of layers of different colors passing diagonally through it. It was very hard and smooth, perhaps by being carried in the pocket.

Joseph Smith, Sr., was present, and sworn as a witness. . . .

The next witness called was Deacon Isaiah Stowell. He confirmed all that is said above in relation to himself, and delineated many other circumstances not necessary to record. He swore that the prisoner possessed all the power he claimed, and declared he could see things fifty feet below the surface of the earth, as plain as the witness could see what was on the Justice's table, and described very many circumstances to confirm his words. Justice Neeley soberly looked at the witness and in a solemn, dignified voice, said, "Deacon Stowell, do I understand you as swearing before God, under the solemn oath you have taken that you believe the prisoner can see by the aid of the stone fifty feet below the surface of the earth, as plainly as you can see what is on my table?" "Do I believe it?" says Deacon Stowell, "do I believe it? No, it is not a matter of belief. I positively know it to be true."

Journal of Discourses, Vol 19, p. 206, 208, 216; Orson Pratt; December 9, 1877.

The reason of this was that Aaron was appointed to be a judge among the children of Israel, occupying a similar place among that people that the President of the Bishopric occupies in the Church. But he was blessed above those who have been ordained to the same calling in this dispensation, for he was in possession of the Urim and Thummim, and by virtue of this instrument he could inquire of the Lord in relation to every case that should be brought before him for adjudication. The judgment of man is naturally very weak and imperfect, and inasmuch as Aaron was required to judge the people of God, it was of the utmost importance that all his decisions should be given in righteousness, that there should be no imperfections connected with them, and for that reason the Lord gave express instructions to Aaron, through his brother Moses, to have a breastplate. In this breastplate were twelve stones, representing the Twelve Tribes of Israel, and in the center of these rows of stones the Urim and Thummim was placed, and when he was required to render judgment upon any matter, he inquired of the Lord through it, and was enabled to give decisions according to the word of the Lord. * * *

. . . when the brother of Jared was coming to this land the Lord gave him some very remarkable visions, and among other things he gave him the Urim and Thummim, prepared two crystal stones in two rims of a bow, and sanctified them, and showed to the brother of Jared many marvelous things. * * *

But we have every reason to believe that the time is not far distanct, and that there are some living among the young now upon the earth, that will live to behold great numbers of revelations given, and will behold other books come forth and other records translated by the Urim and Thummim, that same instrument that Joseph Smith used in the translation of the "Book of Mormon",

which will again come forth and be revealed to the seer and revelator that God will raise up by which these ancient records will be brought to light.

Journal of Discourses, Vol 20, p. 65; Orson Pratt; 25 August 1878.

The Prophet translated the part of these writings which, as I have said is contained in the Pearl of Great Price, and known as the Book of Abraham. Thus you see one of the first gifts bestowed by the Lord for the benefit of His people, was that of revelation, the gift to translate, by the aid of the Urim and Thummim, the gift of bringing to light old and ancient records. Have any of the other denominations got this gift among them? Go and inquire through all of Christendom and do not miss one denomination.

Millennial Star, Vol 40, p. 787; "Report of Elders Orson Pratt and Joseph F. Smith"; 16 Dec. 1878.

. . . the circumstances under which revelations were received by Joseph . . . he [Elder Pratt] being present on several occasions of the kind. . . . At such times Joseph used the `seer stone' when inquiring of the Lord, and receiving revelations, but that he was so thoroughly endowed with the inspiration of the Almighty and the spirit of revelation that he often received them without any instrument or other means than the operation of the spirit upon his mind.

Millennial Star, Vol. 40, p. 49; Oliver Cowdery; 1878.

Joseph received several revelations to which I was witness by means of the seer stone, but he could receive also without any instrument.

Saints' Herald; Michael Morse, husband of Emma Smith's sister, Trial Hale; Vol 26, pp. 190-91; 15 June 1879.

When Joseph was translating the Book of Mormon, [Morse] had occasion more than once to go into his immediate presence, and saw him engaged at his work of translation.

The mode of procedure consisted in Joseph's placing the Seer Stone in the crown of a hat, then putting his face into the hat, so as to entirely cover his face, resting his elbows upon his knees, and then dictating word after word, while the scribes--Emma, John Whitmer, O. Cowdery, or some other wrote it down.

Saints' Herald; Emma Smith to Joseph Smith III; Vol 26, pp. 289-90; 1 Oct. 1879.

In writing for your father I frequently wrote day after day, often sitting at the table close by him, he sitting with his face buried in his hat, with the stone in it, and dictating hour after hour with nothing between us. . . . The plates often lay on the table without any attempt at concealment, wrapped in a small linen table-cloth, which I had given him to fold them in.

Saints' Herald; Edward Traughber; Vol 26, p. 341; 15 Nov. 1879.

With the sanction of David Whitmer, and by his authority, I now state that he does not say that Joseph Smith ever translated in his presence by aid

of Urim and Thummim; but by means of one dark colored, opaque stone, called a "Seer Stone," which was placed in the crown of a hat, into which Joseph put his face, so as to exclude the external light. Then, a spiritual light would shine forth, and parchment would appear before Joseph, upon which was a line of characters from the plates, and under it, the translation in English; at least, so Joseph said.

High Priests Record, Spanish Fork, Utah; p. 128; LDS Church Archives; September 1880.

[In response to an inquiry by Zebedee Coltrin about what he had done with the Urim and Thummim] Joseph said he had no further need of it and he had given it to the angel Moroni. He had the Melchizedek Priesthood, and with that Priesthood he had the key to all knowledge and intelligence.

Kansas City Journal; David Whitmer; 5 June 1881.

I, as well as all of my father's family, Smith's wife, Oliver Cowdery, and Martin Harris were present during the translation. The translation was by Smith, and the manner as follows: He had two small stones of a chocolate color, nearly egg shaped and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before him would appear what seemed to be parchment on which would appear the characters of the plates on a line at the top, and immediately below would appear the translation in English.

Jans Christian Anderson Weibye Daybooks; CHO; Daybook #6, pp. 143-144; September 22nd 1881. Type without "sic".

James Wareham said to me after Eliza R. Snow Smith that the Prophet Joseph Smith had a Peepstone (caled in the Book of Doc & Covenant Gaselum) that he got by digging in the Ladies Garden 25 feet down in the Ground. The Lord Reviled to Joseph Smith that such a Stone was 25 feet down in the Ground but he (J. Smith) did not know how to get but; but he went to the Lady there owned the Garden and asked her if she did not wish to have a Well dug in her Garden, she said yes, he could find no plase where there was Watter only in the Center of the Garden, she did not like it so well to have the Well in the Center, but rather than not have the Well she concluded to have the Well in the Centre of the Garden and Joseph Smith the Prophet found the Peepstone 25 feet down he could see many things in that Stone, but Oliver Cowdery stol the Stone from Joseph Smith, and years afterwards gave it to Phinehas Young who was there on visit for him to [p. 144] give it to Prst Brigham Young, but he did not do it, but kept it till after Prst Brigham Young was dead, but before Phinahas Young died he gave the Peepstone to Prst John Taylor.

Deseret News; "One of the Three Witnesses"; Edward Stevenson; 30 Nov. 1881. Reprinted in Millennial Star, Vol 44, pp. 86-87; 6 Feb. 1882.

The Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for covenience he used the seer stone. . . . By aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say, "Written," and if correctly written that sentence would disappear and another appear in its place, but if not written correctly it remained until corrected,

so that the translation was just as it was engraven on the plates, precisely in the language then used.

Oliver Boardman Huntington Diary; March 4, 1884.

I sent my cane to Brother Whitehead for his recovery, and if not. . .he dies unto the Lord, and if he lives, he lives unto the Lord.

"Questions asked of David Whitmer at his home in Richmond Ray County Mo. Jan. 14-1885 relating to book of Mormon, and the history of the Church of Jesus Christ of LDS by Elder Z. H. Gurley [editor of the RLDS Saints' Herald]"; holograph in LDS Church Archives; Jan 14 1885.

He [Joseph Smith] used a stone called a "Seers stone," the "Interpreters" having been taken away from him because of transgression. The "Interpreters" were taken from Joseph after he allowed Martin Harris to carry away the 116 pages of Ms of the Book of Mormon as a punishment, but he was allowed to go on and translate by the use of a "Seers stone" which he had, and which he placed in a hat into which he buried his face, stating to me and others that the original character appeared upon parchment and under it the translation in English.

Chicago Tribune; David Whitmer interview; 17 Dec. 1885.

The plates were never restored to Joseph--nor the spectacles, but a different Urim & Thummim--one oval or kidney-shaped--a seer's stone, which he placed in his hat, and, face in hat, he would see character and translation on the stone.

Chicago Inter-Ocean; David Whitmer interview; 17 Oct. 1886. Also Saints' Herald, Vol 33, p. 706; 13 Nov. 1886.

[After Martin Harris lost the first 116 pages of Book of Mormon manuscript] . . . the Lord . . . took from the prophet the Urim and Thummim and otherwise expressed his condemnation. By fervent prayer and by otherwise humbling himself, the prophet, however, again found favor, and was presented with a strange, oval-shaped, chocolate-colored stone, about the size of an egg only more flat, which, it was promised, should serve the same purpose as the missing Urim and Thummim. . . . With this stone all of the present Book of Mormon was translated.

Millennial Star, Vol. 48, p. 36; 1886.

Mr. Whitmer then described Smith's story of the vision in which the location of the plates was revealed, with the history of the Nephites, Moroni's labor, and Smith's finding of the tablets, with which every one is familiar.

Whitmer and Cowdery were greatly impressed by the recital of this strange story, and were conducted to the hill, where they personally viewed the receptacle in which Moroni, at the beginning of the fifth century, had concealed the history of his fathers. Smith also said that he had been commanded to at once begin the translation of the work in the presence of three witnesses. In accordance with this command, Smith, Cowdery and Whitmer

proceeded to the latter's home, accompanied by Smith's wife, and bearing with them the precious plates and spectacles. The house of senior Whitmer was a primitive and poorly designed structure, but it was deemed the most secure for carrying out the sacred trust on account of the threats that had been made against Smith by his mercenary neighbors. In order to give privacy to the proceeding, a blanket, which served as a portiere, was stretched across the family living room to shelter the translators and the plates from the eyes of any who might call at the house while the work was in progress. This, Mr. Whitmer says, was the only use made of the blanket, and it was not for the purpose of concealing the plates or the translator from the eyes of the amanuensis. In fact, Smith was at no time hidden from his collaborators, and the translation was performed in the presence of not only the persons mentioned, but of the entire Whitmer household and several of Smith's relatives besides.

The work of translating the tablets consumed about eight months, Smith acting as the seer, and Oliver Cowdery, Smith's wife and Christian Whitmer, brother of David, performing the duties of amanuensis, in whose handwriting the original manuscript now is. Each time before resuming the work all present would kneel in prayer and invoke the Divine blessing on the proceeding. After prayer, Smith would sit on one side of a table, and the amanuenses, in turn, as they became tired, on the other. Those present and not actively engaged in the work, seated themselves around the room, and then the work began. After affixing the magical spectacles to his eyes, Smith would take the plates and translate the characters one at a time. <u>The graven characters would appear in succession to the seer, and directly under the character, when viewed through the glasses, would be the translation in English. Sometimes the character would be a single word, and frequently an entire sentence.</u> In translating the characters, Smith, who was illiterate and but little versed in Biblical lore, was oftimes compelled to spell the words out, not knowing the correct pronunciation, and Mr. Whitmer recalls the fact that at that time Smith did not even know that Jerusalem was a walled city. Cowdery, however, being a school teacher, rendered invaluable aid in pronouncing hard words and giving them their proper definition.

<u>An Address to All Believers in Christ</u>, p. 13, 32; David Whitmer; (Richmond, MO: n.p.); 1887.

I will now give you a description of the manner in which the Book of Mormon was translated. Joseph Smith would put the seer stone into a hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated by Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man. * * *

At times when Brother Joseph would attempt to translate he would look into the hat in which the stone was placed, he found he was spiritually blind and could not translate. He told us that his mind dwelt too much on earthly things, and various causes would make him incapable of proceeding with the translation. When in this condition he would go out and pray, and when he became sufficiently humble before God, he could then proceed with the translation. Now we see how very strict the Lord is, and how he requires the heart of man to be just right in his sight before he can receive revelation from him. * * * After the translation of the Book of Mormon was finished

early in the spring of 1830 before April 6th, Joseph gave the Stone to Oliver Cowdery and told me as well as the rest that he was through with it, and he did not use the Stone anymore.

Manti Temple Historical Record 1934-1974 (Excerpts); CHO, microfilm of the original typescript; RESTRICTED--permission of Managing Director of Historical Dept required; CR/348/11/#1; c. May 17, 1888.

[p. 7]. . .Private dedicatory services were held 17 day of May 1888 by [p. 8] President Wilford Woodruff, George Q. Cannon, Lorenzo Snow, Brigham Young Jr., Francis M. Lyman, the dedicatory prayer being offered by Pres. Wilford Woodruff the same as used in the dedicatory services. Minutes of these proceedings are found in detail in Historical Record No. 1. The private dedication was held because the General Authorities were in retirement, avoiding the U.S. officials for the practice of polygamy. One item mentioned by President Woodruff about the dedicatory services at Manti was: that "I consecrated upon the alter the seer stone that Joseph Smith found by revelation some thirty feet under the earth and with him through life. This is the very seer stone that the Prophet Joseph Smith used part of the time when translating the Book of Mormon--the one he took from the well he was digging together with his brother Hyrum near Palmyra for Mr. Clark Chase, and which he falsely accused of taking from the children of Mr. Chase, which gives an account of the private and return journey to Salt Lake City.

Wilford Woodruff Journal; LDS Church Archives; 18 May 1888. NOTE: Though the reason for the consecration is not given, Orson Pratt related in 1873 that through the medium of Urim and Thummim, "which the Lord God has ordained to be used in the midst of his holy house, in his Temple. . . books of genealogy, tracing individuals and nations among all people back to ancient times will be revealed." See JD 16:260 quoted above.

Before leaving [the Manti Temple after its dedication] I consecrated upon the Altar the sears stone that Joseph Smith found by Revelation some 30 feet under the earth carried by him through life.

William P. Smith [brother of the Prophet] interview by J. W. Peterson and W. S. Pender; reported in The Rod of Iron, 3 (Feb. 1924): 6-7 and in Saints' Herald, 79 (9 March 1932): 238; 4 July 1891.

By pressing the head a little forward, the rod held the Urim and Thummim before the eyes much like a pair of spectacles. A pocket was prepared in the breastplate on the left side, immediately over the heart. When not in use the Urim and Thummim was placed in the pocket the rod being of just the right length to allow it to be deposited. This instrument could, however, be detached from the breastplate when away from home, but Joseph always used it in connection with the breastplate when translating, as it permitted him to have both hands free to touch the plates. The instrument was too large for Joseph's eyes; they must have been used by larger men. Sometimes Joseph Smith resorted to the plan of covering his eyes with a hat to exclude the light in part to prevent eye strain.

Letter from Zina Young Card, daughter of Brigham Young, to her cousin, Apostle F. D. Richards; F. D. Richards Letter Collection; LDS Church Archives; 31 July 1896.

There is a matter that I wish to lay before you, that weighs upon my mind, and seems very important to me. I refer to some very sacred articles I bought at the sale of my father's personal effects,--articles that never should have been given up to the idle gaze; but being brought out, my mother and myself felt it a wish of our hearts to get them, that their sacredness might not be sullied.

They are: two sear-stones and an arrow point. They are in the possession of President Woodruff now, and very properly too, but I feel dear cousin, that they should ever be the property of the President of the Church, and not of individuals; that at his demise, they are not retained as they were before among "personal effects," but considered ever the legitimate property of God's mouth-piece.

Oliver Boardman Huntington Diary, p. 47; March 7, 1897.

I had with me a cane made of the rough box hastily nailed together into which the Prophet Joseph Smith's body was placed after he was murdered and brought to Nauvoo from Carthage.

In the top of the cane was a lock of his hair which was taken from his head after he had been buried seven months. My brother William took it off his head as he and my brother Dimick were moving the bodies of Joseph and Hyrum from where they were first buried, in the cellar of the Nauvoo House, to the cellar or pit under a little outhouse that was built exclusively for that purpose. The glass over his face was broken and they saved some of the glass. And a piece of that glass covered the hair in the top of the cane, and then a piece of metal with a round hole in the center was over the glass and hair. Through the hold in the metal (aluminum) the hair could be seen.

At the party on that evening the cane and its history became known and was viewed, inspected, admired and handed [sic, handled] by each individual, and was constantly on the move until 12 o'clock at night. I was invited to give a history of the cane and of the burial and reburial of the bodies of Joseph and Hyrum Smith, which I did. The cane came into my possession in this way: It was my brother Dimick's cane in the first place. The whole box that Joseph's body was brought to Nauvoo in was sawed up into strips suitable to make walking canes of and divided out among his special friends. After the death of Dimick the cane became Allen's, and he told me to take and keep it until he called for it. He died without calling for it at all.

<u>Millennial Star</u>, Vol. 59, p. 540; 1897.

In the account which the Prophet Joseph Smith gives of the coming forth of the Book of Mormon, he says that an angel directed him to a certain hill in the side of which was buried a stone box. In this box he found the plates containing the writings from which the Book of Mormon was translated. With these plates other things were buried, and among them were what he describes as two stones set in silver bows, and fastened to a breastplate. These instruments he calls the Urim and Thummim. They are similarly described in the Book of Mormon, in which they are called interpreters. In translating the ancient record engraven upon the gold plates the Prophet used these interpreters. By the power of the Lord he was enabled to look upon these stones and read the English translation of the ancient writings as it appeared upon them sentence by sentence.

Many unbelievrs, who read the account of this remarkable method of translating, not only refuse to believe it, but ridicule the idea of using

such instruments for such a purpose. It certainly would be absurd for an uninspired man to take two ordinary stones from the earth and with their aid attempt to translate a record written in an unknown language. But the stones of the Urim and Thummim were prepared by the Lord for certain sacred purposes, and it was through a gift from Him that the record contained in the Book of Mormon was translated.

Those who scoff at the means employed by the modern Prophet in this work show their ignorance of the Bible, and of the methods the Lord made use of in ancient times to reveal intelligence to His chosen servants. . . .

The "Helps to the Study of the Bible," contained in the Oxford Teachers' Bible, under the heading of "A Glossary of Antiquities, Customs, etc.," furnishes some explanation of the use of the Urim and Thummim. Their meaning is given as "Lights and Perfections;" and they are described as "the sacred symbols (worn upon the breastplate of the high priest `upon his heart'), by which God gave oracular responses for the guidance of His people in temporal matters." It is further stated that "What they were is unknown; they are introduced in Exodus without explanation, as if familiar to the Israelites of that day. * * * Some scholars suppose that they were the twelve stones of the breastplate; others that they were two additional stones concealed in its fold. Josephus adds to these the two sardonyx buttons worn on the shoulders, which, he says, emitted luminous rays when the response was favorable; but the means by which the oracles were given is lost in obscurity." The description of the Urim and Thummim and of their purposes given by the Prophet Joseph is not in the least at variance with what is said of them in the Bible, or with what the world knows of them.

Letter from Wm. R. Hamilton; March 18, 1898. Copy of handwritten letter in the files of James E. Niblett. Typed as in original.

Wm. R. Hamilton
Carthage, Ill., March 18, 1898

S.H.B. Smith Esq.

Dear Sir

Yours of 10- kame to me a day or two ago - I hardly know what information you desire. & therefore may not be able to give you a satisfactory answer.

The events which transpired on June 27th 1844 were very thoroughly empressed upon my mind and I do not remember the detales of the killings of Joseph & Hiram Smith as I have after scence published. "And I was then 14 years old. And saw Joseph Smith fall out of the window. I was but a short distance from the jail, and going towards it with both eyes open and out among the mob before sil [?] had left. I went up to Smith and saw that he was dead. Then was the first to go into the (p. 2) jail & up the stairs where I found Hiram Smith stretched upon the floor dead - No one was in the other room. Richards had taken Taylor into the cell department, and they were in there at that time. Soon after I went home. arid first. Therefore sundown took all the county records inn a wagon and took them some 8 miles into the contry east of Carthage for safe keeping - "David E. Head <u>esq</u>. clerk having there in charge I got home just at sunrise next morning - Soon after Samuel V. Smith and three others came in a wagon - and in a short time the body of Joseph was put in their wagon and the body of Hiram in Father's and he and my brother John D. went to Nauvoo with them - arriving late at night.

Soon after the killing of the Smithes, (p. 3) Father had the bodies brought to our house. and rough pine coffins made in which they were placed. "Those boards have furnished material for thousands of walking canes."

I knew your Father Samuel V. Smith, but did not see him at Carthage the day the Smiths were killed. Yet he might have been in the evening after I

went away.
Now Taylor was also taken care of until he was able to be taken home.
All I can say about the killing of the Smiths in detale. "leaving out all causes of every description" is that on the 27th day of June 1844 at about 5. P. M. an armed mob of at least 100 men surrounded the jail and killed Joseph and Hiram Smith and wounded Mr Taylor, and after a forum of all inquest had been held their bodies were disposed of as above detailed. Should this not be satisfactory (p. 4) or not the information you desire please write what you wish to know. My fathers name was Artois Hamilton and I know he had many friends at Nauvoo.

Yours truly
/s/ Wm R. Hamilton

Letter to Wm. R. Hamilton Esq.; April 13, 1898. Typed w/o sic.

April 13th 1898
Wm R. Hamilton Esq
Dear Sir

Your favor of March the 18th was duly received. I appreciate very much the information you have furnished me, and if not asking too much would like to ask you if you know if the jailar George W. Stigall is still living & if so if you know his Post Office address? I do not know whether or not he was a young man at the time – John Taylor told me that Samuel H. Smith was the first man he saw – after the shooting, and what I would like to find out is if Samuel H. Smith saw the man that helped Willard Richards carry John Taylor into the cell. You say that when you "went up the stares you found Hyrim Smith stretched upon the floor" and no one was in the room at the time: Now as Willard Richards & John Taylor were in the room at the time of the shooting perhaps Samuel H. Smith had gone into the cell along with Richards & Taylor, I have two sisters that are older than I am and it has been related by the family more or less from the time of the tradigy up to the present time, but . . .

"The History of A Nephite Coin"; a personal experience of Elder Richard M. Robinson of Grantsville, Utah; LDS Archives; recorded 30 Dec. 1934; Elder Robinson had returned from a Southern States mission and was in company of President Lorenzo Snow; 1899.

[President Snow] went and got the money purse or leather bag that President Young had brought to the Rocky Mountains with him, also the Seer Stone and said, "This is the Seer Stone that the Prophet Joseph used. There are very few worthy to view this, but you are." He handed the Seer Stone to me and I couldn't express the joy that came to me as I took that stone in my hands. Words are not equal to the task of expressing such a sublime joy! He then told me to hand the Seer Stone to my wife and I handed it to her. He then blessed us with the greatest blessing I have ever heard fall from the mouth of man!

The Seer Stone was the shape of an egg though not quite so large, of a gray cast something like granite but with white stripes running around it. It was transparent but had no holes, neither in the end or in the sides. I looked into the stone, but could see nothing, as I had not the gift and power of God that must accompany such a manifestation.

Improvement Era, p. 696; July 1900. THE ONLY SURVIVING SON OF SIDNEY RIGDON

Among the recent visitors to Salt Lake City, not one has attracted more

interest, from early members of The Church, than John W. Rigdon of New York City, the only surviving son of Sidney Rigdon who was one of the early workers in the cause of God, and once the first counselor to the Prophet Joseph. Patriarch John Smith and John W. Rigdon were school companions in Nauvoo, and Mr. Rigdon also knew President Lorenzo Snow. His object in coming to Utah was to call upon some of his old-time friends. On Saturday, May 19, he visited with President Lorenzo Snow, and spent some time in the President's office. Mr. Rigdon is a pleasant gentleman, well on in years, having been born in Mentor, Ohio, in 1830. His hair and mustache are white. He has a thin face, a round, full voice, bright eyes, and a nervous, sensitive nature. In manner, he is very affable; in conversation, ready and intelligent. He stands erect, and his rather tall but thin form lends him a dignified bearing. He carried as a souvenir a cane which had been taken from the oaken boxes in which the bodies of Joseph and Hyrum were brought from Carthage to Nauvoo, after the martyrdom.

Anthon H. Lund Journal; Archives Division; Historical Department of the Church of Jesus Christ of Latter-day Saints; Salt Lake City, Utah; 5 July 1901. Cited in BYU Studies, Vol. 19, Fall 1978, No. 1, pp. 82-83.

. . . during the Nauvoo period Apostle Heber C. Kimball `inquired by the rod' in prayer. . . .

In the revelation to Oliver Cowdery in May 1829, Bro. [B. H.] Roberts said that the gift which the Lord says he has in his hand meant a stick which was like Aaron's Rod. It is said Bro. Phineas Young [brother-in-law of Oliver Cowdery and brother of Brigham Young] got it from him [Cowdery] and gave it to President Young who had it with him when he arrived in the [Salt Lake] Valley and that it was with that stick that he pointed out where the Temple should be built.

Millennial Star; Vol 76, pp. 552-557; T. W. B.; 1914.

The Urim and Thummim were instruments that were anciently provided as part of the furnishings for the use of the preisthood who ministered in the tabernacle and temple service under the Mosaic dispensation. Their history and use are confined to that period of time, according to the Biblical record. No description of them is therein given, and so nothing can be learned from that source respecting their size, shape, substance and general appearance. It may, however, be inferred from the fact that they were to form part of the ornamentation of the "breastplate of judgment"--an appurtenance belonging to the Aaronic Priesthood--that they were not large, but must have been of exquisite workmanship. Fastened to this, they were always to be worn by the priest when he went before the Lord in his official capacity, as we learn from the following scripture: "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim: and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." (Ex. 28:29,30)

The Hebrew meaning of the words "Urim" and "Thummim," is "Lights" and "Perfections," which, in the Septuagint--an early Greak version of the Hebrew--is rendered by terms that signify "Manifestations" and "Truth." The names of these instruments then, are suggestive of the use for which they were designed by the Almighty, namely: to make known truth without any admixture of error. But notwithstanding the universal service for which their names

imply an adaptation, it appears from the sacred record that their use was restricted to making known the will of God concerning the more difficult matters of a material or temporal nature that demanded the attention of His people. The view that they were to be employed in solving problems of this nature only, is founded upon what is said in Numbers 27:18-21, and in other texts, in none of which is any reference made to things that are essentially spiritual. Thus in the passages just cited, we read: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation" (Numbers 27:18-21).

In what manner the will of the Lord was made known by means of the Urim and Thummim, can be conjectured only. A number of different opinions have been proposed; but as none of them can be considered as of more value than mere surmises, no time will now be occupied with their consideration. It is worthy of notice, however, that apparently only those whose righteousness made them acceptable to God, were granted manifestations of His will by their means, even in temporal concerns. An instance in point occurred in the life of Saul, as recorded in I Sam. 28:4-6 in these words: "And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Golboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." These quotations contain about all the information, we believe, that the Biblical record gives concerning the history, use, etc., of these sacred instruments, and with the destruction of Solomon's temple by the Babylonians all definite trace of them is lost, so far as Israelitish history of tradition is known. The Jews of times after the captivity say that several things, which made that temple so glorious in their sight, were not in the temple of Zerubbabel, nor in that of Herod, with all its grandeur; and among the things lost were the Urim and Thummim--the others being the Shechinah, the tables of the law written by the finger of God Himself, and Aaron's rod that budded. What became of them is a question, we believe, that none of the ancients attempt to answer.

It is claimed, however, by some of the membership of this Church that the Urim and Thummim spoken of in the Bible are the identical "seer stones" used by Joseph Smith in translating the originals of the Book of Mormon records. This opinion is regarded as absurd by our enemies; but one purpose of these remarks shall be to show that there is quite a degree of probability to sustain it. But before coming directly to this point, some other relative matters shall be considered, and among them is a statement made in the Book of Mormon concerning the time when the Lord first provided the Urim and Thummim, or instruments of their class, for the use of His saints.

It appears from the work just named that a number of Nephites, who formed part of a community which may be known as the people of Limhi, discovered certain gold plates upon which were engraven some Jaredite records in an unknown language. They were delivered to king Mosiah and were finally translated by means of some "seer stones," or "interpreters," which were in his possession. Though these instruments were not by the Nephites called Urim and Thummim, yet the use which they were made to serve on that occasion, harmonizes so nicely with the meaning of these names, as already noted, and with the uses to which the quoted scriptures from the Bible show such instruments were put by the ancient Israelites, that it seems almost certain the "interpreters" of the Book of Mormon history and the Urim and Thummim of

the Bible records, were identical in character. Speaking of them, the Book of Mormon says: And now he translated them (the Jaredite records) by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; and they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people, and whosoever has these things is called seer, after the manner of old times. (Mosiah 28:13-16). Here there are mentioned some particular uses for which the seer stones of the Nephites were prepared, but this fact does not restrict their use to them alone, any more than when the Bible states that the Urim should tell the Israelites when the whole congregation should go in or out, limits its service to that single matter. In the quotation from Mosiah we learn that instruments, evidently of the same nature as the Urim and Thummim of ancient Jewish history, were prepared by the Lord "from the beginning."

Referring now, for another point, to the Pearl of Great Price (Book of Abraham), we find that according to it, that Abraham himself was in possession of the Urim and Thummim, a certain passage reading thus: "And I, Abraham had the Urim and Thummim which the Lord my God had given unto me, in Ur of the Chaldees, and I saw the stars that they were very great," etc., and a little further on in the same paragraph he says that this knowledge was made known to him through that instrument. Not all the remaining portion of the Book of Abraham was given in the same way, for in the third paragraph succeeding, he says that the Lord talked with him face to face, and put His hand upon his (Abraham's) eyes and by these means taught and showed him many great things. It is worthy of notice in this connection that matters of a temporal or physical nature only are referred to as uses for which the Urim and Thummim were applied in ancient times. This is a consistency of considerable value. One that an impostor, writing an alleged authentic Book of Abraham, might easily fail to take into account.

But, says an objector, if Abraham had them, how is it that no mention is made of them until the time when the Israelites were in the wilderness? and, hence, many are very sure that their first use among men was during the exodus of those people from Egypt. However, it is not difficult to account for the absence of all allusions to them in the Bible as being known previous to the time spoken of. Only a small number of references to them are found in that book, though they were in possession of the Israelites from about 1491 B.C., to the time of the Babylonish captivity--a period of 900 years in round numbers--nor are they mentioned at all from the time of Samuel 1056 B.C., and so we have here 520 years of absolute silence respecting them. We must also remember that this failure to speak of the Urim and Thummim occurs during the very period when a large part of the Jewish sacred history was being written. That they are not referred to as known during the 500 years just preceding 1491 B.C., is not at all, therefore, surprising. When we consider, further, that there is not a single book of the Bible that was written until the time of the Exodus, the objection we have in hand may be passed as quite insignificant. The only book of a sacred nature which we possess claiming to have been written before that event does mention them.

One additional point remains to be noticed. If we turn to the quotation already given from Exodus, it will be observed that the Urim and Thummim are there spoken of as being already well known to Moses and others of the Israelitish people. A sacred instrument of such great value would not have been put, for the first time, into the hands of any man without some explanation of its purpose, and instructions as to the manner of its use would then be given. It is spoken of as something already familiar to God's servants. These facts have led learned commentators on the Bible to conclude that the Urim and Thummim were in use among the Israelites before they were

made part of the breastplate furnishings. It follows, then, that the statement of the Pearl of Great Price that Abraham had the Urim and Thummim cannot be successfully controverted; and the Book of Mormon claim that they, or similar instruments, were made in the beginning and handed down from generation to generation, while not proven from Biblical history, nevertheless, obtains from that source a good degree of probability in its favor.

Now, can it be shown that the Urim and Thummim of the Israelites ever got or could get to America, and so be in possession of the Nephites, and finally be lodged in the hands of Joseph Smith for his use? With our present light on this question no conclusive answer in the affirmative can be given; yet there are facts of Israelitish and Book of Mormon history which together show that it could have been done, and no point in the argument need be strained in the least.

When Nephi obtained the brass plates from Laban, no mention whatever is made of his having got with them the Urim and Thummim. This is precisely as the case should stand; for Laban, though a keeper of a copy of the Jewish law and history, was evidently occupying his own house and had a private treasure where he kept the records. A little study of the Book of Mormon narrative relative to the case, will lead one quite surely to the conclusion. The Urim and Thummim were sacred treasures of the Temple, and were securely guarded there. There is not a word of the whole narrative which implies that Nephi went to the temple for any purpose whatever; but in fulfillment of his mission to get the plates he went to the house of Laban, as is stated in substance in I Nephi 4:5. This fact should be kept well in mind. Now, only a few years after Lehi and his company had left Jerusalem, and had, through Nephi's efforts, come into possession of the brass plates--the land of promise, or America as it is now called, being duly reached-another company of Jewish colonists left that same city, having the same destination in view. Of this second company the king's son was a member, and this circumstance causes one to think that it was in all probability made up of Jewish notables who had free access to the temple--a company worthy to be the companions of the king's son. The king himself was deeply interested in the welfare of those people on account of his son's happiness and prosperity being associated so closely with them. There is nothing of which the mind of man can conceive that would so perfectly serve the purpose of a guide to a colony going into a distant and unknown land, having first to cross wide stretches of uncharted seas, without a mariner's compass, as that ancient Urim and Thummim, one of whose specified purposes was to tell the people about their goings "in and out." Does it not look as if they were bound to get that instrument, or something else equally reliable, before they set sail upon an unknown sea? There was nothing which, on account of its small size, could be carried along so easily, nothing more sacred in the eyes of Israelitish people, and, consequently, nothing that they would more jealously guard against falling into the hands of their Babylonian foes, and this second colony left Jerusalem almost simultaneously with the capture of that unfortunate city by Nebuchadnezzar; and now mark the fact again, that the history of the Urim and Thummim comes to an end among the Jews from that very time. The Babylonians, who carried off the rich treasures of Solomon's Temple, make no mention of them, nor of the other things that were the most holy of its furnishings. Is it not probable that the Almighty interfered to preserve them? What did He do with them? Reader, keeping in mind the fact that with the destruction of Jerusalem, the Jewish history of these instruments ceases, and remember that it is with the descendants of that second colony which left that city just at that time and went to America, that the purposes of the ancient Jewish Urim and Thummim again begins, as we learn from Mosiah 8:13-19, and what stronger circumstantial evidence can be desired to prove that the "interpreters" of the Nephites were identical with the Urim and Thummim of the Israelites? From the period in Nephite history when that

chapter of Mosiah was written, until those sacred things were delivered into the hands of Joseph Smith, the record as to how they were guarded and preserved is without a break. There is a consistency in all these matters that is too striking to have been conceived in the brain of an unschooled youth who wrote the Book of Mormon as an alleged imposture, and we commend them to the consideration of those who mock at our claim that Joseph Smith had "seer stones," by calling them "wonderful spectacles," "peepstones," etc. The probability that he had the Israelitish Urim and Thummim can be denied only by a denial of the whole "Mormon" system.

As a basis for a few closing remarks, we find by turning to the Doctrine and Covenants Section 17:1, that the breastplate, the sword of Laban and the Urim and Thummim were given to the brother of Jared when the Lord talked to him face to face in the mount. Jared and his brother lived during the days when the tower of Babel was being built. This brother--whose name is not disclosed--was a man of such faith and righteousness that it might be said that he walked with God, and at some period of his life he had the special manifestation of God's favor of which the cited text makes mention. It does not appear that the Urim and Thummim were made on that occasion, and the way in which the reference to them is worded, lends color to the Book of Mormon statement that they were prepared "in the beginning." That they were taken from the ancient Jewish priesthood to be restored in the due time of the Lord, is evident from what is said in Ezra and Nehemiah in the passages already referred to, a portion of them reading that the Jewish priesthood "should not eat of the most holy things, till there stood up a priest with Urim and with Thummim." It appears, then, that just as certainly as we look for the restoration of the Jews to the full favor of God, when they shall enjoy all their ancient rights and privileges, just so sure is it that the Urim and Thummim shall be again among the furnishings supplied to His priesthood.

Relief Society Magazine 6:195; Mary Lester Gibbs; April 1919.

On top of Mount Olives I erected a pile of stones as a witness according to the ancient custom. On what was anciently called Mount Moriah, where the temple stood, I erected another and used the rod according to the prediction on my head.

Brigham Young; M. R. Warner; Hercourt, Brace Co., New York; 1925. The memory of the Prophet was perpetuated a few days later. The rough boards which had been used as temporary coffins were sawed in pieces and distributed among Joseph's and Hyrum's friends, who had canes made of them, each with a lock of the Prophet's hair set in the top. These canes are considered sacred relics today.

Myth and Legend of Ancient Israel; A. S. Ropport; London; p. 366; 1928.

When Adam was driven out of Paradise, he cut a branch from the fig tree which was the tree of life, and this branch served him as a staff all his life. This staff he left to his son, and it was transmitted from generation to generation till it came into the possession of Abraham. It was with this staff that the Patriarch smashed the idols of his father Terah. Jacob used the staff as he tended the flocks. . . and his son Judah gave it as a pledge to his daughter-in-law Tamar. Later it was hidden by an angel and found by Jethro, who gave it to Moses. The staff then came into the possession of Phineas who buried it in the desert. It belogned to Joseph. . . at the moment of the birth of the Saviour, and it served afterwards as one of the planks in the Cross of Christ.

Gospel Mysteries

Federal Writers Project; Pioneer, Personal History; Mrs. Sylivia Scovil Roylance Blair; UTAH HRS 314; July 14, 1939.

* * * Father often told us children of some of his experiences. He was one of the men who helped bury the Prophet Joseph Smith. The first coffin they buried him was of rough oak and they later made canes of this oak. Each cane had a lock of Joseph Smith's hair set under a small piece of glass and then mounted in silver on top and the name of the man it belonged to engraved on it. Father always told mother to keep the cane by her bed and if she was sick to put it under her pillow and it would be a protection for her. After father's death, the cane was to go to which ever of his children carried on this temple work. My older brother happened to have done more than I had so after Father died the cane went to him. Since my brother's death though, his wife has had it in her possession and she has promised to bring it to me, when she visits her son in Provo this summer. She is living in Canada at present and the cane is too valuable to be mailed. I will be glad when it is in my possession.

Father said that when they buried the prophet they always buried him at night. They had a mock funeral one day for him, but the coffin was filled with rocks. The men who buried him were never to disclose the actual place of burial. Three of the men who buried him also have canes in their family possession, these three are Heber C. Kimball, of Salt Lake City, and Brother Dibble and brother Wadsworth of Springville, I don't know how many others there were.

Henry Harris Affidavit; cited in A New Witness for Christ in America; Francis W. Kirkham; 2 Vols; (Independence, MO: Zion's Printing and Publishing Company); Vol 1, p. 133; pub. 1951.

He [Joseph Smith] said he had a revelation from God that told him they [the Book of Mormon plates] were hid in a certain hill and he looked in his stone and saw them in the place of deposit.

The Improvement Era; p. 91, 124-125; Hugh Nibley; February 1953.

The most famous of all tribal bundles, with one exception, was the Roman Faces, symbol of the unity and authority of the nation -- originally twelve sticks bound together to represent twelve Etruscan tribes<42>. {FOOTNOTE 42: Nibley, Wstn, Pol. Quart. II (1949) p. 334.} The one exception is, of course, that bundle of twelve which according to the Talmud, were all cut from a single stick, and bound together when Moses laid them up on the ark<43>. {FOOTNOTE 43: L. Ginzber, The Legends of the Jews (Philidelphia: Jewish Publication Soc., 1909ff), III, 306.} What may be the earliest Christian writing after the New Testament thus elaborates on the account in Numbers 17:

> And he took them and bound them together, and sealed [them] with the rings of the leaders of the tribes, and he laid them up in the Ark of the Covenant before the altar of God. And he closed the Ark and sealed the locks, just as he had the rods. Then he said unto them: Men and brethren, that tribe whose rod shall blossom has been chosen of God to be priests and ministers to Him. And when it was morning, he summoned together all Israel, the 600,000 men, showed the seals to the leaders of the tribes, opened the Ark of the Covenant, and brought out the rods. . .<44> {FOOTNOTE 44: I Clement, Epist. Ad corinthos, Ch. 43.}
>
> How thoroughly familiar the Jews of old were with the use and significance of various types of symbolic rods may be seen from the

wealth of tradition built up around the wonderful Rod of Aaron. This was "the rod that the Holy One. . .created in the twilight of the first Sabbath eve and gave to Adam. He transmitted it to Enoch," from whom it passed down in succession to Noah, Shem, Abraham, and Joseph, from whom it was stolen by servants of Pharoah, only to be stolen back again by the man whose daughter married Moses who alone of all her suitors was able to grasp the rod without being consumed.<52> {FOOTNOTE 52: Ginzber, Legend of the Jews II, p. 291.} According to another account, "Jacob wrested the rod from Esau, and . . . he always kept it with him . . . at his death he bequeathed it to his favorite son Joseph."<53> {FOOTNOTE 53: Ibid. V., p. 412.} We are assured that "Aaron's rod is identical with the rod of Judah," and that the same rod was in David's hand when he went to fight Goliath, and that "it will come from hiding in the time of the Messiah."<54> {FOOTNOTE 54: Ibid. VI, p. 106.} It is this very rod "that the Judean kings used until the time of the destruction of the Temple, when, in miraculous fashion, it disappeared. Elijah will in the future fetch it forth and hand it to the Messiah.<55> {FOOTNOTE 55: Ibid. III, p. 307.} For when the Messiah comes, it is by this rod, which bears his name, that he will establish his identity before the people: first of all, we are told, will come Elijah, and to make sure of the identity of the Messiah, the Jews will demand that he perform the miracle of resurrection before their eyes," instead of which he will "wave the sceptre given him by God. . . . Then the Jews will believe that Elijah is the Elijah promised to them and the Messiah introduced by him is the true Messiah."<56> {FOOTNOTE 56: Ibid. IV, p. 234.} The Book of the Bee brings this same staff into the Christian system by claiming that "it belonged to Joseph. . .at the moment of the birth of the Saviour, and it served afterwards as one of the planks in the Cross of Christ."<57> {FOOTNOTE 57: Quoted in A. S. Rappoport, Myth and Legend of Ancient Israel, (London, 1928) II, p. 366: "When Adam was driven out of Paradise, he cut a branch from the fig tree which was the tree of life, and this branch served him as a staff all his life. This staff he left to his son, and it was transmitted from generation to generation till it came into the possession of Abraham. It was with this staff that the Patriarch smashed the idols of his father Terah. Jacob used the staff as he tended the flocks. . . and his son Judah gave it as a pledge to his daughter-in-law Tamar." Later it was hidden by an angel and found by Jethro, who gave it to Moses. "The staff then came into the possession of Phineas, who buried it in the desert. It belonged to Joseph . . . at the moment of the birth of the Saviour, and it served afterwards as one of the planks of the Cross of Christ."}

Note that this staff in the hand of a prophet or patriarch is a true herald's staff, "in intent a king's sceptre, held by the herald as deputy." Thus God is represented as promising to Moses in the hereafter: "and one of my many sceptres upon which is engraved the Ineffable Name, one that I have employed in the creation of the world, shall I give to thee, the image of which I had already given thee in this world."<58> {FOOTNOTE 58: Ginzberg, op. cit., III, pp. 420f.} And thus Moses speaks to the Red Sea: "For a whole day I spoke to thee at the bidding of the Holy One. . .but thou didst refuse to heed my words; even when I showed thee my rod, didst thou remain obdurate."<59> {FOOTNOTE 59: Ibid., III, p. 19.} When Pharoah asked Moses and Aaron, "Who will believe you when you say that you are embassadors of God, as you pretend to be?" the credentials they produced were the rod and its miracles.<60> {FOOTNOTE 60: Ibid., III, p. 335.} This aspect of the rod as a sign to the world

that God has given his authority to the holder is very significant, since it represents the power of priesthood: Indeed, the early Christian Fathers insist that the rod is simply a symbolic representation of the power of priesthood: "The rod of Aaron," says Justin Martyr, "bearing blossoms showed him to be the High Priest. A rod from the root of Jesse became the Christ. . . . By the wood God showed himself to Abraham . . . ." <61> {FOOTNOTE 61: Justin Martyr, Dial. with trypho, 86, in Patrol. Graec. VI, 680:1: "The cross is the symbol of the wood of life in Paradise. Moses with a rod was sent to liberate the people; and holding this rod in his hands as commander of the nation he divided the Red Sea. By its power he struck water from the rock, and by throwing it into the waters of Merra he made them sweet. . . . Jacob boasts that he passed through the river on this staff," etc.}

* * * Innocent III tells us that the pontifical staff signifies the power of Christ and quotes Psalms II and XLIV to prove it.<64> {FOOTNOTE 64: In Patrel. Lat. CCXVII, 790.} Yet there are few better-known traditions in the Roman Church than that which reports that the Pope has no rod, because the rod of Peter, the only one he could have, was given by Peter to Eucherius, Bishop of Trier, when he was sent on his mission to the Germans; this rod is said to have raised Eucherius' successor, Mayternus, from the dead, <65> {FOOTNOTE 65: In Patrel. Lat. CCXXI, 690.} just as the rod of Elijah was said to have raised the dead.

2. A king's staff in the hand of another showed that the other was a delegate of the king, with authority to act in his name. The royal staff is thus a sign of power, a scepter.

"Your Question"; <u>The Improvement Era</u>, p. 382-383; by Joseph Fielding Smith, President of the Council of the Twelve; June 1954.

QUESTION: Will you please tell us something about the Urim and Thummim? Was the one used by the Prophet Joseph Smith the one had by Abraham? If so, how did he get it? ANSWER: The history concerning the Urim and Thummim, or "Interpreters" as they are called in the Book of Mormon, is not very clear. Abraham had the Urim and Thummim by which he received revelations of the heavenly bodies, as he has recorded in the book of Abraham. (See Abraham 3:1-4.) What became of these after his death we do not know. Aaron also had the Urim and Thummim, and these were, evidently from the reading of the Bible, handed down among the priests of Aaron from generation to generation. (References: Ex. 28:30, Lev. 8:8, Num. 27:21, Deut. 33:8, 1 Samuel 28:6, Ezra 2:63, Neh. 7:65.) The Lord gave to the brother of Jared the Urim and Thummim which he brought with him to this continent. These were separate and distinct from the Urim and Thummim had by Abraham and in Israel in the days of Aaron. The account of this set is found in Ether 3:22-28, and in part, is as follows:

"And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.

"And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.

"For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

"And the Lord said unto him: Write these things and seal them up; and I will show them in mine own due time unto the children of men.

"And it came to pass that the Lord commanded him that he should seal up the two stones which he had received, and show them not, until the Lord

should show them unto the children of men." (Ether 3:22-24, 27-28.)

We have no record of Lehi bringing with him to America the Urim and Thummim. The Lord did give to Lehi the Liahona, which was a ball which directed him the way he should go, and writing appeared on it from time to time, but this was not the Urim and Thummim. (See D. & C. 17:1.)

King Mosiah possessed ". . . two stones which were fastened into the two rims of a bow" (Mosiah 28:13) called by the Nephites "Interpreters," with which he translated the Jaredite record (see Ibid., 28:11-14), and these were handed down from generation to generation for the purpose of interpreting languages. How Mosiah came into possession of these "two stones" or Urim and Thummim, the record does not tell us, more than to say that it was a "gift from God." (Ibid., 21:28.) Mosiah had this "gift" or Urim and Thummim before the people of Limhi discovered the record of Ether. They may have been received when the "large stone" was brought to Mosiah with engravings upon it, which he interpreted by the "gift and power of God." (Omni 20-21.) They may have been given to him or to some other prophet before his day, just as the brother of Jared received them--from the Lord.

That the Urim and Thummim, or two stones, given to the brother of Jared were those in the possession of Mosiah appears evident from the following statements in the Book of Mormon:

The brother of Jared was commanded to seal up his writings of the vision he had when Christ appeared to him, so that they could not be read by his people. This vision was in a language which was confounded, for it was not to go forth until after the resurrection of Christ. The Urim and Thummim were also sealed up so that they could not be used for the purpose of interpreting those sacred writings of this vision, until such time as the Lord should grant to man to interpret them. When they were to be revealed, they were to be interpreted by the aid of the same Urim and Thummim. (See Ether 3:21-28.)

The people of Limhi brought to Mosiah a record, ". . . engraven on plates of ore," (Mosiah 21:27) which record Mosiah translated by the aid of "two stones which were fastened into the two rims of a bow," and which gave an account of the Jaredites. (See Ibid. 28:11-19.) In translating this record Mosiah kept from going forth to the people that particular part forbidden of the Lord to be revealed until after he was lifted up upon the cross. (See Ether 4:1.) These sacred revelations given to the brother of Jared were kept from the Nephite people, as well as many other things, until after the resurrection of Christ. (See Alma 63:12.) After the appearing of the Savior to the Nephites, the vision of the brother of Jared was revealed to the Nephites. When Moroni made his abridgment of the record of Ether, he copied on his record the vision of the brother of Jared. (See Ether 4:2-7.) At the command of the Lord, however, Moroni also sealed up the greater things in this vision and the "interpreters"--which were the same "two stones" had by the brother of Jared, so that this vision should not be made known even in our day among the Gentiles, in the day of their wickedness (see 2 Nephi 27:8); ". . . until the day that they shall repent of their iniquity, and become clean before the Lord." (Ether 4:6.) So we today do not have the fulness of the account written and sealed up by the brother of Jared and again sealed by Moroni. This part of the record the Prophet Joseph Smith was forbidden to translate. We have, then, received but the "lesser part." (3 Nephi 26:8-11.)

Joseph Smith received with the "breastplate" and the plates of the Book of Mormon, the Urim and Thummim, which were hid up by Moroni to come forth in the last days as a means by which the ancient record might be translated, which Urim and Thummim were given to the brother of Jared. (See D. & C. 17:1.)

/s/ Joseph Fielding

Smith.

Doctrines of Salvation, Vol 2 [or 3], p. 225; Joseph Fielding Smith; (Salt Lake City: Deseret Book); pub. 1956.

The statement has been made that the Urim and Thummim was on the altar in the Manti Temple when that building was dedicated. The Urim and Thummim so spoken of, however, was the seer stone which was in the possession of the Prophet Joseph Smith in early days. This seer stone is now in the possession of the Church.

History of Joseph Smith by His Mother, Lucy Mack Smith; pp. 102-104, 107, 110-112; ed. by Preston Nibley; (Salt Lake City: Bookcraft); pub. 1958.

[22 Sep 1827] * * * At the usual hour I commenced preparing breakfast. My heart fluttered at every footstep, as I now expected Joseph and Emma momentarily and feared lest Joseph might meet with another disappointment [in not obtaining the plates]. * * *

. . . Joseph returned.

I trembled so with fear lest all might be lost in consequence of some failure in keeping the commandments of God that I was under the necessity of leaving the room in order to conceal my feelings. Joseph saw this and said, "Do not be uneasy, mother, all is right--see here, I have got a key."

I knew not what he meant, but took the article of which he spoke into my hands and examined it. He took it again and left me, but said nothing respecting the Record. * * *

Joseph kept the Urim and Thummim constantly about his person, by the use of which he could in a moment tell whether the plates were in any danger. Just before Emma rode up to Mr. Wells', Joseph, from an impression that he had had, came up out of the well in which he was laboring and met her not far from the house. Emma immediately informed him of what had transpired, whereupon he looked in the Urim and Thummim and saw that the Record was as yet safe; . . . .* * *

That of which I spoke, which Joseph termed a key, was indeed, nothing more nor less than the Urim and Thummim, and it was by this that the angel showed him many things which he saw in vision; by which also he could ascertain, at any time, the approach of danger, either to himself or the Record, and on account of which he always kept the Urim and Thummim about his person.

* * *

When he returned he requested me to come down stairs. I told him that I could not leave my work just then, yet, upon his urgent request, I finally concluded to go down and see what he wanted, upon which he handed me the breastplate spoken of in his history.

It was wrapped in a thin muslin handkerchief, so thin that I could feel its proportions without any difficulty.

It was concave on one side and convex on the other, and extended from the neck downwards, as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material, for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers (for I measured them), and they had holes in the end of them, to be convenient in fastening. After I had examined it, Joseph placed it in the chest with the Urim and

Thummim.

Doctrine and Covenants Compendium, pp. 36-37; 71; Sidney B. Sperry; 1960. Commenting on D&C 8:6-9.

Even as the Urim and Thummim and Liahona (1 Nephi 16:10, 16, 26-30; Alma 37:38-39) were sacred instruments given by the Lord to his servants for the purpose of receiving revelation, so the Doctrine and Covenants hints at still another sacred instrument which may have been used by Oliver Cowdery. Among other instructions given to Oliver in Section 8 we find the following:

> Now this is not all thy gift; for you have another gift, which is the gift of Aaron; behold it has told you many things; behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you. Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works: and no power shall be able to take it away out of your hands, for it is the work of God. And, therefore, whatsoever you shall ask me to tell you by that means, that I will grant unto you, and you shall have knowledge concerning it. (8:6-9; underlining ours.)
>
> It has been said that by the "gift of Aaron" in these verses is meant the gift of speech such as was possessed anciently by Aaron when he acted as a spokesman for Moses. Doubtless Oliver Cowdery was a good speaker, but it should be remembered that the Lord appointed Sidney Rigdon to be the "spokesman" unto Joseph Smith. (100:9-11) The author does not believe that the gift of speech is what is meant in these verses directed to Oliver. It is not likely that the Lord would say to Oliver, "You shall hold it in your hands," (vs. 8) if by that He was referring to the gift of speech. No, the language would appear to refer to some object or instrument of a kind having unusual revelatory properties. And in the original revelation as printed in the Book of Commandments a definite object seems to be meant:
>
> Now this is not all, for you have another gift, which is the gift of working with the rod: behold it has told you things: behold, there is no other power save God, that can cause this rod of nature to work in your hands, for it is the work of God: and therefore you shall ask me to tell you by that means, that will I grant unto you, that you shall know. (Book of Commandments, original ed; 1833. Courtesy Church Historian's Office. Underlining ours.)
>
> It may be that the Lord gave Joseph and Oliver the rod of Aaron. (See Exodus 4:20; 7:20; Numbers 17:6, 8, 10.)* * *

Now the Lord tells him that he has another gift (vss. 6-9), the gift of Aaron, which has told him many things. No other power, save that of God's can cause this gift of Aaron to be with him. He shall hold it in his hands and do marvelous works. No power shall be able to take it out of his hands, because it is the work of God. Whatsoever Oliver will ask the Lord by means of this gift, he shall have granted, and the Lord will give him knowledge concerning it.

As we have already pointed out in Chapter 3, [above] the gift of Aaron promised to Oliver, is not, it seems the gift of speech but a sacred instrument or object through which he could have the power of revelation. The fact that he can hold it in his hands shows that it is not the gift of speech. As the writer showed in Chapter 3, [above] it is possible that this gift of Aaron is the "Rod of Nature," as appears in the revelation when it was first published in the Book of Commandments. It may be the rod of Aaron mentioned in the Old Testament.

Statement of Louise Belnap; November 29, 1962. Lundwall had pledged not to reveal the source.

According to a statement given to me by Bro. Lundwall Nov. 29, 1962, that he had knowledge that Brig. Young had the Urim and Thummim and it revealed to him (Brig. Young) where the Temple was to be built. He put the "rod" or the Urim and Thummim where the center spot of the Temple [was supposed to be] into the ground until he found a stick to pound into the ground to mark the spot.

Masterful Discourses and Writings of Orson Pratt; Compiled by N. B. Lundwall; pp. 583-589; 1962 Edition.

THE SEER'S GIFT; OR THE GIFT OF SEEING WITH THE URIM AND THUMMIM

This gift is a peculiar manifestation of the Spirit to the natural eyes, as well as to the mind. The Urim and Thummim is a stone or other substance sanctified and illuminated by the Spirit of the living God, and presented to those who are blessed with the gift of seeing. All Saints cannot see by the illuminations of the Urim and Thummim; but, as we have already said, "to some is given one gift, and to some another." Aaron and the firstborn of his sons who were high priests after the Levitical order, were blessed with this choice gift. And the Lord commanded that the Urim and Thummim should be inserted in the breastplate worn by the high priest. Four rows of precious stones, upon which the names of the twelve tribes of Israel were engraved, adorned the breastplate: these stones were set in gold; and the breastplate was attached by gold rings to a richly wrought ornament, called an ephod.

The Urim and Thummim was the most important part of the breastplate: the other portions, it is true, were not only ornamental, but highly significant of the important office of the high priest as judge in Israel. But is was the Urim and Thummim which emphatically constituted the breastplate, a "breastplate of Judgment." Hence, the Lord, after having described the pattern of the ephod and breastplate, said to Moses, "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." (Exodus xxviii. 30.)

How Moses first obtained this Urim and Thummim is not revealed: but it is mentioned in this passage, as an instrument already in his possession. It may have been given to him by the Lord upon Mount Sinai, or it may have descended to him from his ancestors.

It was through the Urim and Thummim that Aaron was prepared to judge the twelve tribes. In all difficult cases, arising between man and man, Aaron asked counsel of the Lord by looking in this sacred instrument. Thus he bore "the judgment of the children of Israel upon his heart before the Lord continually." The revelations by the Urim were indispensably necessary to the office of a judge over Israel.

After the death of Aaron the ephod and breastplate containing the Urim and Thummim descended by birthright to his son Eleazar: and he became a judge over Israel. Even Joshua, who succeeded Moses, as a great commander and leader of Israel, was commanded to inquire of the Lord through Eleazar the priest, who was to get revelations for him by the Urim. This is plainly taught in the following passages: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the

Spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him; even all the congregation." (Numbers xxvii. 18-21.) Thus it will be seen, that all Israel went out and came in, and were governed by the revelations of the Urim.

Just previous to Moses' death, he blessed all the tribes of Israel, naming the most important blessings which should characterize each, "And of Levi he said, Let thy Thummim and thy Urim be with thy Holy One." (Deuteronomy xxxiii. 8.) It is evident that Moses considered this sacred instrument to be one of the most important blessings given to the tribe of Levi; and for this reason, it was placed first on the list of blessings enumerated for that tribe. All the rest of the tribes were to receive revelations by the Urim and Thummim through the priesthood of Levi. * * *

Hosea the prophet foretold the future calamities of Israel, among which he predicts the loss of the Ephod and Teraphim. He said, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and His goodness in the latter days." (Hosea iii. 4,5.) Many long centuries have rolled away, since this prophecy commenced its fulfilment. The Ephod, with its breastplate of judgment, containing the Urim and Thummim, has been absent some two thousand years. But as the "latter days" have come, in which great blessings are to be given to Israel, as predicted in the fifth verse, God has again restored the Urim and Thummim to the great Seer of the last dispensation--Joseph Smith. By this sacred instument, he translated that divine and holy record, the Book of Mormon, or the sacred history of ancient America.

Jethro, Moses' father-in-law, was a descendant of Abraham, and a priest of the Most High God, not after the order of Aaron, but after a higher order. He was a priest of the descendants of Midian, who was the fourth son of Keturah, one of Abraham's wives. The Medianitish priest came into the camp of Israel and gave Moses the pattern after which to organize the whole nation for the proper administration of their theocratical form of government. And Moses did all things as he was directed by this great priest. After which Moses requested him to go with Israel, but Jethro (or Hobab) said unto him, "I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." (Numbers x. 30-31.) How could Jethro benefit Israel in their wanderings in the wilderness? By being to them as eyes; that is, by being their Seer. There is but little doubt, from what is recorded, that Jethro had the Urim, or the Seer's divine instrument, through which he could inquire of God; hence, the anxiety of Moses to retain him in the camp, that he might be as eyes to Israel during their long and tedious journey in a solitary and frightful wilderness.

In the revelation to John on Patmos, Jesus says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it." (Rev. ii. 17.) Now there must be something connected with this stone of more value than the new name written in it. There is

undoubtedly a power connected with it, of the same nature as that attending the Urim: or the stone itself will be a Urim and Thummim to the person to whom the new name has been given, and to none others. Each can see in his own white stone, but cannot discern anything in the others. Joseph the Seer, in his interesting history, says, that this white stone will be a Urim and Thumim. He also says, that the "sea of glass," upon which John saw the Saints standing, will be the earth in its sanctified and immortal state; and that in this glorified state, it will be a Urim and Thummim to all the celestial inhabitants who dwell upon it. If a small stone or other material in Aaron's breastplate could be made, by the power of God, to shine forth and illuminate the vision of the Seer; then, by the same power, the whole earth could be filled with the Spirit of God, and be made to shine with celestial glory, like the sun in the firmament of heaven. The glorified inhabitants, of a glorified world, would thus have the means of beholding all kingdoms and worlds of an inferior order.

The "silver cup" which Joseph in Egypt commanded the steward to put in Benjamin's sack, in order to try his brethren, was, most probably, sanctified as a Urim and Thummim to Joseph. Hence, Joseph commanded the steward to pursue his brethen, and say to them, "Is not this it in which my lord drinketh, and whereby indeed he divineth?" And when Joseph's brethren were brought back, he said unto them, "What deed is this that ye have done? Wot ye not that such a man as I can certainly divine?" (See Gen. xliv.) It would be no more difficult for the Lord to sanctify a "Silver Cup," and cause it to be endowed with all the properties of the Urim, than to sanctify a stone or any other material for such a holy purpose. It was the gift of seeing in these holy divine instruments which, without doubt, constituted the difference between a seer and a prophet. The former being a prophet with the additional gift of the Urim; and the latter being a prophet without the aid of that divine instrument.

Comprehensive History of the Church; Vol. 1, p. 129; B. H. Roberts; pub. 1965.

THE MANNER OF TRANSLATING THE BOOK OF MORMON

Relative to the manner of translating the Book of Mormon the Prophet himself has said but little. "Through the medium of the Urim and Thummim I translated the record by the gift and power of God," is the most extended published statement made by him upon the subject. Of the Urim and Thummim he says: "With the record was found a curious instrument which the ancients called Urim and Thummim, which consisted of two transparent stones set in a rim of a bow fastened to a breast-plate."

Oliver Cowdery says of the work of translation, "I wrote with my own pen the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated by the gift and power of God, by the means of the Urim and Thummim, or, as they are called by that book, `Holy Interpreters'." This is all that Oliver has left on record on the manner of translating the book.

David Whitmer is more specific on this subject. After describing the means the Prophet employed to exclude the light from the Seer Stone, he says: "In the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would

appear. Thus the Book of Mormon was translated by the gift and power of God and not by any power of man."<15>
[FOOTNOTE 15: Address to all Believers in Christ, a pamphlet published by David Whitmer, 1887, p. 12.]

There will appear between this statement of David Whitmer's and what is said both by Joseph Smith and Oliver Cowdery a seeming contradiction. Joseph and Oliver both say the translation was done by means of the Urim and Thummim, which is described by Joseph as being "two transparent stones set in a rim of a bow fastened to a breastplate;" while David Whitmer says that the translation was made by means of a Seer Stone. The apparent contradiction is cleared up, however, by a statement made by Martin Harris. He said that the Prophet possessed a Seer Stone, by which he was enabled to translate as well as with the Urim and Thummim, and for convenience he sometimes used the Seer Stone. Martin said further that the Seer Stone differend in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger.<16>
[FOOTNOTE 16: Harris' Statement. Millennial Star, vol. xliv, pl 87.]

The Seer Stone referred to here was a chocolate-colored, somewhat egg-shaped stone which the Prophet found while digging a well in company with his brother Hyrum, for a Mr. Clark Chase, near Palmyra, N.Y.<17>
[FOOTNOTE 17: Ibid.] It possessed the qualities of Urim and Thummim, since by means of it--as described above--as well as by means of the Interpreters found with the Nephite record, Joseph was able to translate the characters engraven on the plates.

Martin Harris' description of the manner of translating while he was an amanuensis to the Prophet is as follows:

"By aid of the Seer Stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say `written;' and if correctly written, the sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used."<18> [FOOTNOTE 18: See Tucker's Origin, Rise and Progress of Mormonism, ch. ii.]

The sum of the whole matter, then, concerning the manner of translating the sacred record of the Nephites, according to the testimony of the only witnesses competent to testify in the matter is: With the Nephite record was deposited a curious instrument, consisting of two transparent stones, set in the rim of a bow, somewhat resembling spectacles, but larger, called by the ancient Hebrews Urim and Thummim, but by the Nephites Interpreters. In addition to these Interpreters the Prophet Joseph had a Seer Stone, which to him was as Urim and Thummim; that the Prophet sometimes used one and sometimes the other of these sacred instruments in the work of translation; that whether the Interpreters or the Seer Stone was used the Nephite characters with the English interpretation appeared in the sacred instrument; that the Prophet would pronounce the English translation to his scribe, which, when correctly written, would disappear and other characters with their interpretation take their place, and so on until the work was completed.

It should not be supposed, however, that this translation, though accomplished by means of the Interpreters and Seer Stone, as stated above, was merely a mechanical procedure; that no faith, or mental or spiritual effort was required on the Prophet's part; that the instruments did all, while he who used them did nothing but look and repeat mechanically what he saw there reflected. Much has been written upon this manner of translating the Nephite record, by those who have opposed the Book of Mormon, and chiefly in a sneering way. But the translation of the Book of Mormon by means of the Interpreters and Seer Stone, was not

merely a mechanical process. It required the utmost concentration of mental and spiritual force possessed by the Prophet, in order to exercise the gift of translation through the means of the sacred instruments provided for that work. Fortunately we have the most perfect evidence of the fact, though it could be inferred from the general truth that God sets no premium upon mental or spiritual laziness; for whatever means God may have provided to assist man to arrive at the truth, he has always made it necessary for man to couple with those means his utmost endeavor of mind and heart. So much in the way of reflection; now as to the facts referred to.

In his Address to All Believers in Christ, David Whitmer says:

> "At times when brother Joseph would attempt to translate he would look into the hat in which the stone was placed, [to exclude the light], he found he was spiritually blind and could not translate. He told us that his mind dwelt too much on earthly things, and various causes would make him incapable of proceeding with the translation. When in this condition he would go out and pray, and when he became sufficiently humble before God, he could then proceed with the translation. Now we see how very strict the Lord is, and how he requires the heart of man to be just right in his sight before he can receive revelation from him."

In a statement to Wm. H. Kelley and G. A. Blakeslee, the latter of Gallen, Michigan, under date of Septermber 15th, 1882, David Whitmer said of Joseph Smith and the necessity of his humility and faithfulness while translating the Book of Mormon:

> "He was a religious and straightforward man. He had to be; for he was illiterate and he could do nothing himself. He had to trust in God. He could not translate unless he was humble and possessed the right feelings towards everyone. To illustrate so you can see: One morning when he was getting ready to continue the translation, something went wrong about the house and he was put out about it. Something that Emma, his wife, had done. Oliver and I went upstairs and Joseph came up soon after to continue the translation but he could not do anything. He could not translate a single syllable. He went downstairs, out into the orchard, and made supplication to the Lord; was gone about an hour--came back to the house, and asked Emma's forgiveness and then came upstairs where we were and then the translation went on all right. He could do nothing save he was humble and faithful."<19> [FOOTNOTE 19: Braden-Kelley Debate, p. 186.]

The manner of translation is so far described by David Whitmer and Martin Harris, who received their information necessarily from Joseph Smith, and doubtless it is substantially correct. . . .

Comprehensive History of the Church; Vol. 6, p. 230; B. H. Roberts; pub. 1965.

One item mentioned by President Woodruff about the private dedicatory services at Manti [May 17, 1888] is of more than passing interest. "Before leaving," he writes, "I consecrated upon the altar the Seer Stone that Joseph Smith found by revelation some thirty feet under the earth, and carried by him through life." This is the very Seer Stone that the Prophet Joseph Smith used part of the time when translating the Book of Mormon; the one he took from the well he was digging with his brother Hyrum, near Palmyra, for Mr. Clark Chase.

Statement by Nels B. Lundwall to Ogden Kruat; 22 April 1967.

During the 1920's I became a very close acquaintance of J. Golden Kimball. On one occasion he told me that while he was a young man the family cows wandered away and became lost. They hunted everywhere for them, but to no avail. Someone suggested that they go to a certain person who was known to have a "seer stone;" so they proceeded to that person and inquired if they could locate the cows for them. The person used the stone and told them where the cows could be found. Golden said that they went to the place that was specified and there were the cows!

Since Cumorah; Hugh Nibley; pp. 294-295; 1967.

. . . Religion becomes magic when the power by which things operate is transferred from God to the things themselves. . . . When men lack revelation they commonly come to think of power as residing in things. Did the "Staff of Moses" make water come from the rock or cause the Red Sea to part? Of course not, yet in time the miraculous powers which were displayed through its agency come to be attributed by men to the staff itself. It became a magic thing, like Solomon's Seal, which possessed in itself the wonder-working powers which gave Solomon his ascendancy over men and beasts.

Restoration Reporter, Vol 1, p. 8; David C. Martin; June 1971. Statement made by Elder Joseph Anderson, Assistant to the Council of the Twelve and long-time secretary to the First Presidency.

. . . the Seer Stone that Joseph Smith used in the early days of the Church is in possession of the Church and is kept in a safe in Joseph Fielding Smith's office. . . . [The stone is] slightly smaller than a chicken egg, oval, chocolate in color.

Hidden Treasures From the Book of Mormon, Vol III, pp. 45-46; W. Cleon Skousen; 1972.

. . . Alma told Helaman that in this connection he should be careful to preserve the interpreters. This has reference to the Urim and Thummim which had come into the hands of King Mosiah back around 225 B.C., shortly after the Jaredites were wiped out in civil war. This particular set of Urim and Thummim (which seems to have been a different set than the one possessed by Moses and Aaron) and originally been given to the Jaredites (D.C. 17:1) and then transferred to Mosiah about the time he was led into the land of Zarahemla and asked to interpret a stone inscription made by the last survivor of the Jaredites named Coriantumr (Omni, verses 20-22). Mosiah never disclosed the circumstances under which he received the Jaredite Urim and Thummim, but Alma knew its history and furnishes us a number of extremely interesting facts concerning it in the next verse.

23. Alma says that when the secret combinations began spreading among the Jaredites the Lord said: "I will prepare unto my servant Gazelem (identified in D.C. 17:1 as the brother of Jared) a stone (actually a set of stones but treated as a single instrument) which shall shine forth in darkness unto light (through revelation), that I may discover (reveal) unto my people (the Jaredites)...the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and

abominations."
Orson Pratt said "Gazelem" meant a person who has been given the Urim and Thummim (See J.D. Vol. 16, p. 156). Note that the stone given to Gazelem is spoken of in the singular, whereas the next verse calls it "interpreters" in the plural. Even in the Bible the word "Urim" is sometimes used to designate both the Urim and Thummim. The words "stone" and "Urim" seem to be collective terms to designate the instrument used for translation and revelations. As such, it would be singular, whereas in point of fact it consisted of TWO stones. Note that after Joseph Smith received the Urim and Thummim he was sometimes referred to as "Gazelem" (see D.C. 81:11). We should also observe that the first Jaredite to receive the Urim and Thummim was Jared's brother (D.C. 17:1) and therefore he would appear to be the original Gazelem or Seer to whom the Lord was referring in this present verse. God prepared this sacred instrument in anticipation of the secret combinations which He knew would eventually need to be exposed among the Jaredites.
24. These sacred "interpreters" had somehow been transferred from the Jaredites (probably from their last prophet, Ether) to the Nephite Prophet, King Mosiah, and then transferred down from Mosiah to Benjamin, from Benjamin to Mosiah II, and from Mosiah II to Alma (Mosiah 28:20). Alma wanted Helaman to know that these interpreters would continue to serve God's original purpose when he said:
25. "I will bring forth out of darkness unto light (by revelation) all their secret works and their abominations." This was so that the prophets could call them to repentance. If they did not respond God would thereafter destroy them. This is exactly what happened to the Jaredites and the Lord said he would use this same policy in connection with every nation which thereafter inhabited this land (of America).

The Ensign; p. 10; 1973.

It is also interesting that Bruce R. McConkie's "available leisure time" is given to searching out, polishing, and shaping rocks. He is an avid lapidarist. Several times he has been in danger in his efforts to extract valuable rocks from the holes and cliffs where they are found: and once his life was spared miraculously as the Spirit of the Lord prompted his pulling back as a mass of rock fell just where he had been.

Letter from Steve Barnett to President Spencer W. Kimball; March 16, 1975.

Steve Barnett
"Garden Apartments"
2196 North 200 East
Provo, Utah 84601

March 16, 1975

Dear President Kimball:
May I congratulate you for a most successful conference in South America this past couple of weeks. I am sure that the results will be greatly beneficial to our Brothers in the South, as well as to the Saints all over the world. I am sure that the new Temple will prove to be one of the busiest and most fruitful.
I have just located a copy of a most interesting letter from your grandfather, President Heber C. Kimball, which he wrote while crossing the plains in 1846. Although the copy is somewhat difficult to read, I

am sure you will find it most interesting as it concerns oxen for the trip west. This copy is for your own use as I have already sent one off to the Church Historical Department for their files.

I was sorry to hear that the Chruch was not interested in purchasing the home of Brigham Young's father in Mendon, New York but I suppose it would be impossible for us to buy every Church-related spot in the country. I can report that the owners of the home were very cordial to me when I visited Mendon last summer, as I am sure they were to you on your previous visit there. I am sure that any member of the Church wishing to visit the home will be treated very well, no matter who owns the property itself.

I should report what has been accomplished since you gave me my first lead in collecting the "Canes of the Martyrdom" belonging to President Heber C. Kimball which were carved from the original coffins of the martyrs in which they were brought home from Carthage. The Kimball family was extremely cooperative and friendly concerning my quest for information. One quite important fact I found was that there were two sets of canes manufactured and your grandfather had at least one of both variety. We already knew about the canes carved from the Carthage coffins, but James Bird of Nauvoo evidently carved three canes from the remnants of the permanent coffins, and President Heber C. Kimball was given one of these too. Brigham Young received the second one and Mr. Bird evidently retained the third. If I should locate anything else that is interesting concerning the Kimball canes, I shall let you know. I am also tracing the canes belonging to Brigham Young and am trying to start on the canes of Willard Richards. Thank you for the initial help you gave to me in contacting the Kimball family. It is greatly appreciated.

May God bless you bountifully in the great responsibilities of your office.

Sincerely your brother,
/s/ Steve Barnett
Steve Barnett

"A Dead Sea Scroll Lecture"; Einar Erickson; 7 December 1976.

Just before Harold B. Lee became the President of the Church, Joseph Fielding Smith was approached by Brother Dan Ludlow. Brother Ludlow was on the church committee for translating, and a man called him on the phone and says; "Hey, I've got the first part of the Book of Mormon in Hebrew. Would you like to buy it? He said "Yes, I certainly would." Because they were struggling with that particular translation. And so be brought it in and gave it to Brother Ludlow. Brother Ludlow took it in to President Joseph Fielding Smith and said, "Look what I've got." And President Joseph Fielding Smith said, "Thank you for returning stolen property." He took it, put it in his drawer, and kept it. They couldn't find out what had happened until after his death; then they went to Bruce McConkie who was the executor of the estate and asked him if they couldn't look in the safe and see if the rest of it was there, because they got word somehow that a man called Miller, a Jewish convert to the church in the 20's, had translated the Book of Mormon into Hebrew. Harold B. Lee gave them a letter to take to Bruce McConkie, because Bruce McConkie says, "No, I can't open the safe without a letter from the First Presidency because it has been left to the First Presidency. It has been willed to them." So they got the letter, opened up the safe, and there was the <u>seer stone</u> and a number of other various secret things, and the whole Book of Mormon in Hebrew.

Gift-Donation Certificate; 15 February 1977.

G I F T - D O N A T I O N

KNOW ALL MEN BY THESE PRESENTS--

That I, [handwritten] George Gary Huntington, do hereby donate as a charitable contribution to the CORPORATION OF THE PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, a Utah Corporation, the following described personal property, goods, and chattel, viz: [handwritten]

One Joseph Smith memorial cane.
Made from the coffin used to carry the Prophet from
Carthage to Nauvoo.

Donated in the name of George Joseph Huntington.

To have and to hold and assigns to their use forever the above described personal property, goods, and chattel.

I hereby covenant that I am the lawful owner of the personal property, goods and chattel hereinabove described; that they are free from all encumbrances; that I have the right to give or sell the same as aforesaid; that I will warrant and defend the title thereto against lawful claims and demands of all persons.

IN WITNESS WHEREOF, I have hereunto set my hand and affixed my signature the [handwritten] 15 day of February, 1977.

/s/ George Gary Huntington
2970 Metropolitan Way
Salt Lake Utah 84100

Signed in the presence of:
/s/Dale Beecher

Grant M. Bowler; Personal Interview; St. George, Utah; July 1977. Printed in The St. George Temple First 110 Years; Janice Force DeMille; Homestead Publishers; pp. 132-133; 1977.

One of the original pulpits is also preserved in the historical room [of the St. George Temple]. "This is the one Brigham Young struck," President Bowler continued, pointing to the holes made by the cane. "He was speaking, got strong and struck the pulpit. There's more than one story about how that happened. Brother Lorraine Cox heard his grandmother say that when he struck it, fire came down and burned the holes. His grandmother saw it. Fire came from the end of the cane. Just last Thursday, Sister Bleak called me. (Her late husband, Earl J. Bleak, was a grandson of James G. Bleak, who was a scribe for President Young.) After the Temple dedication, Brigham Young left some personal belongings with James G. Bleak. The cane Brigham Young hit the pulpit with was with them. Sister Bleak asked me what I would do with the cane if she gave it to me and I said I'd display it in a glass case over the pulpit in the Historical Room."

President Bowler obtained the cane from Sister Bleak. He picked it up and remarked, "You know, had I been President Young, I'd of held it this way with the end down. He was a short man, about like me. I turned the cane over and asked, `Have you ever noticed that on the end of that cane, there's a burned spot. It's a deeply-embedded spot on the end of the cane. It's not on the outside, but its like it was burned from the inside.' Choose what you will . . . which of the two stories. . . but on the end of that cane, there is a burned spot. You can believe what you want, but it's there," concluded President Bowler as we stood in the beautiful Historical Room of the St. George Temple.

BYU Studies; Vol. 19, Number 1, p. 82; D. Michael Quinn; Fall 1978.

Oliver Cowdery was by revelation given the gift of working with a "rod of nature. . .and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know."<17> {FOOTNOTE 17: A Book of Commandments for the Government of the Church of Christ (Zion [Independence, Mo.]: W. W. Phelps & Co., 1833), p. 19. "In the revelation to Oliver Cowdery in May 1829, Bro. [B. H.] Roberts said that the gift which the Lord says he has in his hand meant a stick [rod--staff] which was like Aaron's Rod. It is said Bro. Phineas Young [brother-in-law of Oliver Cowdery and brother of Brigham Young] got it from him [Cowdery] and gave it to President Young who had it with him when he arrived in this [Salt Lake] valley and that it was with that stick that he pointed out where the Temple should be built." Anthon H. Lund Journal, 5 July 1901, Archives Division, Historical Department of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.}

BYU Studies; Vol. 21, Number 2, p. 205-211; ed. James B. Allen; Spring 1981.

The Historians Corner
Edited by James B. Allen

Two interesting essays are included in this issue of The Historians Corner. The first is by Steven G. Barnett, an inveterate collector of little-known facts and documents in Mormon history. His discussion of "The Canes of the Martyrdom" clearly demonstrates the love and reverence Joseph Smith's closest associates held for him. But it also provides some significant insight into the nature of some Mormon believers whose devotion to the relics assoicated with their martyred prophet bordered on veneration.

* * *

THE CANES OF THE MARTYRDOM

Steven G. Barnett Shortly after the martyrdom of the Prophet Joseph Smith in 1844, unusual mementos in his memory--wooden canes--were fashioned from the oak planks of the rough-hewn coffin in which the body was returned to Nauvoo. The history of these mementos--the Canes of the Martyrdom--is elusive, but some conclusions may be drawn from what little solid information can be found.

The canes themselves were given to a small group of the Prophet's friends. How many canes there were originally, to whom the canes were given, and how many of these canes exist today are matters of pure conjecture. We do know that Willard Richards, Heber C. Kimball, Dimick Huntington, Wilford Woodruff, and probably Brigham Young had such canes. Today, the only authenticated Martyrdom cane carved from the wood of the oak coffins at Carthage known to exist is that of Dimick Huntington. Perhaps those belonging to Heber C. Kimball and Perrigrine Sessions are also still in existence. <1> {FOOTNOTE 1: An undated Church News article entitled "Story of the Cane--Discloses Saga of Pioneers" by Courtney Cottam who interviews Thomas Sessions, a son of Perrigrine Sessions, has been brought to the attention of the author. In this article Thomas Sessions states the following concerning the cane in his possession at that time: "The cane is hardwood. It is made from the wood of the same tree the planks for the prophet's coffin was made from" (photocopy of this article in collection of author.)}

The Huntington Cane is 33-1/2" long, made from medium brown oak, with a hollowed knob handle containing a lock of Joseph Smith's hair. Originally, a piece of glass (from the viewing screen of the coffin in

which Joseph Smith was laid in state)<2> {FOOTNOTE 2: Joseph Smith's body may have been placed in as many as three different coffins in 1844. These would be the rough oak box he was placed in at Carthage, the outer coffin used while the body lay in state at the Mansion House (which was then filled with bags of sand and buried at the cemetery), and the coffin in which the body was buried secretly in the basement of the Nauvoo House. Perhaps these precautions were taken to protect the bodies from any mutilation that may have been planned by the Prophet's enemies. (See B. H. Roberts, A Comprehensive History of the Church, 6 vols. [Provo, Utah: Brigham Young University Press, 1965], 2:293.)} covered the hole in the knob, having been affixed to a metal guard placed just inside the top of the cane, but this metal guard has since been broken. The glass is intact, however, still covering the hair it was meant to protect at the base of the knob's hollowed inside. Just below the knob, there is also a band of metal on the shaft, as well as a metal tip at the base of the cane.<3> {FOOTNOTE 3: Oliver Boardman Huntington Journal, MS, Book 18, pp. 62-64, Archives and Manuscripts Department, Harold B. Lee Library, Brigham Young University, Provo. Under the date of Monday, 8 March 1897, Huntington writes (original spelling and punctuation retained throughout this article):

> I had with me a cane made of the rough box hastily nailed body together into which the Prophet Joseph Smiths ^ was placed after he was murdered and brought to Nauvoo from Carthage.
> In the top of the cain was a lock of his hair which was taken from his head after he had been buried 7 months. My brother William his head took it off ^ as he and my brother Dimick were moving the bodies of Joseph and Hyrum from where they were first buried, in the cellar of the Nauvoo House, to the cellar or pit under a little outhouse that was built exclusively for that purpose. The glass over his face was broken and they saved some of that glass And a piece of that glass covered the hair in the top of the cain, and then a piece of metal with a round hole in the center was over the glass and hair Through the hole in the metal (alluminum) the hair could be seen.
> At the Party on that evening the cane and its history became known and was viewed, inspected, admired and handled by each individual, and was constantly on the move until 12 o'clock at night. I was invited to give a history of the cane and of the burial and reburial of the bodies of Joseph and Hyrum Smith, which I did. The cain came into my possession in this way
> It was my brother Dimicks cane in the first place. The whole box that Josephs body was brought to Nauvoo in was sawed up into strips suitable to make walking canes of and divided out among his special friends.
> After the death of Dimick the cane became Allens, and he told me to take and keep it until he called for it.
> He died without calling for it at all.}

References to the Martyrdom canes appear rather frequently in LDS literature. In Brigham Young by M. R. Werner, we read:

> The memory of the Prophet was perpetuated a few days later. The rough boards which had been used as temporary coffins were sawed in pieces and distributed among Joseph's and Hyrum's friends, who had canes made of them, each with a lock of the Prophet's hair set in the top. These canes are considered sacred relics to-day.<4> {FOOTNOTE 4: M. R. Werner, Brigham Young (New York: Harcourt, Brace Co., 1925), p. 182.

Matthias F. Cowley, in his Wilford Woodruff: History of His Life and

Labors, says:

> Before leaving Nauvoo, he paid a visit to Emma Smith to whose life he sought to bring consolation in the hour of her bereavement. She gave him a piece of oak for a staff. The oak had been taken from Joseph Smith's coffin.

Apostle Cowley also speaks of President Woodruff's visit to Mary Fielding Smith, widow of Hyrum Smith, where he was given locks of the hair from the heads of Joseph Smith, Hyrum Smith, Samuel H. Smith, and Don Carlos Smith. President Woodruff commented on the reason for collecting these relics:

> I also obtained some hair of the Quorum of the Twelve Apostles. My purpose in getting it was that I might put a part of each of these collections in the knob of my staff as a relic of those noble men, the master spirits of the nineteenth century.<5> {FOOTNOTE 5: Matthias F. Cowley, Wilford Woodruff: History of His Life and Labors (Salt Lake City, Utah: Bookcraft, 1971), pp. 227-28. A more precise account of this event is found in Wilford Woodruff's diary under the date of 23 August 1844:
>
> > I met with the quorum of the Twelve in Council a little time or some of them. I visited Emma Smith the widow of the prophet--she let me have a peace of oak for a Staff
> >
> > out of the coffin of the Prophet Joseph who was inhumanly martered in Carthage All in company with his brother Hiram. Emma also let me have a Pair of gloves composed of white cotton and Mrs [?] Woodruff--a pair Cotton handerchief both of which the Prophet wore, while living. We called upon Sister Mary Smith widow of Hiram Smith the Patriarch. She gave us some hair from the head of Joseph Smith, Hiram Smith, Samuel Smith, & Don Carloss Smith, all brothers, of the same Parents I also obtained some hair of the quorum of the Twelve Apostles in the Church of Jesus Christ of Latter day Saints my object was in putting a portion of each in the top of my Staff as a relick of those noble men, master spirits of the nineteenth centaury, to hand down to my posterity. to deposit in the most Holy and Sacred place in the Holy temple of GOD on the consecrated Hill of Zion. (Wilford Woodruff Journal, 23 August 1844, Library-Archives of the Historical Department of The Church of Jesus Christ of Latter-day Saints, Church Office Building, Salt Lake City, Utah.)}

Don Corbett also relates this story in his Mary Fielding Smith: Daughter of Britain.<6> {FOOTNOTE 6: Don C. Corbett, Mary Fielding Smith: Daughter of Britain (Salt Lake City: Deseret Book Co., 1970), p. 174.}

In the Life of Heber C. Kimball by Orson F. Whitney, Heber C. Kimball is quoted as testifying to the healing virtues of these canes:

> How much would you give for even a cane that Father Abraham had used, or a coat or ring that the Savior had worn? The rough oak boxes in which the bodies of Joseph and Hyrum were brought from Carthage, were made into canes and other articles. I have a cane made from the plank of one of those boxes, so has Brother Brigham and a great many others, and we prize them highly and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here I shall hand it down to my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them.

Further on in the same speech, Heber C. Kimball is quoted as saying:

> In like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head and that person has been healed through its instrumentality, by the power of God.<7> {FOOTNOTE 7: Orson F. Whitney, Life of Heber C. Kimball (Salt Lake City: Bookcraft, 1967), pp. 465-66. The discourse cited here was delivered on 15 March 1857. The complete text is found in Journal of Discourses, 26 vols. (London: Latter-day Saints' Book Depot, 1855-1886; reprint ed., 1967), 4:292-95.}

John D. Lee's Confessions also refer to the cane-carving incident.<8> {FOOTNOTE 8: John D. Lee, Mormonism Unveiled: or the Life and Confessions of the late Mormon Bishop John D. Lee (St. Louis, Mo.: Bryan, Brand & Co., 1877), p. 153. This passage states that "the remains of the Prophet and his brother were laid in a sepulcher made of stone. The rough boards, which once enclosed them, were sawed in pieces and distributed among their friends, many of whom had canes made of the pieces, with a lock of the hair of the Prophet set in the top of them, and those canes are kept as sacred relics to this day."}

Current editions of Parley P. Pratt's Autobiography carry an illustration of Willard Richards holding his cane.<9> {FOOTNOTE 9: Parley P. Pratt, Autobiography of Parley P. Pratt (Salt Lake City: Deseret Book Co., 1968), p. 407.} An enlarged version of the same collection of pictures of the Twelve Apostles under Brigham Young also appears in William Edwin Berrett's The Restored Church.<10> {FOOTNOTE 10: William Edwin Berrett, The Restored Chruch (Salt Lake City: Deseret Book Co., 1969), p. 269.} Willard Richards's cane seems to be identical to the Huntington cane.

There were also some other canes made which have at times been mistaken for those made from the Carthage coffins. James Bird, a cabinet maker assigned to the project, fashioned three canes from the wood left over from the construction of the burial coffins of Joseph and Hyrum Smith. One of these was presented to Brigham Young, one to Heber C. Kimball, and the last retained by Mr. Bird. The Bird cane is a straight stick with an ivory handle that measures 4-1/2" long. The cane itself is 32-1/2" long with a 1" brass band at its tip. This cane is now preserved by the Bird family in California.<11> {FOOTNOTE 11: Correspondence of the Bird family with author, 18 November 1974 and 10 December 1974. This correspondence includes a photograph of the James Bird cane.} Members of the Kimball family claim that at one time Heber C. Kimball had three canes connected to the Martyrdom. One of those three canes has been described as 34-1/2" long of solid oak construction. The handle is a solid knob of 1", banded at its base by a brass ring. The tip of the cane is also brass capped. This is the cane the Kimball family feels was used by Heber C. Kimball for healing purposes, and it is owned by family members living in Salt Lake City.<12> {FOOTNOTE 12: Correspondence of the Kimball family with author, 14 July 1974. Another cane belonging to Heber C. Kimball was embellished with a gold handle inscribed with "The Kingdom of God or Nothing--Heber C. Kimball." This cane is also thought by the Kimball family to be related to the Martyrdom.}

There is also a possibility that some bogus canes have been made which have been mistaken for those directly connected with the martyrdom. William R. Hamilton, writing to S. H. B. Smith from Carthage, Illinois, on 18 March 1898, states:

> Soon after the killing of the Smiths, Father had the bodies brought to our home, and rough pine coffins made in which they were placed. Those boards have furnished material for thousands of walking canes.

It is improbable that there was enough wood available from two coffins for "thousands of walking canes," and William Hamilton may have been joking as he referred to such claims. If not, he may simply have been in

error, for he is the only source that gives any description of the coffin wood being other than oak. The Huntington cane is definitely oak, and Mr. Hamilton may have forgotten some of the facts over the intervening fifty-four years; he was a boy of fourteen at the time of these events.<13> {FOOTNOTE 13: William R. Hamilton to S. H. B. Smith, 18 March 1898, photocopy in collection of author. William R. Hamilton's father, Artois Hamilton, was the owner of the Hamilton Hotel in Carthage, where much of the drama of Joseph Smith's last days took place.}

Some individuals have claimed that these canes have a hidden, dark meaning other than their sentimental and healing virtues. Raymond W. Taylor, in an unpublished article entitled "The Legend of the Friends of the Martyrs," suggests an oath of vengence.<14> {FOOTNOTE 14: Raymond W. Taylor, "Legend of the Friends of the Martyrs," MS, 23 July 1970, collection of the author. Raymond W. Taylor is pictured holding the Huntington cane on p. 208 [of BYU Studies]. Harry M. Beardsley claims that the canes served as a symbol of status: "Later, the wood was split into short lengths and distributed among the leaders of the Church. For many years walking-sticks made from the wood were recognized as emblems of rank and authority." (Beardsley, Joseph Smith and His Mormon Empire [Cambridge, Mass.: Houghton Mifflin Co.: Riverside Press, 1931],p. 370.)} In this theory, the canes were symbolic of the owner's oath of revenge against those who spilled the blood of the Prophet of God. However, the basis for such a belief appears to be purely circumstantial.

The Canes of the Martyrdom are a very real part of the Mormon heritage. Shrouded in mystery as they are, the canes stand as a testimony of the love the owners shared for the Prophet Joseph Smith and his work.

Old Testament: Genesis-2 Samuel (Religion 301) Student Manual; The Church of Jesus Christ of Latter-day Saints; p. 152; 1981.

The Urim and Thummim. As noted above, the Urim and Thummim was carried in the pouch formed when the breastplate was folded over (see Exodus 28:30). A urim and thummim has been given to many prophets in all ages and has a transcending effect concerning the further light and knowledge they obtain.

"A Urim and Thummim consists of two special stones called seer stones or interpreters. The Hebrew words urim and thummim, both plural, mean lights and perfections. Presumably one of the stones is called Urim and the other Thummim. Ordinarily they are carried in a breastplate over the heart. (Ex. 28:30; Lev. 8:8.). . .

". . . Abraham had them in his day (Abra. 3:1-4), and Aaron and the priests in Israel had them from generation to generation. (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65.) . . .

". . . Ammon said of these same stones: `The things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.' (Mosiah 8:13; 28:13-16.)

"The existence and use of the Urim and Thummim as an instrument of revelation will continue among exalted beings in eternity." (McConkie, Mormon Doctrine, pp. 818-19.)

The Urim and Thummim of Aaron was not the same as that used by Joseph Smith, for the Prophet received the Urim and Thummim used by the brother of Jared (see McConkie, Mormon Doctrine, p. 819.)

"Recent Events Involving Church History and Forged Documents"; Dallin H. Oaks, Quorum of the Twelve Apostles; The Ensign; October 1987, pp. 68-69; a talk given at Brigham Young University; 6 Aug 87. It should be recognized that such tools as the Urim and Thummim, the Liahona, seerstones, and other articles have been used appropriately in biblical, Book of Mormon, and modern times by those who have the gift and authority to obtain revelation from God in connection with their use. * * *

Some sources close to Joseph Smith claim that in his youth, during his spiritual immaturity prior to his being entrusted with the Book of Mormon plates, he sometimes used a stone in seeking for treasure. Whether this is so or not, we need to remember that no prophet is free from human frailties, especially before he is called to devote his life to the Lord's work. Line upon line, young Joseph Smith expanded his faith and understanding and his spiritual gifts matured until he stood with power and stature as the Prophet of the Restoration.

A COMPILATION OF QUOTATIONS ON SEER STONES, THE URIM & THUMMIM AND OTHER SACRED OBJECTS

UNDATED REFERENCES

A New Witness for God, 2:106-108; BHR [B. H. Roberts?].

Oliver Cowdery, one of the Three Witnesses of the Book of Mormon, and the Prophet's chief amanuensis, says of the work of translation in which he assisted: "I wrote with my own pen the entire Book of Mormon (save a few pages), as it fell from the lips of the Prophet Joseph Smith, as he translated by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, `Holy Interpreters'." (Mosiah 8:13) This is all he has left on record on the manner of translating the book. (Statement of Oliver Cowdery, Oct. 21, 1848, Kanesville, Iowa).

David Whitmer, another of the Three Witnesses, is more specific on this subject. After describing the means the Prophet employed to exclude the light from the "Seer Stone," (he used his hat) he says: "In the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God and not by any power of man." ("An Address to all Believers in Christ:, 12, DW)* * *

The apparent contradiction is cleared up, however, by a statement made by Martin Harris, another of the Three Witnesses. He said that the Prophet possessed a "Seer Stone," by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then (i.e., at the time Harris was acting as his scribe) used the Seer Stone. . . . Martin said further that the Seer Stone differed in appearance entirely from the Urim and Thummim that was obtained with the plates, which were two clear stones set in two rims, very much resembling spectacles, only they were larger. (Harris statement to Edward Stevenson, MS 44:87)

The "Seer Stone" referred to here was a chocolate-colored, somewhat egg-shaped stone which the Prophet found while digging a well in company with his brother Hyrum. (LJS, Cannon, 56) It possessed the qualitites of Urim and Thummim, since by means of it--as described above--as well as by means of the "Interpreters" found with the Nephite record, Joseph was

able to translate the characters engraven on the plates.

Stories From Mormon History, pp. 99; Alma P. and Clea M. Burton.

DESCRIPTION OF THE URIM AND THUMMIM, BREASTPLATE, AND GOLDEN PLATES
By George Q. Cannon

The Urim and Thummim was as the angel had described it--two precious stones set in an arch of silver which was fastened to an ancient breastplate of pure gold, curiously wrought. The breastplate was concave on one side and convex on the other, and seemed to have been made for a man of greater stature than is ordinary in modern days. Four golden bands were fastened to it, for the purpose of attaching it to the person of its wearer--two of the bands being for the shoulders, the others for the waist or hips.

The plates, also of gold, were of uniform size; each was slightly less in thickness than a common sheet of tin and was about eight inches in width; and all were bound together by three rings, running through one edge of the plates. Thus secured, they formed a book about six inches in thickness. A part of the volume, about one-third, was sealed; the other leaves Joseph turned with his hand. They were covered on both sides with strange characters, small and beautifully engraved.

Joseph Smith Canes; source & date unknown.

Among the sacred momentos that have played a notable role in promoting and instilling faith in men's hearts in these latter days are what have come to be known as "the Joseph Smith canes." The use of these canes made from rough oak boxes which transported the martyred Prophet and Patriarch from Carthage Jail to Nauvoo was by no means a new innovation for the healing of the sick introduced during this Last Dispensation; but it was an ancient practice which existed during Old Testament times when Elisha, a holy man of God, instructed his servant Gehazi to take his [Elisha's] staff and go with a Shunammite woman and bring her dead son back to life by laying the staff upon the child's face. (2 Kings 4:17-20, 27-31)

As Elisha's staff was used as a healing device anciently, the canes made from the boards of Joseph and Hyrum's temporary coffins were used as instruments of faith to bring about similar miracles.

It is only through the exercise of faith in God that the spirit of life which restores the dead to life itself or the spirit of healing which makes a sick person well again can attend the canes used in bringing about these miraculous events.

Abraham A. Kimball Journal MSS; p. 216; no date given.

I have a cane made from one of the boards of the boxes that the Prophets Joseph and Hyrum was brought from Carthage in accordance to the statement made by Heber C. Kimball now in print, and I consider the statement authentic. How many canes were made from said boxes I am unable to say, but I believe the one I have to be genuine; and shall claim the promises while I live for them and if I am deceived in the cane, God will forgive me, I hope. Although I am fully aware no benefit or blessing will follow for the blessing. One of the promises concerning the cane was, that the time would come when hundreds would be healed by their instrumentality and through the faith those had in them, that owned them. And the devil should not have power to overcome them, through their faith. The same kind of faith, I suppose, that the world was formed by, the mountains

removed and the dead raised.

Historical Record; pp. 216, 384, & 632; LDS Church Archives.
Martin said that after continued translation they would become weary, and would go down to the river and exercise by throwing stones out on the river, etc. While so doing, on one occasion, Martin Harris found a stone very much resembling the one used for translating, and on resuming their labor of translation, he put in place the stone he had found. He said that the Prophet remained silent, unusually and intently gazing in darkness, no traces of the usual sentences appearing. Much surprised, Joseph exclaimed, "Martin! What is the matter? All is as dark as Egypt!" Martin's countenance betrayed him, and the Prophet asked Martin why he had done so. Martin said, to stop the mouths of fools, who had told him that the Prophet had learned those sentences and was merely repeating them, etc.

* * *

The subject of the [Hiram Page] stone . . . was discussed, and after considerable investigation, Brother Page, as well as the whole Church who was present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

* * *

The Urim and Thummim, mentioned in the account of the vision, were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When 116 pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer and next morning were missing, having been stolen. They were never found and never replaced, so that the Book of Mormon today is short that number of pages of the original matter. As a chastisement for this carelessness, the Urim and Thummim was taken from Smith. But by humbling himself, he again found favor with the Lord and was presented with a strange oval-shaped, chocolate colored stone, about the size of an egg, but more flat, which it was promised should answer the same purpose. With this stone all the present book was translated. The Prophet would place the stone in a hat, then put his face in the hat and read the words that appeared thereon. This stone was confided to Oliver Cowdery and preserved by him until his death in 1850. After that event, Phineas Young succeeded in getting it from Cowdery's widow, and it is now among the sacred relics preserved at Salt Lake City.

Jane Manning James Autobiography, p. 19; holograph in LDS Church Archives.

One morning I met Brother Joseph coming out of his mothers room he said good morning and shook hands with me. I went in to his mothers room she said good morning bring me that bundle from my bureau and sit down here. I did as she told me, she placed the bundle in my hands and said, handle this and after I had done it she said sit down. Do you remember that I told you about the Urim and Thummim when I told you about the Book of Mormon, I answered yes mam. She then told me I had just handled it, you are not permitted to see it, but you have been permitted to handle it. You will live long after I am dead and gone and you can tell the Latter-day Saints, that you was permitted to handle the Urim and Thummim.

Origin, Rise and Progress of Mormonism, Chap. 2.

By the aid of the seer stone, sentences would appear and were read by the Prophet and written by Martin, and when finished he would say "written;" and if correctly written, the sentence would disappear and another appear in its place; but if not written correctly it remained until corrected, so that the translation was just as it was engraven on the plates, precisely in the language then used.

Reminiscences of the Prophet Joseph, p. 5 & 27; by Stevenson.

I [Joseph Smith] have, by the aid of the Urim and Thummim, seen those martyrs [for Christianity] and they were honest, devoted followers of Christ according to the light they possessed; they will be saved. * * *

I found that the Urim and Thummim consisted of two smooth three-cornered diamonds, set in glass, and the glasses were set in silver bows which were connected with each other, in much the same way as old fashioned spectacles only much larger.

Wandle Mace Diary, p. 66; microfilm in LDS Church Archives.

Uncle John visited us and during his stay we related to him our experience (with evil spirits) and we learned from him that. . . in Staffordshire a branch of the Church was organized at the Potteries and Elder Alfred Cordon was president; among those who embraced the Gospel at this place were some who had practiced magic, or astrology. They had books which had been handed down for many generations; they also had two stones, about the size of goose eggs; they were rough uncouth looking stones--one end was flattened so they could be placed on a table. When they wished to gain information from this source, they would place these stones upon a table, and kneel down and pray to one who they addressed as Sameazer, which they called "charging the stones," when upon looking into them they saw what they sought for. For instance, a young woman, whose sister joined the church and emigrated to Nauvoo, not hearing from her, became very anxious, and to learn something about her, went to one of these astrologers, or magicians to inquire if her sister was well or something about her. The magician after charging the stones as before explained, told her to look into them. The young woman did so and said she saw her sister sitting upon something but could not describe what kind of a seat it was--by the side of a curious looking house, and apparently in good health. This satisfied her that her sister was safe and well, but the house and the seat her sister was on she could not understand what it could be.

This young woman, afterwards, joined the church and came to her sister who was living on a farm a short distance from Nauvoo, a worn fence enclosed the farm and log house, and it was upon this fence near the log house that she had seen her sister sitting when she looked into the magician's stones in Staffordshire, England.

This is the substance of the narration as I heard it from Uncle John. Sometime after I moved to Nauvoo I became acquainted with Elder Alfred Cordon, who related to me the same; he also said the books with the stones were placed into his hands by these men after they joined the church, and he gave them to Apostle George A. Smith, who destroyed the books, but put the stones in the bottom of his trunk and brought them to Nauvoo. He gave them to Joseph the Prophet who pronounced them to be a

Urim and Thummim--as good as ever was upon the earth--but he said, "They have been consecrated to devils."

"My Old White Stone"; by W. W. Phelps; Deseret News, Vol. 6, p. 416.

MY OLD WHITE STONE
By W. W. Phelps

O keep my old "white stone," Father
  O keep it till I come;
The stone I had of thee at home,
  Before this world was known:

For lo! in it is my "new name"--
  The name thou gavest me,
When I was wash'd and set apart
  For the glory yet to be.

Eternity is thine, Father,
  Age after age has gone,
And yet, among thy sons, as one,
  My spirit moves divine
With light and life, and sense and love,

Through realms where wisdom's known,
  To find, by faith, my path back home,
To my gem--my old "white stone."

The sweetest joy that seems, Father,
  Is now and then a view,
Of that eternal world and you,
  That flashes through my dreams,
In some blest spot that's still and
   pure,

Where virtue's bliss is known,
  And where my spirit eyes can see,
For themselves, my old "white stone."

Remarkable Visions, p. 6; by Orson Pratt.

With the records was found a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in two rims of a bow. This was in use in ancient times by persons called seers. It was an instrument, by the use of which they received revelations of things distant or things past and future.

A COMPILATION OF QUOTATIONS ON
SEER STONES, THE URIM & THUMMIM
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SCRIPTURES

Gospel Mysteries

Exodus 4:1-5, 17, 20.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.
And the Lord said unto him, What is that in thine hand? And he said, A rod.
And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.
And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:
That they may belive that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
And thou shalt take this rod in thine hand, wherewith thou shalt do signs.
And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

Exodus 7:8-25.

And the Lord spake unto Moses and unto Aaron, saying,
When Pharaoh shall speak unto you, saying, Shew a miracle for you: [OR Prove yourselves by performing a miracle.] then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.
And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.
For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
And he hardened Pharaoh's heart, [JST Ex.7:13 And Pharaoh hardened his heart...] that he hearkened not unto them; as the Lord had said.
And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.
Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come [HEB to meet him]; and the rod which was turned to a serpent shalt thou take in thine hand.
And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.
Thus said the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river [OR Nile], and they shall be turned to blood.
And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.
And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.
And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were

in the river were turned to blood.
And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said.
And Pharaoh turned and went into his house, neither did he set his heart to this also. [HEB idiom meaning `paying no regard even to this.']
And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.
And seven days were fulfilled, after that the Lord had smitten the river.

Exodus 8:1-32.

And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all thy borders [IE all within thy border] with frogs:
And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:
And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.
And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers [OR canals], and over the ponds, and cause frogs to come up upon the land of Egypt.
And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.
And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.
Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.
And Moses said unto Pharaoh, Glory over me: [IE I grant you preeminence to declare:] when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?
And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God.
And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.
And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh.
And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.
And they gathered them together upon heaps: and the land stank.
But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.
And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.
And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice [OR get rid of the lice], but they could not: so there were lice upon man, and upon beast.
Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said.
And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, [OR as] he cometh forth to the water; and say unto him, Thus saith the Lord, Let my people go, that they may serve me.
Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.
And I will sever [OR separate, segregate] in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.
And I will put a division between my people and thy people: to morrow shall this sign be.
And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted [HEB ruined] by reason of the swarm of flies.
And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.
And Moses said, It is not meet so to do [OR it would not be right]; for we shall sacrifice the abomination of the Egyptians [OR things abominable] to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?
We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us.
And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me.
And Moses said, Behold, I go out from thee, and I will intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord.
And Moses went out from Pharaoh, and intreated the Lord.
And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.
And Pharaoh hardened his heart at this time also, neither would he let the people go.

Exodus 9:1-35.

Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.
For if thou refuse to let them go, and wilt hold them still,
Behold, the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain [OR severe plague].
And the Lord shall sever [OR segregate, distinguish] between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.
And the Lord appointed a set time, saying, To morrow the Lord shall do

this thing in the land.
And the Lord did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.
And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.
And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.
And it shall become small dust in all the land of Egypt, and shall be a boil [OR festering boils] breaking forth with blains [HEB blisters, pustules] upon man, and upon beast, throughout all the land of Egypt.
And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.
And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.
And the Lord hardened the heart of Pharaoh [JST Ex. 9:12 And Pharaoh hardened his heart...], and he hearkened not unto them; as the Lord had spoken unto Moses.
And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.
For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.
For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.
And in very deed for this cause have I raised thee up [OR let thee remain], for to shew in thee [HEB show thee] my power; and that my name may be declared throughout all the earth.
As yet exaltest thou thyself against my people, that thou wilt not let them go?
Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.
Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.
He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses:
And he that regarded not the word of the Lord left his servants and his cattle in the field.
And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.
So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
Only in the land of Goshen, where the children of Israel were, was there no hail.

And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.
Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.
And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.
But as for thee and thy servants, I know that ye will not yet fear the Lord God.
And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled [OR in bud].
But the wheat and the rie [HEB spelt (a type of wheat)] were not smitten: for they were not grown up.
And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord: and the thunders and hail ceased, and the rain was not poured upon the earth.
And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.
And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.

Exodus 10:1-29.

And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: [JST Ex. 10:1 ...for he hath hardened his heart, and the hearts of his servants, therefore I will show these my signs before him;]
And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord the Lord.
And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.
Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:
And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.
And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed [OR ruined]?
And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go?
And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord.
And he said unto them, Let the Lord be so with you, as [OR if] I will let you go, and your little ones: look to it; for evil is before you. [HEB idiom meaning `you are bent on mischief.']

Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence.
And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.
And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.
And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt [HEB within the whole border]: very grievous were they; before them there were no such locusts as they, neither after them shall be such.
For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you.
Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only.
And he went out from Pharaoh, and intreated the Lord.
And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea [OR Reed Sea]; there remained not one locust in all the coasts of Egypt.
But the Lord hardened Pharaoh's heart [JST Ex. 10:20 But Pharaoh hardened his heart...], so that he would not let the children of Israel go.
And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.
And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:
They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.
And Pharaoh called unto Moses, and said, Go ye, serve the Lord; only let your flocks and your herds be stayed [OR remain behind]: let your little ones also go with you.
And Moses said, Thou must give us also [HEB leave in our possession] sacrifices and burnt offerings, that we may sacrifice unto the Lord our God.
Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither.
But the Lord hardened Pharaoh's heart [JST Ex. 10:27 But Pharaoh hardened his heart...], and he would not let them go.
And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die.
And Moses said, Thou hast spoken well [HEB As you have spoken], I will see thy face again no more.

Exodus 14:15-18.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the

midst of the sea.
And I, behold, I will harden the hearts of the Egyptians [JST Ex. 14:17 And I say unto thee the hearts of the Egyptians shall be hardened], and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. [HEB I will be honored by Pharaoh and by all his army, etc.]
And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

Exodus 17:8-16.

Then came Amalek, and fought with Israel in Rephidim.
And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.
So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.
And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
But Moses' hands were heavy [IE grew heavy with weariness]; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up [OR supported] his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.
And Joshua discomfited [HEB weakened, disabled] Amalek and his people with the edge of the sword.
And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.
And Moses built an altar, and called the name of it Jehovahnissi [IE The Lord is my banner]:
For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation [HEB A hand upon the throne of the Lord! (an oath, of strong affirmation)].

Exodus 20:1-13.

Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.
And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
And the people chode [OR contended] with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord!
And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there?
And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.
And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation [HEB tent of meeting], and they fell upon their faces: and the glory of the Lord appeared unto them.
And the Lord spake unto Moses, saying,
Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the

rock: so thou shalt give the congregation and their beasts drink.
And Moses took the rod from before the Lord, as he commanded him.
And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?
And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.
And the Lord spake unto Moses and Aaron, Because ye believed me not [IE in not speaking to the rock, striking it instead], to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.

Exodus 28:29-30.

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.
And thou shalt put in the breastplate of judgment the Urim and the Thummim [HEB Light and Perfection]; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.

Numbers 17:1-10.

And the Lord spake unto Moses, saying,
Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.
And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.
And thou shalt lay them up in the tabernacle of the congregation [HEB tent of meeting] before the testimony, where I will meet with you.
And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.
And Moses spake unto the children of Israel, and every one of their princes [HEB leaders, heads, rulers] gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.
And Moses laid up the rods before the Lord in the tabernacle of witness.
And it came to pass, that on the morrow Moses went into the tabernacle of witness: and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.
And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.
And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Numbers 21:4-9.

And they journeyed from mount Hor by the way of the Red sea [HEB Reed Sea], to compass [OR go around] the land of Edom: and the soul of the people was much discouraged because of the way.
And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.
And the Lord sent fiery [OR poisonous] serpents among the people, and they bit the people; and much people of Israel died.
Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.
And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live.
And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Numbers 27:18-21.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;
And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.
And thou shalt put some of thine honour upon him [OR invest him with some of your authority], that all the congregation of the children of Israel may be obedient.
And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim [OR as revealed through the Urim and Thummim] before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

Deuteronomy 33:1, 8.

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.
And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

1 Samuel 28: 6.

And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

2 Kings 4:17-20, 27-31.

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.
And when the child was grown, it fell on a day, that he went out to his father to the reapers.

And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.
And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.
Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.
And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.
And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

Psalms 23.

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures: he leadeth me beside the still waters.
He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Psalms 45:6.

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

Mark 6:7-11.
And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:
But be shod with sandals; and not put on two coats.
And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.
And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say into you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

Hebrews 1:8-13.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
They shall perish; but thou remainest; and they all shall wax old as doth a garment;
And as a vesture shalt thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail.
But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Revelation 2:17.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Mosiah 8:13, 17, 19.

Now Ammon said unto him: I can assuredly tell thee, O king of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer.
But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.
And now, when Ammon had made an end of speaking these words the king rejoiced exceedingly, and gave thanks to God, saying: . . . these interpreters were doubtless prepared for the purpose of unfolding all such mysteries to the children of men.

Mosiah 28:13-16.

And now he [Mosiah] translated them by the means of those two stones which were fastened into the two rims of a bow.
Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages;
And they have been kept and preserved by the hand of the Lord, that he should discover to every creature who should possess the land the iniquities and abominations of his people;
And whosoever has these things is called seer, after the manner of old times.

Alma 37:21, 23-24.

And now, I will speak unto you concerning those twenty-four plates, that ye keep them, . . . and that ye preserve these interpreters.
And the Lord said: I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover [IE reveal, make known] unto my people who serve me, that I may discover unto them the works of their brethren, yea, their secret works, their works of darkness, and their wickedness and abominations.
And now, my son, these interpreters were prepared that the word of God might be fulfilled. . . .

Ether 3:22-24.

And behold, when ye shall come unto me, ye shall write them and shall seal them up, that no one can interpret them; for ye shall write them in a language that they cannot be read.
And behold, these two stones will I give unto thee, and ye shall seal them up also with the things which ye shall write.
For behold, the language which ye shall write I have confounded; wherefore I will cause in my own due time that these stones shall magnify to the eyes of men these things which ye shall write.

D&C 8:6-9.

Now this is not all thy gift; for you have another gift, which is the gift of Aaron; behold, it has told you many things;
Behold, there is no other power, save the power of God, that can cause this gift of Aaron to be with you.
Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands, for it is the work of God.
And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.

Book of Commandments; Original Edition, 1833; April 1829. See also Doctrine and Covenants Compendium, Sidney B. Sperry, pp. 36-37, 71; 1960.

Now this is not all, for you have another gift, which is the gift of working with the rod: behold it has told you things: behold, there is no other power save god, that can cause this rod of nature to work in your hands, for it is the work of God; and therefore whatsoever you shall ask me to tell you by that means, that will I grant unto you, that you shall know.

D&C 10:1-3.

Now, behold, I say unto you, that because you delivered up those writings which you had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them. And you also lost your gift at the same time, and your mind became darkened.
Nevertheless, it is now restored unto you again; therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun.

D&C 17:1.

Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, ...

D&C 28:11.

And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me and that Satan deceiveth him;

D&C 85:7-8.

And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;
While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning.

D&C 121:46.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.
D&C 130:6-11.

The angels do not reside on a planet like this earth;
But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord.
The place where God resides is a great Urim and Thummim.
This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's.
Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known;
And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

Pearl of Great Price; A Facsimile from the Book of Abraham, No. 3.

Fig. 1. Abraham sitting upon Pharaoh's throne, by the politeness of the king, with a crown upon his head, representing the Priesthood, as

emblematical of the grand Presidency in Heaven; with the scepter of justice and judgment in his hand.

Abraham 3:1.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees;

Joseph Smith--History 1:34-35, 62.

He [Moroni] said there was a book deposited, written upon gold plates....
Also, that there were two stones in silver bows--and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim--deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.
By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following.

A COMPILATION OF QUOTATIONS ON SEER STONES, THE URIM & THUMMIM AND OTHER SACRED OBJECTS

APOCRYPHAL QUOTATIONS

Jasher 77:42-47.

And this was the stick with which all the works of God were performed, after he had created heaven and earth, and all the host of them, seas, rivers and all their fishes. And when God had driven Adam from the garden of Eden, he took the stick in his hand and went and tilled the ground from which he was taken. And the stick came down to Noah and was given to Shem and his descendants, until it came into the hand of Abraham the Hebrew. And when Abraham had given all he had to his son Isaac, he also gave to him this stick. And when Jacob had fled to Padan-aram, he took it into his hand, and when he returned to his father, he had not left it behind him. Also when he went down to Egypt, he took it into his hand and gave it to Joseph, one portion above his brethren, for Jacob had taken it by force from his brother Esau.

FILE NAME: BERGER.LGB

THE EVOLUTION OF THE MORMON ENDOWMENT CEREMONY

by

Gospel Mysteries

David John Berger

Transcription of a paper delivered at
the X Sunstone Theological Symposium,
Salt Lake City, Utah, held August 20-23, 1986

With a transcription of the Response by Armand L. Mauss
and the Question and Answer Period

Transcription by Lisle G Brown
West Virginia, June 1989

INTRODUCTION

We need to be finished by 1:30 sharp if possible. There are other sessions panelists have to attend, and I know you have sessions you have to attend as well.

Our paper today -- oh, before I make the introduction, let me invite you to move forward because I know there are slides as part of this presentation and I suspect you can see them better if you're closer and we've not going to ask anybody to give an opening prayer, so don't be at all reluctant to come right down front.

Our paper today, "The Evolution of the Mormon Temple Ceremony" is by David Berger, who is the Director of the P.C. Center at Santa Clara University and David Berger has published widely, particularly in Dialogue magazine.

Our comment today is by Armand Mauss, who is Professor of Sociology at Washington State University. He too has published widely in a number of fields of study.

And they way we're going to run the session today is to have the paper and comments, and if there is time for questions, we will open it to questions. We are to try and close right at 1:30. So we'll see where we are at the end of the comments and take it from there. So I'll turn the time then over to David Berger.

THE EVOLUTION OF THE MORMON ENDOWMENT CEREMONY
by
David John Berger

Well, I recognize a few faces from the Thursday presentation; it looks like you couldn't get enough controversy the, so we'll try and make it a double menu today for you.

For faithful Latter-day Saints the temple Endowment ceremony is one of the most sacred ordinances received in mortality. My purpose today is not to discuss the theological significance of the ritual, neither will I examine the spiritual or symbolic dimensions of the Endowment. I will instead focus on the descriptive history of this ceremony, particularly the origins, introduction and systematic changes made since its inception.

Part One - The Formulative Period, 1835-1845

As early as October 1835 Joseph Smith foretold his apostles of an up-coming Endowment, which would grant them power from on High. The Kirtland Endowment, first given three months later, was a simple stage ceremony consisting of washing and anointing the body, blessings and sealings, and washing of feet. These ordinances clearly were patterned after similar

washings and anointings described in the Old and especially the New Testament. Significantly after giving this Endowment to about three hundred male Church members, Joseph Smith declared that "he had now completed the organization of the Church and we had passed through all necessary ceremonies."

Five years later Joseph announced a revelation in which he was commanded to build another temple where the Lord would reveal new ordinances. As in Kirtland, Joseph elected to administer this revised Endowment to selected Church members prior to the completion of the Nauvoo Temple. This happened for the first time on 4 and 5 May 1842 to nine men in the upper story of Joseph Smith's store in Nauvoo. The Nauvoo Endowment was a significant departure from the simple washings and anointings received in Kirtland, including new theological instruction and ritual. According to the History of the Church, Joseph "instruct[ed] them in the order and principles of the Priesthood, attending to washings, anointings, Endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days." This revised Endowment was again expanded over a year later to include two additional ceremonies related to the temple sequence: celestial marriage for time and eternity and the second anointing. The second anointing was a special ceremony wherein a couple received a confirmation of a promise, given earlier in the Endowment, of being anointed to become a king and priest to God, or a priestess and goddess to the husband. The "ancient order of things" referred to by Joseph Smith included a complex of ritualistic signs, tokens, and penalties.

Many years later, according to his secretary L. John Nuttall's diary account, Brigham Young reminisced about the specifics of receiving his Endowment from Joseph,

> President Young was filled with the Spirit of God and revelation and said, we had only one room to work in. Joseph divided up the room the best that he could, hung the veil, marked it, and gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties with the key words, pertaining to those signs, and after we had got through Brother Joseph turned to me and said, Brother Brigham this is not arranged right, but we have done the best we could under the circumstances in which we are placed, and I wish you to take this matter in hand and organize and systematize all these ceremonies with the signs, tokens, penalties and key words. I did so and each time I got something more, so that when we went through the temple at Nauvoo, I understood and knew how to place them there. We had our ceremonies pretty correct.

Young's last comments suggest that the Nauvoo Temple Endowment structure probably was expanded into a more elegant reconstitution, as contrasted to its initial administration in the constricted quarters over Joseph Smith's store. While documentation is unavailable for comparison with the 1842 ritual, the Nauvoo Temple ceremony's dramatic background probably changed as well. On 10 December 1845 when Endowments were first administered in the temple, Heber C. Kimball's diary contains a cast listing of four characters: Elohim, Jehovah, Michael and the Serpent, or Satan. Two days later Kimball wrote, "Last evening an arrangement was made establishing a better order in conducting the Endowment." The anachronistic characters of Peter, James and John were added to this list.

Last time I put the glass up here, and I was shaking so much you could see that, so I am not going to let you see that this time.

The earliest complete published account of the Nauvoo Temple Endowment ceremony indicates that the characters of Adam and Eve were personified by everyone receiving the ritual, rather than by two designated actors. A sequential analysis of other published accounts suggest that these characters,

as well as the dramatizer of the Christian minister, were not instituted until the 1850's Endowment House administration in Utah. These recitals state that several actors depicted ministers from different Christian sects, instead of the single minister cited in more recent published accounts. The first published account of a single minister was in 1905.

With respect to these ceremonies, this constituting the "ancient order of things", considerable speculation has occurred viz-a-vie, their origins and incorporation into the Endowment ritual. Despite the insistence by some Mormons that Joseph Smith received the entire Endowment ritual by revelation from God, no such direct statement by the Prophet is available. Given that other important doctrinal innovations made by Joseph, such as the Word of Wisdom and the United Order, were sometimes influenced by environmental factors, it is appropriate that we consider this possibility in our analysis.

The temple clearly stood at the heart of Joseph Smith's theology. As a culmination of the Restoration it provided the synthesis for the beliefs in the origin and purpose of man, and reunited mankind with God through sacred rituals. In such light it is not surprising that the Nauvoo Endowment's general content dealt with a retelling of the plan of salvation. This instructional material is mostly found in sacred scripture, introduced by Joseph in his revision of the Bible, pertinent sections of which are now published in the Book of Moses and in the Book of Abraham. Such material is not unique to Joseph Smith in Mormon theology. Similar archetypical themes are common in Judeo-Christian apocalyptic and pseudipigraphic literature, as well as in ceremonies of Greek mystery cults, Mithraic initiations, rites practiced in Qumran, in ancient Egypt and elsewhere. A number of Latter-day Saints have cited similarities between these ancient rites and Mormon rituals and doctrines as evidence for Mormonism's divine status. While interesting phenomenological parallels do exist between the Mormon temple Endowment ceremony and some of these Near Eastern rites, the content of these ancient rites, often based on what some Mormons would consider to be idolatrous worship and semi-heathen pagan practices, clearly is at odds with the theological basis of the Mormon temple ceremony, if not of the Church itself.

Aside from the creation accounts used in the Nauvoo Endowment, as found in the Books of Abraham and Moses, the only other scriptural reference directly linking ancient writings with the Mormon temple ceremony is found in Explanatory Note 8 to Facsimile Two of the Book of Abraham. Given that this document has been linked to the Egyptian Book of the Dead, it is difficult to see how this relates to the ceremony introduced by Joseph Smith in Nauvoo.

The issue of possible originating influence with respect to the Endowment's various signs, tokens and penalties, most logically appears to lie with Freemasonic sources. Many prominent Mormons, including Deputy Grand Master of Illinois James Adams, Heber C. Kimball, Newel K. Whitney, George Miller, John C. Bennett, William Law, William Marks, John Smith, Willard Richards and Brigham Young, were Freemasons prior to joining the Church. Of relevance to the Nauvoo Endowment's creation, Joseph Smith was initiated an Entered Apprentice Mason on 15 March 1842, and received the Fellow Craft and Master degrees the next day. Those are the first three degrees of Masonry, which I am talking about now. During the organization of the Female Relief Society one day later his founding address is filled with Masonic allusions. An important sermon he gave on 1 May 1842 was filled with references to Masonic notions, such as signs and keywords. Finally only forty-nine days after his Masonic initiation, Joseph introduced the Endowment ceremony to a trusted circle of friends in the upper story of his red brick store.

While Joseph did not base the entire Endowment ceremony on Freemasonic ritual, Masonic rites clearly formed a pattern for some of its content. This becomes evident from analyzing extractions from William Morgan's Masonic expose published in 1827. The book was called Illustrations of Free Masonry.

I have some slides I would like to show you right now. It you could turn

the light off in the back by pressing "one". I have three slides before the Masonic stuff. Then I'm going to quote to you fairly extensively from this book which was widely available in the region at the time, to give you an idea of the public awareness on the content of Masonic rites.

This, by the way, is a photograph of the Kirtland Temple and I'm sure you're familiar with that, as well as this picture which is the store in Nauvoo where Joseph introduced the Endowment upstairs. This is one of the best photographs we have of the Nauvoo Temple before it was destroyed.

These are pictures taken from William Morgan's expose illustrating these various ordinances. I will read to you now from the Entered Apprentice degree. This is the penal sign and due guard on the screen.

> [This sign] is given by holding your two hands transversely across each other, the right hand upwards and one inch from the left . . . [and] by drawing your right hand across your throat, the thumb next to the throat, your arm as high as your elbow in a horizontal position.

The grip of the Entered Apprentice [degree] is this slide. It is given with "the right hands [being] joined together as in shaking hands and each sticks the thumb nail into the third joint or upper end of the forefinger." The sign and due guard of the Fellow Craft [degree] -- There are all three positions on this slide.

> [The sign] is given by drawing your right hand flat, with the palm of it next to your breast, across your breast from the left to the right side, with some quickness, and dropping it down by your side.
>
> . . . . . .
>
> The due guard is given by raising the left arm until that part of it between the elbow and shoulder is perfectly horizontal, and rasing the rest of the arm in a vertical position so that part above it form a square.

The pass grip of the Fellow Craft [degree] -- down in the corner

> is given by taking each other by the right hands, as though going to shake hands and each putting his thumb between the fore and second fingers where they join the hand, and pressing the thumb between the joints.

There's a close up picture of that.

> This is the sign and due guard of the Master Mason, the third degree. [This] is given by raising both hands and arms to the elbows, perpendicularly, one on each side of the head, the elbows forming a square. The words accompanying this sign in case of distress are, "O Lord my God! is there no help for a widow's son?

Incidently, this happened to be what Joseph Smith was exclaiming as he stood in the window in the Cartage Jail just before he was shot, according to John Taylor and other associates -- trying to give the Masonic sign of distress. He recognized Masons in the crowd apparently. The due guard "is made by holding both hands in front, palms down." The penal sign

> is given by putting the right hand to the left sides of the bowels, the hand open with the thumb next to the belly, and drawing it across the belly and letting it fall; this is done tolerably quick.

The pass grip of the Master Mason "is given by pressing the thumb between the joints of the second and third fingers where they join the hand." The candidate

> is raised on what is called the five points of fellowship, which are foot to foot, knee to knee, breast to breast, hand to back and mouth to ear. This is done by putting the inside of your right foot to the inside of

> the right foot of the person to whom you are going to give the word, the inside of your knees to his, laying your right breast against his, your left hands on the back of each other, and your mouths to each other's right ear (in which position alone you are permitted to give the word), and whisper the word, Mahabone. The Master's grip is given by taking hold of each other's hand as though you were going to shake hands, and sticking the nails of your fingers to the joint of the other's wrist where it unites the hand. . . He is also told that Mah-hah-bone signifies marrow in the bone.

You could turn the lights back up please. Put the projector on the "fan," so that it doesn't blow up.

Many of Joseph Smith's closest associates were long time Masons. These Church officers were deeply involved with the establishment of the Nauvoo Lodge. In light of the text cited above, there is little wonder that Heber C. Kimball would write in 1842

> There is a similarity of priesthood in Masonry. Brother Joseph says Masonry was taken from priesthood and become degenerated, but many things are perfected.

Later in 1858 Kimball said,

> We have the true Masonry. The Masonry of today is received from the Apostasy, which took place in the days of Solomon and David. They have now and then a thing that is correct, but we have the real thing.

And, Joseph Smith's close friend, Joseph Fielding, wrote in 1844, "Many have joined the Masonic institution. This seems to have been a stepping stone, or preparation for something else -- the true origin of Masonry."

These men identified the temple ceremony as being a pure form of ancient Masonic rites, something formerly lost, but restored to its original, pristine condition. Nevertheless, research by Twentieth Century historians of Freemasonry suggest a more recent introduction for systematic Masonic initiation ceremonies. After experiencing declining membership among working stone masons in the period after the Middle Ages, lodges began to accept honorary members. These speculative or accepted masons gradually developed rites which changed the working tools of operative masons into allegories and symbols illustrating a system of morality. These rudimentary ceremonies, mainly established to distinguish members of trade organizations, however, were no way identical with expanded rites known to Masons contemporary with Joseph Smith. According to two historians,

> there is very little evidence of the adoption of the tri-gradal system [this is referring to the Entered Apprenticed, Fellow Craft and Master degrees] before 1730, and even before that date the process was slow. Though some symbolism doubtlessly had crept into Masonry by that date, it would not appear to have reached its full development for another forty or fifty years.

Despite the popular belief held by many, including some Mormons apologists, that Masonry's present-day ceremonies date back to Solomon's Temple, or even the time of Adam, it is clear that this opinion is not supported by modern scholarship. At most these stories merely served as a dramatic mythical backdrop to rites known to current Masons. In this light the elements of the Nauvoo Temple Endowment ceremony paralleled in the Masonic rites are of contemporary Nineteenth Century, not ancient origins.

Part Two - Nineteenth Century Utah Period, 1846-1899

Following the exodus of the Mormons from Nauvoo in 1846 the Endowment administrations entered a period of dormancy. Aside from a few prayer circles

held on the open prairie during the trek west, and one known incident of an Endowment administration on Ensign Peak in the Salt Lake valley, only a modicum of temple work was performed by Mormons immediately following their resettlement. On 7 July 1852 the Endowment ordinances were recommenced in the Old Council House. In May 1855 the Endowment House was dedicated. Endowments were conducted there until 1844 (Sic, 1884). The first recorded Endowments for the dead were not performed until 1877; this was in the St. George Temple.

Following the dedication of the lower part of that temple in 1877, Brigham Young decided it was necessary to commit the Endowment ceremony to written form. Drafts were subjected to his daily review and approval. The project took approximately two months to complete. On 21 March 1877 Wilford Woodruff wrote, "President Young has been laboring all winter to get up a perfect form of Endowments as far as possible. They having been perfected I read them to the company today."

The St. George Temple Endowment included a revised thirty minute lecture at the veil, which summarized important theological concepts taught in the Endowment, and contained reference the Adam-God doctrine. For example Brigham young taught in this lecture that Adam

> had begotten all the spirits that was to come to this earth, and Eve our common mother, who is the mother of all living, bore those spirits in the Celestial world. They consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in.

This teaching may have been included in the veil lecture as late as the turn of the century.

Other considerations concerning revising the Endowment came in 1883 when John Taylor expressed serious misgivings about giving newly initiated people an Endowment consisting of both the lower and higher ceremonies. He opined that members should first receive the Aaronic portion of the Endowment and prove their faithfulness prior to receiving the Melchizedek portion. Concurring associates included Wilford Woodruff, George Q. Cannon, and Franklin D. Richards. Despite such strong resolutions previous advocated in public by Brigham Young in 1864 and later by Cannon in 1894, no record indicates that such a change was ever implemented in the ritual.

Aside from the aforementioned inclusion of Adam-God in the veil lecture and other minor procedural matters, it seams clear that the Endowment underwent minimal structural change from its Nauvoo introduction through the end of the Nineteenth Century.

One important change in the emphasis of temple work did occur, however, resulting from a revelation given by Wilford Woodruff announced in the April 1894 General Conference. Woodruff's action prompted a cessation of sealing people to General Authorities and other Church members out side their family lineage, and instead be sealed to their own parents. The Church established the Genealogical Society of Utah in November 1894, and ultimately awakened a heightened interest in systematic work of dead lineal ancestors.

Shortly following the Salt Lake Temple's dedication in 1893 President Woodruff met with the Council of the Twelve and the Church's four temple presidents, spending "three hours in harmonizing the different modes of ceremonies in giving the Endowments." This effort may have been a precursor of an extensive review, which I will discuss in a few moments.

Part Three: The Transitional Period, 1900-1930

One of the Most consequential events in modern LDS Church history was the Reed Smoot investigation, held during 1904 through 1906. Among the many issues laundered before the Senate Sub-committee were the secret oaths of the Endowment ceremony. The Sub-committee ultimately was concerned that Mormons were being led to take treasonous oaths against the U. S. government, and heard testimony from several individuals on this subject. Of the many oaths

and covenants discussed the most renown was the Oath of Vengeance.

Smoot Hearing testimony, as well as other prior public discussions of this oath, indicated that commencing with the Nauvoo Temple Endowment, the Oath of Vengeance was an obligation taken by all initiates. For example, while many early published accounts claim that those endowed were personally charged with avenging Joseph and Hyrum's deaths, in 1912 St. George Temple president, David H. Cannon, emphasized that endowees "importuned God to take care of this matter." Things started to change at that time.

In a 1924 St. George Temple meeting Edward H. Snow mentioned one recent change made to the Endowment, "in no longer praying that the blood of the prophets and righteous men might be atoned for, because this pray had been answered, and is no longer necessary." David H. Cannon then related a comment made during a local conference by Anthony W. Ivins, that "took exception to the way the Law of Retribution was worded and said he thought the language was harsh and that the Authorities thought of changing that." Finally in a 1927 letter from Apostle George F. Richards to all temple presidents directed that they "omit from the prayer circles all reference to avenging the blood of the prophets. Omit from the ordinance and lecture all reference to retribution."

This modification was but one of many procedural changes made to the Endowment ritual and temple clothing, spearheaded by an apostolic committee organized at the beginning of Heber J. Grant's administration. From 1921 through 1927 President George F. Richards chaired the group, which included David O. McKay, Joseph Fielding Smith, Stephen L. Richards, John A. Widstoe, and later James E. Talmage. Under Richards' direction they codified and simplified the temple ceremonies, originally drafted in St. George in 1877, and committed to paper for the first time those ceremonies informally known as the unwritten portions, "the covenants and the instructions given the forming a prayer circle and a lecture at the veil." A major reason for this effort was to insure the ceremony's standardization in all temples. Because part of the ceremony had remained unwritten, the manner in which it was given tended to very somewhat between the different temples. The St. George Temple ceremony was taken as model, since it was the oldest ceremony.

In addition to eliminating the Oath of Vengeance during this period, other changes included accommodating more patrons by streamlining the ceremony. The length of the Endowment was reduced from about six and a half hours, which was roughly the same duration as the Nauvoo Endowment, to about half that time, including initiatory ordinances. I should mention Andrew Ehat, who is not here today to respond, did bring up one point, which I didn't address. A lot of the time delay that was caused in administrating the Endowment came because of the facilities. For instance, only one spot at the veil to go through the veil, and in the old times all the people acted out different parts of the Endowment. They later changed that so people were designated from the audience or company going through to act the part on behalf of everyone else. That did a great deal to speed things up.

A number of the Endowment's graphic penalties were toned down. For example, until this time the initiates allegedly agreed that revealing the Endowment secrets would result in having "my throat cut from ear to ear and my tongue torn out by its roots," "our breasts torn open and our hearts and vitals torn out and given to the birds of the air and beasts of the field," and "having your body be cut asunder and all your bowels gush out." These came directly from earlier Masonic sources, and the signs that the Masonic ceremonies had, as you saw earlier, were indicative of those. Now these penalties are said to allude to "different ways in which life may be taken."

After learning that garments and temple clothing were not originally designed solely by Joseph Smith, the committee dramatically altered the style of the temple garment, with sleeve length raised from the wrist to the elbow, legs raised from the ankle to just below the knee, buttons used instead of strings, collar eliminated, and the crotch closed. For the first time

adherence to the Word of Wisdom became an official requirement for admission to the temple. Apparently this had been encouraged prior to 1921, but exceptions had been made. In 1920 the first night session started, beginning with one session per week. This was later expanded to three evening sessions per week to meet the demand. And perhaps one of the most interesting changes made was the cessation of kissing over the altar during vicarious sealings for the dead.

Another practice during the Depression years was to pay people for performing Endowments for the dead. Frequently these temple workers were indigents paid by members who did not have the time to perform ordinances for deceased ancestors, usually fifty cents an Endowment was the going rate at the time. Typically, money was left on deposit with the clerks of the temple, who would then disperse it as each vicarious Endowment was performed. While it is not clear when this practice ended, probably the 50's or early 60's in some temples, it probably became difficult for temples to administer the collection and distribution of cash.

Endowments performed per member during this period increased substantially, especially during Heber J. Grant's administration. Perhaps resulting from Grant's lessening influence due to his advance age and death in 1945, attendance then declined somewhat. Second anointings, however, decreased dramatically during President Grant's administration, becoming practically none existent by 1930. I'll show you a slide on that a little late on in the presentation.

Part Four: Modern Technology and the Endowment Ceremony, 1930-1986

Since its introduction the Endowment ceremony's presentation has been within a theatrical construct. The earliest known comment by the First Presidency regarding the use of motion pictures in the Endowment ceremony came in 1927, when they affirmed they had no intention then of using it. This attitude changed by late 1953, however, when President David O. McKay asked Gordon B. Hinckley to chair a committee with the task of creating a meaningful Endowment presentation for the new one-room Swiss Temple. The outgrowth was a film shot in the upper room of the Salt Lake Temple, actually many films. Due to inclement Utah weather, outside photography was done in the Southern States, while the lava flows scenes accompanying the creation portion came following negotiations with Walt Disney Studios for the rights to use approximately 350 feet of a segment of the Disney film Fantasia. Different casts, mainly composed of returned missionaries, native converts and local nationals, were used for eight major languages. A year later additional casts were used to produce films for use in the New Zealand Temple. According to one source, this film or these films were not professional staged. There was no real acting, no scenery and no real sophistication. The actors' portrayal was identical to that of a live Endowment performance.

The wide screen concept, introduced in early 1960's to American movies, influenced Oakland Temple designer Harold Burton's layout of that temple's two Endowment rooms. Initially a 4x5 inch slide projectors were used to produce photo-murals, depicting room changes found in life Endowment presentations. These were used until a second Endowment film was produced. Due to space limitations in the Salt Lake Temple, the First Presidency authorized this production to take place in the BYU motion picture studio. A new studio stage constructed for this purpose was formally opened in 1966. Two additional professional quality films were produced at BYU during 1969 and the early 1970's. It is these later two films which are currently used in the movie Endowment presentations.

In 1976 the Church temple committee transferred all Endowment film and sound operations from BYU to new facilities set up in the Salt Lake Temple basement. While film continues to be processed in a California lab -- negatives I understand are hand escorted down by representatives of the Church

for that -- all sound tracks are now produced in this basement facility. Sound track duplication facilities also exist in some other temples, mainly outside the United States.

Perhaps one of the most significant effects of modern technology on temple work stems from the Church's widespread use of electronic data processing. In 1961 a severe shortage of names provided by members for vicarious ordinance work forced the Church to decide between either closing temples, decreasing the number of sessions, or taking institutional responsibility for providing names. President McKay opted to have the Genealogical Society take responsibility. Since the start of its Name Extraction Program, the Society has provided about 75% of all names used in vicarious temple work.

On a related note, members of the Church's Computer Planning Committee realized during the late 50's and early 60's that given the estimated seventy billion people who had been born on the earth, all the LDS adults working eight hours a day, seven days a week in the temples would not be able to keep up with the world population growth, much less complete ordinance work for deceased ancestors. Accordingly a number of procedural changes were suggested. Despite some initial opposition by Harold B. Lee and Joseph Fielding Smith, with what they perceived as doctrinal tampering, one important change was made in the early 1960's. This change permitted vicarious ordinances to be performed out of their traditional order, and let new data processing system collate the results. In this manner deceased persons could be sealed or endowed, before they had been baptized, washed, anointed or confirmed.

Since the initiation of the computer based Name Extraction Program in 1965, computers have been used to track the administration of both living and vicarious temple ordinances, ranging from initiatory work to marriage sealings. Sophisticated data processing techniques are now employed as patrons present their temple recommends, coded with MasterCard-like magnetic strips to record and account for the names of the deceased persons in proxy work. If you haven't seen one, it looks just like this. There is a strip running along one side, and you run your card through a reader to get your name, and before you go into the Celestial Room you run it through a machine again to complete the ordinance. They also can tract the illegitimate use of these cards, so that Fundamentalists cannot brake into the temple and record the ceremony like a few have done. While some have balked at this integration of mammon's world into the temple, computerization clearly has augmented efficiency in doing work of the dead.

Part Five: Concluding Remarks

From outward appearances Mormons have embraced vicarious temple work with more vigor than ever before. Many older temples have been renovated and now use the more efficient movie format in lieu of live actors. The number of operating temples has increased dramatically from thirteen in 1970 to thirty-seven by the end of 1985. An analysis of ordinance data, however, suggests that at the most temple work has remained relatively flat over the last five years. An average of only one out of every three converts actually receive his or her own Endowment. Graphs of actual data, since 1971, show an exponentially widening gulf between total live Endowments and the number of new converts. This trend clearly began after World War II. Given that new missionaries Endowments have annually averaged almost one third of all live Endowments since 1971, the actual percent of new members receiving their own Endowment is much smaller. Since 1971 vicarious Endowments have been performed at an average rate of .81 per members per year. These per member levels have declined slightly during the past ten years, despite the impressive numbers of new temple dedications.

If you could dim the lights and turn the projector on, I'd like to show you a few slides right now. These are pictorial representations of what I've

been talking about.

This is the second anointing slide I referred to earlier, basically showing how anointing activity has risen rapidly at the beginning of the Twentieth Century, primarily under Lorenzo Snow's administration, dropping off next to nothing during Heber Grant's administration. There are more details on that in my article on the second anointing in Dialogue, which was published in 1983.

I've included this slide. It is taken from the Deseret News Church Almanac, one of the few published things the Church has done on temple ordinances, to give you an idea how they lump the numbers into one nice expanding geometric curve. This curve represents all ordinances, which include baptisms for the dead, anointings, Endowments, marriage sealings, so forth. It is, of course, dramatically taking off and looks very good. There is an adjustment made at the bottom, that some how we lost fifteen or twenty million ordinances. I asked the Historical Department, which indicates this is where this adjustment comes from, what it was, and they wouldn't tell me.

This chart depicts the Endowment activity -- this is vicarious Endowments -- verses membership totals since 1846, when they were really officially commenced in the Nauvoo Temple, and as you see, the Endowments always are underneath the total membership. There is never a one-to-one correlation there.

This is a year-by-year breakout for the last fifteen years, and the pattern is still continuing.

Now, you can do a lot with numbers. So I'm going to show you a few things I have tried to do with them. I am missing a lot of data. I need stuff that I haven't been able to obtain, but I've done the best I can under the circumstances.

What I did here -- oh, this is another slide; I have them slightly out of order. This represents the number of convert baptisms since 1971, on a year-by-year breakout -- the top yellow figure, and the green you have the live Endowments which are charted. As you see the baptisms are really taking off at an exponential rate, whereas the live Endowments are pretty much flat. If there is any growth at all, it is arithematic.

I took this chart and inversed, to try and get an idea what percentage of converts baptized actually receive their own Endowments -- the live Endowment. So in 1971 it would be about 38%, in 1985 it was running at what -- about 27, 28%. The regression on this is a negative slope.

Now the same pair of slides I just showed you for the last fifteen years, you see the same pattern for temple activity since the beginning in 1846. This is net member increase on the top, verses live Endowments on the bottom. Then again I inversed to show what percentage of converts, or net increase were getting their Endowments, and as you can see, we still have a negative slope.

This slide shows you the relationship of live Endowments year-by-year for the last fifteen years and the total number of new missionaries called at the bottom, which consistently averaged about a third.

Now, this could be the most controversial slide. There is so much mysticism attached to the Endowment I was somewhat trying to quantify temple activity, to see what was really happening. Ideally I would like to have annual figures for who has a temple recommend, and so forth, but I couldn't get these. So what I did, I took total membership and tried to figure out how many Endowments per member per year have been performed. And, it is a fairly positive slope. There are a few dips. I think there are some explanations. Probably World War II accounted for the dip in 1945. I'm not sure what the '55 to '66 slump was. Probably due to the vast number of new converts who were baptized at that period. Adjusting to that, however, there weren't many new temples being dedicated during that period. You see a drop off at the every end.

I'm going to blow that up a little more so that you can see it

year-by-year, how it's going. Basically, it's been pretty flat. The difference between this period of stabilization as contrasted with the others is that we have had a massive influx of new temples dedicated, and the numbers still don't reflect those. Armand [Mauss] will have more to say on that in his response.

Could you turn the lights up please? Let me quickly finish up here.

Waning individual temple activity is, no doubt, led to an increase effort among Church leaders to try to stimulate renewed interest among temple goers. During the late 1970's many stakes were issued Endowment quotas. While less emphasis is now placed on quotas, expectations remain high. For example, active recommend holders living close to a temple usually are expected to perform an average of one vicarious Endowment per month, In my own stake 2,671 visits to the Oakland Temple were made in 1985, verses 3,340 in 1984, a 27% drop in activity. Consequently, my stake presidency has requested all endowed temple recommend holders to increase temple attendance by participating in such events as stake temple days, and even take personal vacation time off work "to spend as much time in the temple as possible." But, that many Latter-day Saints apparently are not participating, in a large quantitative sense, to produce both vicarious and living Endowments, suggests a need for change. A call for reconsideration for how the Endowment ceremony is performed seems to have historical precedent. Given that specific content and procedural alterations to the ritual were subject to review and often implemented in 1845, 1877, 1883, 1893, 1919-1927, early 1960's, 1968-1972, and there have been others I am not aware of. In light of these changes and my earlier observations that no explicit testimony by Joseph Smith is known stating that the Endowment ritual was received by direct revelation, one could expect regular reviews and modifications by Church officials.

On an economic level the Church already is addressing travel expenses to attend the temple, particularly in underdeveloped regions of the world. This solution entails the construction of numerous, scaled down temples strategically placed in areas of high member densities. In an effort to further reduce temple construction and operating expenses, it might be advantageous to explore adapting rooms in selected stake centers for temple work.

Aside from this, further consideration for potential reformation of the Endowment ceremony includes two areas: the symbolism employed in the ritual, and the manner in which vicarious ordinances are performed.

Increasing trends among new converts and/or maturing youth in not obtaining their Endowment carries one implication that the ordinance no longer holds as much meaning as it once did. Indeed, according to one writer, Latter-day Saint symbolism has undergone a dramatic decline in visibility. I believe the decline stems from the effects of technology and rationalism upon members. The symbolism which originally had great meaning and importance to Joseph Smith and early Mormons, has now a diluted significance to Twentieth Century members. Such elements of out-dated symbolism, largely vestiges of Nineteenth Century Masonic influence, include the idea of a secret ceremony, secret handshakes, and signs, strange clothing, and intimidating penalties for revealing these secrets. Many feel that even in their present toned-downed form, their violent allusions are highly offensive.

On a similar note, several recent temple dedications have produced widespread opposition from local citizens and clergy, partially due to the ceremony's portrayal of a Christian minister as the hireling of Satan. Such characteristics seem to thwart rather than encourage members' love towards those who do not embrace their faith.

Furthermore, the Endowment ceremony still depicts the role of women as subservient helpmeets to men, not as equals relating to God on the same footing. This imagery could be developed to reflect the prevailing recognition of modern women's expectation and need for autonomy.

With respect to the system for performing vicarious Endowments it is interesting that it is the only portion of the total sequence of temple work which has not been batch-processed for volume production. Through 1985 a cumulative total of over 1.5 million Endowments for the living and almost 86 million Endowments for the dead have been performed. If the Church is serious about completing this sequence for every person born, it seems imperative that the Endowment portion undergo a dramatic mechanical overhaul. If patrons don't need to hear baptism and confirmation speeches prior to performing these proxy ordinances, or talks on how to have a good marriage before vicarious sealings, as all living people traditionally receive before their own ceremonies, it makes little sense that they must hear about events in the Garden of Eden, or the lone and dreary world, before vicariously receiving their own Endowment, (1)[although the repetition of these narratives no doubt benefits the individual. If increasing the numbers of Endowments were the primary objective, these elements could be performed in a few minutes instead of two hours.

The balance of temple activities devoted to instructing members in theological matters and allowing time for meditation, inspiration, and worship might be done under a different, less mechanical setting. Perhaps, the increased reliance on the movie presentation has created a dulled](1) response from frequent temple goers. A reversion to the live presentation, therefore, might help augment the attentiveness and rediscovery as participants review fundamental concepts. In this manner the Church potentially could increase vicarious temple work for the dead, as well as more adequately meet the spiritual needs of its diverse modern membership. Ultimately, the temple Endowment ceremony remains one of the most distinctive aspects of what otherwise is a religious tradition now mostly devoid of ritualistic symbolism. (Applause)

RESPONSE
by
Armand L. Mauss

I can tell you right now there won't be anytime for questions. I will not run appreciably over 1:30, but I think in fairness to everyone, you should be forewarned that if you have some place you have to be at 1:30, including members of the panel, you ought to just leave and don't wait to say good-bye, or wait for a formal closing of these proceedings. I promise not to take offense. [Question: How long will you take?] I have about sixteen minutes of stuff to say, so we'll see how it goes.

I actually have more than that, but in the interest of time I've skipped some of the earlier material in my paper about the various kinds of sociological functions that temples have performed: rites of passage, occupational employment, in effect, for the elderly, and an elite system or stages of spiritual elites through people can pass, and aspire to pass as they go through their Church career. All of these are important sociological functions, quite apart from the spiritual aspects of temple life, but to turn directly to Dave's paper.

As with much in Mormonism more generally, there is the recurring question, here, of the relative importance of the social environment verses revelation in both the form and the content of the temple environment. The most emotional and controversial instance of this issue has to do, of course, with possible borrowings from Masonry. Richard Bushman has warned us with persuasive examples that we should be wary of facile assumptions about environment borrowings in our efforts to understand either the content of the Book of Mormon or anything else about Mormonism, and I share that position fully. Yet, I see no reason to try to make an argument at the opposite

extreme, so often found in folk-Mormonism that revelation in the temple Endowment or elsewhere came spontaneously out of heaven, through a cultural and social vacuum and into human minds, that were somehow totally devoid of, or un-affected by pre-existing concepts or proclivities.

This is not the place for an extended discussion of the nature and process of revelation, but Mormonism probably even more than most religions has always recognized the importance of the human element in the revelatory process, whether in the very initiation of that process, as we find in D&C 9, or in providing the conceptual categories and constraints within which revelation has been understood. After all the "mistakes of men" are readily acknowledged in the revelation of the Book of Mormon itself, if you read the Preface in the title page, and the revelations of the Doctrine and Covenants we are told in Section 1, verses 24 to 28, came to the Lord's servants "in their weakness after the manner of their language that they might come to understand, despite their tendency to err." Why should it be different with the revelations on temple work?

Given the involvement of the Smith family and friends in the Masonic order prior to 1842, and the similarities between portions of the Mormon and Masonic rituals after 1842, there is obviously a strong implication of some degree of Mormon borrowing from the Masons. That the Masonic ceremony itself underwent change and evolution, even in recent centuries, does not necessarily invalidate Joseph Smith's claim that he was restoring by revelation an even a more ancient temple ceremony, to which the Masonic one bore certain resemblances. On the other hand, neither does that claim constitute a declaration of the total independence of the Mormon temple ceremony from any external cultural influences, including Masonic influences. Frankly, I have some difficulty why all of this should be such a big issue, except to one with a fairly simplistic understanding of how a prophet and his religion get their ideas from. Since prophets and religions always arise from and are nurtured within a given cultural context, self always evolving, it should not be difficult to understand why even the most original revelations have to be expressed in the idiom of that cultural context.

It seems to me that the most original and authentic and enduring elements of the temple rituals, are the doctrines and the covenants which are transacted there, whether we are talking about the Endowment, marriages, or vicarious baptisms. And by covenants I mean here the commitments that the Saints make to certain standards and principles. I am not referring to much to those covenants involved with the signs and tokens, which seem to me to have the most peripheral doctrinal significance. Those basic covenants and doctrines do, indeed, call for a deeper understanding and a higher level of commitment than a new member usually has at the time of baptism. And it seems entirely appropriate to me that those covenants and doctrines should be entered into in a special sacred place, and at a more mature stage of spiritual development. Altogether though these constitute -- these fundamental covenants and doctrines constitute less than a hour of the total temple Endowment. The rest of the Endowment is best understood, I think, as merely a kind of a liturgical medium for carrying and reinforcing the more crucial elements that I have referred to. Even those crucial elements, to the extent that they are specific temporal expression of a more enduring abstract archetype, might be subject to some modification also, as revelation dictates. But the rest of the ceremony, the liturgical trappings could be replaced altogether in accordance within varied historical and cultural settings in which the LDS temples are found. We do not value fish more or less because they are found in a fresh or a salt water medium, or because they are surrounded by a great variety of this or that kind of marine geology or flora. Similarly a great variety of environment elements ought to be acceptable in the medium within which the essentials of the Endowment are found.

To discover that that medium contains some Masonic elements should be no

more disturbing than the recognition that it also contains elements borrowed from the lore of the film arts, especially from Disney; or the fact that the murals found in the temples before the film age are borrowed from a variety of non-Mormon traditions and motives of painting; or that the meeting rooms of the temples, as well as LDS chapels resemble strongly those in many Protestant churches, with a pulpit or altar in the front, and that seats or pews in rows, and so forth; or that the hymns sung in LDS sacrament meetings are borrowed in form, in not always in content, from the Protestant tradition, as is for that matter the order of services for the most part; or that Christmas trees, and sometimes even Santa Claus appear in Mormon churches at Christmas time; or that the Church bureaucracy has borrowed liberally from the corporate business world for its procedures and practices. The list could go on and on, for the Mormon religion always has been, and always will be given expression primarily in forms and idioms that are familiar to its converts and adherents.

Of course, such expressions will not necessarily occur willy-nilly. They may be consciously and strategically chosen. Thus the assimilationist positions of the Church -- the Americanization -- the assimilationist position of the Church leaders during the present century was accompanied by a phasing out of the so-called second Endowment, and by modifications in the general temple Endowment and garment that made them more normal and palatable. On the other hand, in the Nineteenth Century, when Mormonism was trying to establish its uniqueness and distance from conventional Christianity, it is not too surprising that its leaders would include in the Endowment elements that were expressly anathema to that Christianity, including Masonic elements. One is put in mind here of a parallel, perhaps, in the rejection by certain American Blacks of the white man's Christianity in favor of a form of Islam.

With such an understanding of the interaction of the cultural, temporal and revelatory elements in their religion Mormons are better able to identify those elements which are truly distinctive, inspired and indispensable, while considering all the rest subject to modification, or even elimination, in line with changing cultural settings. This principle clearly operates in the religion more generally, and there is no doctrinal reason that it could not apply to the temple as well. Thus, as time goes on we might see variations in the Endowment, not only from one generation to another, but also from one country to another, as long as the essentials remain. It seems to me that the question of Masonic borrowings shrinks into insignificance with this more expansive perspective.

The changes in the Endowment and in the garment that have been traced in Dave's paper, can be understood as responses to the changing circumstances surrounding the Mormon religion more generally. Max Weber and his disciple Earnst Troeltsch pointed to recurring cycles in the his of new religions that by now have empirical replications. Though religions and their new converts tend to be characterized at the beginning by many mystical and spiritual experiences, and by much charismatic fervor, new movements tend to be tamed with the passage of time, if they are to survive at all. A rapidly increasing membership brings with it many organizational imperatives, leading to increasing bureaucratization, standardization and routinization. An hostile social environment will exert pressure on the new religion to give up or tone down its most deviant characteristics, as a condition of enjoying a modicum of social respectability that s necessary for its survival and continued growth. The unique charismatic elements which nurtured the religion in its infancy are eventually routinized and brought under institutional controls. This process can be seen as readily in Mormonism, as in the histories of countless other new religions. It has been thoroughly documented and described for Mormons, most recently by Thomas Alexander in his new book on the history of the Church from 1890 to 1930.

As Alexander indicates toward the end of his book, both the Endowment and the garment during the 1920's underwent a great deal of modification,

shortening, streamlining, and standardization, very much in line with the assimilationist policies of the Church more generally. Indeed there is good reason to believe that serious consideration was given during the 1920's to relinquishing altogether the use of the garment outside the temple. Thus, even within the walls of the temple itself we can see the classical process of routinization and institutionalization, a process that has continued down to the present, when computers are used to reassemble on the records those segments of temple ordinances that have been pragmatically disassembled in the actual doing. A related point has been made about the decline of unique Mormon symbolism in Alan Robert's paper in Sunstone in 1979.

What Max Weber called the routinization of charisma though, can be seen even more clearly in the relation of the temple to the rest of the religion. The increase in temple activity during the first half of the century, documented by both Berger and Alexander, has clearly been accompanied by a decline throughout the Church in more spontaneous charismatic expressions of healings, visions, tongues, millennial anticipation and accounts of the Three Nephites. Though I do not have systematic data on this decline, it is clearly implied in the Shepherds' book on the changing content of General Conference sermons. Anyone who has lived as long as I have, furthermore, has seen the typical testimony meeting transformed from a sharing of personal spiritual experiences to a series of recitations by formula about things to be thankful for. Alexander has made the observation, furthermore, in a personal conversation with me that a major, if unintended function of increased emphasis on an increasingly standardized temple routine has been the displacement of the spontaneous and unregulated charismatic expressions in early Mormonism by the controlled, channelled and institutionalized containment of charisma, via the temple in line with Weberian theory. To the extend, futhermore, that even the residue of the charisma in the temple continues to erode in the face of batched processing and enhanced technology, we may have some of the explanation for the loss of popular enthusiasm about temples, implied by Berger's figures on the flattening rates of temple activity in most recent years.

Yet, it would be premature to conclude from Dave's paper, and his graphs and tables, that there has been a decline in temple activity more generally. In particular, statistical relationships between conversion rates and rates of temple activity are complicated by both temporal and geographic considerations. There is always a time-lag in high conversion rates in a given part of the world and the construction of a temple in that same area. At the very least then we would have to break down the data according to time and place in order to make inferences about relationships between conversion rates or Church growth and temple activity. This would be all the more true for vicarious temple work, as distinguished from personal Endowments and marriages. A Further complication arises from the fact of defection rates, which in certain times and missions around the world have been phenomenal. Thus, high rates of Church growth accompanied by low rates of temple work, in a given area may tell us far more about defection than about commitment to temple work in high growth areas.

My final observation has to do with the implications of the temple proceedings for dogma and for popular belief. It is unavoidable that ritual, like other human transactions not only reenforces beliefs, it even generates them. Much of the reenforcement is intentional, of course, but much may also be unintentional. So the interesting question always arise of what the Saints may unintentionally be getting taught by their temple experience, especially if it is repeated often. There always has been much folklore about the temple garment, of course, including it supposed protective properties against physical injury, properties never attributed to it officially or doctrinally, as far as I know, but nevertheless passed on in the ever circulating lore about temple and temple work. In a version of Dave's paper that you didn't

see, because it was longer and more detailed, we have heard that a serious consideration was once given to the use of a dark skinned actor to portray Lucifer in the most recent temple films. An idea, which though it was surely a byproduct of only traditional Mormon folklore, would just as surely have been sacralized, and by implication canonized, if it appeared as part of the temple ritual.

While the Church was fortunately spared such an egregious example of temple indoctrination, one wonders what doctrinal notions may unintentionally be canonized by consistently portraying Adam, Eve and other major Biblical figures, not only as European in appearance, but as Nordic, even in the temples of Asia and the Pacific. This bias is serious enough in the art work of our visitor centers, but in the temple it may actually take on doctrinal implications. While a portrayal of events in Eden during the Endowment is accompanied by a reminder that it is intended to be figurative, much of the rest of the Church instruction encourages a more literal cast of mind among the membership. Thus, one wonders what kind of doctrine is inadvertently being taught by films that portray the Gods, the Father and Son, as while, not just in a celestial or spiritual sense, but in a mortal racial sense with stereotypic white beards; or that shows the dwelling place of the Father with stereotypic golden throne and arches; or that portrays Lucifer as a good-looking young man with a van Dyke beard; or that present non-Mormon clergy as slow witted dupes dependent on Satan for their livelihood, and sprouting medieval notions that have no currency for generations; or that seem to sanctify the anomaly of relations between the sexes which are ultimately supposed to be equalitarian, which are temporally hierarchial.

There is no implication intended here, either that the Saints are so unimaginative that they take everything literally, or that it is up to the scholars to fix up the Endowment ceremony in line with what their own notions of what is acceptable. Yet in a Church, which only aspires to have universal appeal, it is incumbent upon all us to attend to those elements of cultural ethnocentrism which are intertwined with our teachings, whether within the temple or without. One way to undermine both ethnocentrism and undue literalism in temple teaching is to permit the expression of the Endowment in as great a variety of cultural idioms as possible, consistent with the integrity of the fundamental covenants and doctrines which must unite all Latter-day Saints across all cultures. Should that begin to happen we shall all see far greater change in the temple Endowment than what we have learned about from Dave Berger's careful and interesting paper. Thank you. (Applause.)

QUESTION AND ANSWER PERIOD

Berger: If you want to ask any questions we will hang around for a few minutes. Sure---

Question: Just what are you trying to accomplish? Are you trying to tell us that our Prophets are wrong and that you are right, or what are you trying to do?

Berger: With respect to what?

Question: With Sunstone for instance and with all that you have been telling us.

Mauss: I think that we are trying to tell people that our Prophets are human beings, and that, if we understand that, we're in a better position to separate the human element from the divine element, and know what we should

cling to.

Question: Are you both good Mormons?

Mauss: Well, it depends on what you mean by "good Mormon". I'm an active participant in my home ward and have been a member of the Church all my life, but I really think that is not an appropriate question for this forum.

Question: Dave, I would like to ask a question regarding the Masonic influence, such as may be assumed, would be in the temple ceremony. Masonic rituals apparently evolved over a period of time themselves. I think you suggested at some point they evolved to a point at which certain rituals and signs and whatever, that were incorporated possibly into the Mormon temple ceremonies -- ah, can you identify those periods of time in any concise way. We can surely say this didn't come from Solomon or that developed at a later time. How would you address that?

Berger: Well, it's difficult to know on what date certain things were solidified. The most credible Masonic historians are quick to say that it all happened over a long period of time and it's difficult to know exactly what happened when. What we do know is that in the operative Masonic world -- This would be the stone masons; the guys who built the buildings had these tools that they used and they gradually were transformed into the ceremonies that we know now to represent a spiritual system of morality. Those ceremonies initially were used on the basis of identifying each other in trade organizations, and they were very rudimentary, even into the late 1600's. Portions of the ceremony, as we know it now, were starting to evolve about that time. The Grand Lodge of England, which was the granddaddy of them all, if you will -- it was the lodge from which everything else traces its path of authority up 'till now. It was established in 1717, and even at that point there was no cohesive, unified concept among Masons at to what the ceremonies ought to be or their genesis was. After the Grand Lodge was established, there was individuals who tried to start writing these histories. And this happened particularly in the 1720's and 1730's. What they did is they took these rudimentary ceremonies and began to develop or build the mythical backdrops. The concept, for example, that they went all the way back to Solomon's Temple, or all the way back to Adam, and built this into the framework of their own ceremonies. As the quote went earlier that I gave, even these were not fully developed until the mid to late 1700's. So it took a long time for all that to progress. And to say the things I was showing on the screen were common to all Masons in a systematic, neat, tight package, as you know it now, clear back to Solomon or Adam is ludicrous.

Question: Do the Masons today generally accept their origins going back to Solomon, or is that particular to Mormons?

Berger: I don't know a large number of Masons over different parts of the world, so I don't know what the view in the pew is, so to speak. I suspect that it's sort of like what we have in the Church. There is a certain informed group who really dig in and study and aren't consumed by the mysticism, but the majority probably just accept it as is and pass along. Masonic historians have evolved to do a more scientific type of history, dating from the 1930's and 1940's up 'till now. So it's taken that long to get a good view.

Question: Have you found any differences in the plural marriage ceremony, or is the plural marriage ceremony multiple sealings as we know it, or is there actually a difference?

Berger: I haven't done a whole lot of work with plural marriage. I try to stay away from that subject. I think the ceremony is pretty similar now, as it was then. It's just that they did it several times.

Question: I am interested in how the temple ceremony portrays the patriarchal principle of the Church, and whether that particular principle has been portrayed that way since the inception of the temple ceremony, or whether that is something that has evolved over time?

Berger: Well, it is difficult to answer that precisely, because we don't have texts available to us now of the ceremony as it was originally administered in 1842. There obviously were some changes between then and '45 as Heber C. Kimball noted in his diary, and without those texts -- I have diary entries from some of the different General Authorities from that period, so we can piece some of it together. We're basically reduced to relaying on published accounts. Now the published accounts are given by apostates. People who went through the temple and decided it was about time to print the content of the ceremony. I've collected over a hundred of these exposes, dating from 1846 on, '45 actually. And it's interesting, that some relay on each other, but there is a core of maybe a dozen or so exposes done by different people which give a little insight. I think that the patriarchal principle did go back quite a ways, though. At least to the Utah Endowment House period, and possibly to Nauvoo. It may not have been as well organized as it is now, but I think it did go back quite a ways.

Question: As you view that, being given that the temple ceremony has been changed in some instances as how it is portrayed, is it your personal opinion that the Church views the patriarchal principle as something being portrayed differently, or in that the ways that it is portrayed right now is doctrinally correct?

Berger: Can you hear that in the back?

Voices: No!

Berger: He's asking about the patriarchal principle as depicted in the temple ceremony, in larger retrospect to its place within Mormon doctrine or theology. I think that -- I suggested that could be one place that changes could be made. I think, though, it clearly comes hard in face of the doctrine of the Patriarchal Priesthood, and how everything comes through priesthood. And I think that it would be pretty hard to change it over night without serious reconsideration how women are involved in the ecclesiastical process. I don't see any other way how they could do that. Any other questions?

Question: Is your paper going to be published?

Berger: Well, you can ask that guy in the back down there, Jack Newell. I submitted it to Dialogue. I think they'll publish it---the answer is, yes.

Question: And Armand's paper as well?

Berger: Yeah, I think that would be appropriate. You can buy a tape, if you want. I decided not to tape it the last time, but then I changed my mind. So---

Question: Will that tape be available in an hour?

Berger: Right now. Walk out the door. In maybe half an hour or so it will be available. Thank you very much.

ooOOoo

----------NOTES----------

(1)The material between the brackets indicates information taken from a copy of the pertinent page from Berger's paper, supplied to the transcriber by the author. This material does not appear on the tape cassette because of the necessity to turn the tape over during actual recording.
FILE NAME: END_SUPP.NT

Partial Transcript of Nauvoo Endowment, microfilm serial no. 183,371 (old no. 25163, pt 1) in the Genealogical Library, Salt Lake City, Utah. The spine of the volume has the following notation:

ENDOWMENTS 10 DEC. 1845
TO
7 FEB. 1846
SUPPLEMENTARY RECORD
NAUVOO TEMPLE

- -
[letter tipped in]:
- -

Gospel Mysteries

Salt Lake Temple Records Office
June, 1924

This record is compiled from memorandums found with the Nauvoo Temple record books, and it is evident that the lists refer to Endowments given in that Temple, as most of the names thereon are the same as are entered in the Endowment Record. It is not known why these names were not included in that record; they are duly recorded herein, by instruction of the Presiding Authorities of the Temple.

This constitutes a Record that is supplementary to the Nauvoo Endowment Record.

[s] Duncan McAllister, Recorder

List of Ordinance Workers, pages 194-200

Note: It is probable that nearly every all of the women's names in this record are their married names.

Individuals who first received their endowments: page 66.

- -

Note: Endowments given as early as 1842, see pgs 66-7

" Endowments given Dec 10, 1845 see page 25 et seg

" Names of Ordinance Workers and Assistants in the Nauvoo Temple see page 194 et seg

" Lima Branch Baptism for the Dead, 1840 see page 84-5

-- A --

12 Dec 1845
Allred, James
Allred, Elizabeth Warren
Angel, Truman
Angel, Polly Johnson

13 Dec 1845
Averett, Elijah
Averett, Cherrizade Grimes

17 Dec 1845
Abbott, Lewis
Abbott, Ann March

19 Dec. 1845
Abbott, Marcia (m'd Henry G. Sherman)

20 Dec. 1845
Allen, Charles
Allen, Eliza Tibbits

Arnold, Isaiah (or Josiah)
Arnold, Eliz'th or Betsy Bliss
Allred, Reuben W.
Allred, Lucy Ann Butler

22 Dec 1845
Averett, Helen M.

23 Dec. 1845
Andrus, Adeline Brook (m'd
Ezra G. Benson)

24 Dec 1845
Angell, Phebe
Aber, Benjamin

25 Dec 1845
Alvord, Sally S.
Allen, Joseph Steward
Allen, Lucy Diantha Morley
Allen, Hannah

31 Dec 1845
Andrews, Abigial

1 Jan 1845
Anderson, Jacob
Andrewson, Serene Atherton, Mary

7 Feb 1846
Alger, Clarissa (m'd Francis G. Whitney)
Abel, David
Abel, Ann
Almond (Alleman), John
Almond (Alleman), Christiana Stentz
Anders (or Andrus) Mary Jane
Allen, William
Allen, Elizabteh
Allen, Sarah B.
Allen, Ezra B.
Aldrich, James H.
Alcos, Isabel
Andrews, Chester
Andrews, Mary
Archer, Maximine

-- B --

11 Dec 1845
Bernhisel, John M

13 Dec 1845
Bent, Samuel
Bent, Lettice Hawkins
Burdick, Thomas
Burdick, Anna Higley
Bilings, Titus

Billings, Diantha Morley

15 Dec 1845
Benson, Ezra T
Benson, Pamelia Andrus
Butler, Huldah
Baker, Jesse
Baker, Sarah Hawkes

16 Dec 1845
Blevan, Jane
Burton, Elizabeth

17 Dec 1845
Beckelhymer, Jonathan
Beckelhymer, Susannah Kinsey
Bigler, Susannah (m'd Ge. A. Smith) Browitt, Martha
Basley, Edmund
Basley, Ann
Benbow, John
Benbow, Jane Holmes
Barney, Lillis

18 Dec 1845
Burnham, John
Butler, Osmond
Bennett, Marinda (m'd Rueben Miller)
Baldwin, Caleb
Baldwin, Nancy Kingsbury

19 Dec 1845
Bowker, Martha (to B. Young)

20 Dec 1845
Benson, William Benjamin

22 Dec 1845
Bolton, Curtis
Bolton, Rebecca Bunker
Burkett, George
Burkett, Sarah
Beebe, Usaac
Beebe, Phebe
Buck, John
Buck, Keziah (to Samuel M. Price)
Burk, Charles A.
Burk, Abi Salina
Bean, Nancy (to J. B. Decker)
Brown, James
Brown, Ester Jones

23 Dec 1845
Brown, Benjamin
Brown, Sarah Mumford
Barker, Mary Ann (to Benjamin Brown)

Brotherton, Elizabteh (to
Parley P. Pratt)
Bates, Ormus E.
Bates, Phebe
Bates, Nelson
Bates, Amanda
Bowmaster, Anna Barbara
Brimhall, Ann C. Z. (to
William Hawk?)
24 Dec 1845 Burton, Samuel
Burton, Hannah
Blackmna, Stephen
Blackman, Deborah
Burgess, Eliza D. (to Brigham
Young)

25 Dec 1845
Bigler, Jaocb G
Bigler, Amy Lovett Chase
Beck, Laura
Burton, Sarah
Behunin, Isaac
Behunin, Elmira Tyler
Bushman, Martin
Bushman, Elizabeth
Brewer, Margaret

29 Dec 1845
Beman (Smith), Louisa (to B.
Young)

30 Dec 1845
Bristol, Eliphalet
Bristol, Rena
Bishop, Adelia Ann
Ballantyne, Richard
Ballantyne, Jane (to J Taylor)

Ballantyne, Annie
Ballantyne, Anne
Brown, Albert
Brown, Sarah
Botsford, Sarah C

1 Jan 1846
Bingham, Erastus
Bingham, Lucinda Gates

2 Jan 1846
Buzzard, Philip
Buzzard, Eliza
Bacock, Mary Ann
Bidwell, Elizabth
Blood, Elizabth
Blood, Elizabth S.

5 Jan 1846
Bourne, John

Boyce, Josiah
Belknap, Adeline (see Knight)
Burnham, Mary Ann (to Jos. Young)

? Jan 1846
Bishop, Thomas
Bell, James
Baldwin, Asher (see Feb 7)

? Feb 1846
Baldwin, Brinton

7 Feb 1846
Brown, Janette
Blanchard, Margaret
Bigler. Sarah
Bradbury, Elizabth
Bayler, Susanna or Betsy (to
Simeon Andrews)
Blaisdel, Margaret
Blaisdell, Janette
Bradley, George
Bradley, Betsey Kroll
Baston, Andrew
Baston, Emma Turner
Brafitt, George
Brafitt, Ann
Babit (Babbitt) Elizabth
Bullard, Daniel
Bullard, Elizabeth
Baldwin, Asher
Baldwin, Jane
Barker, Elizabteh (to J. M.
Bermhisel)
Bishop, Lucia Ann
Ben[n]ion, John
Bennion, Esther Wainwright
Brander, Leah
Bellows, Judith
Burton, Julia Ann
Boyd, Robert
Blanchard, Asaph
Billington, Joseph
Billington, Martha Brown
Brandon, Gilbert
Bullock, James
Bulk, Celia D.
Barney, Walter
Barney, Lucian
Bickmore, Gilbert
Bickmore, Eliza Ann (to Elijah
Allen)
Barley, Henry
Bagley, Martha A. Bullock, Benjamin K.
Blackman, Newel W.

? Dec 1845
Brothers, Joshua

? Jan 1845
Burgess, Harrison (End. 15 Dec 1845, see index in End Recd, also Genl Record, p. 3 - Dup See other index)
Burgess, Sophia
Butler, Lois
Barlow, Israel (see also Nauvoo End, p. 3)
Birdana, Charles

? Feb 1846
Barrop, Holda H
Bond, Mariah

-- C --

11 Dec 1845
Cutler, Alpheus
Cutler, Lois
Cahoon, Reynolds
Cahoon, Thereza or Tirzah Stiles
Clayton, William
Clayton, Ruth

12 Dec 1845
Crosby, William
Crosby, Sarah or Sally Harmon

13 Dec 1845
Cutler, William Lathrop
Carrington, Albert
Carrington, Rhoda Maria Woods
Chase, Isaac
Chase, Phebe Ogden
Cobb, Augusta

15 Dec 1845
Carter, Simeon
Carter, Lydia
Carn, Daniel
Carn, Margaret Cutler, Thaddeus
Chase, Stephen
Chase, Orryana Rowe
Chase, Isaac
Chase, Tirzah
Chase, Abigail Eliza (to Lathrop Cutler)
Chase, Charlotte (to H.C. Kimball)
Chase, Diana or Diora (to B. Young)

16 Dec 1846
Coolidge, Joseph Welllington
Coolidge, Elizabeth
Cahoon, Nancy M.

18 Dec 1845
Chamberlain, Solomon
Curtis, Nahum
Curtis, Delia Ryan

19 Dec 1845
Cleveland, Sarah
Clapp, Margaret Ann

20 Dec 1845
Clark, Beulah
Crosby, Maria (Marial)
Clawson, Catherine

22 Dec 1845
Carter, Dominicus
Carter, Mary Durphee
Call, Anson
Coltrain, John
Coltrain, Leah
Coltrain, Zebedee
Coltrain, Mary Mott
Coltrain, Graham
Coltrain, Hannah or Harriet
Heckman
Covert, William Spencer
Covert, Mary
Cheney, Aaron
Cheney, Mehitabel Wells
Call, Cyril
Call, Sally Tiffany

23 Dec 1845
Clark, Gardner
Clark, Delecta Farrer Clark, Hulda
Clark, Raymond
Clark, Louisa Gill
Carter, Harriet Amelia (to
W. H. Lee)
Carter, Daniel
Covey, Benjamin
Cole, Diana

24 Dec 1845
Calkins, Luman H.
Calkins, Mehitabel Russell
Coray, Howard
Coray, Martha Jane Knoulton
Coulson, George
Coulson, Nancy
Chapman, Nancy

25 Dec 1845

Gospel Mysteries

Cole, Barnet
Cole, Phebe Walter
Cox, Frederick Walter
Cox, Emeline Whiting
Calkins, Israel, Senr.
Calkins, Hannah
Culter, Calrinda
Carrico, Thomas
Carrico, Betsy Baker
Clift, Sarah Ellen Allen
(to T. Turley)
Calkins, Israel, Junr.
Calkins, Lavina
Chase, John D.

29 Dec 1845
Cook, Harriet (to B. Young)
Cutler, Emily Trask (to H.
C. Kimball)
Cutler, Clarrisa or Crissy
(to H.C. Kimball)
Cutler, Louisa Elizabeth
Clement, Nancy

31 Dec 1845
Clothier, Ira
Clothier, Amy Martha
Sweet (See Sweet)
Coons, Lebbins Thaddeus
Coons, Mary Ann Williamson
Cutler, Henrietta C.

1 Jan 1846 Curtis, Enos
Curtis, Ruth Franklin
Clark, Timothy B
Conklin, Polly

2 Jan 1846
Corey, Elizabeth
Clark, Harriet (to Wm.
Hutchinson)

3 Jan 1846
Cheney, Elizah

5 Jan 1845
Cooley, John W.
Conover, Peter
Conover, Eveline Golding
Crosier, Ruth L.

? Jan 1845
Carter, Charles
Charlesworth, Thomas
Crompton, John
Campbell, Jared
Cutler, Franklin
Cahoon, Andrew

Carlin, John
Chesley, Eliza [crossed out in
original]
Chadwick, James N.
Canfield, David
Canfield, John
Cheney, Elam
Cheney, Anna Compton

? Feb 1846
Curtis, Joseph
Curtis, Sally Ann Steed

2 Feb 1846
Cairns, Willson
Cairns, Elizabeth

7 Feb 1846
Chesley, Eliza
Chandler, Polly
Crompton, Betsy
Cochran, Marieta
Callahan, Lucinda
Carter, Richard
Carter, Hannah
Coffin, William B. Coffin, Abigail
Campbell, Martha N.
Curtis, Ezra H.
Curtis, Ursala
Clark, Thomas
Clark, Charlotte Gaily
Curtis, Lyman
Curtis, Charlotte Alvord
Campbell, Archibald
Clyman, Conrad
Clyman, Elizabeth
Call, Melissa
Childs, Amanda S.
Chapin, Rebecca Webster
Cole, Holda
Colmer, Calista R.
Conley, Eve
Clark, Samuel G.
Curtis, George
Conley, Solomon Wilson
Coles, Owen
Childs, Alfred
Cotham, Thomas
Carter, Margaret
Cameron. William
Cameron, Jane Granger
Castro, Matthew
Clark, Mary
Clark, Nancy
Cole, John
Cole, Charlotte Jenkins
Coleman, George
Coleman, Mary Reeves

Crosby, John Knowles
Cooper, Stephen
Curtis, Foster
Chelley, John
Condie, Jeptha

? Dec 1845
Crosby, Caroline
Cahoon, Sister A. F.

? Jan 1846
Cahoon, William F.
Chase, Clarissa (to B. Young)
Clements, Debroah Ann
Carrington, Sister R. M.
Crompton, Martha Havens

-- D -- 13 Dec 1845

Dibble, Philo
Dibble, Hannah Ann

15 Dec 1845
Dykes, George P.
Dykes, Dorcas Keeling

18 Dec 1845
Durfee, Jabez

20 Dec 1845
Dunn, Simeon
Dunn, Margaret Snyder
Durfey, Cynthia
Durfey, Alzina

22 Dec 1845
Duzette, Edward P.
Duzette, Eliza Ann
Deam, Henry
Deam, Elizabeth Cowen
Dounton, John M.
Dounton, Mary

23 Dec 1845
Durfee, Elizabeth

24 Dec 1845
Decker, Isaac
Davis, William
Davis, Sarah McKee
Durfee, Perry
Durfee, Jane
Drury, Joel
Drury, Tirzah Winter
Duncan, James

25 Dec 1845
Demill, Freeborn

Demill, Anna Knight
Draper, Wiliam, Senr.
Draper, Lydia Lathrop

1 Jan 1846
Dryer, Mary

5 Jan 1846
Dustin, Bechias
Dolten, John

3 Feb 1846
Dayton, Sophia

6 Feb 1846
Dana, Huldah

7 Feb 1846
Dew, Thomas
Dew, Rebecca Sprague
Davis, Nathan
Doty, Richard
Doty, Margaret
Dodge, Augustus
Draper, Zeurua or Zemira
Duff, Francis
Duff, Mary
Davis, Salsbury B.
Duff, Ruth
Draper, Amy
Durfee, john
Durfee, Sarah Ann
Dunham, Ann
Davis, Sophia
Davis, Sally
Drummit, Margaret
Davis, Asa
Davis, Hylan
Dyer, John W.
Dow, Lucy P.
Daniels, Noble

15? Dec 1845
Dykes, George P.

6? Feb 1846
DeForest, Mary

-- E --

17 Dec 1845
Elliot, Ann Eliza

18 Dec 1845
Earl, Wilber or William J.
Earl, Harriet Bard

19 Dec 1845
Everett, Addison
Everett, Orpha M.

20 Dec 1845
Ensign, Samuel
Ensign, Mary Everet Jordan

5 Jan 1846
Eager, Lewis

2 Feb 1846
Elmore, Elijah
Elmore, Mary

7 Feb 1846
Eaton, Eunice P.
Ellsworth, David
Ellsworth, Catherine
Ellsworth, Benjamin
Ellsworth, Ann Clawson
Engus, Wiliam
Ellsworth, German
Ellsworth, Speedy

? Jan 1846
Earls, Wilber J.

? Feb 1846
Eliott, Bradford White
Everett, Sarah J.

-- F --

12 Dec 1845
Felshaw, William
Felshaw, Mary Harriet Gilbert
Fielding, Joseph
Fielding, Hannah Greenwood
Foster, Lucien
Foster, Ann Maria Still

15 Dec 1845
Fullmer, David
Fullmer, Rhoda Ann Marvin
Fullmer, Peter
Fullmer, Susannah Cerfers
Fullmer, John S.
Fullmer, Mary Ann Price
Farr, Winslow
Farr, Olive Hovey Freeman

16 Dec 1845
Farr, Lorin
Farr, Nancy Bailey Chase 17 Dec 1845
Fordham, Elijah
Fordham, Anna Bibbins Chaffel

Fidoe, John
Fidoe, Lydia Pillin

20 Dec 1845
Fuller, Ovanda (to Samuel Gully)

22 Dec 1845
Foutz, Jacob
Foutz, Margaret Mann
Fisher, Edmund
Fisher, Cornelius
Fowler, Samuel

23 Dec 1845
Fleming, Josiah Wolcott
Fleming, Nancy Bigler
Fory, Peter Joseph
Fausett, William
Fausett, Matilda
Fausett, Rebecca

24 dec 1845
Fletcher, Joseph
Fletcher, Armilla
Fanagan, Lucy Ann
Fairchild, Prudence
Fairchild, Betsy

25 Dec 1845
Fox, Charlotte

29 Dec 1845
Farr, Diantha

30 Dec 1845
Farr, Aaron
Farr, Persis Atherton

5 Jan 1845
Frost, McCaslin

? Jan 1846
Farrer, Thomas

2 Feb 1846
Fairbanks, Henry

3 Feb 1846 Fox, Mary

7 Feb 1846
Fairbanks, Joseph
Fairbanks, Polly
Ford, William
Ford, Hannah
Farrer, James
Fife, James
Fife, Margaret Mathison

Ford, Elzadie E.
Folett, Catherine van Dyke
(husband Jonathan Follett)
Folett, Triphenia
Folett, William Talman

? Jan 1846
Farnham, Mary Jane
Felt, Eliza Ann

? Feb 1846
Frost, Burr
Frost, Mary E. Potter

-- G --

13 Dec 1845
Grant, George Davidson
Grant, Elizabeth Wilson

15 Dec 1845
Grover, Thomas
Grover, Caroline E. Nickerson

17 Dec 1845
Gates, Thomas, Senr.
Goddard, Stephen H.

18 Dec 1845
Gheen, Esther Ann Pierce
Gheen, Ann Alice (to H.C.
Kimball)
Gheen, Amanda S. Trumble (to
H.C. KImball)

19 Dec 1845
Green, Harvey
Green, Jane Ann
Graves, Phebe

20 Dec 1845 Gully, Samuel
Graves, Eliza Ann (To C.C.
Rich)
Goldsmith, Gilbert
Goldsmith, Abigail

22 Dec 1845
Garner, Willima
Garner, Sarah Workman
Gifford, Levi
Gifford, Deborah Wing
Green, Evan M.
Green, Susan Kent
Gibbons, Sarah

24 Dec 1845
Groves, Elisha Hurd

Groves, Lucy Lemons or
Simmons

25 Dec 1845
Gallaher, William Culbertson
Gallaher, Elizabeth Orton

30 Dec 1845
Granger, Lydia

31 Dec 1845
Gee, Sarah W.
Grinnel, Hannah

2 Jan 1846
Gribble, Maria

5 Jan 1846
Gibbons, Andrew Smith
Gibbons, Rizbah

12? Jan 1846
Green, Ephraim
Griffith, Michael

2 Feb 1846
Glans, Erick

7 Feb 1846
Glazier, Shepherd
Glazier, Rosetta
Griffin, Abigail
Gailey, John
Green, Edward
Green, Susanna Gailey, Ann
Gott, Robert L.
Gott, Sarah
Gardner, Lorana
Guyman, Mary Ann
Gardner, Daniel W.
Garner, John
Gaylord, John
Gaylord, Lucinda
Guyman, James
Gillern, Daniel

-- H --

10 Dec 1845
Hyde, Orson
Hyde, Nancy Marinda

12 Dec 1845
Harris, George Washington
Harris, Lucinda Pendleton
Smith
Huntington, William

Huntington, Lydia Clisby
Partridge

13 Dec 1845
Haws, Peter
Haws, Charlotte
Hanson, Hans Christian
Hanson, Peter O.

15 Dec 1845
Hunter, Jesse D.
Hunter, Kissiah or Keziah
Brown
Hunter, Edward
Hunter, Ann Stenley
Herrinton, John
Herrinton, Martha

16 Dec 1845
Higbee, Isaac
Higbee, Charlotte Woods Carter
Hubbard, Cynthia
Hubbard, Sarah E.
Hubbard, Noah

17 Dec 1845
Heath, Samuel
Heath, Jane Haynes Hills, Isabella

18 Dec 1845
Hulet, Charles
Hulet, Margaret
Hulet, Sylvester

19 Dec 1845
Haight, Caleb

20 Dec 1845
Holman, Joshua
Holman, Rebecca Whitcomb
Holman, Rebecca G. (to B.
Young)
Holman, Pamela G.
Humbleton, Chelmitia
Heywood, Joseph Leland
Heywood, Serepta M.
Huntington, William Dresser
Huntington, Caroline Clark
Henderson, Mary

22 Dec 1845
Hale, Jonathan H.
Hale, Olive Boynton

23 Dec 1845
Henerson, Samuel
Henderson, Elizabeth Harris
Higbee, John S.

Higbee, Sarah Ann Voorhees
Hill (or Johnson), Julia

24 Dec 1845
Hyde, Heman
Hyde, Polly Wyman Galton
Hyde, Eunice
Hills, Gustavus
Hills, Elizabth Ann Mansfield
Houston, Isaac
Houston, Theodosia Keys
Houston, Jane Maria
Hufman, Henry B.
Hufman, Silvina
Hall, Benjamin K.
Haws, Abigail
Haws, Lowly Ann
Hartshorn, Fanny

25 Dec 1845
Haven, John Haven, Judith Temple
Hoyt, Beulah

30 Dec 1845
Hendricks, James
Hendricks, Elizabeth Bramwell

31 Dec 1845
Hamblin, Adeline (To L. P.
 Littlefield)
Hales, Stephen
Hales, Mary Ann

1 Jan 1846
Hill, Isaac
Hill, Eliza Wright
Holman, James Sawyer (md 24
 Mar. 1835 Naomi Rovina Le
 Baron; sealed 11 Oct 1869)

5 Jan 1846
Hopheim or Hoffman, Jacob
Hoyt, Henry
Hoyt, Irene P.
Heigins or Higgins, Nelson
[Heigins], Julia Ann Hoyt
Hampton, Sarah
Heap, Alice
Haines, Nancy Ann
Horns, Angeline Hetchkins (to
 A. P. Rockwood)

22? Jan 1846
Hutchins, Lyman S.
Hatch, Abrham
Hill, Thomas
Hanks, Ephraim Knowlton
Henderson, Simeon

Hardman, John
Holden, John

2 Feb 1846
Hebard, Eliza

6 Feb 1846
Hess, Rebecca
Hill, Ann
Holbrook, Anna

7 Feb 1846
Haywood, Mary
Hooper, Elizabth Treep Haskill, Sarah
Huffaker, Elizabeth Melvin
Hubbard, Aseneth
Harmon, Nehemiah
Harmon, Amelia
Hicks, George P.
Hicks, Martha
Herron, James
Herron, Catherine
Holden, Edwin
Holden, Angeline R. Bliss
Hooks, Prudence
Hitchcock, John
Hitchcock, Nancy
Holden, Sarah
Hoskes, Warner
Hunt, John A.
Hils, Mary E.
Hammer, Nancy, bn 1806
Hammer, Nancy, bn 1829
Hitchcock, Abigail L.
Hougas, Julia
Haugas, Isabel
Hogna, George
Hogan, Margaret
Hills, Henry
Hoton, Ruben
Hoton, Elizabeth
Harrington, Thomas
Harrington, Margaret
Hill, Joseph
Hudson, Mariah
Hamer, John
Hannah, Elizabeth
Holden, Naham
Houghas, Julian
Houghas, Goodman
Harris, Dennison Lott
Hendrickson, Abraham

? Dec 1845
Herriman, Henry

? Jan 1846
Huntington, William

Gospel Mysteries

Holbrook, Chandler
Holbrook, Eunice Dunning
Huntington, Caroline

? Feb 1846
Hutchinson, Elizabeth
Hitchen, Elizabeth C.

-- J --

12 Dec 1845
Jacobs, Norton
Jacobs, Emily Neaton
Johnson, Aaron
Johnson, Polly Zerviah Kelsey

17 Dec 1845
Jackman, Levi
Jackman, Angelina Myers

18 Dec 1845
Johnson, Benjamin Franklin
Johnsn, Melissa Bloomfield
LeBaron

19 Dec 1845
Johnson, Sarah Mariah (to
Aaron Johnson)

20 Dec 1845
Jones, Anna Stout

22 Dec 1845
Jones, Aseneth

23 Dec 1845
Johnson, Lucretia Marilla
Jones or Newton, Miranda

24 Dec 1845
Johnson, Joseph W.
Johnson, Elizabteh Knight
Judd, Arzah
Judd, Lois

25 Dec 1845
Johnson, Margaret

31 Dec 1845
Johnson, Lucina
Johnson, Loel H.
Johnson, Susan

1 Jan 1846
Judah, Lydia

5 Jan 1846
Jones, Eliza E.
? Jan 1846

Gospel Mysteries

Jennings, Brother N. H.
7 Feb 1846
Johnston, Amity
Jamison, Nancy Ann
Jacobs, Hirma C.
Jacobs, Caroline
Johnson, Jesse
Johnston, William D.
Johnston, George
Johnston, Mariah Jane
Johnston, Heber
Johnston, Sally
Johnson, Nelson R.
Johnson, Lavinna

? Dec 1845
Judd, Sister J.

? Jan 1846
Jack, John.

-- K --

10 Dec 1845
Kimball, Heber Chase
Kimball, Vilate Murray
Kingsbury, Joseph Corrodon

13 Dec 1845
Knight, Newel
Knight, Lydia Goldsmith
Knight, Joseph
Knight, Phebe Crosby

17 Dec 1845
Kay, William
Kay, Mary Ann Walters

19 Dec 1845
Knight, Martrha McBride

22 Dec 1845
Kington, thomas
Kington, Margaret Pisel
Kent, Nancy

24 Dec 1845
Kelting, Joseph Andrew
Kelting, Elizabeth Ann Martin
Knowlton, Sidney Algernon Knowlton, Harriet Burnham
Killon, John
Killon, Sally

1 Jan 1846
Kimball, Hazen
Kimball, Derinda Clark
Kimball, James Shepherd

Kimball, Ruth Burnham
Kellogg, Ezekiel
Kellogg, Naomi Harris

5 Jan 1846
Kelsey, Easton
Kelsey, Abigail

9 Jan 1846
Kent, Daniel
Knight, Adeline (md to Gilbert Belknap; see Belknap)

28? Jan 1846
Kerr, Joseph
Keller, Alvah

7 Feb 1846
Knapp, Sarah Ann
King, Rufus
King, Elizabeth Fidelia
King, Sabrina
Krace, Emily
King, Rebecca E.
King, George E.
King, Thomas J.
Kingsley, Henry
Kelly, Ruth

-- L --

10 Dec 1845
Lyman, Amason
Lyman, Maria Loisa Tanner

11 Dec 1845
Lott, Cornelius Peter
Lott, Permelkia Darrow

13 Dec 1845
Lytle, John
Lytle, Christiana
Lytle, Andrew Lytle, Hannah Hall

16 Dec 1845
Ludington, Elam
Ludington, Mary Eliza Clark
Lyons, Sylvia

17 Dec 1845
Lyman, Asa
Lyman, Sarah R.
Lewis, Tarleton
Lewis, Melinda Gimblin

18 dec 1845
Lyman, George

Lyman, Rosina

19 Dec 1845
Longstroth, Stephen

20 dec 1845
Luce, Stephen
Luce, Mary Ann Wheeler

22 Dec 1845
Lamb, Abel
Lamb, Almira Merritt
Lewis, Catherine

23 Dec 1845
Lamoreaux, John
Lamoreaux, Catherine
Lamoreaux, Andrew Lorey

24 Dec 1845
Lowry, John
Lowry, Mary Wilson
Litz, Stephen
Litz, Fanny

25 Dec 1845
Lelan, Sophia
Luce, Malatiah
Loveless, Sarah E.

30 Dec 1845
Littlewood, Martin

31 Dec 1845
Leonard, Lyman
Leonard, Abigail
2 Jan 1846 Littlefield, Olive
Lemmon, Lousia

5 Jan 1846
Langley, Martha

? Jan 1846
Lucy, Abraham
Lancey, William
Long, Henry

6 Feb 1845
Lance, Samuel

7 Feb 1845
Lathrop, Julius
Lathraop, Ruth Ann E.
Lindsay, Jane
Langden, Elenore
Lish, Pharazina C.
Littly, Christiana
Lambert, Adelia

Gospel Mysteries

Lemon, Cleopatra
Lurus, Elizabeth
Lytle, Hugh
Lytle, Christiana
Lish, William
Lavens, William J.
Lavens, Polly
Leonard, Elizah
Luras, Charles
Lemons, Marcus H.
Loveless, James
Lamb, Harriet

? Dec 1845
Lepion, Sister J.

? Jan 1845
Lamoreaux, Brother L.

? Feb 1845
Land, Sophia
Lance, Sophia (to H. Dayton)

-- M --

10 Dec 1845
Miller, George
Miller, Mary Catherine Fry 11 Dec 1845
Morley, Lucy Gunn

12 Dec 1845
Miller, William
Niller, Phebe Scott
Mills, John
Mills, Elizabeth Hall

15 Dec 1845
Miller, Reuben
Miller, Rhoda Ann Letts
Murdock, John

16 Dec 1845
Matthews, Elizabeth A.
Moore, Dorcas A. (to J. C. Kingsbury)
Moore, Elizabth M. (to N. K. Whitney)
Markham, Stephen
Markham, Hannah Hogaboom

17 Dec 1845
Moon, Margaret (to Wm Clayton)
Moss, William
Moss, Elizabeth Cottom

18 Dec 1845

Gospel Mysteries

McRae, Alexander
Malin, Elijah
Malin, Catherine Esson
Malin, Eliza Ann (to J. S.
Gleason)

19 Dec 1845
Mooon, Lydia
Mace, Wandall
Mace, Margaret Merkler

20 Dec 1845
Major, William Warner
MCarthur, Duncan
Major, Sarah
McArthur, Susan

22 Dec 1845
McGill, Sarah
Mackley, John
Mackley, Betsy
McLellan, Hugh
McLellan, Polly Miles, Mary K.
Morre, Sarah

23 Dec 1845
McClary, William
McClary, Sophronia
Miller, Henry
Miller, Emira Pond
Manham, William
Manham, Jane

24 Dec 1845
Mount, Joseph
Mout, Elizabeth Bassack
Millet, Artemis (Artimas)
Millet, Almira
Munjar, William
Munjar, Mary

25 Dec 1845
Mecham, Joushua
Mechum, Pamela
Miller, Joshua Lewis
Miller, Elizabeth Ann
Mecham, Joseph
Mecham, Hannah L. Tyler
Muir, William S.
Muir, Jane Stewart Robb

29 Dec 1845
Martin, Belinda

30 Dec 1845
Murray, William Ellia
Murray, Mary Spring

2 Jan 1846
McBride, Elizabeth
Meginnis, Sarah
Maginn, Hannah or Anna (to
W. S. Huntington)

3 Jan 1846
Moeser, Frederick H.

? Jan 1846
Murray, Brother A. P.
McDonald, Wiliam
Macauley, David
Miller, Eleazer
27 Dec 1846
Miller, John 2 Feb 1846
Manghan, Peter
Mary Ann Wisbon

7 Feb 1846
Morse, Mary Vail (to L.
Jackman)
McCauslin, Younger
Mitchell, John
McRae, Eunice
Mecham, Joseph
Mecham, Malinda
Matson, Mrs. Ann
Moss, David
Morrism Tabitha
Mayberry, John
Mecham, Samuel
Mecham, Sarah
McMillan, James
MvMillan, Elizabeth
Moore, Lorenzo
Moore, Mary
Moore, Andrew J.
Miles, Belinda
McAlister, Margaret
McClenahan, Lucy Ann
Mace, John
Mace, Emily
Mott, Israel
McGary, Charles
McGary, Charolette Elizabeth
Miller, Martin
Miller, Mary
Millgate, William
Millgate, Hannah
Mehring, Elizah
McAuley, John
McClenahan, Robert
Morrison, John
Morrison, Sarah
Mellows, John
Mellows, Judith
Mooney, Wiliam

Mooney, Eliza A.
Myers, Brother G. W.
McMerry, Joseph
McMerry, James

? Dec 1845
Miller, Rosanna

? Jan 1846 Mosher, Ruth
Miller, Marilla J.

-- N --

15 Dec 1845
Nickerson, Freeman
Nickerson, Huldah House
Noble, Joseph Bates
Noble, Mary Sara Beman

17 Dec 1845
Newman, Elizah
Newman, Losana

22 Dec 1845
Newberry, James
Newberry, Elizabeth Haskins
Newberry, Eliza Ann

30 Dec 1845
Noon, Sarah P.

5 Jan 1846
Neibaur, Ellen

? Jan 1846
Nickerson, Uriel

7 Feb 1846
Nelson, Edmund
Nelson, Jane Taylor
Nelson, Helen
Nelson, Esra
Nay, John
Nay, Thirza Angelina
Nelson, Price W.
Newman, Jonathan
Newman, Elizabeth
Niles, Isaac C.
Nixon, William
Nelson, Thomas
Nelson, Mary
Nowel, Nancy

? Feb 1846
Nickerson, Levi Still
Nickerson, Mary Ann Lyman

(Nyman)

-- O --

22 Dec 1845
Omstead, Harvey
Omstead, Anna

? Jan 1846
Owen, Selah

7 Feb 1846
Oman, Hannah
Oreutt, Caroline
Owens, Robert
Owens, Catherine Ann Williams
Ockey, Edward
Okey, Eliza Brewer

-- P --

10 Dec 1845
Phelps, Sally Waterman
Pratt, Parley P.
Pratt, Mary Ann Frost Smith
Pagem John E.
Page, Mary

12 Dec 1845
Pratt, Orson
Pratt, Sarah Marinda Bates
Packard, Noah
Packard, Sophia Bundy
Player, William Warner
Player, Zillah Sanders

16 Dec 1845
Phelps, Morris
Phelps, Sarah Thompson
Pack, Phylon
Pitkin, George White
Pitkin, Abigail
Pitkin, Laura
Pitkin, Amanda
Parker, John D.

17 Dec 1845
Perry Asahel
Perry, Polly
Peck, Ezekiel
Peck, Electa Buck
Price, Mary Ann (to O. Hyde) Peck, Martha
Patten, Charles Wetherly
Patten, Peggy Campbell
Pendleton, Calvin C.
Pendleton, Sally Ann Seavy
Petty, Albert

Petty, Catherine

18 Dec 1845
Parks, William
Parks, Millesant
Pew, Mary
Pierce, Robert
Pierce, Hannah
Puerce, Mary H.
Price, Jane Shelton
Pettigrew, David
Pettigrew, Elizabeth

19 Dec 1845
Pea, John
Pea, Elizabeth Kinighton
Pea, Jane F.

20 Dec 1845
Phelps, Polly
Phelps, Paulina Eliza (to A. M. Lyman)
Phelps, Mary Ann (to C. C. Rich)
Peck, Sarah Jane
Palmer, Abrham
Pace, Lucinda G.
Pace, Margaret
Palmer, Patience Deliliah
Prichard, Sarah Ann
Pratt, Charity D.
Pratt, William D.
Pratt, Wealthy
Patten, John
Patten, Hannah
Perkins, William
Perkins, Jemima

23 Dec 1845
Patten, Archibald
Patten, Abigail

24 Dec 1845
Peck, Martin Horton
Peck, Mary Thorn
25 Dec 1845 Parker, Harriet
Perry, Stephen
Perry, Roby Edmunds

29 Dec 1845
Partridge, Emily Dow (to Joseph Smith & B. Young)

31 Dec 1845
Perry, Isaac

1 Jan 1946
Page, Hannah

Porter, Sanford
Porter, Nancy
Porter, Chauncy
Porter, Amy

? Jam 1836
Player, William J.
Parsons, Ebenzer
Parrish, Charles E.
Patton, George
Phippin, Worthington
Phippin, Freeman

3 Feb 1845
Prier, Elizabeth

6 Feb 1846
Pope, Wiliam

7 Feb 1846
Pierce, Alonzo
Pierce, Esther
Payne, Richard B.
Payne, Luvena
Pettigrew, James P.
Porter, Sanford, Junr.
Parrish, Joel
Pratt, Ellen S.
Potter, Rhoda
Picket, Elizabth
Pollack, Celia B.
Pullin, Francis
Perry, Ruel
Pendleton, Hobbart
Peterson, Thomas
Peterson, Mary
Pollack, Samuel
Pickles, Elizabeth
Philips, Lewis Peck, Joseph

? Feb 1846
Pierce, Ruth L.

Pratt, Addison, endowed 21 July 1849 on Ensign Peak [Information added later to record]

-- R --

12 Dec 1845
Rich, Charles C.
Rich, Sarah D. Pea
Rolfe, Samuel
Rolfe, Elizabeth
Romney, Miles
Romney, Elizabeth Gaskill

13 Dec 1845

Gospel Mysteries

Richards, Franklin D.
Richards, Jane Snyder
Rockwood, Ellen

15 Dec 1845
Richards, Phineas
Richards, Wealthy V. Dewey

16 Dec 1845
Roundy, Sophia Almedia F.

17 Dec 1845
Rogers, Chandler
Rogers, Amanda Hollister

19 Dec 1845
Redfield, David
Riding, Margaret

20 Dec1845
Reese, Enoch
Randall, Elvira
Reese, Hannah
Repshire, Daniel Maytrope
Reese, Ruth Amelia (to H. C. Kimball)

22 Dec 1845
Rice, Ira
Rice, Sarah A. Rising, Louisa C.

23 Dec 1845
Rigby, Edmund
Rigby, Susannah

24 Dec 1845
Rawlins, James
Rawlins, Jane Sharp

25 Dec 1845
Roundy, Shadrach
Roundy, Betsy Quimby
Roundy, Samantha (to J. S. Parker)
Robinson, Joseph L.
Robinson, Maria Wood

30 Dec 1845
Richardson, Thomas
Richardson, Mary

31 Dec 1845
Royle, Martha

1 Jan 1846
Rich, Joseph
Rich, Nancy O'neal

2 Jan 1846
Rowberry, Eliza

5 Jan 1846
Rogers, Davis W,
Reiser, George C.
Reiser, Christiana
Rockwell, Sarah

7 Feb 1846
Robinson, Elizabeth
Robinson, Selina
Robinson, Rachel
Reeves, Matilda
Raymond, Alonzo
Raymond, Clarissa or Clarinda
Cutler
Reed, Abigail
Riggs, John
Riggs, Jane Kelter Bullock
Richards, Silas
Richards, Elizabeth
McClenanhan Richards, Henry
Raymon, Catherine
Raymond, Charles
Robbins, Frances
Rank, Joseph

? Feb 1846
Richards, Mary
Rainey, Margaret M
Repshire, Hannah
Repshire, Roxanna
Reed, Laura

-- S --

10 Dec 1845
Smith, George A.
Smith, Bathsheba Wilson
Bigler
Smith, John
Smith, Clarissa Lyman
Smith, Mary Fielding (to Hyrum
Smith)
Smith, Angews M. Coolbrith (to
G. A. Smith)

11 Dec 1845
Spencer, Orson
Spencer, Catherine Curtis
Smith, Lucy

12 Dec 1845
Snow, William
Snow, Lydia Adams
Snow, Willard

Snow, Malvina Harvey
Snow, Erastus
Snow, Artemisia Beman
Sherwood, Henry G.
Sherwwod, Jane McManagel

13 Dec 1845
Spencer, Daniel
Spencer, Mary
Scovil, Lucuis N.
Socvil, Lucy Snow

15 Dec 1845
Smith, Asahel
Smith, Elizabeth Schellenger
Smith, Elias Smith, Lucy Brown

16 Dec 1845
Sessions, David
Sessions, Patty (to John Parry)
Snow, Eliza R.

17 Dec 1845
Sherman, Almon Worthy
Sherman, Lois Huntington Cutler

18 Dec 1845
Sanger, William D.
Sanger, Mary Miles
Sanger, Loisa Miller (to Hyrum Smith)
Smoot, Abraham O.
Smoot, Margaret T. McMeans
Stoddard, Lyman
Stoddard, Ruth Wright
Stiles, John
Stiles, Persis Cole
Sanders, Ellia Mendenhall
Sanders, Rachel Brown Roberts

19 Dec 1845
Snow, Lorenzo
Stone, Robert
Stone, Julia Treby

20 Dec 1845
Shurtliff, Cynthia
Smith, Warren
Smith, Amanda
Spencer, Hiram
Spencer, Emily Thompson
Smith, Willard
Smith, Melissa (to S. Mott)
Smith, Alvira Levona (to W. S. Hendricks)
Squire, Harriet A. (to L.

Snow)

22 Dec 1845
Snow, Gardner
Snow, Sarah Hastings
Snow, James O. or C.
Snow, Eliza Ann Carter
Stillman, Dexter
Stillmam, Barbara Sloan, James
Sloan, Mary Magill
Stewart, Levi
Stewart, Melinda Howard
Spink, Marilla
Smith, Mary
Sherman, Aseneth

24 Dec 1845
Stevens, Roswell
Stevens, Sybil
Sweat, John
Sweat, Polly

25 Dec 1845
Smith, Isabella
Stanton, Daniel
Stanton, Clarissa

29 Dec 1845
Smith, Lucy (to G. A. Smith)
Starks, Zilpha (to G. A.
Smith)

30 Dec 1845
Smith, Ann
Smith, Sarah
Stone, Julia E.
Stephenson, Catherine

31 Dec 1845
Stringham, William
Snow, Frances G.

1 Jan 1846
Spiers, Mary (to A. J.]
Pendleton)
Smith, Louisa C.
Sagers, Harrison H. W. William
Henry Harrison [Crossed in original]
Sager, Olive Amanada Wheaton

2 Jan 1846
Smithies, Nancy

3 Jan 1846
Swimely, Joseph

5 Jan 1846
Stoker, Jacob

Stoker, Jacob Savage, Jehiel
Savage, Catherine

? Jan 1846
Sessions, John
Seesion, William B.
Smith, Joseph, 2nd.
Standing, James

2 Feb 1846
Smith, Rebecca
Shaw, Elizabeth

3 Feb 1846
Sheal, Syria

7 Feb 1846
Spencer, Amelia
Sutton, Rhoda
Spalding, Lorenzo
Stoker, Almira
Snyder, Paulina
Snyder, Henry
Smith, Samuel
Smith, Maria
Skinner, Horace Billings
Skinner, Elenor Seece
Strong, Osias
Strong, Mahala (to S. C.
Payne)
Sanford, Henry
Sanford, Nancy M.
Stoker, William
Scobie, Juan
Smith, Phebe
Springer, Annas
Spear, Abigial W.
Snelson, Mary
Smith, Mary
Springer, George W.
Smith, David
Sigler, John
Strong, William

? Feb 1846
Spencer, Catherine C. [wife
Orson Spencer?]
Sims, William

-- T --

10 Dec 1845
Taylor, John
Taylor, Lenora A. Cannon

11 Dec 1845
Thompson, Mercy R. Fielding
(to John Taylor)

16 Dec 1845
Taylor, James
Taylor, Agnes

17 Dec 1845
Terril, Elizer Goodrich

18 Dec 1845
Travis, Thomas
Travis, Mary Derbyshire

20 Dec 1845
Thomas, Daniel Stillwell
Thomas, Martha Paine Jones
Taylor, Elizabeth
Turley, Theodore
Turley, Frances Kimberly
Turley, Frances Amelia (to C. Daniels)
Turley, Mary Ann (to B. Young)
Turley, Priscilla (to A. M. Lyman)

22 Dec 1845
Tupper, Hannah (to T. Grover)
Tippits, Alvah
Tippits, Caroline Beard

23 Dec 1845
Tanner, John
Tanner, Eliza Bostwick
Thompson, Polly (to B. Brown)

24 Dec 1845
Thompson, Charles
Thomposn, Catherine Ann Hancock
Telford, John
Telford, Jane

25 Dec 1845
Taylor, Nathaniel Taylor, Surviah
Terry, Parshall

30 Dec 1845
Taylor, Jonathan
Taylor, Martha

1 Jan 1846
Tippets, Persis

5 jan 1846
Tibbets, Eli

? Jan 1846

Gospel Mysteries

Tracy, Lorenzo
Truman, Jacob M.
Thompson, Ezra

7 feb 1846
Thompson, Amanada
Topham, Jane
Topham, William
Topham, Sarah
Terry, William reynolds
Terry, Mary Allen Phillips
Thurstin, Lodicia
Tuttle, Sabra
Thornton, Mahitable (to N. C. Hollings)
Taylor, Mary
Thurston, Thore
Tuttle, John Henry
Thornton, Horace
Tayolr, Benjamin
Treat, Brother F. W.
Tuttle, Luther

? Feb 1846
Tufts, Almira
Teeples, Elivra
Taylor, Jane (husband Edmund Nelson)

-- U --

18 Dec 1845
Utley, Mary Amanada (to John Taylor)

-- V --

19 Dec 1845
Vanorder, Julia Ann

21 Dec 1845
Van Leuven, Frederick
Van Leuven, Lydia Draper

7 Feb 1846
Van Wagoner, Halmagh J.
Van Wagoner, Harriet A. (probbaly same as Ann Van Wagoner, sealed to Henry Nebeker, 5 Nov 1864)
Voorhes, Elisha
Voorhes, Nancy

-- W --

10 Dec 1845
Whitney, Newel K.
Whitney, Elizabeth Ann Smith
Woodworth, Lucian
Woodworth, Phebe Watrous

12 Dec 1845
Weeks, William
Weeks, Caroline Matilda Allen

13 Dec 1845
Whitney, Samuel

15 Dec 1845
Wilson, Lewis
Wilson, Nancy Waggoner
Williams, Samuel
Williams, Ruth Bishop

16 Dec 1845
Whitney, Clark Lyman
Whitney, Rhoda AnnBallard

17 Dec 1845
Whitehead, James
Whitehead, Jane Marshall
Whitesides, Electa

18 Dec 1845
Waterman, Emeline
Winchester, Nacy Chase Weiler, Jacob
Weiler, Maria Malin
Winchester, Nancy Maria (to
Joseph Amith and H. C.
kimball)
Whitesides, Margaret P.

19 Dec 1845
Wallwork, Alice Hurst
Witte, Sarah Jane
Wilson, Henry Hardy

20 Dec 1845
Whitlock, Andrew
Walton, Hannah

22 Dec 1845
Wooley, Edwin D.
Wolley, Mary Wickersham
Watt, George Darling
Watt, Mary Greason
Woolsey, Rachel

23 dec 1845
Wood, Mary (to P. P. Pratt)
White, Minerva (to E. Snow)
White, Achsah
Wilson, Bushrod W.

Wilson, Catherine Anderson
White, Rebecca

24 Dec 1845
Wood, Minerva
Whitemarsh, Emily
Wilkie, Catherine

25 Dec 1845
Williams, Elijah
Williams, Mary
Williams, Araminta
Wooberry, Jeremiah
Woodberry, Elizabeth Bartlett
Williams, Sally

29 Dec 1845
Walker, Lucy (to Joseph Smith
and H. C. Kimball)

30 Dec 1845
Woods, Andrew
Woods, Jane Smith
Weston, Cynthia Williams, Alexander
Williams, Isabella Gill
Whiting, George
Whiting, Nancy

31 Dec 1845
Whipple, Edison
Whipple, Lavina Gass
Whipple, Basmath
Wright, Jonathan Collins

1 Jan 1846
Webster, Dwight
Webster, Eunice

2 Jan 1846
Whiteside, Isaiah
Whiteside, Margaret
Woodbury, William H.
Woodbury, Clarissa

5 Jan 1846
Webb, Edward Niles

? Jan 1846
Whitney, Orson K.
Wade, Moses
Wriston, John Price

2 Feb 1846
Wood, David
Wood, Catherine

7 Feb 1846
Williams, Charles

Winget, Catherine
Warner, Deliliah
White, Eliza (to S. F. Driggs)
Waterman, John O.
Waterman, Jane
Winkles, Thomas
Winkles, Mary Palmer
Wait, Jane
Webb, Balinda Jane
Webb, James Wesley
W4eston, Dorothy
Winn, Christiana
Welsh, Eliza
Wich, Mary Ann
Wilkinson, Mary
Wickel, Mary
Welch, John Weston, Peter John
Winn, John
Woodbury, John S.
Wardel, George
Wardel, Fanny
Wickel, John
Woodland, James H.
Whitaker, Louisa
Whitlock, Sally R.
Wilcox, Martha

? Jan 1846
Wheeler, Alvira

-- Y --

10 Dec 1845
Young, Brigham
Young, Mary Ann Angell

13 Dec 1845
Young, Phineas H.
Young, Lorenzo

18 Dec 1845
Young, Alphonzo
Young, Nancy Robinson
Yearsley, David H.
Yearsley, Mary Ann Hoops

22 Dec 1845
Yocom, William
Yocom, Susannah

7 Feb 1846
Yarbrough, Milla
Young, Ann
Young, James

-- Z --

Gospel Mysteries

18 Dec 1845
Zundall, Jacob
Zundall, Sarah

23 Dec 1845
Zundall, John
Zundall, Christina

7 Feb 1846
Zimmer, Anna

It has been ascertained, from various sources, that the following named [persons] received their Endowments on, or about, the dates noted; some of them had that ordinance repeated in their behalf several times afterward, possibly for the purpose of further instruction therein:

Adams, James	? 1843
Allen, Caroline Matilda [name inserted in list at a later dated]	
Bernhisel, John	? 1843
Cutler, Alpheus	? 1843
Cutler, Mrs. Lois	? 1843
Cahoon, Reynolds	? 1843
Cahoon, Mrs. Thirza	? 1843
Fielding, Joseph	? 1843
Hyde, Orson	2 Dec 1843
Hyde, Mrs. Marinda Hyde	? 1843
Kimball, Heber C.	2 Dec 1843
Kimball, Mrs Vilate	? 1843
Kingsbury, Jospeh	? 1843
Law, William	26 May 1842
Lott, Cornelius P.	9 Dec 1843
Lott, Mrs. Permilla	? 1843
Lyman, Amasa	? 1843
Miller, George	4 May 1842
Miller, Mrs. Mary	? 1843
Marks, William	22 Oct 1843
Marks, Mrs. Mary	? 1843
Morley, Isaac	23 Dec 1843
Morely, Mrs. Lucy	? 1843
Pratt, Parley P.	2 Dec 1843
Pratt, Mrs. Mary Ann	? 1843
Phelps, William W.	9 Dec 1843
Phelps, Mrs. Sally	? 1843
Palmer, Mary [name inserted in list at a later dated]	
Richards, Willard	4 May 1842
Richards, Levi	9 Dec 1843

Smith, Joseph			5 may 1842
Smith, Hyrum			5 May 1842
Smith, Mrs. Mary	3 Oct 1843	Smith, George A.	2 Dec 1843
Smith, Mrs. Bathsheba			? 1843
Spencer, Orson			2 Dec 1843
Spencer, Mrs. Catherine			? 1843
Smith, Samuel H.			17 Dec 1843
Smith, John			26 Feb 1843
Smith, Mrs. Clarissa			? 1843
Smith, Mrs. Agnes			? 1843
Smith, Jospeh, Sr.			? 1843
Smith, Mrs. Lucy			? 1843
Taylor, John			? 1843
Tayolr, Mrs. Lenora			? 1843
Thompson, Mercy F.			? 1843
Whitney, Newel K.			4 may 1843
Whitney, Eliz't Ann			? 1843
Woodruff, Wilford			2 Dec 1843
Woodruff, Mrs. Phebe			? 1843
Young, Brigham			4 May 1842
Young, Mrs. Mary Ann			? 1843
Young, Joseph			? 1843

[Note: the information on the page is not totally accurate and should not be relied upon.]

[Pages 84-85 contained tipped in typewritten pages with list of baptisms for the dead performed at Lima Branch, Illinois. The dates are Oct. 29, Nov. 7, 14, 1840. Each of the three lists contain the name of the deceased, the agent or proxy, the administrators and the recording clerk.]

The following named brethren and sisters were Ordinance Workers, or assistants, in the Nauvoo Temple, in various capacities and at various times, probably beginning on the dates noted:

Allred, Isaac	12 Jan
Alexander, Randolph	12 Jan
Angel, Phebe	22 Jan
Allen, Lucinda	22 Jan
Andrus, Milo	22 Jan
Alexander, Myiza	28 Jan
Abbott, Abigal	6 Feb
Billings, Diantha	11 Dec
Brother, Joshua	18 Dec
Blevin, Jane	20 Dec
Benson, Ezra T.	24 Dec
Burgess, Harrison	5 Jan
Brown, James	5 Jan
Butler, Lois	5 Jan
Barlow, Elizabeth	7 Jan
Burgess, Sophia W.	9 Jan
Barney, Edson	12 Jan

Barlow, Israel 12 Jan
Benson, Parmelia 17 Jan
Barlow, Elizabeth 21 Jan
Barney, Lillis 22 Jan
Brown, Hester A. E. 23 Jan
Birdana, Charles 23 Jan
Brown, Alfred 27 Jan
Bird, Charles 27 Jan
Barney, Royal 30 Jan
Barney, Sarah B. 31 Jan
Barrow, Alonzo 6 Feb
Babit, Laron 6 Feb
Barrop, Holda H. 7 Feb

Clapp, Benjamin L. 15 Dec
Cutler, Louisa 16 Dec
Crosby, Caroline 16 Dec
Crosby, William 20 Dec
Carter, Sister L. 23 Dec
Cahoon, Thirza 30 Dec
Cahoon, Sister A. F. 30 Dec
Chase, Phebe 5 Jan
Clapp, Mary 7 Jan
Cobb, Augusta 9 Jan
Carter, Dominicus 10 Jan
Cutler, Emily T. 20 jan
Coolidge, Elizabth 21 Jan
Coray, Martha J. 21 jan
Chapman, Welcome 21 jan Cahoon, William F. 21 Jan
Chase, Clarissa 22 Jan
Cahooon, Nancy M. 22 Jan
Clark, Louisa 23 Jan
Chase, Darwin 29 Jan
Chapman, Susan C. 29 Jan
Clements, Deborah Ann 31 Jan
Carrington, Rachel 31 Jan
Crosby, Jonnathan 2 Feb
Clark, William D. 3 Feb
Clark, Louisa 3 Feb
Clark, Bulah Ann 6 Feb
Carpenter, Mary 6 Feb
Coltrin, Mary 6 Feb
Coltrin, Zebedee 6 Feb
Chidester, John W. 7 Feb
Crompton, Martha Haven 7 Feb

Durphee, Elizabeth 24 Dec
Dykes, George P. 30 Dec
Dayton, Hiram 8 Jan
Davis, Sarah 22 Jan
Dunn, Simeon 23 Jan
Dayton, Permelia 3 Feb
Derby, Rahamah 3 Feb
Dana, Margaret 6 Feb
Daily, Almira 6 Feb
DeForest, Mary 6 Feb

Earls, Wilber J. 10 Jan

Eldridge, Cynthia Ann 28 Jan
Eldridge, John 29 Jan
Elliot, Bradford W. 31 Jan
Edwards, Elisha 2 Feb
Edwards, mary E. 2 Feb
Everett, Sarah J. 3 Feb

Fordham, Ann B. 16 Dec
Farr, Olive F. 2 Jan
Farnham, Mary Jane 30 Jan
Felt, Eliza Ann 30 Jan
Frost, Mary E. 2 Feb
Frost, Burr 2 Feb
Fosdick, Maria 6 Feb
Felshaw, Mary M. 3 Feb

Grant, Jedeiah M. 15 Dec Granger,
Lydia 2 Jan
Gates, Jacob 5 Jan
Gates, Mary 12 Jan
Green, Jane Ann 21 Jan
Goddard, Stephen 21 Jan
Goddard, Zeruah 27 Jan
Green, Susan 31 Jan
Gee, Bro. Lysander 2 Feb
Gurley, Zenos H. 3 Feb
Grant, George D. 3 Feb
Grant, Mary 6 Feb

Hyde, Orson 10 Dec
Hyde, Nancy M. 10 Dec
Herriman, Henry 15 Dec
Harmon, Jesse P. 19 Dec
Haws, Peter 22 Dec
Hancock, Levi W. 24 Dec
Huntington, William 2 Jan
Hyde, Wiliam 5 Jan
Harriman, Clarissa 5 Jan
Hancock, Clarissa 6 Jan
Hovey, Joseph G. 12 Jan
Harmon, Sophronia M. 17 Jan
Horn, Mary I. 23 Jan
Holbrook, Chandler 24 Jan
Holbrook, Eunice 24 Jan
Holbrook, Joseph 24 Jan
Horn, Joseph 27 Jan
Hambleton, Madison D. 29 Jan
Huntington, Caroline 29 Jan
Haven, Martha 29 Jan
Hamilton, Chelmitia 30 Jan
Hutchinson, Constantine 31 Jan
Horr, Sarah 31 Jan
Hatfield, Lucy 6 Feb
Hutchinsion, Eliz'th
Caroline 6 Feb
Huitt, Wilkison 7 Feb
Hunt, Daniel D. 7 Feb
Hitcken, Eliabeth C. 7 Feb

Judd, Sister J.		16 Dec
Johnson, Polly Z.		19 Dec
Jack, John		3 Jan
Johnson, Marilla		21 Jan
Jacobs, Dana		2 Feb
Jacobs, Zelpha		2 Feb
Johnson, Sarah M.		7 Feb
Jones, Anna		7 Feb
Kimball, Heber C.	10 Dec Kimball, Vilate	10 Dec
Kelting, Bro. J. A.		2 Feb
Kay, Ellen		2 Feb
Kay, John		2 Feb
Kimball, William		2 Feb
Kimball, Sarah M.		3 Feb
King, Susan Ann		6 Feb
Keeler, Philander C.		6 Feb
Lee, John D.		24 Dec
Lott, Permelia		24 Dec
Lyman, Louisa		10 Jan
Lamoreaux, Bro. L.		20 Jan
Land, Sophia		3 Feb
LeBaron, Alonzo		3 Feb
Lance, Sophia		3 Feb
Miler, Rosana		16 Dec
Miller, Mary C		16 Dec
McRae, Alexander		19 Dec
Mosher, Ruth		8 Jan
Miller, George		9 Jan
Morley, Isaac		17 Jan
Miller, Marilla		21 Jan
Moore, Samuel		21 Jan
Moore, Andrew		30 Jan
Merrill, Albert		2 Feb
Mitchell, Benjamin F.		2 Feb
Merrill, Margaret Ann		2 Feb
Mitchell, Lovina		2 Feb
Mulliner, Samuel		3 Feb
Mulliner, Catherine		3 Feb
Martin, Julia P.		3 Feb
Mead, Jemima C.		6 Feb
Mead, Cyrus A.		6 Feb
Noble, Mary A.		6 Jan
Nickerson, Mary Ann		6 Feb
Nickerson, Levi		7 Feb
Owens, Horace		6 Feb
Pratt, Parley P.		10 Dec
Phelps, William W.		10 Dec
Pratt, Mary Ann		10 Dec
Paige, John E.		15 Dec
Pratt, Orson		15 Dec
Pack, John		24 Dec

Phelps, Sarah 25 Dec
Pack, Julia 25 Dec
Pitt, William 3 Jan
Pea, Jane T. 21 Jan Parker, Mary H. 30 Jan
Patten, Peggy 6 Feb
Payne, Samuel S. 7 Feb
Pratt, Louisa 7 Feb
Pierce, Ruth L. 7 Feb
Palmer, Abraham 7 Feb

Rockwood, Nancy H. 11 Dec
Rodgers, Amanda 25 Dec
Rich, Sarah D. 30 Dec
Richards, Franklin D. 3 Jan
Rich, Charles C. 17 Jan
Rogers, Noah 20 Jan
Rockwood, Ellen A. 22 Jan
Richards, Jane 22 Jan
Rogers, Eda 28 Jan
Richards, Samuel W. 28 Jan
Rainey, David P. 30 Jan
Richards, Mary H. 30 Jan
Rainey, Margaret M. 3 Feb
Repshor, Hannah 6 Feb
Repshor, Roxanna 6 Feb
Robbins, Lewis 6 Feb
Robinson, Pamelia M. 6 Feb
Reiser, George C. 7 Feb
Reed, Laura 7 Feb
Redfield, Brother D.H. 7 Feb
Repshire, Brother D.M. 7 Feb

Smith, George A. 10 Dec
Smith, John 10 Dec
Smith, Bathsheba W. 10 Dec
Smith, Clarissa 10 Ded
Spencer, Brother O. 10 Dec
Sherwood, Sister 16 Dec
Sessions, Patty 19 Dec
Spencer, Catherine C. 20 Dec
Smoot, Abraham O. 22 Dec
Snow, William 22 Dec
Sims, William 23 Dec
Smoot, Margaret S. 23 Dec
Smith, Artemisa 23 Dec
Smith, Sister M.C. 23 Dec
Stone, Julia 30 Dec
Smith, Sarah 31 Dec
Snow, Malvina 12 Jan
Shepherd, Ransom 12 Jan
Snoq, Willard 17 Jan
Shurtliff, Luman A. 21 Jan
Sessions, Peregrine 22 Jan
Smith, Agnes 22 Jan
Sessions, Lucina 28 Jan Sanders, Moses M. 29 Jan
Shumway, Julia Ann 2 Feb
Smith, Mary B. Wandell 3 Feb

Sanderson, Mary I.		6 Feb
Taylor, John		10 Dec
Taylor, Lenora		11 Dec
Thompson, Mercy R.		19 Dec
Taylor, Anges		27 Jan
Tufts, Alimra		31 Jan
Teeples, Elvira		31 Jan
Townsend, James		2 Feb
Townsend, Susan		2 Feb
Whitney, Newel K.		10 Dec
Whitney, Elizabeth Ann		10 Dec
Webb, Brother C.G.		19 Dec
Winchester, Nancy		20 Dec
Webb, Eliza Ann		7 Jan
Woodworth, Phebe		17 Jan
Whitesides, Electa		22 Jan
Wood, Hannah		22 Jan
Whitesides, Alexander		29 Jan
Wheeler, Alvira		31 Jan
Walker, Donetta		6 Feb
Wandell, Brother C.W.		6 Feb
West, Jospeh		7 Feb
Young, Brigham		10 Dec
Young, Jane A.		10 Dec
Young, Joseph		10 Dec
Young, Phineas		10 Dec
Young, Mary Ann	10 Dec	

FILE NAME: RICHARDS

EXTRACTS FROM THE JOURNAL OF
SAMUEL W. RICHARDS
CONCERNING THE NAUVOO TEMPLE

From a copy in
The Nels B. Lundwall Collection
Harold B. Lee Library
Brigham Young University
Provo, Utah

...Continued work as usual on the Temple of the Lord until the morning of the 7th of January [1846] when being called upon I went to receive my endowment. Went in about 10 in the morning with the second company, was the first of the company that was washed at the same time with Walter E. Wilcox. Done by Jacob Gates, and anointed by Harrison Burgess, also received a new name by him. B. L. Clapp, Elohim, & Orson Pratt, Peter. Received through the v[eil] by Amasa Lyman. Got through about 4 in the afternoon and left the house, while passing out Pres. Joseph Young informed me that he should depend upon me to come and assist in giving the Endowments. On the morning of the 8th commenced my work as usual on the Temple, and continued until the morn[ing] of the 20th when I was sent for by Bro. Young to come and labour in the Endowments and immediately went for that purpose. First commenced writing for Pres Joseph [Young] and the next day commenced labour at the veil, and continued administering and officiating in all the departments of the first endowment

with the exception of the serpent, which I esteemed as a great blessings and privilege, affording to me a knowledge of those things which had been concealed before.

...

...I obtained permission of Pres Joseph [Young] for her [Mary Parker] to have the privilege of spending her time in the temple also, where she commenced her labours on the morn[ing] of the [January] 27th and in the evening of the [January] 29th we were sealed upon the altar, Husband and Wife, for time and all eternity, by Amasa Lyman, at 25 minutes to nine witnessed by Phineas Richards and C. W. Wandall and recorded by F. D. Richards.

...

February 1st [1846] Sunday Attended meeting at the Temple Preaching by Orson Pratt, followed by Noses Smith.

...

12 Feb [1846] Commenced a regular meeting with the Brethren in the Temple for prayers, to continue, so long as we staid in this place, beginning near the hour of sunset.

...

 Continued by work and meetings at the Temple untill Wednesday the 18th [of February]...Missed prayer at the Temple.

...

Continued work and prayers through the week [to Sunday February 22, 1846].

...

Feb 22 [1846] ...from thence [a meeting in the Seventies Hall] to prayer meeting in the Temple until 10 o'clock in the evening, being one of the first quorums, numbering 15 which quorum regulated the order of Meeting in the Temple under the direction of Orson Hyde and Joseph Young, and who should there attend.

...

March 1 [1846] ...In the P.M. went to Levi's and at Sundown to the Temple, where we spent the evening in holy conversation, administering the Sacrament, and speaking in Tongues, enjoying the blessings of the Gospel.

...

March 11th & 12th [1846] Missed prayers in the Temple.

...

Sunday March 15th [1846] At meeting, held south side of the Temple (a very windy day) Preaching by Orson Hyde, and he also read a Revelation to the people which was given by the Spirit to him the day previous concerning the present condition of the Church and the falsity of Strangism, &c, &c. In the evening was with the Quorum in the Temple untill after 12 o'clock at night. The Sacrament was administered, and great Blessings were enjoyed, Tongues, Prophecying [sic], and the angels attended us, Their glory filled the House in so much that many witnessed it throughout the city and testified thereof, that is the brightness of fire.

March 15 (Wed) [1846] Evening spent with the Quorum in the Temple, myself presiding at which time it was testified that there had not been so great faith manifested at any time before, and was testified of by many without that the Temple was filled with exceeding bright light, the gift of Tongues & prophecy was much enjoyed.

March 19 [1846] Carried a ticket to Uncle Levi that he should have an admittance into the Quorum with us, and in the evening was present with us for the first time. This evening resulted in an unpleasant manner to the company a censuring spirit arose which took several hours to quell and for a time seemed as if to destroy the Quorum but through faith and perseverance it was overcome, and union restored.

20 March [1846] Missed meeting with Quorum

...

22 March [1846] ...went to my Quorum meeting in the Temple. The Whole Quorum being present consisting of 15 members, as follows, Zebedee Coltrain, Phineas Richards, Levi Richards, Graham Coltrain, John Coltrain, F. D. Richards, Abel Lamb, Benj. Brown, Wendall Mace, Thomas B. Richards, Charles Patten, Curtis E. Bolton, William Anderson, John Loveless, and my self. Dressing ourselves in the order of the Priesthood we called upon the Lord, his Spirit attended us, and the visions of heaven were opened to our view. I was, as it was, lost to myself, and beheld the earth reel to and fro, and was moved out of its place, men fell to the earth and their life departed from them, and at the close thereof, there appeared a great company as it were of saints coming from the West as I stood with my back to the north and they were passing to the east, and the scripture was fulfilled with saith, 'Come see the desolation which the Lord hath made in the Earth,' and the company of Saints who had been hid as it were from the earth, walked in the light for the glory of the Lord was around them while darkness was upon the face of the Earth, and I beheld other things which were glorious while the power of God rested down upon me. Others also beheld Angels, and the glory of God. Having had a season of enjoyment, it was proposed by C.E.B. [Curtis E. Bolton] that we pray for the Prophet Joseph to come into our midst and converse with us, some consented so to do but the idea was first objected to as being unwise by Bro. Levi R. [Richards] who received a reprimand by way of [a] hint to leave the room from Bro. B. [Brown] not being agreed with the Quorum. The matter was taken up, and after some remarks from several of the brethren, it was decided by the President, that we had no right to pray for such a thing, and all was again right. The Sacrament was administered and our joy encreased [sic] by the gift of Tongues and Prophecy by which great blessings were spoken and made known to us.

...

29 March [1846] ...in the evening was with the Quorum in the Temple and enjoyed the meeting much.

...

April 1st [1846] In the evening had an excellent time in the Temple. Bro. Patten and Bro. A[n]derson with their women at the Quorum, all of them (there being six) were anointed for their infirmities and 2 children blessed. The Sacrament was administered and we had had [sic] an interesting time.

[From April 2 to 4 he was home with his wife who was ill.]

April 5 [1846] Did not attend prayer at the Temple.

April 10 [1846] In the P.M. at the Temple.

April 12 [1846] ...in the afternoon attended the Quorum Meeting in the Temple, the Sacrament was administered, and several dreams were told, and the interpretations given in Tongues, where in some of the principles of the resurrection were explained and much good instruction given. April 13 [1846] ...in the Evening was with the Quorum as usual. Bro. Loveless and Bro. Lamb

was present with their wives, all of whom were anointed and administered unto for their health, after which the subject of the resurrection was again [?] on the birth of the spirit that we must be born of the earth. etc.

April 14 [1846] Did not attend prayers.

April 16 [1846] Did not attend prayer in the Temple.

April 17 [1846] ...in the evening with the Quorum in the Temple untill 9 o'clock.

...

April 29 [1846] In the afternoon met in the attick story of the Temple with the members who formed the prayer circle in [Room] No. 1 and a part of [Room] No. 2 with our wives and had a feast of cakes, pies, wine & where we enjoyed ourselves with prayer, preaching, administration for healing, blessing children, and music and dancing untill near midnight, the other hands completed painting the lower room.

...

May 9 [1846] Went to the Temple where I spent the evening with a party (consisting mostly of the members of our Quorum with their wives) learning the rudiments of dancing taught by I. K. Nichols.

10 May [1846] After [Sabbath] meeting attended Quorum meeting in the attick with my wife where we partook of the Sacrament and spent the evening. Trustees Heywood and Fulmer were present, a woman was administered to, who had been blind for many years, brought to the meting by Bro. Heywood.

May 11 [1846] In the evening after prayer went to Bro. Lerned Barlow's.

May 12 [1846] Spent the evening at the Temple dancing school with my wife.

May 14 [1846] Went to the temple in the evening to the dancing school.

May 16 [1846] Saturday evening attended the dancing school with my wife.

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TEMPLE ORDINANCES AS ADMINISTERED IN NAUVOO, ILLINOIS, 1840-1846

By

Lisle G Brown

Part One - Introduction

While sitting comfortably in the Washington, D. C., temple and viewing the motion picture endowment, I have often wondered how closely that version of the ceremony corresponded to the original services introduced by Joseph Smith in the 1840's. I have had similar thoughts while participating in the "live" endowment in the Salt Lake Temple. If through some extraordinary

circumstances a company of 1990 Latter-day Saints found themselves in the 1840's, either in the upper room of Joseph Smith's red brick store or in the attic rooms of the Nauvoo Temple, what would they experience when they received their endowments? Would they feel comfortable with and receptive to the ceremonies? Would they obtain the same blessings, enter into the same covenants, and receive the same instructions as the Nauvoo Saints? In essence, were the temple ceremonies of the 1840's the same as those of the 1990's?

Obviously, the temple services of the 1840's would not conform in all particulars to the contemporary ceremonies, which make the full use of modern technology, such as motion pictures, audio recordings, amplified and stereophonic sound, dramatic lighting, and computerized automation; none of which were available in the nineteenth century. Moreover, the endowment, as introduced by Joseph Smith in his store, would not follow precisely the modern ceremony, because he himself explained that he labored under less than ideal circumstances.(1) Recognizing this, he charged Brigham Young to take the new ceremonies and to "organize and systemize" them.(2) Clearly the Prophet himself did not feel the services administered in his store were the final expression of the rituals. Brigham Young later stated, that each time he undertook to make provisions for conducting the ceremonies, he understood better how to administer them.(3) Before his death in 1877 President Young had the ceremonies partially written out as a guide for future temple workers.(4) Temple workers taught the unwritten portions of the ceremonies to other temple workers. Naturally over time such a method of transmission resulted in slight variations in the services between temples.(5) Finally in the 1920's the First Presidency allowed the endowment to be completely written down in order to insure uniformity of presentation throughout all temples. At this same time an apostolic committee, under the direction of George F. Richards, made a thorough revision of all the temple ordinances, refining them and making them more acceptable to the sensibilities and tastes of twentieth century Mormons.(6) Even since receiving my own endowment in the early 1960's, I have personally observed a number of minor alterations in the ceremony, suggesting that the General Authorities have continued to refine and adjust the ceremonies as required.(7)

All of the above suggests that temple ceremonies are not static, inert, and lifeless rituals, but are instead dynamic and fluid vehicles which can be adapted to the circumstances in which they are administered, from the cramped quarters of Joseph Smith's store to the spacious interiors of modern temples. President Harold B. Lee recognized that some members might be disturbed by the apparent "changeable" nature of the ceremonies, especially the endowment. He addressed this concern as follows:

> Sometimes our people who go through the temples are a bit startled because of the varied ways in which the endowment is presented. Perhaps, as under inspiration they [those of the General Authorities assigned to oversee temple work] studied the nature of the endowment, they thought to make it a little more meaningful to the patrons who would come: part by dramatization, part by question and answer, part by lecture, part by picturization on the walls of some of the temples. We have artists who have tried to put those who go through the temple in the mood of the lesson to be taught as they proceed through the temple. In more recent times, as the many language problems presented themselves (like those in the Swiss Temple where we may have a German-speaking session today, a French-speaking tomorrow, and an English-speaking the next day, as well as Scandinavian sessions) by picturing the endowment on a screen rather than by giving it by lecture and dramatization, the same message can be given with a minimum number of workers like we have in other temples. . . . Now, when we have that in mind, we will see why the Prophet in the beginning of this dispensation, gave certain instructions

to have the brethren stimulated in their thinking.(8)

Although changes have occurred in the ceremonies over the years, such alterations have not affected the underlying foundation of the rituals. Using the endowment as an example, Latter-day Saint scholar Hugh Nibley indicated the reason for this:

> The Mormon endowment . . . is frankly a model, a presentation in figurative terms. As such it is flexible and adjustable; for example, it may be presented in more languages than one and in more than one medium of communication. But since it does not attempt to be a picture of reality, but only a model or analog to show us how things work, setting forth a pattern of man's life on earth with its fundamental whys and wherefores, it does not need to be changed or adapted greatly through the years; it is a remarkably stable model.(9)

Just how stable a model the ordinances are, will be demonstrated by examining the various sources on the introduction of temple rites among the Latter-day Saints.

This study examines the administration of the ordinances of the temple at Nauvoo, first as initially introduced by Joseph Smith to his closest associates in private residences, and then as given to the Saints generally by Brigham Young and the Twelve Apostles in the temple. The study pays particular attention to the Apostles' labors, in order to see if they were thorough in following the patterns established by the Prophet. As the endowed Latter-day Saint reads the study and mentally compares the current ceremonies with the Nauvoo rituals, he will see that in all important particulars the contemporary temple ordinances are based entirely on those ceremonies administered in Nauvoo in the 1840's.

Part Two - The Red Brick Store(10)

Upon examining the primary sources for the introduction of temple ordinances by Joseph Smith in the 1840's, the researcher confronts an almost insurmountable obstacle -- apparently the Prophet left no written instructions, directions, or outlines of the ceremonies. Such a situation is not unexpected, however, because he told those whom he initiated that they should not write about the ceremonies.(11) Although the Prophet often publicly discussed the doctrinal basis of the ordinances, his private conversations concerning their administration, if written down, have not been available for scrutiny.(12) A revelation given to Joseph Smith in January 1841 contains wording indicating the range and variety of temple worship.(13) This document includes such words and phrases as: fullness of the priesthood; baptisms for the dead; keys of the holy priesthood; washings; anointings, solemn assemblies, memorials for the sacrifices by the Sons of Levi, oracles in your most holy places wherein you receive conversations, statutes and judgments, and endowment; keys whereby he may ask and receive blessings; and sealing blessings of the church even the Holy Spirit of promise.(14) While these words and phrases certainly convey expressive nuances of temple worship to modern Latter-day Saints, by themselves they provide little evidence of the specific nature of the ceremonies as administered by Joseph Smith. To broaden the picture, other sources need to be consulted. These sources include letters, diaries, and later reminiscences of the Prophet and his associates whom he initiated into the ceremonies.

Baptism for the Dead

The first temple ordinance administered in Nauvoo was vicarious baptism for the dead. The first such baptism occurred on August 15, 1840, following a funeral sermon by Joseph Smith in which he stated that a baptism for the deceased person could be performed vicariously. When such a baptism was done

at the behest of the mother for her deceased son in the Mississippi River, the Prophet approved the ordinance's administration after determining that the wording of the prayers were appropriate.(15) Willard Richards explained the basic policy for vicarious baptisms at that time:

> You have the privilege of being baptized for your relations who are deceased, & be confirmed for them. Also you may be baptized for any of your friends who you believe would have embraced the Gospel had they been privileged with hearing it. This might be more particularly confined to this place but not exclusively. If you should desire to be baptized for any of your friends you can do so, but [it] would allow you to do it privately & keep a record of the same & send it to the General Church Clerk where all such Baptisms are recorded.(16)

Until the completion of the font in the basement of the Nauvoo Temple, the Saints used the Mississippi River for proxy baptisms. The Saints dedicated the completed font on November 8, 1841 and used it for the first vicarious ordinances thirteen days later.(17) Eventually the Saints performed 15,626 baptisms for the dead in the Nauvoo Temple font.(18)

In 1843 Willard Richards provided written instructions, concerning the form of the prayers for vicarious baptisms and confirmations:

> The following is the form [of the baptismal prayer,] calling the candidate by name[,] I baptize you for & in behalf of (candidate by name[,] your mother or as the case may be) in the name of the Father and of the Son &c [and of the Holy Ghost].
>
> The order of confirmation. I lay my hands on your head in the name of Jesus Christ & confirm you a member of the Church of Jesus Christ of L[atter] D[ay] Saints for & in behalf of &c [who is dead, and say unto you: receive the Holy Ghost].(19)

Restoration of Temple Ordinances

An important entry in Joseph Smith's history recorded the introduction of the temple rites, especially those ceremonies associated with the endowment, on May 4, 1842.(20) The entry was not drafted by Joseph Smith, nor was it contemporary with the event, but was apparently written by Willard Richards in April 1845.(21) Nonetheless it reflected succinctly the nature and thrust of the day's activities. The pertinent part of the entry read:

> [Joseph Smith instructed the assembled brethren] in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order of the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Eloheim in the eternal worlds.(22)

Endowed twentieth century Latter-day Saints have little trouble correlating this statement with their own temple experiences. However, did the ceremonies introduced by the Prophet on that day, correspond to the endowment given to the members of the Church today? Did the men initiated by Joseph Smith receive the same promises, blessings, covenants, and instructions, that the Saints receive today? While the entry above is eloquent, it is not sufficiently amplified to the point that these questions can be answered conclusively. Other sources need to be consulted.

Washing and Anointing

In 1877 Brigham Young explained that in the red brick store Joseph Smith used his small office at the rear of the building on the second floor for the initiatory ordinances, "We were washed and anointed, had our garments placed

on us, and received our new name."(23) President Young's statement, which presumably referred to the services in May 1842, indicated the ceremonies included four basic components of ritual initiation: a washing ceremony; an anointing ceremony; the clothing in a special garment; and the receiving of a new name.

A few of the participants also left brief accounts of the day's activities. Bishop George Miller wrote in 1855, "Many of the Apostles and Elders having returned from England, Joseph washed and anointed us Kings and Priests to God, and over the House of Israel."(24) Heber C. Kimball noted in his journal, "I was aniciated into the ancient order[,] was washed and annointed and Sealled and ordained a Preast and so forth in company with nine others."(25)

Clearly in the washing and anointing ceremonies Joseph Smith ritually cleansed the participants and anointed them Kings and Priests to the Most High and over the House of Israel. Later these same ceremonies were administered to women, first to Emma Smith and then to other females.(26) Bathsheba W. Smith stated, "I received the ordinance of anointing in a room in Sister Emma Smith's house in Nauvoo."(27) At first Emma Smith performed the ceremonies, but later other sisters also administered them. For example, Mary Smith, wife of Hyrum Smith, washed and anointed Bathsheba W. Smith.(28) Obviously, if men were anointed Kings and Priests, then their wives were anointed Queens and Priestesses.

Furthermore persons, who received their washings and anointings under Joseph Smith's directions, understood that participation in the ceremonies brought them into a special priesthood quorum. Heber C. Kimball listed the quorum members in 1845, stating they were "members of the Holy order of the Holy Preasthood having received it in the Life time of Joseph and Hirum the Prophets."(29) Naturally, this priesthood body included those "anointed" persons, who had received the fullness of the priesthood anointing. Moreover, when individuals received the initiatory anointing, they also became quorum members perhaps in a provisional capacity.(30) Hence, William Clayton wrote in his journal, "[I] was permitted to [receive] the ordinance of washing and anointing, and was received into the Quorum of the Priesthood."(31) Quite understandably persons who received their anointings at Joseph Smith's direction called themselves the Anointed Quorum.(32)

Even women who received these ordinances became members of this priesthood quorum. Brigham Young noted on October 29, 1843 two sisters were "taken into the order of the Priesthood," and a few days later his own wife was also "admitted into the priest order or Preasthood [sic]."(33) The phrase "priest order" obviously referred to the anointing in which men and women were anointed Kings and Priests or Queens and Priestesses.

The third item mentioned by Brigham Young, after the washings and anointings, concerned the clothing in a special undergarment. Marian Woodward, who worked briefly in the Nauvoo House, stated that she knew Joseph "had had his endowments and wore garments, for the woman who washed for the family showed them to [her]."(34) One of those endowed by the Prophet mentioned that a garment had to be prepared for him before he received the ordinances.(35)

A seamstress prepared the original garment following Joseph Smith's specifications. Reportedly she had to cut out three copies before he was satisfied.(36) The original garments were made from either cotton or muslin, and were full length, reaching to the ankles and the wrists. The first garments did not have collars, but they were later added at Emma Smith's suggestion.(37) A description of the original garment indicated that it "had a collar and it had strings to tie it and sleeves that came to the wrist, not to the hand, but about an inch above, and the leg came down to the ankle joint."(38) Certain "marks" were cut into the material.(39) An individual described these marks: "On the right breast is a square, on the left [breast]

a compass, in the center a small hole, and on the knee a large hole."(40)

The last item mentioned by Brigham Young in his 1877 statement was the giving of a new name as part of the ceremonies preceding the endowment. Joseph Smith also mentioned a new name and indicated it was a key word.(41) Charles C. Rich, an associate of the Prophet, said that Joseph Smith taught that "this new name [was] a keyword, which [could] only be obtained through the endowments," showing its relationship to temple rites.(42) The new name, described by Brigham Young, constituted a type or shadow of the new name given by the Lord to those who enter the Celestial Kingdom.(43)

In summary, the ordinances administered in Joseph Smith's small office consisted of:

1. A washing with water for men and women.
2. An anointing with oil for men as Kings and Priests to God and over the House of Israel.
3. An anointing with oil for women as Queens and Priestesses.
5. The clothing of men and women in a garment with four geometric marks.
6. The receiving of a new name.

The Endowment

Concerning the May 1842 meeting, Willard Richards wrote that a portion of the day's activities included the "communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood," which he called "the order of Ancient of Days".(44) In 1877 Brigham Young gave a more expanded description of the day's activities:

> Joseph divided up the [large upper] room [in his store] the best that he could, hung up the veil, marked it [and] gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties, with the key words pertaining to those signs.(45)

The men who assisted the Prophet to prepare the room indicated that it "was arranged representing the interior of a temple as much as the circumstances would permit."(46) Mercy R. Thompson indicated that "there were always three rooms . . . where we took our endowments. Two of these were anterooms, and the other [one] was where the main ceremonies were conducted. There was a place in one of the anteroom where we were washed and anointed with oil."(47) One compartment contained potted plants and was called the "Garden Room."(48) At least one altar was provided.(49) Bathsheba W. Smith stated that in the main hall where the men and women assembled together for the endowment: "There was no curtain separating the ladies from the gentlemen." She stressed, "We did not have any curtain [separating us] at all."(50) By this description she did not exclude a veil, because on another occasion she stated that in the hall "they had a sheet hung up as a vail, and the first endowments were given there."(51) Not only was the room prepared for ordinance work, but special ritual clothing was also prepared.(52) Maria Jane Johnston left a personal testimony of the existence of this ritual clothing:

> I was living with Father [John] Smith, the Prophet's uncle and on one occasion the Prophet wrote a letter to his uncle [asking] him to meet him the next morning in Nauvoo, [they lived] twenty-five miles from [Nauvoo]. Mother [Clarissa] Smith, . . . was sick and [since] I was the hired girl I had to get these clothes and fix them in time for Father Smith to meet the Prophet Joseph in Nauvoo. Mother Smith told Father Smith to explain to me about this clothing, what they were for and what they did with them, the reason he had to have them and have them in good condition, before I got them out, and he did so. That was the first I knew about endowment clothes but they were the same as they are now. Sister Smith told me where they were and how to prepare them for him. They were in a

chest locked up, inside of a little cotton bag made for the purpose and were all together. Then I got the clothes and pressed them out and put them in good condition and he went to meet the Prophet. These clothes were never put out publicly, in the washing or in any other way. When we washed them we hung them out between sheets, because we were in the midst of the Gentiles.(53) The temple clothing included a long white robe.(54) This robe could be changed from shoulder to shoulder.(55) A girdle or sash fastened the robe at the waist.(56) Besides the sash a white lamb-skin apron, upon which were painted a number of green fig leaves, was tied around the waist.(57) Joseph Smith reportedly directed that aprons when "they could be, they should be made of lambskin with three, nine, five or seven leaves on--an odd number anyway."(58) A hat, resembling a baker's cap, was worn by the men.(59) The sisters also wore a "cap," which was also called a veil.(60) White lamb-skin moccasins completed the temple clothing.(61) Joseph Smith indicated that this ceremonial attire represented the restoration of the robes worn by the priestly officiators in the tabernacle of Moses and the later temples in Jerusalem.(62)

Concerning the instructions which Brigham Young mentioned in his 1877 statement, the participants recorded little about the nature of the teachings given during the endowment services. Typical of the Prophet's terse descriptions was an entry in his diary, which indicated that he "gave them their endowments and also instructions in the priesthood on the new and everlasting covenant."(63) On another occasion Joseph Smith simply recorded that he was in his store's upper room where he "attended to ordinances and counselled."(64) Those the Prophet endowed were equally reticent about describing the nature of these instructions. Bathsheba W. Smith only stated that after receiving the washing and anointing, those to be endowed "went in the lodge room over Joseph's store and he gave us lectures--lectures on religious subjects."(65)

However, the participants' descriptions of the endowment teachings often mentioned the priesthood. An 1841 revelation identified the temple as the place wherein "the keys of the holy priesthood [would be] ordained, that you may receive honor and glory."(66) Willard Richards' statement on the activities of May 4, 1842, indicated that some of these keys pertained to the Aaronic Priesthood and others to the Melchizedek Priesthood. He then explained that they resided in the order of the Ancient of Days, or the Patriarchal Priesthood.(67) According to George Miller, during the May 1842 meeting Joseph Smith "conferred on [the men] the Patriarchal Priesthood."(68) During a funeral discourse for James Adams, another of the men who first received the temple rites, the Prophet indicated that "he [had] anointed him to the Patriarchal power -- to receive the keys of knowledge, and power, by revelation to himself."(69) Joseph Smith himself stated that "patriarchal authority" would include part of the restored temple ritual system, and that when the Saints finished the temple "God [would] fill it with power."(70) Prior to the administration of second anointings Joseph Smith affirmed that he had administered the ordinances of "Abraham's Patriarchal power which [was] the greatest yet experienced in this church."(71) The Prophet's statement indicated that the temple ordinances administered between May 4, 1842 and August 27, 1843 (washings and anointings, and the endowment) fell within the penumbra of Abraham's patriarchal power or the Patriarchal Priesthood, but that additional priesthood power would also be exercised in the temple. Even at this early date in the restoration of temple rites, those who received their washings and anointings, and endowments understood that these rites were only, as Wilford Woodruff phrased it, "preparatory for further blessings."(72)

While Joseph Smith often publicly discussed the doctrinal ramifications of the sign and tokens, key words and penalties, mentioned by Brigham Young in

1877, none of those he endowed left written descriptions for administering them. This was not unexpected, because a revelation to the Prophet indicated that the temple rites included "things which [had] been kept hid from before the foundation of the world, things that pertain[ed] to the dispensation of the fullness of times."(73) This same revelation described these hidden things as the "keys of the holy priesthood."(74) One Latter-day Saint historian demonstrated recently that these hidden keys related to two temple concepts: a particular procedure for praying and a way for differentiating between righteous and evil spirits.(75)

In connection with the endowment services Joseph Smith included instructions on a special type of prayer. One of those so taught stated, "When I and my husband had our endowments. . ., Joseph Smith presiding, he taught us the true order of prayer."(76) Apparently, the true order of prayer was taught by Joseph Smith at the completion of the ritual services.(77) After teaching this prayer form to his associates, Joseph Smith organized a "prayer circle," whose members "met many times with Brother Joseph and others who had received their endowments . . . in an upper room dedicated for that purpose, and [he] prayed with them repeatedly in those meetings."(78) Understandably, the meetings were usually called prayer meetings.(79) In these meetings the members prayed after the true order by clothing themselves in their temple robes, forming a circle, offering up the signs of the priesthood, and uniting in a solemn vocal prayer.(80)

The second item of instruction, the identification of evil and righteous spirits, was one of Joseph Smith's most important teachings during the endowment services.(81) The Prophet explained, "The keys [of the priesthood] are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed."(82) When Joseph Smith began administering the endowment in his store, he conveyed these important keys to his brethren.(83)

By the time of his death the Prophet had endowed about sixty of his closest associates.(84) In general the features of the endowment services introduced by Joseph Smith to these men and women included the following:

1. A special room was divided into compartments in which the endowment was administered.
2. A veil was used.
3. The participants wore special clothing, called temple robes.
4. They received instructions on the priesthood and its ordinances.
5. They were taught about signs, tokens, key words and penalties, receiving the keys of the priesthood which pertain to the Aaronic and Melchizedek Priesthoods, including how to identify spirit messengers.
6. They were taught a special order of prayer.

<u>Holy Order of Matrimony</u>

Joseph Smith introduced other temple ordinances besides the endowment. One of these was the sealing in the holy order of matrimony, which included the plurality of wives. A number of recent studies on the origins of eternal marriage and plural marriage have appeared, which document the history of these principles and practices among the early Latter-day Saints.(85)

The first sealings in celestial marriage occurred on May 28, 1843, when Joseph Smith and his wife Emma were sealed for time and eternity.(86) Thereafter the Prophet began sealing other married couples for time and eternity.(87) Apparently the Prophet made no record of the wording or form used in these first sealings in eternal marriage.

However, with plural marriages some limited evidence concerning the wording for the marriage ceremony has survived. Neither the Prophet nor his associates recorded any plural marriage ceremony prior to 1841, although clearly Joseph Smith took plural wives in the 1830's.(88) The first actual

evidence of a marriage ceremony between Joseph Smith and a plural wife occurred in April 1841 with the Prophet's marriage to Louisa Beaman. Joseph B. Noble performed the marriage, Joseph Smith giving "the form of the ceremony, [and] Elder Noble repeating the words after him."(89) This marriage ceremony was never recorded. However, in a similar situation, Joseph Smith's marriage to Sarah Ann Whitney, the Prophet recorded a revelation, which included the wording of the ceremony:

> These are the words which you [Newel K. Whitney] shall pronounce upon my servant Joseph and your daughter Sarah Ann Whitney. They shall take each other by the hand and you shall say, You both mutually agree, calling them by name, to be each other's companion so long as you both shall live, preserving yourselves for each other and from all others, and also throughout all eternity, reserving only those rights which have been given to my servant Joseph by revelation and commandment and by legal authority in times past. If you both agree to covenant and do this, then I give you Sarah Ann Whitney, my daughter, to Joseph Smith, to be his wife, to observe all the rights between you both that belong to that condition. I do it in my own name and in the name of my wife, your mother, and in the name of my holy progenitors, by right of birth which is of [the] priesthood, vested in me by revelation and commandment and promise of the living God, obtained by the Holy Melchizedek[,] Jethro and other of the Holy Fathers commanding in the name of the Lord all those powers to concentrate in you and through [you] to your posterity forever. All these things I do in the name of Jesus Christ, that through this order he may be glorified and [that] through the power of anointing David may reign King over Israel, which shall hereafter be revealed. Let immortality and eternal life hence forth be sealed upon your heads forever and ever.(90)

Joseph Smith left no record whether this ceremony was analogous to that used on other occasions. However, the recollections of Melissa Lot, one of Joseph Smith's plural wives, contained similarities:

> As near as I can remember or understand it, the marriage ceremony at the time I married Joseph Smith is as follows: 'You both mutually agree to be each others companion, husband and wife, observing the legal rights belonging to this condition that is, keeping yourselves wholly for each other, and from all others, during your lives.'(91)

Although these two marriage ceremonies did not follow precisely the wording of each other, they shared a number of features common to such rituals:

1. The couple held hands.
2. They were called by name.
3. They covenanted to reserve themselves for each other for time and eternity.
4. The woman was given to the man as his wife.
5. The couple were blessed with immortality and eternal life.
6. The blessings they received were passed on to their posterity.
7. The officiator performed the ceremony by proper priesthood authority.
8. The ordinance was administered in the name of the Savior.

Finally, the sealings in matrimony administered during the lifetime of Joseph Smith were for living persons only with one known exception. On October 26, 1843, the Prophet sealed eleven women, all dead, to his close friend John M. Bernhisel.(92) There was no mention of any proxies standing for these women. Clearly, such an administration was a clear exception to the general rule that sealings of deceased persons required a temple for their administration.

Second Anointing

The final temple ordinance introduced by Joseph Smith was a ceremony called the second anointing, which distinguished it from the initiatory anointing first administered in May 1842. Joseph Smith "taught that but one King and Priest could be anointed at one meeting in a private place dedicated by permission to anoint in" when no temple was available.(93) The first persons to receive this ordinance were Joseph Smith and Emma Smith on September 28, 1843, in the red brick store. On that occasion the Prophet was "anointed and ord[ained] to the highest and holiest order of the priesthood & (Companion [Emma] d[itt]o)(94) According to Willard Richards, on that occasion the Prophet "received his second Anointing of the Highest & Holiest order."(95)

In this ordinance a man and his wife were anointed and ordained a King and Priest and a Queen and Priestess, fulfilling the promises made in the initiatory anointing.(96) This ordinance also bestowed the fullness of the priesthood upon the recipients. Indeed, it was revealed to Joseph Smith as early as 1831, "The wisdom of man in his fallen state, knoweth not the purposes of my holy priesthood, but ye shall know when ye receive a fullness by the reason of the anointing."(97) Brigham Young affirmed in 1843, "For any person to have the fullness of the Priesthood, he must be a king and priest. . . . A person may be anointed a king and priest long before he receives his kingdom."(98) Orson Hyde confirmed this principle, when he said that the "fullness of the priesthood included the authority of both king and priest."(99)

Washing and Anointed for Burial

The second anointing, introduced by Joseph Smith, was actually a two-part ordinance, the concluding part taking place in the privacy of the newly anointed couple's own home. In this ritual the wife washed and anointed her husband's body. After receiving these ministrations from his wife, Heber C. Kimball wrote in his journal:

> Apreil the first day 1844. I Heber C. Kimball received the washing of my feet, and was annointed by my wife Vilate fore my burial, that is my feet head Stomach, even as Mary did Jesus, that she mite have a claim on Him in the Resurrection. In the City of Nauvoo.

Vilate Kimball added her own written attestation:

> I Vilate Kimball do hereby certify that on the first day of April 1844 I attended to washing and anointing the head Stomach and feet of my dear companion Heber C. Kimball, that I may have a claim upon him in the morning of the first Resurrection.(100)

Other couples who received their second anointings also left written accounts of attending to that part of the ceremony.(101) The washing of feet culminated the ordinances available to the Saints. Franklin D. Richards noted in a Nauvoo Temple record that Willard Richards and his wife, Jennette, had "attended to all the ordinances pertaining to the House of the Lord -- to & including the washing of feet in the days of Pres. Joseph Smith, Jr."(102)

Sealing of Children and Adoption of Men

There also was an additional temple ordinance that may have been or may not have been administered during Joseph Smith's lifetime. This was the law of adoption, or the sealing of parents to children, including the adoption of men to fathers in the priesthood.(103) No source contemporary with Joseph Smith indicated that he administered this ordinance during his lifetime. The existing evidence was only hearsay, and it dated many years after the Saints

left Nauvoo.(104) For example, William Hall claimed that "Joseph Smith was of the seed of Abraham, the Twelve were adopted to him, and others to the Twelve."(105)

Likely Joseph Smith instructed those he endowed about the sealing of parents to children and men to fathers in the priesthood. However, he probably refrained from administering such rites, because, as Brigham Young later stressed, that ordinance was only to be administered in a temple. Not even such a specially dedicated structure as the Endowment House in Salt Lake City was suitable for its performance; the ordinance required a temple.(106) While the Prophet may have sealed men to fathers in the priesthood, neither he nor his closest associates left any evidence that children were sealed to their parents during his lifetime.

Conclusion

In conclusion there exists a small, but fairly comprehensive body of evidence showing that the temple ceremonies introduced by Joseph Smith in the 1840's included those ceremonies which twentieth century Latter-day Saints expect to find in the temple: baptism for the dead, washings and anointings, the endowment, sealing in the holy order of matrimony, and second anointings, including the washing and anointing for burial. Although the Prophet did not seal any children to their parents, he may or may not have sealed men to fathers in the priesthood. Furthermore, excluding baptisms for the dead, he conducted no vicarious ordinances, except in one isolated case where he sealed some deceased women to a man, apparently without using proxies. The next two parts of this paper examine how the Twelve Apostles, under Brigham Young's direction, successfully transferred the Prophet's sacral teachings and ceremonies to a bona fide temple environment.

TEMPLE ORDINANCES AS ADMINISTERED IN NAUVOO, ILLINOIS, 1840-1846

By

Lisle G Brown

Part Three - The Nauvoo Temple(107)

If only a minimum amount of information exists on the nature of temple worship in Nauvoo during Joseph Smith's life-time, the situation is reversed concerning the administration of ordinances in the Nauvoo Temple under the direction of Brigham Young and the Twelve Apostles. The picture given by these sources is quite complete and surprisingly forthright. The documents fall within three categories: official temple record books; personal writings, such as diaries, letters, and reminiscences of participants; and published exposes by apostate Mormons who received the ordinances.

The official Nauvoo Temple records, which are all housed in the Church Archives or on microfilm format at the Family History Library in Salt Lake City, include volumes on baptisms for the dead, endowments, sealing of living couples and sealings of a living spouse to a deceased spouse, sealing of children to parents and men to fathers in the priesthood, and second anointings.(108) These volumes often include brief descriptions or "patterns" of the various ceremonies. Writings of individuals who participated in the ordinances often provide additional details, particularly Heber C. Kimball's 1845-1846 journal, which contains an unofficial endowment record.(109) There are a small number of published exposes of the Nauvoo Temple rites, dating from 1846.(110) These exposes can be of some, limited value in an examination of the Nauvoo Temple rites, but only if used as supplements, and then in a judicious and comparative manner with other sources of more veracity.

Baptism for the Dead

After Joseph Smith's death in June 1844 proxy baptisms continued as before. The only substantive change occurred in April 1845 when Brigham Young directed that from then on all proxy work done in the temple would follow "a perfect system of order, male and female in their individual capacity and conjointly as husband and wife, a man acting for and in behalf of his male relatives, and a woman acting for and in behalf of her female relatives."(111) Prior to this time persons had been baptismal proxies for their deceased relatives with our regard for sex, men standing for women and women for men. With the approaching time for the administration of temple ordinances President Young changed the policy for better order in conducting proxy rites. Brigham Young explained the reason for this change:

> You can readily understand that the woman could not be ordained for her male relations [in the temple] and thereby could not finish the work which she has begun in being baptized for them, but she can perform proxy duties for her female dead and finish the work which the Lord has given her to do, while the man holding the keys of the priesthood can finish the work relating to the male portion of their dead in being ordained for them to the possession of the Holy Priesthood, and the man and the woman conjointly in being sealed before the alter [sic] for the male and female dead that they may appear perfect before the Lord and be entitled to all the blessings of the sanctified in the celestial world, the same as though they had lived to perform these works for themselves in the flesh.(112)

The Nauvoo Temple Attic

As the Nauvoo Temple neared completion the Twelve Apostles and others, under Brigham Young's direction, undertook provisions for administering the ordinances which Joseph Smith had introduced earlier. The Nauvoo Temple's interior followed the general design of the Kirtland Temple: a basement with a font and its ancillary dressing rooms; two spacious, arched meeting halls on the first and second floors; two mezzanine floors with a number of small rooms; and an attic story.(113) Apparently, the original plans for the temple provided no separate rooms for ritual ordinance work. Instead, Brigham Young decided to follow the approach used by Joseph Smith in his store. President Young divided up the large council room in the temple attic for endowment work, using the same method of canvas partitions, and set aside two small office rooms for the initiatory ordinances, in which there were two large wooden bath tubs for washings and two stools for anointings.(114) Heber C. Kimball left a brief description of the large hall's arrangement: "The big Hall is converted into six Sepret rooms for the convenience of the Holy Preasthood[,] two large ones and fore small [ones] and a Hall[way] pasing through betwen the small ones, pasing from the west done through the Center, and dores into each Room."(115) Five of the six rooms corresponded exactly to the same rooms in later temples, even having the same names: Creation Room, Garden Room, Telestial Room, Terrestrial Room and Celestial Room.(116) These six rooms were all nicely decorated and furnished. The decorations included potted plants and shrubs in the room representing the Garden of Eden. Altars were placed in the Garden, Telestial and Terrestrial Rooms. An opening in the partition connected the Terrestrial and Celestial Rooms, in which the veil hung. The veil was shielded from view by a curtain in the Terrestrial Room and by a screen in the Celestial Room. The largest of the partitioned rooms was the Celestial Room which was furnished with chairs and tables, and mirrors and portraits of Church leaders on the walls.(117)

Washing and Anointing

Gospel Mysteries

Once the attic was properly prepared into the "sacred departments," ordinance work commenced on December 10, 1845. The officiators, initially those whom Joseph Smith had earlier endowed and then later others whom the Twelve endowed, followed closely the patterns established by the Prophet. Upon entering the temple, the men and women first received the ordinances of washing and anointing. Among the first to receive them was Norton Jacob who stated that he and his wife "were washed and anointed in the House of the Lord."(118) In these initiatory rites men ministered to men, and women to women, the same as in Joseph Smith's day.(119) Available sources permit an examination of the Nauvoo Temple initiatory rites in greater detail than the similar rites administered during Joseph Smith's lifetime.

In the Nauvoo Temple washing ceremony two officiators first washed the candidate, while he or she stood in a large wooden bath tub, and pronounced blessings on the person in the process.(120) In this ceremony all of the men were washed clean before receiving their endowments, while only a few were "pronounced clean from the blood of this generation."(121) When addressing a company of newly endowed persons, Heber C. Kimball noted this distinction in the washing blessings, "You are pronounced clean, but were you pronounced clean from the blood of this generation? No! not all of you, only some few who have deserved it."(122)

Likewise during the anointing ceremony two officiators anointed the candidate.(123) They used pure olive oil, scented with perfume, which was especially consecrated for the anointings.(124) One officiator anointed, while the other assisted him (or her) by holding the horn of oil.(125) The officiator anointed the man to be a king in Israel and a priest unto God and the woman to be a queen and priestess to her husband.(126) John Spiers stated that he was "anointed with oil [and] ordained to be a King and Priest unto God, in his own due time."(127) When addressing a group of newly endowed men, Heber C. Kimball described the distinction between being anointed to be a king and priest and actually being ordained as such, "You have been anointed kings & priests, but you have not been ordained yet -- and you got get it by being faithful."(128) Amasa M. Lyman also reaffirmed this principle to the same men, "You have not yet been ordained to anything, but [you] will be by and by."(129) These statements suggest that there is another, or second anointing, following the first. President Young once outlined the sequential nature of the Nauvoo Temple anointings: "Those who have come in here [to the Nauvoo Temple] and have received their washing & anointing [as Kings and Priests] will [later, if faithful] be ordained Kings and Priests and will then have received the fullness of the Priesthood, all that can be given on the earth."(130) So as there could be no misunderstanding on the part of his listeners, Heber C. Kimball reemphasized it in these words to a group of newly endowed men: "You have not yet been ordained to anything."(131)

There were also a few washings and anointings of children conducted in the temple. These ordinances occurred under two circumstances. One was for health. On December 28, 1845, Brigham Young and Heber C. Kimball, assisted by their wives, "washed and anointed for their health their three children."(132) The other occasion for such washings and anointings of children was as an initiatory ordinance prior to the sealing of children to their parents. Bishop Newel K. Whitney and his wife washed, anointed, and clothed their children in white before the sealing ceremony.(133)

As in the adult initiatory ordinances administered by Joseph Smith, those persons washed and anointed in the Nauvoo Temple also received a special undergarment.(134) The garment contained special "marks," the same as the garment given during Joseph Smith's lifetime.(135) Heber C. Kimball stated that the Saints could make their own garments of fine linen, bleached cotton, or sheeting.(136) The garment presented in the Nauvoo Temple was described similar to pre-Nauvoo Temple garment, as having "a tight fit, [being] made of

white cotton cloth, with . . . marks on it."(137)

In connection with the garment the candidate also received a new name.(138) One writer stated that she was told "not to reveal [the new name] to any living creature, save the man to whom she should be sealed for eternity, or after the resurrection."(139) Another woman indicated that the candidates were admonished "never to pronounce this name on earth but once: and that, when [they] came to enter within the 'Veil'."(140) Another woman stated that the officiator told her that the new name "must never be spoken above the sound of your breath."(141)

Over the garment the candidates put on white outer clothing. For the men it consisted of a white shirt, stockings and trousers or drawers. The sisters wore a long white nightgown and white stockings. Both put on shoes made of bleached drilling.(142) One sister noted, "It is required that each candidate be clean in dress and person, and a filthy thing is here [in the temple] regarded as an abomination."(143) Once so attired the candidates were prepared to continue with the rest of the temple services.

In summary, we can now list those features of the Nauvoo Temple initiatory ordinances:

1. There was a washing ceremony in which the candidates was washed and pronounced clean, and some brethren were also pronounced clean from the blood of this generation.
2. There was an anointing ceremony in which the candidate was anointed with oil, and he was anointed to become a king and a priest unto God and over Israel (or queen and priestess to her husband, if a female).
3. The candidates were clothed in a special garment.
4. The candidates also received a new name, which they were never to reveal except at the veil, the man to the Lord and the woman to her husband.
5. After receiving their washings and anointings the candidates dressed in white clothing before proceeding with the rest of the ceremonies.

<u>The Endowment</u>

Having passed through the initiatory ordinances the candidates next received the endowment. In the Nauvoo Temple 5,083 persons received their endowments, including their washing and anointings, between December 10, 1845 and February 7, 1846.(144)

Sources on the administration of the endowment as conducted by Joseph Smith provide no information on the number or roles of the officiators. This situation changes when we turn to sources on the Nauvoo Temple. When temple ordinance work commenced on December 10, 1845, four officiators conducted the services, taking the roles of Elohim, Jehovah, Michael and the Tempter (also called the Serpent).(145) This was likely the number of ordinance workers who conducted the endowment during Joseph Smith's lifetime. On December 13 Brigham Young expanded the number of officiators by three: Peter, James and John, "establishing better order in conducting the endowment."(146) On that same day ordinance workers first began to refer to the various roles by number, instead of by name: Elohim becoming number one, Jehovah number two, etc.(147)

After the inclusion of the roles of Peter, James and John in the ceremony a typical endowment session required over thirty officiators and workers: seven male ordinance officiators (Elohim, Jehovah, Michael, the Tempter, Peter, James and John); three prompters (a male and female, and one male at the Veil); seven men as initiatory officiators; seven women as initiatory officiators; four wardrobe attendants; five men to attend to the fires and water in the initiatory rooms; one doorkeeper; one fireman to attend the stoves in the endowment rooms; and two recording clerks in the initiatory rooms.(148) One of these assistants may have taken the role of Cherubim and

the flaming sword.(149)

Although the various ordinance rooms had names, such as Garden Room, Telestial Room and Terrestrial Room, it was more common, once those who labored in the temple began to refer to the ordinance officiators by number, for the workers to also refer to the rooms as departments. The sources mention three departments: the Upper Department, the Middle Department, and the Lower Department. Elohim, Jehovah and Michael officiated in the Upper Department, and Peter, James, John and the Tempter officiated in the Lower and Middle Departments.(150)

Part Two of this study showed that the available sources provided little information on the nature of this ceremony during Joseph Smith's lifetime. However the sources on the Nauvoo Temple, left a rather clear picture of the ordinances administered in the temple. Heber C. Kimball wrote a brief synopsis of the ceremony in his journal:

> [In the endowment] it is the province of Eloheem, Jehovah and Michael to create the world, plant the Garden and create man and give [him] his help meet. Eloheem gives the charge to Adam in the Garden and thrusts them in[to] the Telestial Kingdom or world. There Peter assisted by James and John conducts them through the Telestial [Kingdom] and Terrestrial Kingdom administering the charges and tokens in each and conducts them to the vail where they are received by the Eloheem and after talking with him by words and tokens are admitted by him into the Celestial Kingdom.(151)

Any modern, endowed Latter-day Saint will instantly recognize the similarities of Elder Kimball's description of the endowment with his own temple experience. However, some differences exists between the two ceremonies. These differences only become obvious upon examining the Nauvoo Temple rituals in greater detail. Another more lengthy and detail description of the endowment ceremony found in the Heber C. Kimball's journal, provides the framework for this examination.(152) This source, as well as others less detailed, will be the basis for the following discussion.

Husbands and wives generally went through the Nauvoo Temple endowment ceremony together, although single persons were also endowed.(153) Upon entering the attic, the couple went into separate rooms where they received the initiatory ordinances described previously. The Nauvoo Temple endowment formally began in the Creation Room with the ringing of the temple bell, which announced each session.(154) After receiving the initiatory ordinances, the male candidates were ushered into this room which was devoid of any furnishings, where they heard the voices of three officiators, "Eloheem, Jehovah and Michael, create the world."(155) The climax of the creation occurred when the officiators entered the Creation Room and "the man [was] created and a help mate [sic] given to him."(156) While the husbands participated in the creation portion of the endowment, their wives, after receiving the initiatory ordinances, waited in a small room across the hall from the Creation Room where they could also hear the creation portion of the ritual.(157) Upon the creation of Adam's helpmeet "the doors were opened to the men's and women's rooms, and the women [were] called for; who proceeded to the men's room [where they] selected their companion, each for herself."(158) Once reunited the husband and wife represented Adam and Eve.(159)

The couples next entered the Garden Room. In this room "the man and woman [were] placed & commandments [were] given to them [by Elohim] in addition to what [had been] given in the creation [room]."(160) After Elohim retired, another worker entered "representing Satan in the form of a man, not as a serpent."(161) He tempted the couples and at length these Adams and Eves "fell" by eating the forbidden fruit, usually a bunch of raisins hung from one of the potted plants.(162) When the couples discovered their "nakedness," temple workers brought in aprons, approximately eighteen inches

square and made of white cloth, upon which were sewn green cloth leaves, and the candidates put them on.(163) They next heard the voice of God through the canvas partition and they hid among the trees in the garden.(164) Elohim returned and the couples confessed to their transgression.(165) Whereupon "the fellow in the black cap present[ed] himself before the Lord and engage[d] in a controversy, boasting of what he had done."(166) The Lord pronounced a curse upon Satan and he departed, crawling on his hands and knees.(167) The Lord commanded Cherubim and a flaming sword to guard the Tree of Life, at which point "a sword was shook...through the partition of the room."(168) After the couples had curses pronounced upon them, the same as those given to Adam and Eve in the Book of Genesis, there was "given to them a charge at the altar and the first and second tokens of the Aaronic Priesthood."(169)

Upon the completion of the Garden Room ceremonies, the couples were "thrust out into a room . . . which represent[ed] the Telestial Kingdom or the world."(170) The Tempter returned and tried to lead the couples astray by teaching them false and misleading doctrines.(171) Peter, James and John arrived and contented with him, finally casting him out.(172) Peter, assisted by James and John, conducted the couples through the rest of the endowment.(173)

The couples now dressed themselves in their temple robes.(174) These robes consisted of the same articles as those worn during Joseph Smith's lifetime: robe, sash, cap for men and veil for women, moccasins, worn with the garment and apron previously put on before donning the robes.(175) They also followed the same pattern as those worn during Joseph Smith's lifetime. One woman left the following description:

> The 'robe'. . . is a strip of white muslin, say three-fourths of a yard wide, and long enough to reach to the feet, gathered at the middle, and tied by a bow to the left shoulder, and brought across the body, and the edges fastened on the right side, with a belt around the waist of the same [material]. Over this was put the apron we had [previously] received . . . and the women wore what is called a veil made of a piece of book muslin, reaching nearly to the floor, and gathered up at one corner to fit the head. The men wore a kind of turban, made of the same material, otherwise the men and women were dressed alike.(176)

Once the couples were dressed in the robes, the ceremony continued. After each "man [had] proven himself faithful he receive[d] the first signs & tokens of the Melchizedek priesthood and an additional charge. Here he also vouch[ed] for the conduct of his companion. They [were] then left [alone] to prove themselves faithful, after which they [were] admitted into the Terrestrial Kingdom."(177)

In the Terrestrial Room there stood an altar upon which rested the Bible, Book of Mormon, and Doctrine and Covenants.(178) At this altar the couples "receive[d] an additional charge and the second token of the Melchizedek Priesthood, and also the key word or the five points of fellowship."(179) Between the Terrestrial Room and the Celestial Room hung the veil. "After receiving all the tokens and [key]words and signs [of the priesthood] they [were] led to the vail where they [gave] each back to Elohim through the vail and [were] then admitted into the Celestial Room."(180) One writer indicated that prior to entering the Celestial Room, the candidates changed their robes from the left shoulder to the right should, because "everything appears wrong end foremost in the other world."(181) If this statement is accurate, this was apparently the only robe change in the ceremony.

Each husband, after entering the Celestial Room through the doorway next to the veil, turned and received "his own wife through [the veil] after he himself [had been] admitted."(182) Heber C. Kimball referred to this procedure, saying, "When the man came to the vail, God gave the key word to the man, and the man gave it to the woman."(183) Thus, the candidates entered the Celestial Room: "We come in turn, two at a time . . . here we

remain as long as we please, sometimes numbering hundreds[?], all in white . . ., male and female, with crowns on our heads, all conversing of course on the singular and unexpected blessing just received."(184) While in the Celestial Room, the candidates had their clothes brought to them, and, after changing, they left the temple by a different way than through the ordinance rooms.(185) These were the essential features of the endowment, as administered in the Nauvoo Temple. However, a better understanding of the ceremony can be developed by examining some of the features of the ritual in greater in greater detail.

The Endowment Covenants

Our sources indicated that the candidates received "charges" at altars in each of three rooms: Garden Room, Telestial Room and Terrestrial Room. They contracted these covenants as couples, each pair kneeling at the altar in turn. One published source indicated the manner in which the covenants were taken: "The obligation or oath was taken by us by pairs -- two and two -- male and female, the husband and wife, if he had one, if not with his betrothed; and if he had none, with some young woman."(186) There were no "witness couples" in the contemporary sense in the Nauvoo Temple ceremony: "The Lord, his holy angels, and all that are in the [ordinance] room are called on to witness the solemn covenant[s] we here make."(187) Brigham Young described the solemn manner in which these covenants were made, "In this congregation there are men and women who, with up lifted hands to heaven, before the Father and the Son, and all the Holy Angels, have made solemn covenants."(188)

There is sufficient evidence from extent sources to allow the identification of these various covenants. The exact order of the specific charges and rooms in which the candidates received them is not uniformly specified in the sources, except in two cases.(189) What follows is an attempt to place them in an order which is consistent with later practices. While the order or arrangement of the charges in this discussion may not be accurate, the number and type of covenants made in the Nauvoo Temple is clearly defined in the available documents.

Since the first and second tokens of the Aaronic Priesthood were given in the Garden Room, there were likely two charges associated with this part of the service. Amasa M. Lyman defined the first charge which was probably administered in the Garden Room as follows, "We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband and if you keep your covenants you will not be guilty of transgression."(190) Heber C. Kimball explained the ramifications of this covenant to a group of newly endowed Saints, "I am subject to my God, my wife is in subjection to me and will reverence me in my place and I will make her happy. I do not want her to step forward and dictate to me any more than I dictate to Pres. [Brigham] Young."(191) Brigham Young defined the covenant in these terms, "The man must love his God & the woman must love her husband."(192)

Most likely the second charge given in the Garden Room was to reverence the priesthood and its leaders. Heber C. Kimball used these words, "It is not for you to reproach the Lord's anointed nor to speak evil of him. You have covenanted not to do it."(193) He also counseled, "You have got to honor and reverence your brethren, for if you do not you can never honor God."(194) Finally he admonished the Saints, "Shall we cease from loud laughter & mirth? Will you never slander your brother and sister? I will refer your minds to the covenants you have made."(195) One candidate stated that the Saints obligated themselves "to hold up the heads of the Church, and obey them in all things, and at all times."(196) Brigham Young also addressed this covenant, "Remember the covenants that we have entered into. No man is to be filled with light[minded]ness -- no brother or sister will be allowed to speak evil of his brother or sister -- or speak against them."(197) After being endowed and hearing such instructions, one brother wrote in his journal, "Now I say, he that knows his fellow who is anointed to be a king in Israel and a priest unto

God, be ware to touch not the Lord's anointed Least [sic] you touch the apple of his Eye, Least thou be cut asunder. Neither speak Evil of Such, etc., Least thou say aught agains[t] his children."(198)

Brigham Young defined the charge likely given in the Garden Room, "I will never have anything to do with the daughters of Eve, unless they are given me of the Lord [through the Lord's anointed]."(199) One individual phrased this covenant in these terms, "I will not touch a daughter of Adam unless give me of the Lord" for males, and for females, "I will not have any man but my husband."(200) Heber C. Kimball framed the meaning of this covenant in more contemporary terms, "Both men and women have also covenanted that they will have no unlawful intercourse with each other."(201) Also in connection with the second charge the husband "vouched for the conduct of his wife."(202) Amasa M. Lyman stated that because of the second charge with its obligation concerning the wife's conduct, "a man becomes responsible for his own conduct and of his wife, if he has one."(203)

A charge, given in the Terrestrial Room, was the so-called law of retribution, or oath of vengeance, in which the candidates swore "to avenge the blood of the anointed ones" who had been martyred.(204) Undoubtedly this charge was not part of the endowment as administered by Joseph Smith, but it was added as the natural response to the murder of Joseph Smith and Hyrum Smith.(205) Heber C. Kimball left a clear explanation of this charge, "I have covenanted, and will never rest nor my posterity after me until those men who killed Joseph and Hyrum have been wiped out of the earth."(206) That such an oath was required by those who received the Nauvoo Temple endowment was the understanding of George Q. Cannon, who stated, "when he had his Endowments in Nauvoo that he took an oath against the murders of the Prophet Joseph Smith, as well as other prophets."(207) Evidently this oath was eliminated after the Nauvoo Period, but the Saints continued to pray in the endowment prayer circle for the Lord to avenge the blood of the prophets, without mentioning Joseph or Hyrum Smith specifically.(208)

A final covenant, apparently made following the law of retribution, was the obligation not to divulge anything that occurred in the temple to outsiders. During Joseph Smith's lifetime this charge was probably the only one given in the Terrestrial Room portion of the endowment. Concerning this last covenant, one candidate stated, "We are also all sworn at this altar [in the Terrestrial Room], by a solemn oath, that we will never reveal to any person what we do and see in the temple . . . from first to last."(209) Heber C. Kimball indicated that this was one of the reasons why women received the endowment, "One reason why we bring our wives with us [to the temple] is [so] that they may make a covenant with us to keep these things sacred."(210) Brigham Young even counseled the brethren in one meeting in the temple to refrain from telling their wives of all that occurred in that building, saying, "All that are in favor of this signify it by holding your tongue when you go away from here;" to which Parley P. Pratt humorously added, "Contrary by the same sign."(211)

These charges of the law of obedience, reverencing he Lord's anointed, law of chastity, law of retribution and holding the temple worship inviolate provided the means for the Saints to make covenants concerning the fundamental laws of heaven. Joseph Smith taught that it was "necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before permitted to enter it."(212) Brigham Young taught that the Saints would "be made acquainted with the laws of angels and of the kingdom of our Father and our God" in the temple ordinances.(213)

The Endowment Keys of the Priesthood and the Order of Prayer

Just as Joseph Smith felt that the signs and tokens of the priesthood were among the important, if not the most significant, aspects of the endowment, Brigham Young and the Apostles were also anxious to have these important keys bestowed on the Saints in the Nauvoo Temple rites. To the

Twelve these keys were of such singular significance, the Apostles felt their bestowal was worthy of nearly every sacrifice required. Heber C. Kimball stated, "We cannot rest day nor night until we put you in possession of the [keys of the] priesthood."(214) Brigham Young also wrote in his diary that "such was the anxiety manifested by the Saints to receive the ordinances of Endowment & no less on [the Twelve's] part to have them get the keys of the Priesthood, that [he] gave [himself] up entirely to the work of the Lord in the Temple almost night & day."(215) What was it about the keys of the priesthood that so motivated the Twelve in their tireless labors? Fortunately our sources provide a forthright and clear answer to this question.

When we discussed the endowment as Joseph Smith gave it in his store, we learned that the keys of the priesthood pertain to the Aaronic and Melchizedek Priesthood. So far in our discussion of the endowment as administered in the Nauvoo Temple we have seen that there were actually four such keys, two each to each priesthood order.(216) Amasa M. Lyman explained the relation of these four signs and tokens to the charges given in the endowment:

> This is why you are required to be sober -- to be honest, [so] that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. It is putting you in possession of those keys by which you can ask for things you need and obtain them.(217)

In a revelation to Joseph Smith these keys were called the "keys whereby [one] may ask and receive blessings."(218) Orson Pratt called these keys the "order of God for receiving revelations."(219) No wonder Joseph Smith once told the Saints that they "did not know how to pray to have [their] prayers answered," until he "taught [them] the true order of prayer."(220) The importance of the signs and tokens of the priesthood was that they were the keys by which the heavens could be opened and the Saints receive revelations. In teaching this aspect of the signs and tokens to the Saints in the Nauvoo Temple no other Apostle was more forthright in his remarks than George A. Smith, "When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands together, and act as one mind, the Lord will hear and answer our prayers."(221) He testified that when he and his fellow Apostles "did so and offered up the signs, [they] were always answered."(222) In fact he counseled the Saints, "It would be a good thing for us to put on our garments everyday and [individually] pray to God, and [also] in private circles, when we can do so with safety."(223)

An expressive example of such a circle and its effect on the members is found in the journal of Samuel W. Richards, who wrote of a prayer circle held in the Nauvoo Temple after the building was closed for ordinance work: "Dressing ourselves in the order of the Priesthood we called upon the Lord, his spirit attended us, and the visions of heaven were opened to our view...I beheld other things which were glorious while the power of God rested upon me. Others also beheld angels, and the glory of God." When one member proposed that the circle pray for "the Prophet Joseph to come into [their] midst and converse with them," it was seriously considered, but then the president of the circle decided they "had no right to pray for such a thing."(224) Note that there was no question among the participants whether or not the Prophet would appear to them, only whether it was appropriate to request such a visitation. Such was the understanding of the Saints about the potential of true order of prayer.

The Twelve also conveyed to the newly endowed members those teachings concerning the discerning of spirits, which Joseph Smith had so forcefully taught both publicly and privately before his death. In the endowment the Saints received the keys to test spiritual beings. Orson Pratt summarized the connection between the endowment being given to the Saints in the Nauvoo Temple and the identification of good and evil spirits, "Perhaps some may

enquire, how the Saints can distinguish between angels of authority, and such as have no authority, seeing there are so many different classes. We answer, that no one can distinguish correctly without the keys of the priesthood, obtained through the ordinances of endowment."(225)

The Endowment Lecture

The instructions concerning the true order of prayer, discerning of spirits, and the formation of a prayer circle were not part of the endowment ceremony as such in the Nauvoo Temple.(226) This information was conveyed in the Celestial Room either at the conclusion of the ceremony or on special Sabbath day meetings in the temple for those who had been endowed.(227) One candidate noted he and his wife after the ordinances took their "seats in the celestial department of the [Nauvoo] Temple and heard a number of lectures from the brethren on the principles of the Priesthood pertaining to exaltation."(228) Another brother attended a Sabbath meeting, "which was the first time [he had] ever met in a meeting of the Holy Order."(229) Norton Jacob also noted that he and his wife "had the exquisite pleasure of meeting with the holy order of the Lord's anointed."(230)

It was in these meetings that the Twelve taught the Saints about the significance of the endowment and how to pray after the true order by allowing them to experience what they had learned in the endowment. Hosea Stout noted that such a meeting "was the first time [he and his wife had] ever met to pray according to the order of the priesthood."(231) Heber C. Kimball described such a solemn occasion after the Twelve had instructed the Saints, "The whole assembly were then formed into 2 circles one within the other. The signs and tokens were given, the proper attitude for prayer assumed, and Elder Taylor being mouth the whole congregation united with him in prayer to God."(232)

Not only were the signs and tokens given to the Saints in the Nauvoo Temple important as the keys of prayer and as the means to identify spiritual beings, but the Apostles also taught an additional significant aspect concerning them. Amasa M. Lyman explained that these signs and tokens were "the [very] key by which [they] approach[ed] God." "This is the key," he continued, "by which to obtain all the glory and felicity of eternal life."(233) It was this aspect of the signs and tokens that prompted Brigham Young later to tell the Saints that they must "receive the endowments in store for [them] and possess the keys of the eternal Priesthood, that [they] may receive every word, sign and token, and be made acquainted with the laws of angels and the knowledge of our Father and God, and [thereby] know how to pass from one degree to another, and enter fully into the joy of the Lord."(234) It was by receiving the endowment, President Young taught, that allowed the Saints to obtain the knowledge that enabled them "to walk back into the presence of the Father, being able to give them the keys words, the signs, and tokens, pertaining to the Holy Priesthood, and gain [their] exaltation in spite of earth and hell."(235) Amasa M. Lyman summarized the importance of the endowment to the Saints gathered in the Nauvoo Temple:

> The scenery through which you have passed is actually laying before you a picture or map by which you are to travel through life, and obtain an entrance into the celestial kingdom hereafter. If you are tempted in regard to these things here, you will be tempted when you approach the presence of God hereafter -- You have, being faithful, been brought to this point, by maintaining the things which have been entrusted to you. This is a representation of the Celestial Kingdom. It is not merely for the sake of talking over these things that they are given to you, but for you benefit, and for your triumph over the powers of darkness hereafter.(236)

No wonder Joseph Smith, Brigham Young and the Twelve were so exercised about the necessity of the Saints obtaining their endowments, for the keys of the priesthood revealed in that ceremony gave them the knowledge of how to

"obtain the felicity of eternal life."

We can now summarize the endowment as administered in the Nauvoo Temple:

1. The creation of the world by the Gods was portrayed.
2. The formation of Adam and Eve was also portrayed.
3. The couple were placed in a garden and given commandments by God.
4. The Tempter entered the garden and tempted Adam and Eve, who broke the commandments, ate the forbidden fruit, and fell.
5. Elohim cursed the Tempter and cast him out; He also cursed Adam and Eve, and thrust them into the Telestial Kingdom. Before doing so, however, He gave them a charge and the first two tokens of the Aaronic Priesthood.
6. The Tempter returned and attempted to lead the couple astray by teaching false doctrine, but he was exposed by Peter, James and John, who cast him out. 7. Peter, James and John conducted the couple through the rest of ceremony, giving them another charge in the Telestial Room, dressing them in the robes of the priesthood, and giving them the first token of the Melchizedek Priesthood before ushering them into the Terrestrial Room.
8. In the Terrestrial Room the couple received a third charge and the second token of the Melchizedek Priesthood from Peter, after which the man passed through the veil, he then admitted his wife through the veil into the Celestial Room.
9. In the Celestial Room the couple received further instructions on the ceremony, including the true order of prayer.

These elements include all those mentioned in Part Two as given in Joseph Smith's store, suggesting that in all essentials the two ceremonies were the same. It is apparent that after Joseph Smith's death Brigham Young and the Twelve closely adhered to the Prophet's procedure of administering the endowment. The next installment of this study continues the examination of the ordinances administered in the Nauvoo Temple, surveying those ceremonies given sequentially after the endowment. These rites include the holy order of matrimony, the sealing of children to parents, the adoption of men to men in the priesthood, and the second anointing.

TEMPLE ORDINANCES
AS ADMINISTERED IN NAUVOO, ILLINOIS,
1840-1846

By
Lisle G Brown

Part Three - The Nauvoo Temple (Continued)

After receiving the endowment in the Nauvoo Temple, many couples also received additional ordinances, inlcuding the sealing in the holy order of matrimony, sealing of chidren to parents, adoptions of men to fathers in the priesthood, and second anointings. These ordinances consitituted the higher, sealing ordinances of the temple.

Holy Order of Matrimony

Heber C. Kimball explained to a group of newly endowed men and women why it was necessary for previously married couples to be sealed in the holy order opf matrimony, "We have now come to this place [in the temple], and all your former covenants [in marriage] are of no account. And here is the place where we have to enter in[to] a new covenant, and be sealed, and have it recorded."(237) Rumors of this principle rapidly spread among the non-Mormon

community. The Warsaw Signal reported: "The doctrine is that to those who have received their endowment, all old things are done away and everything has become new. This is taken literally and applied to marriage and all other contracts."(238) One member indicated the practical implications of this situation:

> We are told that this [marriage] ceremony is the commencement of the law of God, and the laws of the land are no more binding on us; all our former ties in marriage, &c., are now cut asunder, and we are all thrown loose upon the world as if never married. It is now the woman's privilege to choose whom sees fit; if she likes the one she has been living with, she can keep him; if not, she is at liberty to ship him and take another.(239)

Naturally, most women selected their own mates, but a few chose to be sealed to someone other than their original husbands.(240)

Although two sealings in marriage were conducted on January 1, 1846, the general administration of such sealings commenced after January 7, 1846, with the dedication of a special altar in Brigham Young's room:

> The altar is about two and one-half feet high and two and one-half feet long and about one foot wide, rising from a platform about 8 or 9 inches high, and extending out on all sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling are covered with cushions of scarlet damask cloth; the side of the upright part or body of the altar are covered with white linen.(241)

Two varieties of sealings in marriage occurred in the Nauvoo Temple. One was the sealing of couples where both spouses were living (2,420 couples received this ordinance).(242) The other was the sealing of one living spouse to a deceased spouse, a proxy standing in for the latter (369 sealings of this type occurred).(243) There were no sealings for deceased couples in the Nauvoo Temple. Both monogamous and polygamous sealings took place.(244) However, regardless of the sealing, whether monogamous or polygamous, the ceremony was the same, except for a necessary additional preliminary step in the plural marriage rite.

A sealing in the holy order of matrimony required an officiator -- Brigham Young labored chiefly in that capacity in the Nauvoo Temple, but other members of the Twelve also performed sealings in marriage -- the husband and wife to be sealed, and two or more witnesses.(245) While the couple dressed in their temple robes, the officiator and witnesses were not so required.(246) After having the required information, such as names, birth dates, etc., entered in the sealing record, the ceremony commenced.(247)

As preliminaries to the sealing ceremony the officiator asked both the man and woman if it was their understanding that they were about to be married for time and eternity. The couple acknowledged the question affirmatively. In the case of marriages of young adults, if the parents of the couple were present, they were asked if they approved of the union.(248)

If the sealing was a plural marriage, there was an additional preliminary question asked the first wife. In such a situation the first wife, following her own sealing to her husband, stood at her husband's left and agreed to give the other woman to him as a wife.(249) She did this by responding affirmatively to the following question of the officiator, "Are you willing to give this woman to your husband to be his lawful wife for time and eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband."(250) She then took her husbands left arm, as if in the attitude of walking, while the officiator conducted the ceremony.(251) Orson Pratt in a letter to his first wife, Sarah, mentioned this procedure:

"You, at several times, did put the hands of others into my hand, and did give them unto me as wives immediately before the marriage ceremony was pronounced. Those women I took with all confidence, and with your consent."(252)

The sealing commenced as the coupled kneeled opposite each other and with their right hands joined over the altar.(253) Once the couple had assumed the proper attitude at the altar, Brigham Young addressed the man, saying, "You take [woman's name] by the right hand to be your lawful wedded wife, and promise, in the presence of God and Angels, and these Witnesses, to observe all the laws and obligations and duties pertaining or belonging to this order of the Priesthood, do you?"(254) After the man responded in the affirmative, President Young asked the woman essentially the same question, only indicating that she was giving herself to the man to be his wife. The woman replied, yes.(255)

The ceremony concluded with President Young pronouncing "them Husband and Wife, and [he] sealed them together as such for time and for all eternity;" he also "pronounced various blessings upon them."(256) Among those blessings was the charge for the couple to multiple and "fill up the measure of [their] creation."(257) He also "sealed [them] unto Eternal Lives, to come forth in the morning of the first resurrection."(258)

As a part of the marriage ceremony Brigham Young also "sealed them up to eternal life, against all sins, except sin against the Holy Ghost, which is the shedding of innocent blood."(259) Such sealings are mentioned in the diaries of those who were sealed in the Nauvoo Temple. Norton Jacob used almost the exact wording, writing that he and his wife were "sealed up unto eternal life and against all sin except the sin against the Holy Ghost."(260) George Laub stated that there was "nothing to prevent [him and his wife from receiving their sealing blessings], only the sin against the Holy Ghost, which is the shedding of innocent blood or consenting there unto."(261)

At the conclusion of the ceremony, President Young directed the man to "kiss his wife."(262) This ended the ordinance of sealing in the holy order of matrimony.

We can also infer that this ceremony was likely used during Joseph Smith's lifetime, as well. Although, in Part Two evidence was presented that in some cases a different wording was used in plural marriage sealings, it is likely that before the Martyrdom the ceremony used in the Nauvoo Temple was also the one used by Joseph Smith. We can reasonably assume this, because all available evidence, which we have examined thus far and which we will also examine throughout the rest of this paper, points to the fact that Brigham Young followed faithfully the patterns of the ceremonies used by the Prophet when he conducted them in the Nauvoo Temple. There is no reason to suspect that only in the case of the marriage ceremony would Brigham Young vary from this practice and introduce a new ceremony.

Sealing of Children and Adoption of Men

After being sealed as husband and wife, some couples were also allowed to have their children sealed to them in the law of adoption. Brigham Young authorized the commencement of the ordinances of this law, first the sealing of children to their natural parents beginning on January 11, 1846, and the adoption of men to fathers in the priesthood on January 25. By the conclusion of such ordinances on February 6, 1846, eighty-nine children had been sealed to their parents (This number includes twenty-four of the children's wives who were also considered as being sealed to their husband's parents), and 168 men adopted to fathers in the priesthood.(263) There was a natural tendency among Latter-day Saints, both in Nauvoo and now, to differentiate between sealings of children and adoption of men to fathers in the priesthood.(264) However, there was no such difference in the ceremony as administered in the Nauvoo Temple, indicating that the sealing of children and adoption of men were both dual aspects of one principle, which was called the law of

adoption.(265)

Brigham Young stated that the ceremony of the law of adoption was "a more solemn ordinance than that by which women were seal to men, and [ideally] in a room over that in which women were sealed to man in the temple of the Lord."(266) In the Nauvoo Temple there was no higher room in which the ordinances of adoption could be performed. Also President Young's office was too small to hold a large company, thus the altar was moved into "the Celestial Room the better to sit [suit] the conveneance of all present."(267)

Prior to the ceremony itself, adults had to have received their own endowments, whether being sealed to their parents or adopted to a father in the priesthood. Young children were first washed and anointed by their parents, who then clothed them in white before the ceremony.(268) In these services the children were anointed to the "birthright."(269) After the father and mother kneeled at the altar, Brigham Young asked the following question, addressing the man and woman by name:

> Do you both covenant and promise in the presence of God, Holy Angels and these witnesses upon this sacred altar that you will use all diligence in faithfulness to teach these your children in all the principles of righteousness and truth and so secure them eternal salvation in the Celestial Kingdom of God and promote their happiness in time and eternity that they may share all your blessings, that shall be given unto you both in this heir and in the world to come?(270)

Upon the affirmative response of both parents, Brigham Young next addressed the children (or adoptive candidates):

> Do you covenant and agree to receive and obey the counsel and instructions of these your parents that you may obtain salvation and eternal life.(271)

These affirmative responses by both the parents and children were viewed as a binding covenant. George Laub, who was adopted to John D. Lee, indicated that participants entered into a "covenant ...made before God, angels and the present witnesses." He then recorded the nature of the covenant (while specifically relating in Laub's case to an adoption, the same covenant applied to children sealed to their parents): "We covenant[ed] together for him to be a father unto those who were sealed to him, to do unto them as he would his own children & to counsel them in righteousness & to teach them all the principles of salvation & to share unto them of the blessings of comfort. These & all that are calculated to make them both happy in time & eternity."(272)

Upon the affirmative responses of all participants to his questions, Brigham Young then sealed the children to the couple "for time and eternity to bear their name and be numbered with them in their inheritance & kingdoms which may be given [to them]."(273) In the case of adoptions this sealing was performed "with the usual reservation in the case of mutual disagreement," in which case the sealing could be annulled by the President of the Church.(274)

In this ordinance the children were also sealed up unto eternal life.(275) For example, the Nauvoo Temple adoption records indicate that John and Clarissa Smith's children were "sealed unto eternal life &c."(276) The record of Newel and Elizabeth Ann Whitney's sealing of children indicated what the "&c" stood for in the previous quotation. The Whitney children "were also sealed unto eternal life against all sins and blasphemies, except the sin against the Holy Ghost which is the shedding of innocent blood, or the consenting thereunto.(277)

By this sealing ordinance each child, or adoptive candidate, "became a

legal heir to all the blessings bestowed upon [the father] pertaining to exaltations, even to the eternal Godhead," both parties having entered into "a solemn covenant to observe all the rights and ordinances pertaining to the new and everlasting covenant, as far as it shall be made known unto [them]."(278) These promises and blessings were all based "on conditions of keeping their covenants at [the] altar."(279)

Second Anointing

The final ordinance administered by Brigham Young in the Nauvoo Temple was second anointings. He commenced these ceremonies on January 8, 1846. Eventually 591 individuals received their anointings, all for the living except for a few deceased men who received their anointings by proxy (including Joseph Smith and Hyrum Smith who received proxy reconfirmations of their anointings).(280) Initially these ordinances were conducted in Brigham Young's room. The altar in his room was also designed for the use of "second washings & anointings."(281) However, when the pressure for the sealings ordinance in marriage became too great, Brigham Young assigned two rooms, number two and number four, on the opposite side of the Celestial Room for the administration of this rite.(282) There is no evidence, however, that either of these room had altars in them. Apparently the ceremony did not include the altar when conducted in those rooms.

As noted in the section on the initiatory ordinance of anointing to be a king and a priest or a queen and priestess, that rite anticipated another or second anointing, in which the man or woman would actually be anointed and ordained as such. Brigham Young stated that "a person may be ordained a king and a priest long before he receives his kingdom."(283)

In the Nauvoo Temple the second anointing ceremony commenced with "form[ing] a Quorum of the Priesthood to the receiving of the second ordinance."(284) This quorum consisted of two officiators, the couple to be anointed and a "number of others."(285) The chief officiator was the man who anointed and pronounced the blessings upon the candidates, as one brother described, "We were conducted to Room no. 2 where we received our anointings. . . under the hands of Orson Hyde."(286) Another officiator was a man who assisted the chief officiator with the horn of oil, in the same manner as in the initiatory anointing described previously.(287) The other men participating in the quorum were invited witnesses to the ceremony.(288) The couple was, of course, a man and his wife or wives.(289) All of the members of the second anointing quorum dressed in their temple robes.(290)

Each second anointing service was a separate meeting. In this matter the Twelve followed precisely the instructions of Joseph Smith, who stated that "in the Temple several [couples] could be anointed in a day, but at each anointing the meeting was [to be] dismissed and then [to] come to together again."(291)

Each second anointing meeting commenced with "the usual ceremony prerequisite to the ordinance of anointing."(292) The first part of these preliminaries consisted of an invocation. The clerk keeping the record of second anointings noted the important place of this invocation, "[The] Council convened in Room no. 2. Prayer having been offered by William Davis, it being a prerequisite to the anointing in all cases where a candidate is presented for anointing. This is required to offer up a prayer before the ordinance of anointing can be administered."(293) One participant in the second anointing quorum expressed his feelings at being called upon to offer the invocation, "I was called upon by the President [of the High Priests Quorum, George Miller] to open [the] meeting by prayer which I compiled with feelings of much gratitude to my heavenly Father and my brethren that surrounded us."(294) As expected, at the conclusion of the meeting a benediction was also offered.(295)

In the next part of the preliminaries the participants formed a circle

and offered up the signs of the priesthood, as noted in record of second anointings, "The Council all being arrayed in priestly robes (previous to [the anointing] prayer) a circle was formed [and] the signs [of the priesthood] were offered."(296)

After offering up the signs the chief officiator, assisted by the man who held the horn of oil, anointed the male candidate's head and various sense organs (eyes, ears, nose, mouth, etc.), with consecrated oil, pronouncing a blessing upon each, similar to the initiatory anointings.(297) In this ministration the officiator "anointed [him] a King and Priest unto God."(298) In this ordination the candidate was anointed not only a King and Priest unto the Most High God, but also "over," "in and over," or "in" the Church of Jesus Christ of Latter-day Saints and the House of Israel.(299) These slight prepositional variations may appear minor, but they reflected significant delineations between the status of the candidates. Only one man, the President of the Church, received the anointing as a King and Priest <u>over</u> the Church; this was, of course, Brigham Young.(300) The next in line to the presidency was Heber C. Kimball and he was anointed a King and Priest <u>in and over</u> the Church.(301) All other men were anointed as Kings and Priests <u>in</u> the Church.(302) Clearly these differences indicated the position of the candidate's responsibility in the Kingdom of God at the time of the anointing.

In addition to the anointing (also referred to as an ordination) as a King and Priest the officiator also pronounced other blessings upon the man. A comparison of the two verbatim second anointing blessings in the Book of Anointings indicates that there was no set wording of the ordinance in the Nauvoo Temple.(303) This suggests that the officiator had the latitude to follow the Spirit in giving the blessings. Nonetheless, each blessing contained corresponding elements, although the wording for each varied. These similar features included the following:

1. The anointing as a King and Priest unto the Most High God and over/in the Church and the House of Israel.
2. The anointing and blessing of the head and sense organs.
3. The bestowal of the sealing power of the priesthood.
4. The blessings pertaining to the resurrection and the Godhead.
5. The sealing up unto eternal life.
6. The blessing of asking and receiving.
7. No blessings to be withheld.
8. The ordinance performed in the name of the Father, Son and Holy Ghost.

Let us look at each of the elements, omitting the first two because we have discussed them above.

The bestowal of the sealing power in the second anointings given in the Nauvoo Temple, adhered closely to the scriptural language commonly associated with that authority. Thus the candidate was told that "whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he looses on earth shall be loosed in heaven."(304) Although the keys of this sealing power reside in only one man on the earth at a time, such sealing authority can be bestowed upon others.(305) Joseph Smith once indicated that upon receiving the sealing power, it gave the man the authority to act for the salvation of his own family, both the living and the dead:

> Again the doctrin[e] or sealing power of Elijah is as follows if you have power to seal on earth & in heaven then we should be Crafty, the first thing you do [is] go & seal on earth your sons & daughters unto yourself, & yourself unto your fathers in eternal glory, & go ahead and not go back, but use a little Craftiness & seal all you can; & when you get to heaven tell your father that what you seal on earth should be sealed in heaven[.] I will walk through the gate of heaven and Claim what I seal &

those that follow me & my Council.(306)

It was this very power the officiator bestowed upon the man in his second anointings.

The blessing given in the second anointings concerning the resurrection was similar in nature to that promise given in the scriptures: "Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths."(307) The two second anointing blessings in the Nauvoo Temple records indicated that these powers pertained to the eternities, even unto the Godhead, and the candidate was told that he would attain to that position. Brigham Young explained to the Saints how such a transcendent blessing could be possible, thus preparing them for their anointings: "The Lord has led this people all the while in this way, by giving them here a little and there a little, and thus he increases their wisdom, and he that receives a little and is thankful for that shall receive more and more, even unto the fulness of the Godhead."(308) He affirmed, "We talk a great deal about our religion....It is the only system know in heaven, or on the earth that can exalt man to the Godhead."(309) At Nauvoo Brigham Young was the only one who held these keys and "when he sealed a man up to eternal life, he bestowed upon him the blessings pertaining to eternity and to the Godhead, or when he delegated others to do it in his stead, God in the eternal world recorded the act."(310)

As mentioned in the previous paragraph, when the officiator in the second anointings "sealed a man up to eternal life, he bestowed upon him the blessings pertaining to the eternities." In preparing the Saints for their ordinances in the Nauvoo Temple John Taylor indicated that one of the unique aspects of the "Mormon religion [was that it was] made up of 'obedience,' come life or death with crowns for crosses; being ordained to eternal life after sin [was] overcome. Therefore, brethren, [he counseled], endure like good soldiers, to the end, and you will be ordained to this highest honor in the priesthood."(311) To be ordained to eternal life, using Elder Taylor's wording, referred to the anointings and ordainings that the Saints would receive in the temple when it was finished. It was to this sacral experience that Joseph Smith also referred when he said that a man could be "sealed up unto eternal life, [either] by revelation and the spirit of prophecy, [or] through the power of the Holy Priesthood."(312) Many of the Saints were thus sealed up to eternal life through the power of the priesthood when the officiator was moved by the Holy Spirit to give this assurance.

Moreover, the Nauvoo Temple sources indicate that those sealed up unto eternal life, either in the marriage sealing, or in adoptive sealings, or in the second anointing, were also told that there was only one reservation by which they could forfeit the realization of that blessing; they were told that they were "sealed unto eternal life and against all sin except sin against the Holy Ghost."(313) In many cases the candidate was told that the "sin against the Holy Ghost...[was] shedding Innocent blood or consenting there unto."(314) Those who committed such a serious transgression stand in great peril: "It was explained that only such can become sons of Perdition, who receive a testimony of the Gospel -- who receive the Holy Ghost and the highest blessings of the Church, and then wilfully deny the Light they have obtained. [They become] murders who crucify Christ anew, or consent to His death, in that they shed innocent blood knowing at the time they are preventing the spread of truth, will be subject to this penalty."(315)

The two second anointing blessings also indicated that the candidate was given the promise of whatever he desired in righteousness, he would receive it. This blessing referred to the scripture, which stated that "if ye are purified and cleansed from sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done."(316) Those so blessed "shall have according

to their desires."(317) To receive this promise also carried with it a great responsibility. Joseph Smith explained, "The Lord told me once that what I asked for I should have [D&C 132:40], I have been afraid to ask God to kill my enemies lest some of them should peradventure repent[.] I ask a short time, since for the Lord to deliver me out of the hands of the Governor of Missouri & if it needs be to accomplish it to take him away, & the next news that came pouring down from their [sic] was Governor Reynolds had shot himself, and I would say beware O earth how you fight against the saints of God & shed innocent Blood, for in the days of Elijah his enemies came upon him & fire was called down from heaven & destroyed them."(318) The Lord told Joseph Smith that this power was one of the signs of the last days, "In that day whatsoever any man shall ask, it shall be given to him."(319) By receiving their washings and anointings, being "purified and cleansed from all sin," many men received this great promise in the second anointings in the Nauvoo Temple.

Finally the candidate was told that no blessing that he could think of would be withheld from him. This was an expression of the promise found in the scriptures of those who inherit the Celestial Kingdom, for "they are they into whose hands the father has given all things."(320)

Not only were these transcendent blessings pronounced, but the officiator added personal blessings as well. William Clayton noted he and his wives "received [their second] anointing by Heber C. kimball and a number of others, and afterward Heber blessed [them]."(321) For instance in his anointing Heber C. Kimball was blessed to live to a good age, even more than three score and ten if he desired.(322) Brigham Young was told that princes wold lay their treasures before him and he would teach them the gospel; and he would create worlds and redeem them.(323)

The wives of men who received these great promises in the Nauvoo Temple were likewise given similar blessings. The wife of the male candidate was anointed a Queen and Priestess.(324) Whereas the husband was anointed a King and Priest unto the Most High God, his wife was anointed a Queen and Priestess unto her husband.(325) In those cases where a man had more than one woman sealed to him, his wives were anointed to him in the order of their marriages as "queens [and] priestesses to their husband."(326) The wife also received the same anointing as a Queen and Priestess "over" or "in" the Church of Jesus Christ of Latter-day Saints and the House of Israel, sharing with him the same blessings.(327) Mary Ann Young was anointed a Queen and Priestess <u>over</u> the Church, the same as Brigham Young.(328)

In the anointing women had "sealed upon [them] all the blessings of the everlasting priesthood, in conjunction with [their] husband," and they would thereby "be heir to all the blessings which [were] sealed upon him, inasmuch as [they] obey[ed] his counsel."(329) The same as their husbands, they were sealed up to eternal life, and also blessed to come forth in the morning of the resurrection clothed in power and glory, even unto the Godhead.(330) To these blessing the officiator also added personal blessings, as in the husband's anointings. For example, Brigham Young's wife, Mary Ann, was blessed that angels would minister and comfort her in her husband's absence, that she would be noted for her generosity in relieving the wants of the needy, and that she would act with discretion in all things.(331)

Because of the close relationship between the anointings of husband and wife, one man wrote in his journal that he and his companion "were anointed [as] King and Queen, Priest and Priestess [un]to the Most High God and throughout all Eternity."(332)

<u>Washing and Anointing for Burial</u>

Having received their second anointings in the Nauvoo Temple, the couple were then prepared to officiate in the second part of the ceremony, "the ordinance of the washing & anointing of feet for burial."(333) One couple's experience indicated the progression through the ordinances of the temple to

that point: "On December 15, 1845, we received our endowments and on the 19th of January, 1846, in the Temple of the Lord at Nauvoo we received our second anointings and ordination and the next day, the 20th of January we attended to the last anointings, that of the feet."(334) Another source provides more detail concerning the ritual. The husband "was washed in salaratus [i.e., baking soda] and water from head to foot, afterward in spirits, then anointed in like manner by [his wife]...preparatory to [his] burial."(335) As a part of the ceremony the wife "wash[ed] the feet of her husband and anoint[ed] him to be her king and priest and savior, that she might have claim on him in the resurrection."(336)

Conclusion

By way of summary it might be instructive to follow the progress of one couple through the ordinances from the time of their induction into the ceremonies by Joseph Smith to the eventual culmination of the rituals at the hands of the Twelve Apostles in the Nauvoo Temple.

On December 9, 1843, Joseph Fielding received his endowments in the company of three other men from the Prophet Joseph Smith.(337) His wife, Hannah Greenwood Fielding, had earlier received her endowments on November 1, 1843, in company with four other women.(338) After receiving these ordinances Joseph Fielding wrote in his journal, "I have felt well increasing in Light and Knowledge and also Joy having the Good Will and Confidence of my Brethren and feeling myself to be one with [them] in these things I feel myself blessed and honoured."(339) When the Nauvoo Temple was opened for ordinance work Joseph and Hannah had their endowments reconfirmed: "On Friday, the 12th [of December, 1845] I and my Wife received our Endowment having formerly received it in the Days of Joseph and Hyrum."(340) Joseph had taken a plural wife, Mary Ann Peake, some time prior to July 1845 and he took her to the temple for her endowments: "On the 3rd of Jan[uar]y Mary-Ann received her Endowment in the Temple."(341) Later in the month Joseph returned to the temple with his two wives for the fulness of their ordinances: "Friday the 23 of Jan[uar]y 1846 we [Joseph, Hannah and Mary Ann] were sealed [in the holy order of matrimony] in the Temple by Heber C. Kimball and on the same Day we were also anointed [to their second anointings] by Parley P. Pratt. Monday 26 our 4 children were washed, anointed and Sealed to Jos[ep]h and Hannah Fielding And we (Joseph & Hannah) were sealed to Hyrum Smith for time and Eternity by Elders B. Young and H. C. Kimball."(342) Joseph Fielding was an eye witness to the restoration of the ordinances in Nauvoo. He personally experienced Joseph Smith's ceremonies in the red brick store, and the ceremonies as administered by the Twelve in the Nauvoo Temple. Thus, he was uniquely qualified to testify that the ordinances given in the temple were "now given in a more perfect Manner because of better Convenience, the 12 [were] very strict in attending to the true and proper form."(343)

Part Three of this paper has demonstrated that there exists a sizeable body of evidence which shows that the temple ceremonies that Joseph Smith introduced to his close associates in his store were successfully and fully transferred to the Nauvoo Temple. There is ample evidence that Brigham Young and the Twelve Apostles sought to completely implement the Prophet's sacerdotal rituals.

Part Four - Concluding Thoughts

This paper has shown that while there are a large number of similarities between the Nauvoo Temple rites and the contemporary ordinances, a number of differences also exist. Clearly, one of the principle reasons for variations between the 1840's and 1990's ceremonies is that the extend records from Nauvoo make it obvious the ordinance formats were still largely fluid, without a set form. It is indisputable that men and women were called to function as

temple workers soon after having received the ordinances, some within just a matter of days after their initiation. Erastus Snow and his wife, for example, "received the first ordinance of endowments and were called to labour & administer in the temple from that time forth.(344) Contemporary sources indicate that Snow received his endowments on December 12, 1845 and three days later he conducted an endowment session, taking the part of Elohim.(345)

In a complex ritual system, such as that found in the temple, no person could have memorized the ceremonies in so short of time, such as is required presently in the live-action sessions.(346) In Nauvoo there must have been some verbalized, general guidelines, since little was actually written down, which the workers followed in conducting the ceremonies. Naturally, this allowed for a range of personal interpretation. There were no set ceremonies in the sense of today's rites. It was only later in Utah under Brigham Young's direction that the rituals were written down, so that there might be uniformity among the various temples. To expect such uniformity in the Nauvoo Temple was impractical, because of the circumstances in which the Saints found themselves.

It is also clear that Church leaders have on occasion refined, altered and adapted the temple ceremonies, particularly the endowment. As noted the ceremony was first partially transcribed in Spring of 1877 at Brigham Young's direction. Wilford Woodruff noted that by March of that year the men working on this project had prepared as "perfect form of Endowments as far as possible."(347) Following this initial attempt at recording the ceremony, later General Authorities continued to perfect the temple rites. After the completion of the Salt Lake Temple, Wilford Woodruff met with the Twelve and Church's four temple presidents in a three hour meeting" harmonizing the Different M[odes] of the Ceremonies in giving Endowments."(348) An apostolic committee under a much more extensive modification of the endowment during the 1920's. This committee, chaired by George F. Richards, convinced the First President to have the entire endowment ceremony written down, including those portions, "the covenants and instructions given in forming the [prayer] circle and at the Veil," which had never been recorded.(349)

Among the changes approved during period was the streamlining of endowment sessions, reducing the time from approximately six hours to three hours. The explicit wording of penalties were softened. The temple garment was modified to conform to modern fashions. The petition to avenge the blood of the prophets was eliminated from the prayer circle and summary lecture. The present temple rites are based on this committee's labors. The refining process continues today. Later changes include omitting the reference to Satan's black skin, omitting the congregational singing led by the preacher, and not specifying the preacher's salary.(350) Other changes could also be listed.

Nonetheless, it is remarkable how much similarity exists between the contemporary ceremonies and those of the Nauvoo period. Although changes have been made to the ceremonies, the basic underpinning of them remains the Nauvoo rites, which provided the framework upon which the modern ceremonies rest. The fundamental essence of the temple ordinances has not been altered. Indeed, Hugh Nibley was correct when he said that temple rites were a "remarkably stable model".

Latter-day Saints can rest assured that the temple ceremonies of today, while different in certain respects from those administered in Nauvoo, are still sufficiently similar in number, type, and form. Indeed, these ceremonies are the direct legacy of the Joseph Smith and Brigham Young to all Latter-day Saints. Both of these prophets were instrumental in seeing that these important rituals were made available for the Saints of this dispensation. The temples with their transcendent rites, which are now beginning to dot the earth, are the visible monuments of these two Brethren successfully carrying out the mandate given them of the Lord, so that the

Saints might be endowed with power from on High.

Addendum - The Washing of Feet

Before completing this discussion of temple ordinances administered in Nauvoo, an exmination of a ritual not performed in Nauvoo, but which was later added to the temple ritual corpus. This ordinance is known as the washing of feet. Joseph Smith introduced this ceremony in 1833:

> On the 23rd of January, we again assembled in conference...we proceeded to wash the feet (according to the practice recorded in the 13th chapter of John's gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded my self with a towel and washed the feet of them all, wiping them with the towel with which I was girded....I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they had been thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption."(351)

The washing of feet was also one of the ordinances administered in the Kirtland Temple in 1836 and 1837.(352) There is, however, no record of it being performed in the Nauvoo Temple. The reference made above in this paper to the altar in Brigham Young's office being prepared for second washings and anointings perhaps suggests that there was initially a plan for a washing ceremony -- the washing of feet? -- to accompany second anointings in the Nauvoo Temple.(353) If such was the case, however, no such evidence of any such lustrations is found in the available Nauvoo Temple records.

The change in the status of the washing of feet apparently occurred in Utah four decades after the Saints left Nauvoo. At least as early as the 1880's men in the initiatory washing ceremony were likely being washed that they might become clean from the blood of this generation, instead of actually being pronounced clean in that capacity.(354) Such a contingent blessing anticipated another washing ordinance which would actually cleanse the men in that capacity. This rite was the washing of feet, "for unto this end was the ordinance of washing of feet instituted."(355) Apparently it was first reinstituted in 1883, initially as one of the introductory rites of the newly resumed school of the prophets and then later as a temple rite.(356) In fact, in the 1890's provisions were made in the interior of the Salt Lake Temple for its administration; a anteroom with a wash basin being included adjacent to the Holy of Holies for its administration.(357) The account of Joseph Smith administering the rite, quoted previously, indicates the basic method of conducting the ceremony. While washing the candidate's feet, the officiator also pronounced a blessing upon him, similar in wording to this blessing used in the School of the Prophets:

> By virtue of the Priesthood and in the name of Jesus Christ I wash thy feet according to the Holy Ordinance introduced by our Lord and Savior Jesus Christ with this disciples when he washed their feet and told them to wash one another, and also by Joseph Smith, the Prophet of the Lord [as] an introductory ordinance of the School of the Prophets, and pronounce thee clean from the blood of this generation, and say unto thee, thy sins are forgiven thee, and seal and confirm upon thee all the rights, powers, and privileges associated with this ordinance in the authority of the Holy Priesthood and in the name of the Lord Jesus

Christ. Amen.(358)

As a result of this blessing the candidate was considered to be "clean every whit."(359)

As long as the initiatory washing met the requirement of cleansing the candidate from the blood of this generation, as mentioned previously, there was, apparently, no need for the washing of feet. When the initiatory washing became a wholly contingent ordinance, (apparently after the turn of the century), in which the male candidate was blessed to become clean through his faithfulness, there arose a need to have an ordinance which actually cleansed a man from the blood of his generation, fulfilling the promise of the first anointing. The washing of feet met this requirement. With the change in the initiatory washing, the washing of feet was included as a preliminary rite to the second anointing ceremonies in order to pronounce a man clean from the blood of his generation.(360)

Before concluding this discussion of the washing of feet, it must also be noted that the rite is only required for men, not women. This is because the man is held responsible for the sins of the world, not the woman. Brigham Young explained this principle, "Pertaining to his children on this earth, she [the woman] is not accountable for the sins that are in the world. God requires obedience from the man, he is Lord of Creation, and at his hands the sins of the world will be required."(361) President Young mentioned no such obligation placed on the woman. Hence, Joseph Smith stated that every elder "must go forth and clear his skirts from the blood of this generation," but he did not require that of the sisters.(362) Women are washed clean from the blood of this generation in the initiatory washing, and as long as they remain faithful their sins are forgiven and they are clean every whit.(363) They have, therefore, no need to receive the washing of feet like the brethren.

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(1)Brigham Young said that after Joseph Smith had administered the ordinances, he turned to him and said, "Bro[ther] Brigham this is not arranged right but we have done the best we could under the circumstance in which we are placed." (L. John Nuttall Journal, Feb. 7, 1877, Harold B. Lee Library, Brigham Young University. Hereafter cited as Lee Library, BYU.)

(2)Brigham Young represented Joseph Smith as saying, "I wish you to take this matter in hand and organize and systemize all these ceremonies with the signs, tokens, penalties and key words." (Ibid.)

(3)President Young stated that as he helped the Prophet administer the ceremonies in Nauvoo, "Each time I got something more, so that when we went through the Temple at Nauvoo I understood and knew how to place them. We had our ceremonies pretty correct [by then]." (Ibid.)

(4)In January and February 1877 Brigham Young assigned Wilford Woodruff to write out the ceremonies with the assistance of Brigham Young, Jr., L. John Nuttall and John D. T. McAllister. In a letter to the First Presidency Brother Nuttall explained, "President Brigham Young, in following up in the

Endowments, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions for the same to be put in writing." (Nuttall to First Presidency, June 3, 1892, Nuttall Papers, Lee Library, BYU.) President Young's intention was to leave a guide for future temple workers, as Wilford Woodruff explained, "...before his [Brigham Young] death he required me to write in a book, every ordinance in the Church and Kingdom of God, from the first to the last, beginning with baptism, to the last ordinance performed, through every department of the Endowments. I was several weeks doing this writing, and President Young corrected it all, until he got through. Then he said to me, 'Now, there you have a pattern of all the ordinances or Endowments for every temple we shall build, until the coming of the Son of Man.'" (Wilford Woodruff to Samuel Roskelley, June 8, 1887, Wilford Woodruff Papers, Library-Archives of the Historical Department of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. Hereafter cited as Church Archives.) For further information on this incident, see: Wilford Woodruff Journal, Jan 14, Feb. 1, Mar. 21, 1877, Church Archives; Brigham Young, Jr. Journal, Jan. 15, 16, 17, 1877, Church Archives; L. John Nuttall Journal, Feb. 10, 12, 1877, Lee Library, BYU.

(5)Thomas G. Alexander. Mormonism in Transition (Urbana and Chicago: University of Illinois Press, 1986), p. 300.

(6)In 1923 George F. Richards requested of the First Presidency "if all the ceremonies could not be written, revised and approved and go into the Presidents' Book held only by the Temple Presidents." The Presidency approved this request. (George F. Richards Journal, Apr. 14, 1923, Church Archives.) After two-years labor on the ceremonies, Elder Richards recorded, "...we have re-written those temple ceremonies and ordinances which have been heretofore written, first at the time of the Dedication of the St. George Temple [in 1877]....Later those ceremonies known as unwritten ceremonies i.e., the covenants and the instructions given in forming the circle and at the veil, were written and copies furnished on loose leaf sheets for the Presidents of Temples book." (Ibid., Jul. 12, 1924.) This work was done so that there might be "a standard to go by that these ceremonies might be kept uniform." (Ibid., Apr. 14, 1923.)

(7)Some of the changes that I have observed include the elimination of the hymn in the World Room, the omission of Satan's black skin in the preacher's description of the Devil, the deletion of Satan's pantomime of the nature of the Devil to the preacher, the change in the wording of the Law of Chastity, the permission for patrons to wear their everyday garments in the temple instead of the so-called ceremonial garment, and most recently the subtle change in the pronunciation of the wording in the sign of the final token of the priesthood.

(8) Harold B. Lee, "Correlation and Priesthood Genealogy," in Genealogical Devotional Addresses, 1968 (Provo: Brigham Young University Press, 1969), p. 58.

(9)Hugh Nibley, The Message of the Joseph Smith Papyri: An Egyptian Endowment (Salt Lake City: Deseret Book Co., 1975), p. xiii.

(10)For a recent history of Joseph Smith's store, see: Roger D. Launius and F. Mark McKiernan, Joseph Smith's Red Brick Store (Macomb: Western Illinois University Press, 1985), which includes an account of the Reorganized Church of Jesus Christ of Latter Day Saints' reconstruction of the store.

(11)Heber C. Kimball to Parley P. Pratt, June 17, 1842, Parley P. Pratt Papers, Church Archives. Elder Kimball in this letter wrote, "We have received some pressious things through the Prophet on the preasthood that would caus your Soul to rejoice I can not give them to you on paper fore they are not to be riten. So you must come and get them fore your Self." This statement should not be taken as a general proscription against recording the ceremonies at all. Likely it reflected the Prophet's desire for those he initiated to refrain from discussing the ceremonies in letters which could fall into the hands of his enemies.

(12)The two best sources for Joseph Smith's public sermons and statements on temple related topics are: Joseph Fielding Smith, The Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret Book Co., 1976), and Andrew F. Ehat and Lyndon Cook, eds. The Words of Joseph Smith (Provo: Brigham Young University Press, 1984). The latter volume has an extensive commentary which is helpful in relating and correlating the Prophet's remarks.

(13)Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981), Section 124. Hereafter cited as D&C.

(14)D&C 124:29,34,37,39,95,97,124.

(15)Statement of Jane Weyman and Vienna Jaques, dated Nov. 15, 1854, Joseph Smith Papers, Church Archives.

(16)Church Historical Department. Confidential Research Files, 1950-1970, vol. 6, p. 76, partial typescript in author's files, original in Church Archives.

(17)Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, 2nd ed. rev., 7 vols. (Salt Lake City: Deseret Book Co., 1956), 4:446,454.

(18)Richard Cowan, Temple Building: Ancient and Modern (Provo: Brigham Young University Press, 1971), p. 29. Other types of baptism were also performed in the font. These were not temple ordinances, but reflected certain baptismal practices no longer used in the Church. These rites included baptisms for the renewal of covenants, for health, prior to receiving temple ordinances, and for entrance into plural marriage. See. D. Michael Quinn, "The Practice of Rebaptism in Nauvoo," Brigham Young University Studies, 18 (Winter 1978): 226-232.

(19)Church Historical Department. Confidential Research Files, vol. 6, p. 76.

(20)Two useful studies on the introduction of temple ordinances at Nauvoo are D. Michael Quinn, "Latter-day Saint Prayer Circles," Brigham Young University Studies, 19 (Fall 1978): 79-105; and Andrew F. Ehat, "Joseph Smith's Introduction of Temple Ordinances and the 1844 Succession Question" MA Thesis, Brigham Young University, Provo, Utah, 1982.

(21)Willard Richards composed this entry in Joseph Smith's history between April 14-18, 1845. He apparently first prepared a preliminary draft, based on a brief, incomplete entry in the "Book of the Law of the Lord." (Ehat, "Introduction to Temple Ordinances," pp. 28-29; David John Buerger, "The Development of the Mormon Temple Endowment Ceremony," Dialogue: A Journal of Mormon Thought, 20 [Winter 1987]: 37.)

(22)Smith, History of the Church, 5:2.

(23)L. John Nuttall Journal, Feb. 7, 1877, Lee Library, BYU.

(24)George Miller to Dear Brother, June 26, 1855, in H. W. Mills, "De Tal Palo Astilla," Annual Publications of the Historical Society of Southern California, 10 (Los Angeles: McBride Printing Co., 1917): 120-121.

(25)Heber C. Kimball 1840-1845 Journal, "Strange Events" entry, Church Archives, spelling as in the original; see also, Stanley B. Kimball, ed. On the Potter's Wheel: The Diaries of Heber C. Kimball [Salt Lake City: Signature Books, 1987], p. 55.

(26)Heber C. Kimball noted "menny feemales was received into the Holy Order and was washed and anointed by Emma." (Heber C. Kimball 1844-45 Journal, "Strange Events" entry, Church Archives; see also, Kimball, On the Potter's Wheel, p. 55.)

(27)Affidavit of Bathsheba W. Smith, Nov. 19. 1903, in Joseph Fielding Smith, Blood Atonement and the Origin of Plural Marriage (Salt Lake City: Deseret News, 1905), p. 104.

(28)Testimony of Bathsheba W. Smith in Complainant's Abstract of Pleading and Evidence...the Reorganized Church of Jesus Christ of Latter Day Saints, Complainant, vs. The Church of Christ at Independence, Missouri (Lamoni: Herald Publishing House, 1893), p. 360. This trial has come to be called commonly The Temple Lot Case and will hereafter be cited as Abstract of Temple Lot Case.

(29)Heber C. Kimball Journal, Dec. 7, 1845, Church Archives; see also, Kimball, On the Potter's Wheel, p. 164.

(30)After listing the Anointed Quorum members in his December 7, 1845, journal entry, Heber C. Kimball explained, "Seven present have not had thare Last Anointing." This is an indication that those persons who had only received

their washings and anointings were also considered anointed quorum members.

(31)William Clayton Journal, Feb. 3, 1844, typescript of extracts, original reportedly in the First Presidency's vault, Salt Lake City, Utah.

(32)See: John Taylor, "Meetings of the Anointed Quorum," Church Archives. This is a record of extracts from Joseph Smith's 1843-1844 and 1844 journals in the Church Archives.

(33)Brigham Young 1840-1844 Journal, Oct. 29, Nov. 1, 1843, Church Archives.

(34)"Joseph Smith the Prophet. . . Marian J. Woodward's [Testimony]"; The Young Woman's Journal, 17 (December 1906): 543-544.

(35)William Clayton Journal, Jan. 25; Feb, 3, 1844, typescript.

(36)"History of Eliza Monson," in The Book of Remembrance of Edna Carnee McReavy, typescript, p. 1, typed extracts in author's files. The seamstress was Elizabeth Warren Allred, the great grandmother of Eliza Monson.

(37)Ibid.

(38)Zina Y. Card, TEMPLE INSTRUCTIONS [on Garments], Church Archives; See also the "Statement of Sarah Louise Elder, Sept. 22, 1940," in Nels B. Lundwall Collection, Lee Library, BYU, which includes the following, "My mother [Julia Bowen Dalton] stated to me that the garments at that time had the collar and strings on."

(39)History of Eliza Monson, p. 1. A pair of Hyrum Smith's garments were reportedly in the possession of George Albert Smith. According to the description of Henry D. Richards, these garments conformed to the above description, except that they were a two-piece garment, with tops and bottoms. The marks on them were the same as marks on contemporary garments. (See description in Duane Jeffery card file on Mormonism, card entitled "Garments", Copy in author's collection.) A shirt-like garment, also said to belong to Hyrum Smith, is reportedly in the possession of Eldred G. Smith. It also follows the general pattern of the above description. (See description and drawing in Fred Collier, Notebook, pp. 247-249, copy in author's collection. Collier made his notes as he personally examined the garment in Patriarch Smith's office. He also made another drawing of this garment in a copy of Max J. Anderson, "Mormon Fundamentalism," Chapter 18 on the Garment, unpublished manuscript, copy in author's collection.) The First Presidency formally issued two-piece garments in 1979. (First Presidency Circular Letter, Dec. 15, 1979, copy in author's collection.)

(40)The Return, 2 (April 1890): 252. This description of the marks was given to Ebenezer Robinson while he lived in Nauvoo, although apparently he never saw an actual garment at the time. These marks correspond to those on Hyrum

Smith's garments, as described in footnote 41.

(41)D&C 130:11.

(42)Charles C. Rich in Journal of Discourses, 26 vols. (Liverpool, England: Latter-day Saint Book Depot, 1853-1886, facsimile ed., 1969), 19:250.

(43)Latter-day Saints usually identify the new name received in the initiatory ordinances with the new name mentioned in Rev. 2:17 and D&C 130:10-11, as well as by Elder Rich in the Journal of Discourses. A close reading of these sources shows that the new name, given as part of the washing and anointing, could not be the new name mentioned in the scriptures. This scriptural new name is one "which no man knoweth save he that receiveth it." Obviously, the new name given to the patron during the clothing ceremony is known by the officiator. As a matter of fact, persons standing proxy for the dead know the deceased's new name, because all patrons are told the new name in the new name booth. Without getting into a theological discussion beyond the scope of this paper, the new name in Rev. 2:17 and D&C 130:10-11 is that received by those who receive the full endowment, that is, all the ordinances of the temple. This new name is given by the Lord to the person who is sealed to eternal life, and it is, thus, only known by the person who receives it. This bestowal is symbolically portrayed at the temple veil, which prefigures the occasion when the person will actually receive the new name from the Lord.

(44)Smith. History of the Church, 5:1-2.

(45)Nuttall Journal, Feb. 7, 1877, Lee Library, BYU.

(46)Lucius N. Scovil to Editor, in "Higher Ordinances," Deseret Weekly News, Dec. 15, 1884. For a full description of a temple's interior with its various ordinance rooms, see: James E. Talmage, The House of the Lord (Salt Lake City: Deseret Book Company, 1912), description on pp. 181-200; photographic plates on pp. 257-317.

(47)Testimony of Mercy R. Thompson in Abstract of Temple Lot Case, p. 354. The upper floor of Joseph Smith's store had two small rooms adjacent to the landing of the stairs. A door on the west opened into a small store room. A door on the north opened into the Prophet's private office, where washings and anointings were conducted. A third door, on the east, opened into the large hall where endowments were given. Although Sister Thompson mentioned the three rooms, apparently only two were actually used for temple ordinances, although the third room may have been used to store participants's everyday clothing during the services.

(48)Dimick B. Huntington, Statement dated Dec. 12, 1878, Zina Y. Card Papers, Lee Library, BYU. There is also archaeological evidence that a mural was once painted on the wall in the upper room's northwest corner. This mural was pastoral in nature. (Robert T. Bray, Archaeological Investigations at the Joseph Smith Red Brick Store, Nauvoo, Illinois [Columbia: University of Missouri, 1973], pp. 73-74.) Whether this mural was associated with the

endowment ceremonies cannot be conclusively determined, It is suggestive that a mural, perhaps similar in nature to the more elaborate murals in later Mormon temples, existed in the very room where the endowment was first administered.

(49)Ehat, "Introduction of Temple Ordinances," p. 26.

(50)Testimony of Bathsheba W. Smith in Abstract of Temple Lot Case, p. 360.

(51)Salt Lake Temple Sisters Meeting Minutes, June 16, 1899, typescript in author's files, original in Church Archives. Heber C. Kimball recorded in his diary that during the preparation of the Nauvoo Temple for ordinance work, Bishop Newel K. Whitney brought into the temple "the Vail, the old one [used in Joseph Smith's store] and [a] new one [to be used in the temple]." (Heber C, Kimball Journal, Dec, 4, 1845, Church Archives; see also Kimball, On the Potter's Wheel, p. 58.)

(52)William Clayton Journal, Jan 25, 1844, typescript. William Clayton recorded in this entry that after being notified of his selection to receive the endowment at the store, "Sis[ter] Durphy came to make my Robe & Garment."

(53)George S. Brimhall to Joseph F. Smith, Apr. 21, 1902, containing a transcript of the testimony of Maria Jane Johnston Woodward, Huntington, Utah, Church Archives. A Black hired girl, Jane E. Manning James, also saw Joseph Smith temple robes while doing laundry, and received the following testimony, "I pondered over them and thought about them so earnestly that the spirit made manifest to me that they pertained to the new name that is given the saints that the world knows not of." (Biography of Jane E. Manning James, Church Archives.)

(54)Statement of Ebenezer Robinson in The Return, 2 (April 1890): 252. Robinson, who did not receive his endowment from the Prophet, surprised John Taylor in his temple robes in the hallway outside the upper room in the store and left a brief description of Taylor's appearance.

(55)Testimony of Mercy R. Thompson in Abstract of Temple Lot Case, p. 358. Sister Thompson was shown drawings of the robe and testified, "Yes, that represents the robe that was on the right shoulder, and that one that was on the left shoulder in taking obligations and grips."

(56)Orson Hyde to Ebenezer Robinson, Sept. 19, 1844, printed in The Return, 2 (Apr. 1890): 253.

(57)Oliver B. Huntington wrote that the son of Newel K. Whitney "showed me an apron and moccasins of sheep skin made to the order and by the direction of Joseph Smith in Nauvoo for first endowments given there in the upper room of his brick store. The leaves on the apron were painted." (Oliver B. Huntington Journal, Mar. 3, 1898, typescript, p. 433, Lee Library, BYU.)

(58)Salt Lake Temple Sisters Meeting Minutes, June 16, 1899, Church Archives.

(59)The original hat was shaped more like a crown, but Joseph Smith changed it to resemble a baker's cap. See: Alexander, Mormonism in Transition, p. 301, citing Franklin D. Richards Journal, Oct. 11, 1922; Apr. 5, 1923, Church Archives.

(60)Mercy R. Thompson mentioned that women wore caps in Nauvoo when receiving the endowment. (Abstract of Temple Lot Case, pp. 357, 358.)

(61)Oliver B. Huntington Journal, Mar. 3, 1898, typescript, p. 433, Lee Library, BYU; Mercy R. Thompson testimony in Abstract of Temple Lot Case, pp. 357,358.

(62)Ehat, "Introduction of Temple Ordinances," p. 111.

(63)Smith. History of the Church, 5:409.

(64)Joseph Smith Journal, May 28, 1843, Church Archives; see also Scott H. Faulring, ed., An American Prophet's Record: The Diaries and Journals of Joseph Smith (Salt Lake City: Signature Books, 1987), p. 381. For additional references to the Prophet giving instructions to those he endowed, see: Smith, History of the Church, 6:2, 62, 98, 99. Many other references could also be cited.

(65)Testimony Bathsheba W. Smith in Temple Lot Case, p. 359.

(66)D&C 124:34.

(67)Smith, History of the Church, 5:2.

(68)Mills, "De Tal Palo Astilla," p. 121.

(69)Ehat and Cook, Words of Joseph Smith, p. 253. Joseph Smith's reference to an anointing in connection with the bestowal of patriarchal authority must have referred to rituals he conducted during the May 1842 meeting, not to the second anointing which was first administered in September 1843, because Adams died on 11 August 1843. (Smith, History of the Church, 5:527-528.) Hence the only temple related anointing Adams received were the rites administered in May 1842.

(70)Ehat and Cook, Words of Joseph Smith, p. 245.

(71)Ehat and Cook, Words of Joseph Smith, p. 245. Joseph Smith made this

statement on August 27, 1843. The washings and anointings, and the endowment, administered by Joseph Smith in May 1842, restored the exercise of patriarchal authority among the Saints. It has become customary among some LDS authors to ascribe the sealing in celestial marriage to Abraham's patriarchal authority. (Ibid., pp. 303-304.) Yet, nowhere did Joseph Smith ever equate the two. Instead, he stated that Abraham's patriarchal priesthood consisted of "the keys of knowledge, and power, by revelation to [oneself]." (Ibid., 245.) Indeed, he stated that by this authority a man could "walk and talk with God," (Ibid., p. 246.) These statements compare favorably with the definition of the keys of the priesthood given in the endowment, as the keys of how to ask and receive blessings. (D&C 124: 34,95,97.) On the other hand, he stated that celestial marriage was one of two seals in the everlasting covenant of the priesthood; the second anointing was the second seal, in which the couple received their allotted heavenly mansion. (William Clayton Journal, Oct. 20, 1843, typescript.) For a discussion of this aspect of the priesthood, see Richard Ware, "The Holy Priesthood after the Order of the Son of God," in this issue of The Research Review.

The Prophet's August 27, 1843, statement also falls within a definite historical context. He first administered the ordinances of patriarchal authority (washings and anointings, and the endowment) on May 4, 1842. (Smith, History of the Church, 5:1-2.) These three ordinances constituted Abraham's patriarchal power, which was restored by Elias in the Kirtland Temple in 1836. (D&C 110:12.) Yet additional authority needed to be administered, in order for the fullness of the priesthood to be restored (D&C 124:28.) Thus on August 6, 1843, Brigham Young correctly stated that, "if any in the church have the fullness of the Melchizedec Priesthood he did not know it." (Smith. History of the Church, 5:527.) On September 28, 1843, Joseph Smith performed the ordinance of the fullness of the priesthood for the first time. (Joseph Smith Journal, Sept. 28, 1843, Church Archives; see also Faulring, An American Prophet's Record, p. 416.)

(72)Wilford Woodruff Journal, Dec. 2, 1843, Church Archives.

(73)D&C 124:41.

(74)D&C 124:34.

(75)Ehat, "Introduction of Temple Ordinances," pp. 33-35 on the subject of identification of spirits, and pp. 35-41 on the subject of prayer.

(76)Bathsheba W. Smith, "Recollections of Joseph Smith," Juvenile Instructor, 27 (June 1, 1892): 345.

(77)Ehat, "Introduction of Temple Ordinances," p. 109.

(78)Smith, "Recollections of Joseph Smith," p. 345.

(79)Smith. History of the Church, 6:54. For a listing of all prayer meetings held by Joseph Smith, see: "An Overview of All Quorum of Anointed Meetings held during the Life Time of Joseph Smith," in Ehat "Introduction of Temple

Ceremonies," pp. 98–100. For an extensive chronological compilation of source materials on these prayer meetings, see: Lisle G Brown, "The Anointed Quorum of the Holy Order of the Priesthood," 3 vols., unpublished manuscript.

(80)Ibid., 5:46; and Heber C. Kimball Journal, June 6, 25, Nov. 12 1844, Church Archives; see also Kimball, On the Potter's Wheel, pp. 65, 124, 141.

(81)George A. Smith observed, "There was no point upon which the Prophet Joseph Smith dwelt more than the discerning of Spirits." (Minutes of Meetings held in Provo City, Nov 28, 1869, Lee Library, BYU, as quoted in Ehat, "Introduction of Temple Ordinances," p. 33.)

(82)Ehat and Cook, Words of Joseph Smith, p. 35. For additional references of the Prophet's teachings on this most important subject, see: D&C 50:30–35, 128:20, 129:1–9; Smith, Teachings of the Prophet Joseph Smith, pp. 21, 161–162, 202–221, 227, 325; Ehat and Cook, Words of Joseph Smith, pp. 44, 119–120; and Parley P. Pratt, Key to the Science of Theology (Salt Lake City: Deseret News Co., 1883), p. 120.

(83)Ehat, "Introduction of Temple Ordinances," p. 35.

(84)For a listing of these persons, see: "A Summary of Data on the Individuals who Received the Endowment before Ordinance Work Began in the Nauvoo Temple," in Ehat, "Introduction of Temple Ceremonies," pp. 102–103.

(85)Danel W. Bachman, "A Study of the Mormon Practice of Plural Marriage before the Death of Joseph Smith," MA Thesis, Purdue University, Lafayette, Indiana, 1975; Lawrence Foster, Religion and Sexuality (Urbana: University of Illinois Press, 1981); Louis J. Kern, Ordered Love: Sex Roles and Sexuality in Victorian Utopias (Chapel Hill: University of North Carolina Press, 1981; and Richard S. Van Wagner, Mormon Polygamy: A History (Salt Lake City: Signature Books, 1985).

(86)Joseph Smith 1843–44 Journal, May 28, 1843, shorthand entry, Church Archives; see also Faulring, An American Prophet's Record, p. 381. James Adams and his wife were also sealed on the same day.

(87)On the day following Joseph and Emma Smith's sealing in celestial marriage, the Prophet sealed Hyrum Smith, Brigham Young, and Willard Richards and their wives. (Joseph Smith 1843–44 Journal, May 29, 1843, Church Archives; see also Faulring, An American Prophet's Record, p. 381.) The Prophet also sealed those outside the Twelve, such as William Clayton and Benjamin F. Johnson and their wives. (William Clayton Journal, July 22, Oct. 20, 1843, typescript, see also Faulring, An American Prophet's Record, p. 396.)

(88)Concerning the question of formal ceremonies in Joseph Smith's plural marriages before 1841, Lawrence Foster observed, "Exactly what constituted a 'marriage' is unclear in this [Joseph Smith's marriage to Fanny Alger in Kirtland, Ohio] as in many other early instances in which Smith is said to

have taken plural wives." (Religion and Sexuality, pp. 301-302.) However, lack of information on a formal ceremony is not evidence that such a rite was not performed. Yet, it is also clear that a marriage ceremony, exercising the sealing keys restored in the Kirtland Temple in 1836 (D&C 110), could not have been performed prior to that occasion.

(89)Joseph B. Noble statement at Centerville, Utah, stake conference, June 11, 1883, in Andrew Jensen, Historical Record, 9 vols. (Salt Lake City, privately published, 1882-1890), 6:233.

(90) Fred Collier, ed., Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints. 2nd ed. (Salt Lake City: Collier Publishing Co., 1981), p. 96.

(91)Testimony of Melissa Lott Willes in Abstract of Temple Lot Case, p. 314.

(92)Temple Record Book of John M. Bernhisel, Utah Genealogical Society Library, p. 152; Willard Richards 1842-1844 Journal, notation, dated Oct. 26, 1843, made by John M. Bernhisel.

(93)Wilford Woodruff Journal, Dec. 18, 1857, Church Archives.

(94)Joseph Smith Journal, Sept. 28, 1843, Church Archives; see also Faulring, An American Prophet's Record, p. 416.

(95)Wilford Woodruff, Historian's Private Journal, p. 24 typescript, original in Church Archives. Wilford Woodruff noted that he found this entry in a private journal kept by Willard Richards in Nauvoo and entered it into this volume.

(96)Joseph Smith told William Clayton soon after receiving his second anointing that Emma "had been anointed & he also had been a[nointed] K[ing]." (William Clayton Journal, Oct. 19, 1843, Typescript.) Heber C. Kimball noted that in his second anointing he and his wife, Vilate, were "annointed Preast and Preastest." (Heber C. Kimball Journal, "Strange Events" entry, Church Archives; see also Kimball, On the Potter's Wheel, p. 56.) This indicates that in this ordinance individuals are anointed Priests and Kings, and Queens and Priestesses, although the Prophet and Elder Kimball chose to emphasize particular aspects of the ceremony.

(97)Collier, Unpublished Revelations, p. 58. Emphasis added.

(98)Elden J. Watson, Manuscript History of Brigham Young, 1801-1844 (Salt Lake City: Privately published, 1968), pp. 143-144.

(99)Orson Hyde, "A Diagram of the Kingdom of God," Latter-day Saint Millennial Star, 9 (Jan. 15, 1847): 23-24.

(100)Heber C. Kimball Journal, "Strange Events" entry, Church Archives; see also Kimball, On the Potter's Wheel, p. 56. The Kimball's received their second anointings on January 20, 1844. (Wilford Woodruff Journal, Jan. 20, 1844, Church Archives.)

(101)Wilford Woodruff noted that "Phoebe washed my feet that I might be clean every whit." (Journal, May 5, 1844, Church Archives.) Heber C. Kimball indicated that his plural wife, Sarah Moon, washed his feet sometime in 1845. (Heber C. Kimball Journal. "Strange Events" entry, Church Archives; see also Kimball, On the Potter's Wheel, p. 56.)

(102)A Book of Proxey [A record of proxy sealings of couples in the Nauvoo Temple], p. 31, Church Archives.

(103)For an extensive discussion of the law of adoption, see: Gordon Irving, "The Law of Adoption: The Development of the Mormon Concept of Salvation, 1830-1900," unpublished research paper, undated, copy in author's collection. A condensed version of this paper was published as: Gordon Irving, "The Law of Adoption: One Phase of the Development of the Mormon Concept of Adoption, 1830-1900," Brigham Young University Studies, 14 (Spring 1974): 291-314.

(104)Irving, "Law of Adoption," BYU Studies, p. 295; Irving, "Law of Adoption," manuscript, pp. 13-15. Gordon Irving writes in his longer manuscript: "Whether Joseph Smith actually instituted that process [the law of adoption] during his lifetime by having the Apostles or others sealed to him as his children in the priesthood is debatable. As Smith died before the Nauvoo Temple was completed it is perhaps not surprising to find that no adoption of men to Joseph during his lifetime are listed in the record of adoptions performed in that edifice in 1846." ("Law of Adoption," manuscript, p. 15.) The following authors present evidence supporting Joseph Smith adopting the Twelve to himself: Juanita Brooks, John Doyle Lee -- Zealot -- Pioneer Builder -- Scapegoat (Glendale: Arthur H. Clark Co., 1962), pp. 73-74; Juanita Brooks, ed., On the Mormon Frontier: The Diaries of Hosea Stout, 1844-1861 (Salt Lake City: University of Utah Press, 1964), p. 178; Andrew F. Ehat, "The Law of Adoption," Undergraduate research paper, Brigham Young University, Provo, Utah, 1973, pp. 5, 10.

(105)Stanley Ivins Collection, Notebook 7, p. 30, Utah State Historical Society, Salt Lake City, Utah.

(106)Brigham Young explained in an 1873 discourse: "We can, at the present time, go into the Endowment House and be baptized for the dead, receive our washings and anointing, etc., for there we have a font that has been erected, dedicated expressly for baptizing people for the remission of sins, for their health and for their dead relatives; in this the Saints have the privilege of being baptized for their dead friends. We also have the privilege of sealing women to men, without a Temple. This we can do in the Endowment House; but when it comes to other sealing ordinances, ordinances pertaining to the holy Priesthood, to connect the chain of the Priesthood from father Adam until now,

by sealing children to their parents, being sealed for our forefathers, etc., they cannot be done without a Temple. But we can seal women to men, but not men to men, without a Temple. When the ordinances are carried out in the Temples that will be erected, men will be sealed to their fathers, and those who have slept clear up to father Adam. (Journal of Discourses, 16:186.) For additional statements by Brigham Young on this subject, see: Journal of Discourses, 10:254; 12:161-167; 16:186-189; Latter-day Saint Millennial Star, 27 (1865): 771; 31 (1869): 203-204.

(107)For a history of the Nauvoo Temple, see: E. Cecil McGavin, The Nauvoo Temple (Salt Lake City: Deseret Book Co., 1962.)

(108)Such records, which make up the Nauvoo Temple record collection in the Church Archives, include: "Record of Baptisms for the Dead;" "Book of Washings and Anointings" and "Record of Endowments" [records of endowments for the living]; "Record of Sealings" [record of sealing of living couples]; "Book of Proxey [sic]" [record of sealing of deceased spouses to living spouses]; "Book of Adoptions and Sealings of Parents & Children" [record of sealing of children to parents and men to men in the priesthood]; and "Book of Anointings" [record of second anointings]. At a later time the information in these books was compiled into alphabetical volumes, which were then microfilmed and copies of the film placed in the Special Collections section of the Family History Library. These volumes include: "Baptisms for the Dead," Books A-D; "Endowments, 1845-1846" [a partial record only]; "Washings and Anointings," Book A [complete record of endowments]; "Sealings and Adoptions, 1845-1846," Book A; and there are also index volumes for the baptismal and sealing records. In 1974 the Temple Index Bureau prepared "The Nauvoo Temple Endowment Register," which gives a listing of persons endowed from all existing Nauvoo Temple records.

(109)For a rather comprehensive listing of Mormon published and manuscript diaries which includes the Nauvoo period, see: Davis Bitton, comp., Guide to Mormon Diaries and Autobiographies (Provo: Brigham Young University Press, 1977.) Another useful bibliography for manuscript sources on Nauvoo is Hyrum L. Andrus and Richard E. Bennett, eds., Mormon Manuscripts to 1846: A Guide to the Holdings of the Harold B. Lee Library (Provo: Harold B. Lee Library, Brigham Young University, 1977.)

(110)An Authentic History of Remarkable Persons...including a Full Exposure of the Seven Degrees of the Mormon Temple... (New York: Wilson and Co., Brother Jonathan Press, 1849), pp. 8-17. This account is supposedly based on the experience of one Thomas White, but it is actually the fanciful musings of a fraud, who embellished the endowment ceremony with trap doors, fountains and springs, fanfares of trumpets, barren wastes, etc.! There is no listing of a Thomas White in the "Nauvoo Temple Endowment Register."

"Mormon Endowments," Warsaw Signal (Apr. 15, 1846): 2. This is a letter written by one Emeline to the editor, repudiating certain statements about the temple ordinances made in the newspaper.

Increase McGee Van Dusen and Maria Van Dusen. The Mormon Endowment: a Secret Drama, or Conspiracy, in the Nauvoo-Temple in 1846 (Syracuse: N.M.D. Lathrop, 1847); and Increase McGee Van Dusen. A Dialogue between Adam and Eve, the Lord and the Devil, called the Endowment (Albany: C. Killmer, 1847). The Van Dusen's were endowed on January 29, 1846. (Temple Index Bureau, "Nauvoo Temple Endowment Register," p. 222.) Increase Van Dusen later published a

large number of pamphlets on the Nauvoo Temple ceremonies. The standard bibliography for early Mormon imprints, has twenty-three entries. (See: Chad J. Flake, ed. A Mormon Bibliography, 1830-1930 [Salt Lake City: University of Utah Press, 1978], pp. 743-744.) Other authors also reprinted Van Dusen's work in their own books. (See: John Bowes. Mormonism Exposed [London: E. Ward, 1850?], pp. 17-22; John Thomas. Sketch of the Rise, Progress and Dispersion of the Mormons [London: Arthur Hall, 1849], pp. 12-22; and Andrew B Hepburn, An Exposition of the Blasphemous Doctrines and Delusion of the So-Called Latter-day Saints, or Mormons [Sheffield: M. Thomas & Son, 1852], pp. 60-61.) Each succeeding edition of Van Dusen's pamphlets was more sensational than the last. However, the two 1847 pamphlets lacked much of the later sensationalism and contained some useful information, when compared to other sources. For a detailed analysis of the Van Dusen pamphlets, see: Asael C. Lambert Papers, Willard J. Marriott Library, University of Utah, Salt Lake City, Utah. Hereafter cited as Marriott Library, UU.

Catherine Lewis, Narrative of Some of the Proceedings of the Mormons (Lynn: Published by the Author, 1848), pp. 7-10, 15-19, 24. Catherine Lewis received her endowments on December 22, 1845. (Temple Index Bureau, "Nauvoo Temple Endowment Register," p. 44.)

William Hall, The Abominations of Mormonism Exposed (Cincinnati: I. Hart & Co., 1852), pp. 45-52. William Hall was endowed on January 31, 1846. (Temple Index Bureau, "Nauvoo Temple Endowment Register," p. 249.)

Nelson W. Green, Fifteen Years Among the Mormons; Being the Narrative of Mrs. Mary Ettie V. Smith (New York: Scribners, 1858), pp. 41-51. A later edition appeared under the title Mormonism, its Rise, Progress and Present Condition (Hartford: Belknap and Bliss, 1870), pp. 41-53.

(111)Brigham Young Discourse, Apr. 6, 1845, Brigham Young Papers, Library-Archives of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah; hereafter cited as Church Archives.

(112) Ibid.

(113)Stanley B. Kimball, "The Nauvoo Temple," Improvement Era, 66 (Nov. 1963):974-982. While the Kirtland Temple had an unfinished basement, it had, of course, no font, nor any mezzanine floors.

(114)Lisle G Brown, "The Sacred Departments for Temple Work in Nauvoo: The Assembly Room and the Council Chamber," Brigham Young University Studies, 19 (Spring 1979): 371-372.

(115)Heber C. Kimball Journal, Dec. 5, 1845, Church Archives; misspellings in original; see also, Stanley B. Kimball, ed. On the Potter's Wheel: The Diaries of Heber C. Kimball (Salt Lake City: Signature Books, 1987), p. 161. Kimball's description matches that of Catherine Lewis, "We went up three or four flights of stairs to the upper story, called the 'upper room of the Temple,' which is a large Hall with six rooms on either side, for the Apostles; and the Hall for the purpose of Initiation or Endowment, is divided by canvass into six rooms more, making eighteen rooms in the whole. Two of these rooms, separated by canvass, are received for dressing-rooms,-- one for males, the other for females: and one of the Apostle's rooms on the right of the entrance, another on them left, are used for washing and anointing rooms. The right hand room for males, the left for females, with a large entry separating by canvas. . .

." (Lewis, Narrative of Some of the Proceedings of the Mormons, pp. 7-8.)

(116)Brown, "Sacred Departments," pp. 371-372. The sixth room had no corresponding room in modern temples; it was simply a small waiting room, where women waited after receiving their washings and anointings before joining their husbands in he Creation Room.

(117)Ibid.

(118)C. Edward Jacob and Ruth S. Jacob, eds. The Record of Norton Jacob (Salt Lake City: Norton Jacob Family Association, 1949), p. 15.

(119)During the first day of ordinance work Heber C. Kimball noted that the sisters "commenced washing each other," and the brethren likewise also "commenced washing." (Heber C. Kimball Journal, Dec. 10, 1845, Church Archives.) This was the pattern used throughout the time the temple was used for temple work. When the Warsaw Signal charged in its February 18, 1846, issue that men and women mingled together "in a state of nudity" during the ceremonies, Emeline stated categorically that in her washing "all was done by the sisters of the church -- none others were present -- it is false to say that men and women are admitted together in an indecent manner." ("Mormon Endowments," Warsaw Signal, Apr. 15, 1846.) Likewise, Mary E. V. Smith noted that in the female initiatory room "mo men were in this room, and no women were in the room at the right," where the brethren received their washings and anointings. (Green, Mormonism, p. 43.) Catherine Lewis also stressed that women officiated for women and men for men. (Lewis. Narrative of Some Proceedings of the Mormons, p. 8.)

(120)Heber C. Kimball 1845-1846 Journal, passim, Church Archives. Typically in recording washings the Kimball journal will give a list of men's names and then state that these "were washed by George Miller & G. A. Smith [or which ever two men conducted the washing]." (Entry for Dec. 12, 1845.) The journal records the same information on washing of women.

Increase Van Dusen also mentioned the washing and the blessings. (Van Dusen, Mormon Endowment, p. 3; and Van Dusen, Dialogue with Adam and Eve, p. 6) In a later edition of this pamphlet Van Dusen emphasized that the blessings were pronounced on both him and his wife. (Increase M. Van Dusen, Startling Disclosures of the Mormon Spiritual-Wife System and Wonderful Ceremonies of the Celebrated Endowment [New York: 1864], pp. 7-8.) Mary E. V. Smith also stated that in the washing "every part of the body [was] in turn subject to a special prayer." (Green, Mormonism, p. 43.)

(121)William Clayton, Dec. 11, 1845, typescript of extracts, original reportedly in the First Presidency's vault, Church Office Building, Salt Lake City, Utah. Heber C. Kimball stated that the washings had "made [some of] you clean every whit." (Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.)

(122)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(123)A typical entry in Heber C. Kimball's Journal reads, "Levi W. Hancock,

Henry Herriman, Zerah Pulsipher, Jedediah M. Grant, Albert P. Lockwood, Benjamin L. Clapp were...anointed by B. Young and H. C. Kimball." (Dec. 12, 1845.)

(124)Heber C. Kimball Journal, Dec. 11, 17, 30, 1845, Church Archives. One source indicated that the perfume added to the consecrated oil for sisters was a lavender scent. ("Mormon Endowments," Warsaw Signal, Apr. 15, 1846.)

(125)Heber C. Kimball noted the consecration of a new horn, "[The brethren] consecrated & dedicated a new horn which had been prepared for the anointing, praying that [they] may be permitted to use it for this purpose for many years to come and that the spirit and power of God may attend it wherever it shall be used." (Heber C. Kimball Journal, Dec. 20, 1845, Church Archives.)

One writer indicated how the two officiators functioned. As the officiator "begins to anoint, another stands by with a horn containing consecrated oil, which she gives to the [officiator] from a wooden spoon, in such quantity and at such times [as] she is directed." (Lewis. Narrative of Some of the Proceedings of the Mormons, p. 8.) Mary E. V. Smith stated that in her anointing "a lengthy prayer was said over us." (Green, Mormonism, p. 43. See also Van Dusen, Mormon Endowment, p. 3; and Van Dusen, Dialogue between Adam and Eve, p. 8.)

(126)Eugene England, "George Laub's Nauvoo Journal," Brigham Young University Studies, 18 (Winter 1978): 164; and Lewis, Narrative of Some of the Proceedings of the Mormons, p. 8.

(127)John Spiers Journal, Jan. 12, 1846, Church Archives.

(128)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(129)Ibid.

(130)Ibid., Dec. 26, 1845.

(131)Ibid., Dec. 21, 1845. At the time Elder Kimball made his remarks the ordinance in which men would be ordained kings and priests (second anointings) had not yet been administered in the Nauvoo Temple. Obviously, none of the men in the congregation could have received this ordinance.

(132)Heber C. Kimball Journal, Dec. 28, 1845, Church Archives.

(133)Sealings and Adoptions, 1845-1846, Book A, pp. 561-562, Family History Library. George Albert Smith noted that he and his wife anointed their children before they were sealed to them. (George A. Smith Journal, Jan. 25, 1846, Church Archives.)

(134)Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints,

2nd ed. rev., 7 vols. (Salt Lake City: Deseret Book Co., 1956), 7:547; Heber C. Kimball Journal, Dec. 14, 1845, Church Archives.

(135)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives. Bishop George Miller stated that "the marks Paul alluded to were just such as we now have on our own garments." (Ibid.)

(136)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(137)Van Dusen, Mormon Endowment, p. 4; and Van Dusen. Dialogue with Adam and Eve, p. 6.

(138)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives; England, "Laub's Nauvoo Journal," p. 165. Samuel W. Richards stated that he "also received a new name" in the Nauvoo Temple. (Samuel W. Richards Journal, Jan. 7, 1846, typescript in Nels. B. Lundwall Collection, Harold B. Lee Library, Brigham Young University, Provo, Utah; hereafter cited as Lee Library.)

(139)"Mormon Endowments," Warsaw Signal, Apr. 15, 1846.

(140)Green. Mormonism, p. 43. This agrees with Lewis, who wrote that the officiator told her, "You must not tell anyone your new name, until you get to the vail." (Narrative of Some of the Proceedings of the Mormons, p. 8.)

(141)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 8.

(142)Van Dusen, Mormon Endowment, p. 4; and Van Dusen, Dialogue with Adam and Eve, p. 8; Green, Mormonism, p. 43.

(143)Green, Mormonism, p. 44.

(144)Richard O. Cowan, Temple Building: Ancient and Modern (Provo: Brigham Young University Press, 1971), p. 29; Temple Index Bureau, "Nauvoo Temple Endowment Register," passim.

(145)Heber C. Kimball Journal, Dec. 10, 1845, Church Archives. Brigham Young noted in his journal that he took the role of Elohim. (Brigham Young Journal, Dec. 12, 1845, Church Archives. Likewise John D. Lee wrote that he officiated as Elohim. (John D. Lee Journal, Jan. 7, 8, 12, 1845, Church Archives.) Samuel Richards identified Elohim as one of the Characters in the endowment. (Samuel W. Richards Journal, Jan. 7, 1845, Lee Library, BYU.) John D. Lee also noted two occasion when he took the part of the Serpent. (John D. Lee Journal, Dec. 17, 1845, Jan. 9, 1846, Church Archives.)

(146)Heber C. Kimball Journal, Dec. 13, 1845, Church Archives.

(147)Ibid. John D. Lee followed this custom in his journal. (John D. Lee Journal, Jan. 8, 9, 1845, Church Archives.)

(148)General Record of the Seventies, Book B, Dec. 22, 1846, Church Archives; compare with Heber C. Kimball Journal, Dec. 22, 1846, Church Archives.

(149)Emeline wrote that during the endowment "a sword was shook at us through partition [doorway] of the room" when Elohim commanded Cherubim and a flaming sword to guard the Tree of Life. ("Mormon Endowments," Warsaw Signal, Apr. 15, 1845.) Interestingly there is evidence that such a role was part of the endowment as administered in Joseph's store. Ebenezer Robinson surprised John Taylor in the hallway outside the upper room while ordinances were being conducted. He said that Taylor was dressed "in a long white garment, with drawn sword in his hand, evidently representing the 'cherubims and flaming sword which was placed at the east end of the garden of Eden, to guard the tree of life.'" (The Return, 2 [Apr. 1890]: 252.)

(150)Heber C. Kimball 1845-1846 Journal, 1864, passim, Church Archives. See also, John D. Lee Journal, Dec. 20, 1845, Jan. 9, 1846, Church Archives; General Record of the Seventies, Book B, Dec. 22, 1845, Church Archives.

(151) Heber C. Kimball Journal, Dec. 13, 1845, Church Archives.

(152)Ibid., Dec. 11, 1845. This description is actually the work of William Clayton, who maintained Heber C. Kimball's personal diary during the time the Nauvoo Temple was open for ordinance work. Since he was one of the temple clerks, Clayton's entries are a semi-official temple record, because he listed the names of all those who received their endowments between Dec. 10, 1845 and Jan. 7, 1846, at which point the diary stops.

(153)Irene B. Hascall Pomeroy wrote, "Husbands have received their endowment, washings and anointings &c. I expect I cannot have mine until mine [sic] husband returns." Irene Hascall Pomeroy to Ursulia B. Hascall, Dec. 24, 1845, in Utah Historical Quarterly, 25 (1957): 140.

(154)Heber C. Kimball Journal, Dec. 13 and passim, 1845, Church Archives.

(155)Heber C. Kimball Journal, Dec. 13, 1845. One writer said he heard these temple workers from "behind the curtain [canvas partition]...create the heavens and the earth, cattle, beasts, creeping things, fowls of the air, fishes of the sea, etc." (Van Dusen, Mormon Endowment, p. 4.) Another man indicated that upon the creation of light, a window was thrown open. (Hall, Abominations of Mormonism, p. 47.)

(156)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives. One writer stated that the officiator taking the role of Elohim "made a few passes... above another man [selected from among the male candidates], and breathed in his face; and the man was seen to be animated." After the creation of man

Elohim stated, "It is not good for man to be alone," and the officiators "pretended to cause a deep sleep to fall on one of the company present," and they feigned that "a rib was taken from his side and the flesh closed up." (Hall, Abominations of Mormonism, p. 47.)

(157)Brown, "Sacred Departments,", pp. 371-372; see also Increase M. Van Dusen, Startling Disclosures of the Mormon Spiritual Wife System (New York: n.p., 1864), pp. 7-8.

(158)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 8.

(159) When Heber C. Kimball asked the rhetorical question, "What is it [the endowment]?" he answered, "It is to personify Adam." (Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.) Increase Van Dusen sated that in the endowment he and his wife "were now supposed to be Adam and Eve." (Mormon Endowment, p. 5; also Van Dusen, Dialogue with Adam and Eve, pp. 7-8.)

(160)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives.

(161)Hall, Abominations of Mormonism Exposed, p.48. This man, who was also called the Tempter, was dressed in a black muslin suit and had a black cap with a "long tail" attached to it on his head. ("Mormon Endowments," Warsaw Signal, Apr. 15, 1846.) Although the Tempter wore a "black suit", as is the current custom in the live endowment, there was no mention that he worn an apron. Apparently an apron was added to Satan's attire during the Endowment House phase. (See: "Lifting the Vail," Salt Lake Daily Tribune, Sept. 28, 1879.)

(162)Heber C. Kimball Journal, Dec. 8, 12, 1845, Church Archives; see also, Van Dusen, Dialogue with Adam and Eve, p. 9; "Mormon Endowments," Warsaw Signal, Apr. 15, 1845.

(163)Van Dusen, A Dialogue with Adam and Eve, p. 10; Green. Mormonism, p. 45.

(164)Hall, Abominations of Mormonism Exposed, p. 49.

(165)Ibid.

(166)"Mormon Endowments," Warsaw Signal, Apr. 15, 1845.

(167)Ibid.; Van Dusen, Mormon Endowment, p. 6; and Van Dusen, Dialogue with Adam and Eve, p. 9; Lewis, Narrative of Some of the Proceedings of the Mormons, p. 9; Hall, Abominations of Mormonism, p. 49.

(168)"Mormon Endowments," Warsaw Signal, Apr. 15, 1845. See also Hall, Abominations of Mormonism, p. 49; Lewis, Narrative of Some of the Proceedings

of the Mormons, p. 9.

(169)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives. Lewis, Narrative of Some of the Proceedings of the Mormons, p. 9, also indicates that the tokens of the Aaronic Priesthood were given in the Garden Room, but Hall, Abominations of the Mormons, p. 49, states that the second of the Aaronic Priesthood tokens were given in the World Room. It may be that a change in the ceremony in this regard was made during the course of administering the endowment.

(170)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives. One author called this room "a dreary place, called the world." (Hall, Abominations of Mormonism, p. 49.)

(171)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 9.

(172)Van Dusen wrote that it was the Almighty who cast the Devil out. (Van Dusen, Mormon Endowment, p. 6; and Van Dusen, Dialogue with Adam and Eve, pp. 10-12.) Catherine Lewis stated that the Tempter left the room a in hissing rage. (Lewis, Narrative of Some of the Proceedings of the Mormons, p. 9)

(173)Heber C. Kimball Journal, Dec. 13, 1845, Church Archives.

(174)See: Smith, History of the Church, 5:547, which mentions temple robes. Emeline wrote that at this point "we were then clothed in white robes." ("Mormon Endowments," Warsaw Signal, Apr. 15, 1846.)

(175)Heber C. Kimball noted that John M Bernhisel apparently brought in his temple clothing, consisting of a "Robe, Garment, Apron, Cap, Moccasin and Sash," for use in the temple. (Heber C. Kimball Journal, Dec. 30, 1845, Church Archives.)

(176)Green, Mormonism, p. 47. Brigham Young Stated that these "white robes [were] an emblem of the righteousness of the Saints." (John D. Lee Journal, Dec 28, 1845, Church Archives.)

(177)Heber C. Kimball Journal, Dec. 13, 1845, Church Archives.

(178)Van Dusen, Mormon Endowment, p. 9; and Van Dusen, Dialogue with Adam and Eve, p. 12; Hall, Abominations of Mormonism, p. 49.

(179)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives.

(180)Ibid. Apparently, the candidates passed into the Celestial Room, not through the veil, but through a door which was at the left of the veil, and which was called the Door of the Celestial Kingdom. (Lewis, Narrative of Some

of the Proceedings of the Mormons, p. 10; Van Dusen, Dialogue with Adam and Eve, p. 15.)

(181)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 11.

(182)Heber C. Kimball Journal, Dec. 12, 1845, Church Archives. The same entry in this journal states that John Taylor, acting as Elohim, "received the brethren through the vail an they each received their wives through [the veil]."

(183)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(184)Van Dusen, Dialogue with Adam and Eve, p. 15. Van Dusen's statement that hundreds of persons could congregate in the Celestial Room is an exaggeration. The Room was only twenty-eight square and could hardly accommodate such large numbers conveniently.

(185)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 10. The newly endowed persons likely left through the stairway that descended from room number three to the floor below. (Heber C. Kimball Journal, Dec. 23, 1845, Church Archives.) This would be the only way to leave the Celestial Room without passing through the ordinance rooms again. Van Dusen also noted that persons could enter the Celestial Room from an entrance other than the so-called Door to the Celestial Kingdom. (Van Dusen, Dialogue with Adam and Eve, p. 15.)

(186)Hall, Abominations of the Mormons, p. 52.

(187)Van Dusen, Dialogue with Adam and Eve, p. 13.

(188)Journal of Discourses, 26 vols. (Liverpool: Latter Day Saint Book Depot, 1853-1886; facsimile reprint, 1967), 3:246.

(189)These are the obligations of the husband to vouch for his wife's conduct in the World Room, and of the oath of vengeance in the Terrestrial Room.

(190)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(191)Ibid. Kimball expressed similar thoughts during the same occasion, "He [God] did not make the man for the woman, but the woman for the man, and it is just as unlawful for you to rise up and rebel against your husband, as it would be for man to rebel against God." (Ibid.) George A. Smith used this wording, "The woman ought to be in subjection to the man." (Ibid.)

(192)Heber C. Kimball Journal, Dec. 28. 1845, Church Archives.

(193)Ibid., Dec. 21, 1845.

(194)Ibid.

(195)Ibid.

(196)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 10.

(197)Heber C. Kimball Journal, Jan. 2, 1846, Church Archives.

(198)English, "Laub's Nauvoo Journal," pp. 164-165.

(199)Journal of Discourses, 3:246. Although Brigham Young made this statement after the Saints left Nauvoo, he was referring to the temple covenants they had made at Nauvoo.

(200)Lewis, Narrative of Some of the Proceedings of the Mormons, p. 10.

(201)Journal of Discourses., 3:269.

(202)Heber C. Kimball Journal, Dec. 11, 1845, Church Archives.

(203)Ibid., Dec. 21, 1845.

(204)Ibid.

(205)Van Hale, "The Oath of Vengeance," author's transcript of a cassette audiotape recording of a paper deliver at the IX Sunstone Symposium, Salt Lake City, August 31, 1987. Hale stated, "[In] the intense emotions of the aftermath of the Martyrdom that temporarily there was an interpretation imposed upon the endowment ceremony, or some wording added to the effect of an oath or covenant to avenge the death of Joseph and Hyrum Smith" (p. 25).

(206)Ibid.

(207)Abraham H. Cannon Journal, Dec. 6, 1889, Lee library, BYU.

(208)See: Hale, "Oath of Vengeance," who presents convincing evidence for the elimination of the oath of vengeance from the ceremony once the Saints were in Utah, contrary to claims of anti-Mormons.

(209)Van Dusen, Dialogue with Adam and Eve, pp. 12-13. See also, Hall, Abomination of the Mormons, p. 50; and Lewis, Narrative of Some of the Proceedings of the Mormons, p. 9.

(210)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(211)Ibid., Dec. 28, 1845.

(212)Joseph Fielding Smith, ed., Teachings of the Prophet Joseph Smith (Salt Lake City: Deseret Book Co., 1963), p. 51.

(213)Journal of Discourses, 2:315.

(214)Heber C. Kimball Journal, December 21, 1845, Church Archives.

(215)Brigham Young Journal, Jan. 12, 1846, Church Archives.

(216)Brigham Young told a group of newly endowed Saints that "there [were] 4 penal signs & 4 penal tokens." (General Record Book of the Seventies, Book B, Dec. 28, 1845, Church Archives.)

(217)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(218)Joseph Smith, The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981), 124:95.

(219)Joseph Smith, The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints (Salt Lake City: George Q. Cannon and Sons, 1898), footnote to 124:95.

(220)Bathsheba W. Smith, "Recollections of Joseph Smith," Juvenile Instructor, 27 (June 1, 1890): 345.

(221)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(222)Ibid.

(223)Ibid. This was precisely Brigham Young's counsel, "Let a Quorum of High Priests go into an upper room, and there appear before the Lord in the garments of the holy Priesthood, and offer up before the Father, in the name of Jesus, the signs of the Holy Priesthood, and then ask God to give a revelation . . . and they have a right to receive it." (Journal of Discourses, 9:91.)

(224)Samuel W. Richards Journal, Mar. 22, 1846, typescript in Nels B. Lundwall Collection, Lee Library, BYU.

(225)Orson Pratt, "Mormon Philosophy," Millennial Star, 7 (Jan. 15, 1846): 32.

(226)Available evidence suggests that the instructions on the true order of prayer and the formation of a prayer circle were added to the endowment in Salt Lake City, when Brigham Young began to administer the ordinance in the Council House in early 1850's. (See: John Hyde, Mormonism: Its Leaders and Designs [New York: W. P. Fetridge & Co., 1857), p. 98.)

(227)The minutes of four Sunday meetings can be found in Heber C. Kimball Journal, Dec. 7, 14, 21 and 28, 1845, Church Archives. See also: Smith, History of the Church, 7:546, 548-549, 555-556. Brigham Young had to discontinue these important sessions, because the numbers became too great for them to meeting in the temple comfortably.

(228)Abraham O. Smoot Journal, Jan. 17, 1846, Lee Library, BYU.

(229)Juanita Brooks, ed., On the Mormon Frontier: The Diaries of Hosea Stout, 1844-1861 (Salt Lake City: University of Utah Press, 1964), 1:98-99. The "Holy Order" was one of the names applied to the group of men and women who received their endowments from Joseph Smith, and by extension it was similarly applied to those endowed in the Nauvoo Temple. (See; Lisle G Brown, "The Holy Order in Nauvoo," unpublished paper, 1977.)

(230)Jacob, Norton Jacob Record, p. 25.

(231)Hosea Stout Journal, Jan. 22, 1846, Church Archives.

(232)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(233)Ibid.

(234)Journal of Discourses, 3:315.

(235)Journal of Discourses, 2:31.

(236)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(237)Heber C. Kimball Journal, Dec. 21, 1845, Church Archives.

(238)Warsaw Signal, Dec. 31, 1845. Earlier the newspaper had given a more inaccurate report of this principle: "The endowment consists in an abrogation of all existing marriages and every good saint is at liberty to cast away his present wife, and take any other who may suit him better. (Warsaw Signal, Dec. 24, 1845. This report was picked by other newspapers; see: Sangamon Journal, Jan. 1, 1846; Burlington Hawkeye, Jan. 6, 1846.)

(239)Van Dusen, Dialogue with Adam and Eve., p. 16.

(240)Among the author's own ancestors, his third great grandmother, Fanny Spafford Howe, chose to be sealed to John M. Bernheisel, instead of to her deceased husband, Asahael Howe. (Utah Genealogical Society, Family Group Record Collection - Archives Section, Asahael Howe (1798) and Fanny Spafford family group sheet.)

(241)Smith, History of the Church, 7:556, which description is based on Heber C. Kimball Journal, Jan. 7, 1846, Church Archives. For the two sealings on January 1, 1846, see: Heber C. Kimball Journal, Jan 1, 1846, Church Archives.

(242)Cowan, Temple Building, p. 29. George A. Smith noted such a union, "I went to the house of the Lord with my wife Bathsheba W. [Smith], and [we] were sealed by President Brigham Young." (George A. Smith Journal, Jan. 13, 1846, Church Archives.)

(243)Cowan, Temple Building, p. 29. An example of this type sealing was that of Willard Richards and his deceased wife Jennette. They "were sealed [as] husband and wife for time & all eternity[,] Amelia Elizabeth Pierson acting for & in behalf of the [deceased] who died at Nauvoo." (A Book of Proxey, p. 31, Church Archives.)

(244)An example of a plural marriage sealing can be found in Erastus Snow's journal, "I received with Artimesia and Minerva the sealings [in marriage] and further endowments [second anointings]." (Erastus Snow Journal, Jan. 23, 1846, as quoted in Andrew K. Larsen, Erastus Snow [Salt Lake City: University of Utah Press, 1971], p. 96.)

(245)Once the altar was in place and properly dedicated, Brigham Young labored almost continuously in officiating in sealing ceremonies, both marriage and adoptions. A typical entry in his diary reads, "I spent the day officiating at the Holy Altar, or most of the time." (Brigham Young Journal, Jan. 29, 1846, Church Archives.) Concerning the need for witnesses, George A. Smith mentioned that he was sealed to his wife "in the presence of witnesses." (George A, Smith Journal, Jan. 13, 1846, Church Archives.) Likewise John D. Lee noted that witnesses attended his sealings to his wives. (John D. Lee Journal, Jan. 14, 1846, Church Archives.)

(246)John D. Lee wrote that he and his wives wore their "priestly attire" in their sealings. (John D. Lee Journal, Jan. 14, 1846, Church Archives.)

(247)George A. Smith stated that his sealing "was duly recorded." (George A. Smith Journal, Jan. 13, 1846, Church Archives.) See also, Heber C. Kimball Journal, Jan. 1, 1846.

(248)Heber C. Kimball Journal, Jan. 1, 1846, Church Archives.

(249)Ehat, "Introduction of Temple Ordinances," p. 238; see also The Seer, 1 (1853):31.

(250)The Seer, 1 (1853):31. This source is not contemporary with Nauvoo, but likely reflects the practice in the 1840's.

(251)Ibid.

(252)Orson Pratt to Sarah Pratt, Sept. 18, 1878, Church Archives.

(253)John D Lee wrote that he and his wife "kneeled over the altar." (John D. Lee Journal, Jan. 14, 1846, Church Archives.)

(254)Heber C. Kimball Journal, Jan. 1, 1846, Church Archives. This entry recorded the marriage of William B. Young and Adelia C. Clark, the second marriage and sealing performed in the Nauvoo Temple, the first marriage being the sealing of Truman Leonard, Jr., and Ortensia White performed earlier the same day. The Leonard/White sealing was conducted in Brigham Young's office with just two witnesses present, but a larger number of friends attended the Young/Clark sealing, which necessitated moving the ceremony into the Celestial Room. The sealing altar was not yet finished, so the couple stood during the ceremony. All other marriages in the temple were those of couples already married civilly (or in previous polygamous sealings) and were now receiving their sealings. Some women, who had not been sealed as plural wives, were also so sealed in the temple.

(255)Ibid.

(256)Ibid. Norton Jacob noted that he and his wife, Emily, "according to the holy order of the Priesthood, [were] sealed together for time and all eternity." (Jacob, Record of Norton Jacob, p. 15) Likewise, George Laub stated that his wife, Mary Jane, "was sealed to me [as] a wife for time & eternity, to be my companion & comfert." (English, "Laub's Nauvoo Journal," p. 164.)

(257)English, "Laub's Nauvoo Journal," p. 164.

(258)Ibid.

(259)Heber C. Kimball Journal, Jan 1, 1846, Church Archives.

(260)Jacob, Record of Norton Jacob, p. 15.

(261)English, "Laub's Nauvoo Journal," p. 164.

(262)Heber C. Kimball Journal, Jan. 1, 1846. Church Archives.

(263)Nauvoo Sealings and Adoptions, 1846-1847, microfilm copy, Library, Salt Lake Genealogical Society, Salt Lake City, Utah. Hereafter cited as Library, SLGS. The figures gathered from this volume may not be totally accurate, because they do not include the sealings of John D. Lee's children, nor the adoptions of men to him. Since this volume is a compilation from the original records, there may be other inaccuracies. Moreover, these figures do not agree with those published by Richard Cowan, who listed 71 children sealed to their parents and 130 men adopted to fathers in the priesthood. (Temple Building, p. 29.)

(264)Brigham Young once observed that "the ordinance of sealing must be performed here [in a temple], man to man, and woman to man, and children to parents." (Journal of Discourses, 12:165.) In the dedicatory prayer of the sealing room in the St. George Temple, the first dedicated after the Nauvoo Temple, Brigham Young, Jr., stated that the Saints "anticipate[d] performing the ordinances of sealing woman to man, children to parents. and man to his fellow man." (Kirk M. Curtis, "History of the St. George Temple," M.A. Thesis, Brigham Young University, Provo, Utah, 1964, p. 90.) However, Joseph Fielding Smith stressed that "the power to seal children to [their] parents [is by] the key of adoption." (Joseph Fielding Smith, Doctrines of Salvation, 3 vols. [Salt Lake City: Bookcraft, 1954-1956], 2:119.)

(265)George Miller's children "[were] adopted...with the full ceremony." (Nauvoo Sealings and Adoptions, pp. 415-416, Library, SLGS.) Thus later Orson Pratt stressed that children were sealed by the law of adoption, "All who are born before their parents entered that new and everlasting covenant [of marriage] have to be made legitimate heirs. 'In what way?' According to the ordinance and law of adoption."(Journal of Discourses, 16:258.) Likewise James E. Talmage Wrote, "The offspring of parents not joined in celestial marriage are thus sealed or adopted by their parents as members of the family organization which shall endure through eternity." (Talmage, House of the Lord, p. 109.)

(266)Kimball Young, Isn't One Wife Enough? (Westport: Greenwood Press, 1954), p. 280, quoting a letter written by John Read, who was reporting a sermon by President Young.

(267)Brigham Young Journal, Feb. 1, 1846, Church Archives. See also the entry in this journal for January 25, 1846: "At 10 in the morning I with a number of the 12 & others assembled in the Celestial Room of the Temple where I attended to the sacred ordinance of sealing by adoption."

(268)Newel K. Whitney sealing records states, "The children having been washed and anointed by their parents (at the altar, in the Holy Order, clad in white) [were] sealed up unto their parents." (Nauvoo Sealings and Adoptions, pp. 561-562, Library, SLGS.) Likewise the entry for George Miller stated that his children were "adopted...with the full ceremony of washing and anointing, clothing, &c." (Ibid., pp. 415-416.)

(269)George A. Smith recorded, "We went to the temple and anointed our children, George Albert Smith and Bathsheba, to the birthright and they were sealed to us upon the altar by President Young." (George A. Smith Journal, Jan. 25, 1846, Church Archives.)

(270)Book of Adoptions & Sealings of Parents & Children, pp. 8-9, Church Archives, as quoted in Ehat, "Introduction to temple Ordinances," p. 238.

(271)Ibid.

(272)English, "Laub's Nauvoo Journal," p. 165.

(273)Nauvoo Sealings & Adoptions, pp. 517-518, Library, SLGS. George Miller's children were sealed "unto their parents for time and for all eternity &c." (Ibid., pp. 415-416.)

(274)Ibid., pp. 561-562. John D. Lee had a number of men adopted into his family in the Nauvoo Temple, but just over a year later he lost the confidence and respect of a number of his adopted children. In 1847 Brigham Young approved the release of a some of these men and their families from John D. Lee. (Brooks, On the Mormon Frontier - The Diary of Hosea Stout, 1:290; and Juanita Brooks, John D. Lee [Glendale: Arthur Clark Co., 1962], pp. 73-74.)

(275)Whether men adopted to fathers in the priesthood were also sealed up unto eternal life is not clearly specified in the "Nauvoo Sealings and Adoptions." However, it was likely that they were, because the ceremony was the same for both varieties of these sealing rites.

(276)Nauvoo Sealings & Adoptions, pp. 517-518, Library, SLGS.

(277)Ibid, pp. 561-562.

(278)Nauvoo Sealings & Adoptions, pp. 185-186, Library, SLGS.

(279)Ibid., pp. 517-518.

(280)Ehat, "Introduction of Temple Ordinances," p. 240

(281)Heber C. Kimball Journal, Jan. 6, 1846, Church Archives. Just in what manner the term "second washings" should be understood is not clear, since the Nauvoo Temple records have no indication that there was any washing ceremony associated with the administration of second anointings.

(282)Brigham Young noted that on January 27, 1846, besides sealings in marriage being administered in his room, which was number one, "the 2nd anointings likewise [were being] carried on in Room 2 & 4." (Brigham Young Journal, Jan. 27, 1846, Church Archives.) John D. Lee noted that he and his wives were "conducted into Room no. 2 where [they] received [their] anointings, yea Holy Anointings in the Temple of the Lord." (John D. Lee Journal, Jan. 14, 1846, Church Archives.) Norton Jacob indicated that he "received [his] second anointing [and] was ordained a King and Priest unto God in room no. 4." (Jacob, Record of Norton Jacob, p. 15.)

(283)Smith, History of the Church, 5:527.

(284)Abraham O. Smoot Journal, Jan. 14, 1846, Lee Library, BYU. The official records refer to this body as simply the "Quorum," or the "Council." (Book of Anointings, entries 7, 49, typescript, pp. 3, 5.)

(285)William Clayton Journal, Jan. 26, 1846, typescript.

(286)John D. Lee Journal, Jan. 14, 1846, Church Archives. Most of the second anointings given in the Nauvoo Temple were administered by the Twelve. Brigham Young noted, "The 2nd Anointings [were] likewise carried on in Room[s] 2 & 4, O. Hyde, P.P. Pratt, [and] O. Pratt officiating in no. 2 & 4." (Brigham Young Journal, Jan. 27, 1846, Church Archives.) However, approximately ten men other than the Twelve also conducted second anointings. (See: Book of Anointings, typescript.)

(287)The following entry in the Book of Anointings refers to this individual, "B. Young assisted by Aaron Johnson anointed John Taylor." (Book of Anointings, entry 17, typescript, p. 3.) A later source refers more directly to this person, "Brother [Wilford] Woodruff anointed [and] A. P. Winsor held the horn." (L. John Nuttall Journal, Feb. 27, 1877, Lee Library, BYU.)

(288)While up to a dozen men often witnessed the Nauvoo Temple ceremonies, this number was later reduced to the minimum number of two witnesses for the sake of confidentiality: "Father [George Q. Cannon] anointed, and John D. T. McAllister held the horn, and Lorenzo Snow and John R. Winder were witnesses." (Abraham H. Cannon Journal, Jan. 7, 1893, Lee Library, BYU.)

(289)For an account of a man and one wife receiving their second anointings, see: Jacob, Record of Norton Jacob, p. 15; for a man and his plural wives, see: Erastus Snow Journal, Jan. 23, 1846, in Larsen, Erastus Snow, p. 96.

(290)The Book of Anointings recorded that everyone present in the second anointing service was clothed in priestly robes. (See entries 2, 49,

typescript, pp. 1e, 5.)

(291)Wilford Woodruff Journal, Dec. 18, 1857, Church Archives.

(292)Book of Anointing, entry 3, typescript, p. 3.

(293)Book of Anointings, entry 49, typescript, p. 5.

(294)Abraham O. Smoot Journal, Jan. 17, 1846, Lee Library, BYU.

(295) See Book of Anointings, entry 17, typescript, p. 3, where the meeting was "closed by prayer by Orson Hyde."

(296)Book of Anointings, entry 59, typescript, p. 5.

(297)Book of Anointings, entries 1 & 2, typescript, pp. 1f, 14. Brigham Young recorded in his journal that "in the evening the council met in [his] room where after prayer [they] consecrated fourteen bottles of [olive] oil, [and then] anointed H. C. K[imball] & wife." (Brigham Young Journal, Jan. 8, 1846, Church Archives.) Undoubtedly the oil they consecrated was in anticipation of performing second anointings, of which Heber C. Kimball's was the first conducted in the Nauvoo Temple

(298)Jacob, Record of Norton Jacob, p. 15.

(299)Book of Anointings, entries 1-3, typescript, pp. 1c, 1f.

(300)Book of Anointings, entry 2, typescript, p. 14. This entry included the actual blessing pronounced on Brigham Young by Heber C. Kimball. The clerk mistakenly wrote "in" in the text, but this was later crossed out and "over" was inserted.

(301)Ibid., entry 1, typescript, p. 1c.

(302)Ibid, see numerous entries through this volume.

(303)The two blessings were those of Brigham Young's and Heber C. Kimball's which were entries one and two in the Book of Anointings.

(304)D&C 124:93. See also Matt. 16:19; 18:18; Hel. 10:7; D&C 132:46.

(305)D&C 124:124; 132:7.

(306)Ehat and Cook, Words of Joseph Smith, p. 331.

(307)D&C 132:19.

(308)Times and Season, 6 (1845): 954.

(309)Journal of Discourses, 10:25.

(310)Ibid., 24:274-275.

(311)Times and Seasons, 5 (Oct. 1, 1844): 670.

(312)D&C 131:5.

(313)Jacob, Record of Norton Jacob, p. 15. See also, Nauvoo Sealings and Adoptions, pp. 517-518.

(314)English, "Laub's Nauvoo Journal, P. 164. See also Jacob, Record of Norton Jacob, p. 15; Heber C. Kimball Journal, Jan 1, 1846, Church Archives; and Nauvoo Sealings and Adoptions, pp. 561-562. Compare these sources to D&C 132:26-27.

(315)Abraham H. Cannon Journal, Nov. 19, 1893, Lee Library, BYU. Emphasis added.

(316)D&C 50:29

(317)D&C 7:8

(318)Ehat and Cook, Word of Joseph Smith, p. 331.

(319)D&C 101:27.

(320)D&C 76:55.

(321)William Clayton Journal, Jan. 26, 1845, typescript.

(322)Book of Anointings, entry 1, typescript, p. 1f.

(323)Ibid., entry 2, typescript, p. 14.

(324)Record of Lewis Dunbar Wilson and Nancy Ann Wilson, Church Archives.

(325)Book of Anointings, numerous entries, see for example, entry 3, typescript, p. 1f.

(326)Ibid., entry 17, typescript, p. 3. This entry recorded the anointing of John Taylor, "B. Young assisted by Aaron Johnson anointed John Taylor, King [and] Priest [and] Leonora Taylor, Elizabeth Taylor, Jane Taylor, Mary Ann Taylor, queens [and] priestesses &c to their husband." This entry indicates that the wives of President Taylor received their anointings in the order of their marriages: Leonora Cannon (Jan 23, 1833), Elizabeth Kaighin (Dec. 12, 1843), Jane Ballantyne (Feb. 4, 1844), and Mary Ann Oakley (Apr., 1845). (Brigham H. Roberts, The Life of John Taylor [Salt Lake City: George Q. Cannon and Sons, 1892], p. 466.) This custom was also followed in second anointings given in Utah. Abraham, H. Cannon stated, "I then received mine [second anointings] and my wives followed in the order of their marriages." (Abraham H. Cannon Journal, June 7, 1893, Lee Library, BYU.) Frederick Kessler noted that his wives received their second anointings in "regular order." (Frederick Kessler Journal, Feb. 9, 1867, Marriott Library, UU.)

(327)Book of Anointings, entry 2 and 3, typescript, pp. 1f, 14.

(328)Ibid., entry 2, typescript, p. 14.

(329)Ibid.

(330)Ibid.

(331)Ibid. Mary Ann Young's blessing is the only one which is recorded verbatim in this record.

(332)Phineas Richards Journal, Jan. 22, 1846, Church Archives.

(333)Ibid.

(334)Experiences of Rhoda Ann Fullmer, Lee Library, BYU. Not all couples attended to the washing and anointing of feet so soon after receiving their second anointings. Two of John D. Lee's wives, Louisa and Rachel, were anointed to him on January 20, 1846, but they did not attended to the second part of the ordinance until February 5, 1847. (Book of Anointings, entry 55, typescript, p. 5; and John D. Lee Journal, Feb. 5, 1847 Church Archives.)

(335)John D. Lee Journal, Feb. 5, 1847, Church Archives.

(336)Record of Lewis Dunbar Wilson and Nancy Ann Wilson, Church Archives.

(337)Joseph Smith Journal, Dec. 9, 1843, Church Archives. The other three men were William W. Phelps, Levi Richards and Cornelius P. Lott. Fielding was the twenty-third of thirty-six men who received their endowments from the Prophet.

(338)Ibid., Nov. 1, 1843. The other women were all wives of apostles, Jennetta Richards, Leonora Taylor, Mary Ann Young and Vilate Kimball. Normally a husband received his endowments before his wife; the case of Hannah receiving them before Joseph was not typical. The records give no reason for this anomaly.

(339)Andrew F. Ehat, "'They Might Have Know That He Was Not a Fallen Prophet" --The Nauvoo Journal of Joseph Fielding,'" Brigham Young University Studies, 19 (Winter 1979):145.

(340)Ibid., pp. 158-159; Heber C. Kimball Journal, Dec. 12, 1845, Church Archives.

(341)Ehat, "Nauvoo Journal of Joseph Fielding," p. 160. Mary Ann was seven months pregnant at the time, giving birth in March 1846.

(342)Ibid., pp. 160-161. The sealing of Joseph and Hannah to Hyrum Smith was in the law of adoption. Brother Fielding selected to be adopted to Hyrum Smith, because his own father was not a Church member, and under the procedures of the time he could only be sealed to a member.

(343)Ibid., p. 159.

(344)Erastus Snow Journal, Book 3, pp. 37-38, Huntington Library, San Marino, California.

(345)Heber C. Kimball Journal, Dec. 12, 15, 1845, Church Archives. Many similar examples could be cited from this record.

(346)My father, a supervisor in the Salt Lake Temple, once told me that it often takes a man about a year to memorize all the various parts in the initiatory ordinances and in the endowment. In fact, some workers never succeed in memorizing all the parts.

(347)Wilford Woodruff Journal, Mar. 21, 1877, Church Archives.

(348)Ibid., Oct. 17, 1893.

(349)George F. Richards Journal, July 12, 1924, Church Archives.

(350)Berger, "Temple Endowment Ceremony," pp. 50-51,54-56, 62.

(351)Smith, History of the Church, 2:322-334.

(352)Ibid., 2:429-431; 474-477.

(353)See Heber C. Kimball Journal, Jan. 6, 1846, Church Archives.

(354)Salt Lake City School of the Prophets, Minutes, Aug.2, 1883, Church Archives, in which George Q. Cannon stated, "In the washing that takes place in the first endowments, [men] are washed that they might become clean from the blood of this generation." (Emphasis in the original.)

(355)D&C 88:139.

(356)Salt Lake City School of the Prophets, Minutes, 1883, Church Archives. Although the ordinance was apparently not administered until the 1880's, that did not mean that it was not discussed on a doctrinal level. The Latter-day Saint Millennial Star editorialized in 1854 that "the ordinance of washing of feet [was] essential in its place." In 1861 Brigham Young stated, "In this connection there is an item of doctrine, faith, belief, and practice that the elders should understand, especially those whose duty calls them to preach. When are they clean from the [sins of the] nations, when [are they] ready to go have their feet washed, and receive the blessings of the house of God? When the diligence of those who have heard them is equal to their own, and not until then. (Discourse, Mar. 31, 1861, Church Archives.) Notice that in these remarks President Young seemed to distinguish the washing of feet from the ordinances of the temple, perhaps indicating that in his mind the washing of feet was an ordinance administered prior to the elders receiving their temple blessings. At some point the washing of feet was reincorporated into the temple services. Bruce R. McConkie wrote, "Thus the knowledge relative to the washing of feet has been revealed step by step in this day until a full knowledge is now incorporated in the revealed ordinances of the House of the Lord. (Mormon Doctrine, 2nd ed. [Salt Lake City: Bookcraft, 1966], p. 832.)

(357)See two of the final interior plans for that floor of the Salt Lake Temple showing the Holy of Holies in C. Mark Hamilton and Nina C. Cutrubus, The Salt Lake Temple: Monument to a People (Salt Lake City: University Services, 1983), p. 78; and C. Mark Hamilton, "The Salt Lake Temple: An Architectural Monograph," Ph.D. dissertation, Ohio State University, Columbus, Ohio, 1978, p. 193.

(358)Salt Lake City School of the Prophets, Minutes, Dec. 24, 1883, Church Archives. See also the minutes of Oct. 12, 1883, for another version of the ordinance prayer. There is yet another version in Henry Eyring Journal, Oct. 11, 1883, Lee Library, BYU. These prayers all vary in wording to a minor degree while containing the fundamental part of cleansing the man from the blood of this generation.

There also exist another washing of the feet prayer of unsubstantiated origin, purporting to be the prayer used during the second anointing services. It reads: "_____, having authority of Jesus Christ, I wash your right foot that you may forever step forward in the cause of truth and righteousness, and your left foot that you may forever stand fast in defense of the faith and testimony of Jesus; and I pronounce you clean from the blood and sins of this generation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (Typescript in author's collection.) The author cautions the reader concerning the authenticity of this document.

(359)John 13:10.

(360)It should be noted here that there is scant written evidence for the washing of feet preceding the contemporary second anointing ceremony. All references to the washing of feet in available sources on the ordinance, refer to the washing and anointing for burial, administered by the wife for her husband. All evidence, such as it is, is only verbal.

(361)Brigham Young, Discourse, Oct. 7, 1866, Church Archives.

(362)Smith, Teachings of the Prophet Joseph Smith, p. 76.

(363)A temple expose of the 1870's stated that the initiatory washing of sisters included these words: "Sister, I wash you clean from the blood of this generation...and now, I pronounce you clean from the blood of this generation, and your body an acceptable temple for the indwelling of the Holy Spirit." (Beadle, Life in Utah, pp. 487-488.) A more recent version of the prayer, includes these words, "Sister...having authority, I wash you preparatory to receiving your anointings that you might be clean from the blood and sins of this generation. And whereas you have obeyed the principles of the gospel of Jesus Christ with a true heart, and been faithful in keeping you covenants, your sins are forgiven you and you are clean every whit." (Purported initiatory ordinance prayer for women, 1983, copy in author's collection)
FILE NAME:VEIL.LGB

THE VEIL OF THE LATTER-DAY TEMPLE

Joseph Smith's Red Brick Store

1. L. John Nuttall Journal, Feb. 7, 1877, Lee Library, Brigham Young University.

"Then after we went into the large room over the store in Nauvoo Joseph [Smith] divided up the room the best that he could, hung up the vail, marked it, gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties, with the key word pertaining to those signs."

2. Salt Lake Temple, Sisters Meeting Minutes, June 16, 1899, p. 67,

Church Archives.

"Sister B[athsheba] W. Smith . . . said that it was in the lodge room over the store [where] . . . there were two rooms over the store below. In one room they had a sheet hung up as a vail, and the first endowments were given there."

Nauvoo Temple

3. Heber C. Kimball 1845–1846 Journal, Dec. 4, 1845, Church Archives, transcribed without sic; see also, Stanley B. Kimball, On the Potter's Wheel (Salt Lake City: Signature Books, 1987), p. 158.

"About sun set Bishop N. K. [Whitney] come in with the Vail, the old one and new one. The holes ware cut by B. Young and others assisted. Present this Evening B. Young, H. C. Kimball, O. Hide, P. Pratt, G. A. Smith, John Tailor, A. Limon."

4. Heber C. Kimball 1845–1846 Journal, Dec. 5, 1845, Church Archives, transcribed without sic; see also, Stanley B. Kimball, On the Potter's Wheel (Salt Lake City: Signature Books, 1987), pp. 158–159

"At half past 11 [A.M.] My wife, Sister Whitney, Hellen my Daughter, Sarah Ann Kingsbury, Come in for the purpus of Heming the Veil. . . .They, the Sisters Vilate, My wife, Elizabeth Ann Whitney, N. K. wife, Sarah Ann, his Daughter, and Hellen Mar My Daughter commenced sewing at 12 Oclock at the ringing of the Temple Bell."

5. Heber C. Kimball 1845–1846 Journal, Dec. 6, 1845, Church Archives, transcribed without sic; see also, Stanley B. Kimball, On the Potter's Wheel (Salt Lake City: Signature Books, 1987), p. 163.

"Sister Clarisa [Lyman] and Emily Cutler mad[e] a Coten [cotton] veil going before the Linnen Veil. Jullia Durphy assisted in making the Veil Linnen."

6. Heber C. Kimball 1845–1846 Journal, Dec. 7, 1845, Church Archives, transcribed without sic; see also, Stanley B. Kimball, On the Potter's Wheel (Salt Lake City: Signature Books, 1987), p. 164.

"Elder B. Young went and gave the Brethren and Sisters present a view of the Seprate rooms and the object of them[,] then pute up the Veil and gave the order of it."

7. Heber C. Kimball 1845–1846 Journal, Dec. 10, 1845 (handwriting of William Clayton), Church Archives, transcribed without sic.

"At 3 o clock Sister Mary Ann Young and Vilate Kimball, Elizabeth Ann Whitney commenced washing and anointing each other, being the first in this holy Temple of the Lord. This was done in the preparation room in the north west corner of the Attic story. About the same time President

Young put of the vail into then place which things finish and complete the Celestial Room preparatory to the Endowments."

8. Heber C. Kimball 1845-1846 Journal, Dec. 11, 1845 (handwriting of William Clayton), Church Archives, transcribed without sic.

"After receiving all the tokens and words and signs they are led to the vail where they give back to Eloheem through the vail and then admitted into the Celestial Room."

9. Nauvoo Temple Record, Dec. 11, 1845 (handwriting of William Clayton), Church Archives.

"After they have received all their tokens and words, or signs they are led to the veil, where they give each to Eloheim through the veil and are then admitted into the Celestial room."

10. Heber C. Kimball 1845-1846 Journal, Dec. 13, 1845 (handwriting of William Clayton), Church Archives, transcribed without sic.

"There Peter assisted by James and John conducts them through the Telestial and Terrestrial Kingdom[s] administering the charges and tokens in each and conducts them to the vail where they are received by the Eloheem and after talking with him by words and tokens are admitted into the Celestial Kingdom."

11. Heber C. Kimball 1845-1846 Journal, Dec. 21, 1845 (handwriting of William Clayton), Church Archives, transcribed without sic. Heber C. Kimball speaking.

"We will have a screen put up before the vail and will make an office of my room, and have a stairway leading down from it. No person will be allowed to take people through the vail but those appointed Let women wait upon women & let men wait upon men, then no jealousies will arise."

12. Heber C. Kimball 1845-1846 Journal, Dec. 28, 1845 (handwriting of William Clayton), Church Archives, transcribed without sic. Brigham Young speaking:

"There are not a dozen persons that can give the signs & token[s] correctly & the reason is that person would run to that vail. one of the most sacred places on the face of the earth, that had not understood the right manner of giving the signs & tokens[.]"

13. William Clayton rough draft minutes of the 28 December 1845 which he recorded in the Heber C. Kimball "Journal" after he fleshed-out these notes. Found in the Church Archives, transcribed without sic.

"I have been saluted by the grips & tokens I have felt to slap their faces. - look at the result of persons rushing to the vail -- one of the most sacred places on the earth."

14. Nelson Green. Mormonism: Its Rise, Progress and Present Condition (Hartford: Belknap and Bliss, 1870) p. 48.

". . . a veil separated us from the 'Celestial Glory.'. . . Holes through the veil enabled him to see us when we could not see him."

15. Catherine Lewis. Narrative of Some of the Proceedings of the Mormons (Lynn, Mass.: By the author,1848), p. 10.

". . . the veil . . . is a large sheet separating us from the upper part of the hall, having five holes in it---two for the eyes, one for the mouth, and two for the arms. . . ."

16. Increase Van Dusen and Marie Van Dusen. Dialogue between Adam and Eve, and the Lord and the Devil (Syracuse: N.M.D. Lathrop, 1847), p. 15.

". . . the Veil is something like book-muslin."

17. L. A. Bundy. Mormonism Exposed (New York: Ornum & Co., 187?), p. 11. Apparently a description of the Nauvoo Temple endowment, although does also seem to have some Endowment House features.

". . . a veil separated us from the 'Celestial Glory'. . . . Holes through the veil enabled him to see us when we could not see him."

Salt Lake City Council House

18. John Hyde. Mormonism: Its Leaders and Designs (New York: W. P. Fetridge and Co., 1857), p. 99.

". . . the Vail [is] a thin partition of linen."

Salt Lake City Endowment House

19. [William Cook]. The Mormons (London: Joseph Masters, 1857), p. 39; see also [William Cook]. The Fowler's Snare (London: Joseph Masters, 1858), p. 39.

"[In the Endowment House is] . . . a partition called the 'vail.'"

20. Jules Remy. A Journey to Great-Salt-Lake City. 2 vols. (London: W. Jeffs, 1861), vol. 2, p. 73.

". . . the veil [is] a thin partition of linen. . . ."

21. Ann Eliza Young. Wife No. 19 (Hartford, Conn.: Dustin, Gilman & Co., 1873), p. 369.

"The Room we were in was divided by a muslin partition, in which was a door; in the door was a hole just large enough to pass the hand through, and over this hole was a curtain of muslin. The persons who were behind the muslin partition---which was supposed to be the ' veil'---were invisible to us, although they could see us distinctly."

22. Fanny Stenhouse. Tell It All (Hartford, Conn.: A. D. Worthington & Co., 1875), p. 365.

"In that room was a division made of bleached muslin; in the division a door and in the door a hole, with a lap of muslin over it through which to pass the hand. Whoever was on the other side could see us, but we could not see them."

23. Apostate, "The Endowments," Salt Lake Daily Tribune, Dec. 8, 1878.

"The veil is a . . . curtain stretched across a large room from north to south. . . . there are several 'holes in the vail' of canvass. [He mentions that he and the 'Lord' put their two arms through separate holes in the veil to embrace each other.]

24. S. G. R., "Lifting the Veil - Endowment House Mysteries Exposed," Salt Lake Daily Tribune, Sept. 28, 1879; see also, "Mysteries of the Endowment Hose," Utah Review (1881), pp. 55,56; John M Coyner, "Hand-Book on Mormonism (Salt Lake City: Handbook Publishing Co., 1882), p. 29, who omits the part describing the marks on the veil; "Mysteries of the Endowment House," Salt Lake Daily Tribune, Feb. 12, 1906; Gertrude Major. Revelation in the Mountain (New York: Cochran Pub. Co., 1909), pp. 155, 157.

". . . 'the Veil'. . . is supposed to be in imitation of the one in Solomon's Temple. On this veil are marks like those on the garments, together with extra holes for putting arms through, and a hole at the top to speak through. . . . The marks on the plan at the sides are for the arms, and all the marks in the plan of the veil are as they are in the Endowment House. To top round mark is the place where they spoke through, and the square and compass, and stone correspond with the marks on the garment; two bottom marks were where the feet are put through."

25. Alfred Trumble. Mysteries of Mormonism (New York: Richard K. Fox, Proprietor, Police Gazette, 1881), p. 49.

". . .'The Vail'. . . is supposed to be in imitation of the one in Solomon's Temple. On this vail are marks like those on the garment, together with extra holes for putting arms through, and a hole at the top

to speak through."

26. William Jarman. U.S.A., Uncle Sam's Abscess; or Hell upon Earth for U.S., Uncle Sam (Exeter, England: H. Leduc's Steam Printing Works, 1884), pp. 85, 86.

"It was called 'the Vail,' and is said to be in imitation of the vail in Solomon's Temple. . . . On this vail are marks, like those on the 'Wedding Garment,' such as the square and compass, &c., together with various holes for putting the arms, and a hole at the top to speak through."

27. F. E. Bostwick, As I Found It; Life and Experience in Utah (St. Louis, Privately printed, 1893), p. 82. He stated that he received his endowment on April 13, 1865.

"Here hangs suspended a curtain. On this curtain are certain marks like those on the garments, with holes to speak through, and to put arms through."

Salt Lake Temple

28. "Mormon Endowment Ceremony," World Today, 8 (Feb. 1905), p. 170.

"The curtain behind the altar is drawn aside. A veil appears bearing the marks like those on endowment garments, also two slits or hand hole known as the 'marks of convenience.'

29. "Endowment Oaths and Ceremonies," Salt Lake Tribune, Feb. 12, 1906; see also, Gertrude Major. Revelation in the Mountain (New York: Cochran Pub. Co., 1909), pp. 134, 137-138.

"The room is divided into two parts by white curtains, through which there are several openings. Some of these are for convenience, but others have significance in which the candidates are afterward instructed. . . . In the veil are to be seen the square and compass; also other openings which represent the slits in the knees of the garment. . . . there are also openings for the hands, called openings of convenience."

30. Thomas Marshall. Mormonism Exposed (St. Louis: Ponath-Bruewer Printing Co., 1906), p. 64.

Marshall gives no description of the veil as such, but in his expose of the veil ceremony he mentions:

> ". . . a small aperture in the veil . . ." for the use of the candidate's and temple worker's right hands;
>
> ". . . another round and small aperture on the left. . ." for the

candidate's left arm;

". . . another aperture . . ." on the candidate's right for the temple worker's left arm;

". . . a horizontal aperture being made in the veil for" pressing together the knees of the candidate and temple worker;

". . . another horizontal [aperture]. . ." for speaking through.

31. J. M. Jewett, "Hidden Secrets of the Mormon Church," Chicago Standard, 58 (May 13, 1911), p. 13; see also, J. D. Nutting, Secrets Oaths and Ceremonies of Mormonism (Cleveland: Utah Gospel Mission, 1912), p. 11; Arthur Preuss. A Dictionary of Secret and Other Societies (St. Louis: B. Herder Book Co., 1924), p. 281.

". . .[there] was a curtain called the 'Veil.' On the veil were marks similar to those on the undergarments. In the veil were holes through which hands could be passed and a hole opposite the mouth, through which one could speak[,] but could not see."

32. James E. Talmage. The House of the Lord (Salt Lake City: Deseret News Press, 1912), p. 189.

"At the east end is a raised floor reached by three steps, across which springs an arch of thirty feet span. The arch is supported by five columns between which hangs a silken portiere in four sections. This is the Veil of the Temple."

33. James E. Talmage. The House of the Lord (Salt Lake City: Deseret News Press, 1912), pp. 281, 283, 285.

"The Veil, which separates the Terrestrial Room from the room that typifies the Celestial state, is a portiere hung in four sections. The Veil is approached by a short flight of steps from the floor of the room. . . . The Veil of the Temple hangs between the Terrestrial Room last described and the Celestial Room shown in the accompanying picture. . . . The view here shown, however, is that obtained from the east end, as the observer looks toward the Veil of the Temple."

34. A. C. Latimer. Why I Left the Mormon Church (Pittsburgh: National Reform Association, 1916), p. 11. (He stated that he received his endowments in the Salt Lake Temple in 1911.)

"In this curtain were to be seen markings similar to the square and compass, or like those on the breast of the garment. There were other openings in the veil."

35. Vernon J. Danielson, Mormonism Exposed (Independence: n.p., 1917), p.

48.

". . . the veil . . . consists of a large, beautiful, white plush curtain stretched across the entire end of the room. Through the veil is cut a square and compass, also other openings which represent the marks in every garment that the candidate wears. There is also other openings for the hands which are called openings of convenience."

36. Stuart Martin, Mysteries of Mormonism (London: Odhams Press, 1920), p. 263.

"The Veil is then explained to the audience, who are told that it represents the Veil of the Temple. The 'marks' on the Veil are the same as those on the Temple garments; the compass on the left and the square on the right side; the navel mark corresponding to that part of the body; [and] the knee mark. . . . The other marks are called the 'Marks of Convenience,' comprise a hole through which the 'Lord' puts his hand . . . , two holes through which are thrust hands to place on each others shoulders; and one through which the candidate whispers to the 'Lord's' ear."

37. [William Paden]. Temple Mormonism (New York: A.J. Montgomery, 1931), p. 22.

"The Marks in the veil are also explained, with their significance and uses. . . . The marks are the same as those on the garments---compass on the left and square on the right, the navel mark corresponding to that part of the body, and the knee mark. . . . There are four other marks, called 'Marks of Convenience.' One, a hole through which the Lord puts froth his hand . . . , two others through the hands of the Lord and the candidate are thrust . . . and one through which the candidate whispers in the Lord's ear."

38. David O. McKay, "The Temple Ceremony," typescript of a talk, given Sept. 25, 1941, in the Salt Lake Temple Annex, p. 5; original in Lee Library, Brigham Young University, Provo.

"And that is what you do at the veil, symbolically, when the veil is drawn asunder and you enter the Celestial Room."

39. William J. Whalen. The Latter-day Saints in the Modern World (Notre Dame: University of Notre Dame University Press, 1964), p. 186.

"It is known as the veil of the temple. The marks on the veil are the same as those on the sacred undergarments: the compass on the left and the square on the right, the navel mark, and the knee mark . . . . Besides these cabelistic signs [there] are four other 'Marks of Convenience.' Through one the Lord puts his hand . . . . Through the two others the hands of the Lord and the candidate are thrust to be placed on each others backs. Through the final hole the candidate whispers into the Lord's ear."

40. James E. Talmage. The House of the Lord, rev. ed. (Salt Lake City: Deseret Book Co, 1968), p. 207.

"At the east end is a raised floor of two levels reached by two steps to each level across which springs an arch of 30 feet span. The arch is supported by five columns between which hangs a silken portiere in 24 sections. This is the Veil of the Temple."

Non-Specified Temples

41. Jerald Tanner and Sandra Tanner. Mormon Kingdom (Salt Lake City: Modern Microfilm Co., 1967-1969), vol. 1, p. 132; see also, Jerald Tanner and Sandra Tanner. Mormonism: Shadow or Reality (Salt Lake City: Modern Microfilm Co., 1972), p. .

". . . this is the Veil of the temple. It is necessary to explain the marks on the Veil. These four marks are the marks of the Holy Priesthood and corresponding marks are found in your individual garment. This is the mark of the square. . . . This is the mark of compass. . . . This is the navel mark. . . . This is the knee mark. . . . The other three marks are for convenience for working at the Veil. Through this one the person representing the Lord puts his right hand . . . ; through this one he asks certain questions, and through this one we give our answers."

42. Bob Witte and Gordon H. Fraser. What's Going on in Here? (Eugene, Ore.: Bob Fraser Pub., 1980), p. 34.

". . . this is the Veil of the temple. It is necessary to explain the marks on the Veil. These four marks are the marks of the Holy Priesthood and corresponding marks are found in your individual garment. This is the mark of the square. . . . This is the mark of compass. . . . This is the navel mark. . . . This is the knee mark. . . . The other three marks are for convenience for working at the Veil. Through this one the person representing the Lord puts his right hand . . . ; through this one he asks certain questions, and through this one we give our answers."

43. Chuck Sackett. What's Going on in There? (Thousand, Oaks, Cal.: Ex-Mormons for Jesus, 1981), p. 48; see also Chuck Sackett. What's Going on in There? 2nd ed. (Thousand, Oaks, Cal.: Ex-Mormons for Jesus, 1982), pp. 9, 48.

"The Veil is a seven-foot high by three-foot-wide ivory-colored fabric panel hung on a beautifully finished hardwood framework. It is seven 'Mark's of the Holy Priesthood,' which correspond to the four marks on the patron's Priesthood temple undergarment. Three of these Veil marks are sewn in the form of openings which are large enough for hands or arms to pass through."

Gospel Mysteries

". . . this is the Veil of the temple. We will now explain to you the significance of the marks on the Veil. These four marks are the marks of the Holy Priesthood and corresponding marks are found in your individual garment. This is the mark of the square. . . . This is the mark of compass. . . . This is the navel mark. . . . This is the knee mark. . . . The other three marks are for convenience for working at the Veil. Through this one the person representing the Lord puts his right hand . . . ; through this one he asks certain questions, and through this one we give our answers."

44. Larry Cozad. Actual Temple Ritual, 2 cassette tape recording (Issaquah, Wash.: Saints Alive in Jesus, 1984), typescript, p. 49.

". . . this is the Veil of the temple. I will now explain the marks on the Veil. These four marks are the marks of the Holy Priesthood and corresponding marks are found in your individual garment. This one on the right is the mark of the square. . . . This one on the left is the mark of compass. . . . This is the navel mark. . . . This is the knee mark. . . . The other three marks are for convenience for working at the Veil. Through this one the person representing the Lord puts forth his right hand . . . ; through this one on the right he asks certain questions, and through this one on the right we give our answers."

45. Bojamah Azkin. Elohim at the Altar (No place: computer typescript, 1986), pp. 64-65.

". . . this is the Veil of the temple. I will now explain the marks on the Veil. These four marks are the marks of the Holy Priesthood and corresponding marks are found in your individual garment. This one on the right is the mark of the square. . . . This one on the left is the mark of compass. . . . This is the navel mark. . . . This is the knee mark. . . . The other three marks are for convenience for working at the Veil. Through this one the person representing the Lord puts forth his right hand . . . ; through this one on the right he asks certain questions, and through this one on the right we give our answers."

FILE NAME:NAU_HIST.DOC

NAUVOO TEMPLE HISTORY JOURNAL

by William Clayton

1845

[The whole document is in the handwriting of William Clayton except for signatures at the back as indicated. The document is located at Church Archives but as yet has no Ms/d number (15 January 1979). The journal was published in the Juvenile Instructor in 1886. The last entry was recorded on 31 May 1845.]

The Latter-day Saints were expelled from the State of Missouri, under the

exterminating order of Governor Boggs in the Fall and Winter of the year of our Lord, one thousand eight hundred and thirty-eight. Having been plundered of all their property, they settled in this place--then called Commerce but subsequently named Nauvoo; while they were in a stripped and destitute condition. Nearly all of the Saints were sick, and many of them died in consequence of exposure and the lack of the necessaries of life. There were then but two or three houses in the place; and, therefore, the majority of the people dwelt in tents and in the open air, exposed to all the rigors of an inclement season..

In September, 1839, the Apostles started the second time for England. They, themselves, were ill and they left their families in sickness and poverty. The Apostles who took this trying journey at that time were Brigham Young, Heber C Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff and George A. Smith. Elder Richards was already in Great Britain; and he was ordained to the Apostleship when the others of the Twelve reached their destination.

During the Winter and Spring of 1839, nearly all of the Saints moved into Nauvoo, the only exceptions being some few families who scattered about among the people of the State of Illinois.

As soon as the health of the brethren would in anywise permit, they began the work of putting up log cabins for shelter. In the course of the season the majority were made tolerably comfortable in this respect, though many still suffered greatly for want of food.

The spot of land on which the Saints located was very wet and consequently very unhealthy; but by the blessing of God the health of the Saints improved, and they learned the necessary course of life in this trying region, and were able to improve the character of the soil which they cultivated.

Before even this state of comfort was achieved, the authorities began to talk upon the subject of building a temple, wherein to administer the ordinances of God's house. Several councils were held and a place selected whereon the temple was contemplated to be built. The matter was laid before the conference on the 6th of October, in the year 1840; and the Church voted to commence the work immediately. On this day the conference appointed a committee of three, viz: Alpheus Cutler, Elias Higbee and Reynolds Cahoon, to carry the business into operation and to oversee the work.

During conference President Joseph Smith explained to the Saints the law of tithing and the plan upon which the building of the temple was to be conducted.

Several plans for a temple were made and submitted by various individuals, but the only one which was satisfactory to the Prophet was the one drawn and presented by William Weeks.

On the twelfth day of the same month, the brethren commenced the opening of a quarry from which to obtain stone for the building. Brother Elisha Everet was the man who struck the first blow on the works. He has continued in this labor from that time on until the present, and has proved himself a faithful worker and a worthy man.

This committee contracted with Daniel H. Wells, Esq., for the land whereon to build the temple; and on the nineteenth day of January, in the year 1841, the Lord, through His servant Joseph, gave a revelation approving the selection of a temple site and commanding the erection of the sacred structure upon that spot.

In the month of February, 1841, Elder Alpheus Cutler, assisted by Elder Cahoon and others, laid out the foundation of the temple. On the eighteenth day of that month the brethren began to dig the cellar. As it was the wish of President Joseph that the corner stones of the temple should be laid on the sixth day of the next April, the corners for the foundation were first excavated; and about the first day of March the cellar walls were commenced.

On February 22nd the committee organized the city into Wards and called upon

the brethren to come forward and labor every tenth day. By this means they were enabled to rush on the work so rapidly that by the sixth day of April the walls were sufficiently high at the corners to admit of the laying of the corner stones. And notwithstanding the extreme poverty of the Church, the labor moved on quickly and the prospect seemed very cheering and pleasing.
I will now extract from the Times and Seasons of April 15, 1841, as follows:
"At an early hour on the sixth inst. the several companies constituting the Nauvoo Legion, with two volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order and movements of the Legion were chaste, grand and imposing, and reflect great credit upon the taste, skill and tact of the men comprising said Legion, especially the chief officer of the day, Major General Bennett. We doubt whether the like can be presented in any city in the western country.
"At half past 7 o'clock, a.m. the fire of artillery announced the arrival of Brigadier Generals Law and Smith at the front of their respective cohorts; and at 8 o'clock Major General Bennett was conducted to his post under the discharge of cannon and took command of the Legion.
"At half past 9 o'clock, a.m. Lieutenant General Smith with his guard, staff and field officers, arrived at the ground and were presented with a beautiful silk national flag by the ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the cornet, to the appropriate position in the line; after which the lieutenant general, with his suite, passed the lines in review. At 12. m. the procession arrived upon the temple ground, enclosing the same in a hollow square, with Lieutenant General Smith, Major General Bennet, Brigadier Generals Law and Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, etc., in the enter and the ladies and gentlemen citizens surrounding the interior. The superior officers, together with the banner, architects, principal speaker, etc., were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the new hymn book."
President Sidney Rigdon addressed the assemblage at some length, after which a hymn was sung under page 205, and the closing prayer was offered.
The architects then, by the direction of the First Presidency, lowered the first (S.-E. corner) stone to its place, and President Joseph Smith pronounced the benediction as follows:
"'This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily, that the Saints may have a place to worship God, and the Son of Man have where to lay His head.'
"President Sidney Rigdon then pronounced the following: "'May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed: in the name of the Father, and of the Son and of the Holy Ghost; even so. Amen.'
Adjourned for one hour.
"Assembled according to adjournment and proceeded to lay the remaining corner stones according to previous order.
"The second (S.-W. corner) stone, by the direction of the President of the High Priesthood, with his Council and President Marks, was lowered to its place, when the President of the High Priesthood pronounced the following:
"The second corner stone of the temple now building by the Church of Jesus Christ of Latter-day Saints, in honor to the great God, is duly laid, and may the same unanimity that has been manifested on this occasion continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within the walls, and the glory of God rest

upon the same. Amen.'

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"The third (N.-W. corner) stone, superintended by the High Council, as representatives of the Twelve (they being in Europe), was then lowered to its place, with the benediction of Elias Higbee as follows:
"'The third corner stone, in representation of the Twelve, is now duly laid; and as they are, in some measure, the support of the Church, so may this stone be a firm support to the corner, that the whole may be completed as before proposed, and according to the order of the priesthood.'
"The fourth (N.-E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following:
"'The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever. Amen.'"
After the corner stones were laid and the conference was over, the work upon the temple seemed to progress more rapidly. There were about eighteen stone cutters engaged to dress the rock for the building. Up to this time the work performed was nearly all done by tenth days' labor. But after this the Saints began to bring in some provisions, property and money; and the committee was enabled to employ a number of stone cutters and keep them constantly at work. The tithing labor also increased through the continued immigration of Saints from abroad.
When the Winter season set in toward the close of the year 1841, the walls on the south side were built up to the water table, a part of which also was laid. On the north side the walls were only about two feet high. In this state the structure remained until the Spring of 1842.
During all this time there had been no general tithing record opened. The money and other property contributed had all been paid over to the committee, and receipts were issued tb the several donors. Elias Higbee kept the books and work accounts, and generally wrote the receipts for tithing. This branch of the business occupied nearly the whole of his time. Elders Cahoon and Cutler hired the laborers, superintended the work and kept an oversight of the entire business.
On the 25th day of September, 1841, Elders Alpheus Cutler and Peter Haws, started for the pine country to obtain lumber for the Temple and Nauvoo House. They took with them, Tarleton Lewis, Jabez Durfee, Hardin Wilson, Wm. L. Cutler, Horace Owens, Octavius Pauket, Blakely B. Anderson, James M. Flack, Nathaniel
Child, Brother Child's wife and daughter, and Peter W. Conover. These brethren spent the Winter in the pine forests, and toiled diligently in their appointed work. They suffered some because of the cold in that northern region, but they made good progress. By the following July, they had succeeded in making up and bringing to Nauvoo a large raft of first-rate pine timber. By this means the prospect of the work was much brightened.
On the 13th day of December, 1841, the Prophet Joseph appointed Apostle Willard Richards to be recorder for the temple and scribe for the private office of the President.
The recorder opened his office in the counting room of President Joseph's new brick store on Water Street, and he immediately began to record the tithings on the Book of the Law of the Lord, page 27. The first record was made under the date of December 1, 1841. It was one gold sovereign, valued at $5.00, to the credit of John Sanders, late from Cumberland, on the borders of Scotland, Europe.
A short time previous to this Joseph had been appointed "Sole Trustee-inTrust for the Church of Jesus Christ of Latter-day Saints" and, consequently, it

became his prerogative to receive all the donations for the Church and the temple. Late in the evening of the 11th of December, the Trustee-in-Trust instructed Brigham Young, president of the quorum of the Twelve Apostles, to visit the members of the building committee and inform them more fully regarding their duties--to notify them not to accept any more tithes and consecrations, except such as were received from him. On the morning of the 13th, this message was delivered by Brigham to the committee in the presence of Elders Kimball, Woodruff and Willard Richards.

When this order was understood by the Saints, the business of the recorder increased rapidly, and having many important matters crowding upon him, he found it necessary to appoint Saturday of each week as the time for receiving and recording the tithings of the brethren. He published a notice under date of January 12, 1842, informing the Saints of this regulation; and it was subsequently carried into effect. But the business increased so rapidly that he could not keep pace with the work. He therefore counseled with his brethren of the Twelve; and, having received permission from President Joseph, he called Elder William Clayton, lately from England, to assist him. Elder Clayton accordingly entered the recorder's office on the lOth day of February, 1842, and continued therein from that time forward.

I will now copy an extract from the revelation of January 19, 1841, concerning a baptismal font:

"For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the Priesthood; "For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead;'

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.

But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me."

In conformity with the foregoing item of law, in the Summer and Fall of the year 1841, the brethren entered into measures to build a baptismal font in the cellar floor near the east end of the temple. President Joseph approved and accepted a draft for the font, made by Brother William Weeks; and on the 18th day of August of that year, Elder Weeks began to labor on the construction of the font with his own hands. He labored six days and then committed the work to the carpenters. On the llth day of August, Brother Weeks began carving the oxen, twelve in number, upon which the font was to stand. After carving for six days, he consigned this branch to Brother Elijah Fordham, the principal carver, who continued until they were finished. They were completed about two months after their commencement.

At 5 o'clock in the evening, the 8th day of November, 1841, the font was dedicated by Joseph Smith the Prophet. After the dedication Brother Reuben McBride was the first person baptized, under the direction of the President. Brother Samuel Rolfe, who was seriously afflicted with a felon upon one of his hands, was present. President Joseph instructed him to wash in the font and told him that the hand would be healed. The doctors had told him that he could not recover before Spring, and had advised him to have his hand cut. He dipped his hand in the font, and within a week he was perfectly healed.

After this time baptisms were continued in the font, and many Saints realized great blessings--both spiritually and bodily.

I will here state that on the 25th day of September, 1841, a deposit was made in the south-east corner stone of the temple.

It was late in the Spring of 1842, when work was opened upon the walls, and little was done until Brother William Player came in June. He had just arrived from England, and had come with the full intention of working on the temple. He began to labor about the 8th day of June: and he

spent some time in regulating the stone work already set which had not been done very well. About the llth of the same month he set the first plinth on the south-west corner of the south side.
During the Summer he lost two weeks of work, having to wait for Elder Cahoon's sons' plinths, which they were cutting, they playing in the stone shop much of their time.
The work progressed but slowly during this season, as there was but one crane; but the delay arose through the stones not being cut fast enough. By the Fall, however, Brother Player had got all the rock-work laid around as high as the window sills, together with all the window sills including that of the large east Venetian window. He had also two courses of pilaster stones on the plinths all around.
During the greater part of the time in the Fall, and especially toward the season when the work ceased, when Winter set in, Brother Player was very sick. He nearly lost the use of his hands and feet, and several time. he fell, through weakness, while on his way home. He considered that hi. sickness was caused by the change of climate and by his having drank bad water while coming up the river.
On May 11, 1842, General John C. Bennett was cut off from the Church for adultery and other wicked conduct. He soon after turned to be a very bitter enemy of the Church, generally, and of President Joseph, especially. He labored hard to create excitement and bring a mob upon the Church.
On the 14th day of May, a report came into the city that Ex-Governor Boggs, of Missouri, had been shot; and, upon the morning following, the report seemed confirmed. The Quincy Whig published an article in which the Prophet was charged with being accessory to the assassination of Boggs. Soon after this time, John C. Bennett left Nauvoo, and, taking advantage of the shooting, he used every effort to eliminate President Joseph.
On the 8th day of August following, the sheriff of Quincy came with a writ and arrested the President at the gate of his own premises. Joseph immediately took out a writ of habeas corpus from the Municipal court of the city of Nauvoo. The sheriffs were unwilling to listen to it; but, fearing to attempt taking him away by force, they agreed to leave him in the hands of the city marshal, while they went to consult Governor Carlin upon the subject. On the llth, the sheriffs returned, but the Prophet had concluded to keep out of their reach; and, consequently, they could not find him. The sheriff tarried in Nauvoo seVeral days, frequently uttering heavy threats to be executed if the President failed to give himself up, but the officer finally concluded to leave the city. The President remained secure at Brother Sayers on the north of the city, about a mile from the corporation, where he was visited frequently by Sister Emma and his brethren. As soon as it was satisfactorily ascertained that the sheriff had gone away, Joseph returned home and remained in.the city, but not coming out before the public.
Many rumors were constantly in circulation concerning the threats of the Governor and the Missourians; and considerable excitement was manifested throughout the country. Governor Carlin offered a reward for the apprehension of the President, as, also, for 0. P. Rockwe11 who was charged as being the principal in the assassination of Boggs.
On Saturday the 3rd day of September, the sheriff (Pitman) came again, with another writ, and entered the house while the Prophet was at dinner; but Joseph succeeded in getting away undiscovered. At night he went to Brother Edward Hunter's house, and remained there for some time, in perfect security. After the officers returned to Quincy, the President came home; but yet kept himself close and out of sight.
On Friday, October 7th, several reports came to Nauvoo, showing Governor Carlin's determination to have Joseph taken to Missouri. The Prophet concluded that it would be wisdom to be still more careful, and in order the more effectually to secure himself from the grasp of the enemy, he left the

city that same evening, accompanied by John Taylor, Wilson Law and John D. Parker. They traveled all night up the country to the north, and went to the house of Elder John Taylor's father, where Joseph stayed

for some time. By these means, the plans of his enemies were completely frustrated, and the officers gave up the chase. He was, however, at any time liable to be arrested both by virtue of the writ and the proclamation offering a reward of $200 for his capture.

On Monday, December 26th, he suffered himself to be arrested by Wilson Law, on the proclamation, and on the following morning started for Springfield, accompanied by about sixteen of the brethren. His object was to stand trial before Judge Pope on habeas corpus. This was consented to, at the suggestion of Mr. Butterfield, U. S. District Attorney, who had been consulted in relation to the matter and had expressed assurance that the President would be acquitted.

The company arrived at Springfield on Friday the 30th, and on the following morning application was made for a writ of habeas corpus from the U. S. District Court. The writ was granted and Monday morning, January 2, 1843, was appointed as the time to try the validity of the arrest. On Monday the company repaired to the court; but Mr. Lamborn, the State's attorney, pleaded that he was not ready for trial, and the case was postponed until Wednesday. Accordingly, on Wednesday at 9 a. m. the trial was opened. Its result was the release and discharge of Joseph both from the writ and proclamation.

This was a source of great rejoicing to the brethren and, on our return to Nauvoo, it gave gladness to the whole Church. The Saints regarded this as another interposition of the Almighty in behalf of His persecuted people; and great joy prevailed to see our Prophet once more freed rom his enemies.

During all these troubles and excitement the Saint did not cease in the least their exertions to build the temple. The work continued to move on with the usual vigor.

Several circumstances pertaining to the temple occurred during this time, which I now proceed to notice:

Willard Richards, the recorder, having in the early part of June obtained permission from the President to go to the East to get his family, made preparations to depart upon this journey. On the 29th of June he transferred the "Law of the Lord" and books belonging to the temple to the care and charge of William Clayton. One or two days later Elder Richards started away.

About nine o'clock on the evening of Saturday, September 3rd, the President was at Bishop N. K. Whitney's, but was about to .eave that place to go to Edward Hunter's. He called William Clayton to him and said: "Brother Clayton, I want you to take care of the records and papers; and from this time I appoint you Temple Recorder; and when revelations are to be transcribed, you shall write them."

This was done because Elder Richards had more work than he could attend to, he being engaged upon the Church History, which the President was anxious should Progress as fast as possible.

While President Joseph was concealed at Father Taylor's, Elder Cahoon and some others went to visit him. He gave them many glorious instructions, and in his conversation requested Brother Cahoon, as soon as he should return home, to call upon the Saints to put a temporary floor in the temple, that we might be enabled to hold our meetings within its sacred walls.

Accordingly, on Sunday, the 23rd day of October, the committee laid before the Saints the President's request and called upon them to begin work on the morrow to accomplish this object.

On the following day the brethren began their labor on this temporary floor; and on Friday, the 28th, the floor was laid and seats were fixed ready for meeting.
On Sunday, the 30th, the Saints held the first meeting in the temple, and were addressed by Elder John Taylor, one of the Twelve Apostles. It was expected that the President would be there himself; but he was sick and unable to attend.
This movement added a new stimulus to the work; and the hearts of all the Saints seemed to be filled with joy and gratitude for this privilege.
The Prophet, before he went up the river, had called upon the members of the Temple Committee to come together to have a settlement.
On Saturday, October lst, they met at the President's house, he being sick. The recorder and Bishop N. K. Whitney were present.
Some reports had been circulated to the effect that the committee was not making a righteous disposition of property consecrated to the building of the temple, and there appeared to be some dissatisfaction among the laborers on account of these reports..
After carefully examining the books and making inquiry into the entire proceeding of the committee, President Joseph expressed himself as being perfectly satisfied with the committee and its work.
The books were balanced between the Trustee-in-Trust and the committee, and also each individual account was carefully examined. The wages of the Trustee-in-Trust, the members of the committee and the recorder were also fixed by the President, and it was agreed that each should receive two dollars per day for his services.
The President remarked that he was amenable to the State for the faithful discharge of his duties as Trustee-in-Trust, and that the Temple Committee was accountable to him and to no other authority; and that no notice must be taken of any complaint unless it were properly brought to him, when he would make things right if any change were needed.
The parties separated perfectly satisfied, and the President said that he would have a notice published stating that he had examined the accounts and was satisfied. This notice appeared in the Times and Seasons of October 15th, 1842.
At this council it was also agreed that the recorder's office should be removed to the Committee House near the temple for the better accommodation of the business.
Accordingly the committee built a small brick office for the recorder; and on Wednesday, November 2nd, the recorder moved his records, books, papers, etc. to the new office and began business there forthwith.
Brother James Whitehead was called into the office on the llth of June to assist in keeping the books; and from this time forward the business continued to increase and contributions came in plentifully.
After the work ceased upon the walls of the temple, in the Fa11 of 1842, the rock-cutters continued their labor with the intention of having a goodly number of the stones ready for the Spring.
Some time in the month of November a feeling against the committee arose among the stone-cutters, who finally presented a charge to the First Presidency against Elders Cahoon and Higbee for oppressive and unchristian conduct, and against the committee for an unequal distribution of provisions, iron, steel, tools, etc.; also alleging that favors were shown by the committee to the sons of its members.
The trial began about 11 o'clock in the day and continued until 9 at night. Henry G. Sherwood made a plea on the side of Justice and the Patriarch Hyrum on the side of Mercy. The decision was given by the President. He decided that the members of the committee should retain their standing and gave much good instruction to all parties, correcting the errors of each in kindness. The decision was marked by judgment and wisdom and cannot fail to produce a

good effect.
On Sunday, May 21, 1843, President Joseph preached in the temple from the first chapter of Peter`s second epistle. In the afternoon of that day the ordinance of partaking of bread and water, as the sacrament, was administered to the Saints for the first time in this temple.
The work on the building was delayed considerably this Spring, on account of the necessity for fixing runways for the crane. Brother Player had been sick during the entire Winter, and he continued in a very feeble state until the time when he commenced again to lay the stone on the walls, which was on the.21st day of April, 1843.
From this time the work progressed steadily but slowly. There was no other hindrance until the next Winter set in, which was rather early, and at which time the walls were up as high as the arches of the first tier of windows all around. In this state the building was left through the Winter and until the Spring of 1844.
Early in the morning on the 8th day of June, 1843, Elder Elias Higbee, one of the temple committee, died after an illness of only five days. His death was unexpected and deeply lamented by all his brethren. He had proved himself a worthy man, and was much respected by all who knew him.
After this event several applications were made by men to be appointed to fill the vacant place of Elder Higbee. Elder Jared Carter was very anxious to have the appointment and, for some cause or other, claimed it as his right. But the Spirit whispered that it would not be wisdom to appoint him. After some delay and consultation on the subject, the Patriarch Hyrum Smith was appointed by the Trustee-in-Trust, with the consent of the other committee; and on the morning of the 23rd day of October, 1843, he entered upon the duties of his office, amidst the greetings and good feelings of the workers universally.
On the 6th day of October, 1843, the special conference was held in the temple. This was the first time a conference was held in the building.
At this conference charges were again preferred against the temple committee, and a public investigation was entered into; and it was again voted that the members of the committee should be retained in their standing.
On this occasion the President proposed to the people to place under bonds a11 agents who were sent out to collect funds for the temple and Nauvoo House. He showed that some of the Elders, when they were away, received contributions to the temple; but as they sometimes devoted a portion of the money in other channels, they did not make proper returns at Nauvoo and the accounts did not, therefore, accurately balance.
He stated that the Twelve Apostles were now about to go East to raise means for the temple and also for the Nauvoo House. He suggested that they give bonds to the amount of the two thousand dollars each; and that this rule be enforced upon all the Elders from this time forward. An action was taken by the Conference and it was decided by unanimous vote to carry this proposition into effect. The Twelve gave bonds in the required amount previous to their going East, which bonds were filed in the office of the Trustee-in-Trust.
Thus the Twelve were the first agents who were ever placed under bonds, when sent to collect funds for the Church. The wisdom of this order was soon manifest; for, although it was well understood and universally believed that the Twelve would invariably make correct returns, there were others who might not be so careful or scrupulous. And, inasmuch as members of this first quorum were required to give bonds, no other man could justly complain if he were brought under the same rule.
At this conference the Saints again voted to renew their exertions and double their diligence in order that the temple might be speedily finished.
During this conference, also, Elder Sidney Rigdon was tried for his fellowship, charged with a long course of conduct which rendered him unworthy of a place in the Church. President Joseph told the Saints that he had carried Elder Rigdon long enough and that he should do so no more. But,

notwithstanding this' the Patriarch Hyrum pleaded for mercy in Sidney's behalf; and the conference voted to sustain Elder Rigdon in his position as counsellor to the First Presidency.

Some time in the Winter or Spring of the year 1844, the Patriarch Hyrum made a proclamation to the women of the Church, asking them to subscribe in money one cent each per week, for the purpose of buying the glass and nails for the temple. He represented to them that by this means he would be able to meet all the requirements in this regard. He also gave a promise that all the sisters who would comply with this call should have the first privilege of seats in the temple when it was finished.

He opened a record of these contributions, which he kept, with the aid of Sister Mercy R. Thompson, until his death.

Afterwards Brother Cutler was appointed to receive these offerings, assisted by Sister Thompson. There was soon a great anxiety manifest among the sisters to pay their portion and nearly all paid a year's subscription in advance. Since that time many have given the donation for the second year; and there has been already realized nearly two thousand dollars which will do much towards accomplishing the desired object. These contributions yet continue to come in each day.

Early in the Spring of 1844, the committee commenced the construction of a second crane in order to expedite the work, the labor having all been performed with but one crane up to this time. During the month of March the new crane was and immediately after the April conference Brother Player again began work on the walls. It was on the llth of the month when he resumed this labor.

Soon after this time there was a considerable excitement in this county especially, and also in the counties adjoining apostates who threatened destruction and extermination to the whole Church. Among these apostates were: William Law, Wilson Law, Robert D. Foster, Francis M. Higbee, Chauney L. Higbee.

These men conspired with others who had been citizens of Nauvoo to bring on a mob.

The names of the principal persons in this business were: Joseph H. Jackson, Austin Cowles (an apostate). John M. William H. Rolloson, Wi1liam H. I. Marr, Silvester Emmons, Alexander Simpson, S. M. Marr, John Egle, Henry Norton, Augustine Spencer, Charles Ivens, P. T. Rolfe, William I. Higbee, James Blakeslee.

In order to effect their purposes the more speedily the apostates obtained a printing press; and on Friday, June 7th, the first number of a paper called the Nauvoo Expositor was issued. The paper was full of the most libellous and slanderous matter against the President, imaginable, and was designed as an engine to bring destruction upon the city.

On the lOth, the city council passed a resolution ordering the press to be abated as a nuisance, which was done the same evening.

The following day there was great excitement concerning the destruction of the press; and Foster and the Higbees threatened vengeance. Some of them said that in a few weeks there should not be left one stone of the temple standing upon another.

On the 12th, a number of writs, or rather one writ for a number of the brethren, was brought in and served by a constable of the name of Bettisworth. Among the number were Joseph and Hyrum.

Joseph immediately procured a writ of habeas corpus from the municipal court; and after a lengthy examination was discharged.

This constable returned and stated that he had been resisted. The mob took advantage of the circumstance to fan the flame of excitement and threatened terrible vengeance. They also went to the Morley settlement and branches around, demanded the arms of the brethren and ordered them to leave their homes within a few days.

The excitement continued to increase and the enemy circulated a11 manner of inflammatory reports, and also sent messages to the governor, which had the effect of bringing him to Carthage, where he arrived about the 21st.
The governor immediately sent a messenger with a letter, requesting those named in the writ to go to Carthage for trial. An answer was sent explaining the reasons why they had not gone.
On the following evening the governor sent in a posse of about thirty men, bearing a letter in which he made use of severe threats, and said that if the prisoners did not appear at Carthage on the morrow, he should take it as a resistance to the law and should immediately ca11 in force sufficient to take them, even if it required all the militia of the State.
On receiving this information the President and one or two others concluded to leave the city and go over to Iowa in the night.
During the day following some of the brethren, with Sister Emma Smith, despatched messengers to request the President and those with him to come and give themselves up, fearing that the city would be destroyed and the people massacred if they did not do it.
About five o'clock p.m., the little party returned and concluded to surrender, although it was contrary to the President's feelings to do so. On Monday the 24th, the prisoners started for Carthage but within about four miles of the place they were met by a messenger from the governor with an order for the State arms. The company immediately returned to collect the arms, which took some time.
About six o'clock the company started again and went through -- Carthage. While there a great many threats were offered and they suffered considerable abuse from the mob. They, however, succeeded in obtaining a pledge from the governor, in the name of the State, for their safety before they went out. About two days after they arrived in Carthage they were thrust in jail without lawful process.
On the afternoon of the 27th, the governor disbanded his troops except his body-guard; and, leaving the brethren in jail under charge of the Carthage Greys, some of their bitterest enemies, he came out to Nauvoo and made a harsh address to the people.
When he left Carthage a body of men collected from Nauvoo and started for Carthage, and when within a few miles they stopped to black their faces. They proceeded through the woods to the north side of Carthage; then, leaving the woods, they went to the jail, and the doors being open, they rushed upstairs with their rifles and muskets and commenced firing into the room. The brethren defended themselves as well as they could; but, having no arms, they were soon over [---------] Hyrum was shot through the head and fell backwards dead. John Taylor had four balls shot into him. Joseph [------] through the window and was immediately surrounded by the mob. They raised him up and set him against the well [----] but as yet it appears he had not been hit with a ball. However, four of the mob immediately drew up their guns and shot him dead. This was all the work of about two minutes. The mob then fled as fast as possible. A messenger was dispatched to bring the news to Nauvoo, but was met by the governor and taken back for fear the whole city would rush out and desolate the country.
The painful news reached the city the following morning, which filled the hearts of the Saints with the most intense gloom and sorrow.
On the 28th, at half past two, p.m., the bodies were brought to the city in two wagons and were taken to the mansion to be prepared for burial.
On the following day the Saints were permitted to go and see them; and at night they were secretly buried near the mansion.
The foregoing is but a mere sketch of the massacre, designed to show the date of the martyrdom and also the means by which it was brought about.
During this excitement the works on the temple ceased for about two weeks, all the hands having to watch and stand on guard night and day. The works were

suspended about the 20th of June. On the second Sabbath after the murder, the subject of the temple was brought into consideration, and the Church voted to commence work again and finish it as speedily as possible.
On the 8th of July the laborers resumed their work, although the committee had not so much as a bushel of meal nor a pound of flour, nor a pound of meat to feed the hands with; but all seemed determined to go to work and trust in God for the means.
At this time the majority of the quorum of the Twelve were away in the East. Only P. P. Pratt, John Taylor and W. Richards were here. Elder Taylor was very sick and for some time in a dangerous state, through the wounds he received at Carthage. He had four balls shot into him and another ball struck his watch and broke it to pieces. To this small shield he may truly be said to owe his life; for but for that the ball doubtless would have gone through his heart. Dr. Richards was not hurt, although he was in the room where Hyrum was killed all the time the firing continued.
This sorrowful circumstance had a tendency to cement the hearts of the Saints more closely than ever. No threats were offered, no disposition for revenge; all concluded to leave the case in the hands of the governor, who had pledged himself that the murderers should be brought to justice; and if he failed, the Saints were wi11ing to leave it in the hands of God.
On Friday, the 5th day of July, a large raft of pine lumber, containing 87,732 feet, was landed at the city for the temple. The brethren turned out liberally with their teams to haul it to the temple, where it was secured in a few days.
In a few days afterwards another raft, of 67,952 feet was received and hauled to the temple. This gladdened the hearts of the Saints. Soon after this period the Saints were again made to sorrow on account of the death of Brother Samuel H. Smith, which took place on Tuesday evening, the 30th of July, after a very short illness; this being the third death in the family within five weeks.
There is now only one brother left of the family, viz: William. He was in the East during the progress of these afflicting events.
About the middle of July, the sisters of the branches of LaHarpe and Macedonia sent word to the temple committee and stated their anxiety to see this building progress still more rapidly.
They proposed if the committee would build another crane, they would furnish the means to build it with, and seemed wishful to go ahead with it immediately. The committee and recorder councilled on the subject and it was decided to comply with the wishes of the sisters.
Sister Clark, wife of Raymond Clark, was authorized to collect the contributions. She immediately started, and returned on the 29th with money and other property, amounting in whole to $194, which was more than sufficient to build a new crane.
The committee immediately set the carpenters to work, and on the 3rd of August the crane was put in operation under the management of Joshua Armstrong, the setter, and Horace Owens to back up, and W. W. Dryer, Wm. Austin and Archibald Hill to attend to the crane.
They commenced work on the north side and very soon satisfied the Saints of the utility of the movement. The works now progressed rapidly.
On the 4th of August, Elder Rigdon returned from Pittsburg and laid a plan to draw away the minds of the Saints by proposing or instructing the Saints that they must now choose a guardian--intimating that he himself was the proper person.
Fortunately, on Tuesday, the 6th of August, five of the Twelve returned home, viz: Brigham Young, Heber C. Kimball, Lyman Wight, Orson Pratt and Wilford Woodruff. This event appeared very providential. They were just in time to frustrate Elder Rigdon's plans. This they did effectually.
On Thursday, the 8th, the Church voted to sustain the Twelve as the proper

authority to govern the Church. The result was the open apostasy of Elder Rigdon and some others, who immediately left for Pittsburg.
After this event the Saints seemed more and more united, and a better feeling prevailed. The works of the temple moved on with astonishing rapidity, and on the 23rd of September the first capital was put up.
The stone weighed about two tons and when the stone was at its height, and the men were attempting to draw it to the wall, the crane gave way at the foot of the wing or angle, which circumstance caused considerable danger. By great care the stone was safely landed and set without any further accident.
On Wednesday, the 25th, as the brethren were beginning to raise one of the capitals having neglected to fasten the guys, the crane fell over with a tremendous crash, breaking it considerably. As soon as it was perceived that the crane was falling, the hands fled to get out of the way. One of the brethren, Thomas Jaap, running directly in the course of the falling crane, barely escaped being killed. The crane struck the ground and was within a foot of striking his head. This circumstance hindered the workmen some; but in a few days the crane was mended, reared and the brethren again went to work on it.
About this time, Ira T. Miles came down from Lyman Wight's company, who were then in the north, having left the city, as was supposed, through cowardice, as they expected we should be routed and the city destroyed.
About the same time, Jacob Morris came down from the same company and stated that Miles had come with the intention of setting fire to the lumber, that the building might be hindered, as Lyman Wight had said the temple never would be built. Whether this was the intention of Brother Miles or not we could not learn satisfactorily. However, enough was known to induce the authorities of the Church to advise the committee to have some of the old police guard the lumber and the temple night and day. The police have continued to guard it to this time. There has since that been many threats thrown out from the Rigdonites and other sources that the temple never should be built, and no doubt an attempt would have been made to set fire to it if it had not been well guarded all the time.
The workmen continued raising the capitals until December, when, on the 6th of that month, the last one was safely deposited in its place; which was a source of great joy to the Saints. Many fears had been entertained that Brother Player would not be able to finish them before Winter set in, but it seemed as though the Lord held up the weather until this important piece of work was accomplished. About two hours after the capital was set it commenced snowing very briskly, and at night the ground was covered about four inches, and it froze very keenly.
There were then twelve of the capitals without the trumpet stones; and they remained in this state until the following Spring.
The cost of each of the capitals was about $300. The first and last of the capitals were cut by Charles Lambert and Harvey Stanley.
I will further say that when the hands were raising the last capital, and had got it about half-way up, one of the block shives in the tackle broke and rendered it impossible in the situation either to raise or lower the stone. This circumstance presented a great difficulty, but after some consultation the hands fastened the rope below the tackle, so that it could not slip, and left the stone suspended while they took down the blocks, put in a new shive and fixed the blocks again.
The stone was then raised without further difficulty, and was set precisely at twenty minutes before one o'clock. This was the heaviest stone among the whole number.
After the death of President Joseph and Patriarch Hyrum, Joseph having been sole Trustee-in-Trust, when the Twelve returned home they held a council and appointed Newel K. Whitney and George Miller, the two presiding bishops, Trustees-in-Trust. This was on the 9th of August, and a few days afterwards,

the trustees entered upon the duties of their office.
In the early part of December the trustees and Twelve held a counci1 to talk on the propriety of employing a suitable number of carpenters this winter to prepare the timberworks for the temple, so as to have it a11 ready when the stone work is finished. It was decided to employ fifteen persons as steady carpenters; and the architect was authorized to select such men as he may have confidence in--men who are well qualified to do the work that is wanted.
It was also concluded to fix up a shop in the temple for the carpenters to work in. Accordingly the south side of the lower story of the temple was weather-boarded around. A very good shop was made by this means, which was completed on the following Saturday; and on Monday, the 16th, the men selected went to work in their new shop. Their names are as follows:
Truman 0. Angell, William Felshaw, William F. Cahoon, Joseph Schofield, Samuel Rolfe, Zimri H. Baxter, Adison Everett, John Stiles, Hugh Riding, Miles Romney, Jabez Durfee, Stephen Longstroth, Benjamin Rolfe, Nicolas T. Silcock and Wi11iam Carmichael. Hiram Mace, Wandel Mace and Gideon Gibbs were appointed to attended the saw-mi11 and Daniel Avery to turn grindstone for the carpenters, keep the shop clean and take care of strangers who might visit the building.
During the early part of January, 1845, the High Priest quorum entered into an investigation of the propriety of building a hall for their accommodation. On the 26th, President Young and some others of the quorum of the Twelve attended the meeting of the quorum, when the subject was again discussed. President Young made some remarks on the subject and concluded by advising them, instead of building a hall to go to work and finish the upper room of the temple, and by this means they would soon have a room to attend to the ordinances and save much expense.
A vote was taken on accepting President Young's proposition, which was carried without a dissenting voice. The brethren immediately commenced bringing in their donations to the bishops for that purpose. This matter served as a new stimulus among the Saints to use every exertion to finish the temple as speedily as possible. .
On Wednesday, the 12th of March, Brother William W. Player commenced work again on the walls. He got one stone up just as the bell rang for dinner.
On Friday, the 14th, there was a man killed on the stone quarry by a stone falling on his head while the brethren were blasting rocks. This is the only accident of any moment that has ever happened on the temple or any of the works connected with it.
On Thursday, the 27th of March, 1845, Brother Player put up the last trumpet stone, at about three o'clock, p.m. He also laid the first-stringer for the large upper Venetian window in the east side.
On Monday, April 21st, Brother Player put up the first star in the architrave. At half past two o'clock, p.m., he notified me that they were about to begin to raise it. I immediately went to the east end of the temple. On my way I met Elder Heber C. Kimball, one of the Twelve, and we went and sat down together on Brother Cutler's fence. opposite where the stone stood.
We entered into conversation together on various matters, chiefly pertaining to our spiritual interests. We watched the slow upward progress of the star with great pleasure. At precisely a quarter before three o'clock, it was properly set in its place; and the instant it was set, Brother Edward Miller and Elisha Everett sprung for the top; but Brother Miller being a little the smartest he was on first and stood erect, viewing with pride the surrounding scenery. After he got down Brother Everett also mounted the stone and stood on it for some time. The top of the star is fifty-five feet above the ground. The first star was put up on Joseph's corner, being the first one north of the south-east corner.
On the morning of Tuesday, the 29th of April, the first upper circular window was finished setting by Brother Player.

On Friday, May 16th, a little after two o'clock, p.m., having been notified, I went on the temple and sat down on the top of the south-west .corner stairway, on the highest part of the stone work. I then watched Brother Player set the last star, being on the west end and the second one from the south-west corner. It was .set exactly at three o'clock, p.m.

At this time the carpenters were very busy raising the timbers for the upper floor of the temple, having them all framed and quite a large amount was already upon the walls and body of the building.

On Monday, the 19th of May, while I was sitting on the temple, Brother Stephen H. Goddard met with an accident which was very near proving fatal. He was standing on the wall on the north side of the temple, assisting some others to take down one of the scaffolding poles. By some accident the foot of the pole slipped and struck him on the left side of the head. He fell head foremost, being stunned by the blow. Fortunately they had just got two joists in the floor and he fell across them, which prevented him from going down into the cellar, a distance of about sixty-two feet. And in all probability, if he had fallen down he would have been killed. The brethren raised him up and on examination found that he had received a cut on the upper corner of his left eye. His face was also much bruised. He bled profusely. I laid hands on him with two other brethren and he went home. He suffered considerable pain until evening, when it cease, and in two days afterwards he was at work again, as usual.

On Friday, the 23rd, all the stone on the outside of the wall was laid, except the south-east corner stone. This progress was a great rejoicing to the Saints.

The Rigdonites have prophesied that the walls would never be built; but through the blessing of God we have lived to see the prediction come to naught.

On Saturday the 24th, at a quarter before six o'clock a.m., was the time appointed for the laying of the capstone of the temple. Quite a number of the Saints had assembled to witness the interesting ceremony. There were present, of the quorum of the Twelve; President Brigham Young, Heber C. Kimball, John Taylor, Willard Richards, Amasa Lyman, George A. Smith, John E. Page, Orson Hyde, and Orson Pratt; also Newel K. Whitney, and George Miller, Trustees-in-Trust; Alpheus Cutler and Raymond Cahoon, building committee; William Clayton, temple recorder; John Smith, Patriarch and president of the Stake, and Charles C. Rich his counselor. Of the High Council William Huntington, Sr., Aaron Johnson, George W. Harris, James Allred, David Fullmer, William Weeks, architect, and Wi11iam W. Phelps.

A few minutes before six, the band came up and arranged themselves on the platform in a circle a 1ittle .back from the corner.

The names of the band who were present are as follows: Wi11iam Pitt, leader, Stephen Hales, Wi11iam F. Cahoon, Robert T. Burton, John Kay, James Smithies, Daniel F. Cahoon, Andrew Cahoon, Charles H. Hales, Martin H. Peck, J. T. Hutchinson, James Standing, William D. Huntington. Charles Smith and Charles C. Robbins, also William H. Kimba11, color bearer.

At six o'clock the band played "The Nightingale;" and afterwards while the people were collecting, they played another tune. At eight minutes after six Brother William W. Player commenced spreading his mortar, perfect silence prevailing.

President Young stood on the wa11 immediately north o the corner stone, with Elder Heber C. Kimball at his right hand.

When the mortar was spread, the stone was lifted to i s place by President Brigham Young, William W. Player, Tarlton Lewis, Elisha Everett, John Hi11, Edward Miller, Charles W. Patten, Samuel Hodge, Hans C. Hanson, and Thomas Jaap.

President Young then stepped on the stone, and taking a large peatle began beating it to its place. He finished laying the stone with the assistance and

direction of Brother Player precisely at twenty-two minutes after six o'clock. The band then struck up the "Capstone March," composed and arranged by William Pitt, the leader, for the occasion.
President Young then spoke to the congregation, instructing them with regard to shouting the "Hossannah."
He then said, "The last stone is laid upon the temple, and I pray the Almighty in the name of Jesus to defend us in this place, and sustain us until the temple is finished and have all got our endowments."
The whole congregation then, following the motion of President Young, shouted as loud as possible: "Hossannah, hossannah, hossannah, to God and the Lamb! Amen, amen and amen!"
This was repeated a second and third time.
The President concluded by saying; "So let it be, thou Lord Almighty!" He continued and said: "This is the seventh day of the week, or the Jewish Sabbath. It is the day on which the Almighty finished His work and rested from His labors. We have now finished the walls of the temple, and we may rest to day from our labors."
He said he would take it upon him to dismiss the workmen for the day; and requested the people to hallow the day, and spend it giving thanks to God.
He then dismissed the congregation, and in company with the brethren of the Twelve retired to the place of their retreat, where they can be safe from arrest by constables, and other officers who are prowling around the city from Carthage. The people began to move away, but the band continued playing. John Kay also went on the corner stone and sang a song composed by Elder William W. Phelps, called the "Capstone Song." The morning was very cold and chilly. The Saints seemed highly interested and leased with the morning's performance. According to the request of Preside t Young all works were suspended and the day was kept as a holiday.
A few minutes after the Twelve left the temple a constable came up with a summons for several of the brethren, but he could not find them. He had also a summons for Daniel Avery, and we had notified Avery of it and he was counseled to keep out of the way; but contrary to counsel he unwisely went and made himself known to the officer, who immediately served the process upon him. For this piece of conduct, and others as bad, a council of the Twelve .nd trustees dismissed him from the wo.k and took Jesse P. Harmon, one of the old police in his stead.
0n Wednesday the 28th day of May the first "bent" of the attic story of the temple was raised by the carpenters, and up to this time they continued to raise the timber works with pleasing rapidity.
Thus the work of this temple has progressed from the beginning to the present time without any serious accident except in the incident which happened at the stone quarry. The blessing of God has attended the whole progress:. of the work, and it has advanced beyond our most sanguine expectations. Our enemies have threatened a11 the time, and for the last two years we have had very 1ittle cessation from writs and other efforts of the enemy to prevent our finishing it. Many prophecies have been uttered against it; but the Saints have invariably pursued a steady course of perseverance. As the building has progressed, the Saints have increased their donations and tithings; and this Spring has exceeded all past times for liberality and donations from the brethren.
This being Saturday, the 31st of May, 1845, I will now say the circuit court of this county (Hancock) has been in session the past two weeks. Nearly the whole of the time has been occupied in that trial of Jacob C. Davis, senator for this county, Thomas C. Sharp, editor of the Warsaw Signal, Levi Williams, a colonel of the militia, Mark Aldrich and a Mr. Grover, before Richard M. Young, for the murder of Generals Joseph and Hyrum Smith on the 27th of June, 1844. The verdict was brought in yesterday and returned "Not guilty."
Thus the whole State of Illinois has made itself guilty of shedding the blood

of the Prophets by acquitting those who to take committed the horrid deed, and it is now left to God to take vengeance in His own way and in His own time.
On the 16th of December, 1840, the State of Illinois granted us a liberal charter. The principal officers o, the State being as follows: Thomas Carlin, governor, William Wilson, chief justice; Samuel D. Lockwood, Thomas C. Brown, Walter B. Scates, associate justices. These men formed the council of revision. On the 21st of January, 1845, the State took away all our chartered right and left us entirely destitute of protection.
The council of revision then stood as follows: Thomas Ford, governor, William Wilson, chief justice; and Samuel D. Lockwood, Thomas C. Brown, Walter B. Scates, Samuel H. Treat, Richard M. Young, James Shields, Jesse B. Thomas, and John D. Caton.
President Joseph Smith, first President and sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, together with Hyrum Smith his councilor and Patriarch to the whole Church, was martyred on the 27th of June, 1844.
They died firm in the faith and favor of God and universally respected and beloved by all the Saints. Their death was universally lamented, and their names wi11 ever be held sacred by a11 the faithful in time and to all eternity.
William Law, who was appointed councilor in the stead of Hyrum when the latter was ordained a Patriarch, apostatized in the Spring or early in the year of 1844. And was a principal agent in causing the massacre of the President and Patriarch.
Sidney Rigdon, the other councilor, was rejected by the Saints in September last, for endeavoring to deceive the people and lead them to ruin. He has since denied the Church and organized a new one under another title, and from evidence before us has sought diligently to bring trouble and destruction upon the Saints of Nauvoo.

FILE NAME:TEM_QUES.DOC

TEMPLE ORIENTED QU ESTIONS & ANSWERS

by Richard A. Ware

1. Q: What is the meaning of the three taps at the veil?

   A: "Father, Son & Holy Ghost"

   Ref: Manti Temple Historical Record, 1934-1974; CHO, CR/348/11/#1; August, 1934 Meeting of Temple Workers. Statement made by Temple President Robert D. Young.

2. Q: Why does everyone dress in white in the temple?

   A: "In the temples all are dressed alike in white. White is the symbol of purity. No unclean person has the right to enter God's house."

   Ref: Improvement Era Publication of Temples of the Latter-day Saints, p. 20; Elder John A. Widtsoe, "Looking Toward the Temple".

   A: "Here [in the temple] we will not only lay aside the clothing of the street, but the thoughts of the street, and will try not only to clothe our bodies in clean white linen but our minds in purity of

thought."

Ref:Ensign/January 1972, pp. 65-66; "Some Things You Need To Know About The Temple", Elder Elray L. Christiansen.

3.Q:Why is everyone dressed in the same kind of clothing?

A:"The uniform dress symbolizes that before God our Father in heaven all men are equal. The beggar and the banker, the learned and the unlearned, the prince and the pauper sit side by side in the temple and are of equal importance if they live righteously before the Lord God, the Father of their spirits. It is spiritual fitness and understanding that one receives in the temple. All such have an equal place before the Lord.

Ref:Improvement Era Publication of Temples of the Latter-day Saints, p. 20; Elder John A. Widtsoe, "Looking Toward the Temple".

4.Q:How many leaves can there be on the apron?
A:"Some question now arose as to temple aprons, the shape and number of the leaves, and so on. Answer: Joseph [Smith] said when they could be, they should be made of lambskin with three, nine, five or seven leaves on--an odd number [of leaves] anyway."

Ref:Salt Lake Temple, Sisters Meeting Minutes, p. 67; Church Archives, CR/306/66/fd 1; 16 June 1899. [Note: In early church history many of the brethren had as many as 15 leaves on their aprons.]

5.Q:Why is the veil placed over the woman's face when the coffin is closed?

A:"It was agreed that when the coffin is closed containing the body of a sister who has been through the temple, her veil should be placed so as to hide her face, so that when her husband meets her on the other side he may lift the same from her countenance. This is in accordance with the instructions which President Young gave during his life."

Ref:Journal of Apostle Abraham H. Cannon; Thursday, January 7, 1892

6.Q:Why do we remove our shoes after entering the temple?

A:"We should take off our shoes [upon] entering this house for it is a holy place. This is the Lord's House. He said to Moses when Moses drew near to Him on the Mount: Moses, 'take off thy shoes for the ground whereon thou stands is holy.'"

Ref:St. George Temple Minute Book, K9368R, p. 202, 7 March 1902, President David H. Cannon, Temple President.

7.Q:If the creation account of Adam's body is figurative, then how was he created?

A:"Adam...took upon himself an appropriate body, the body of a man, and so became a 'living soul.' . . .all who have inhabited the earth since Adam have taken bodies and become souls in like manner."

Ref:Statement of the First Presidency, November 1909; Improvement Era, Vol. 13:75-81. (See also Mormon Doctrine, p. 17)

A:"Thus Adam was created from the dust of the ground meaning that the physical body which he received was created from the elements of the earth. Similarly all men are created from the dust of the earth; that is, the elements organized into a mortal body are assembled together through the birth process. (Moses 6:59)"

Ref:Mormon Doctrine, p. 209, Elder Bruce R. McConkie

8.Q:If Adam received his body through the birth process, then who was his Father?

A:"The Church of Jesus Christ of Latter-day Saints, basing its belief on divine revelation, ancient and modern, proclaims man to be the direct and lineal offspring of deity."

Ref:Statement of the First Presidency, November 1909; Improvement Era, Vol. 13:75-81. (See also Messages of the First Presidency, James R. Clark, Vol. 4:206; Luke 3:38)

9.Q:Why does the woman veil her face when at prayer in the temple?

10.Q:Since Peter, James, and John were not embodied at the time of Adam and Eve, who were the three beings that came to Adam and shook hands with him?

11.Q:Why do the brethren stand up when Adam is commanded to awake and arise?

12.Q:Why does the person at the altar use a sign when he prays? And why is it always the same one?

13.Q:What does the garment represent?

14.Q:Do the blessings we receive in the initiatory pertain to this life, or the next, or both?

15.Q:Why is there a string tied to the robes?

16.Q:What do the loops on the robe represent?

17.Q:Why is there a bow on the cap?

18.Q:Why does satan lose his apron after the fall?

19.Q:Why are we shown the creation of the earth in such detail?

20.Q:Why does everyone in the circle repeat the words of the prayer?

Gospel Mysteries

21.Q:What is the role of satan? How is it that he has done the same thing on other worlds?

FILE NAME:RULES.TEM

Manti Temple Historical Record,
Church Historical Department
CR/348/21/V. 2/ pp. 107-110.
April 24, 1902

RULES FOR THE REGULATION OF TEMPLE WORK

[p. 107]
Adopted by the First Presidency and Quorum of the Twelve Apostles, at a meeting held in the Salt Lake Temple; April 24th, 1902.

(1) Males of 21 and females of 18 years of age can receive their endowments, provided they are properly recommended.

(2) A deceased female who has attained, in life, the age of 10 or 12 years, may be sealed to a male as a wife.

The same rule applies in the case of a male having a wife sealed to him.

(3) Males should possess the Melchizedek Priesthood before coming to the Temple to receive their Endowments.

(4) No male over the age of 21 years can be admitted to the Temple, to do ordinance work, except baptisms, until he has received his endowments.

The same rule applies to females over the age of 18 years.

(5) Males under 21 and females under 18 can be baptized for their health. They can also be baptized for the dead, and sealed to their parents. All over 8 years old must be properly recommended by the Bishop of the Ward and the President of the Stake in which they reside.

(6) A female who has a husband or marries a man not in the Church cannot be admitted to the Temple to receive her endowments. The same rule applies to a Man who marries a wife not in the Church.

(7) Couples who come to the Temple to be married must bring licenses issued by County Clerks of the State of Utah.

Those who have already been legally married do not, in order to be sealed, need licenses.

(8) If of a naturally ripe and early development, of mind and body, living children may receive endowments at the age of twelve years; but as a rule, fifteen years old is sufficiently early.
(9) A dead female, in order to be baptized and endowed must have in life attained at least to the age of 8 years.

The same applies to dead males.

Gospel Mysteries

[p. 108]

(10) Children who die under the age of 8 years, not born in the covenant, should receive no other Temple Ordinances than to be sealed to their parents.

(11) Still born children who, their mothers state, have been quickened, are all right without having anything done for them.

(12) Children who were born out of the marriage relation, and are dead, should be sealed to the parent who has received the Gospel and lived it. In either case the parent must be sealed to a husband or wife.

(13) Children who were born to parents who had been sealed but not endowed, should be sealed to their parents, provided the opportunity should ever be given them to be sealed over an altar. Otherwise the first sealing would stand.

(14) It is necessary (when possible) that all children, married or single, born out of the covenant, should be present at the same time, to be sealed to their parents.

(15) A woman who has been born out of the Covenant, and who is married should be sealed to her parents, unless they yield up their right to her as a daughter and wish to surrender her to some other family.

(16) Where a woman has been sealed to two men and had children by both, and each of the men have a good standing in the Church the children go to their respective fathers. Why? Because the children were born under the covenant to their respective fathers and bear their respective names.

(17) When desired by children who are in the Church, it is proper that they should be sealed to parents who did not hear the Gospel in life and consequently did not embrace it, unless there is some special reason why it should not be done.

(18) In cases where the heads of families (deceased) have had the necessary ordinance work done for them and they have been adopted into a family whose relationship in the covenant connects with the Prophet Joseph Smith, the children of said parents can be sealed to their own parents without annulling the ordinance first performed. This rule includes children in the Church and their parents were not.
(p, 109)

(19) Where a husband and wife are both members of the Church and they have children; the husband dies; the wife afterwards marries another man, is sealed to her deceased husband and has children by the second, all of the children should go the first husband.

(20) No person, male or female, living or dead, can receive the highest blessings in the House of the Lord without a special recommend for this purpose, signed by the President of the Stake and endorsed by the President of the Church. The recommend, for dead as well as living, should be based on competent evidence of faithfulness, and, in cases of those who were not members of the church at their death,on evidence of their chaste and moral conduct in life. Any woman who has been sealed (in life or by proxy) to a worthy man, whether she has lived with him or not, may have the privilege of being anointed to him, provided he has had his second blessings.

MISCELLANEOUS

(21) Persons who die without having been endowed may be buried (if their friends choose) with un-marked garments, but not with robes or other Temple clothing.

(22) Unmarried people, who have been endowed, can act in sealing for the dead. Those who have been endowed may act for the dead in any of the ordinances of the House of the Lord, except Second Anointings.

(23) If, by mistake, a person is sealed in the Temple before being endowed, it is not necessary for the sealing to be cancelled. All that is necessary is for the person to be endowed, unless he or she representing him or her is dissatisfied.

(24) Words used in baptizing for the dead:

"Having been commissioned of Jesus Christ, I baptize you _____ for and in behalf of _____who is dead, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

CASES WHICH NEED NO CANCELLATION

(25) In cases where women have been sealed to other men than their husbands. (The latter having died without having embraced the Gospel) and they are afterwards sealed to their husbands, it is unnecessary to cancel the first transaction. Both may stand on record.

[p. 110]

(25 Concluded) The same rule applies to cases of sealing children to parents who have heretofore been sealed to men who were not their natural fathers.

(26) All who come to the Temple to perform ordinance work are expected to make donations, according to their circumstances, to aid in meeting necessary expenses; but the poor who have nothing to give are equally welcome.

(27) No person, male or female, who has not had his or her endowments shall be permitted to witness the sealing, or any other Temple ordinance. ("Excepting that of Baptism.") The Clause in Brackets, Requested by First Presidency in letter of date 16th. July 1902 to President J.D.T. McAllister.

Adopted by the First Presidency and quorum of the Twelve Apostles, at a meeting held in the Salt Lake Temple: April 24th., 1902.

[p. 111]

Salt Lake City, Utah, July 16, 1902.

Elder John D. T. McAllister.
President Manti Temple.

Dear Brother.

We mailed you last evening a copy of certain rules applicable to Temple work, adopted by the Council of First Presidency and Apostles at their meeting in the Salt Lake Temple on the 24th of April last, which you will please receive with all others heretofore made which may be in your possession. We would like you to add to the last rule (No. 27) the following words; "excepting that of baptism."

Your Brethren,
/s/ Jos. F. Smith.
/s/ John R. Winder.
/s/ Anthon H. Lund.
First Presidency.

Manti Temple. Historical Record,
Church Historical Department
CR/348/21/p.111 [p. 111]

Monday, 19 May 1856

[The following is a letter of instruction to the Bishops of Utah concerning endowments.]

G. S. L. City, May 19, 1856

Bishop Evans, Dry Creek, Utah
I want you to forward 20 persons to receive their endowments to be at the Endowment House next Friday, 23rd inst., at 7 o'clock in the morning precisely.
Also Bishop Hamington of American Fork to forward 20, to be at the Endowment House at the same time on Friday.
Bishop Henson Walker of Pleasant Grove is also requested to send 20 to be at the Endowment House Tuesday following (27) at 7 o'clock in the morning. And Bishop Blackburn of Provo to send 20 to be here at the same day and hour.
Bishop Aaron Johnson to send 40 on Friday 30th to be on hand by seven o'clock in the morning.
These men and women whom you recommend, must be individuals, who pay their tithing from year to year; who pray in their families, and do not speak against the authorities of the Church and Kingdom of God; nor steal; nor lie; nor interfere with their neighbors things; nor their neighbors wives or husbands; who attend strictly to meetings and prayer meetings, and those who pay due respect to their presiding officers, and Bishops and those who do not swear.
We shall expect you to Pickup the old and infirm; the lame and blind and the righteous poor, but not the devils poor.
We would like to see many of the young and sprightly young persons who are strict to obey their parents.
We shall require the Bishops to send their names in a letter fully recommended and tell them to qualify themselves by washing their bodies in pure water and bringing Temple clothing and oil for their anointings. As they live in the country, we want them to bring their eggs, butter, meat, bread and flour, and the luxuries of [the farm] fit to grace the tables of the House of the Lord, to feed the men and women who administer unto them; and if there should be any left, that we may give it to the poor; and in so doing God will bless you and we will bless you. This by order of the First Presidency.

/s/ Pres. Heber C. Kimball

FILE NAME:IMP_TEMP.TEM

THE IMPORTANCE AND NEED FOR MODERN TEMPLES

by Richard Ware
1983

I am grateful for this opportunity to be with you today. I most humbly pray that the spirit of the Lord will be with both you and I, that as we discuss the importance of temple work together, the spirit of the Lord will attend us and enlighten our minds regarding this sacred work.

President Spencer W. Kimball said:

> Most members of the Church are aware of our intense interest in the missionary work of the Church and the appeals we have made in many lands for a rededication to preaching the gospel and preparing missionaries to carry the good news of the restoration to people everywhere. I feel the same sense of urgency about temple work for the dead as I do about missionary work, since they are basically one and the same. I have told my brethren of the General Authorities that this work for the dead is constantly on my mind. * * * Upon us rests the full responsibility to do [the] temple work [for the spirits of men and women in the spirit world, and], to perform the ordinances that will provide for them entrance into the Kingdom of God and bind their family ties throughout the eternity. (Ensign/October 1977, p. 82; Remarks made at the 12th Annual Priesthood Genealogy Seminar at BYU in August, 1977)

Now, with this thought in mind, let us discuss some aspects of temple work that are of great importance to us, and important that we should understand.

I. THE TEMPLE IS A PLACE WHERE WE CAN GROW IN LIGHT & KNOWLEDGE

The temple is a place where an individual can receive instruction relative to the plan of salvation and to find where he is in relationship to that plan.

The Prophet Joseph Smith said:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. It is necessary for men to receive an understanding concerning the laws of the [celestial] kingdom, before they are permitted to enter it. . . . (TPJS, p. 51; Joseph Smith, Jr.; January 22, 1834; From an epistle to the Elders of the Church, in Kirtland, to their brethren abroad.)

Gospel Mysteries

II. THE TEMPLE IS WHERE GOD ENDOWS HIS CHILDREN WITH POWER

A Temple is a house of God, set apart from all other edifices and dedicated to a sacred purpose. By Latter-day Saints, a temple is considered as a connecting link between earth and heaven. "The temple of the Lord," said President Franklin D. Richards, "is as the gate to heaven, located upon the strait and narrow path which leads to eternal life." (Utah Gen & Hist Mag, Vol 11:145; Saviors On Mount Zion, 1955 SS manual, p. 128)

Elder John A. Widtsoe described the temple as:

. . . a place where God will come; a place where the pure in heart shall see God; a place where baptisms for the dead are performed; a place where sealings for time and for eternity are done; a place where the endowment of the priesthood is given; a place where the keys of the priesthood are committed in abundance; and a place where many other wonderful things may occur and should occur and in fact do occur." (JAW, Utah Gen & Hist Mag, Apr 1921, Vol 12:55-56)
Temples are built expressly for the bestowal of the highest blessings of God upon his faithful children [whether they have passed on from this sphere of action or not]. (Saviors On Mt Zion, p. 205).

III. TEMPLE ORDINANCES WILL LINK THE GENERATIONS BACK TO ADAM

All people must receive the ordinances of the house of the Lord if they expect to gain the fulness of celestial reward. And since the dead cannot receive these ordinances unless we go to the temple and do the work for them, it is our grave responsibility to see that the work for them is done. In fact, the Prophet Joseph said it was the greatest responsibility that rested upon us as individuals. (TPJS)
"When sealings for a family group are performed in a temple, there is being welded one shining link in a chain of celestial pattern. When each parent in turn is sealed, with brothers and sisters, to his parents, two additional links are forged. This process must be continued on back to the beginning, family group by family group, till the chain of patriarchal authority is complete, with no missing link. The Prophet has taught that the Saints are to be sealed up to "all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. Likewise, when all temple work is completed each faithful person will have joined to him by sealing ordinances every one of his faithful descendants to the end of time, so that they with him, and he with his fathers, in the order of their generations clear back to Adam, are united in a perfect chain of Patriarchal Priesthood, welded indissolubly by divine authority in the temples. President Brigham Young explained that sealing ordinances, "ordinances pertaining to the holy Priesthood, to connect the chain of Priesthood from Father Adam until now, by sealing children to their parents, being sealed to our forefathers, etc., they cannot be done without a temple. When the ordinances are carried out in the temples that will be erected, men will be sealed to their fathers, and those who have slept, clear to Father Adam. This will have to be done, because of the chain of Priesthood being broken upon the earth. . . . This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we form a perfect chain from Father Adam down to the closing up

scene.
It is for this reason that it is the inescapable duty of each Latter-day Saint to trace his lineage, and be sealed to his forefathers, that our lineage may be preserved, and the chain of sealing carried back until we come to the time when our ancestors held the Priesthood in life and attended to these sealing ordinances themselves, or were born in the covenant. * * * The obligation rests squarely upon us. To neglect it is to imperil our own salvation."
(Saviors On Mt Zion, pp 197-98; TPJS, p. 193)

IV. TEMPLES ARE PLACES OF REVELATION

In addition to being a place where ordinances of exaltation are performed for the living and the dead, it is also a place of revelation. Elder Widtsoe explained:
If we are correct in believing that the blessings obtained in the temples of the Lord are a partial fulfillment, at least, of the promises made when the Holy Ghost, which is a Revelator, is conferred upon man, it would be expected that temple ordinances would be in the nature of a revelation to those who participate. Certainly the temple is a place where revelations may be expected.
But, whether in the temple or elsewhere, how do men receive revelations? How did the Prophet Joseph Smith obtain his first revelation, his first vision? He desired something. In the woods, away from human confusion, he summoned all the strength of his nature; there he fought the demon of evil, and, at length, because of the strength of his desire and the great effort that he made, the Father and the Son descended out of the heavens and spoke eternal truth to him. So, revelation always comes; it is not imposed upon a person; it must be drawn to us by faith, seeking and working. Just so; to the man or woman who goes through the temple, with open eyes, heeding the symbols and the covenants, and making a steady, continuous effort to understand the full meaning, God speaks his word, and revelations come. The endowment is so richly symbolic that only a fool would attempt to describe it; it is so packed full of revelations to those who exercise their strength to seek and see, that no human words can explain or make clear the possibilities that reside in the temple service. The endowment which was given by revelation can best be understood by revelation; and to those who seek most vigorously, with pure hearts, will the revelation be greatest. I believe that the busy person on the farm, in the shop, in the office, or in the household, who has his worries and troubles, can solve his problems better and more quickly in the house of the Lord than anywhere else. If he will leave his problems behind and in the temple work for himself and for his dead, he will confer a mighty blessing upon those who have gone before, and quite as large a blessing will come to him, for at the most unexpected moments, in or out of the temple will come to him, as a revelation, the solution of the problems that vex his life. That is the gift that comes to those who enter the temple properly, because it is a place where revelations may be expected.
In temple worship, as in all else, we probably gain understanding according to our differing knowledge and capacity; but I believe that we can increase in knowledge and enlarge our capacity, and in that way receive greater gifts from God. I would therefore urge upon you that we teach those who go into the temples to do so with a strong desire to have God's will revealed to them, for comfort, peace, and success in our daily lives, not for publication, or for conversation, but for our own good, for the satisfying of our hearts."
(Saviors On Mt Zion, pp 64-65; Utah Gen & Hist Mag, 12:64; Apr, 1921)
If temple service ever becomes uninteresting or tiresome or monotonous, may it not be that the individual so affected has gone there unprepared and therefore has failed to catch the real meaning and purpose of those symbols, or catching

a ray of light, has ceased to reach out for more and thereby develop in line with the purpose of those symbols. One person may explain or show a symbol to another, and this thing is common, everyday practice, but no man can reveal to another the sublime, deep inner meaning of those symbols presented in the House of the Lord, for it is an individual matter, and every soul must seek and obtain it for himself, and that alone, with God's help only. Nor can anyone acquire this knowledge outside of the House of the Lord, for there we must go to commune with him about these vital things. Going there once or twice can be of little value to us, comparatively, for what can we know about those things with so little thought and contact. Those symbols have an eternity of meaning, therefore an eternity of study and diligent application thereto is necessary in order to comprehend them fully and to make the purpose of them our own. The gifts of God are to those only who seek, and seek aright, until they find. God helps those only who seek diligently and prayerfully. * * * No man or woman can come out of the temple endowed as he should be, unless he has seen, beyond the symbol, the mighty realities for which the symbols stand." (Utah Gen & Hist Mag, Vol 12:62, Elder John A. Widtsoe; Power From On High, by Elder David R. Roberts, 1937)

V. THE HIGHEST BLESSINGS CAN BE OBTAINED ONLY IN TEMPLES

Temples are built expressly for the bestowal of the highest blessings of God upon his faithful children." (Saviors On Mt Zion, p. 205)

President Joseph Fielding Smith said:

There is no exaltation in the kingdom of God without the fulness of [the] Priesthood. * * * These blessings are obtained through obedience to the ordinances and covenants of the House of the Lord. The Prophet Joseph Smith once said: "If a man gets a fulness of the Priesthood of God, he has to get it . . . by keeping all the commandments and obeying all the ordinances of the house of the Lord." To obtain the fulness of [the] Priesthood does not mean that a man must become President of the Church. Every man who is faithful and will receive these ordinances and blessings obtains a fulness of the Priesthood, and the Lord has said that 'he makes them equal in power, and in might, and in dominion.' * * * . . . the Lord has made it possible for every man in the Church, through his obedience, to receive the fulness of the Priesthood through the ordinances of the Temple of the Lord. This cannot be received anywhere else.
So being ordained an Elder, or a High Priest, or an Apostle, or even President of the Church, is not the thing that brings exaltation, but obedience to the laws and ordinances and the covenants required of those who desire to become members of the Church of the First Born as these are administered in the House of the Lord." (Saviors On Mt Zion, p. 159)

President Smith went on to say:

Let me put this a little different way. I do not care what office you hold in the Church---you may be an apostle you may be a patriarch, a high priest, or anything else---but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.
Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fullness of the Lord's blessings. You can have them sealed upon you as an elder if you are faithful; and when you receive them, and live faithfully and keep these covenants, you then have all

that any man can get.
There is no exaltation in the kingdom of God without the fullness of the priesthood. . . . (ERA, June, 1970, pp 65-66; Oct. General Conference, Priesthood session address, April 1970)

VI. THE PROMISE OF ETERNAL LIFE GROWS OUT OF TEMPLE MARRIAGE

Elder Bruce R. McConkie indicated our need to continue forward in our efforts to gain eternal life, even beyond temple marriage:

That is to say, after celestial marriage; after entering into sacred covenants in the house of the Lord; after receiving the conditional promise of the continuation of the family unit in eternity; after receiving power to gain kingdoms and thrones--we must so live as to receive the guarantees to which we have thus been called, and the assurances that appertain to our election, and which are given on a conditional basis only in celestial marriage. As with baptism, so with celestial marriage; after the glorious promise of eternal life that is part of each of these covenants, we must press forward in righteousness until our calling and election is made sure; and this high achievement grows out of and is the crowning reward of celestial marriage." (DNTC 3:333)

VII. WE MUST KEEP THE VISION OF THE WORK BEFORE OUR EYES

Whether or not we are successful in achieving these high blessings depends upon whether or not we are able to keep the vision of where we are going constantly before our eyes, and then to act upon that vision. There are three basic elements that deal with this important concept:

(1) We must envision the goal and keep it continually in mind.
(2) We must know what to do to reach it.
(3) We must then do what is necessary to reach it.

The apostle Peter knew that our vision becomes dim unless we keep the goal constantly in mind. He also knew that when our vision grows dim so does our resolve to endure to the end, especially in the face of continual tribulation and opposition. If we are to attain the goal of eternal life, we must properly envision it, know what we need to do to obtain it, and then do whatever is necessary. We have accepted the gospel because we do see and know. To be sure that we overcome all things, we must be obedient, exercising faith, and strive diligently to make our calling and election sure. No goal is more worthy, no blessing greater. This challenge was the high point in Peter's writings. (The New Testament Gospel Doctrine Teachers Supplement, 1983, pp. 157-160)

In regards to what this vision could do for us, President David 0. McKay said:

I believe there are few, even temple workers, who comprehend the full meaning and power of the temple endowment. Seen for what it is, it is the step-by-step ascent into the eternal Presence. If our young people could but glimpse it, it would be the most powerful spiritual motivation of their lives." ("House of Glory", by Truman Madsen, March 5, 1972, BYU Ten Stake Fireside).

VIII. WE MUST PAY THE PRICE IN ORDER TO OBTAIN EXALTATION

Sometimes, however, because of our lack of understanding and appreciation" of

these blessings, [said Elder Marion G. Romney], I am persuaded that we take too much for granted. We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case.
We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive. I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living." (M.G.Romney, I.E., November 1949, p. 754)

IX. THE SCRIPTURES TEACH US MANY TEMPLE-RELATED TRUTHS

The scriptures are full of temple oriented concepts that if we could see would give us a new insight and understanding into the gospel, and increase our ability and our commitment to keep on the strait and narrow path.
The parable of the Good Samaritan is about a man who was in a fallen condition, who was washed and anointed that his wounds (or sins) might be healed, and who was then lifted up and taken to a place of peace and rest where he could fully recover from the blows of death. The Good Samaritan (or Christ) paid the price, in full, through his atoning sacrifice, that the man might fully regain a life which he had lost.
The parable of the Prodigal Son talks about a young man who left his Fathers presence and descended to the wickedness of the world. After becoming tired of living a miserable life, he strongly felt the desire to go home again. And while he was still afar off his Father ran to greet him, and the Father embraced him, and placed a robe upon his shoulders and brought him into a feast that had been prepared for him. The first son who had never sinned was the heir of the Father, while the other became an heir through the firstborn son.
In Matthew 22 the Savior speaks of a wedding feast to which all are invited. But the guests must wear their wedding garment in order to attend. All those who try to attend the wedding feast without a garment will be cast out of the presence of the Father.
lst John speaks of an anointing which a person must receive, and which anointing will teach him of all things.
Revelations speaks of becoming kings and priests unto God, and of a white stone upon which a new name is written. This is further spoken about in Section 130 of the Doctrine and Covenants. Consider, for instance: "For I was an hungered and ye gave me meat [the meat of the gospel of redemption]; I was thirsty, and ye gave me [to] drink [from the well of living water]; I was a stranger and ye took me in [and fellowshipped me, and became my <u>friend</u>]; Naked, and ye clothed me [with a garment]; I was sick [with wounds or sin], and ye visited me [with healing water and oil]; I was in [spirit] prison, and ye came unto me [and delivered me through the vicarious ordinances of the temple].

This kind of scriptural relationship with temple concepts could be continued on throughout the four standard works.

IN CONCLUSION

The Lord is waiting to share some of the grandest and mightiest concepts about the eternities to us. He is waiting for us to attend the temple, not once, not twice, but regularly. How would you know what blessings would be yours if you did not go often and wait there upon the Lord? No one would know what the Lord had for him, unless he paid the price. It is worthy of our full effort, not only because of the blessings that will come to those who have passed on beyond the veil, but also because of the blessings that will come to you personally as you seek to know and understand what the Lord has in store for you.

FILE NAME:IMPOR.TEM

The Importance of the Temple

by Richard A. Ware
September, 1988

SUBJECT: How does temple activity benefit me as an individual?

I. Introduction

Most members of the Church are aware of our intense interest in the missionary work of the Church and the appeals we have made in many lands for a rededication to preaching the gospel and preparing missionaries to carry the good news of the restoration to people everywhere. I feel the same sense of urgency about temple work for the dead as I do about mission- ary work, since they are basically one and the same. I have told my brethren of the General Authorities that this work for the dead is constantly on my mind. * * * Upon us rests the full responsibility to do temple work, to perform the ordinances that will provide for them [the dead] entrance into the Kingdom of God and bind their family ties throughout the eternity. ((1))

A Temple is a house of God, set apart from all other edifices and dedicated to the sacred purpose. By Latter-day Saints, a temple is considered as a con- necting link between earth and heaven. "The temple of the Lord," said President Franklin D. Richards, "is as the gate to heaven, located upon the strait and narrow path which leads to eternal life." ((2))

II. Ordinances Necessary For Salvation & Exaltation

1. Baptism
2. Gift of the Holy Ghost
3. Melchizedek Priesthood (Brethren)
4. Washings & Anointings
5. Endowment
6. Temple Marriage ((3))
7. Fulness of the Priesthood ((4)) III. Blessings Derived From Obtaining Temple Ordinances

1. Eternal family units are created and will endure into eternity if the family is faithful.
2. Endowed members have power to save their kindred dead. There is no individual or family salvation without our dead.
3. Generations are linked by the sealing power. This linking binds families back to Adam.

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4. Teaches the faithful what is necessary for entrance into God's presence.
5. Gives members the keys of knowledge and power.
6. Blessings of exaltation promised in temple marriage. These blessings are based upon subsequent faithfulness.

IV. Blessings of Continued Temple Activity
1. A person can receive greater revelation each time he or she attends the temple and seeks to know the meaning of the symbols given there. ((5))
2. Revelation can also be given regarding decisions we must make that affect our lives.
3. The peace of the spirit can be felt in the temple and carried with us to our homes.
4. We gain greater strength to combat the evils of the world and to be true and faithful in all things.
5. We set a proper example for our children, thereby teaching them to attend the temple regularly when they are old enough.
6. Selfless service is rendered to those deceased who cannot help themselves, since the ordinances must be performed upon the earth. We learn godlike attributes through service.
7. The goal of eternal life can be better pursued by frequently attending the temple.
8. All the pure in heart "shall see God" in the temple. ((6))

V. We Must Not Neglect This Work
1. Temple work for the dead has largely been reserved for our generation. We are the ones God has called upon to do this work. If we neglect this work we do so at the peril of losing our own salvation and exaltation.
2. We have the opportunity to receive our own temple ordinances and to save our dead. If we fail to do this work, we may have to wait until everyone else has had their chance to do the work before we would be allowed to do our work. And this may not be until the end of the millennium.

VI. Be True and Faithful In All Things

> Now, there is a lifetime goal---to walk in his steps, to perfect ourselves in every virtue as he has done, to seek his face, and to work to make our calling and election sure. ((7))

> As with baptism, so with celestial marriage; after the glorious promise of eternal life that is part of each of these covenants, we must press forward in righteousness until our calling and election is made sure; and this high achievement grows out of and is the crowning reward of celestial marriage. ((8))

> The apostle Peter knew that our vision becomes dim unless we keep the goal constantly in mind. He also knew that when our vision grows dim so does our resolve to endure to the end, especially in the face of continual tribulation and opposition. If we are to attain the goal of eternal life, we must properly envision it, know what we need to do to obtain it, and then do whatever is necessary. We have accepted the gospel because we do see and know. To be sure that we overcome all things, we must be obedient, exercising faith, and strive diligently to make our calling and election sure. No goal is more worthy, no blessing greater. This challenge was the high point in Peter's writings. ((9))

Temple marriage is not the end, rather it is the beginning of opportunities and blessings which can only be ours by attending the temple.

REFERENCES

1. President Spencer W. Kimball. Ensign/October 1977, p. 82; Remarks made at the 12th Annual Priesthood Genealogy Seminar at Brigham Young University, August 1977. Italics added.
2. Utah Genealogical and Historical Magazine, Vol. 11:145; "Saviors On Mount Zion", 1955 Sunday School Manual, p. 28.
3. D&C 131:1-4.
4. President Joseph Fielding Smith, The Improvement Era, June 1970, pp. 65-66. Address given while he was President of the Church at the 1970 April General Conference of the Church. He said: "There is no exaltation in the kingdom of God without the fullness of the priesthood." This is sometimes referred to as making one's calling and election sure.
5. President David O. McKay said: "I believe there are few, even temple workers, who comprehend the full meaning and power of the temple endowment. Seen for what it is, it is the step-by-step ascent into the eternal Presence. If our young people could but glimpse it, it would be the most powerful spiritual motivation of their lives." (Quoted by Truman G. Madsen in a BYU Ten Stake Fireside, March 5, 1972, entitled "House of Glory".
6. D&C 97:15-16.
7. President Ezra Taft Benson, Ensign/October 1986, p. 5.
8. Elder Bruce R. McConkie, Doctrinal New Testament Commentary, Vol. 3:333.
9. The New Testament Gospel Doctrine Teacher's Suppliment, 1983, pp. 157-160. Given again in 1987.

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(1) President Spencer W. Kimball. Ensign/October 1977, p. 82; Remarks made at the 12th Annual Priesthood Genealogy Seminar at BYU, August 1977. Italics added.

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(7)President Ezra Taft Benson, Ensign/October 1986, p. 5.

(8)Elder Bruce R. McConkie, Doc. New Test. Comm. 3:333.

(9)The New Testament Gospel Doctrine Teacher's Supplement, 1983, pp. 157-160. Given again in 1987.
FILE NAME:TEMPLES.TEM

TEMPLES

1. D.H.C. 4:331; TPJS, p. 183, 4th & 5th para. April 6, 1841.

If the strict order of the Priesthood were carried out in the building of Temples, the first stone would be laid at the southeast corner, by the First Presidency of the Church. The south-west corner should be laid next. The third, or north-west corner next; and the fourth, or north-east corner last. The First Presidency should lay the south-east corner stone and dictate who are the proper persons to lay the other corner stones.

If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake will lay the south-east corner stone; the Melchizedek Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side.

2. Journal of Discourses, September 11, 1853, p. 77, by Brigham Young, "Confidence-Advice to Emigrants-Danger in Prosperity.

I will venture to say, that Brother Parley P. Pratt has got a job on hand infinitely more extensive than the walling in of the whole territory of Utah. His work was given to him sixteen years ago, by the Prophet Joseph Smith, in the Kirtland Temple. Parley P. Pratt has yet to build temples in old Scotland. The Scotch brethren might say, "What is the use then of our coming to these distant valleys, so far from our native country?" Had you not better write to your brethren who are still in Scotland to stay where they are, think you? He has to build temples there of greater magnitude than we have yet contemplated. When he will do it I do not know; it is certain he will do it if he is faithful; but whether he will do it after the earth is glorified, or before that time, I do not know.

3. Historical Encyclopedia of Illinois and Knox County, by J. F. Hubbell., editors W. Selden Gale and Geo. Candee Gale. (Chicago and New York: Munsell Publishing Company, Publishers: 1899), p. 811: P. 608 gives a plat layout of Knox County where one can identify section 15 of Walnut Grove.

As has been already said, Elder M. Smith, of the Mormon Church, built the first frame house, in 1840, on Section 15, and in 1842 several hundred of his co-religionists had located here. They designed building a temple, on Section 5, but, before carrying out their plans, left for Hancock County, on the advice of Joseph Smith.

4. Historical Department-- Confidential Research Files. 1950-1974. Church Achieves Vault CR/100/14/# 2/ V.lO:p. 70; David 0. McKay, 17 Jan. 1955 Pesega, Samoa. Microfilm reel 15, in Archives section.

I think I heard your spokesman say something about a temple, or was I mistaken? Well, when I see what you have accomplished since I was here thirty-four years ago, I am pretty sure that sometime in the near future somewhere in the South Seas, convenient to you, there may be a temple. And this much too, I will tell you, on this sacred occasion, the time has arrived in the history of the Church when temples will be taken to the people so that the faithful members of the Church may receive all the blessings of the Church and remain in their own environment to complete family lives, to be associated with those whom they love and without sacrificing their life's savings to go to the House of the Lord and receive all the blessings that any other member of the Church may have.

5. THOMAS A. CLAWSON JOURNALS , Journal Book #8, (Mar 28, 1904- Nov 15, 1906) 396 pages, original holographs at Utah Historical Society... Excerpt (without the use of sic) comes from Aug. 6, 1906, p. 350.

"At 7 30 P.M. went to High Priests Quorum Meeting and listened to a very interesting talk by brother Samuel Richard, the last of the original company of young men organized by Joseph The Prophet to go and explore the Rocky Mountains for a dwelling place for the Saints, he spoke of a night vision he had in answer to his prayers wherein he came west all over these regions down into California, Mexico and back up to Jackson Co where he helped to build the Great Temple there."

6. EXCERPTS FROM CHARLES L. WALKER JOURNAL; BYU Library,p. 36

. . .Br. McBride also related that Joseph marked with his cane in the sand the track the Saints would take. . .designating where the soldiers camp would be and the burying ground, said we should make stations and build up settlements all the way to New and Old Mexico. Until we crossed the Isthmus and get back to the place where the Covenant was broken by the Old Nephites. Spoke of the Great Temple in Central America, unfinished showing marks of the work being stopped while in the course of erection that pillars and other curiously worked stones were found in the quarry fitted and placed in the grand and massive structure. Showing plainly that some unexpected event transpired causing a stoppage in the work. This temple was situated by the River Copan anciently called the River of Nephi -- . . .

Historical Record

Manti Temple
Wednesday, 16 May 1888

Meeting held in the Celestial Room of the Manti Temple at 10. o'clock A.M. The following were present. President Wilford Woodruff, Apostles, Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Francis M. Lyman, John Henry Smith, Heber J. Grant, Counsellor Daniel H. Wells. Elders

Jacob Gates and John Morgan of the first seven presidents of seventies. Elders John D.T. McAllister, Daniel D. McArther, James G. Bleak Moses F. Farnsworth from St. George Stake. Counsellor John B. Maiden of San Pete Stake, also elders John Sharp, Robert Can, Charles H. Wilcken, Woolen H. Folsom. Edward L. Perry, George Reynolds, and Authur Winter, also Patriarch John Smith. By direction of President Wilford Woodruff, Elder George Reynolds read the Dedicatory Prayer, to be offered in the dedication of the Manti Temple.

Elder Francis M. Lyman moved that the prayer be accepted and proved as read, seconded and carried unanimously. President Wilford Woodruff, then introduced the subject of the organization of the workers for this temple, and other details in regard to the work. He stated that the apostles and their council, had considered the subject of who should be the president of this temple, and their choice had unanimously decided upon Brother Daniel H. Wells, and Brother Anthon H. Lund as his assistant. He had sent for Brother Moses F. Farnsworth of St. George Temple., and he was qualified and could take hold of the duties of the Recordership.

By request, prest John D.T. McAllister of the St. George Temple, made a statement of the number of workers that would be required, that there being nine washrooms in the Manti Temple, it all be used, about 45 persons would be wanted, but they could do with less.

On motion of Elder Franklin D. Richards, Elder Daniel H. Wells, was unanimously chosen president of the Manti Temple. On motion of Elder George Q. Cannon, Elder Moses F. Farnsworth chosen recorder of the Manti Temple. On motion, Thomas Higgs was unanimously chosen Engineer. On motion, Christian Anderson and Jacob Reusch, were unanimously chosen as day and night watchman. Meeting then took recess till 2:30. P.M.

/s/ Moses F. Farnsworth, Recorder, page 2.

Afternoon Session
Wednesday 16th, 1888. 2.30 P.M.

Elder Luther T. Tuttle was present, in addition to those who were in attendance at the morning meeting.

President Wilford Woodruff gave notice that he would like to meet the Brethren in a prayer circle at 10. o'clock. A.M.tomorrow morning, and that the private Dedication of the Temple would take place at noon. Between the two meetings any necessary business could be attended to: by request Elder John B. Maiben read the balance sheet of the Temple account as it stood on the numerical 30th of April last. At this point Prest. Canute Petersen, Henry Beal and Anthon H. Lund entered the meeting., they having been Telegraphed for, that their advise might be obtained in regard to the further selection or workers and officers for this temple. On motion, Elder Anthon H. Lund was unanimously chosen, assistant to Prest. Daniel H. Wells in presiding over the Temple. After due consideration, the getting up of a corps [sic] of workers was left to a committee to select and present, consisting of prest. Daniel H. Wells, Anthon H. Lund, Prest. Canute Petersen, John B. Maiben, Henry Beal, Prest. John D. T. McAllister and Moses F. Farnsworth with instructions to report at the next meeting.

A general conversation ensued in regard to detail, and it was decided for the Temple to be opened for ordinance work on Monday 28th inst.

The meeting sang "may the grace of Christ our Savior." &c adjourned to 10 o'clock A.M.tomorrow. Dismissed with Benediction by Prest. Wilford Woodruff.

/s/ Moses F. Farnsworth, Recorder.

Thursday 17th May 1888. 10 A.M.

Gospel Mysteries

Agreeable to adjournment, the brethren met, and the following named persons clothes, and formed the first Prayer Circle, VIZ:--Prest. Wilford Woodruff,, Elders Lorenzo Snow, Franklin D. Richards, George Q. Cannon, Brigham Young, Francis M. Lyman, John Henry Smith, Hebrew J. Grant, Daniel H. Wells, Seymour B. Young, John Morgan, George Reynolds, Charles H. Wilcken, Canute Petersen, Henry Beal, John B. Mailben, Anthon H. Lund, John D. T. McAllister, Daniel D. McArthur and James G. Bleak. The following were present, but not clothed in Priestly robes, Jacob Gates, Robert Campbell, Moses F. Farnsworth. [p. 3] William H. Fullsome, John Sharp, Arthur Winter, Edward L. Perry, Patriarch John Smith, and Warren S. Snow. The opening prayer was by Brigham Young, Prest. Wilford Woodruff was mouth in the Circle.

After the conclusion of the prayer, the brethren proceeded to change their clothing, after which they assembled again in the celestial room.

Meeting called to order at noon. Prest. Wilford Woodruff presiding. Brethren sang. "The morning breaks, the shadows flee."

President Wilford Woodruff offered the following Dedication Prayer.

Almighty and Eternal Father, Creator of heaven and earth and all that they contain, thou who art the God and Father of our Lord and Saviour Jesus Christ, and of the spirits of all living; to thee, they believing children here present.bring our offering, and beseech thee to grant they listening ear while we dedicate this Temple unto they most holy name.

We realize our weakness, our utter feebleness and inability to advance the interest and honor of thy name upon the earth except thou dost guide us by thy Holy Spirit; therefore, we humble ourselves in thy presence and earnestly entreat thee to forgive us our sins and all vanity and unworthiness which thy purity and perfection have discovered in any one of us, inasmuch as we are truly penitent therefor, and are ready to forgive those who trespass against us.

We praise and adore thee for having restored to earth again the fulness of the Everlasting Gospel, wherein thou didst break the silence of ages by speaking to thy servant Joseph Smith, while yet in the days of his youth, and by thy presence and thine own voice didst teach, discipline and empower him to bring forth thy glorious latter-day work--the dispensation of the fulness of times.

With the record of the Prophet Mormon thou didst entrust him with the Urim and Thummim, by which the unlettered youth was enabled to translate the language in which it was engraven, though long since lost to the human family, and thereby revealed the origin, prosperity and downfall of the mighty nations that inhabited this hemisphere for more than twenty-five centuries of time, and also informing us that the pure Gospel of a crucified and risen Redeemer had been delivered to, and his church established among, them.

We praise thy name for revealing this knowledge, which the wisdom of the world was unable to discover. Also that thou didst authorize thy servant Joseph to baptize for the remission of sin, by sending John the Baptist to ordain Joseph to that power; giving him also a promise that this ministry should abide in the earth until the sons of Levi shall again offer unto thee, 0 Lord, an offering in righteousness.

In the plenitude of thine everlasting love thou didst also send thine Apostles. Peter, James and John, who conferred the Melchisedec Priesthood and apostleship, which enabled the Prophet Joseph to organize thy church and set in order all its appointments, offices and ordinances, with its gifts and blessings, as in the former dispensations.

Everlasting praise tho thy holy name for sending line upon line and precept upon precept and continuing to reveal the abundance of peace an truth by sending Moses to confer the spirit with power to gather the House of Israel and Elijah to turn the hearts of the fathers to their children and the hearts of the children to their fathers, that the whole earth might not be smitten with a curse.

When these manifestations of thine unfathomable love to thy Saints stirred up the envious hate of the ungodly to bloody persecution, imprisonment of thy servants, and finally to extermination from the State of their chosen homes, thine own right hand brought deliverance to thy Saints, and gave them a happy respite while they built the beautiful Nauvoo. But there the wrath of the ungodly waxed furious again while thou didst fill thy servant Joseph with revelations of thy will for the upbuilding of Zion and the exaltation of the righteous, until nothing could subdue their insatiable fury but the life-blood of Joseph and Hyrum and the expulsion of thy people from the nation; yet thy loving kindness failed not and the heart of the savage Indians, was moved to give us a kindly welcome.

We glorify thy great and holy name, Almighty Father, for these communications of intelligence and power to man in the flesh again, and that the Spirit, foreseeing the hatred of the wicked that would be aroused by the developments thereof, moved thy servant Joseph to seal all these keys of power and intelligence which he had received upon the heads of his brethren the Apostles, with commandment that they should build up thy kingdom and establish its righteousness in the earth till thy Son, our Savior, shall come.

Thy people being under a sense of these weighty obligations, and being driven out from among men, it seemed proper to thee to make thy servant Brigham mighty in wisdom and strength to lead forth thy people in safety, and after a year and a half's journey in the desert among savage tribes, thou didst give us rest in these valleys of the Rocky Mountains. In all these tribulations thine ear heard and thine own arm brought answers of deliverance to the supplications of thine afflicted children. Nor wast thou weary of their necessities and entreaties, but didst soften the rigor of unfriendly elements and didst cause the clouds to scatter refreshing showers, the hills to yield their treasures of snow and springs of living water to come forth from the dry and parched ground.The labor of the husbandman has been crowned with plenty for man and beast, and much wherewith to bless the stranger. The everlasting hills have yielded their rich treasures of iron, lead, silver and gold, while lightning and steam have contributed to gather thy sons from afar and thy daughters from the ends of the earth in swiftest ships, and without disaster.

How can we declare the multitude of all thy mercies which thou has shown to thy dependent covenant children who have put their trust in thee! for time would fail to mention the threatening famine by reason of the cricket, the locust and the grasshopper, when thou didst send the gulls that swallowed them up, and the lives of thy people were saved; or of the earthquakes which have engulfed islands, provinces and cities, with the multitudes of their inhabitants, while thy people have dwelt safely in this volcanic region, unharmed and undisturbed thereby; neither is the din of war heard in all our borders.

We praise thy holy name for all the mighty work thou didst enable thy chief apostle, Brigham, to perform; that he was moved to build and to appoint Temples according to thy holy commandment in various cities of the land, and to designate that one should occupy this delightful spot. Since it has pleased thee to take him to thyself, thine other chief apostle, john Taylor, was inspired and with his brethren did lay the foundations of this House, and with the free-will offerings of thy Saints had reared it nearly to completion when his precious life was cut short by cruel persecution. We who are spared and are permitted to come together now dedicate this Temple unto thee. We most earnestly pray that thou wilt accept of this our offering in the all-prevailing name of thy Son Jesus Christ, our Lord and Savior.

We dedicate the ground and the hill on which it stands, that the same may be holy unto the Lord our God; that its steps, its terraces, its trees and shrubbery, with all its adornments and its approaches, may be the pathways of the just to the House of the Lord, the Temple of our God. Let the foundation of this House be made permanent and never be moved from its place. May the

stones and the cement of which the building is composed become compact and strong as if it were one solid rock.

We consecrate the basement on the lower story, which is in likeness of the home of the dead, with its baptismal font, for the service of the living and the dead, with its steps, the oxen on which the font rests, its seats, its rooms for changes, with all its doors and windows, their hangings and fastenings, the furniture and all that appertains to it. May the fountain which supplies it continue a living spring that shall never fail, and the stream become as the river of life to thy believing penitent children; that they who shall be buried therein may effectually die unto sin, and in coming forth may as certainly arise to lives of righteousness and faith, the spirit bearing witness of the blood of Christ which cleanseth from all sin; and when the ordinance is performed for the dead, that they may realize its efficacy as if they had received it themselves while in the flesh, and be judged in like manner.

We dedicate and consecrate unto thee and the service of thy Saints, the lower and upper main courts, with all other apartments in this building which are sheltered by its roof, according to the various uses for which they have been designed, with their stands, their altars, their desks, the stairs by which they are reached, their doors and windows, their hangings and fastenings, together with their floors, partitions, ceilings, finishings, furnishings and ornamentations, also all apparatus and fixtures for ventilating, warming, lighting and seating the same, whether they are for public worship, administering in the holy sacraments and ordinances of thy holy Temple, or for private prayer and secret devotion; also all rooms that are used for study and learning words of wisdom from the best books, or by lectures and the experience of righteous and learned men able to teach the will and ways of the Lord,--all these we dedicate unto thee, that all may be most holy and acceptable unto the Lord our God.

Wilt thou accept and bless these sacred altars which have been erected by the offerings of thy devoted Saints? and when thy people shall approach thee in thine own appointed way, then do thou hearken and hear their supplications; grant them deliverance from their adversaries; succor them in their temptations; give them knowledge of the ancestry of their generations, that they may go forth in the holiness and power of thine ordinances and as saviors on Mount Zion redeem the generations of their dead and bring many sons and daughters unto thee in thy kingdom.

When thy sons and daughters shall desire to plight for faith with each other unto thee in a covenant of everlasting life and shall obtain admittance here in thy holy courts, then, 0 Lord, be pleased to accept their offerings; sanctify them, that they may be clean from all unrighteousness; clothe thy servants with the habiliments of the Priesthood, and here at the shrine of thy love seal them thine by thy Holy Spirit of promise until the day of their redemption, the resurrection of their bodies, as purchased by the blood of Christ thy Son. May this holy Temple be to them as one of the gates of heaven, opening into the straight and narrow path that leads to endless lives and eternal dominion.

We dedicate the stands in the eastern portion of the building for the occupancy and ministration of the holy Melchizedek Priesthood, which has the keys of all spiritual blessings is of the order of thy Son Jesus Christ, and holds the power of endless lives.

We also consecrate the stands in the west of the building for the occupancy and ministration of the Aaronic Priesthood, which is an appendage to the Melchisedec Priesthood and holds the keys to temporal blessings.

We beseech thee, our Heavenly Father, to inspire thy ministering servants who shall instruct thy people from these stands, that they may rightly divide the words of truth and give to each member of thine household his portion of meat in due season, that from the treasures of thy storehouse the riches of

eternal life may exalt thy children to a knowledge of thyself.

May he who shall preside over the ministrations in this holy Temple, and all who labor with him, be greatly blessed with the understanding of thy perfect law and all the applications thereof to the condition of thy people. When any difficult matter shall require his consideration, may the voice of thy Holy Spirit give to him the revelations of they will, that all the ministration in this thy house and all the ordinances performed may be according to thy holy will and be accepted and be sanctioned in heaven, thy holy habitation.

We dedicate to thee the records which are and shall be kept of all the ordinances administered here in this Temple. May the recorders who shall have the care and labor of making and keeping them be abundantly blessed with wisdom and knowledge, that the same may be truthfully and faithfully kept and be found worthy of all acceptation, that thy people may be righteously judged according to all that shall be written therein. We earnestly pray that they may be preserved most holy unto thee, from all violence and desecration, until they shall have accomplished the full object and purpose of their creation.

0 Lord God of our fathers, of the prophets, and of thy people, we beseech thee to accept the dedication of this Temple, with all that appertains to it, including the foundation and the towers thereof, unto thyself.

May this delightful location be known as a holy hill of Zion, among thy people. Graciously be pleased to place thy name upon this House. Let the power of thy Spirit be felt by all who shall enter within its portals. Give thine angels charge concerning it, that it shall never be possessed by thine enemies, neither be defiled by the wicked and ungodly, nor ever be injured by any destructive elements; but grant that it may stand and endure as a monument of the obedience and love of thy people, and to the honor of thy holy name, for ages yet to come in holiness to the Lord.

Have thou mercy upon Judah and Jerusalem; hasten the going forth of this sacred record to the Hebrews of all nations; raise up men and means to carry the glad tidings of thy returning favor to that afflicted people. Wilt thou hear and answer the prayers of thy servants and turn away the barrenness of their land? Make it very fertile as in days of old; turn the hearts of the exiles to thy promises made to their fathers, and let the land of Jerusalem become inhabited as towns without walls for the multitude of men and cattle therein, that they may rebuild their city and temple, that the glory of the latter house may be greater than that of the former house.

We render thanks and praise to thy holy name for the measure of thy Spirit sent forth among the scattered remnants of the seed of Joseph; that they are pleased and comforted at hearing of the record of their fathers, that, where they have opportunity, they incline to the arts of peace and self-support. 0, may the power of the gospel, through obedience, enable them to be relieved from the terrible curse which is upon them, break forth into the light of Zion, and obtain a fulfillment of the promises made unto their fathers.

We beseech thee, let thy peculiar blessings rest upon thy servants the Twelve Apostles, according to the arduous and important labor and presidency which have devolved upon them by the death of thy servant President John Taylor. Wilt thou strengthen thy servant who is called to preside over them and the Church with continual inspiration of the Holy Spirit; preserve him in health, accept the labors of his life and fill him with the spirit and power of his holy Apostleship. May the Apostles be united in the bond of perfectness with each other and prevail with thee for the abundance and richness of thy word, to dispense to thy people. Preserve them from the hands of their enemies until they shall accomplish their work. Give them power to send thy Gospel to all nations, kindreds, tongues and peoples, to gather thine elect from all lands, to build up thy Zion and establish thy righteousness in the earth, and to attain to the power of their calling and Apostleship in the flesh.

0 Lord, bless the Patriarchs whom thou hast appointed in the land of Zion. May they have power to seal blessings upon thy people by inspiration, as did the ancient fathers, that their blessings may be fulfilled upon the heads of their descendants and of thy people.

Bless the Seventies with their Presidency, to magnify their calling in all lands where their lots may be cast, or where they may be appointed to labor, that thine Elders may praise thee and
all the ends of the earth hear of the salvation of our God.

Bless those who preside over the various missions in all the earth, that they may dispense the Gospel by all proper means within their reach, by writing, by publishing, by sending thine Elders to all places where the word of God may have free course and be glorified by the obedience of the honest in heart.

Endow thou thy servants the High Priests with all the gifts and qualifications of their holy calling.

We pray thee to bless the Stakes of Zion which thou hast established. May their Presidents, Counselors, High Councils, with the High Priests, the Seventies, the Elders and all that constitute the authorities of thy church, abide in the revelations of thy will, that Zion may lengthen her cords and strengthen her stakes in all righteousness.

Enable the Bishops and High Councils to decree justice and judgment in equity and truth, that the Wards and Stakes of Zion may be built up in holiness, that we may be thy people and thou be our God. Bless with them the Priests, Teachers and Deacons, the standing ministry to thy Church, that they may be vigilant to put away iniquity from thy Church, that thou mayest bestow upon thy people the fulness of thy favor, thine everlasting love.

We pray for thy blessing upon the Relief Societies, the Young Ladies; and Young Men's Associations, the Sabbath Schools, and the Primaries, with all those who are appointed to superintend and preside over them; that they may be abundantly blessed in relieving the sufferings of the destitute and sorrowful, arresting the wayward, and inspiring them with love for pure intelligence, and educating them in the ways of life and faith, that our youth may find thee early, and the aged be established in thy righteousness forever.

We dedicate ourselves, with our wives, our children, our houses and lands, our flocks and herds, our gardens and vineyards, with all that we are and have, unto thee, the Lord our God, for time and for all eternity, and for the accomplishment of the work which thou hast given us to do.

Heavenly Father, thou hast seen the labors of thy Saints in the building of this House. Their motives and their exertions are all known to thee. The hearts of the children of men and every thought thereof are open to thy sight. Thy people have sought to do thy will in rearing and adorning this great structure.

They have contributed freely of the means which thou hast given them for its erection, and the hands of the committee and of the superintendent and assistant superintendent have been strengthened and their hearts been gladdened thereby. Even the children of thy people have shown delight in helping to purchase the curtains, the carpets and the furniture of this House. We this day present it to thee, 0 Lord our God, as the fruit of the tithing and free will offerings of thy people. Accept this we beseech thee, and let thy choice blessings rest down upon every man, woman and child who has [---] to the building and adorning of this Temple. Bless them with increased faith and with all the blessings of heaven and earth in due season; that in heavenly gifts, in their basket and in their store, in their children, in their flocks and in their herds, in the fruits of the earth, and in the conveniences and comforts of life, they may abound and ever increase. If there are any of thy people, 0 Father, who have not had the means to assist in this work, but have felt in their hearts to sustain it and to say that they gave not because they had not, but would gladly give if they had, let these same blessings rest down

upon them also, and condescend to accept the desires of their hearts as free-will offerings unto thee. Show favor unto all who have helped to forward this work by good wishes, good words or good deeds. Remember thou and bless, we entreat thee, the committee, and the architect and superintendent, and his assistant architects and assistant superintendent, and all the workmen and their foremen in every department who have labored in preparing the ground upon which the House stands, or the materials of which it is composed, or in constructing and bringing it to completion. Reward them, we ask thee, for their faithfulness and diligence, and grant that the recollection of their labors may be a source of pleasure to them and their children after them.

0 Lord God, who dwellest in the heaven of heavens, look down from thy holy habitation, we beseech thee, in great mercy and tender compassion upon thy Zion which thou hast founded. We turn to thee with all our hearts for that help and succor which thou alone canst give. We are beset with peril. We are surrounded with danger. The powers of evil are aroused against us. The foes of thy Zion are numerous and mighty, while thy people are but few and feeble. Floods of falsehood, slander and unjust accusations sweep over the land, concerning thy Saints. By these means many of our fellow-citizens have been poisoned against us. They have urged the enactment of laws to ensnare us, to confiscate the property which we have consecrated unto thee, and to overthrow the plan of salvation which thou hast revealed to us. Through the delusion of lies and the blinding effect of prejudice, our fellow-citizens would deny us our rights, would consign us to prison, would wrest from us our property, would threaten us with utter destruction.

Holy Father, thou knowest how false are the accusations against us. We appeal to thee for deliverance. Turn aside the wrath of man. Break the bands which encircle us. Destroy the traps which are spread for our feet. Let the light of eternal truth shine upon us and illumine our pathway. Vindicate us by thy power, and let not the wicked aspersions of our enemies prevail. Show to the world, and especially to our nation, the true character of thy people. Enlighten the minds of the officers of our government, soften their hearts, and give them power to check all spirit of persecution and disposition to justify oppression and approve of unjust judgments. Help them to comprehend the true principles of liberty and to enforce the same for the benefit of all people throughout the land. Open their eyes to see the wrongs that are being committed against thy people. Awaken them to a sense of justice. Give to the Chief Executive, to his cabinet and to the Congress and the courts of our nation, the firmness, courage and comprehension of justice necessary to maintain just and righteous government in the land, that the people may rejoice.

Restrain and control the words and acts of preachers, lecturers and writers who endeavor to create anger and hostility against thy people. Take from all such the power to blind the eyes of the nation by misrepresentation and falsehood, or to inflame the people to sanction acts of anger against the innocent.

As thou hast in the past overruled the violence of mobs and the cruelty of the wicked for the glory of thy name and the salvation of thy people, we ask thee, Righteous Father, to so control this present persecution that thy purposes may be accomplished in the redemption of thy Zion. Be with and sustain thy people in their afflictions. In their imprisonments, in their exile, in the unjust confiscation of their property and in the endurance of all the wrongs to which they are subjected, give them grace and patience and fortitude. May no murmuring at thy providences ever escape their lips. Reveal to thy people the salvation which awaits us.

0 God, before thee in this thy holy House, do we this day confess our sins. We acknowledge our shortcomings and imperfections. We are full of faults and errors. We accept the afflictions which we are now enduring as [---------] permitted by thee to make us more worthy of our high calling. We humbly pray

thee to forgive us. Blot out our transgressions, that they shall not appear against us any more. Condescend to let thy favor and the light of thy countenance rest upon us. Make known thy will more and more plainly unto all thy Saints. Uphold us in all righteousness as the people whom thou hast chosen. Suffer us not to be put to shame; but show the inhabitants of the earth the truth of our testimony concerning thee and thy work.

Now, Holy Father, we ask thee in the name of Jesus Christ, thy beloved Son, to hear and answer this our prayer. We entreat thee to accept this dedication of this House. Sanctify it and make it holy. The ordinances performed therein by thy servants and handmaids, may they be in thy sight as though performed by thyself.

And to thy name be the honor and glory and praise for ever and ever, through Jesus Christ, our Redeemer, Amen.

After the rendering of the prayer, the brethren all rose to their feet in response to a call from Prest. Woodruff and rendered the "Shout Hosanna." Prest. Woodruff then addressed the meeting.

Brethren sang "Come All ye Sons of Zion." The meeting was then address by Elders Lorenzo Snow, George Q. Cannon, Brigham Young and F.M. Lyman. Brethren sang "Oh Give Me Back My Prophet Dear."

Benediction by Prest. Wilford Woodruff. Adjourned to 10 A.M. tomorrow morning.

/s/ Moses F. Farnsworth, Recorder.

The remarks by Prest. Wilford Woodruff, Elders Lorenzo Snow, George Q. Cannon, Brigham Young and F. M. Lyman will be found commencing on page, fifty, the reporter Br. Arthur Winter, did not get his notes transcribed so as to send a copy to the temple until 20 July, 1889.

/s/ M.F. Farnsworth, Recorder.

[Page 13] Celestial Room Manti Temple Friday morning 18th May 1888. 10. A.M.

Meeting called to order by Prest. Wilford Woodruff.

Prayer by Elder Heber J. Grant.

The name of Andrew Petersen was presented for Doorkeeper, and at upon motion of Elder Francis M. Lyman, seconded by Elder Heber J. Grant, was unanimously chosen to fill that position. The committee previously appointed, were called upon to report, and they presented the following names, viz:

Lewis Andersen and Adam C. Smyth, to be assistant Recorders, Peter Ahlstrom Janitor., also presented the following names to be workers.

Andrew Thompson Jr., Ephraim; Nielsh, Jensen & wife, Mt. Pleasant; Christian Christiansen, Levan; John Vicors & wife, Nephi; David Broadhead & wife, Nephi; David John & wife, Provo; Edwin Standring & wife, Lehi; John Alder, Manti; Francis M. Cox, Manti; David Shand, Manti; John L. Bench, Manti; Hans Westnskov, Manti; Hans Jensen, Manti; Manerva W. Snow, Salt Lake City; Lucy B. Young, St. Geroge; Anep. Jensen, Ephraim; Rebecca Wareham, Manti; Ariliah Hansen, Manti; Hannah T. Grover, Nephi; Christina Willardsen, Ephraim; Elizabeth Higgs, Manti; Arma K. Keller, Manti; Ellen B. Matheny, Filmore; Cordelia Cox, Manti; Elizabeth Casto, Manti; Matilda S. Alder, Manti; Maria Jensen, Manti; Sarah Lowry, Manti.

On motion of Elder George Q. Cannon, the report of the committee was accepted by unanimous vote and the committee was discharged. President Daniel H. Wells, was then set apart to officiate in all the Ordinances and Sealings in the House of the Lord under the hands of President Wilford Woodruff, Lorenzo Snow, George Q. Cannon, Brigham Young, Francis M. Lyman, John Henry Smith and Heber J. Grant, Prest. Wilford Woodruff being mouth. Elder Anthon H.

Lund, was then set apart as assistant to Prest. Daniel H. Wells, and also to officiate in all the Ordinances and Sealings in the House of the Lord, under the hands of the same brethren, Elder Lorenzo Snow, being mouth. While discussing the manner of the distribution of the tickets for Admission to the Dedicatory Services, Elder Franklin D. Richards came into the meeting at 11.10 A.M. After settling in their minds in regard to conducting the services, so as to accomodate the people, the meeting sang, "God Moves in a Mysterious Way," the meeting adjourned. Benediction by Elder John Henry Smith.

/s/ Moses F. Farnsworth. Recorder.

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[On page 14 is a letter of appointment which was received 6 June, 1888 from President Wilford Woodruff's office appointing Daniel H. Wells to be president of the Manti Temple. In the letter it indicates that Daniel H. Wells was decided upon as president of the Temple "at a meeting of the Council of the Apostles, held on May 7th, (1888)" because of his "lengthened experience in the Endowment House in this city (Salt Lake City), and your familiarity with the administration of the ordinances in that House of the Lord, caused all the brethren to feel that you are particularly well-fitted for this important position."]

Dedicatory Services

Manti Temple, Monday 21st May 1888. Meeting called to order at 11. A.M. by Elder Lorenzo Snow.

Present of the Apostles, Lorenzo Snow, presiding, Franklin D. Richards, Francis M. Lyman, John Henry Smith, Heber J. Grant, and John W. Taylor, counselor Daniel H. Wells: Jacob Gates and John Morgan of the Seven Presidents of Seventies. The Order of Seeding the stands at the East and West ends of the Temple was announced, and desired to be filled, as follows: viz: East End Main Stand 1st Seat Apostles and Counselor and Patriarch of the Church, 2d Seat, Presidents of Seventies, 3d Seat, President of High Priest Quorums, 4th Seat, Presidents of Elders Quorums.

West End Main Stand, 1st Seat, Bishops: 2d Seats, Priests: 3d Seat, Teachers, 4th Seat, Deacons: The Call for Bishop was made, 1st those of numerical 40 years standing service, 2d 30 years service, 3d 25 years service, 4th 20 years service & 5th 15 years service. The following persons occupied the respective Stands viz:

East End

1st Seat, Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, Daniel H. Wells, and Patriarch John Smith. 2d Seat, Jacob Gates, John Morgan, Robert Campbell, Wm H. Folsom, Archt Joseph D. C. Young, Archt Canute Petersen, Henry Beal and John B. Maiben. 3d Seat, Elias Morris, Theadore Brantley, A. 0. Smoot, Angus M. Cannon, Isaac Bullock, James Wareham and Anton H. Lund.

4th Seat, Wm S. Tanner, Rufus B. Snell, John R. Backster, Henry A. Woolley, V. L. Halladay, J. 0. Freckelton, and Gardner A. Snow.

West End

1st Seat, Frederick Kesler, 16th Wd Salt Lake City, Alexr McRae, 11th Wd Salt Lake City, Wm S. Seeley, Mt. Pleasant Culbert King, Marian Wd, Amasa Tucker, Fairview, Fred K. Olsen from Emery Stake, William Thorn, 7th Ward, Salt Lake City.

2d Seat, Samuel H. Larson, John P. Larson, Francis M. Reynolds, Charles F. Harris, Jonathan W. Partridge, Oliver E. Squire, and A. C. Anderson. 3d Seat. Fred C. Miller, Richard Larson, Jacob Keller, Jasper P. Peterson Parley Ontzen, Hyrum K. and Thomas B. Allred.

4th Seat. Ernest Madsen, N. C. Poulsen, Oliver Madsen, Franklin Jensen Magnus

C. Nielsen, John H. Nebeker, and Oliver Christiansen.
Choir sang. "Lord We Come Before the Sick Now."
The Dedicatory Prayer was offered by Elder Lorenzo Snow, previous to which, he offered a few introductory remarks, saying, the prayer given in the Kirtland Temple, 27 Mar 1836, was given by Revelation from the Lord, to the Prophet Joseph Smith. The Prayer we are now about to offer is inspired and was written by Holy Men who now live, and whom we know. Let all the people bow the head, and join with us while we offer the prayer.
He then offered the prayer.
Choir sang, dedication hymn,
"Righteous God, Eternal Father, (written by C. L. Walker of St. George. [sic]

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Patriarch John Smith was the first speaker. He said, I stand before you for a few moments. It is with peculiar feelings. This is a happy time for us assembled here. I assure you I feel glad to be with you today, to be here at the dedication of this Temple. I can go back to the dedications of the Temples of Kirtland, Nauvoo, St. George, and Logan. For over 55 years I have been with the Church and I can testify, that this is the work of God, that we are His people and that He will guide and direct us and give us strength to overcome the evils of our natures, as we strive to do so and keep each known commandment, as long as we are found discharging our duty, no power on earth can prevail against us. I feel to ask God, that His blessing may rest upon all Israel, and that we may walk in His way. May we possess His Spirit and be worthy of that which He has promised us, is my prayer.
Apostle John Henry Smith said. It is with a heart feeled with gratitude, that I arise to my feet. Brother John Smith who has just spoken, is the heir of our race, representing the oldest branch of our family in the Church. As I see the hairs of those gone gray in service of Temples of God who have been firm and true in their duties: as I see those of middle age, and still younger mingling with them, my heart is too feel for utterance.
And as I see the people coming from the various quarters of the earth to this place in obedience to the requirements of God's words, my mind goes back to the promise that God would turn the hearts of the fathers to the children, and the children to the fathers, and my heart is indeed glad to see its fulfillment.
It is my testimony, that God will accept this blessing and seal its dedication with his approval in the release of our dead, that they may partake of the power of that Gospel. This is the habitation of God. It is sacred to God, it should be sacred to us. May all the servants of God be filled with light and understanding. Grow unto the knowledge that God approves of our lives, that we may lie down in peace with the blessing of God upon us, and receive the approval of the Eternal Father, is my prayer in the name of Jesus Christ, Amen.
Elder John Morgan, said, I feel to echo the words of the preceeding speaker. I cannot find words to express the feelings that swell up in the heart today. In by-gone times, God saw fit to open the vision before one of his servants, who prophecied that God's House should be established on the tops of the mountains, and that all nations should flow to it. In fulfillment of this Ancient Prophecy, I see those assembled here to-day, gathered [page 17] from all nations of the earth. I trust that we will feel today to honor God as He has seen fit to honor us. The thought doubtless comes to many of us, that in this gathering there can be found numerous instances where but one of us is here to represent a family, and beyond the grave, there are those waiting for this one to take upon him the work of their redemption, by performing the ordinances, that will free them from the power which holds them in prison. This incentive should make us feel that we had rather go down to

the grave, than that we would relinquish the power of eternal life placed within our reach, by neglecting to save and redeem our dead.

Elder Jacob Gates bore his testimony, that this is the work of God, that Joseph Smith was a prophet of the Most High God, that he accomplished more in the shortest time than any prophet he knew of, he said, I have personally known Joseph Smith, Brigham Young, John Taylor and the first twelve. I thank God that I have had the privilege of attending the dedication of four Temples, erected to His holy name. Let us live so as to be worthy of the blessings opened up to us this day. May we be humble, live the lives of Latter-day Saints, honor the Priesthood, and be prepared to come forth in the first resurrection.

Elder Joseph B. C. Young, bore his testimony to the truth of the word, as God made it known to him. I remember the joy I had in my youth, when my mother read to me from the Book of Mormon. I know this testimony I have was planted in my heart, and that it has gone through the instrumentality of that book, and I have tried, in my weak way, to fit myself for whatever duty may come to me. I used to think there was no work for the young, but I find I was mistaken. I pray that the peace of God may ever be in this building, that his power may go with us, that we may build up other edifices to Him. Do we build in idleness? No. We cast away our selfishness, and we see the result in this building, and it is so with our lives.

Elder William F. Cahoon with tears in his eyes, said, this was the fourth Temple he had attended the dedication of, the Kirtland, Nauvoo, Logan, and now this Temple at Manti. I have a testimony to bear that what is called Mormonism is the truth, I was permitted to know the Prophet Joseph and his family, and from that acquaintance, I can testify that I know that he was a prophet of God. I was baptized, October 16th 1830, the year the Church was organized, and I have tried to do God's will in my weak way since there. I know the Book of Mormon is true. It was made manifest to me by the Lord and I am not deceived. May God help me to remain faithful to the remainder of my days, that I may enjoy the [page 18] reward promised those who have endured to the end.

Elder Robert Campbell said, Those who have been privilege to witness the dedication of Temples can lift their heads and exclaim, "what has God wrought? He has brought about the work for the redemption of the dead. Inasmuch as we keep this duty, the power of God will be with us till the end, and we can help to bring about the work of His great will, and we shall not only stand in holy places, but we shall see the ever-rising glory of God.

Elder John W. Taylor, was thankful to be present at this dedication. My father's family is almost cut off so far as we have been able to get his genealogy is concerned. I trust, my brethren and sisters, I may live worthy to receive revelations, --to receive the names of those who have passed away of my family. My brother David John, appeared to me one night and I had the longest talk with him, I ever had with any person not in the flesh.

I see that you have taken pleasure in building this house to this end, and I feel that I have a testimony that God has accepted this at our hands. It is my prayer that you may from this day, dedicate also your lives and all that you have to the Lord, the humble and the meek of the earth withstanding the day of the Lord's coming. Who has built this house?" the humble." I have heard it testified that Joseph Smith was a prophet, and I wish also to testify that I know Brigham Young was a prophet of God, and feel with the Holy Spirit. While with the guard over the body of Brigham Young, and while it was my turn to sleep, I saw in a vision his funeral. I saw his tomb. I saw him sitting in his tomb. He came out, called me by name, put his hands on my head and blessed me, he asked me to go with him. I thought he took me by the arm and lead me to the spot where an aged man stood watching the funeral but with tears in his eyes, and he stood close before the eighth one, and I marveled that the old man did not see him as I did. Brother Brigham said to me "this

one is humble, and he will receive the reward of the humble and the faithful." And we came to a man who watched the passing funeral with a face that told of indifference and pride, and the Prophet stood close to this man also and said, "this man is filled with pride and hypocracy; he will go to hell and be damned." The next day as I marched in the funeral, I looked and saw, at the spot where in the vision the aged and the proud man stood, and behold they were there in very deed, as in my dream. The old man on his staff, with tears in his eyes [page 19] and the other in his pride, and I seemed to feel the spirit of President Young was with me, judging of all who passed, and that I too was judged of him. I tell you that this work will go on, in that the Jews will rebuild Jerusalem, that Christ will come, that the Mouth of Olives will cleave in twain, that the river of Life will flow between, and that all the purposes of God will be brought to pass. My prayer is, that the spirits of our fathers and mothers may rest upon us, that we may so live that the spirit of God may move from heart to heart among the Saints and His oil from vessel to vessel.

Prest. A. O. Smoot then spoke, "I feel a great privilege to attend the dedication of another temple, the third in my life, I can say of a truth I have a testimony that the Lord has accepted of this dedication, that Israel will be blessed in this structure, and that thousands upon thousands who have cause to rejoice in their deliverance in this house. For 53 years, I have known that Joseph Smith was a prophet, and that Brigham Young and John Taylor were prophets. I knew this Church when it had but one small stake, and I have a testimony that God is with Zion and that all Zion never will be moved out of her place, but that she will triumph when purified. So far I have lived 54 years without doubts and fears, and I trust that I may continue to live without any misgivings. God's kingdom err long, will take its place and the law will go forth from Zion and the word of the Lord out of Jerusalem, and this land will be blessed with the presence of our Savior. This is a blessed land and God will protect His people upon it, inasmuch as we do His will. I have heard Joseph and Brigham say that there would be hundred and hundreds of temples on this continent, so our work is not done.

Apostle Franklin D. Richards said, My heart is full of praise and thanksgiving to God, who has enabled us to see this glorious day and hour. The things from above are sacred and should be spoken by restraint of the spirit, on 3d of next March it will be fifty years since I was baptized into the Church. For half a century I have been searching for the truth and trying to keep God's commandments. Soon after being baptized, I was blessed with a testimony, which so firmly settled my mind I have never since doubted, but my greatest sorrow has been due to my own imperfections. The more I learn of this great work, the more I see and to admire and to call for greater exertions than ever before. I have been permitted to be present at the dedication of four Temples. On such occasions as this are centralized many great and far-reaching truths. We have here the organization of the Church by which it is now represented before the Lord. The object and use of this Temple are largely for the salvation of those who have departed, whose [page 20] desires must be centered upon the opportunity here afforded to bring about their release. This work has been going on for some ten or twelve years. During which time the eyes of many of the saints have been turned to view its completion. Why all this? Because we have a multitude of our kindred dead, who are waiting for work in their behalf, by other living relations. To many this may look foolish, but we have learned that no man liveth or dieth to himself. If we have been so anxious for the completion of this building, how much more so are the countless blood relations waiting for their living children to do the work of the redemption for them. We know that Christ died and rose that we might become the lord of the dead., so Joseph, when he was taken away, resumed his work that he may be the prophet of the dead and the living. He has a whole quorum of apostles following Him now. If we could

realise how anxious our dead are for the performance of this work, that they may find deliverance, our energies would be materially intensified. The work is very great and it needed this Temple, we have a right to believe that the Prophet Joseph, Brigham and John Taylor are with us today to lead us to daily righteousness. How sad it will seem, if we are taken away and are met at the other side by our relations, who ask, "Have you done this work for us"? And we say, "no." But if we can meet them and say "yes." we have done the work for you." How joyful will that consciousness be to us. There are many who would give all they hope to gain, if, when they are gone, they could return to the earth here for one year, to do the work for their dead which they neglected while living. In the progress of events, do not make up your minds that a certain thing will come to pass at a certain time. Let us do from day to day what is required of us and be prepared for the things that God brings about. His work will roll on fast enough for us, and too fast for some. I wish to testify that I knew the Prophet Joseph Smith, I knew that the power of God was with him, and that God gave the revelations we have through him, and that when he passed away Brigham Young was his rightful successor by revelation of God, so, also with the Prophet John Taylor, and I want to testify that President Woodruff, of the Twelve, is filled with the power and spirit of God, and that the Twelve are increasing in knowledge and love, and the power of God. I believe the Savior and the holy men of old, and those known to us, will visit these Temples, giving light where there is darkness and filling our hearts with peace.

Choir sang an anthem. Page 21. Prest. Canute Petersen, president of the Sanpete Stake, said, This is one of the happiest days I have ever experienced in my life, he believe that God had his eyes upon this spot of ground on which this Temple stands, long before it was dedicated for this purpose, he also believes certain other spots of ground have been selected by the Lord at certain times, upon the same principle of certainment are born into the world at certain periods of time. I have watched the growth of this house as a mother watches the growth of her children, and I am proud now that it is so far completed as to be dedicated, and I am satisfied the Lord will accept of it, may the blessings of the Lord rest upon the saints, Amen.

Elder Francis M. Lyman said. I am much rejoiced my brethren and sisters of the privilege we enjoy in this House built by the Latter-day Saints. It is pleasing to hear the testimony of the brethren. It is pleasing to the Latter-day Saints for the testimonies are true, if they were not true, you would not be pleased with them. God is pleased with this House, and its Dedication to Him. It is a good work and it brings joy to the hearts of those who are living and joy to those who are dead.--The dead are more numerous than the living, that is, those who are not mortal but who are on the other side. God has planted our feet on this land and has established us to build Temples, and we will become renowned for such, and all that has been built to the present, will sink into smallness in comparison to those which will be built in the future. Most men and most women will be saved, not many will be lost. I want to testify that the Latter-day Saints are not Apostatizing, the favor and blessing of God is with them and will increase with them from this time forth, we need not be afraid, it is God's work and he has established his testimony in the hearts of this people and it will not be taken away. God has made no mistake, He has established His kingdom, and He will not forget any of his children, we may forget but he will not. Our Father will not cast any of them away.--Everyone will be saved except the Sons of Perdition, the Eternal Life He gave must be saved and brought back. Where is the father and mother who every gave up a child? Where is the child that every gave up its parents? God will save to the uttermost, the hearts of the fathers to turn to us, and the Lord will accomplish the redemption of the whole of it. We are not Gods but the children of Gods, and we are destined to be like Him. May we be more devoted to Him from this very hour God will preserve us, what if we had to

die"? It is just as necessary for men to die as [page 22] to be born.--We are charged to preach the gospel and save men. I want to say of our Presidents of Stakes, they are good men generally, and God is pleased with them He is pleased with our High Councillors, our Patriarchs, our Bishops and all men who are endeavoring to bring about righteousness. May God bless us and save us through Jesus Christ Amen.

Elder William H. Fullsome, the Architect, said, My Brethren and Sisters, in rising to speak, I desire liberty to give expression to my feelings, words are inadequate to express the joy of being present on this occasion. Little did I think five or six years ago, that I should be here, but through the blessings of God, I have been spared, and privileged to be here today. I have had joy in my labors here, have looked forth with joy, and anticipation to the future [-------] blessings that are in store for this people. They have not reserved anything to themselves, but have given the last dollar to help this work. God has upheld me in my labors, and the Saints have sustained me with the necessary means, for the erection of this House.

President Daniel H. Wells said: "I am gratified for the privilege of bearing my testimony with the rest. I have been thinking of what we have learned in this gospel. I have learned that God exists, a knowledge I did not possess until I became acquainted with Mormonism. The world had forgotten God, and knew nothing of him till He revealed Himself to the Prophet Joseph when we began to learn something concerning God; we also began to learn something of ourselves. I have learned that I existed back in the eternities before the foundations of the earth were laid; that when the time came around, and this earth was made habitable for man, it came our turn to take mortal habitations upon ourselves, that we were reserved for this time, that God's purposes might be brought to pass. I have learned that we are children of God. I have learned to repent, to be baptized, I have learned the principles of baptism for the dead, of the preaching to the spirits in prison, and of the great-plan of Salvation, devised for the God of Heaven. That we are sent here to be tried, and endure, and by the power of the redemption of the Savior, be brought and attain power and dominion without end. Do you imagine that God has sent forth this countless children of men that they might be eternally lost? Is God's arm shortened, that He cannot save His children? All will be saved who will let the gospel save them in one glory, or another, at one time or another.

Apostle Heber J. Grant said: "This is the first time I have had the privilege of speaking in a Temple of God, and I embrace it with the thanksgiving of gratitude, there is no [page 23] I have ever performed that gives me the joy I have experienced in my work for the Lord. Our work is being forwarded by the outside world as well as by ourselves. We find men compiling genealogies without definite reason for it, and then forgetting them when the work is completed. Unwittingly they are contributing to the redemption of the dead, by gathering genealogies that we are unable to do. All things are conspiring to the forwarding of God's work.

The choir then sang Mozart's Hymn of Praise. Apostle Snow then called upon the congregation to join in with him in repeating in a loud voice, "Hosanna, hosanna, hosanna, to God and the Lamb forever and forever, Amen, Amen, and Amen." The congregation rose to its feet and admist the waving of hundreds of hankerchiefs, and in unison, repeated three times the quotation above given, and in a long and loud voice that must have been heard for a great distance.

The choir then sang a Dedication Anthem, composed by Prof. A. C. Smyth, the words being from 1 St. Kings, chapter 8. Prayer of Solomon.

Benediction was pronounced by John Henry Smith, when those present were permitted to go through the building. 5 o'clock, children were permitted to go through the Temple.

2ND DAY

DEDICATORY SERVICES

Manti Temple, Tuesday 22 May 1888. Elder Lorenzo Snow Presiding, house called to order at 10.45 A.M. When he announced, that the same order would be observed today as on yesterday; and that the Dedicatory Prayer would be offered by Elder Franklin D. Richards.

The following persons occupied the stands.

East End 1st Seat; Elder Lorenzo Snow, Franklin D. Richards, F. M. Lyman, John Henry Smith, Heber J. Grant, John W. Taylor, and Daniel H. Wells. 2d Seat, Canute Petersen, Henry Beal, John B. Maiben, Anson Call, Joseph B. Noble, Cyrus H. Wheelock, and William H. Poulsen. 3d Seat, Elias Morris, James A. Allred, George Taylor, Thomas E. Ricks, Angus M. Cannon, James Whareham, and Anton H. Lund. 4th Seat. Rasmus W. Rasmussen, John A. Morver, John R. Backster, J. LeMaster, Fredk. J. Christiansen, Seventy Dastoup and H. J. Gottfredsen.

West End
1st Seat. Fredk. Kessler, Alex. McRae, William S. Sceley, Amasa Tucker, William Price, John E. Rees and William Thorn. 2nd Seat. Erastic Henderson, Anton C. Sorensen, Christian Anderson George R. Scott, John W. Murphy, A. E. Squire and Hans Westenskow [page 24] 3rd Seat. R. L. Johnson (a High Priest) Fredk. C. Miller, Rich Larson, Jacob Keller, John Henry Payn, William Gee Jn, John T. Kay and Hyrum Kienk 4th Seat. James C. Allred, John S. Blaine, Magnus Nielsen, Oliver Christiansen N. C. Poulsen, Ernest Madsen and Oliver Madsen.

Choir sang "Lord We Come Before Thee Now."

Dedicatory prayer offered by Elder Franklin D. Richards, the people bowing their heads in solemn reverence, and repeating in their hearts, the prayer as it was being offered.

Choir sang "Righteous God Eternal Father" (Dedication Hymn) Elder John W. Taylor said: "That while passing through the Temple in company with some of his friends he had the spirit of prophecy upon him and had it been appropriate he could have prophesied of things which are coming to pass. Was glad to hear President Smoot testify yesterday that Zion would never be removed out of its place. Could testify the same. Read a portion of the seventh section of the Doctrine and Covenants, and related that during the missionary experience in the Southern States he had been led by a dream to go northward into Georgia and there found a people who were ready to receive himself and companion and who told them that their coming had been predicted by a mysterious personage who had visited them a year and a half previously, marked certain passages in their Bibles, and told them that one year and a half from that time men having authority to administer the ordinances of the Gospel unto them and teach them the way of salvation would appear among them. Former Apostles of the Savior who had received a promise that they should remain to minister among men, were laboring among the Lamanites, millions of whom would yet embrace the Gospel and become the defense of the Saints, who would continue to build Temples and administer therein.

President Anson Call and the Saints were living in the time which prophets in past ages had spoken of. The Prophet Joseph had predicted the things which the Saints were now enjoying. Had known Father Morley, the first man to locate in Manti, and knew him to be a man of God, who, he doubted not, had left his blessing upon the land, the benefit of which was now being realized. The fruitfulness of the land might be attributed to the blessings of God bestowed in response to the obedience of the Saints.

President Angus M. Cannon felt unable to portray his feelings since attending the dedication of the Temple. Related a vision he had some months ago in which he was told it was his privilege to appear before the Lord. Felt

his unworthiness to do so then and the same upon the present occasion. Had since that experience felt constrained to declare the truth in earnestncst and simplicity. Also related a dream which he had while confined in the penitentiary for conscience's sake, in which was portrayed to him the threatened destruction of the world. He had an assurance given him that the Lord would be glorified and His cause advanced by the efforts of the evil one. Exhorted the Saints to labor with their children for their salvation. Testified that the Temple had been accepted of the Lord, and that he had experienced the presence of His Spirit within the building like a consuming fire. Had it made known to him many years before it came to pass that President Taylor would become the leader of the people and had received testimonies that the people of God would triumph and that the leaders of nations would yet acknowledge that God was with them.

Bishop A. M'Rae said he had previously attended the dedication of the Temples. Rejoiced in having kept the faith since embracing it, fifty-one years ago. Related a dream which he had many years ago in which he saw numerous Indians coming in tribes for the protection of the Saints, and was impressed that any one of them was equal to two white men in point of prowess. Found it difficult to love his enemies, or rather the enemies of the work of God. Rejoiced in his young days in being imprisoned with the Prophet Joseph Smith. The Saints and their religion had been rejected by the world, but it would yet be found, as in the case of the Savior, that the rejected stone should become the chief corner. Had seen the power of God made manifest through the Prophet Joseph while in prison to a wonderful degree --to such an extent he had been made to quake while witnessing it. Testified to his having been inspired and to the truth of the Gospel.

Bishop F. Kesler said he felt unable to express his feelings. Though he had been a member of the Church for almost half a century he had never before been called to speak at the dedication of a Temple. Became acquainted with the Prophet Joseph Smith in 1839, and was familar with h|m from that time until the day of his death. Knew of no difference between the principles of the Gospel as taught by him and practiced by the Saints in this age. Was pleased with the appearance of the Temple. Had thought . . . . inconsistent it would be for a person to enter its portals with the smell of tobacco or spirituous liquors upon his breath. Had observed the Word of Wisdom as nearly as possible since it was made known to him. Exhorted his hearers to do likewise. Felt sure the Lord had accepted of the Temple, and that the Saints would enjoy His Spirit in laboring in it.

Counselor J. B. Maiben said he felt to thank God for what he beheld to day in the completion and dedication of the Temple. Could testify that President Young was inspired in the selection and dedication of the site of the Temple, that the Saints had been blessed in its erection, and that its present dedication was accepted of the Lord. Reminded his hearers of the ancient exhortation: "Be ye clean that bear the vessels of the Lord."

Elder C. H. Wheslock said when he was nine years of age a congregation of worshippers assembled in his father's house, representing various denominations After listening to their differing expressions on the subject of religion he retired to bed and had a dream in which a personage appeared to him and showed him the interior of a Temple, told him that he was a Levite and that it was the duty of the Levites to officiate in such places. That dream was repeated when he had grown to manhood. When, after embracing the Gospel, he received a patriarchal blessing, he was informed that he was a literal descendant of Levi, and that he would be a savior to his father's family. Was the only one of his family who had joined the Church. Expected to devote himself to hunting up the genealogy of his forefathers and to a work for them. Visited the Prophet Joseph in prison just before his martyrdom and heard him say that he felt like rebuking the ungodly, but that it was necessary for him to restrain himself. Related how he was impelled by a vision he received to go

upon a mission to which he had been called, when he felt in his heart to resist the call. What was shown him in that vision as to the work he would accomplish in bringing people to a knowledge of the truth was afterwards literally fulfilled. Heard a sister say who had subscribed much of her substance to the building of the Temple that she felt already repaid in witnessing the dedication of the House.

Elder J. B. Noble said that the people who had built the Temple had done a great and noble work, and that if they would continue faithful no good thing should be withheld from them. Could testify that the Lord had accepted of the Temple. Was present in the Kirtland Temple when it was dedicated. When he was blessed therein the vision of his mind was opened and he saw what would transpire in the future. Was there promised that he should witness the winding up scene, and had blessings pronounced upon his head which caused a flood of tears to flow from his eyes. Predicted that the present persecutions of the Saints would result in greater power being given unto them. We should forgive our enemies as we hoped to be forgiven.

The "Dedication Anthem" was sung by the choir.

Dr. Isaacson being called upon to speak, said he realized the responsibility resting upon him in testifying as to the feelings of his heart. His thoughts while listening to the remarks of his brethren had been directed towards the Jewish people and the ancient city of God where around the ruined temple of Solomon they assemble night and morning and appeal to the Lord to again build their house and restore to them their inheritance. Wished all Israel could be before him in this Temple that he could testify before them as he did before the Saints that Jesus is the Son and Joseph Smith a true Prophet of God, and that the Latter-day Saints have the Gospel. Stood as the representative of his people today to raise his voice in their behalf and appeal for the blessings of the Gospel to be extended unto them. Predicted that the time would come when the faithful Saints would stand as saviors among their relatives who had rejected and despised them. Testified to the divinity of the work in which the Saints were engaged, the inspiration of their leaders past and present and the fact that salvation only could be obtained through obedience to the Gospel.

The choir sang the "Hymn of Praise."

Apostle Lorenzo Snow spoke of the glorious time enjoyed and the rich outpouring of the Holy Spirit manifested. Reminded the Saints of the visits of the Savior and of angels to the Kirtland Temple, and that there was no reason why such visits should not be received here. Was assured that the Lord had accepted of the present Temple. Exhorted his hearers to make new resolves to be faithful, to humble themselves and to shun temptation. Read from the Doctrine and Covenants a description of the visions beheld in the Kirtland Temple, and said that the promises made by the Savior upon that occasion were equally applicable to the Latter-day Saints, and the present occasion. Assured the Saints that the Lord was pleased with their offering and that His blessings would be showered upon them in great abundance than ever before. The Congregation then united in shouting "Hosannah to God and the Lamb, forever and ever, Amen." with an effect that was fairly electrifying, after which they were dismissed and allowed to proceed through the various rooms of the Temple and view the rich and beautiful workmanship with which the interior is endowed, which all acknowledged to equal if not surpass anything of the kind they had ever seen.

During the services today many persons in the audience witnessed similar miraculous manifestations to those seen yesterday, and though all present did not behold the same every person doubtless felt the presence of the Holy Spirit, was assured that the speakers were prompted thereby, and that the erection and dedication of the Temple was pleasing to the Almighty. It was truly a day of spiritual feasting.

It is expected that the dedicatory services will not be continued after tomorrow though it is extremely doubtful whether the building will contain all who are expected to attend.

[page 13] * * * Third Day

DEDICATORY SERVICES
Manti Temple
Wednesday 23 1888.

Lorenzo Snow presiding. Meeting called to order at 11 o'clock A.M. The following persons occupied the stand. East End. 1st Seat. Elders Lorenzo Snow, Franklin D. Richards, F. M. Lyman, H. J. Grant, John H. Smith, John W. Taylor. 2nd Seat. Canute Peterson, Henry Beal, John B. Maiben, Wm H. Seegmiller Loren Farr, C. H. Wheelock and Wm H. Folsom.3rd. Seat. Doctor. Ed. Isaac Sen, Robert Roden, Frederk Anderson, John P. Carlson. Jos. C. Petersen, Ernest Monk, Charles Winch. West End. 1st. Seat. Luther C. Burnham, Geo. Farnsworth, Hans Jensen, S. C. Hansen, John E. Metcalf, C. H. August Madsen, Edward Cliff. [page 30] 2nd Seat. P. P. Rathkey, William Powell, Andrew S. Anderson, Norman Bemus, David Christianson, John P. Johnson, Robt. P. Brown, William F. Reid. 3rd Seat, Fredk. C. Miller, Richard Larson, Nephi Johnson, Quincy Crawford Orlando Shoemaker, Andrew 0. Madsen, J. H. Hansen. 4th Seat, Magnus Nielsen John L. Bench Jr. Lewis Jensen, George E. Bench Jr. John Anderson, Christoff M. Petersen, C. Mikkelsen Jny F. Bonny Brigham Jensen.

Choir sang "Lord we come before thee Now."

Dedicatory Prayer offered by Elder F. M. Lyman.

Choir sang "Righteous God the Eternal Father."

After the opening musical exercises the reading of Dedicatory Prayer, Apostle Lorenzo Snow reminded the assembled saints that the services would be concluded today and that the spirit of God had been enjoyed to a marked degree during the past two days. He said it was their privilege to have another spiritual feast to day.

President Daniel H. Wells read from the Scriptures, "Behold it is good for brethren to dwell together in unity," etc. He said it was the privilege of faithful Saints to enter this house and receive endowments, keys, powers, and blessings which the Prophets in past ages had loved to contemplate. He felt that praise and gratitude should continually ascend to God for revealing unto His servants the use and purpose of Temples and in inspiring His Saints with such hopes and assurances. He reminded his hearers of the promise that they who were faithful over a few things should be made rulers over many.

Counselor Henry Beal said he felt the present was the greatest privilege he had ever enjoyed. He had been numbered with the Saints for forty years, but never before felt the power of God to so great an extent as during the past few days, within the walls of the Temple. He felt to testify as others had done, that the kingdom of God was truly established, never more to be thrown down. The enemies of the Saints had no power to deprive them of the Spirit of God. [They could im]prison them, but could not build walls high enough to shut out the light of the Spirit, nor to exclude hope from their hearts. He could testify that the Saints of Sanpete had never been so full of faith as today. President Brigham Young had promised them that if they assisted with willing hands to erect the Temple they would be increased in substance and strengthened in spirit and his words had been fulfilled If the Saints would continue in the work, and built institutions of learning, in which their

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children could be taught principles of religion as well as science, they would be even more blessed.
Elder Lorin Farr said he felt very thankful for the present privilege. For a year and a half he had not been able to stand before a congregation. For over fifty-six years he had been connected with the Church, and when a youth he was intimately assoicated with the Prophet Joseph Smith. He never saw a man who manifested greater kindness and consideration towards his family than Joseph did. He knew him then to be a Prophet of God. A greater Prophet never lived. He held the keys of all dispensations, and conferred the same upon the Apostles. Temples would yet be built, not only throughout America but in the various nations of Europe and Asia as well. He could promise the Saints that if they would be faithful the present Temple never should be taken from then nor destroyed. Faithful men who had died in the past ages were engaged in the work of redemption in other spheres, which work would be connected with that performed by the living, in their behalf. He could testify that the Latter-day Saints were the people of God. It was the little stone cut out of the mountain without hands, which was destined to fill the whole earth.
Apostle John W. Taylor said he noticed a large proportion of young people in the congregation. He had listened with pleasure to the testimonies of his aged brethren, and he felt also to bear his. When about eighteen years of age he was employed at a saw mill. At that time he made a resolution to break away from the restraints of religion. Before retiring to rest he was asked by his companions to pray, and did so in a formal manner. After lying down he was carried in a vision to the place where he had made the resolution. The Spirit of God came upon him and passed through his system. He beheld a brilliant light, and also a number of personages coming towards him, accompanied by an influence which could scarcely be withstood. He clung to a tree stump to prevent himself being forced backward, and saw a being whom he was informed was Jesus Christ, whose power was great but whose voice was pleasant to hear. His father was present also, and encouraged him to hold on, which he did with difficulty. He afterwards related the dream or vision to his father, and had it interpreted by him, telling him that the stump of tree represented the teachings of his parents, which he had been tempted to break away from, thinking there was greater liberty in sin; his father charged him to be faithful in following their counsel and example; that it would have been better for him to be dashed in a thousand pieces, as it seemed he would have been if he had lost hold of the stump, than that he should incur the displeasure of the Almighty, who had the power of God, and that Jesus was the Redeemer. He bore an earnest and powerful testimony to the truth of the Gospel, and predicted that the time would come when the kings of the earth would come bending and pleading for the blessings of the Temple; that it would not be long before President Brigham Young and many others who had died would come to the Temple; that many of the Saints would have the testimony of dead relatives revealed unto them, and also many other precious things.
Elder Milando Pratt said Solomon was divinely permitted to build a temple, in the dedication of which the power of God was made manifest. Fire came from heaven and consumed the sacrifice on the altar. He felt to exclaim when he came into this valley and saw the Temple on the hill, Surely this is the mountain of the Lord's house. The purposes of the Lord were ripening fast and all would be fulfilled. The Saints should see all the opportunities to obtain the records of their dead. He had a record of his ancestors for thirteen generations. He had received a letter from a relative in the east, inquiring about his mother's relations, and received from him a long list, for seven generations back. He returned to 300 or 400 names of relatives in Utah.
Elder Pratt testified that the Saints were engaged in the work of God. He also testified to the divinity of the calling of the calling of Joseph Smith, Brigham Young, John Taylor and the present Apostles.
Apostle H. J. Grant testified that the Patriarchs of the Church ministered by

the Spirit and power of God, also that work in temples was efficacious in redeeming the living and the dead. He read from the Doctrine and Covenants the vision to Joseph Smith and Sidney Rigdon.

Elder Anthon H. Lund said his heart was too full for him to express his feelings He admired the beautiful Temple, but considered it not so beautiful as the principles of the Gospel and the plan of salvation. He had joy in engaging in the dedication ceremony.

Apostle F. D. Richards said when he contemplated what God. had done in the past, his mind materially turned to what might be developed in the future. When the Saints came to Sanpete, now called the granary of Utah, it was called barren and desolate. Some of the early settlers returned and reported in discouraging terms. Now see what the Lord has done. Where frosts prevailed every month in the year we find thrify, full bearing fruit trees, and all kinds of grain. The climate had moderated, and the happy homes of the inhabitants now blossom with luxurious life. He referred to the blessings which the European Saints had enjoyed in journeying across the Atlantic, so that even Gentile ship owners were anxious to get them as passengers, feeling that thereby ships were more safe. He prophesied that the Book of Mormon would be translated into the Hebrew, and when the Gentiles should more fully reject the Gospel it should be turned to Judah and the day of deliverance for Judah was at hand. God had not forgotten His promises to that part of His ancient covenant people, and all should be fulfilled. The Saints sometimes felt that patriarchal blessings were not likely to be fulfilled, but when the spirit of revelation rested upon the Patriarchs, and they spoke according to it, much was foretold that reached beyond the veil. The Saints did not live in mortality long enough to realize all the promises made unto them. As an instance, in Abraham's experience God gave him a patriarchal blessing that he should receive a land; but the Scriptures record that he died without having as much of it as to set his foot upon. He would receive it with his generations in the resurrection. The speaker testified to the divinity of the mission of Joseph Smith, and blessed the people, that the spirit of this dedication might go with them.

Chief Mason Edward L. Parry rejoiced in the privilege of mingling his voice with those of inspired men, whose testimonies had revived his memories of similar testimonies he had received during the past forty years. Daniel said, generations since, that the God of heaven should set up His Kingdom in the latter days. There were no ifs nor buts about it. It has been fulfilled and has been given to the Saints of the Most High, and they shall possess it forever.

Counseler W. H. Seegmiller, of Sevier Stake, said it was not necessary for fire to come from heaven to consume the offering on the altar to show him that God had accepted the Dedication of the Temple. He had the testimony of the Spirit of God that it was accepted. He testified to the divinity of the work in which the Saints were engaged and encouraged the youth of Zion to be diligent and faithful, that they might be prepared to take an active part in the work of God.

Apostle J. H. Smith said he felt impressed to read the testimony of Oliver Cowdery, as contained in the Pearl of Great Price. He then read Oliver's description of his experience with the Prophet while he was translating the Book of Mormon, and of the visit of John the Baptist to ordain Joseph and himself to the Aaronic Priesthood. Elder Smith said the statement read should impress every heart. It was true. It was indeed a joyous day when God again revealed His will to humanity. It was an impressive spectacle to see aged men testifying in this Temple that God had made it known to them that the Gospel was true. The testators in this age are a grand galaxy, who should command admiration of the world. He invoked blessings upon the architects, master builder, mechanics, painters, and all whose industry, genius and liberality were manifest in building the Temple.

David M. Stuart said when an orphan boy in his native land, he had embraced the Gospel and received a testimony of the truth. He had felt impressed to come to this dedication. While coming he had strange reflections. The Spirit of God seemed to brood over the valley. He felt that the spirits of the dead were anxiously awaiting their redemption. The Prophet Job, after being tempted and stripped of his property and children, testified that he knew that His Redeemer lived. This was among his last utterances before the change came and the blessings of God were showered upon him. That testimony had descended through ages and was with the Saints today. They obtained it through obedience, as Job obtained it. He could read it in the faces of the Saints whom he yesterday met returning from the dedicatory services. He testified that he knew in a thousand ways that he was engaged in the work of God; that it would continue in power and that no power could overthrow it.

Apostle L. Snow said he had been thinking of the wonderful events which had transpired since January, 1849, when he and Apostles Erastus Snow and Richards were ordained. All who were Apostles then, except President Woodruff, were dead, who were in Kirtland. Three received the Gospel and were baptized by an Apostle who afterwards apostatized. He had known Joseph Smith and other prominent men and obtained a testimony before he embraced the truth. Father Joseph Smith blessed him, called him brother, and told him he should join the Church. At that time he had good prospects in life before him. Nothing but his desire for salvation could have induced him to embrace so unpopular a faith. He saw the manifestations of God's power before doing so. He had heard speaking of tongues, and the interpretation, prophetic in its nature. He made up his mind to withhold no longer. God made it known to him that the Gospel was true. The heavens were opened to him and the knowledge unfolded that God lived, and that Jesus Christ was His Son. This testimony had continued with him and had been added unto.

Counselor Wells said that the people of this Temple district had been greatly blessed, and if they would continue faithful the blessings of the Almighty would be poured out upon them in the future. The blessings were not alone due to the faithfulness of the people, but also because of promises made anciently, which were now being fulfilled. The Saints had abundant proof that God had been with them and favored them as marvelously as any pepple in past ages. It would not be long before the work required of the Saints in mortality would be finished. They were no doubtless performing labors which they agreed to before coming here. This was the fifth Temple which he had attended the dedication of, and might live to attend many more.

The musical exercises today were the same as the past two days and the shouting of "Hallelujah to the Lamb!" etc. as effective.

The closing prayer was offered by Apostle Lorenzo Snow. No summary could do justice to the discourses, which were inspired by the Holy Spirit and delivered with great power. Many persons shed tears of joy while listening. The shower which had been threatening for days and which was much needed, commenced descending soon after the close of the services. All the visitors united in praise to the architects, the mechanics and the painter, Brother Morris, for the grandeur of the building, which far surpassed any other in the Territory. Many visitors from a distance will start to their homes this evening; others go tomorrow.

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Spiritual Manifestations

There were many manifestations of God's power and pleasure seen and heard on these memorial days. The following testimonies were casually obtained. On the 21st [of] May, before the opening exercises commence, Bro A. C. Smyth, the chorister, seated himself at the organ and rendered a piece of sacred music, a selection from Mendelssohn, at the conclusion of which persons sitting near the centre of the call, and also, on the stand at the west end, heard most

heavenly voices and singing which sounded to them most angelic, and appeared to be behind and, above them. They turned their heads in the direction of the sound, wondering if there was another choir in some other part of the Temple. The following persons, and no doubt many others, heard the singing and voices, Mary A. Freeze Salt Lake City, Maggie C. Shipp Salt Lake City, B. P. Culbert King Marian Ward, Garfield County, N. P. Shipp, Salt Lake City, Christian Williardson, Ephraim, Prest. John T. D. [sic] McAllister, St. George, William H. Folsome, Manti, Amilia F. Young, Salt Lake City, Elizabeth Folsome, Salt Lake City, Sarah A. Peterson, Ephraim, Henry Beal, Ephraim, Peter F. Madsen, Brigham City, Henry Gardner, Salt Lake City and Edwin Standring, Lehi. A bright halo of light was seen by a number of persons over and around the heads of the following speakers, viz. Lorenzo Snow, Jacob Gates, Robert Campbell, John Henry Smith, Francis M. Lyman, John W. Taylor and A. M. Cannon. Bro Canute Petersen of Ephraim observed this halo around the heads of all the speakers, while the Dedicatory Prayer was being offered by Bro. Lorenzo Snow Near the middle of the prayer, during a pause, the words "Hallelujah, Hallelujah the Lord be praised" were uttered by a voice in a very soft melodious tone "heard by Bro Louis Anderson, one of our assistant recorders. On the 22d May, Bro John W. Taylor was speaking, a bright halo surrounded him in which the personages of Prests. Brigham Young, John Taylor, and a third personage whom he believed to be the Prophet Joseph were seen by Sister Emma G. Bull of Salt Lake City, also the personage of Bro. Jedediah M. Grant was seen by her, standing by his son Bro. Heber J. Grant, looking towards him, while he was speaking. They were surrounded by a bright halo. Sister Jane S. Richards, wife of Bro. Franklin, saw five personages, but she could not tell who they were. A bright halo was seen by Sisters Emma G. Bull, Ellen B. Mathery and Elizabeth H. Ship around Bros. John Henry Smith and Francis M. Lyman while they were speaking. On the 23rd the signing and voices were heard by a number of the members of the choir, and a halo of light was seen around the Bros. John W. Taylor and Heber J. Grant by Sisters Amilia F. Young and Elizabeth Fulsome [page 37] I was sitting at the foot, of the East Stand taking notes of the services. I looked up while Bro. Heber J. Grant was speaking, and saw a bright halo surrounded him which swayed to and fro as he moved his body. I laid down my pencil and gazed steadily at him for a few moments. Sister Rhonda W. Smyth writes me the following under, date of May 23rd 1888. "Our beautiful temple has been dedicated to the Lord, the long anticipated time has come and gone, how my heart swelled and beat with gratitude as I entered its holy walls, and took my seat in front of the stand. The many manifestations of the Holy Spirit that I saw and heard will never, no never be forgotten. When Apostle Lorenzo Snow rose a beautiful heavenly light enveloped his head and shoulders. He looked angelic. In the same manner did the Holy Spirit fall on Bro. Wells, Lyman, Grant and others whose names I did not know; particularly was the spirit manifest through Apostle John W. Taylor when he first arose to speak; the same light surrounded him as did the others, then a light brighter than the noon-day sun surrounded him from the tips of the fingers, on the right hand, up the arm, over the head and shoulders, and down the left arm. It was a glorious bright yellow light and stood out from three to five inches wide, and the rays from the light formed a glorious soft halo of milky white light all around him; there was also a column of light receding obliquely from the back of his head toward the cealing; it appeared like a beautiful light sunbeam; his form was reflected on the earth behind, like the sunlight pouring in a closed room through a window, and when he was relating his vision, at his father's deathbed, there were two other bright reflections on the wall. I saw not the substance but the bright reflections were there, and appeared to be inclining toward him, as thought bending over him from either side, in fact he appeared to be transformed into a heavenly being, and it did not leave him when he took his seat or moved about the stand. I asked Sister Squire who sat by me if she saw it. She said she saw

the cloud of white vapor, but not the bright light." When Apostle Lyman was speaking I heard strains of heavenly music coming from above, sometimes soft, sometimes louder, as though it might be a choir with music wafting to and fro in the air. These manifestations I saw and heard during the Dedicatory services, Wednesday May 23rd," now, my dear brother you can realize to the full, the great and rich blessings that were poured out upon us here, and that, full, free flow the spirit of God has been with us ever since, and I trust may always remain here. You and I have been together in holy places in the St. George Temple, wherein the holy communion the [page 38] power of God was felt even to the marrow of the bone, and I am persuaded that the day is near, when those very sacred things will be done here. God will provindicate Israel, and whether our enemies are on the earth or in the Spirit World, they must meet the actions of this life, and verily they will get their reward. The world will say the manifestations of the power of God are delusions, we are fanatical &c, but we know better and we know in whom we trust.
The foregoing is an extract from a letter written to Elder George Teasdale by M. F. Farnsworth, and gives the testimony as taken at the time of the dedication.

(The remainder of this page and the starting of page 39 is a second copy of Daniel H. Well's letter of appointment as president of the Manti Temple with the same as if found on page 14. Pages 39 through 49 give detail information of the calling and setting apart of various Temrle workers between the period of the beginning of ordinance work and Temple worder meetings on 22 May 1888 through 19 July 1889. However, on pages 50-70 is found the text of the discourses given in the Manti Temple at the private Dedicatory Services 17 May, 1888. Moses F. Farnsworth the Recorder of the Manti Temple, had indicated on page 12 of this original manuscript that the text of the remarks made by the various brethren at the private Dedicatory Services had not been transcribed by Arthur Winter early enough so they could be included in the record. They did not come into the hands of Emma Farnsworth until 20 July, 1889 and so he chose those pages of the book in order to record that information.)

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Remarks made at Dedication Services: 17 May 1888

President Wilford Woodruff said. I certainly rejoice that I have lived to see this hour; that I have the privilege of again entering into a Temple of the Lord our God, which has been reared to His Holy Name in these mountains of Israel. This has brought forceably to my mind what Joseph Smith, said the first time I ever heard him speak, in the spring of 1834. There was no Quorum of the Apostles then. It was a testimony meeting, and Joseph called upon the elders to speak. All who were present bore their testimony--Brigham Young, Heber C. Kimball, John Bownton, Lyman Johnson, Hyrum Smith, Oliver Cowdery, Joseph Smith, and a number of other, who I do not not now recall. When Joseph got up to speak, he said, "Brethren you know no more about the extent or the nature of this work of which you have been testifying than a babe in its mother's arm." Well it rather startled the brethren. Then, you understand, little Log Cabin 12 feet square, held all the Elders of the Church who were present and they were then going up to Zion. Now, see this work, said he, that you have ccmmenced, this little mustard seed, it is going to fill the whole earth. It will fill North and South America. And among other things, he said, "it will fill the Rocky Mountains; the Rocky Mountains will be filled with tens of thousands of Latter-day Saints, and they will stand associated with thousands of Lamanites of the blood of Joseph."

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I was thinking to day, and when I arose to my feet, of the remarks of that prophet. Here I am, today, 54 years after that saying surrounded with my brethren in this Temple, built here in the Rocky Mountains by the people of God. And this position that we are in today, in dedicating this house, in our little circle, is in a programme of the purposes of God in the last days. Look at the beginning of this, and the manner in which the God of Heaven commenced His work of this great and last dispensation in the fullness of times by inspiring Joseph Smith, an illiterate youth, who, in answer to his prayers, saw God the Father and God the Son. Then, Moroni and other Angels were sent to him, to teach him how to begin to lay the foundation of this Church, and from that small beginning, the Church has attained its present dimension. We have before us, its history, some of us have shared in this history, and what have we seen? We have seen persecution. We have seen persecution. We have seen earth and hell united against this great Kingdom of God. We have have been [page 51] through this. We have lived through it until the present hour. And, to my mind, it is a striking manifestation of the determination of the God of Heaven, to carry out and fulfill all his purposes with regard to this dispensation.

I have no fears, I have no doubt at all in my mind, with regard to this work. It will arrive to its perfection. There is no power beneath the heavens, that can stay this work. We are now in the midst of another scene of persecution or the millions of Jews scattered throughout the world, and felt to appeal in their behalf that the blessings enjoyed by the Latter-day Saints be extended also to them. Felt that they more than any others were the people to enjoy the blessings to be obtained in Temples. Testified to the presence of the Holy Spirit and to the truth of the Gospel. Earnestly implored the Saints to pray for Israel and to sustain him by their faith inasmuch as he stood alone; his own parents even having rejected him for his belief.

Apostle Heber J. Grant said he had enjoyed the feast yesterday and today more than he had power to express. To listen to the testimony of brethren whose life had been spent in the service of God and who were now tottering on the brink of the grave caused him joy unspeakable. Felt encouraged with the assurance that there were so many faithful men and women among the Saints. Exhorted his hearers to be more diligent in looking after the welfare of their children, teaching them the principles of the Gospel guarding them from temptation and setting them good examples. While believing in the Lord having foreordained what is taking place, was impressed with the fact that every person had his agency and that his reward or punishment hereafter would be in accordance with the use he made of that agency. Referred to the work to be done in Temples and illustrated how the Lord was operating upon the hearts of unbelievers to lead them to assist in the work. Apostle John Henry Smith said he was too happy to speak. As he thought of the past and remembered the efforts made to gather the people assembled from the nations of the earth; how their hearts had bled when fathers and mothers, brothers and sisters had turned their backs upon them because of their embracing the truth and testifying of the restoration of the Gospel, he felt they now had their reward-that their hopes were realized. The present was a day of gladness to the dead, to think that they had been remembered and that the way had been opened up for their redemption. Israel should also rejoice that they had a representative among this oppression, or opposition to the work of God, in the presumption of our Government to take away our property.

FILE NAME:PURPOSE.TEM

THE PURPOSE OF THE TEMPLE ORDINANCES

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Too often we go to the temple and do not really understand what it is all about except to know that we are doing work either for the living or the dead. Too often the rest of what goes on in there is clouded in mystery and symbolism which seems eternally impenetrable. But we must realize that salvation is an individual affair, meaning, that everyone must be saved upon the same conditions. None will receive exaltation except through obedience to the laws and ordinances ordained for that purpose. With this concept in mind, the temple can become an intensely personal experience. All that goes on in there is for your own exaltation, as well as for those who have passed on. In order for us to understand what the ordinances do for us we must understand the fall of mankind and the plan of redemption which was designed by God to bring man back to him. We are in a fallen condition, both physically and spiritually. We have sins that prevent us from coming into His presence. How do the ordinances help us to return to God's presence? How do they help us gain eternal life? How do they help us gain the blessings and spiritual experiences that we need and desire? Each of the ordinances build upon the prior ordinance received, until the recipient has received a fulness of the ordinances and has received the crown of eternal life.

Baptism & The Holy Ghost

We must first begin with the ordinance of baptism of water since this is the first ordinance which a person receives in this world. Through this ordinance the individual is promised a forgiveness of sins upon conditions of repentance. The first two principles of the gospel are faith in the Lord Jesus Christ and second, repentance. If the baptized person did not repent of his sins prior to baptism then he must still do so if he desires to receive a remission of his sins through the waters of baptism. The ordinance of baptism itself is a sign before heaven and earth, that the person is willing to take upon himself the name of Jesus Christ and to fulfill the terms and conditions of the covenant of baptism as outlined in Mosiah 18:8-10. This ordinance justifies the person. It does not sanctify the person. That is the mission of the Holy Ghost which is received through the next ordinance of the laying on of hands. In that ordinance the person is commanded to receive the Holy Ghost. If that third member of the Godhead is not sought for by the individual he may never really receive His influence in this life. Having been justified and made clean through watery baptism, the Holy Ghost (if diligently sought for) can now begin the process of "sanctification" through the powers of the holy spirit. His blood becomes of the blood of Abraham (TPJS, pp. 149-150) and the person becomes eligible for the reception of the gifts of the Holy Ghost and persona! revelation on a continual basis. His body becomes spiritually renewed and sanctified as he grows in the experiences of the spirit, and in the attributes of godliness mentioned in II Peter 1:5-7.

Oath & Covenant Of The Priesthood

After the man is cleansed of his sins and is being sanctified, he is ready to receive the covenant of eternal life the covenant which will make of him an heir to all that the Father hath; a joint-heir with Christ; a son of God. It
is the oath and covenant of the priesthood. And all those who are faithful unto the magnifying of these two priesthoods (Aaronic & Melchizedek) are sanctified unto the renewing of their bodies; they become the sons of Moses

and of Aaron and the seed of Abraham, the Church and Kingdom and the elect of God. Through faithfulness they may receive the Savior himself, and then the Father. Then, the Father promises that all that he has shall be given to him he becomes an heir to all that the Father has through his Son, Jesus Christ. Without this oath and covenant of the priesthood, the man would not inherit anything. But because of this covenant, the brethren can receive their own kingdoms for eternity, and their wives that are sealed to them become heirs to the blessings of the kingdom through their husbands. They receive all that their husbands receive, be it large or small, whether 2, 5 or 10 talents.

But whether or not the brethren actually becomes heirs to all that the Father has, depends entirely upon whether or not they magnify their callings in the priesthood. First, they are called to be fathers and husbands in Israel. They must magnify those callings with all diligence and care. Then, they are called to minister to others outside of their family, to the inhabitants of the earth, as their assignments designate. The three overall missions which priesthood holders have are to (1) preach the gospel (2) perfect the saints, and (3) redeem the dead. As priesthood holders they are "servants" of the Lord, (The sisters are called "handmaidens") which is preparatory to becoming a "son". As "servants" they become responsible for the blood and sins of those they are called upon to serve. If they are true and faithful to their priesthood callings, after a season of testing and proving, the voice of the Lord will call them (D&C 88:85) and declare that they are clean from the blood and sins of this generation. They are then eligible for the ordinance, which comes later, which will make the priesthood holder clean "every whit" from the sins of the generation he was called upon to serve. Through baptism he is cleansed from his own sins. Through the ordinance of the washing of the feet he is cleansed from the sins of those he held priesthood responsibility for. Thus, it matters not whether you are a bishop, a teacher, a counselor, a home teacher, or an apostle. It is not <u>WHERE</u> one serves that determines his worthiness, but <u>HOW</u>. The covenant says he must magnify his callings in the priesthood. It does not stipulate, nor is it important what the calling may be, for the body of Christ needs all of it members, the hands, the eyes, the feet and the legs, in order to function properly. In fact, the greater the responsibility of the calling, the greater the condemnation that will come to the person if he does not magnify it properly. But in the end there is only one celestial kingdom, to which we will go if we prove faithful in our callings. Thus we should not seek for positions within the kingdom. The desire for position seems to stem from the desire to have status and power among the people, which desire is of the world and is not of God.

Initiatory Ordinances

Next, the person must go to the temple to continue his quest for eternal life. The next essential ordinances are those labeled "initiatory". These ordinances promise to the individual that if he is faithful he might become clean from the blood and sins of this generation. It also states that he will be made a king and a priest if he remains faithful. The sisters are pronounced clean from the sins of this generation because they do not hold the priesthood responsibilities within the Church. Because of this they are not primarily responsible for the actions of this generation. Therefore they are not responsible for the sins of this generation. They do assist the priesthood brethren however, as <u>auxiliaries</u> to the priesthood and are accountable to them for the work they are called upon to do. The sisters are promised that they will become queens and priestesses unto their husbands if they are faithful in magnifying their callings as wives, mothers, and as auxiliary leaders in the kingdom.

A Shield

At this point the person is given a garment which is designed to be a shield and a protection against the power of the destroyer until the person's work on earth is completed. As each person comes closer to the Lord, the garment becomes a shield against the powers of the destroyer, and thus each person is able to approach the Lord without fear of being destroyed by Satan.

Endowment

So far, the person has been forgiven of his sins, is on the road to sanctification, has been promised further blessings if faithful, and has received a shield that will be used later in conjunction with the keys of the priesthood. The endowment now bestows those keys of the priesthood upon both men and women. They are put under covenant to obey certain laws of the gospel. By faithfully observing these laws they prove that they are true and faithful and can therefore receive further blessings.

The person is now ready to receive the keys of the priesthood, which are the keys of how to ask and receive an answer. The signs and tokens, etc., constitute the keys of the priesthood mentioned in the lecture at veil. These keys are revealed to both the men and the women. With these keys the person may begin to learn how to approach God in the proper manner. The shield which was received earlier now is an important part of prayer.

Marriage Sealing

At this point a new kingdom is formed for time, with the promise that if the couple endures faithfully in this life, the kingdom will have a seal placed upon it so that it can endure for all the eternities.

It is at this point where the couple receives the command to bear children, to multiple & replenish the earth. Up to this point in their lives they had no right to have sexual relations and to bear children, lawfully, before the Lord. However, because of the kind of a world we live in, the Lord tolerate or endures the system we live under. But if we were to do things the Lord's way, all on earth would be married in the temple, and it is there where they would receive the command from the Lord to bear children. But because of the rebelliousness of mankind, they have turned from the Lord and do what they want in spite of him. Nevertheless, those who marry in the temple are not only <u>legally</u> married (in the eyes of the land), but <u>lawfully</u> as well (in the eyes of God).

The wife promised to obey her husband in righteousness, and thus the husband takes the lead in the home. The keys of the priesthood which were received in the endowment must be observed by the couple if they expect to come up and abide in the presence of the Eloheim in the eternal worlds.

Washing Of The Feet

This ordinance is performed upon the brethren after they have proven that they have been true and faithful in their assigned priesthood responsibilities. If the wife desires to receive the fulness of the priesthood, she should encourage, inspire and assist her husband to magnify his callings in the priesthood, for only in this way can she ever hope to gain the reward, because the blessings & rewards will come to her only as her husband inherits them.

Fulness Of The Priesthood

The kingdom which was formally organized in temple marriage now becomes permanent throughout all eternity. They are actually made kings and queens, priests and priestesses for all the eternities to come. This ordinance also seals them up to eternal life and bestows many other blessings upon the couple.
The keys of the priesthood which were given in the endowment are operable for the benefit of the husband and wife and they are able to receive all necessary revelations for themselves and their kingdom, and all prayers are answered.

THE MEANING & USE OF THE SIGNS

Signs & Tokens To Be Used After This Life

On April 6, 1853, President Brigham Young made the following comments about the endowment after the First Presidency and the Patriarch had laid the Southeast corner stone of the Salt Lake Temple:

Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. (J.D. 2:31; See also 12:163; 2:315; 10:172; 6:63; 6:154-55)

The Signs As They Relate to Prayer

Certainly as President Young explained, the signs and tokens will have to be used, after this life, by those who desire to gain their exaltation. But this is not the only reason the Lord has given the keys of the priesthood to the saints.
In a discourse given in the Nauvoo Temple, December 28, 1845, President Brigham Young explained further concerning the signs:

...the name that was given to Adam was more ancient than he was the first man--but his New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was--there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Thorone (sic) to enquire after ancient things which transpired on Plannets that roled away before this Plannet came into existence, I should use my New Name which is Ancient & refers to Ancient things--Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which refers to the first token of the Melchizedek Priesthood-- or is the 3rd token that is given--& refers to the son--the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else--but these signs & tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood. (General Record of the Seventies, Book B, 28 Dec 1845)

The use of the fourth sign and token was never mentioned by President Young in this discourse as far as we have record. However, from several other LDS sources and documents, and as it is portrayed in the temple, we know that the fourth sign is used specifically to petition for messengers.

Evidences of the Use of the Fourth Sign

After Adam and Eve were cast into the lone and dreary world they built an altar and offered prayer. After offering up the signs he used the last one, petitioning the Father for messengers. Before "Peter, James and John" are able to appear, Satan and one of his ministers appear. Then 3 angelic messengers with physical bodies appear. After finding him true and faithful in all things they are able to give him the additional light and knowledge which he desired. This same sign was apparently used by Abraham to free himself from the altar as he was about to be slain by the idolatrous priest. The facsimile itself shows Abraham with his arms raised with an angel of the Lord appearing to free him. At the early meetings of the School of the Prophets, 1833, Zebedee Coltrin describes what happened on several instances while praying with uplifted hands: First, the Savior appeared, then the Father. Others, desiring to see an angel joined at the altar in prayer. "When the vision came, two of the brethren shrank and called for the vision to close or they would perish. When the Prophet came in they told him what they had done and Joseph said the angel was no further off than the roof of the house, and a moment more he would have been in their midst." Mary Lightner used the last sign as she knelt between 3 haystacks endeavoring to find an answer to her prayer concerning a difficult situation which she faced.

The Signs and The Crucifixion

The significance of what the tokens and signs represent is deepened as one gains a greater awareness of their relationship to the atonement. The last two tokens relate directly to the wounds the Savior received while on the cross. The first two tokens are not explained, but possibly refer to the wounds received by the Savior in the feet and the side. The signs are the positions of the Savior's arms while on the cross which would form both the square and compass. The cup which is scripturally spoken of, while Christ was in the Garden of Gethsemane, and which he desired that it should pass from him, corresponds to his cupped hands as the nails were driven through causing the muscles to cramp into a cup shape. The penalties make reference to the ways in which the sacrifices were made in ancient times, and which referred to the crucifixion of Christ which was to come.

Through the endowment, the saints receive the wounds of the crucifixion in symbolic imagery into their own body. Thus Paul could say that he had the marks of the crucifixion in his body. If we are true and faithful, we will not have to suffer in the manner in which the Savior did for our sins. The signs and tokens remind us of the awful price he had to pay for our sins, that we might not have to suffer as he did.

There are basically five wounds which the Savior received in the crucifixion:

1. Hands
2. Wrists
3. Side
4. Feet
5. Head (crown)

Concerning three of the wounds, President Kimball said:

He [Christ] goes his way alone. The nails are hammered into his hands and feet, through soft and quivering flesh. The agony increases. The cross is dropped in the hole; the flesh tears. What excruciating pain! <u>Then new nails are placed in the wrist</u> to make sure that the body will not fall to the ground and recover. (The Ensign/December 1984, p. 7; Also The Ensign/December 1980,

In like manner there are temple paralells where we might receive those same wounds symbolically through the ordinances of the temple:

1. Hands 1. Token
2. Wrists 2. Token
3. Side 3. Eternal Marriage--
Power of procreation
4. Feet 4. Washing of feet
5. Head (crown) 5. Anointed & Ordained
King & Priest (on the crown)

General Knowledge of the Signs & Marks Among Saints Today

The meaning of these signs and tokens were fully explained to the saints in the early days of the church. But after 1890 the knowledge of their meanings slowly slipped away as the church members died away, until we generally do not know the meanings of the signs and tokens.
In a meeting of Manti Temple workers, May 1st, 1938, Sister Young (the temple Matron) told the group of a meeting held in the Logan Temple where the late President Ivins stated that the full meaning of the marks of the garment has not been revealed (Manti Temple Historical Record, May 1, 1938). In the 1930's it was recommended by a temple committee that the temples give an explanation of the marks in the garment. Elder David 0. McKay at that time had given an explanation that this committee approved of, and which was approved by the First Presidency and implemented in all the existing temples. The meanings of the marks which we currently receive in the temple are the same ones which were approved of in the 30's. However, it does not necessarily mean that the explanation currently given in the temple today is what the Lord really had in mind when he first gave them to Adam and Eve. By October of 1955, it was necessary for President David 0. McKay to meet with all the General Authorities and temple presidencies of the church to give to them the proper translation of the fourth sign, which was apparently being pronounced incorrectly.

How The Signs Are Used In Prayer

When an individual receives the signs, and all that goes along with them, he has received his endowment. All the rest that occurs in the endowment room is instructive in nature, and designed to put man under covenant to obey certain laws. The keys of the priesthood, mentioned in the lecture at the veil, are the signs, etc., which are received in the endowment. Thus both the man and the woman are endowed with the keys of the priesthood, or, the keys of how to ask and receive an answer. The second sign is always given at the altar because "present" things are always being prayed for. However, if other signs were used, they would be for the purpose of inquiring or asking for past or future things. If the last sign were to be used, it would be for the purpose of petitioning for messengers. The women veil their faces in the circle because they receive their revelations through their husbands, who receives them from God. The veil acts as a symbol to God and angels that the person wearing it is not desirous of receiving direct revelation, rather to only be a participant in it with her husband.
In the endowment, all who desire are allowed to pray in the true order of prayer. The participants in this kind of prayer actually approach the Lord at the veil because the dedicated altar is where the real veil is located,

regardless of where that altar might be located. At the veil (the altar) the person who is supplicating the Lord uses the signs of the priesthood. Those signs are designed to give revelation concerning all things past, present and future, or to open the heavens, depending upon the one which is used. The experience of going through the temple veil symbolically teaches the person what must be done in order to go through the real veil.
Prayer at an altar should also be given as depicted at the prayer circle in the temple. First a dedicated altar exists; then the person presents himself there in the robes of the priesthood; then the signs are offered up; then the individual prays with one of the signs, usually the second. When the signs are offered up it should be remembered what they represent---the Savior's positions while on the cross. Some individuals were not depicting the fourth sign correctly in the 1930's and therefore instruction was given to them by temple president Robert D. Young that the sign should be improved by raising the hands as high as conveniently possible, then down to the square, and then dropping the hands to the side. (Manti Temple Historical Record, 15 December 1936)

The Process of Going Through The Real Veil

The 2nd sign is used in the temple at the circle because that is the one individuals should use in their homes. It is the example of which one to use. Out of the 4 signs, the second is the only one which is operable for those who have not yet received the fulness of the priesthood, or had their calling and election made sure. The second sign will allow a person to converse through the veil. After this has been accomplished, and the person secures the name of the last token by conversing with the Lord through the veil, then he is able to use the fourth sign (which now becomes operable) to go through the veil and enter the Lord's presence. Once the person has received the fulness of the priesthood and has made his calling and election sure, the signs can then be used to reveal all things past, present, future, and to hold converse with the angels and just men made perfect.
Interestingly enough, the second sign is the last of the Aaronic order. The Aaronic order will allow a person to come to the veil of the temple, but will not allow him to enter. The ancient Israelites would ritually come to the veil of the temple annually, but they were never permitted to enter through the veil because they did not have the Melchizedek portion of the endowment. The fourth sign is the fulness of the Melchizedek order, and thus will allow the person to enter through the veil into the Lord's presence. And so it is in real life. We must first learn to converse with the Lord through the veil. Then we will have the knowledge necessary to open the veil and enter his presence. Until we have been able to converse with the Lord through the veil, use of any of the other signs will do us little good.
I have come to believe now, that the three taps at the veil symbolically represent our own prayers which we should do three times daily. As we pray in the true order in the morning, the first tap is made in heaven by a worker. At noon when prayers in the true order are done again, another tap is heard, and at the end of the day the third tap is heard in heaven. We should pray at the veil three times daily so that our prayers will be heard. Only through prayer, fasting and diligent effort will we be able to finally come to hear the voice of the Lord through the veil.
Also of importance is the thought that when Adam approaches the veil he has already been judged "true and faithful in all things", and he now "desires further light and knowledge by conversing with the Lord through the veil." We are told in the endowment session that if we are true and faithful the day will come when we will be called up and anointed kings & queens, priests & priestesses, whereas we are now anointed only to become such. The fact that we

are true and faithful at that point indicates that a judgment has taken place. Enos was judged clean and his sins were forgiven. This is apparently the judgement for which we seek, that we might be pronounced clean from our own sins, as happened to Enos, Alma the Younger, and other Book of Mormon characters. This was their 3 day experience in which they were being born again through the blood of Christ. The rebirth process makes them sons and daughters of God. clean and pure, having proven themselves to be true and faithful in keeping all the commandments and covenants made.
In addition to being cleansed from our own sins, we will have to be proven worthy in the areas of (1) sharing the gospel to non-members around us; (2) helping to perfect the saints through our assigned callings; and (3) in doing temple work for the dead. Now the scripture in D&C 88 makes sense:

> Verily I say unto you, let those who are not the first elders [all of us] continue in the vineyard [in our assigned callings] until the mouth of the Lord shall call them [the voice of the Lord is heard], for their time is not yet come; [our period of probation is not yet complete] their garments are not clean from the blood [and sins] of this generation. (85)

After we have proven ourselves true and faithful in keeping all the commandments, and in living up to the covenants we have made, and the priesthood assignments which we have received, then if we will endure in this kind of righteous living, the judgement will come, and then we will be able to begin conversing with the Lord through the veil. Then after we have conversed with the Lord through the veil, and we have received the name of the last token, then we will be able to approach the veil and have it said: Adam, having conversed with the Lord through the veil, desires now to enter his presence. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev 3:20) We will then be able to open the door (the veil) and allow the Savior to come in and minister unto us.

Keys Must Be Used To Obtain Blessings

The endowment is designed to "enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds.' (TPJS, p. 237)" But in order to do so there are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing of the fulness of the priesthood (Mormon Doctrine, p. 482). If the saints are to ever obtain the fulness of the blessings of the priesthood, they will have to exercise their faith and approach the throne of grace and petition for his mercy and blessings, in the true order.

FILE NAME:TRADREV.TLK

President Loren C. Dunn
Area President
North America/Northeast
June, 1987

[Note: This handout was given to all stake presidents within the North America/Northeast Area by President Loren C. Dunn. It was subsequently handed out to stake and ward leaders within this Area.]

TRADITION vs REVELATION

Some years ago when President N. Eldon Tanner was in New Zealand to install a new president of the temple, he told of the events leading up to the negro being able to hold the Priesthood. The point he made was that President Kimball had defended the position of the Church for some 30 years as a member of the Twelve (concerning the negroes and the Priesthood), yet when the revelation came, he immediately reversed himself.

What made the difference? Modern revelation. Continuous revelation. President Kimball was not committed to any particular issue, but instead he was committed to following and obeying the mind and will of the Lord through continuous revelation. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. (Ninth Article of Faith).

President Tanner then made the point that we need to keep ourselves as flexible as President Kimball and when the Lord desires to take the Church in a little different direction, we must be committed to the principle of continuous revelation and not the traditions of how things were done in the past. The Church has come a long way in the last 150 years. From very humble beginnings we now have stakes and wards and beautiful chapels and a rate of growth that is steadily increasing. Faithful pioneers helped the Church through those early days of small congregations and much persecution. We must be careful, however, least the procedures of the past, which were right for their day, become the traditions of today and which more than likely will be wrong for our day. Priesthood and auxiliary leaders at every level need to lead by virtue of the Priesthood direction and continuous revelation to the Church and not necessarily by how it was done by the people who held that position previously. These traditions sometimes become more important than Church priesthood leadership. Read Helaman chapter 15:7, 8 for a denunciation of tradition as compared with ongoing revelation.

We face the same things today. Traditions can creep in over the years and can impede the work. We don't think the people outwardly realize this or are trying to create problems, but the traditions are there and must be dealt with by each of us and the other Priesthood leaders, who serve under your wise direction. The re-emphasis on "Come Unto Christ" and the three-fold mission of the Church as taught in the last general conference could be held back by local traditions.

The following are some signs of traditional activity that might receive our attention:

1. <u>The tradition of calling a person to more than one calling in the Church</u>. This has grown up from the early days when there were just a few "who could be counted on," so leadership positions were passed back and forth between just a handful. It was also carried on by those who believed in the tradition of apprenticeship in the Church. It is the feeling of some that a person cannot be called to leadership until he has served a sort of apprenticeship in a whole variety of lesser positions. This was how they had to do it and they believe everyone else has to do it the same way. It disregards the principle of "We believe a man must be called of God, by prophecy . . ." (Fifth Article of Faith). A man must be called by revelation and not by tradition. Teach priesthood leaders this and help them to call every soul in the ward or branch to one calling, before they call anyone to two callings. The Lord will have a calling for <u>every</u> member, even the inactive. In this manner, the Lord expects us to fill every position in the ward or branch by seeking the spirit and starting with the best we have and by using every single soul. Tradition has it that certain positions require special training and abilities and it is better to leave a position vacant if

the "right" person is not available or to place the call on someone who has other callings. Revelation requires that we seek the spirit and start with the best we have and fill every position, beginning with one man, one job.

2. The tradition of Priesthood leaders representing their people as if they were elected by them. In the Priesthood of The Church of Jesus Christ of Latter-day Saints, the direction comes from the top down. In a man-made organization, the direction comes by elected leaders and is generated from the bottom up. The Lord organized His Church first, with a prophet and then came the other officers. In John 15:16 Jesus told His disciples.. "Ye have not chosen me" but I have chosen you, and ordained you..." The Savior was making it clear to His disciples that they did not choose Him, but He chose them and gave them the authority through ordination to act in the name of the Savior. The disciples were no longer expected to teach their own doctrine or represent themselves. They now had the calling and priority to represent the Lord to the people. They learned what every Priesthood leader must learn and that is his first responsibility and loyalty is to the Lord through his immediate Priesthood leaders. His first call is to represent the Lord, the Church and his Priesthood leaders to the people he presides over, and not to represent himself or his people to the Priesthood leadership. "Ye have not chosen me, but I have chosen you..." The Area Presidency has been called to represent the Lord and the General Authorities. Regional Representatives represent the Lord and the Area Presidency. Mission presidents represent the Lord and the General Authorities (Area Presidency) to their mission organization. Stake presidencies represent the Lord and the General Authorities (Area Presidency) to the High Council, stake leaders, quorum presidents and bishoprics. Bishoprics represent the Lord and the stake presidency to the ward members. This is the proper method of administration according to the holy Priesthood.

In opposition to this is the bishop who contends with the stake presidency, because he believes himself to be the elected representative of the people of his ward, rather than the Priesthood representative of the Lord and the stake presidency to his people. The bishop is answerable for his people, but is not answerable to them. Stake presidents may become the captive of their high councils, because they don't understand that the high council has no authority to act on its own. A high council is not a quorum and, therefore, has no independent authority or seniority within its ranks. All its authority comes from the stake presidency and it has authority act by the direction and authority of the stake presidency. It counsels with the stake presidency when invited to do so, represents the stake presidency on special assignments and even gives approval to names nominated by the stake presidency. Approval means neither acceptance or rejection, but merely voicing everything pertinent they know about the individual and then it is handed back to the stake presidency for final action.

We all must make sure that we keep those above us informed as to what is going on, but at the same time, the proper procedure is to represent our Priesthood leaders to the people, not the people to our Priesthood leaders. Of course it must be done in the spirit of love and service. Please help this to be understood and practiced.

3. The tradition of believing that the program was not written with us in mind. There are over 1,600 stakes in the Church in many different languages. These stakes are scattered around the face of the earth in every kind of economic and cultural situation imaginable. Yet the one characteristic that each of these stakes of Zion has in common is that they have the same general basic stake program. There are hundreds of member districts in the world and each usually has its own program. A district becomes a stake when it is large enough, has enough Priesthood, and can operate the basic stake program. We must help our people to adopt the Church program before they adapt it and to

understand that it truly is written with them in mind. There is usually enough latitude in the basic program to meet most every need.

Whenever a person is called and allowed to run his own program, he may do well for a while, but when he is released the next person will have to start over again. Priesthood leaders then begin to wonder why they can't seem to get things started. If the Church program is this * and at present the local unit can do only a part of this * then let them proceed with that part of the Church program until they are strong enough to do this *. In this way they can build on each other and will not have to start over each time because they thought the Church program was not written with them in mind. Again, encourage leaders to adopt before they adapt.

4. The tradition of having people turn down Church Calls. Where you find people turning down Church calls, you find a situation where the people do not understand that Priesthood leaders are speaking under the inspiration of the Lord. Encourage leaders to extend a call so the people involved will feel and realize that they have been truly called of God by revelation. In order to do this, leaders need to be helped to know how one goes about finding who the Lord wants to serve in a position, how to receive a confirmation of the Spirit, how to prepare oneself to extend the call and how to extend the call. When a man knows he has been called of God by revelation he responds to the call.

5. The tradition of those who say "but under President so-and-so we did it differently." These are people who are keyed to the personality of one particular leader and his way of doing things and not to the principle of Priesthood leadership and ongoing revelation. They tend to live in the past, because for some of them the Church stopped when their "favorite person" was released. Because they are personality and not Priesthood oriented, they tend to try and stand still and wait until President or Bishop so-and-so is released, rather than change and enjoy the benefits of the current, ongoing Church. To wait until so-and-so goes away is not the answer.

6. The tradition of those who say "we tried it before and it didn't work". This is one sign that perhaps a person has served too long in a particular position. The calling of Priesthood and auxiliary leaders is to find ways to make things work and to not be the one whose only contribution is why things can't work. This attitude destroys faith and without faith the spirit withdraws. While the principles of salvation will never change, the principles of administering the Lord's Church will change as people become stronger and local circumstances change. What inspiration requires of us today has no connection with what went on in the past, whether tried before or not. This is one of the blessings of continuous revelation.

7. The tradition of singing and Church songs. We notice that some people will bring a sectarian background into the singing of the Church; seeking out the sectarian hymns in the song book, rather than the songs of the restoration, and then singing them at the same slow beat no matter what the designated tempo is.

8. The tradition of sitting in the same place during meeting. There have been instances of people becoming very upset if someone was found sitting in the place where they have been sitting Sunday after Sunday. This suggests the Protestant practice of assigned pews.

9. The tradition of looking on the missionaries as just boys (or girls) and assuming no responsibility for their success. A long-standing practice among some is to let the full-time missionaries go their way and if non

members or members have any complaints against them, either in fact or in rumor, to take the side in opposition to the missionaries. As a general principle, uphold the missionaries. If an occasional problem is observed, then pass it through the Priesthood line, so the Mission president can make the necessary adjustment. Encourage priesthood leaders to work with members who don't have a proper understanding or appreciation of the missionaries. Members are under the sacred responsibility of saving the souls of all in their ward and stake through Priesthood missionary work. Missionaries are called to teach and preach and expound the Gospel. Help members and missionaries to uphold and support each other in this great work, so the purposes of the Lord can be accomplished and souls saved.

Brethren, these are traditions that affect the spirit and the proper operation of the Priesthood in the Lord's Church. If we can deal with them, the work of the Kingdom in this portion of the Lord's vineyard will be enhanced.

The Lord has called us to stand in our own offices and to labor in our own callings. As we represent the Brethren, let us prayerfully do so in our own right and show that we personally approve that which the Priesthood is asking us to do. While teaching the principle, you may wish to cite the Priesthood leaders and scriptures to help make each point, but be sure to put your own stamp of approval on it and your own seal of testimony.

President Loren C. Dunn
Area President
North America/Northeast
June, 1987

[Note: This handout was given to all stake presidents within the North America/Northeast Area by President Loren C. Dunn. It was subsequently handed out to stake and ward leaders within this Area.]

TRADITION vs REVELATION

Some years ago when President N. Eldon Tanner was in New Zealand to install a new president of the temple, he told of the events leading up to the negro being able to hold the Priesthood. The point he made was that President Kimball had defended the position of the Church for some 30 years as a member of the Twelve (concerning the negroes and the Priesthood), yet when the revelation came, he immediately reversed himself.

What made the difference? Modern revelation. Continuous revelation. President Kimball was not committed to any particular issue, but instead he was committed to following and obeying the mind and will of the Lord through continuous revelation. "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God. (Ninth Article of Faith).

President Tanner then made the point that we need to keep ourselves as flexible as President Kimball and when the Lord desires to take the Church in a little different direction, we must be committed to the principle of continuous revelation and not the traditions of how things were done in the past. The Church has come a long way in the last 150 years. From very humble beginnings we now have stakes and wards and beautiful chapels and a rate of growth that is steadily increasing. Faithful pioneers helped the Church through those early days of small congregations and much persecution. We must be careful, however, least the procedures of the past, which were right for their day, become the traditions of today and which more than likely will be wrong for our day. Priesthood and auxiliary leaders at every level need to

lead by virtue of the Priesthood direction and continuous revelation to the Church and not necessarily by how it was done by the people who held that position previously. These traditions sometimes become more important than Church priesthood leadership. Read Helaman chapter 15:7, 8 for a denunciation of tradition as compared with ongoing revelation.

We face the same things today. Traditions can creep in over the years and can impede the work. We don't think the people outwardly realize this or are trying to create problems, but the traditions are there and must be dealt with by each of us and the other Priesthood leaders, who serve under your wise direction. The re-emphasis on "Come Unto Christ" and the three-fold mission of the Church as taught in the last general conference could be held back by local traditions.

The following are some signs of traditional activity that might receive our attention:

1. <u>The tradition of calling a person to more than one calling in the Church</u>. This has grown up from the early days when there were just a few "who could be counted on," so leadership positions were passed back and forth between just a handful. It was also carried on by those who believed in the tradition of apprenticeship in the Church. It is the feeling of some that a person cannot be called to leadership until he has served a sort of apprenticeship in a whole variety of lesser positions. This was how they had to do it and they believe everyone else has to do it the same way. It disregards the principle of "We believe a man must be called of God, by prophecy . . ." (Fifth Article of Faith). A man must be called by revelation and not by tradition. Teach priesthood leaders this and help them to call every soul in the ward or branch to one calling, before they call anyone to two callings. The Lord will have a calling for <u>every</u> member, even the inactive. In this manner, the Lord expects us to fill every position in the ward or branch by seeking the spirit and starting with the best we have and by using every single soul. Tradition has it that certain positions require special training and abilities and it is better to leave a position vacant if the "right" person is not available or to place the call on someone who has other callings. Revelation requires that we seek the spirit and start with the best we have and fill every position, beginning with one man, one job.

2. <u>The tradition of Priesthood leaders representing their people as if they were elected by them</u>. In the Priesthood of The Church of Jesus Christ of Latter-day Saints, the direction comes from the top down. In a man-made organization, the direction comes by elected leaders and is generated from the bottom up. The Lord organized His Church first, with a prophet and then came the other officers. In John 15:16 Jesus told His disciples.. "Ye have not chosen me" but I have chosen you, and ordained you..." The Savior was making it clear to His disciples that they did not choose Him, but He chose them and gave them the authority through ordination to act in the name of the Savior. The disciples were no longer expected to teach their own doctrine or represent themselves. They now had the calling and priority to represent the Lord to the people. They learned what every Priesthood leader must learn and that is his first responsibility and loyalty is to the Lord through his immediate Priesthood leaders. His first call is to represent the Lord, the Church and his Priesthood leaders to the people he presides over, and not to represent himself or his people to the Priesthood leadership. "Ye have not chosen me, but I have chosen you..." The Area Presidency has been called to represent the Lord and the General Authorities. Regional Representatives represent the Lord and the Area Presidency. Mission presidents represent the Lord and the General Authorities (Area Presidency) to their mission organization. Stake presidencies represent the Lord and the General Authorities (Area Presidency) to the High Council, stake leaders, quorum presidents and bishoprics.

Bishoprics represent the Lord and the stake presidency to the ward members. This is the proper method of administration according to the holy Priesthood.

In opposition to this is the bishop who contends with the stake presidency, because he believes himself to be the elected representative of the people of his ward, rather than the Priesthood representative of the Lord and the stake presidency to his people. The bishop is answerable for his people, but is not answerable to them. Stake presidents may become the captive of their high councils, because they don't understand that the high council has no authority to act on its own. A high council is not a quorum and, therefore, has no independent authority or seniority within its ranks. All its authority comes from the stake presidency and it has authority act by the direction and authority of the stake presidency. It counsels with the stake presidency when invited to do so, represents the stake presidency on special assignments and even gives approval to names nominated by the stake presidency. Approval means neither acceptance or rejection, but merely voicing everything pertinent they know about the individual and then it is handed back to the stake presidency for final action.

We all must make sure that we keep those above us informed as to what is going on, but at the same time, the proper procedure is to represent our Priesthood leaders to the people, not the people to our Priesthood leaders. Of course it must be done in the spirit of love and service. Please help this to be understood and practiced.

3. The tradition of believing that the program was not written with us in mind. There are over 1,600 stakes in the Church in many different languages. These stakes are scattered around the face of the earth in every kind of economic and cultural situation imaginable. Yet the one characteristic that each of these stakes of Zion has in common is that they have the same general basic stake program. There are hundreds of member districts in the world and each usually has its own program. A district becomes a stake when it is large enough, has enough Priesthood, and can operate the basic stake program. We must help our people to adopt the Church program before they adapt it and to understand that it truly is written with them in mind. There is usually enough latitude in the basic program to meet most every need.

Whenever a person is called and allowed to run his own program, he may do well for a while, but when he is released the next person will have to start over again. Priesthood leaders then begin to wonder why they can't seem to get things started. If the Church program is this * and at present the local unit can do only a part of this * then let them proceed with that part of the Church program until they are strong enough to do this *. In this way they can build on each other and will not have to start over each time because they thought the Church program was not written with them in mind. Again, encourage leaders to adopt before they adapt.

4. The tradition of having people turn down Church Calls. Where you find people turning down Church calls, you find a situation where the people do not understand that Priesthood leaders are speaking under the inspiration of the Lord. Encourage leaders to extend a call so the people involved will feel and realize that they have been truly called of God by revelation. In order to do this, leaders need to be helped to know how one goes about finding who the Lord wants to serve in a position, how to receive a confirmation of the Spirit, how to prepare oneself to extend the call and how to extend the call. When a man knows he has been called of God by revelation he responds to the call.

5. The tradition of those who say "but under President so-and-so we did it differently." These are people who are keyed to the personality of one particular leader and his way of doing things and not to the principle of

Priesthood leadership and ongoing revelation. They tend to live in the past, because for some of them the Church stopped when their "favorite person" was released. Because they are personality and not Priesthood oriented, they tend to try and stand still and wait until President or Bishop so-and-so is released, rather than change and enjoy the benefits of the current, ongoing Church. To wait until so-and-so goes away is not the answer.

6. The tradition of those who say "we tried it before and it didn't work". This is one sign that perhaps a person has served too long in a particular position. The calling of Priesthood and auxiliary leaders is to find ways to make things work and to not be the one whose only contribution is why things can't work. This attitude destroys faith and without faith the spirit withdraws. While the principles of salvation will never change, the principles of administering the Lord's Church will change as people become stronger and local circumstances change. What inspiration requires of us today has no connection with what went on in the past, whether tried before or not. This is one of the blessings of continuous revelation.

7. The tradition of singing and Church songs. We notice that some people will bring a sectarian background into the singing of the Church; seeking out the sectarian hymns in the song book, rather than the songs of the restoration, and then singing them at the same slow beat no matter what the designated tempo is.

8. The tradition of sitting in the same place during meeting. There have been instances of people becoming very upset if someone was found sitting in the place where they have been sitting Sunday after Sunday. This suggests the Protestant practice of assigned pews.

9. The tradition of looking on the missionaries as just boys (or girls) and assuming no responsibility for their success. A long-standing practice among some is to let the full-time missionaries go their way and if non members or members have any complaints against them, either in fact or in rumor, to take the side in opposition to the missionaries. As a general principle, uphold the missionaries. If an occasional problem is observed, then pass it through the Priesthood line, so the Mission president can make the necessary adjustment. Encourage priesthood leaders to work with members who don't have a proper understanding or appreciation of the missionaries. Members are under the sacred responsibility of saving the souls of all in their ward and stake through Priesthood missionary work. Missionaries are called to teach and preach and expound the Gospel. Help members and missionaries to uphold and support each other in this great work, so the purposes of the Lord can be accomplished and souls saved.

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FILE NAME:NAUVOO.TOP

Gospel Mysteries

Nauvoo After the Exodus
Comments by Andy Ehat
18 April 1978

Though the body of the Church, with the Quorum of Twelve Apostles leading the way, were leaving Nauvoo, the site of their Temple, some selected men were to stay behind to supervise the continued construction of the temple. The saints were obligated to finish the temple as they were commanded of the Lord in revelation to Joseph Smith and so they pressed forward knowing full well that already it had served its purpose.

Some brethren having been called on missions to England, notably Orson Hyde of the Quorum of the Twelve, were among those selected to remain. Samuel W. Richards was one of those who remained. Born in Massachussetts in 1824 and baptized in 1838, he came to Nauvoo in November of 1843. On January of 1844, before the death of Joseph and Hyrum he was ordained a seventy. In his role as a seventy, he was called to serve his mission. But before departing he helped turn Nauvoo into a beautiful ghost town---and that too with fireworks!

When Richards received his endowment, he learned as all initiares learned, the "true order of prayer." And while the body of the Church remained, the separate quorums would meet daily near dusk to pray "after the order of the Priesthood." This same pattern was continued when as Samuel records in his journal, February 12th, 1846, a week after the exodus: "[we] commenced a regular meeting with the brethren in the temple for prayers, to continue so long as we stayed in Nauvoo. The prayer meeting would begin near the hour of sunset. Samuel was in the first Quorum for prayer which had fifteen participants. This "quorum regulated the order of the various prayer meetings that would be held in the temple since Orson Hyde and Joseph Young would be members of this Quorum and would be responsible for supervising all prayer quorums.

The first of March is when Samuel records for the first time some of the spiritual blessings that attended faithful participation in the prayer circle. "...at sundown [I went] to the temple, where we spent the evening in holy conversation, administering the sacrament, and speaking in other tongues, enjoying the blessings of the Gospel." Two weeks later druing the special Sunday evening prayer circle when the Sacrament was administered, Samuel recorded: "In the evening [I] was with the Quorum in the temple until 12 o'clock. The sacrament was administered and great blessing were enjoyed: tongues, prophesying; the angels attended us, [and] their glory filled the house insomuch that many witnessed [the light of the temple] throughout the city and testified thereof, that it was the brightness of fire."

The following Wednesday evening similar spiritual blessings were poured out by the spirit of the Lord. For he records: [In the] evening with the Quorum in the temple. I was presiding. It was testified during the meeting that there had not been so great faith manifested at any time before. It was testified by many outside the temple that the temple was filled with exceeding bright light. [During the meeting] the gift of tongues and prophecy was much enjoyed."

However, these blessings were not to be gained without obedience to the order of prayer. During the next evening's circle meeting this is well illustrated. "I carried a ticket to Uncle Levi [Richards] so he could had admitance into the prayer quorum with us. In the evening he was present with us for the first time. [However], the evening resulted in an unpleasant manner to the company, [for] a censuring spirit arose which took several hours to quell, and for a time [this] seemed as if to destroy the [unity oi] the Quorum. But through faith and perseverance it was overcome, and union restored.

On Sunday the 22nd of March, Samuel gives the names of the Quorum members: Zebedee Coltrin, Phineas Richards, Levi Richards, Graham Coltrin, John

Coltrin, F.D. Richards, Abel Lamb, Benjamin Brown, Wandle Mace, Thomas B. Richards, Charles Patten, Curtis E. Bolton, William Anderson, John Loveless and, of course, himself. "Dressing ourselves in the order of the Priesthood we called upon the Lord, his spirit attended us, and the visions of heaven were opened to our view. I was, as it were, lost to myself. I beheld the earth reel to and fro, and was moved out of its place. Men fell to the earth and their life departed from them. Great was the scene of destruction upon all the face of the land. At the close of the vision, there appeared a great company of saints coming from the west as I stood with my back to the north, and they were passing to the east, and the scripture was fulfilled which saith, 'Come see the desolation which the Lord hath made in the earth.' The company of saints, who had been hid as it were from the earth, walked in the light for the glory of the Lord was round about them, while darkness was upon the face of the earth. I behold other things which were glorious while the power of God rested down upon me. Others also beheld angels and the glory of God. Having had this season of enjoyment, [their faith no doubt peaking], it was proposed by Curtis E. Bolton that we pray for the prophet Joseph to come into our midst and converse with us. Some of the quorum members consented so to do, but the idea was first objected to as being unwise by Brother Levi Richards. He received a reprimand by way of hint to leave the room by Brother Bolton [for] not being agreed with the Quorum. [However], the matter was taken up, and after some remarks from several of the brethren, it was decided by the president, that we had no right to pray for that thing, and all was again right. The sacrament was administered and our joy increased by the gift of tongues and prophecy by which great things were spoken and made know to us."
During the sunday meeting "at the stand" 5 April, Joseph Young said: "pray for our enemies for Paul said, the weapons of our warfare are not carnal, but spiritual."
[pps 10-12 all on vengeance and prayer].
During the April 12th Sunday evening prayer circle "several dreams were told, and the interpretations given in tongues, where some of the principles of the resurrection were explained and much good instruction given."
On the 27th of April Samuel read a couple of letters from the Camp where the Twelve and rest of the church were based and found that he was directed to leave immediately for England. "That orders had been received from the camp, for those who had been appointed several months before, to take their mission immediately to England, Bro Franklin [D. Richards] with myself being the first two on the list. In the afternoon met in the attic story of the temple..."

FILE NAME: W&E.TOP

DETECTING TRUE & FALSE MESSENGERS
By Richard A. Ware
9 November 1982

In a revelation given to Joseph Smith in May of 1831, the Lord revealed that if after prayer a spirit would not manifest itself, then the person would have power to rebuke the spirit (D&C 50:30-35) . Early in Joseph's life he had a manifestation from a messenger on the banks of the Susquehanna River. Michael had to come and intervene and expose the devil while he appeared as an angel of light (D&C 128:20). Satan has also appeared to several others as an angel of light (Alma 30:53; Moses 1:9-23; 2 Cor 11:14) . In April of 1833 the Prophet warned Jared Carter and other saints, that "if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction," and not for those in authority above him (TPJS p.

21). In July of 1839 Joseph expanded the saints understanding in regards to detecting messengers. In summary he said:

1. We must prove all spirits as they come to us.

2. If you see a vision, pray for the interpretation; and "if you get not this, shut it up."

3. "An open vision will manifest that which is more important."

4. There are lying spirits going around giving great manifestations, but they are not all of God.

5. A spirit cannot come except in his glory because it has no physical body to hide his glory.

6. An angel has flesh and bones; and the devil may appear as an angel of light.

7. If you receive a messenger, "ask God to reveal it; if it be of the devil he will flee from you; if of God, He will manifest Himself, or make it manifest."

8. God will adapt himself to your capacity.

9. The devil can speak in tongues.

10. Every spirit or vision or singing is not of God. (July 2, 1839; TPJS pp. 155-162)

In December of 1840, William Clayton recorded some comments which the Prophet had made concerning detection:

1. If an angel [embodied] or spirit [unembodied] appears, offer him your hand, and when you do:

A. the spirit from God will <u>stand still</u> and not offer you his hand. A good spirit will not deceive.

B. "If from the Devil he will either shrink back from you or offer his hand and you will feel nothing."

2. Angels are beings who have bodies and appear to men in the form of man. (Journal of William Clayton, under date given)

A month before the endowment was given by Joseph to the Saints, he gave another lengthy discourse on how to "try the spirits". A summary of that discourse follows:

1. Men are ignorant of the nature of spirits and are thus more easily deceived.

2. No one can detect false spirits without the priesthood.

3. Satan and false spirits use angelic form; a sanctified look and gesture; zeal for the glory of God; a prophetic spirit; gracious influence; godly appearance; holy garb, etc.

4. A man must have the discerning of spirits before he can expose a

false spirit.

5. Some are under a false spirit when they think they are under the spirit of God.

6. It requires the spirit of God to understand revelation from God and satan.

7. Spirits are governed by the priesthood.

8. Wicked spirits have their bounds, limits, and laws by which they are governed and controlled.

9. False spirits have sandy colored hair.

10. False spirits will usually appear when the priesthood authority who can detect them are away.

11. By the messenger contradicting a former revelation. (1 Apr 1842; TPJS pp. 202-215)

Speaking to the Relief Society on April 28th, 1842, Joseph told the sisters that "the devil has great power to deceive" and can "so transform things as to make one gape at those who are doing the will of God" (TPJS p. 227). Then on May lst, Joseph told the assembled saints that there are "certain words by which false spirits and personages may be detected from true" and that these keys would be given them in the temple as soon as it was finished. He went on to say that "there are signs in heaven, earth and hell;" and that "the elders must know them all," in order "to be endowed with power," and "to finish their work and prevent imposition." The devil apparently knows many signs, but he does not know the sign of the Son of Man (1 May 1842). Three days later, on May 4th, Joseph gave for the first time the endowment ceremony to nine men, and passed on to them the keys of how to detect messengers.

On February 9, 1843, while in Nauvoo, Joseph again elaborated upon the keys of how to detect messengers:

1. There are two kinds of beings in heaven---

A. angels who are resurrected personages;

B. spirits of just men made perfect, who are not yet resurrected.

2. When a messenger comes, saying he is of God, offer him your hand and request him to shake hands with you.

A. If he is an angel he will shake hands, and you will feel his hand.

B. If he is a just man made perfect, he will appear in his glory, but will not move, and will deliver his message anyway.

C. If he is the devil as an angel of light, when you ask him to shake hands, he will offer you his, but you will not feel anything (D&C 129).

One of Joseph's final comments about detection came on October 9, 1843,

while giving a funeral address at the services of Judge James Adams who had been a close friend of his for years and who was one of the nine men who had received their endowments on May 4th, 1842. In his sermon, Joseph commented that "spirits [of just men made perfect] can only be revealed in flaming fire or glory," but that angels have advanced further and their light and glory can be tabernacled (TPJS p. 325). The mission of the spirits of just men made perfect is to minister to those on earth who are sealed up unto eternal life, and it is through them that the sealing power comes down (TPJS p. 325).

During the Nauvoo, Illinois days, Elder Parley P. Pratt wrote a book entitled Key to the Science of Theology which was later revised and published under permission of the First Presidency. In his treatise on spirits, he elaborates on some concepts which were only touched upon by the Prophet:

> The good spirits are they who in this life partook of the Holy Priesthood, and of the fulness of the gospel. This class of spirits minister to the heirs of salvation, both in this world and in the world of spirits. They can appear unto men, when permitted; but not having a fleshly tabernacle, they cannot hide their glory. Hence, an unembodied spirit, if it be a holy personage, will be surrounded with a halo of resplendent glory, or brightness, above the brightness of the sun.
>
> Whereas, spirits not worthy to be glorified will appear without this brilliant halo; and, although they often attempt to pass as angels of light there is more or less of darkness about them. So it is with Satan and his hosts who have not been embodied. (1965)

THE TRUE ORDER OF PRAYER
FROM AN
HISTORICAL AND SCRIPTURAL PERSPECTIVE

By Richard A. Ware

THE KEYS OF THE TRUE ORDER OF PRAYER

December 1986

It seemed to be understood by the saints of the 1800's that the keys of the priesthood, meaning the keys of how to ask and receive an answer, belonged to the fulness of the priesthood, and were exercised by those who had received their fulness blessings. Harrison Burgess records in his journal that they received their "washing and anointing preparatory to the fulness of the priesthood with the signs and tokens belonging to the same."(1) This highest and holiest of all ordinances gave individuals the power to approach God and receive answers to their petitions. Answers to such prayers came in a number of different ways. Light and knowledge dealing with things past, present and future, as well as requesting messengers were given at their request.(2) This, however, was not true of those who had not yet received the fulness of the priesthood ordinance, even though they had been endowed and had entered into the eternal marriage covenant. Although there were many prayer circles composed of those who had received the fulness blessings, there were also prayer circles that were attended and composed of those who had not been recipients of the fulness blessings.(3) What was Joseph's intention when he

revealed the keys of how to ask and receive an answer?

The Prophet Joseph recognized the importance of the "keys of prayer" and how the proper use of them would bless the saints. When he administered the endowment for the first time in this dispensation, on May 4th, 1842, he stated the reason why this ancient order was so important, commenting that he had restored again to the earth the...

> ...principles and order of the priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds."(4)

The early saints were taught that it was through the use of the keys of the priesthood, which were received in the endowment, that they were thereby "enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn" and thus obtain the promise of eternal life. Commenting on the above passage, Elder Bruce R. McConkie said:

> The greatest blessings are reserved for those who obtain "the fulness of the priesthood," meaning the fulness of the blessings of the priesthood. These blessings [which come through the reception of the second anointings] are found only in the temples of God. "There are certain key words and signs belonging to the priesthood <u>which must be observed</u> in order to obtain the blessing. These [key words and signs], of course, are revealed only in the temples. "Washings, anointings, endowments, and the communication of keys," the Prophet says, <u>are essential to enable one</u> "to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds.(5)

Thus, for those who have been endowed and entered into the eternal marriage covenant, it is possible to petition(6) the heavens to obtain the fulness of the priesthood. Obtaining the fulness of the priesthood, then, becomes the next step for such persons. The ordinances of the temple and the reception of the keys of prayer are essential in order to give a person the power to petition God for the highest of all blessings wherein a person makes his calling and election sure and is sealed up to eternal life. Through this ordinance the person also receives the fulness of the Melchizedek Priesthood which includes the sealing power.(7) Thus Joseph stated that we should seek diligently to make our calling and election sure, and then "wait patiently for the promise until you obtain it."(8) Then, after the person has come this far, he can then obtain the blessings of the second comforter,(9) and have both the Father and the Son minister to him.

In a very interesting article written by President Joseph F. Smith in 1906, then President of the Church, the importance of using the keys of prayer was emphasized:

> The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end.'(10)

In the minutes of meetings held in Provo, Utah in 1868, Bishop A. 0. Smoot said that the Savior "gave signs and tokens whereby we can approach him", and that "the Prophet Joseph regretted that the Elders of Israel did not seek wisdom more eagerly."(11)

In summary, the literature makes it very evident that the saints were taught the true order of prayer so that they could go to him in their secret places and pour out their petitions to him, asking that they too might be sealed up to eternal life. Once sealed, the person could then use the signs to obtain light and knowledge concerning all things past, present and future, and even request messengers to appear and minister, if desired. Thus we see the use and importance of the keys of prayer, and why it was so important for the prophet Joseph to reveal them in sacred places. And as we learn more and more about God, we become as the brother of Jared and acquire greater faith because we have greater knowledge, and by "having a knowledge of God, we begin to know how to approach him, and <u>how to ask so as to receive an answer</u>. When we understand the character of God, <u>and know how to come to him</u>, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us."(12) And thus in this manner will the statement of Joseph be realized wherein he said:

> ...the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him.(13)

This is the purpose of the ordinances of the temple---to help us to become pure enough to where we can finally obtain the fulness blessings and thereby come to "enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory."(14)

<u>GENERAL CONCEPTS REGARDING THE TRUE ORDER</u>
November 1986

The following is a summary of the concepts which the Latter-day Saints had regarding the true order of prayer, during the 1800's.

1. The home was the most sacred place on earth next to the temple.
2. Homes were blessed and dedicated by Melchizedek Priesthood holders so that the spirit of the Lord may reside there. Homes and lands upon which the homes stood were normally paid for before dedication. [The policy today now is that the home can be dedicated and blessed without being paid for.]
3. A room and an altar were selected and dedicated for prayer. Occasionally there were locations in nature which were also dedicated for prayer. Some of these locations were near the home while others were on mountain tops or in groves.
4. Those who were endowed had a set of their robes at home to use in prayer. However, many times prayers were offered up without using the robes, as long as the garments were worn.
5. When praying at the altar, the participants remembered the sick and prayed for things "present".
6. There were many types of prayer circles in use: (1) one individual, alone; (2) husband and wife together; (3) a group of brethren or a group of sisters; (4) a mixed group of couples; (5) a family group, including children.

7. When prayer was engaged in as a family, normally the robes were not worn, especially with the children present. However, most children knew of the robes and garments and had seen them.

8. Family prayer circles were not uncommon in the church. Parents and children would kneel in a circle and either hold hands or put their arms around each other during prayer. Many times they would pray with a small table or object in the center.

9. It was considered vital that the participants not have ill feelings towards each other. Thus it was important for husbands and wives to reconcile themselves, if necessary, before prayer.

10. It was understood that anyone who used the signs of the priesthood prayed in the true order. If the robes were not available, they were instructed to have on the garment before entering prayer since it was considered to be a shield and a protection against the seen and unseen powers of the destroyer.

11. The true order was always conducted as it is today in the temples.

12. Prayers were uttered as prompted by the spirit.

13. Use of the true order was not confined to the temple or to a home. Many went to secluded spots in nature such as mountain tops, groves, canyons, deserts, upper rooms or wildernesses.

14. Different objects have also served as altars: boulders, uncut stones (12), sculptured wood objects, and other objects in nature. Whatever was used, it was always dedicated first as an altar.

15. Symbolism was also used by the saints in prayer. At prayer time the saints would face the direction of the nearest source of light. If an individual was nearest the celestial room inside a temple, then the altar would face the celestial room, and the person would pray in that direction. If the person was outside the temple, then he would face the direction of the nearest temple. Otherwise, he would face the southeast direction, since that is where the source of light is in the morning hours. Facing the source of light symbolized looking to God for light.

16. Prayers in the true order were said out loud with others in the circle repeating vocally. However, the saints were also taught that they should repeat in their minds the words of prayers which were said in public.

17. The early saints were taught that the husband was the "lord" of the wife and that he was responsible for her salvation. Therefore, all messengers visiting the family kingdom would present their message through the head of the family, as portrayed by Peter who speaks to Adam.

Veils were used by the sisters to indicate to the angels of heaven that they were not to be approached directly, but through their husbands. Anciently it was used as a "shield" of modesty which was only taken off in front of her husband.

At Joseph Smith's request, Mary Lightner prayed for an answer to a situation that had been presented to her. When an angel came to her in response to her petition, she covered her eyes with her hands. The angel was insulted and left. Thus a veil could be anything that covers the eyes or face.

There are scriptural examples of where angels appeared to women, especially in the Old Testament. Such appearances, however, related directly to the stewardship of the woman and not to the entire family. This is shown beautifully by the appearance of the angel Gabriel to Mary, announcing to her that she would be the mother of the Savior.

Women can have visions, dreams and revelations, including the visitation of angels, just as a righteous man. Such revelations, however, whether to the man or to the woman, will be for their stewardship only.

18. The true order of prayer has always been taught (except for rare exceptions) to the saints during the endowment. It was in the temple that the saints learned how to approach God & ask and receive an answer. The correct form always followed this procedure:

A. Participants dressed in the robes, with the robe on the right shoulder. If the robes were not available, they had to at least have on the garments.

B. All stood, facing the altar. Offered up all the signs and penalties in proper sequence order, allowing the names to pass through the mind only. The names were never said here. The words of the fourth sign were said aloud.

C. The names of the sick were placed upon the altar, if this was a part of the prayer. However, other things can be prayed for. President Woodruff once placed the essence of a revelation upon the altar and all the brethren prayed for it's fulfillment.

D. After offering the signs, the person who was mouth, would kneel at the altar, select one of the signs, and pray.

19. Those who had received the highest ordinance of the fulness of the priesthood also received the sealing power. Thus they had the power to converse with heaven, as well as the right. Those who were endowed and married for eternity in the temple, but who had not yet received the last ordinance, could petition the heavens, but did not hold the same right or power as those who had been sealed up.

20. Joseph Smith taught that the reason why the keys of the true order of prayer were given, was to enable every person "to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." (TPJS, p. 237)

> It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another.
>
> * * *
>
> Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.
>
> Joseph Smith the Prophet
> TPJS, pp. 345-46; 349-50
> April 6, 1844

PREFACE

I first became aware of the topic of the true order of prayer while attending Brigham Young University in 1971. It was there that I began to understand many of the basic concepts dealing with the true order, as they were reflected in many historical documents and scriptures.

This compilation is an effort on my part to pull together all the relevant topics on the subject, and to combine in chronological order all the documents that I have come into contact with over the years. I have also added scriptural references to the historical documents.

This work on the true order of prayer, was not written, nor intended to be used, as authority to practice it outside the temple. The thoughts expressed herein reflect the historical perspective of the true order (as close as possible). but they do not reflect the position of the church today. This work is only intended to be informative as to the way individuals probably understood the true order of prayer, and the way they practiced it during the 1800's, and not how it is to be implemented today.

With these comments, I want to say that The Church of Jesus Christ of Latterday Saints is the only true and living church upon the face of the earth today, and that we are guided by a living prophet. The Lord desires that we repent, and become clean and pure before him so that we might one day re-enter his presence. Understanding more about the true order of prayer from the eyes of the early Latter-day Saints, and from the scriptures, I believe, helps us to appreciate what the Lord is trying to do for us in regards to re-entering his presence.

THE TRUE ORDER OF PRAYER

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INTRODUCTION

Because of the fall of Adam & Eve, all mankind are born into a fallen world---a "telestial" environment or existence. Each person who comes here has a veil placed over his memory and over his spiritual eyes, so that he no

longer remembers, nor is he able to see. Thus, this earth life has become a time of proving for each one of us, to see what path we will follow, above all other paths.

If an individual will have faith in the Lord Jesus Christ and in his atonement which he effected for all those who repent and come unto him, and if he will repent of all his sins and be baptized by water and receive the laying on of hands for the gift of the Holy Ghost, then his foot is set upon the path which leads him back to the mansions of the Father. He is like the prodigal son who is tired of living in the wicked world and who now desires to return to his Father, and so he sets out on his journey and travels the path which will lead him home once again. And when the Father sees him coming, he rushes forth to embrace him, and place a royal robe upon his shoulders, and sit him down at the feast. For he was once dead, but is now alive again. As a son, he is a joint-heir with the firstborn Son who never strayed, and who inherits all that the Father hath. He is home again, at last.

We are also like the man who fell among thieves and who was wounded and stripped of his raiment. For we too, came to earth and were stripped of our pre-earth glory and became subject to good and evil, and our sins have wounded our spiritual selves. Not being able to help ourselves we wait for someone who has the compassion and the power to help. Many ministers of the world pass us by, but the good samaritan [Christ] does not pass us by, but lifts us up, washes and anoints our wounds, takes us to a place of peace and rest, and pays the full price of our wounds himself. All this is done that we might live with the Father once more.

Historically, the early saints were taught this expanded understanding of the keys of the priesthood (or the keys of asking and receiving an answer) as they were revealed in the endowment. It was their understanding that all might gain the power to return to the presence of the Father by use of the keys. Through the prophet Joseph Smith, the knowledge of how to penetrate the veil was again restored to the earth, allowing mankind to climb Mount Sinai figuratively, and come into the presence of the Lord. Such individuals remove their shoes, for the ground on which they stand is holy.

Through the teachings of the prophet Joseph to the saints of Kirtland and Nauvoo, it was very apparent that he wanted to bring them all back into the presence of the Lord. To this end he exhorted them to make their calling and election sure, that their names might be sealed in the Lamb's book of life. He instructed them regarding these things, and dispensed to them all the ordinances necessary to obtain such blessings. He also showed them how to pray so that their prayers could be answered.

Joseph was well aware of the tremendous blessings and promises which the ancients were blessed with, but stated that WE could not receive those same blessings just by reading about them in the Bible. We would have to do the same things that the ancients did in order to properly qualify for such high blessings. And Joseph understood that communicating with God through prayer was one of the most essential ways that a person had, to obtain the blessings. He said:

> Reading the experiences of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that was written on the subject. (TPJS, p. 324)

Joseph's solution to the problem was, that knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Certain it is that the ordinances not only bestow upon an individual additional knowledge, but the ordinances also become the channel or

medium through which individuals may obtain for themselves the same experiences which the ancients received for themselves. The Prophet explained that it was by means of the keys of the priesthood which he restored to the earth, and which he made available to all the faithful saints through the endowment, that all would be able to actually experience for themselves many of the things which can be read about in the scriptures. Through the keys given in the endowment, many faithful saints living in the 1800's were able to "gaze into heaven five minutes" and thus "know more than [they would have] by reading all that was written on the subject." The gospel of Jesus Christ not only contains the covenants necessary to gain the same promises which were given to the ancients, but it also contains the keys whereby faithful individuals can approach the throne of grace and be admitted into the presence of the Lord, while they yet dwell upon the earth in the flesh.

In support of this concept, Elder Bruce R. McConkie said:

> Some of the faithful and elect, on occasion, see his face and hear his voice. * * * The reason more people do not pierce the veil and see his face is simply that more do not live the law qualifying them for such a transcendent spiritual experience. * * * To all who will listen He still speaks. (The Mortal Messiah 4:416-18; 1981 ed.)

President Brigham Young considered it very important for an individual to comprehend the will of God in their lives:

> ...the vail of darkness that separates us from God, and which prevents us from comprehending the things of His kingdom, will grow thinner and thinner, until we see with great distinctness and clearness the purposes of God our heavenly Father, and comprehend them as He designs we should, and carry them out in our lives. (J.D. 13:373; November 13, 1870)

Elder Bruce R. McConkie commented on how Joseph Smith had revealed that the endowment was designed to "enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds.' (TPJS, p. 237)" In order to do this, there were certain keys words and signs belonging to the priesthood which had to be observed in order to obtain the blessing of the fulness of the priesthood. (Mormon Doctrine, p. 482)

I.

HISTORICAL REVIEW & RESTORATION OF THE TRUE ORDER

The Patriarchal Order Given to Adam & Eve

The divine system of government in the heavens is patriarchal in nature. The sealings which are done in temples today are organizing the faithful saints into that same type of government which they will live under in the eternities to come. In temple marriage the woman gives herself to the man during the marriage ceremony, to become a part of his kingdom. The man does not give himself to the woman. If he is true and faithful in magnifying his priesthood callings, he will become an heir, a joint-heir with Jesus Christ, to all that the Father hath. This is according to the oath and covenant of the

priesthood (D&C 84:33-40).

This divine patriarchal order was given to Adam and Eve when they were placed upon the earth. Abraham records how the Pharaoh of Egypt could not hold the priesthood because he came from the lineage which forbade them such power; yet the pharaoh:

> ...being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood" (Abr. 1:26).

That was the first system of government which existed. Adam and Eve gave the spiritual and temporal guidance to their own children. They did not attend church services because there was no church until the days of Moses, when he organized an ecclesiastical structure to help in teaching and governing the children of Israel.

Adam and Eve were the ones who had all the authority to initiate their children into the ordinances of the gospel from baptism on the one end, to the fulness of the priesthood on the other. It was Adam and Eve who were the first temple president and matron upon the earth. They administered the same ordinances to their children which we receive today.

Many of his children must have received the fulness of the priesthood which enabled them to come into the presence of the Lord. The scriptures state that "God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel" (Moses 6:3). After Cain committed murder, the Lord cursed him, and "shut [him] out from the presence of the Lord" (Moses 5:41). Cain felt this was more than he could bear, and he said: "Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth" (Moses 5:39).

Brigham Young records that it was Adam who taught Enoch all he needed to know about handling the elements, which knowledge and power enabled Enoch and his city to become translated and leave this earth.

There are several scriptural accounts which give us a clearer picture as to what the patriarchal order was that Adam and Eve lived by:

1. Multiply & Replenish the Earth

God commanded Adam & Eve to "be fruitful and multiply and replenish the earth" (Moses 2:29), which command was not rescinded even after the fall. Therefore, their first command from God was to bear children.

2. Adam & Eve Married Before the Fall

The marriage of Adam & Eve was an eternal marriage, inasmuch as there was no death before the fall. Such is the example they set for their children.

"And they were both naked, the man and his wife, and were not ashamed" (Moses 3:25).

3. Worked by the Sweat of their Brow

They were independent and took care of their own temporal needs:

After the fall, "Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow . . . .And Eve, also, his wife, did labor with him (Moses 5:1)

4. Jointly Prayed Unto the Lord In the True Order

(1) After the fall, Adam built an altar and "Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out of his presence" (Moses 5:4). Later, an angel appeared and taught Adam the gospel and Adam prophesied that he would see God again while in the flesh (Moses 5:10).

(2) "And Adam and Eve, his wife, ceased not to call upon God" (Moses 5:16).

(3) "The g[rand?] key word was the first word Adam spoke and is a word of supplication. He [Joseph Smith] found the word by the Urim & Thummim--It is that key word to which the heavens is opened" (Journal William Clayton, 15 Jun 1844).

5. Adam Held the Fulness of the Priesthood

The patriarchal order was directed by Adam and Eve who held the fulness of the priesthood power and authority. By it they were able to bless their descendants, control the elements, and teach Enoch how to become translated:

"And thus all things were confirmed unto Adam, by an holy ordinance" (Moses 5:59).

6. Kept A Book of Remembrance

All the inspired sayings of Adam were kept in a book, which was used to teach his children how to read. In the book was a genealogy of the generations of the children of God:

"And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

And by them their children were taught to read and write, having a language which was pure and undefiled.

Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam. . . ." (Moses 6:5-8).

7. Taught His Children the Gospel

Adam taught his children the process of rebirth into the kingdom of God and what the blessings are that will result through such a rebirth (Moses 6:59-62). Thus he held his own "family home evenings":

"Therefore I give unto you [Adam] a commandment, to teach these things freely unto your children. . . . (Moses 6:58)

"And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God." (Moses 7:1)

8. Adam Blessed His Posterity

Apparently Adam bestowed many blessings upon his children over the years, and finally, prior to his death he bestowed his last blessing upon them:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing". * * *

"And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.

These things were all written in the book of Enoch, and are to be testified of in due time" (D&C 107:53, 56-57)

This is the patriarchal order that governed the children of Adam & Eve for many generations. But through wickedness, this order was finally lost among the people and there began to be kings and rulers who would govern the people, and soon the earth was filled with a diversity of types of governments.

However, whenever the gospel was restored to the earth after an apostasy, the patriarchal order was restored as well. This sacred system, however, was not given to the masses of people. It was given to the righteous who proved themselves worthy of such high blessings. And several portions of the patriarchal order had to be restored only in sacred places, set apart from the world. In olden times such places were mountain tops, groves, wildernesses and caves---any place where the world was not. Today, those sacred portions of the patriarchal order are only found in temples.

Restoration of the True Order

Introduction

At the April, 1844 General Conference of the Church, the Prophet Joseph said that it was ". . . the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one converses with another. . ." (TPJS, pp. 345-46; 6 April 1844). Joseph Smith learned the reality of this principle early in his life when still a boy of 14. He learned that the Father and the Son do actually exist, and that he could see them, and speak to them, and have his prayers answered. This concept that one may converse with God has been a true principle from the days of Adam down to the present time.

Joseph went on to say that in order to approach God we must have a knowledge of God, and that we must know HOW to come to Him:

> Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us. (TPJS, pp. 349-50; 6 April 1844)

This knowledge of how to approach God existed with Adam, and was passed down from generation to generation to all the faithful saints, that they might know how to approach God. Prior to his first vision, Joseph had spent considerable time reading the Bible and learning about how the ancients prophets would talk with God. It is very likely that Joseph knew more about how to approach God when he went to the grove to pray than what he was later

willing to reveal concerning his visionary experience. But because God is no respecter of persons, and desires all to come back to his presence, it is reasonable to assume that these same keys of communication were destined to be possessed by all the faithful. At the time these keys were first given to 9 men on May 4th, 1842, Joseph promised that ". . . there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place [a temple] is prepared to communicate them, even the weakest of the Saints. . ." (TPJS, p. 237; 4 May 1842). With these keys the Latter-day Saints are able, through the exercise of their faith, to approach God in the proper manner and learn to commune with heaven.

Restoring the True Order

There is some evidence to indicate that Joseph Smith understood some elements of the true order of prayer prior to the first vision. In an 1835 account of the first vision in which Joseph related his experience in the grove to a man by the name of Matthias, it states:

> Being thus perplexed in mind I retired to the silent grove and there bowed down before the Lord, under a realizing sense (if the bible be true) ask and you shall receive, knock and it shall be opened, seek and you shall find, and again, if any man lack wisdom, let [him ask] of God who giveth to all men liberally & upbraideth not. (Joseph Smith's First Vision, by Milton V. Backman, p. 158)

The formula of asking, seeking and knocking is a summation of what a person must do to change his life and put it in order so that he might open the heavens and commune with God.

In January of 1833, the Prophet taught the brethren of the School of the Prophets how to pray so as to receive revelation. They would gather together in the morning about sunrise and engage ". . .in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath . . ." and on this occasion the Father and the Son appeared to them (Minutes of the Salt Lake School of the Prophets, 3 Oct 1883).

In 1835 Joseph Smith taught the father of Lorenzo Dow Young how to get the power to heal his son. "Join in prayer," the Prophet said, "one by mouth and the others repeat after him in unison. After prayer. . .anoint with oil; then lay hands on him, one being mouth and the other two repeating in unison after him . . .continuing the administration in this way until you receive a testimony that he will be restored (The Words of Joseph Smith, p. 54; by Ehat & Cook).

In October of 1840, the Prophet Joseph commented that the "keys of this priesthood [Melchizedek] consisted in obtaining the voice of Jehovah. . ." (WJS, p. 42) In January of 1841 the Lord revealed to Joseph that He would restore the "fulness of the priesthood" in a temple built to his name [in this case it was the Nauvoo Temple]. In this revelation Joseph was also commanded to teach both Hyrum Smith and William Law how to pray, thereby giving them "the keys whereby [they] may ask and receive blessings (D&C 124:97; 19 Jan 1841). Although this revelation came in January of 1841, Joseph Smith did not actually extend these keys to Hyrum Smith and William Law until May of 1842. William Law received them on the 4th, along with eight other brethren, and Hyrum Smith received them on the 5th with Joseph.

In January of 1842, Wilford Woodruff recorded that Joseph Smith had been appointed Editor of the Times & Seasons with John Taylor assisting (H.C. 4:551). On May 16, 1842 the Times & Seasons published facsimile #2, depicting Abraham upon the altar about to be sacrificed. Abraham's unusual position upon the altar, however, depicts him as using the keys of prayer through which he

was able to call an angel to deliver him from death (T&S 3:783; also H.C. 4:519; 1 Mar 1842).

On April 28th, 1842, Joseph Smith addressed the Relief Society sisters in Nauvoo, and stated that women could anoint with oil and administer to the sick with the laying on of hands. This concept would be better understood once the sisters could be endowed in the temple. Joseph also...

> ...spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer.
>
> He exhorted the sisters...to...arm and sustain [their husbands]...for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season. (TPJS, p. 226; 2 May 1842)

The keys of how to ask and receive an answer also contain the knowledge of how to detect false from true messengers. The Prophet was vitally concerned about this aspect of the true order, for he knew that once the brethren were able to commune with heaven, that they would also experience appearances and revelations from evil sources. Many individuals in scriptural history were deceived by these appearances, and thought they were of God, when in actual fact they were of the devil. Joseph was very concerned that once he had endowed the saints with the power to commune with heaven, that they would be deceived by the revelations they would receive, hence his eagerness to caution the saints to not be deceived, and to learn how to detect. On May 1st, 1842 Joseph preached in the grove, and said that "the keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed" (H.C. 4:608; 1 May 1842).

On May 4, 1842, the keys of which Joseph had been speaking were finally delivered to 9 of the brethren who had assembled in the upper room of the store in Nauvoo. He instructed:

> ...them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. (TPJS, p. 237)

The Prophet also said that all these things would be revealed to all the saints as soon as there was a temple built in which the keys could be given.

On the 27th of August, 1843, Brigham Young comments that "any person can ask the Lord for a witness concerning himself, and get an answer, but not to lead the Church" (H.C. 5:551)

These keys were given to Judge James Adams on May 4th, 1842. Said Joseph: "I anointed him to the patriarchal power---to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has [now] gone to a more important work" (TPJS, p. 326; 9 Oct 1843).

In February, 1844, Joseph Smith met with the Twelve and discussed the Oregon and California Exploring Expedition, and stated that he wanted "every man that goes to be a king and a priest. When he gets on the mountains he may

want to talk with his God" (H.C. 6:224; 23 Feb 1844). When a person is anointed and ordained a king and priest, he receives the power to open the heavens through the use of the keys of prayer, and to "stand in the presence of God" (IV Genesis 14:31).

In June of 1844, William Clayton records in his journal:

> The g[rand?] key word was the first word Adam spoke and is a word of supplication. He found the word by the Urim & Thummim--It is that key word to which the heavens is opened. (15 Jun 1844)

In August, Brigham Young stated that he has "the keys and therefore the means of obtaining the mind of God upon [any] subject" (7 Aug 1844).

The keys whereby an individual may "ask and receive an answer" were incorporated into, and made a part of, the endowment ceremony. All who receive their endowments also receive the keys of the priesthood, or the keys of how to ask and receive an answer.

The Keys of the Priesthood

Introductory Comments

The keys of the priesthood are the keys "of how to ask the Lord and receive an answer" (TPJS, p. 226). These keys of divine communication were first held by Adam and Eve, and from them they were transmitted to all his faithful children, down through the generations of time.

Those keys were restored again to the earth through the Prophet Joseph Smith. Today they are received by the faithful who enter the temples and are endowed. These keys have enable those who have had faith to do many marvelous things. With them the person can:

1. Detect everything false;

2. Grasp the great plan of salvation and unlock the past and the future with its succession of eternities;

3. Open the heavens;

4. Ask God and obtain answers;

5. Detect true from false angels;

6. Secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds.

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, p. 226; May 2, 1842.

He [Joseph] spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands, that the Saints whose integrity has been tried and proved

faithful, might know how to ask the Lord and receive an answer. * * *

He exhorted the sisters to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

2. Eliza R. Snow Smith "Life Sketch", p. 8; CHD/Ms/f/135/1; Bancroft Collection, originals at Univ of Calif at Berkeley; Berkeley, California. Speaking of Joseph Smith the Prophet, Eliza said:

Though his expansive mind grasped the great plan of salvation and solved the mystic problems of man's destiny--though he had in his possession keys that unlocked the past and the future with its succession of eternities; in his devotions he was as humble as a little child.

3. Journal of William Clayton; June 15, 1844.

The g[rand?] key word was the first word Adam spoke and is a word of supplication. He found the word by the Urim & Thummim--It is that key word to which the heavens is opened.

4. Journal of William P. McIntire; Items of doctrine taken as spoken by our Prophet Joseph Smith, etc. Also as spoken by our Prophet, Brigham Young. Ms/d/1014.

The Great God has a name by which He will be Called which is Ahman--also in [p.15] asking have Reference to a person-age Like Adam for God made Adam Just in his own Image Now this a key for you to know how to ask & obtain

5. Journal of Heber C. Kimball; Thursday, December 11, 1845.

In the telestial kingdom, after the man has proved himself faithful he receives the first signs & tokens of the Melchizedek Priesthood and an additional charge. Here also he vouches for the conduct of his companion. They are then left to prove themselves faithful, after which they are admitted into the Terrestrial Kingdom, where at the alter they receive an additional charge and the second token of the Melchizedek Priesthood and also the key word or the five points of fellowship.

6. Harrison Burgess Journal; CHO/Ms/d/893; December 15, 1845.

I was notified to appear at the Temple at 8 o clock Am with my wife to receive our Endowments. We were there at the hour, appointed and about 9 o clock we received our washing and anointings preparatory to the fulness of the priesthood with the signs and tokens belonging to the same.

7. Journal of Heber C. Kimball, January 1, 1846.

At 6 1/2 O'clock, the High Priests met in room No. 8 attic Story of the

Temple * * * Meeting opened by singing "Come all ye Sons of Zion." then prayer by Winslow Farr. President Miller gave instruction most beautiful to the mind, explaining the signs, tokens and names of the Priesthood after which they all offered up the Signs and united in prayer with President Miller who was mouth.

8. Journal of Heber C. Kimball, January 2, 1846.

No person is at liberty to reveal any thing that takes place here to any mortal upon the face of the earth, unless they know that person to be a good one, and one that the Lord is well pleased with. We have not the privilege of telling what we have seen here to night, but we will praise the Lord as we please.

9. Journal of Wilford Woodruff, January 22, 1860; CHD/Ms/f/115.

At the Sunday evening prayer circle: Brother Kimball said in speaking of our Prayer Circle I never saw T.D. Brown in that circle but what I felt sorry to see him there. President Young said he would never have been there if you had not recommended him for I had not confidence enough in him He laughed & so did William W. Phelps & others. what is spoken in a prayer circle should never be named out of the Circle not a wife or anybody else if there is anything to be said I will say it I could preach all about the endowments in Public and the world know nothing about it I could preach all about Masonry & None but a mason know anything about it And the more part of Masonry is to keep a secret.

10. Minutes of Meetings Held in Provo City; December 13, 1868; BYU Microfilm Room/Film/979.2/Z99/v.2.

Bp. A. 0. Smoot spoke of the Divine mission of Jesus Christ. When he left he sent the Holy Ghost and gave signs and tokens where by we can approach him. The Prophet Joseph regretted that the Elders of Israel did not seek wisdom more eagerly.

11. J.D. 19:250; February 10, 1878; Discourse given by Charles C. Rich at Paris Idaho Quarterly Stake Conference.

It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the revelations of St. John, that [of] the white stone [as follows:] "and in the stone a new name, which no man knoweth save him that receiveth it." Joseph tells us [in D&C 130:10-11] that this new name is a key-word, which can only be obtained through the endowments. This is one of the keys and blessings that will be bestowed upon the Saints in these last days, for which we should be very thankful.

12. Journal of John Lee Jones, pp. 31-32; November, 1879; Typescript copy.

Note: John Lee Jones & other brethren were on a vessel heading for England on a mission when the ship hit an iceberg which damaged the ship quite extensively. Jones says that while everyone was going mad he along with his other 3 companions "retired to the stern of the vessel & with uplifted hands & Prayerful Hearts implored the God of Abraham, Isaac, & Jacob, to help us in our extreme peril, & to all appearances a watery grave...." The ship did not go down & after a short delay in Ireland they finally made it to England.

Their minds [the Roman Catholics of Ireland] were beclouded & bound in Superstition of Ages past, & in the Iron Grasp of Satan who had held them for 18 long Centuries past--all has been Solemn Stillness, Midnight Darkness, no Voice from Heaven, no Angel Visit, to Man to bring him the Gospel Light to Guide his Footsteps in this Probation & show him the right way into the Presence of his "Father in Heaven", & prepare him for Dominions Kingdoms, principalities & Powers. The "Grand Key," the "Everlasting Priesthood," which is given to the "Citizens of the Kingdom of God", which Key will give Man Power to Gave Upon the Celestial Heavens, & the Inhabitants thereof, & learn him how they are Governed, & what Name is Given to Each of these Celestial Orbs, their Orbital Motions, their Size & Geographical Features, their Rivers & Lakes, & Tributaries & the State of Progression to which they have arrived in each of their Spheres in which they move in the Firmament of Heaven. This Grand Key gives us the Privilege of Visiting these far Distant Planets of exchanging our Views & Relationship to each other in the Great Family of the Heavenly Hosts. Thanks be to our Heavenly Father for Sending his Angels in this the last Dispensation of the "fulness of Times", whereby every Person who is Born upon this Planet can be Saved in his Kingdom if we will render Obedience to the Message of his Angels.

13. Journal of Abraham H. Cannon, Vol 4:189 (original); May 11, 1884.

Sunday May 11th 1884 - at Paris, Idaho:

. . . . accompanied Bro. Stucki to the third meeting of a prayer circle which has been organized in this place. Bro. Smith [Jos. F. Smith] here gave the brethren some instructions in regard to the signs, etc.

14. Juvenile Instructor 27:345; Bathsheba W. Smith--"Recollections of Joseph Smith; June 12, 1903.

. . . Once when speaking in one of our general fast meetings, he [Joseph Smith] said that we did not know how to pray to have our prayers answered. But when I and my husband had our endowments in February, 184[3], Joseph Smith presiding, he taught us the order of prayer.

15. Deseret Evening News, 23 June 1903; "A Notable Event--The Weber Stake Reunion"., Held 12 June 1903. Bathsheba W. Smith speaking at the request of Pres. J. F. Smith.

. . . I know that the endowments are given now the same as they were given by Joseph Smith the Prophet. He was present with us and lectured and talked with us after we had received our first ordinances, and I have met him many times at councils which were held and he told us many things and explained them to us, showed us how to pray, and how to detect them when true or false angels come to us, and many other true things he taught us, and he instituted the endowments through the Lord.

16. The Improvement Era, IX (August, 1906), 812-815; "Fashion and the Violation of Covenants and Duty." by Joseph F. Smith, President of the Church at time.

The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to

worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end.

Not one of these commandments of God, these gifts that have been bestowed, these keys of knowledge and of principle that have been restored and revealed unto us, through the gospel of Jesus Christ and its ordinances, should be violated in the least by the Latter-day Saints. They should be held in sacred reverence. * * * And by neglecting, slighting, and putting them aside, by turning away from the course which the Lord has marked out for us to pursue, we weaken ourselves, shear ourselves of our own strength, and deprive ourselves of the light needed to make us more efficient in the discharge of our duties as the children of God.

17. Pentateuch, p. 138; 1929 edition; Translated into English and annotated by Rev. M. Rosenbaum & Dr. A. M. Silbermann.

Genesis 29:25--

And it came to pass, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Commentary--

And it came to pass, that in the morning, behold, it was Leah __ But at night it was not Leah (i.e. he failed to recognize that it was Leah) because Jacob had given Rachel certain secret signs by which they could at all times recognize one another, and when Rachel saw that they were about to bring Leah to him for the marriage ceremony, she thought, "My sister may now be put to shame", and she therefore readily transmitted these signs to her (Meg. 13b).

18. Mormon Doctrine, p. 482; 1966, 2nd ed., Elder Bruce R. McConkie.

The greatest blessings are reserved for those who obtain "the fulness of the priesthood," meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God. (D&C 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) These, of course, are revealed only in the temples. "Washings, anointings, endowments, and the communication of keys," the Prophet says, are essential to enable one "to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D&C 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the covenant of the priesthood." (Neh. 13:25-30)

"Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing." (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. . All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that

glory, if they do not lose the whole." (Teachings, pp. 308-309)

II

HOW TO ASK, SEEK AND KNOCK

Introductory Comments

Not only did the Prophet Joseph instruct the saints to ask, seek and knock; he stated that by doing so they would be able to "come up to the same glory [as the ancients arrived at], and see for yourselves [the same things which they saw], and know for yourselves." (TPJS, p. 13). There are also several scriptural examples which portray the Lord's desire that we do this.

At a passing glance we might suppose that there is really nothing there in the admonition beyond the fact that we need to seek. However, the three words can be used to indicate the things a person must actually do in order to prepare himself to receive the fulness of the Lord's blessings.

So what would a person ask for? Well, if our overall goal is to return to the presence of the Father and the Son, while we yet dwell in the flesh, and ultimately for all eternity, then the first step which we must take is to know what we must do in order to return to his presence. A person cannot be saved in ignorance of the gospel plan. We must come to fully understand the plan of redemption before we can understand what the path is which leads back to Father. Therefore, we must first ASK FOR A KNOWLEDGE of the plan of redemption. Realizing the need which mortals have of such information, the Lord revealed his plan through the scriptures. Thus, when we ask for further light and knowledge, the Lord gives us the scriptures and the writings of the prophets. By searching them we will learn all that is essential for us to return to his presence.

Secondly, while we are asking the Lord for light and knowledge, we can begin the next step---that of SEEKING THE LORD'S PRESENCE. By increasing our knowledge of what the Lord expects of us by searching the scriptures, we can begin to live and apply those doctrinal concepts that will help us to become clean and pure before him. If we desire to enter the Lord's presence, then we must be clean and pure, for no unclean thing can enter his presence. By keeping the commandments we apply what we learn, and are thus able to bring our lives into greater conformity to what the Lord expects of us. Thus we seek the divine presence by conforming our lives to the divine image.

Lastly, as we are asking for further light and knowledge, and while we are seeking the divine presence, we should knock at the veil through prayer. On December 28, 1845, the endowed saints in Nauvoo were instructed that through the keys of the priesthood, an individual would be able to knock and receive answers to his prayers. They were told that altars are where they were to "knock" for that was where the real veil was located. Joseph counselled that they should acquaint themselves with men like Daniel, who prayed three times daily towards the source of light: the temple.

Thus the formula is:

ASK	Search the scriptures
SEEK	Keep the commandments
KNOCK	Pray in faith

Scriptural Quotations

ASK

1. Matthew 7:7-8

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

2. 2 Nephi 32:4

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

3. Mosiah 4:10

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

SEEK

1. Deuteronomy 4:29

But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

2. 1 Chronicles 16:10-11

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.
Seek the LORD and his strength, seek his face continually.

3. Ezra 8:22

The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

4. Psalms The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.
The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. (14:1-2; see also 53:1-2)

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion: in the

secret of his tabernacle shall he hide me; he shall set me up upon a rock. * * *

Hear, 0 LORD, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, 0 God of my salvation. (27:4-5; 7-9)

0 God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.

To see thy power and thy glory, so as I have seen thee in the sanctuary. (63:1-2)

Seek the Lord, and his strength: seek his face evermore. (105:4)

Blessed are they that keep his testimonies, and that seek him with the whole heart. (119:2)

5. Proverbs

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For they that hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. (1:24-31)

I love them that love me; and those that seek me early shall find me. (8:17)

6. Isaiah

Yea, in the way of thy judgments, 0 LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. (26:8-9)

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (55:6-7)

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. (58:1-2)

7. Jeremiah

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.
And ye shall seek me, and find me, when ye shall search for me with all your heart.
And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you. . . (29:12-14)
And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest. (45:5)

8. Lamentations 3:25

The LORD is good unto them that wait for him, to the soul that seeketh him.

9. Daniel 9:3

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

10. Hosea 5:15

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early [in the morning].

11. Amos 5:4

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

12. Matthew 7:7-8

Ask, [for further light & knowledge] and it shall be given you; seek [for me early in the morning], and ye shall find [me]; knock [through the true order of prayer], and it [the veil] shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

13. Doctrine & Covenants

He that seeketh me early shall find me, and shall not be forsaken. (88:83)
And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (101:38)

KNOCK

Gospel Mysteries

1. Matthew 7:7-8 (See also 3 Nephi 14:7)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

2. Luke 13:25

When once the master of the house is risen up, and hath shut to the door, and ye being to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

3. Revelations 3:20

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

4. 2 Nephi 9:42

And whoso knocketh, to him will he open.

5. 2 Nephi 32:4

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

6. 3 Nephi 27:29

Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.

7. Doctrine & Covenants

Ask, and ye shall receive; knock, and it shall be opened unto you. (4:7)
Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you. (6:5; 11:5; 12:5; 14:5)
Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you. (49:26)
Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you. (66:9)
Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go. (75:27)
Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. (88:63)

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, pp. 12-13; August, 1832; See also, H.C. 1:282-4.

A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world Seers and Prophets. They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; * * * And, fellow sojourners upon the earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

2. BYU Devotional Speech; October 11, 1966; Elder Bruce R. McConkie; Typescript of the actual tape recording.

Now you'd like a formula to tell you how to get revelation. It might perhaps be written in many ways. My formula is simply this:

First: Search the scriptures
Second: Keep the commandments, and
Third: Ask in faith.

And any person who will do this will get his soul and his heart so in tune with the infinite that there will come into his being from the still small voice, the eternal realities of religion.

3. The Improvement Era, June 1970, p. 33; Elder Howard W. Hunter. Saturday morning session of April General Conference; April 4, 1970; Talk entitled "The Reality of God".

In order to find God as a reality, we must follow the course which he pointed out for the quest. The path is one that leads upward; it takes faith and effort, and is not the easy course. For this reason many men will not devote themselves to the arduous task of proving to themselves the reality of God. * * * We must continue the probe and follow the admonition: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8)

4. The Ensign/November 1974, pp. 96-97; Elder Howard W. Hunter. October General Conference, 1974. Talk entitled: "To Know God".

Gospel Mysteries

When Jesus spoke to the multitude gathered on the Mount, he said to them: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8)

This seems to be an admonition to search with determination and make earnest inquiry for truth. * * *

Whether seeking for knowledge of scientific truths or to discover God, one must have faith. This becomes the starting point. * * * Faith makes us confident of what we hope for and convinced of what we do not see. * * * In like manner, those who earnestly seek for God do not see him, but they know of his reality by faith. It is more than hope. Faith makes it a conviction--an evidence of things not seen. * * *

Thus we have the formula for the search for God and the tools to accomplish the quest--faith, love, and prayer. Science has done marvelous things for man, but it cannot accomplish the things he must do for himself, the greatest of which is to find the reality of God. The task is not easy; the labor is not light; but as stated by the Master, "Great shall be their reward and eternal shall be their glory." (D&C 76:6) * * *

May the Lord bless us with the desire for an upward reach to the spiritual ---to know God, to find him, and to have the determination to serve him and keep his commandments.

5. Teach Ye Diligently, pp. 14-15; 1975 ed., Elder Boyd K. Packer.

It is clear that the Lord wants us to come unto Him and ask Him for whatever we need. The simple invitation to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" was repeated by the Lord on many occasions. He gave this message to the people He taught while He lived on earth. He repeated it twice to the people of the New World at the time of His visit to them following His resurrection, including His last words He gave them before returning to His Father in heaven. Interestingly, the Lord repeated the same invitation seven times in the Doctrine and Covenants. In varying ways throughout the scriptures, He has invited us to ask Him for whatever we need in righteousness, that He might give it unto us.

The initiative, then, is ours. We must ask and pray and seek, and then we will find.

There are several paintings depicting Christ at the door, illustrating a New Testament scripture: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20) In the more famous paintings He is shown holding a lantern as he knocks at the door.

6. The Ensign/November 1976, pp. 58-59; Elder James E. Faust; October General Conference address entitled: " A Personal Relationship with the Savior".

Recently in South America, a seasoned group of outstanding missionaries was asked, "What is the greatest need in the world?" One wisely responded: "Is not the greatest need in all of the world for every person to have a personal, ongoing, daily, continuing relationship with the Savior?" Having such a relationship can unchain the divinity within us, and nothing can make a greater difference in our lives as we come to know and understand our divine relationship with God.

We should earnestly seek not just to know about the Master, but to

strive, as He invited, to be one with Him (see John 17:21), to "be strengthened with might by his Spirit in the inner man" (Eph. 3:16). We may not feel a closeness with Him because we think of Him as being far away, or our relationship may not be sanctifying because we do not think of Him as a real person.

How can we receive the personal blessing of the Master's divine and exalting influence in our own lives? * * *

May I suggest five beginning, essential measures which will greatly clear the channel for a daily flow of "living water" from the very source of the spring, even the Redeemer Himself.

First: A daily communion involving prayer. [knock] * * * Second: A daily selfless service to another. * * *

Third: A daily striving for an increased obedience and perfection in our lives. [seek] * * *

Fourth: A daily acknowledgment of His divinity. * * *

Fifth: A daily study of the scriptures. [ask] * * *

We must constantly be reaching upward for the riches of eternity, for the kingdom of God is within us. * * *

By sanctifying yourselves, the day will come when "he will unveil his face unto you." (D&C 88:68) * * *

It is a love [from God] that sustains a new beginning on a higher level and thereby continues "from grace to grace." (D&C 93:13) * * *

7. The Ensign/September 1978, pp. 7-8; Pres. Spencer W. Kimball; First Presidency Message entitled: "Absolute Truth".

Now, it is a good question which has been asked by millions since Joseph Smith phrased it: How am I to know which of all, if any, of the organizations is authentic, divine, and recognized by the Lord? He has given the key, You may know. You need not be in doubt. Follow the prescribed procedures, and you may have an absolute knowledge that these things are absolute truths. The necessary procedure is: study, think pray and do. Revelation is the key. God will make it known to you once you have capitulated and have become humble and receptive. * * *

The true and living Church and its members and representatives stand ready to provide answers to any questions; and I promise you faithfully that if you will study and pray, keeping your mind open, you will receive the light, and it will be to you as the dawning of a new day after having gone through the night of darkness.

8. B.Y.U. Devotional address, delivered 20 March 1979; Pres. Marion G. Romney; Speech entitled: Guidance of the Holy Spirit; First Presidency Message; The Ensign/January 1980, p. 5.

If you want to obtain and keep the guidance of the Spirit, you can do so by following this simple four-point program.

One, pray. Pray diligently. Pray with each other. Pray in public in the proper places. * * * Learn to talk to the Lord; call upon his name in great faith and confidence.

Second, study and learn the gospel.

Third, live righteously; repent of your sins by confessing them and forsaking them. Then conform to the teachings of the gospel.

Fourth, give service in the Church.

If you will do these things, you will get the guidance of the Holy Spirit and you will go through this world successfully, regardless of what the people of the world say or do.

III

LOCATIONS HISTORICALLY USED FOR PRAYER

Introductory Comments

Historically, those who desired to commune with heaven, have gone away into secluded spots, where they could be alone. There, they offered up their prayers unto the Most High. Scriptural and church historical accounts indicate that mountain tops, groves, deserts, caves, and wildernesses have all been used as sacred places to worship and talk with God. In addition to these places, church historical accounts reveal that temples, upper rooms, wildernesses, stake centers, ward meetinghouses, and homes have been used. In each instance, it seemed to be a matter of getting away from the masses to find a quiet solitary place where the sweet spirit could be felt, and where the individual could open us his inner feelings and thoughts without fear of ridicule. Such places were also apparently dedicated for the purpose of communing with God, as was demonstrated by Jacob anointing his altar.

It is also important to note, that many of the individuals who went to their solitary retreats, went there because the spirit moved upon them to do so. Christ was led away by the spirit unto a high mountain; Joseph Smith had a question in his heart and was spiritually touched when he read James 1:5 to go ahead and ask God; Spencer W. Kimball climbed a mountain in Arizona when he was called to be an apostle; Heber J. Grant found answers to his inner strugglings while in Indian territory; and Enos went into the woods to pray. Many more examples such as these can be given to help support the point. But the important this is, that all those who sought the Lord, felt impressed to find that sacred place where they could talk openly in solemn prayer.

Again, the purpose for doing this was to be able to commune with God more perfectly. Historically, homes were used for the true order of prayer, and the homes of the saints contained altars around which they would pray, in family circles. Thus it was important for a home to be paid for and dedicated.

In the early days of our church history, the saints were taught that by receiving the fulness of the priesthood ordinance (i.e. the second anointing) and through exercising the keys of the priesthood, they would be able to openly commune with God and obtain answers to their prayers. Thus Joseph wanted those who were going to go on the Oregon Expedition, to be ordained kings and priests (i.e. receive the second anointing). because once they arrived there they might want or need to talk with God on the mountain tops. Throughout the 1800's, many thousands of saints were anointed kings and priests and subsequently used the keys of prayer to talk with God.

Scripture Quotations

1. 1 Nephi 18:3 (Nephi speaking)

And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore the Lord showed unto me great things.

2. Alma 34:26 (Amulek speaking)

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

3. Enos 3 (Enos speaking)

Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication....

4. Luke

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. (6:12)

And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterwards hungered. (4:1-2)

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. (9:28)

And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. (21:37)

And he shall shew you a large upper room furnished: there make ready. (22:12)

5. Matthew

When Jesus heard of it [the death of John], he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitudes away.... (14:13,15)

And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. (14:23)

And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and say down there. (15:29)

When he [Christ] was come down from the mountain, great multitudes followed him. (8:1)

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

And was transfigured before them.... (17:1-2)

Then was Jesus led up of the Spirit into the wilderness.... (4:1)

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And when they saw him, they worshipped him. (28:16-17)

6. Moses 1:1-2

The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,

And he saw God face to face, and he talked with him, and the glory of God

was upon Moses; therefore Moses could endure his presence.

7. Mark

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. (9:2)

And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. (3:13)

And he will shew you a large upper room furnished and prepared: there make ready for us. (14:15)

8. Joseph Smith 2:14-15

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820....After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God.

9. Genesis

And he removed from thence unto a mountain on the east. . .and there he builded an altar unto the Lord, and called upon the name of the Lord. (12:8)

And Abraham planted a grove in Beer-she-ba, and called there on the name of the Lord, the everlasting God. (21:33)

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah. . .upon one of the mountains which I will tell thee of. (22:1-2)

10. Ether 3:1, 13; 4:1

And it came to pass that the brother of Jared...went forth unto the mount, which they called the mount Shelem, because of its exceeding height...and he did carry them [the 16 stones] in his hands upon the top of the mount, and cried again unto the Lord... And...behold, the Lord showed himself unto him, and said: because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you...And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen.

11. Isaiah 40:9

0 Zion, that bringest good tidings, get thee up into the high mountain...

12. 1 Kings

And when he [Elijah] saw that, he arose, and went for his life, and came to Beer-she-ba, which belongeth to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, 0 Lord, take away my life; for I am not better than my fathers.

And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. (19:3-5)

And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. (19:8)

13. Deuteronomy 32:48-50

And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Ab-a-rim, unto mount Nebo, which is in the land of Moab....

And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

14. Micah 1:3 For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

15. Abraham 19:27

And Abraham gat up early in the morning to the place where he stood before the Lord.

16. Acts 1:13-14

And when they were come in, they went in into an upper room, where abode [the apostles].

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

17. John

And Jesus went up into a mountain, and there sat with his disciples. (6:3)

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. (6:15)

Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. (8:1-2)

Commentary Quotations

1. Journal of Heber C. Kimball; Sunday, December 21, 1845.

He [George A. Smith] then related an instance of some children being healed & cured of the whooping cough in one night, through the prayers of himself and Elder Woodruff in Michigan while they were there on a mission.

Said that whenever they could get an opportunity they retired to the wilderness or to an upper room they did so and offered up the signs, and were always answered. It would be a good thing for us to put on our garments every day and pray to God, and in private circles, when we can do so with safety.

2. Journal of Wilford Woodruff, September 17, 1854.

He [Brigham Young] told Brother Pratt [Orson] to lay aside his philosophical reasoning and get revelation from God to govern him & enlighten his mind more; and it would be a great blessing to him to lay aside his books & go into the canyons as some of the rest of us was going & it would be better for him.

3. "[Wilford Woodruff's] Historian's Private Journal"; September 26, 1858; Ms/f/348/#4/CHO.

Sunday at 4 o clock P M. President Brigham Young Organized a Prayer Circle in his upper room consisting of Brigham Young, Heber C. Kimball, Wilford Woodruff & G A Smith. Albert Carrington was named but not present. B. Young prayed & H. C. Kimball was mouth. President Young wished the Twelve to meet in the Historians Closet for there prayer circle instead of meeting at Brother Bensons I do not know but Brother Benson will always have wives who will whore it. Brother Kimball said that Brother Benson had been informed of the Conduct of his first wives who were guilty of whoredoms but he had made no change concerning them as he was advised to do. I do not wish to have the Twelve meet in an unholy place President Young did not wish to have anything said about our Prayer Circle but directed G. A. Smith to write it down in a private journal.

4. Deseret News Weekly, XIII (Oct 9, 1863), pp. 96-97.

There are places on the earth where the Lord can come and dwell, if he pleases. They may be found on the tops of mountains, or in some cavern or place, where sinful man has never marked the soil with his polluted feet.

5. Henry Ballard Journal, p. 57 typescript; August 4, 1867.

August 4. A Prayer Circle was organized with Bro. E. T. Benson as President. It was held in an upper room in Bro. Hezekiah Thatcher's house. I was privileged to be a member of the same.

6. "Record of Business Meetings of the Bishops and lesser Priesthood of Provo City", pp. 72-74; BYU Spec Collections; September 28, 1869.

[p. 72]....Bishops Meeting Sep 28th 69....Thos. Allman said we have commenced work on the enlargement of the Vestry, have the joints on hand, and the frames are being made and purpose going on with the work unless otherwise ordered, there will be as usual more work to accomplish the job than was at first anticipated and am in favor of finishing and furnishing the upper room as a Circle room in a proper and becoming manner.

Bp. Smoot. I want the room fixed [p. 74] up in proper order and then that we pay for it.

7. Journal of Wilford Woodruff; January 26, 1880.

My head became a fountain of tears and my pillow was wet as with dews of heaven and sleep departed from me and the Lord revealed unto me our duty even the duty of the Twelve Apostles and all the faithful Elders of Israel and the following is a portion of the will of the Lord made manifest to me while dwelling in a shepherds tent in the wilderness surrounded by the drifting snows of the mountains while wrapped in the visions of the night.

8. Minutes of the Salt Lake School of the Prophets, 1883; pp. 67-70; CHO CR/390/1/Box 1; October 11, 1883. See also: Journal of Abraham H. Cannon, Vol. 13:89, August 25, 1890.

Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdery and Coltrin and taking them by the arm, said, "lets take a walk." They went to a place where there was some beautiful grass, and grapevines and swampbeech interlaced. President Joseph Smith then said, "let us pray." They all three prayed in turn Joseph, Oliver and Zebedee. Bro. Joseph then said "now brethren we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, They are our first parents, Adam and Eve. Adam was a large broad-shouldered man, and Eve as a woman, was as large in proportion.

9. Journal of Abraham H. Cannon; February 17, 1890; BYU Spec Coll; Vol XII, p 67 of original journal.

Morgan City Stake Conference: At the close of this meeting we called the Presidency of the Stake and High Council together and had a plain talk with them. Bro. J. W. Taylor advised them to build a vestry to their meeting house and use the up-stairs room of it for a prayer circle.

10. Juab [Utah] Stake Prayer Circle Minutes, 1898-1914 Book, October 21, 1900, p. 34; Apostle Reed Smoot.

I hope that there will not be a ward but what will have a prayer circle inaugurated for it is a strength to the Church.

11. Diary of Melvin J. Ballard; May 14, 1917.

Away on the Fort Peak Reservations where I was doing missionary work with some of our Brethren laboring among the Indians, seeking the Lord's light pertaining to our work there, and receiving a witness from Him that we were doing the things according to His will, I found myself one evening in the dreams of the night in that sacred building, the temple. [Elder Ballard then goes on to describe how he met and embraced the Savior]

12. Conference Report, October, 1919, p. 125; Pres. Heber J. Grant.

With this awful depression upon me, I desired to be alone, and I rode across there, tortured, so to speak, by the devil. After riding about a mile,

I suddenly stopped the mule on which I was riding, and I communed with High Heavens. It was revealed to me there, sitting alone in the Navajo Indian Reservation, that I had done nothing to entitle me to the great honor of being an apostle, except that I had kept my life pure and sweet.

13. Mormonism & Masonry, p. 146; 1956 ed.; by E. Cecil McGavin.

President Brigham Young once said that if the enemy prevented them from completing the Temple in Nauvoo, "We will receive our endowments, if we have to go into the wilderness and build an altar of stone."

14. Faith Precedes the Miracle, p. 209; Pres. Spencer W. Kimball. 1970 ed.

When we pray alone with God, we shed all sham and pretense, all hypocrisy and arrogance. The Savior found his mountains and slipped away to pray. Paul, the great apostle, could not seem to get into the spirit of his new calling until he had found cleansing solitude down in Arabia. He went into solitude a worldly man and came out cleansed, prepared, regenerated. He was born of water in a Damascus river and of the spirit in an Arabian solitude. Enos found his solitary place in the forest. Moriancumer went to the mountain top to ask the Lord to touch the stones to light his people's way. And Nephi learned to build a ship through communication with his Lord on a mountain far from human ears. Joseph Smith found his solitude in the grove with only birds and trees and God to listen to his prayer. In solitude we, too, may pray with greater depth and fervor.

15. A Generation of Excellence, p. 13; Elder Vaughn J. Featherstone; 1975 ed.

Let me extract from that great book BEN HUR by Lew Wallace some of the quotations that have given me a deeper understanding of the human soul and that suggest a pattern to assist us in gaining true greatness.

The book gives one statement about man's quest for truth which I shall never forget: "Like you, my brethren, I went out of the beaten ways, I went where man had not been, where only God was...." That brief statement has caused a hundred thoughts to flash into my mind. I had a great desire to find sacred, holy places---high on a mountain top, in the backwoods, or by a beautiful flowing river where I could communicate with God, as was implied in this statement.

IV

THE RITUAL FORM OF THE TRUE ORDER

Introductory Comments

As a part of the restoration of the Ancient order of things, the Lord restored to the earth again, the ritual form of the true order of prayer. The signs that are used in prayer today have been used by all the righteous saints from the days of Adam and Eve to the present. Joseph admitted watching Adam pray through his Urim and Thummim, and learned from watching him. These keys of prayer were incorporated into, and made a part of the endowment, and the early saints were taught their meaning and importance in knowing God.

Gospel Mysteries

Rituals, such as prayer, as well as many other rituals and ordinances, have been come down through history in apostate forms so that today only the shadow of their true form remains. Such is the case with masonry, which the early brethren explained was the apostate form of the once true endowment.

The Prophet Joseph seemed to understand the importance of using the true order of prayer, even as early as 1833 in the School of the Prophets, and possibly even as early as his first vision. He could have learned about the order of prayer from the old testament which contains vivid descriptions of how prayer is offered. According to President Young, it was the use of the true order of prayer that kept their enemies away, until they were able to complete the giving of endowments in the Nauvoo Temple. It was this order of prayer that gave them the power to cross the plains and establish Zion in the west. Ensign peak was a favorite place, as were many other places, where the saints would go and build an altar and offer up their prayers to the Lord.

Joseph plainly taught that if the saints desired to approach God and to commune with him, they would have to understand how to do that so that their prayers could be answered. There is little doubt that in his mind, it was through the use of the true order of prayer, that a person could commune with God, especially if he had already received the second anointing ordinance, which gave them the power to stand in the presence of God. On May 4, 1842 Joseph revealed for the first time these keys of prayer and explained that with them a person would be able to "secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds." (TPJS, p. 237).

Scripture Quotations

1. 1 Timothy 2:8-9 (Paul speaking)

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array.

2. Mark 11:25

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

3. Luke 22:46 (Savior speaking)

And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

4. Acts 14:19-20

And there came thither certain Jews from antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

5. Psalm 54:2

Hear my prayer, 0 God; give ear to the words of my mouth. (54:2)

6. Exodus 17:11-12

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady unto the going down of the sun.

Commentary Quotations

NOTE TO READER: All quotations in this compilation maintain their original spellings. No attempt has been made to correct any misspelled words. The writers usually spelled words phonetically. For instance, "prair" = "prayer"; "praid" = "prayed"; "hur" = "her" and so on.

1. Heber C. Kimball Journal

June 19, 1845

* * * Sister Richards sent for us to cloth us and pray for hur as she felt as she should not live long we offered up the signs and prayed for my wife *** at fore in the after noon. we met at W R for prair mg the Lord bless his people.

June 25, 1845

* * * at three we met at the same place [W. Richards] for prair nine present offerd up the Sings, and prayed that the Lord would bless Demmen and deliver him from his Enimies that our Enimes might be cursed.

June 26, 1845

* * * at 4 o clock at W. Richards for prair, 12 Present. 6 of the Twelve present the two Bishops uncle John Levi Richards Wm Calton Joseph Young

Clothed our selves and offerd up our praiers for the prosperity of the Saints and for distruction of our Enimes. a perfect union in corumm Orson Pratt being Mouth after we got threw My Wife and [next page] Sister Whitney with our little children of Promis, we then offerd the Sings. B. Young W. Richards Laid hands on my Litle son Brigham Willard Heber C Kimball, and sealled the blessing of Life and health should rest on him and the holy Preasthood rested on him from his Mothers womb. Then on Mary Jame Whitney . . . and simeler things. Then they left the room then we offerd the sings and consecrated thre botels of Oil 2 for me and one for John Smith I being mouth. We then prayed once more B Young being mouth we had a good time and the Lord was with us he shall have the glory.

June 27, 1845

Met in Council at W Richards one year ago Joseph and Hirum was killed in Carthage Jail so we meet in Council to pray that God would curs those that had spilt thare Blood and all those that percicute the Saints. 0 Lord I thank thy holy name that thou dost hear thy servent and bring trouble on them Even now thay are dum and cannot do business and are all thrown in to confusion in answer to the prairs of thy servents as we have felt to pleede with the up lifted hands in token of our regard to the I do thank the 0 my Father for thou dost hear us in all things when we are agreed. and this blessing thou hast granted to thy servents this day is set a part by thy servents to fast and pray thou wouldst bless us with peas and prosperity, and that this blessing may rest on all of thy Saints. Even so. Amen * * * at 4 in the after noon we clothed our selves and concecrated 9 bottles of Oil. then gave thanks to the Lord for his goodness to us.

July 9 1845

. . . W. Richards sent fore me to day hands on his wife she appeared as though she was diing about 10 in the morning I went thare again to clothe and pray for hur again present G A Smith Levi Richards John Smith J Tailor we praied after the holy order and annointed hur–She died in a bout half an hour

2. Willard Richards Journal; July 9, 1845.

Wednesday July 9. at day light dressed. offered the signs by Jennettas bed. who offered the signs. Though very weak. kneeled & prayed. & laid hands on her three times with the signs which she repeated. & I gave her encouragement as I felt. & she said "how can I die under such progress?" about sun rise sent for Levi about 6 sent for Elder H. C. Kimball, who came & laid on hand & prayed & she revived also sent for father John Smith, John Taylor Geo A Smith. Heber Kimball, John E. Page L. Richards & myself dressed. prayed – went into her room ointed. & prayed for her. – & felt encouraged – 15 minutes past 10 A. M Jennetta stopped breathing.--but continued warm & we continued to bathe her for 12 hours–began to grow cold & bloat. Continued to bathe her till 2 next morning. Sister Wilcox & Luch Calyton watched & I slept in the room on the floor.

3. Heber C. Kimball Journal; October 21, 1845.

met for prayer in the morning *** in the evening met for prayer, continued / till 11 o'clock in matters of prayer &c wherin we have / asked the Lord, he has answered us in every instance / I therefore feel to praise & exalt his holy name, for / his blessings & favors to his people Israel.

November 19, 1845

Elder W. Richards confined / to his bed B Young cam / in just at dark. we / clothed our selves and / offerd up prair. I was / mouth, got threw at / 7 in the Eve.

November 29, 1845

Sartaday 29 Cold and dry At 10 in the Morning I met the Brethren at the Temple in the Attick Story to lay down the Carpits in the sefrels rooms, as it was set apart for that perpus. * * * After dark the following persons went in to the Room of B Young. which is the south East Cornor. and Bowed our selves

before the Lord and gave him thanks for his goodness to us in sparing our lives to finish this hous thus far. and menny other things. B Young being moth Present H C Kimball. 0 Hide P Pratt G A Smith 0 Spencer L Woodworth G Miller W Phelps L. Richards A P Rockwood, we did not Clothe ourselves. as others wished to be with us. the first time in the Lords Hous, when we should offer up the Sign of the Holy Preasthood. After prair, we left the hous.

November 30, 1845

Sunday the 30 . . . Went to the Temple at 10 in the Morning... When I got in to the Hous of the Lord most of the Brethren Present. No ones admitted only those that had received the Preasthood...* * * at about 12 Oclock we clothed our selvs for prair and council Levi Richards came in, at About Half past on in the after noon, we offered up the Signs of the Holy Preasthood. Joseph Kingsbury. B. Young being Mouth offered up the dedacation of the Hall and small rooms. Set a chort time then H. C. Kimball was moth then praid once more Joseph Young was mouth we then clothed our selvs the Twelve war called to gether by the President in his room. P P Pratt had maters to lay before the Twelve. Doctor Richards and A Limon quite sick they ware praid for and ware beter We onclothed our selves About 4 Oclock most of the Brethren left.

December 4, 1845

[In the evening the council met for prayer in the Temple]

We clothed our selves half past 7. The Twelve and High Preas come to gether and sung two hymns, being 19 present. Br B Young praid we all knelt before the Lord then offerd up the sign Isaac Morly was mouth had a good time. *** praid again. P P Pratt being mouth. we had a glorious time the Brethren felt to prais the Lord for his goodness and great mercy.

December 9, 1845

...Present this Eve of the Twelv B Young, H C Kimball, 0 Hide P Pratt, John Tailor A Limon G A Smith, High Preas. A Cutler L Woodworth G Miller W Phelps J Berhisal 0 Spencer R Cahoon I Morly. we offerd up the sign John Tailor being mouth. after we began to rite to those Preas our proposels to sell our city Elder B Young and H C. Kimball. washed our selvs in pure water. fore time and also G A Smith Am Limon. and the first washed in the Temple for the Lord and also finished a Leter to the Catholicks. giving our propsels. to sell. we had a good time before the Lord. We shall come to Morrow with our wives that is all the Holy order to go through with our washings and Anointing again in the Temple of our God

December 10, 1845

Prest. Young then called all present into the Celestial room where we kneeled down and Amasa Lyman offered up prayers. [after the second session for endowments]...After all was lead through those present offered up the signs of the Holy Priesthood and offered up prayers Er Orson Hyde gave praise to the Most High for his goodness.

December 11, 1845

...Those last who were taken through were then instructed farther regarding the signs by Br Orson Hyde. The President then called all those who were present into the Celestial room. We formed a circle, offered up the signs, and then offered up prayers for the sick; for our families and that the Lord would frustrate the plans of our enemies.

After we got through President Young called ...persons into Heber's room [to discuss a letter from Samuel Brannan concerning extermination of the saints].

We offered up the signs of the Holy Priesthood and prayed that the Lord would defeat and frustrate all the plans of our enemies and inasmuch as they make plots and lay plans to exterminate this people and destroy the priesthood from off the earth that the curse of God may come upon them even all the evil which they design to bring upon this people and that the Lord would preserve the lives of his servants and lead us out of this ungodly nation in peace.

December 13, 1845

...At 7 o clock the following High Priests met in the High Councils room duly clothed, viz. George Miller, Peter Haws, Charles C. Rich, Aaron Johnson, Willard Snow, Levi Richards and Joseph C. Kingsbury. These offered up the signs of the Holy Priesthood and then had prayers. George Miller being mouth.

December 15, 1845

...At 20 minutes to 10 President B. Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Amasa Lyman, George Miller, George A. Smith, John D. Lee and Franklin D. Richards retired to president Young's room being clothed and having offered up the signs to the Holy Priesthood offered up prayers prest. Young being mouth.

December 16, 1845

...At 9 oclock President Brigham Young, Heber C. Kimball, Orson Pratt, George A. Smith, Amasa Lyman, retired to President Youngs room, and without dressing consecrated & dedicated a new horn which has been prepared for the anointing, praying that we may be permitted to use it for this purpose for many years to come and that the spirit and power of God may attend it whenever it shall be used. At 20 minutes after 10 oclock A. M. President Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George Miller, Amasa Lyman and George A. Smith clothed themselves and retired to President Youngs room and consecrated 13 bottles of Oil which had been prepared and perfumed by Bishops Whitney and Miller. * * * At a quarter after 6 o'clock the following High Priests, viz. George Miller, William Huntington Senr., Lucian Woodworth, Joseph C. Kingsbury, met in the High Priests Room and having clothed themselves offered up prayer according to the order of the Holy Priesthood, Lucian Woodworth being mouth.

December 17, 1845

...at 20 past 2 o'clock P.M. Bishop Miller perfumed 45 Bottles of Oil after which the ...brethren ...clothed themselve

V

SYMBOLIC ASPECTS OF THE TRUE ORDER

Introductory Comments

In scriptural passages, it is interesting to note that the faithful saints of God in all ages of the world, from Adam to Daniel to Christ, down to

the present time, have all engaged in symbolic imagery along with the true order of prayer. Indeed, it is, in actuality, a part of the true order.

Notice for instance, that there are passages which describe how Christ would pray with his eyes heavenward, or that he would pray early in the morning hours, before sunrise. Daniel would pray three times daily, and would face the temple of Jerusalem as he did so. Joseph Smith chose to pray one early spring morning when he had his first vision. At the dedication of the Salt Lake Temple, President Woodruff counseled the saints that if they could not come to the temple, if they at least face it while they prayed, that the Lord would bless them as a result.

There are times when a person should raise his eyes to heaven. Adam did so when he was looking for messengers from his father. If the quorum of the 12 had only lifted their eyes as they stood tired and fatigued in a circle, they might have seen their Redeemer. There may be other occasions when such searching eyes are not so necessary. If an individual will make it a habit to pray as he is guided by the spirit, he will know when and what to do in this respect.

Facing the temple or the source of light is another interesting symbol. Since God is the person to whom we must look for divine aid, it is appropriate then to pray in the direction of the closest symbol of light. For those who enter the temple and pray in the true order, the altars are positioned so that they face the celestial room, which represents the celestial kingdom---the nearest source of light for the person praying. In the Salt Lake Temple the Holy of Holies is situated in the south-east portion of the building (by dividing the temple into four equal halves). This portion of the building faces the rising sun which comes up in the east, and south-east. For the temple, the south-east is the part of the building which most nearly faces the closest source of light, symbolically speaking.

Those who faced the sun to pray in ages past did not do so because they worshipped the sun. They did so in symbolic imagery that the sun represented the God of heaven to them, it was the source of light to the world and represented symbolically the source of spiritual light to them. Mountain tops are also closer to God, symbolically speaking, than the low valleys where mankind loves to dwell. If a person lived in the southern hemisphere, it would be more appropriate to face the north-east, since that would be the direction from whence the sun would rise. Thus it is understandable when President Woodruff made his remarks at the dedication of the Salt Lake temple for the saints to turn and face the temple when they prayed, because for those who lived there in Salt Lake, it represented the closest source of spiritual guidance to them.

LOOKING HEAVENWARD

Scripture Quotations

1. I.V. Genesis 9:21-22. The Lord speaking to Noah.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.

And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the

heavens shall shake with gladness, and the earth shall tremble with joy;
And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.

2. Joshua 6:13-15.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?
And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, what saith my Lord unto his servant?
And the captain of the Lord's host said unto Joshua, loose thy shoe from thy foot; for the place whereon thou standest is holy. And Joshua did so.

3. Daniel 10:5-12.

[After fasting for three weeks and three days, Daniel said:]

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold. . . .
And I Daniel alone saw the visions. . .
Therefore I was left alone, and saw the vision and there remained no strength in me. . . .

4. Isaiah 40:26.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his night, for that he is strong in power; not one faileth.

5. Psalms 5:1-3; 121:1-2; 123:1.

Give ear to my words, 0 Lord, consider my meditation. Hearken unto my voice of cry, my King, and my God; for unto thee I will pray.
My voice shall thou hear in the morning, 0 Lord: in the morning will I direct my prayer unto thee, and will look up. (5:1-3)
I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. (121:1-2)
Unto thee lift I up mine eyes, 0 thou that dwellest in the heavens. (123:1)

6. Mark 6:41; 7:31-35; 8:22-25.

And when he [Christ] had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.
And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Dicapolis.
And they bring unto him one that was deaf, and had an impediment in his

speech; and they beseech him to put his hand upon him.
And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;
And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. (7:31–35)
And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. (8:22–25)

7. Luke 21:27–28.

And then shall they see the Son of Man coming in a cloud with power and great glory.
And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

8. John 11:41–42; 17:1.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me.
And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. (11:41–42)
These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. (17:1)

9. Acts 7:55–56.

But he [Stephen], being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.

10. 2 Nephi 8:6.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall was old like a garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

11. Helaman 5:36.

Behold, he saw through the cloud of darkness, the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the

attitude as if talking or lifting their voices to some being whom they beheld.

12. Moses 1:24-25.

And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son;

And calling upon the name of God, he behold his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God.

13. Joseph Smith 2:15-17, 20.

[ln the vision of Joseph Smith, he looked up and saw two personages, the Father and the Son. When the vision finally closed he says that he found himself "lying on his back, looking up into heaven."]

14. Alma 5:14, 19.

And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? (14)

I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances? (19)

Commentary Quotations

1. The Book of Jasher, chapter XLIX, p. 147, Photo lithographic reprint of exact edition published in 1887.

30. And Joseph upon his horse lifted up his eyes to heaven, and called out and said, He raiseth the poor man from the dust, He lifteth up the needy from the dunghill. 0 Lord of Hosts, happy is the man who trusteth in thee.

2. History of the Church, 2:381; January 20, 1836.

I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept.

3. Life of Heber C. Kimball, 2nd ed., p. 93; by Orson F. Whitney.

The following vision was manifested to him [Joseph Smith] as near as I can recollect:

He saw the Twelve going forth, and they appeared to be in a far distant land. After some time they unexpectedly me together, apparently in great tribulation, their clothes all ragged, and their knees and feet sore. They

formed a circle, and all stood with their eyes fixed upon the ground. The Savior appeared and stood in their midst and wept over them, and wanted to show Himself to them, but they did not discover him.

4. The Ensign/May 1981, pp. 8, 10; Elder James E. Faust; April General Conference.

[After quoting the above quote #3, Elder James Faust said:]

A message that can be inferred from this is that, because the Twelve had suffered so much, had endured so greatly, and had so exhausted themselves in leading the battle of righteousness, they were bowed down and did not look up. Had they only looked up they might have beheld the Lord Jesus, who wanted to see him, weeping over them, suffering with them, and standing in their midst. (P. 8)

The dignity of self is greatly enhanced by looking upward in the search for holiness. Like the giant trees, we should reach up for the light. The most important source of light we can come to know is the gift of the Holy Ghost. It is the source of inner strength and peace.

May we all have a feeling of personal worth and dignity born of the knowledge that each of us is a child of God, and be strengthened by looking upwards in the pursuit of holiness. As we look up may we be worthy to receive the inspiration that comes constantly from God, which inspiration is sacred, real, and often very private. (P. 10)

5. Hymns #39.

1. The first Noel the angel did say
   Was to certain poor shepherds in fields as they lay.
   In fields where they lay keeping their sheep
   On a cold winter's night that was so deep.

2. They looked up and saw a star
   Shining in the East beyond them far.
   And to the earth it gave great light
   And so it continued both day and night.

6. The Era/Jan-Feb 1981, p. 48; Hugh Nibley article entitled: "Man's Dominion".

All creatures are duly overawed by the presence of God's representative and image: "Even the fierce beasts of prey fear man," says the Zohar, "as long as he keeps his covenant, his kingly dignity, and his eye fixed on God in whose image he is." For "God formed man in his own heavenly form and made him to be Lord over them. Whenever man stands upright and lifts up his eyes toward heaven, then all the animals raise their heads, too, and look to man, fearing and trembling in his presence."

7. Nibley On The Timely and Timeless, p. 11; 1978; Hugh Nibley.

[Quoted from the Apocalypse of Abraham:]

15.5 When I went up to the mountain top....arriving at the seventh temple. I stood to pray before God: and I lifted up my eyes and

said...deliver me from Satan.

FACING THE TEMPLE OR THE SOURCE OF LIGHT

Scripture Quotations

1. Daniel 6:10-11

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he died aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

FACING THE TEMPLE OR THE SOURCE OF LIGHT

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, p. 161; July 2, 1839.

You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord.

2. The Contributor, Vol 14:292; President Wilford Woodruff; Part of the dedicatory prayer of the Salt Lake Temple, April 6, 1893.

Heavenly Father, when Thy people shall not have the opportunity of entering this holy house to offer their supplications unto Thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation and shall turn their faces towards this thy holy house and ask thee for deliverance, for help, for Thy power to be extended in their behalf, we beseech Thee, to look down from Thy holy habitation in mercy and tender compassion upon them, and listen to their cries. Or when the children of Thy people, in years to come, shall be separated, in remembrance of Thy promises to this holy Temple, and they shall cry unto Thee from the depths of their affliction and sorrow to extend relief and deliverance to them, we humbly entreat Thee to turn Thine ear in mercy to them; hearken to their cries, and grant unto them the blessings for which they ask.

3. The Highest In Us, p. 82; Truman G. Madsen.

What is the significance of facing the temple? Apparently it is a sacred way of recalling both the promises the Lord has made to us and our promises to him. Thus, when President Wilford Woodruff dedicated the Salt Lake Temple, he offered a specific prayer that when people were assailed with temptation or trouble they might remember the promises of the temple, that they might face the temple, and that the Lord would honor their prayers.

4. Josephus, c. 1960, 9th ed., 1971; "Wars of the Jews", chapter IX, #4, p. 562; Translated by William Whiston, A.M.

In old times there was one Necao, king of Egypt, who was also called Pharaoh: he came with a prodigious army of soldiers, and seized queen Sarah, the mother of our nation. What did Abraham our progenitor then do? Did he defend himself from this injurious person by war, although he had three hundred and eighteen captains under him, and an immense army under each of them? Indeed, he deemed them to be no number at all without God's assistance, and only spread out his hands towards this holy place* [the Jerusalem temple], which you have now polluted, and reckoned upon him as upon his invincible supporter, instead of his own army.

[Footnote:] *Josephus supposes, in this speech to the Jews, that not Abraham only, but Pharaoh, king of Egypt, prayed towards a temple at Jerusalem, or towards Jerusalem itself, in which were Mount Sion and Mount Moriah, on which the tabernacle and temple did afterwards stand.

5. The Mormon People: Their Character and Traditions (Provo:BYU Press, 1980), p. 113; Thomas G. Alexander, ed.; "The Salt Lake Temple: A Symbolic Statement of Mormon Doctrine", by C. Mark Hamilton.

On 6 April 1853, Brigham Young had the Salt Lake Temple laid out in this prescribed order. Nibley astutely observed in his book, The Message of the Joseph Smith Papyri: An Egyptian Endowment, the marked similarity between the order in which Mormons and Egyptians lay out their temples. He noted that President Young, after the laying of the cornerstones of the Salt Lake Temple and while offering the dedicatory prayer over the southeast cornerstone of the Manti Temple, made specific references to light. With the Salt Lake Temple, he spoke of light in both physical and spiritual terms. The geographical location of the temple being in the northern hemisphere required that the southeast cornerstone be laid first because "there is the most light." As a fact, the sun does rise from the southeast and first illuminates the east and south fabric of the building. Symbolically and spiritually, the Melchizedek Priesthood and particularly those ordained to the office of apostle in that priesthood after the order of the Son of God are the givers of light--hence the flames on the finials of all the corner buttresses. It is therefore appropriate that the two east cornerstones are set by that priesthood. Of most importance is the symbolism attached to the east facade, particularly the central tower, which is representative of Christ, the Author of Light.

THE SIGNIFICANCE OF EARLY MORNING

Scripture Quotations

1. Joseph Smith 2:14-15

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820....After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God.

2. Abraham 19:27

And Abraham gat up early in the morning to the place where he stood before the Lord.

3. John

And Jesus went up into a mountain, and there sat with his disciples. (6:3)
When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. (6:15)
Jesus went unto the mount of Olives.
And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. (8:1-2)

THE SIGNIFICANCE OF EARLY MORNING

Commentary Quotations

1. Address given by Harold B. Lee, July 6, 1956.

Then the President [David 0. McKay] made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more clearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition.

2. Conference Report, October 1962, p. 82; Elder Harold B. Lee.

President McKay sometime ago in talking to the Presidency and the Twelve, urged us to give time for more meditation so that we could tune in with spiritual forces that we had a right to and should expect to direct us in our work. He said, 'The best time for me is early in the morning when my mind and body are rested. But when the inspiration comes, and it can come just as clearly as though you were talking down a telephone and dialing in for information; when the Lord tells you what to do, you have to have the courage to do what he instructs you.'

3. The Ensign/August 1975, pp. 88-89; Elder Boyd K. Packer; Talk on "Self Reliance".

I have learned that the best time to wrestle with major problems is early in the morning. Your mind is then fresh and alert. The blackboard of your mind has been erased by a good night's rest. The accumulated distractions of the day are not in your way. Your body has been rested also. That's the time to think something through very carefully and to receive personal revelation.

I've heard President Harold B. Lee begin many a statement about matters involving revelation with an expression something like this: "In the early hours of the morning, while I was pondering upon that subject," and so on. He made it a practice to work on the problems that required revelation in the fresh, alert hours of the early morning.

The Lord knew something when He directed in the Doctrine and Covenants: "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D&C 88:124)

* * *

I counseled our children to do their critical studying in the early hours of the morning when they're fresh and alert, rather than to fight physical weariness and mental exhaustion at night. I've learned that the dictum, "Early to bed, early to rise" is powerful. When under pressure---for instance, when I was preparing this talk---you wouldn't find me burning the midnight oil. Much rather I'd be early to bed and getting up in the wee hours of the morning, when I could be close to Him who guides this work.

PRAYER THREE TIMES A DAY

Scripture Quotations

1. Daniel 6:10-11

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he died aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

PRAYER THREE TIMES A DAY

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, p. 161; July 2, 1839.

You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord.

[Daniel 6:10-11:

> Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks

before his God, as he did aforetime.
Then these men assembled, and found Daniel praying and making supplication before his God.]

2. Women's Exponent, p. 134; Eliza Ann Carter; April 15, 1897.

When I was living at Hyrum Smith's I thought that he was the best man I ever saw, he was so kind to his family and he prayed in his family three times a day.

3. The Ensign/September 1973, p. 65; Quote from Eliza R. Snow.

His [Joseph's] expansive mind grasped the great plan of salvation, and solved the mystic problem of man's destiny; he was in possession of keys that unlocked the past and the future, with its successions of eternities; yet in his devotions he was as humble as a little child. Three times a day he had family worship; and these precious seasons of sacred household service truly seemed a foretaste of celestial happiness.

4. Decisions for Successful Living, p. 176; 1973 ed.; Pres. Harold B. Lee.

Young couples, if they are mindful of the counsel of the Church, will kneel down in prayer together in their first family prayer on the first night of their marriage to express gratitude and thankfulness and to make supplications for divine guidance and blessing. Thereafter by themselves and later with their families, they are admonished to begin the day with a supplication for aid and protection for that day's need and at eventide to kneel again in thanksgiving and acknowledgment to ask a benediction upon the home and family through the coming night. The Lord has promised, "And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families." (D&C 136:11).

5. Mormonism: A Genuine Restoration of Early Christianity, p. 65; by Eugene Seaich; 1982 ed.

The Apocryphon of Abraham recounts that when the old Patriarch restored Adam's altar, he cried aloud the words, "El, El, El, Jaoel! Receive the words of my prayer! Receive the sacrifice which I have made at thy command!" for he was repeating the ancient prayer of Adam, who prayed three-fold for three days, "May the words of my mouth be heard!"

VI

THINGS FOR WHICH WE SHOULD PRAY

Introductory Comments

Prayer plays a vital part in helping us return to Father in Heaven. However, too often prayer becomes rote and meaningless and because of it many have given up praying daily. They have not really come to the point of experien cing what prayer can really do.

Prayer can be a time of intensely wonderful communication between the person and God. Of course, prayer would be uninteresting if it did not contain this ingredient. To feel of his power, and to know that he is listening and concerned about our problems is a very wonderful experience. If a person were able to have such experiences, he would want to pray not just once a day, but several times a day, just so that re-contact could be made, and the power of his spirit be felt again and again.

In order to communicate with heaven in this way, great care must be taken to be completely honest and sincere in the expressions of gratitude and desired assistance. Too often prayers become memorized and they are said over and over again, and very little feeling exists. The scriptures indicate that the words which we utter in prayer must be given by the spirit. In other words, we should pray as we are inspired to do so by the spirit. We should not consciously look for things to pray for. Rather, we should let the spirit guide our feelings, and we should utter those feelings which we have as we are guided by the spirit.

In ages past the saints who have prayed by the spirit have asked for those things which were of most importance to their salvation, and the salvation of their family and friends. Elder Bruce R. McConkie gave an address in the April Conference of 1984 which beautifully outlined things which the saints could and should pray for as they are inspired. Certainly such utterances from us ascending into heaven would cause the Lord to listen and bless us accordingly.

In this regard, some of the things for which we should pray, would be to recognize the hand of the Lord in all things in our lives, giving the Lord the honor and the glory for what we are; we should pray that we might be able to see the face of the Lord (D&C 93:1); ask for the gifts of the spirit; desire strength to overcome the adversary in all of his manifestations & deceptions; request further light and knowledge so that we might drawer nearer to God in understanding his plan of redemption and what we must do to make it effective in our own lives; pray for the First Presidency, Quorum of the Twelve, and all other general and local leaders; for the missionary work to go forward into all the nations of the earth, so that the elect might be gathered, so that the Lord might come once again upon the earth; ask the Lord to bless the redemptive work of the dead to go forward with accelerated speed. We could ask that the Lord bless us that Zion might be redeemed with the fulness of the priesthood in the temples of the Lord; that our children might obtain all the ordinances of salvation; that they might live honorable lives; that we might have the companionship of the Holy Ghost, that we might become pure in heart, filled with the pure love of Christ; and that we might receive all the blessing of the fathers. Whatever we pray for, we should be guided by the spirit. There is no one way to pray, except as we are guided and prompted by the spirit.

We should also consider lengthening the amount of time we spend in conversation with Father. Who would not want to spend at least an hour each day in the presence of their Maker? The amount of time we spend with Him now is a good indicator of how much we really believe in Him, and how much we really love and want to be with Him. Since it is from His hand that we receive permission to have our calling and election made sure, perhaps the amount of time we spend with Him could be better utilized.

Scripture Quotations

1. II Chronicles 1:3, 6-7, 10-12

So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness.

And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

2. Pearl of Great Price; Abraham 1:2 (Abraham speaking)

And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

3. 1 Nephi 2:16 (Nephi speaking)

And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.

4. Enos 3-5 (Enos speaking) Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

And there came a voice unto me saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

5. Alma 34:27 (Amulek speaking)

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

Commentary Quotations

1. J.D. 3:157; Remarks by Pres. Brigham Young; May 6, 1855.

If you would take my counsel you never would cease to plead with the Lord, until He opened the eyes of your understanding and revealed eternity to you, that you might know for yourselves how things are, and when you know and keep in that spirit, you will never be deceived, but the spirit of truth will always be with you, and if you cleave to that, it will lead you into all truth and holiness.

2. J.D. 3:230; Discourse by Pres. Heber C. Kimball, delivered in the Tabernacle, Great Salt Lake City; March 2, 1856.

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would You? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes, you would. Will the Holy Ghost dwell with a man who will lie, steal, and swear? No. It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide.

3. Cedar City Ward Relief Society Minute Book "A", 1856 to 1875. Entry is for September 10, 1857; Xerox copy in BYU Archives & Mss.

(P. 18) . . . Met according to appointment 2,0, clock P.M. Thursday Sept lOth 1857...Sister Haight said that the sisters enjoyed a better spirit than they did eight or nine months ago. said that these were squally times, and we ought to attend to secret prayer in behalf of our husbands, sons, fathers & brothers. instructed the Sisters to teach their sons & daughters the principles of righteousness, and to implant a desire in their hearts to avenge the blood of the Prophets. [end of Sister Haight's comments]

4. Journal of Wilford Woodruff; February 6, 1859; Ms/f/115/CHO. W.W. speaking.

I met with 0. Hyde, 0 Pratt & C C Rich of the Twelve in the prayer room. 0 Hyde prayed. 0. Pratt was mouth, we conversed upon the things of the Kingdom of God. Spoke of prayer & fasting. 0. Pratt said that he had often wished that he could get faith enough to enjoy the blessings the ancient apostles enjoyed. He said Joseph taught that unless the Apostles and Elders of this Church did fast & pray until they could get the heavens opened unto them so they could see the face of the Lord, their preaching would not be worth much to this generation.

5. "Minutes of Meetings Held in Provo City"; Film/979.2/Z99/v.2/BYU Microfilm Room; February 7, 1869; H B Lee Library.

* * * Elder [F.?] D. Richards, Anciently the sisters prayed fervently that they might have honorable offspring.

6. The Ensign/January 1976, p. 10; Elder Bruce R. McConkie.

It is clear that we should pray for all that in wisdom and righteousness we should have. Certainly we should seek for a testimony, for revelations, for

all of the gifts of the Spirit, including the fulfillment of the promise in Doctrine and Covenants 93:1 of seeing the face of the Lord. But above all our other petitions, we should plead for the companionship of the Holy Ghost in this life and for eternal life in the world to come.

7. The Ensign/November 1978, p. 61; General Conference, October 1, 1978; Elder Bruce R. McConkie.

It is his will that we gain testimonies, that we seek revelation, that we covet to prophesy, that we desire spiritual gifts, and that we seek the face of the Lord.

The Lord wants all his children to gain light and truth and knowledge from on high. It is his will that we pierce the veil and rend the heavens and see the visions of eternity.

VII

FASTING & ITS RELATIONSHIP TO PRAYER

Introductory Comments

1. After a three day fast physical illnesses ceased. (1)

2. We must fast and pray until the heavens are opened so that we may see the face of the Lord. Otherwise, our efforts will not be worth much to this generation. (2)

3. An individual fasted for 24 hours and partook of the sacrament, and was filled with the Spirit of the Lord. (3)

4. Heber C. Kimball fasted and prayed for 3 days in order to meet the test which the Prophet Joseph had put upon him, that of giving Vilate Kimball to him. Heber met the challenge and was able to keep his wife. (4)

5. A sister fasted and prayed earnestly for three days in order to be given the privilege of going through the temple in Salt Lake. She was granted this privilege, and in the night after the 3rd day of fasting when was shown a glorious heavenly vision. (5)

6. Fasting is designed to do many things, including hastening the person along the path of salvation. (6, 9)

7. Fasting is an expression of sorrow. Through it one finds comfort and strength. Alma was healed after fasting 2 days and nights, and fasted and prayed many days in order to receive a testimony of the truth. Each Sunday should be a fast-Sunday. (7)

8. The law of the fast is to go 24 hours without food or drink--from "even to even" and to not engage in bodily gratification and indulgences. (8)

9. Mordecai's advice from Esther as he faced an emergency at Shushan pointed out that he and his people should "neither eat nor drink three days, night or day. . . ." (Esther 4:16). This was the true fast. (10)

10. B. H. Roberts fasted many days by a little stream of water in Centerville

Canyon afterwhich the Savior appeared to him. (11)

11. Fasting causes the fat and blood of the body to be diminished and is thus a sacrifice. Alms giving is a sacrifice of money. (12, S4)

12. Harold B. Lee fasted until his strength "was fast going," then he would get a little nourishment and go on fasting. He fasted for several days, and was able to hear the voice of the Lord, and could almost see through the veil. (13)

13. To make fasting more fruitful it should be coupled with prayer and meditation. (14)

14. We are able to receive witnesses through fasting and prayer. Prayer, fasting, priesthood, authority and worthiness are essential to revelation. (16)

15. Reasons for fasting:

> to loose the bands of wickedness,
> to undo the heavy burdens,
> to let the oppressed go free,
> that ye break every yoke,
> to deal thy bread to the hungry,
> that thou bring the poor that are cast out to thy house, when thou seest the naked, that thou cover him,
> and that thou hide not thyself from thine own flesh.

If we do the above things. . .

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (S5)

16. Fasting is often done in conjunction with prayer and supplications. (S6)

17. Keep the fast a private experience. (S7)

18. Some spirits will not depart except by fasting and prayer. (S7)

19. Husbands and wives should not fast from sexual relations with each other except by mutual consent in order to make the fast complete. (S8)

20. The saints were commanded, in olden times, that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God. (S9)

21. When we suffer for others without our being required to do so, the law of justice demands that the requests of the sufferer be fulfilled. The Savior suffered for all of us, yet it was not just that he should suffer at all, for he was sinless, and had no cause to suffer. Yet he suffered for others, that

they might receive the benefits of his atonement, which was, that they might have eternal life if they would adhere to the requirements of the gospel. And so it is with us. It is not just that individuals should have to suffer for others in vain. When we fast, we experience a small degree of bodily suffering, and without food or water the body begins to use up the resources of fatty tissues it has stored. Thus we waste away our own life, to a small degree, when we fast for others or for those things which we need. The law of justice requires that such fastings, coupled with prayer, be answered upon the head of the petitioner.

Scripture Quotations

1. Exodus 34:28

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

2. Ezra 8:23

So we fasted and besought our God for this: and he was intreated of us.

3. Nehemiah 1:4

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

4. Psalm 35:13; 69:10; 109:24

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.
When I wept, and chastened my soul with fasting, that was to my reproach. My knees are weak through fasting; and my flesh faileth of fatness.

5. Isaiah 58:3-11

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.
Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.
Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?
Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover

him; and that thou hide not thyself from thine own flesh?
Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.
Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.
And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.
And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

6. Daniel 9:3

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes:
And I prayed unto the Lord my God, and made my confession, and said, 0 Lord, the great and dreadful God, keeping the covenant and mercy t# them that love him, and to them that keep his commandments;
We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. . .

7. Matthew 4:1-2; 6:16-18; 17:14-21

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
And when he had fasted forty days and forty nights, he was afterward an hungered. (4:1-2)
Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. (6:16-18)
And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,
Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.
And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, 0 faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
Howbeit this kind goeth not out but by prayer and fasting. (17:14-21)

8. 1 Corinthians 7:4-5

The wife hath not power of her own body, but the husband: and likewise

also the husband hath not power of his own body, but the wife.
Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

9. Alma 5:46; 6:6; 17:2-3, 9-10; 45:1

Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (5:46)
Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God. (6:6)
Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.
But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (17:2-3)
And it came to pass that they journeyed many days in the wilderness, and they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.
And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted. (17:9-10) Behold, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy. (45:1)

10. Helaman 3:35

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.

11. 3 Nephi 27:1-2

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.
And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

12. D&C 59:13-14

And on this day [the sabbath day] thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

13. D&C 88:76, 119

Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.

14. D&C 95:7

And for this cause I gave unto you a commandment that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the creator of the first day, the beginning and the end.

Commentary Quotations

1. Diary of Joseph L. Robinson, p. 19; 1845; Re-printed in Faith Like the Ancients, 2:273-274; by Lundwall.

And it came to pass the Lord gave unto us a daughter, a beautiful child. She was born June 12, 1845, almost one year after the martyrdom of our Prophet Joseph and his brother, Hyrum, the Patriarch. We rejoiced greatly for this gift. We named her Mary Elizabeth, but the Destroyer sought the destruction of this child for some cause or reason. We know not, but she became afflicted and had fits and it seemed we could not stop them. We prayed for her and administered the oil and the laying on of hands. We called in the Elders. We doctored her but to no purpose, only she would seem to get a little better at times. We took her to the Patriarch, Uncle John Smith. He blessed her and after he administered to her, he looked at her and said, "There is a very intelligent spirit in that little tabernacle and if you save her on this earth you will have to exercise a lot amount of faith for the Destroyer seeketh to destroy such as she that they shall not remain on the earth." I then told him what I had done for her. . .but those stubborn fits would not stop. We had heard the Prophet Joseph say that inasmuch as any member of a family was sick if the head of the family would fast three days they should get better, and we knowing him to be a true Prophet of God, therefore we believed what he said, my wife proposed to fast [in behalf of their little girl who was gravely ill]. I replied if you think you can stand it nursing a child, I certainly will try it. She said she would and I told her that I then would do my part. So we set about with a will. We ate dinner as usual but when night came we ate no supper. Morning, came; we ate no breakfast. She did her housework and I went to our wagon shop and worked all day as usual as this was the winter before

our exit from Nauvoo to the Rocky Mountains. Our ward was organized into a company to build wagons and to make preparations to leave that place in the spring so that I was obliged to work whether sick or well, eating or fasting, although at this time I was afflicted with rheumatism in my back and hips as I had taken cold through taking off some of my flannel underwear and a sudden change in the weather came, so I had this also to fast and pray for. This was included. The first day was the hardest day for me. The second day came and no eating but plenty of work. Did not suffer as much today. Third day came to work as usual. I proposed to my wife as she was nursing the child that she should sup a little burnt crust coffee occasionally but neither of us ate a mouthful or anything whatever during the three days. The third day at noontime we ate no dinner until supper time. We felt satisfied that our three days fast was completed. We ate our supper but as yet there had been no change with the fits on the child or with lameness. We retired to our bed to rest after saying our prayers as usual but as the Lord liveth those fits upon our child stopped. She had no more while we stayed in Nauvoo and my lameness went entirely away this night also. We received and acknowledged this as a signal favor and a great blessing from the hand of God.

2. Journal of Wilford Woodruff; February 6, 1859; Ms/f/115/CHO. W.W. speaking.

I met with 0. Hyde, 0 Pratt & C C Rich of the Twelve in the prayer room. 0 Hyde prayed. 0. Pratt was mouth, we conversed upon the things of the Kingdom of God. Spoke of prayer & fasting. 0. Pratt said that he had often wished that he could get faith enough to enjoy the blessings the ancient apostles enjoyed. He said Joseph taught that unless the Apostles and Elders of this Church did fast & pray until they could get the heavens opened unto them so they could see the face of the Lord, their preaching would not be worth much to this generation.

3. Journal of Charles L. Walker, November 21, 1880; BYU Special Collections.

[Milo Andrus speaking at Sunday Meeting:]

Said He once asked the Prophet why he (Milo) did not feel that power that was spoken of as the power which was felt on the day of Pentecost? Joseph replied, "But if you want, and desire to know with all your heart about these things if you will make it a matter of prayer in your washings and blessing from [this] house," when we had fasted for 24 hours and partaken of the Lord's supper, namely a piece of bread as big [as] your double fist and half a pint of wine in the Temple. I was there and saw the Holy Ghost descend upon the heads of those present like cloven tongues of fire. I said it is enough 0 Father, and I will bear a faithful testimony of it while I live.

4. <u>Life of Heber C. Kimball</u>, pp 323-24; by Orson F. Whitney.

Before he [Joseph] would trust even Heber with the full secret...he put him to a test which few men would have been able to bear.

It was not less than a requirement for him to surrender his wife, his beloved Vilate, and give her Joseph in marriage!

...three days he fasted and wept and prayed. Then with a broken and a bleeding heart, but with soul selfmastered for the sacrifice, he led his darling wife to the Prophet's house and presented her to Joseph.

It was enough---the heavens accepted the sacrifice. The will for the deed was taken, and "accounted unto him for righteousness."

5. Millennial Star, August 6, 1908; Also quoted in the Liahona, The Elders' Journal, Vol 6, pp 385-86; Temple Manifestations, pp 131-133; Testimony of Catherine Osborne.

I was baptized in the Church of Jesus Christ of Latter-day Saints when I was twelve years of age. My mother was a member of the Church at that time, but my father was not. But soon after my baptism I had the joy of seeing him also initiated into the fold of Christ.

A little over six years ago I went to Zion, settling in Salt Lake City. About a year after my arrival I became ill, and was under medical treatment for two years. The doctor told me that the climate was affecting my health and that if I desired to prolong my like it would be necessary for me to return to my native land. That was very said news to me, for I loved the Saints and the country. I was thoroughly satisfied, and the thought of going back again into the world caused me much sorrow.

I was desirous of going through the Temple before leaving Salt Lake City to return to England. The authorities of the Church did not feel inclined at first to grant my request. I fasted for three days, during which time I prayed in earnestness to God, if it were according to His will, to put it into the hearts of my brethren to grant me permission to enter the House of the Lord and here receive holy ordinances pertaining to my salvation.

In the night after the third day of fasting I was given a glorious, heavenly vision. A messenger from the unseen world stood before me. In his hand he held a scroll of pale blue parchment. He slowly unwound the scroll and bade me read the contents. To my great astonishment my whole life was unfolded before me. He told me that before I came to the tabernacle in the flesh I had agreed to go through anything that I might be called upon to pass through for the gospel's sake, in order that I might obtain a celestial crown. I saw on the parchment some writing that I could not understand; it resembled shorthand. The messenger told me that the Lord had sent him to tell me that I would go through the Temple, and that when I did I would understand the mysterious writing on the parchment. He also told me I would go through that sacred house on the fourth day from that time. His words were literally fulfilled.

6. Conference Report, p. 67; April General Conference, 1962; Elder Thorpe B. Isaacson.

Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; and to teach man his nothingness and dependence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

7. Doctrine & Covenants Commentary, pp. 352-53; 1966; Smith and Sjodahl.

Fasting, as an expression of sorrow, is natural, for in deep affliction man does not crave nourishment to the same extent as under normal conditions. In the Law of Moses one annual fast day was provided---the day of atonement (Lev. 23:27-29). But on solemn occasions other fast days were observed. Joshua and the leading Elders of Israel were prostate before the Ark one entire day after the defeat in the battle of Ai (Jos. 7:6). David fasted when

his child was sick (II Sam. 12:16). Moses fasted forty days on Mount Horeb. Elijah fasted a similar period, as did our Lord before entering upon His ministry. The children of God, in all ages, have found comfort and strength in fasting and prayer. In answer to prayer with fasting, extending over a period of two days and nights, Alma was healed (Mosiah 27:22, 23). Alma fasted and prayed many days, in order to receive a testimony of the truth (Alma 5:46). There are many instances of fasting recorded in the Book of Mormon. Paul reminded the Saints that he and his companions had proved themselves to be ministers of God in "fastings" as well as in all other circumstances (II Cor. 6:5). Our Lord warns His disciples not to fast as hypocrites who look sad and distort their countenances, in order to be seen by men, but to appear as if going to a social function, in order that God, "who seeth in secret" may regard them openly (Matt. 6:16-18). This is in harmony with what God revealed through Joseph the Prophet, that fasting should be rejoicing. It is also in harmony with the view taken by Isaiah (58:3-8). The Latter-day Saints have a Fast Sunday every month, on which they bear testimony to the goodness of the Lord to them, and remember the poor by donations. If they understand the gospel, they will make every Sunday a fast-Sunday, by abstaining from work, partaking of simple food, and devoting the day to spiritual matters.

8. Gospel Doctrine, pp. 243-44; 14th ed., 1966; Writing of President Joseph F. Smith.

The Nature and Purpose of Fasting. The law to the Latter-day Saints, as understood by the authorities of the Church, is that food and drink are not to be partaken of for twenty-four hours, "from even to even," and that the Saints are to refrain from all bodily gratification and indulgences. Fast day being on the Sabbath, it follows, of course, that all labor is to be abstained from. * * * (p. 243)

Now, while the law requires the Saints in all the world to fast from "even to even" and to abstain both from good and drink, it can easily be seen from the Scriptures, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. * * *

The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; . . .but let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule. It is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such it should not be required to fast." (p. 244)

9. Mormon Doctrine, p. 276; 1966, 2nd edition; Elder Bruce R. McConkie.

Fasting, with prayer as a companion, is designed to increase spirituality, to foster a spirit of devotion and love of God; to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; to teach man his nothingness and dependence upon God; and to hasten those who properly comply with the law of fasting along the path to salvation.

10. The Improvement Era, pp 46-47; December 1967; Comments by Bishop Robert L.

Simpson at the October General Conference of the Church.

My dear brethren and sisters of this great Church, . . .One of the most neglected and yet most needed laws for this troubled generation. . .is the law of the fast. Fasting and praying have been referred to almost as a singular function from the earliest times. Adam's generation fasted and prayed, as did Moses on Sinai (Deut. 9:9-11).

The Prophet Elijah traveled to Mt. Horeb under the influence of fasting and prayer. There he received the word of the Lord. His preparation had not been in vain (I Kings 19:8).

Mordecai's advice from Esther as he faced an emergency at Shushan pointed out that he and his people should "neither eat nor drink three days, night or day. . . ." (Esther 4:16). This was the true fast, abstinence from both food and drink. This is still the manner of the true fast in our day.

11. Sacrifice in the Old Testament, Its Theory and Practice, pp. 49, 124; by George Gray Buchanan.

After the destruction of the temple, some people gave up eating meat and drinking wine because the daily sacrifice had ceased. They did this in lieu of the sacrifices which could no longer be performed. Rabbi Shesheth, who lived during the third century after Christ, explained the substitution this way:

> Master of the Universe, it is revealed before thee that while the Temple stood, a man sinned and brought sacrifice, of which only the fat and blood was offered and this atoned for him and now I have sat fasting and my fat and blood have been diminished. May it be thy will that it may be accounted unto me as though I had offered it on the altar, and do thou accept it from me with favor. (p. 49)

He also remarked, "Alms giving is a Sacrifice of money, fasting of one's body." (p. 124)

12. BYU address, October 12, 1973; President Harold B. Lee, entitled: "To Be on Speaking Terms With God".

We read about Enos, struggling in prayer all day and all night. I read that to a woman and she said, "Just imagine a man praying all day and all night. I can't believe it." I said to her, "Maybe one day you'll be in a position where you will have to pray all day and all night." I've been in that circumstance where it wasn't all one day and one night, but the next day and the next night, and the next day. I'd fast until my strength was fast going, then I'd get a little nourishment and I'd go on fasting. I wasn't always on my knees, but I was praying. I remember the blessing I was seeking for one I was trying to save. I was all alone in this house where I was staying, and so I was left to my own. I had to go before a judge the next day, in the morning. And so, all day Sunday I made an outline of what I might say when I got before that judge as carefully as I knew how to document it. But in the middle of the night (apparently I had slipped off into a little slumber), suddenly I was awakened (I was as much awake as I am now) and it was as though someone had pulled up a chair and was there right beside me and dictated into my mind exactly what I was to do. It wasn't what I had planned and what I had written on this paper in outline. I didn't need any outline. All because I had been close to the Lord. I knew I could trust Him. And I saw # miracle happen, just as much a miracle. . . .And that judge made a decision.

The prison doors opened when Peter was shackled, you remember, and

someone touched him on the shoulder and said, "Rise. Walk out. The gates of the prison will open."

It was just as much a miracle as I saw that, not exactly the same, and I felt confident that if I had to struggle much longer there would have been no veil. I would have seen as well as I heard dictated to my mind. So that I know in whom I can trust when I have nowhere else to go.

13. The Ensign/November 1974, pp. 66-67; "Do Not Despair", by President Ezra Taft Benson.

Eighth, fasting. A certain kind of devil goes not out except by fasting and prayer, the scripture tells us (See Matt. 17:21). Periodic fasting can help clear up the mind and strengthen the body and the spirit. The usual fast, the one we are asked to participate in for fast Sunday, is for 24 hours without food or drink. Some people, feeling the need, have gone on longer fasts of abstaining from food but have taken the needed liquids. Wisdom should be used, and the fast should be broken with light eating. To make a fast more fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it's a blessing if one can ponder on the scriptures and the reason for the fast.

14. Learn of Me and Listen to My Words Laurel Course A, Young Women Manual, 1982 course of instruction, copyrighted 1977, 1978.

INSTRUCTIONS FOR PROPER FASTING:

1. Define the purpose of the fast.

2. Instead of eating breakfast on the day of the fast, go to Heavenly Father in sincere prayer. Tell him the purpose of the fast and why it is important. Ask for his help in obtaining the needed blessing.

3. Each time you get thirsty or hungry throughout the day, exercise faith by offering a sincere prayer for the purpose of the fast.

4. Instead of eating at lunch time, study the scriptures. Meditate, exert faith, and again offer humble prayer for the accomplishment of the fast.

5. Close the fast alone on bended knees or with others who are united for the same purpose, exercising faith to bring about the purpose of the fast.

6. Break the fast by eating lightly.

15. That All May Be Edified, p. 314, 343; by Elder Boyd K. Packer; 1982.

I have come to know that the witness does not come by seeking after signs. It comes through fasting and prayer, through activity and testing and obedience. It comes through sustaining the servants of the Lord and following them. (314)

There is great power in this work and the ordinary member of the Church, sustained by the Spirit, can do the work of the Lord.

There is so much more to say, but there is no time today to speak of prayer, of fasting, of priesthood and authority, of worthiness, all essential to revelation. When they are understood, it all fits together--perfectly.

Some things one must learn individually, alone, taught by the Spirit.

VIII

THE DETECTION OF TRUE & FALSE MESSENGERS Introductory Comments

From personal experience Joseph Smith knew that there was a power of darkness, and that not all manifestations or revelations were of the Lord. From the time the Church was organized in 1830, Joseph had a difficult time with individuals in the Church who were receiving revelations and manifestations from false spirits, but yet who believed they were of God. As the time approached nearer to the day when "the keys of how to ask and receive" would be given to the saints in the endowment (which took place on May 4, 1842), Joseph taught more and more about how to distinguish between good and evil. He realized that once the saints began to pray in the true order that satan and his ministers would also be allowed to go forth and give answers of his own, even to appearing if that were necessary. With this thought in mind it becomes more important than ever to understand Joseph's teachings upon this subject. He said it was a terrible thing for a person to think he was acting under the influence of the Lord when in reality the influence was of the devil.

In a revelation given to Joseph in May of 1831, the Lord revealed that if after prayer a spirit would not manifest itself, the person involved would have power to rebuke the spirit (D&C 50:30-35). Joseph Smith himself had this type of manifestation when on the banks of the Susquehanna River, Michael appeared to intervene and detect the devil when he appeared as an angel of light (D&C 128:20). Satan has also appeared to several others as an angel of light and was successful in deceiving some (Alma 30:53; Moses 1:9-23; 2 Cor 11:14). In April of 1833 the Prophet warned Jared Carter and other saints, that "if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction," and not for those in authority above him (TPJS, p. 21). In July of 1839 Joseph gave several keys to the saints on how detect messengers. In summary, he said:

1. We must prove all spirits as they come to us.
2. If you see a vision, pray for the interpretation; "if you get not this, shut it up."
3. "An open vision will manifest that which is more important."
4. There are lying spirits going around giving great manifestations. They are not all of God.
5. A spirit cannot come except in his glory because it has no physical body to hide the glory.
6. An angel has flesh and bones, and the devil may appear as an angel of light.
7. If you receive a messenger, "ask God to reveal it; if it be of the devil he will flee from you; if of God, He will manifest Himself, or make it manifest."
8. God will adapt himself to your capacity.
9. The devil can speak in tongues.
10. Every spirit or vision or singing is not of God.

In December of 1840, William Clayton recorded some comments which the Prophet had made concerning detection:

1. If an angel or spirit [embodied or without a body] appears, offer him your hand, and when you do:

a) the spirit from God will stand still and not offer you his hand. A good spirit will not deceive.
b) "If from the Devil he will either shrink back from you or offer his hand and you will feel nothing."

2. Angels are beings who have bodies and appear to men in the form of man.

A month before the endowment was given by Joseph, he gave another lengthy discourse on how to "try the spirits". A summary of that discourse is given here:

1. Men are ignorant of the nature of spirits and are thus more easily deceived.
2. No one can detect false spirits without the priesthood.
3. Satan and false spirits use angelic form; a sanctified look and gesture; zeal for the glory of God; a prophetic spirit; gracious influence; godly appearance; holy garb, etc.
4. A man must have the discerning of spirits before he can expose a false spirit.
5. Some are under a false spirit when they think they are under the spirit of God.
6. It requires the spirit of God to understand revelation from God and satan.
7. Spirits are governed by the priesthood.
8. Wicked spirits have the bounds, limits, and laws by which they are governed and controlled.
9. False spirits have sandy colored hair.
10. False spirits will usually appear when the priesthood authority who can detect them are away.
11. False spirits will contradict former revelations.

Speaking to the Relief Society on April 28, 1842, Joseph told the sisters that "the devil has great power to deceive" and can "so transform things as to make one gape at those who are doing the will of God" (TPJS, p. 227). Then on May 1st, he told the assembled saints that there are "certain signs and words by which false spirits and personages may be detected from true" and that these keys would be given them in the temple as soon as it was finished. He went on to say that "there are signs in heaven, earth and hell;" and that "the elders must know them all," in order "to be endowed with power," and "to finish their work and prevent imposition." The devil apparently knows many signs, but he does not know the sign of the Son of Man (1 May 1842).

On February 9, 1843, while in Nauvoo, Joseph again elaborated upon the keys of how to detect messengers. His remarks were:

1. There are two kinds of beings in heaven---

a) angels who are resurrected personages;
b) spirits of just men made perfect, who are not yet resurrected.

2. When a messenger comes, saying he is of God, offer him your hand and request him to shake hands with you.

a) If he is an angel he will shake hands, and you will feel his hand.
b) If he is a just man made perfect, he will appear in his glory, but will not move, and will deliver his message anyway.
c) If he is the devil as an angel of light, when you ask him to shake hands, he will offer you his, but you will not feel anything.

(D&C 129)

These comments were apparently given to help those who had received their endowments to understand the principle of detection in greater detail than what they had already learned. In this revelation he said as much as he felt he could outside the temple knowing full well that the endowed saints would understand.

One of Joseph Smith's final discourses about detection came on October 9th, 1843, while giving a funeral address at the services of his good friend, Judge James Adams. In the sermon he commented that "spirits [of just men made perfect] can only be revealed in flaming fire or glory," but that angels have advanced further and their light and glory can be tabernacled (TPJS, p. 325) The mission of the spirits of just men made perfect is that they are made ministering servants to those [on earth] who are sealed up unto life eternal, and it is through them that the sealing power comes down to mortals (TPJS, p. 325).

During the Nauvoo, Illinois days, Elder Parley P. Pratt wrote a book entitled "Key To The Science of Theology" which was later published. In his treatise on spirits, he elaborates on some points which broaden our understand of spirits:

> The good spirits are they who in this life partook of the Holy Priesthood, and of the fulness of the gospel. This class of spirits minister to the heirs of salvation, both in this world and in the world of spirits. They can appear unto men, when permitted; but not having a fleshly tabernacle, they cannot hide their glory. Hence, an unembodied spirit, if it be a holy personage, will be surrounded with a halo of resplendent glory, or brightness, above the brightness of the sun.
>
> Whereas, spirits not worthy to be glorified will appear without this brilliant halo; and, although they often attempt to pass as angels of light there is more or less of darkness about them. So it is with Satan and his hosts who have not been embodied.

IX

MEANING OF WORDS AND PHRASES

Introductory Comments

It is an interesting fact that although we read the scriptures, we can go back and read them again and get additional insight from them that we did not get the first or second time through. This is not because the words on the pages have changed any, but because our understanding and comprehension of the gospel has increased, and as a result we understand what is being said in a broader way.

Many of us have read words and phrases like "becoming a son and daughter of God" and have thought it strange because we say "aren't we all sons and daughters of God already, by spirit birth?" Most certainly we are his spirit children, but in order to become his sons and daughters we must make our calling and election sure. Only in this way do we become his "sons and daughters". Presently we are his "servants and handmaidens". If we are faithful servants, then we will be elevated to the status of "son" and "daughter". But this kind of understanding is not apparent to many people. Therefore it remains a mystery to them.

Such is the case when we read about prayer. There are words and phrases which are used in the scriptures to describe certain kinds of prayer. We would not understand what those scriptures were saying if we did not know what the

words meant. What did it mean, for instance, when the scriptures record that Enos cried unto the Lord in "mighty prayer"? Or, what does it mean to "petition the throne of grace"? The scriptures are full of these kinds of words in relation to prayer and because we do not understand them we pass over them thinking nothing more about it. But in actual fact these words and phrases indicate that the individuals involved were using the true order of prayer. In 1 Corinthians it speaks of how the women should use a veil while at prayer. Does that mean anything to us? Certainly we can gain greater insight into the gospel message to us personally if we would try to understand the meaning of words and phrases so that when messages are given to us through the printed page, or through the spoken words, we might understand what is being said and act accordingly. After all, we are told that we should liken the scriptures unto us and try to practice and follow the righteous examples laid out before us.

The reason why the scriptures and the writings of the brethren are so full of words and phrases that mean things beyond what we might understand at the moment, is because the Savior said that only the faithful are to know the mysteries of heaven; it is not given to everyone to know them. If we will truly seek and read the writings of the brethren, we will find that they have explained many things regarding the mysteries of heaven, and when we go back and read the scriptures, or visit the temple, we realize that they were there all the time, but did not see them. How glorious it is to have the spirit of the Lord teach us the way of salvation and open our eyes so that we might see beyond the symbol!

THE THRONE OF GRACE

Scripture Quotations

1. Hebrews 4:16

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THE THRONE OF GRACE

Commentary Quotations

1. Journal History, December 28, 1845, Sunday; Nauvoo Temple Attic.

The congregation were seated in perfect order, then called to order by Elder Parley P. Pratt. A hymn was sung by the concourse. The Throne of Grace was then addressed by Parley P. Pratt. While supplicating the Throne of Grace the supplicant was fully overcome while remembering the condition of the scattered remnants of the House of Israel who are still under the hands of oppression.

2. J.D. 26:49; Delivered Sunday afternoon, January 11, 1885; In the Salt Lake City Tabernacle, by Apostle George Teasdale.

Wishing to be kind to myself; wishing to understand if there was any

truth in all these things [gospel restoration], I went where we should all go---to the throne of grace, and asked God the Eternal Father in the name of Jesus Christ, that if the testimonies I had heard were true, that I might have a knowledge of the same; that I was willing to embrace the Gospel provided that it was true, and it would guarantee the excellency of knowledge that was promised me if I would seek wisdom at His hands and obey.

3. Life of Heber C. Kimball, 1888 ed., pp. 437-438.

Family prayer was an institution in the Kimball household. Morning and evening the members were called in to surround the family altar and offer up praise and petitions to the Throne of Grace.

4. The Improvement Era, p. 243; April, 1936.

The worship completed, the sacred work for another soul done, the worshipper again finds himself surrounded by the influences of a confused world, but also with the realization that he has been close to the Throne of Grace and has received the strength that has come as a result of the repeated experience which enables him to endure the trials of another period of contact with the struggles of mortality.

5. The Improvement Era, p. 85; December 1969; October General Conference address; Elder Bruce R. McConkie.

I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so. I know man can receive revelations, because I have received them.

6. The Ensign/January 1976, pp. 8-9; Elder Bruce R. McConkie.

In this setting, then, seeking to learn and live the law of prayer so that we, like him, can go where he and his Father are, let us summarize what is truly involved in the glorious privilege of approaching the throne of grace. Let us learn how to do so boldly and efficaciously, not in word only but in spirit and in power, so that we may pull down upon ourselves, even as he did upon himself, the very powers of heaven.

PRAISE/SUPPLICATION/PETITION

Scripture Quotations

1. Enos 3-5

Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

And there came a voice unto me, saying: Enos, thy sins are forgiven thee,

and thou shalt be blessed.

2. Acts 1:13-14

And when they were come in, they went up into an upper room where abode both Peter, and James, and John and [the other apostles].
These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

3. Daniel 6:13; 9:17

...Daniel...maketh his petition three times a day.
Now therefore, 0 our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the sanctuary that is desolate, for the Lord's sake.

4. Philippians 4:6

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

5. 1 Timothy 5:5

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6. Alma 31:10

Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

7. D&C 136:28-29

If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.
If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.

8. JSH 1:29-30

...on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.
While I was thus in the act of calling upon God, I discovered a light appearing in my room....

9. Hebrews 5:7 (Speaking of Melchizedek)

Who in the days of his flesh, when he had offered up prayers and supplications with a strong crying and tears unto him that was able to save him from death, and was heard in that he feared.

PRAISE/SUPPLICATION/PETITION

Commentary Quotations

1. Journal History, December 28, 1845, Sunday; Nauvoo Temple Attic.

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I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so. I know man can receive revelations, because I have received them.

4. The Message of the Joseph Smith Papyri, pp. 117, 240, 244; 1975 ed.; Hugh Nibley.

Candidate petitioning for admission (usually at sunrise). Between upraised hands of praise and supplication (the spiritual Ka-symbol) are food offerings he has brought.... (p. 117)

This same gesture of the upraised arms, the Ka symbol, also represents the sacred embrace. (p. 240)

[The sacred embrace's] most impressive symbol is the Ka-sign itself, whose upraised arms signify the act of calling upon God, of praising him in the rising sun, of receiving his protection, and of fusion with his being. (p. 244)

5. The Ensign/May 1984, p. 32; General Conference Address, April, 1984; Elder Bruce R. McConkie.

I am profoundly grateful for the faith and prayers of many people, for heartfelt petitions that have ascended to the throne of grace on my behalf. * * *

With these things in mind, may I tell you some of the prayers in my heart, prayers that I think will join with like feelings in your hearts, and will unite in one mighty chorus of praise and petition, of adoration and thanksgiving, as they ascend and are heard in the courts above.

MIGHTY PRAYER

Scriptural references:

2 Ne 4:24	Bold in might prayer before him.
Enos 1:4	I cried unto him in mighty prayer.
Alma 6:6	join in fasting and mighty prayer.
Alma 8:10	wrestle with God in mighty prayer.
3 Ne 27:1	united in mighty prayer and fasting.
Moroni 2:1-3	in my name in mighty prayer.
Moroni 5:24	in my name in mighty prayer.
D&C 29:2	and call upon me in mighty prayer.

Commentary Quotations:

H.C. 2:193-198; February 21, 1835. Elder Parley P. Pratt was called to the stand and was ordained an apostle by President Joseph Smith, Jr., David Whitmer and Oliver Cowdery, afterwhich Oliver Cowdery took the stand and gave an apostolic charge to Parley P. Pratt and to all the other apostles who were present. This took place in Kirtland, Ohio. Excerpts from that charge are as follows:

The ancients passed through the same experience. They had this testimony-that they had seen the Savior after He rose from the dead. You must bear the same testimony; or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one Mediator; he that hath seen Him, will know Him, and testify of Him. (p. 193)

It is necessary that you receive a testimony from heaven for yourselves; that you have seen the face of God.

Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days? (pp. 195-96)

You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon him in faith in mighty prayer till you prevail, for it is your duty and your privilege to bear such a testimony for yourselves. (p. 198)

X

PERSONAL WORTHINESS AND PREPARATION

Introductory Comments

Gospel Mysteries

In order for an individual to come into the presence of the Lord and make his calling and election sure, there are certain preparation which must exist prior to the person being able to gain such great blessings. Such preparation must deal with the outward appearances as well as the inward. Admittance into the presence of the Lord depends upon whether or not the individual prepares him self as he should.

Going to the temple is just such an example. Before the person is given admittance into the Lord's house (his presence). he must first be judged worthy. If he has made the proper preparations then he will be allowed to enter. For new members it means they must endure in faithfulness for at least one year past their baptismal date. Entrance into the presence of the Lord does not come automatically just because the person might stand at the door and say "let me in, I am ready."

Personal Worthiness

Personal worthiness comes in two categories: outward and inward appearances. Anyone who desires to enter the Lord's presence must prepare himself sufficiently by making the spiritual climb up Mt Sinai as did Moses prior to his entering into the presence of the Lord.

The <u>outward</u> preparations which an individual must make would include:

1. Reception of all the ordinances of the gospel, from baptism to temple marriage. If all these ordinances have not been received, sufficient preparation has not taken place.

2. Possession of a current temple recommend. This indicates that the person declares himself worthy in all the categories listed in the recommend interview. If a person cannot qualify honestly for a recommend, then sufficient preparation has not been made.

3. Is the temple recommend used as often as the nearness of a temple will permit? The Lord will judge us according to our circumstances.

4. Holding family home evenings, studying the scriptures, saying our morning and evening prayers, teaching the children to marry in the temple and go on missions, etc.

The <u>inward</u> preparations which must be made are less obvious to the eye of man, although God and the angels of heaven see them. Such inward preparations will include:

1. Repentance of all our sins daily, and a continual struggle to keep clean and unspotted from the sins of the world.
2. Keeping all the commandments, including the ones that seem to be broken most often: keeping the sabbath day holy, thou shalt not covet, thou shalt not commit adultery, and thou shalt not steal.

3. Forgiving all others their trespasses against us. Holding no grudges against anyone, therefore having no need to criticize anyone, and feeling at peace with all others.

4. Commit to live the law of sacrifice, in that the person is willing to suffer the wrongs of others which are heaped upon him, even as he heaped his wrongs upon the Savior, who suffered them in silence. Those who are not willing to suffer the trespasses of others and say in their hearts "God judge between me and thee, but for me I will forgive thee", retain selfishness

within and do not quality for the pure love of Christ.

5. Commit to live the law of consecration, in that the person who is willing to forgive all others, now dedicates all his time and talents, and everything with which the Lord has blessed him, to blessing the lives of those he has been called upon to serve. He devotes himself to a life of service outside of himself just as the Master did.

It is true that satan desired to force all who were to come to earth to live the standards of the gospel and thereby take away their free agency. But why such a plan? Because if they sinned he would have to pay the penalty for their sins, and he was unwilling to suffer for them. His selfishness for his own comfort was more important than his willingness to serve his brothers and sisters. Just so with us. To the same degree that we are unwilling to pray for our enemies and others; to fast for those who need help (which fasting causes pain and discomfort); or to serve the needs of others even when it is late or out of our way, then to that same degree we imbibe the spirit of satan who did not want to suffer, or go out of his way in order to bless others, and yet he still wanted the glory.

By being willing to suffer others weakness as they affect us, and to be willing to serve all others at our own expense, without thought of recompense, is the way of the Master. The world says, 'what is in it for me?" while the Master says, "what can I do for you?" Only by losing oneself in the service of the Master is he able to find the end of his salvation.

Preparation At Home

The home is the most sacred place on earth next to the temple. It should be the temple for the family. A Melchizedek Priesthood holder may bless and dedicate his home, whether or not it is free of debt, as a sacred edifice where the Holy Spirit can reside. A member may dedicate his home as a sanctuary for his family where family members can worship, find safety from the world, grow spiritually, and prepare for eternal family relationships. Unlike Church buildings, homes are not dedicated and consecrated to the Lord.

Those holding the fulness of the priesthood may use that priesthood to dedicate a home to where it actually becomes the residence of the Lord himself. But if an individual does not hold the fulness of the priesthood yet, he can only dedicate his home as a sacred edifice where the Holy Ghost and his spirit can reside and be of influence. This is the way the saints can elevate their spiritual lives, by allowing the Holy Ghost to come into their homes and sanctify and bless them so that one day the home may be prepared and blessed by the fulness of the priesthood and thereby admit the presence of the Savior into the home. And this is the Zion spoken of - where the saints can dedicate their homes to the Lord so that the Savior can come and visit with them and sup with them. (Rev. 3:20). The power of the Lord will be able to rest upon such dwelling places and such homes will become among the most sacred places on the earth, in addition to temples. And the saints will thereby be able to stand in <u>holy</u> <u>places</u> (their own dedicated homes) as the scriptures tell us will happen in the latter-days.

When an edifice is dedicated, it raises the level of that building from a "telestial" level to a "terrestrial" level. In the telestial world, satan is allowed to roam free and have influence among mankind. However, when a building is dedicated, it cast out the influence of satan so that peace and the spirit of the Lord can reside there. In the endowment, satan is cast out while they are yet in a "telestial" environment. Shortly after he has been cast out, we enter the "terrestrial" room where satan is not seen nor heard. It is also in this terrestrial room where prayer in the true order is offered.

Once the temple and altars have been dedicated, they may be used for prayer in the true order. Historically, during the 1800's, this was also true of the homes of the saints. It was also important to President Young that all the saints possess their own garments and temple clothing. Their relationship to the subject at hand is obvious. Even today, the saints are allowed the option of making their own temple robes if they so desire.

In short, the saints realized the importance of the home and did all they could to make their home a sacred place, where they could commune with the Lord.

THE DEDICATION OF HOMES

Commentary Quotations

1. The Journal of Joseph G. Nelson, n.p., n.d.

On the appointed day we met in our dining room in Preston - Brother and Sister Johnson with others of our friends. Before engaging in prayer, Mae [Nelson's daughter] and I retired to our sacred room and asked God if it would be all right to pray for rain. The answer was: "It's all right, but pray in this way - the Lord's will be done."

So we prayed and in the midst of the prayer there was a gentle roll of thunder immediately above our heads although the sky was cloudless. The rain did not come and I inquired again of the Lord the reasons and the answer was: "All through the Cache Valley the first hay crop is being harvested, and the people are praying that the weather remain fine." Thus the prayer was answered in God's own way.

2. Biography of Ann Howell Burt, pp. 14-15; n.d.

One day a gentleman named John McMamount, from India, came to visit Ann's father. He was highly educated and spoke many different languages. Brother Howell invited the stranger to dine with them, that he might have an opportunity of explaining the Gospel, which was his delight. The gentleman accepted the invitation, and an interesting gospel conversation ensued. Afterward, as was the daily custom, Brother Howell rang a bell for the members of his household to assemble for devotion in a certain room which had been set apart for that purpose. After Brother Howell had prayed and said amen, [Ann] arose and spoke in a tongue unknown to all present except the stranger, who understood and interpreted. She had told him that the "Mormon" Church was the Church of Christ and that there was no other.

3. Journal of David Candland, p. 24; March, 1857.

March, 1857....I dedicated my house to the Lord and set apart two rooms for prayer.

4. J.D. 6:190-191; December 27, 1857; Pres. Heber C. Kimball.

We should dedicate all those things to the Lord, with our bodies, our houses, our furniture, and the earth that we cultivate, and the seed that we put into the earth; and we should bless the shovel, the hoe, the spade, the

sheep, the horses, the cattle, the cows, and all that we possess; and then will not God multiply them unto us? Yes, he will, and we shall get heavier fleeces of wool and more of them. What! can be bless the fleece? Yes, he can as easily as he blesses the sheep.

...this is the way I have done for years. I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power.

5. Life of Joseph Holbrook, January 22, 1858.

January 22, 1858. A list of the names to form a prayer circle in North Canyon Ward, selected by Heber C. Kimball. John Stoker, Bishop and fourteen members. . .The prayer circle of North Canyon Ward was organized by choosing John Stoker, President, Joseph Holbrook, clerk. The prayer circle was held at P. G. Sessions' upper room which has been dedicated to that purpose and kept until April 4, 1858 when it adjourned till further instructions which did not continue after the move south.

6. Heart Throbs of the West, Vol 5:61-62, 65; Kate B. Carter; 1887.

Among the sacred customs of the Pioneers of Utah was the one of dedicating their new homes, no matter how small and humble the abode might be. They would invite their neighbors and friends to the "housewarming," a real pioneer party was held, and either the father or the Church official would dedicate the home.

Mr. and Mrs. Ashel H. Woodruff's house was dedicated in 1887.

Like a bright star shining in the firmament, the dedication of our home will live in my memory. It was the gift of a wonderful pioneer, Hamilton G. Park, to his daughter, Isabella; and all who dwelt therein reflected the spirit of their pioneer ancestry. My mother was a woman of great faith. She believed that every home should be dedicated. Therefore, when her home was set in order and properly prepared as she thought it should be for such a sacred occasion, she selected a day in the lovely spring and invited about fifty of her friends to attend the dedicatory service. The rays of the glorious sun seemed to penetrate every nook and corner of the house, and I can see my mother now receiving her guests at the door and showing a few that whispered "we would like to take a peek around" through the house. One of these was Zina Card, and she said to mother: "Bell, this seems like your mother's home, and I feel like she is here today." Happy laughter rang out through the rooms and there was a hum of voices when friends greeted friends and enjoyed little informal chats. Then the clock struck two; conversation ceased; a reverential silence fell over the little group, and the dedicatory service began.

Beautiful hymns were sung and a musical program was given by members of the family. Outstanding, of course, was the dedicatory prayer offered by Patriarch James R. Martineau.

Among the many beautiful and prophetic things he said was: "This home will be protected from the elements, and no evil disposed persons will have power to enter, and also there will be many important events held here, and prominent people will come, and they will feel the good influence and be reluctant to leave." His words were literally fulfilled. Not so long after, Utah experienced one of the worst storms in the history of the State. Trees were uprooted, telephone poles blown over, the Goddess of Liberty was blown from the City and county Building, and dashed in the ground. People prayed that had never prayed before, and it was said that some knelt in the street. Mother remained quietly in bed and when we children rushed into her room she said: "Don't be afraid, the storm will not harm us," and it didn't. The next

morning when we went downstairs to see what havoc the storm had wrought, the sidewalks and streets were completely blockaded with poles, trees, etc., about our premises were undisturbed.

After the program, refreshments were served and a social time was enjoyed. Many of the guests remained for the evening.

7. Young Woman's Journal, Vol II, pp. 467-468; "The Prophet on Old Houses", Oliver B. Huntington; July 1891.

This principle was expressed by Joseph Smith at the time of the great wave of unusual sickness which afflicted the Saints when they first moved into Commerce, Illinois. The Church members had moved into a number of abandoned log houses. According to Oliver H. Huntington, who recorded the Prophet's statement:

Soon the inmates became sick - sickness increased until Joseph Smith began to be alarmed and saw something very unusual in the new affliction. He looked into the matter as only a Seer and Prophet could look. He saw the trouble and where it came from. Those houses had been dens of iniquity. He instituted means to empty them again by moving the people into tents and doubling up families in better houses. My father's family he took into his own house and tent.

I once heard him say concerning houses that had been inhabited by wicked people, that before the Saints moved into them they should be thoroughly cleansed, then fumigated with brimstone and whitewash. Afterward there should be a season of prayer in the house, and it should be dedicated unto the Lord for the use they designed for it.

Those old houses had been owned or occupied by wicked, unprincipled men, gamblers, outlaws, licentious robbers, etc., and those that were of the same stamp had met there for evil practices and criminal purposes and there carried on their orgies. While this was the pastime of work of men and women in bodies, disembodies spirits of the same ilk [sort, kind] stood around in highest glee and in various ways manifested to one another their enjoyment of the performance of the viles of sins.

When the owners or occupants of the houses were dead, they enjoyed each other's society with their new pals in the spirit state, and when the righteous took possession of their old houses, all combined to kill the new inhabitants, and hence so much sickness - for all evil spirits whether in the body or out of the body, are opposed to this work and this people, and the spirits in the spirit world have means by which they can afflict people on earth, and are as diligent there as here to do good or evil.

8. Diary of Oliver Boardman Huntington; June 13, 1897, Sunday.

Sunday, June 13, 1897. Having previously [...] Brother Eddy Crandall, as we usually called him...to have his house which he was then building dedicated to the Lord by authority of the Priesthood for his residence and against the powers of darkness and the destroyer. He had set for the ceremony Sunday 13th of June, 1897, and decided that I should take charge of the ceremonies. By his permission I invited Bishop Loren Hamer Dolten, my son-in-law and Brother B. T. Blanchard, as participants in authority and power. I also invited my wife to attend with me it being only a short distance on the opposite side of the road from where I lived. The ceremonies were short and impressive. Inasmuch as Brother Crandall had decided that I should dictate the meeting I felt at liberty to program the meeting as I liked, which was as follows: The young folks of his family sang a hymn, accompanied by organ. Prayer by Brother

Blanchard. Bishop Harmer gave a short address to which he illustrated the virtue of a dedicatory prayer to an instance that occurred with him while on a mission in the state of Virginia. He was to travel a long distance down a river on the log raft, and while the raft was being started, he and the Elder with him took position on two logs, standing and each in silence, without the knowledge of the other, breathed a silent prayer to God and dedicated the two logs to the Lord for a safe conveyance for them that they might land safely on shore. On the way down the river the raft ran upon rocks that broke the whole thing to pieces that no two logs remained together except the two that these two Mormon elders were on. People that saw the misfortune wondered at the circumstance, and that the two logs floated ashore without any effort of human hands, and they had to only step from the logs to land. After Bishop Harmer's talk I offered a prayer dedicating and asking the Lord Almighty to bless Brother Crandall, his two wives and children, his house and land, the beautiful spring of water near his door, his horses, cattle, wagons and tools. After the prayer the family sang a hymn and Brother Dolten dismissed. After the ceremonies my wife testified that she could not see the spirit of God there in the room, but she could feel it distinctly.

9. Life of John E. Booth, pp. 52, 55-56; January 1, 1903; Dedication of the John E. Booth home by Abraham 0. Woodruff of the Council of the Twelve.

The dedication of the John E. Booth home in Provo, Utah on January 1, 1903, in which the invocation was offered by Elder Harvey H. Cluff and a couple of hymns were sung. Abraham 0. Woodruff of the Council of the Twelve then gave the dedicatory prayer of which the following is excerpted:

> Our Heavenly Father, we a few of thy servants and handmaidens have met together in response to the invitation of Brother and Sister Booth to come to the dedication of this new house. We dedicate it unto Thee, and desire that it shall be a blessed place, and that good influences may be here in all the rooms. We realize that good spirits carry with them good influences, and it is because we desire that good influences shall be in this house that we dedicate it to Thee: and we do dedicate all of this house unto Thee....May this house never be desecrated by impure spirits or influences.

Following Apostle Woodruff's supplication, a few testimonies were born by those in attendance at the services. Among them was the inspired remarks of Bishop Edward Partridge, Jr., son of the First Presiding Bishop of the Church:

> I feel honored in being asked to talk at a place where so many of the Authorities are present. Perhaps a few words in relation to dedicatory services would not be amiss. When I was called to take charge of the Academy Branch in Beaver, I had a convincing experience which I will relate. We held school in the barracks where the soldiers several years previously had been stationed; their instructions and duties were to see that the Mormons did not do anything which they should not. In one room there was a place where a bullet had pierced after it had killed a man; in another room a man had committed suicide. I am not peculiar about such things but both my wife and I felt an influence while we lived there which was not cheerful but depressing. Before school started the building were dedicated by Apostle Francis M. Lyman, and immediately there was a change in the feeling and influence about all the premises. Now the Spirit of the Lord is there, and instead of soldiers to fight the Mormons there are many young people being trained to preach Mormonism.

10. Relief Society Magazine, Vol. 2:201 Dedication of the Relief Society home for women and girls by Pres. Joseph F. Smith; 1913. This home, which was situated opposite the North Gate of the Temple grounds, served as a dwelling place for visiting women and drifting young girls who sought not only temporary lodging but also security, friendship and association with other people.

In his dedicatory prayer President Joseph F. Smith asked the Lord to:

> Bless this building; preserve it from the devouring elements. May it be solid in its foundation, and safe in its appointments. May it be indeed an abode of peace and righteousness. May the walls of the rooms thereof be filled with the spirit of peace and that spirit of peace which gives us all understanding and joy. May every object desired be realized by all who need that assistance. We dedicate this home and bless it and ask Thee to sanctify it as a place of peace and rest for the weary. That the poor may not be spurned from its doors, but that they may be ministered to as they need and require.

11. The Life and Labors of John Bushman, pp. 321-322; February 11, 1916. Dedication of Sister Lois B. Smith home.

Friday, February 11, 1916. He [Bushman] and his wife came to Snowflake with their oldest son, Homer, in his automobile at ten-thirty. Their daughter, Lois B. Smith, who had just finished her new seven-room house on the hill just south of Snowflake, asked him to dedicate it. In the evening at six p.m. she invited President Samuel Smith and Counselors, James M. Flake and Olaf Larsen, with their wives, also Bishop Fish and Counselors to attend the dedication. All gathered a few minutes after six"p.:.. Bishop John Bushman presiding. They sang, "Guide us, 0 Thou Great Jehovah, after which Bishop Bushman made some remarks on the subject [of] homes and churches. Also President Smith and Counselors and Bishop Fish all spoke well on the effort that had been made to build the noted white cottage on the hill. Then the eldest daughter Sadie, and oldest son, Walter F. Smith, sang, "Sometime we'll understand," then he [Bushman] offered the dedicatory prayer, after which Sister Bushman and May Larsen made some nice remarks. All together it was a very interesting affair. Bishop Fish said all went off very nicely. The parents stayed in the new house all night.

12. The Improvement Era, Vol. 32:456, No. 6; April, 1929; "The Veil: It's Uses and Abuses", by Professor N. L. Nelson.

Latter-day Saints have therefore everything to lose and nothing to gain by giving attention to spirit-seances or promoting their teachings in any way. Nay, let us rather dedicate our homes, and pray for special protection against all influences that come to man through a violated veil!

13. Deseret News, Church Section; December 10, 1932; James Gunn McKay.

What actually takes place when a servant of the Lord raises his hand and dedicates a building or a place for a certain purpose? Are angels sent to guard the thing that is dedicated? Or does the Spirit of the Lord so operate to bring about the sacred intent of the prayer? As yet I have never doubted that something real does happen. It may be invisible to the mortal eye, and

not revealed to our understanding, yet I am convinced that some such action takes place.

14. Mecham Family Book of Remembrance, compiled by Leonida De Von Mecham, p. 543; December 25, 1952.

When I was about fifteen years old, my father was ordained a patriarch, I used to write his blessings for him. I wrote over three thousand blessings over three times, wrote them down, recorded them and a copy for the person it was given to. I remember my father said that was all I had to do, so I got out [of] a good many tasks which I should have had, when I was told to do something, I would say, "That is not my job." I have witnessed many marvelous things which came to pass through those blessings. I accompanied my father with three other Patriarchs and Apostle John W. Taylor as they went through Davis County dedicating homes. I have seen many miracles performed. At one time, at night they were holding a meeting in the Bountiful Ward Chapel, two of the patriarchs spoke in tongues and my father interpreted them, a light shone on the meeting house as bright as the noon day sun. They were dedicating a home in Centerville. I think it was brother Horsley's. He had been deaf for fifteen years, Brother Pace spoke in tongues and laid his hands on his head, my father interpreted the tongues and told him he should receive his hearing and he did instantly. Many more miracles were performed by these faithful men of God, while I was with them.

15. An address delivered at the Regional Representative Seminar, October 4, 1973; by Elder Ezra Taft Benson, entitled: "Strengthening the Individual Priesthood Holder". Reprinted in the Melchizedek Priesthood Study Guide, 1976-77, pp. 250-259.

Each father is establishing, or should be establishing his patriarchal order - an order that will extend into the eternities, and it seems to me there is nothing more important for a priesthood leader or a priesthood holder to do than to give consideration to the fact that he is establishing his patriarchal order here in mortal life, and that that order will be extended into the eternities. * * *

9. The father has the responsibility to lead his family by... * * * (k) dedicating his home to the Lord.

16. Melchizedek Priesthood Handbook, 1984, p. 29; See also the General Handbook of Instructions, p. 79; 1983 edition.

<u>DEDICATING HOMES</u>

Church members may dedicate their homes, whether or not they are free of debt, as sacred edifices where the Holy Spirit can reside. A member may dedicate his home as a sanctuary for his family where family members can worship, find safety from the world, grow spiritually, and prepare for eternal family relationships. Unlike Church buildings, homes are not dedicated and consecrated to the Lord.

To dedicate his home, a member might gather his family members around him and offer a special prayer that would include the elements mentioned above, or other appropriate words.

THE HOLY ALTAR

Scripture Quotations

1. Genesis 12:7-8

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ha-i on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

2. Genesis 28:10-11, 18

And Jacob went out from Beer-she-ba, and went toward Har-an. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. * * *

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

3. Deuteronomy 16:21

Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

4. I Kings 18:30-32

And Elijah said unto all the people, come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

5. Psalms 43:3-4

0 send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, 0 God my God.

THE HOLY ALTAR

Commentary Quotations

1. The Contributor, Vol 7:285-86; Elder B. H. Roberts; May, 1838.

Gospel Mysteries

On the brow of the bluff stood the old stone altar which the brethren found there. When it was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar as the brethren found it, was some two and a half feet at either end gradually rising higher to the center, which was between four and five feet high---the whole surface being crowning. Such was the altar at Diahman when the brethren found it. Now, however, it is thrown down and nothing but a mound a crumbling stones mixed with soil, and a few boulders mark the spot which is doubtless rich in historic events. It was here that the patriarchs, associated with Adam and in his company assembled at this altar to worship their God. Here their evening prayers ascended to heaven in the smoke of the burning sacrifice, and here angels instructed them in heavenly truths; but more of this anon.

2. History of the Church, Vol 7:564-567; January 7, 1846.

Wednesday, 7---This morning there was an immense crowd at the reception room waiting for admission.

One hundred twenty-one persons received ordinances.

This afternoon, the new altar was used for the first time, and four individuals and their wives were sealed. The altar is about two and on-half feet high and two and one-half feet long and about one foot wide, rising from a platform about 8 or 9 inches high and extending out on all sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides o

----------NOTES----------

(1) Harrison Burgess Journal; Church Historical Department, CHO/Ms/d/893; December 15, 1845. Harrison and his wife Sophia Minerva received the fulness blessings in the Nauvoo Temple on 22 January 1846.

(2) Consider the remarks made by President Brigham Young at the Nauvoo Temple on December 28, 1845 on how the names and signs relate to obtaining knowledge of things past, present and future. In the Inspired Version of Genesis, chapter 14, the Lord states that all those who come up to this high order of the priesthood then have power to stand in the presence of God.

(3) Evidence of this can readily be seen in 1845 and 1846 during the Nauvoo Temple days, when those who had been endowed as well as those who had received their fulness blessings, all participated in prayer circles.

(4) Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 237.

(5) Bruce R. McConkie, Mormon Doctrine, 2nd Ed., p. 482.

(6) By observing the keys words and signs.

(7) This power gives the person the right to "stand in the presence of God" and to do all things according to his will. He can then begin to "enjoy the words of eternal life in this world" and "even the wonders of eternity shall they know, and the things to come will I show them, even the things of many generations." (Moses 6:59; D&C 76:5-10).

(8) TPJS, pp. 298-99.

(9) TPJS, pp. 150-51; John 14:21,23; Rev. 3:20.

(10) Joseph F. Smith, The Improvement Era, IX (August, 1906). 812-815; "Fashion And the Violation of Covenants and Duty."

(11) Minutes of Meetings Held in Provo City; December 13, 1868; BYU Microfilm Room/Film/979.2/Z99/v.2.

(12) TPJS. pp. 345-46; April 6, 1844.

(13) TPJS, p. 51.

(14) Moses 6:59.
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Record of the Quorum of the Twelve Apostles
in the handwriting of Wilford Woodruff

1. February 13, 1849 Great Salt Lake City. Record, p. 11.

Council met at the same place [George B. Wallace's house in the North Fort] at 3:30pm. Conversation turned upon mesmerism until Elder Lorenzo Snow presented the case of the Africans wishing to know the chance of their redemption.

Prest Young replied with much clearness that the curse remains upon them because Cain cut off the lines of Abel to prevent him and his posterity getting the ascendancy [sic] over himself & his generations, his own offering not being accepted of God while Abels was. But the Lord has cursed Cain's seed with blackness & prohibited them the Priesthood that Abel & his progeny may yet come [p. 12] forward & have their dominion, place and blessings in their proper relationship with Cain & his race in a world to come.

2. April 29, 1849 Great Salt Lake City. Record, p. 40.

This place [L. Young's] 6:00 pm. Sunday, Apr 29
The 6 members of the Twelve & Presidents Young, Kimball & Richards met as agreed & spent the evening in interesting chat. The President gave it as his opinion that the earth did not now dwell in the sphere in which it did when it

was created but that it was banished from its more glorious state or orbit of revolution for mans sake. Also that he did not think the tides were by the influence of the Moon, but as the beating of a mans heart the Earth being a living body. Elder P.P.P. inquired what was strictly right as to the associations & connection of a man with his wives? The President replied that if we had not been brought up Gentile superstition it would be right for us to associate equally with all our wives or as we chose about it, but now it is wisdom to not forsake the wife of our youths who dwelt in our bosoms while we & they knew not the things of Gods more [p. 41] perfect law for the others who never enjoyed that constant society can better endure the distant association than if they had enjoyed the greater familiarity & better than the first wives can so many of which it would be worse than death for their husbands to withdraw from them. As to connection with them, he thought to be strictly right would be to not unite with a woman in view of impregnation till 7 days after the cessation of the menstrual discharge in order for the most healthy procreation of our species. Also that after childbirth if delivered of a son she should continue 40 days in her purification. If of a daughter she should be 70 days separated as unclean for a man.
As to sexual connection during pregnancy just as they please about that suit themselves.

January 1843

Joseph Smith's Mission

I understand my mission and business. God Almighty is my shield and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 3; Also, See the Wilford Woodruff report of Joseph Smith's 22 January 1843 discourse in Andrew F. Ehat and Lyndon W. Cook, eds., The words of Joseph Smith--The Contemporary Accounts of the Nauvoo Discourses of the Prophet Joseph (Provo, Utah: BYU Religious Studies Center, 1980), p. 158, spelling, capitalization and punctuation standardized.)

1843-1844

Brigham Young, Heber C. Kimball, Willard Richards, and George Miller and others Anointed Kings and Priest to God by Joseph Smith--Also the anointing of Kings and Priests is the Patriarchal Priesthood:

Joseph washed and anointed [us] as **Kings and Priests to God**, and over the House of Israel,... [because] he was commanded of God, [to do so]... and [thereby] conferred on us **Patriarchal Priesthood**. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; Also, George Miller to James J. Strang, 26 June 1855, cited in H. W. Mills, "De Tal Palo Tal Astilla, "Annual Publications--Historical Society of Southern California 10 (Los Angeles: McBride Printing Company, 1917): 120-21.)

1843

Brigham's description of the nature of the ordinances and ceremonies at Nauvoo:

[W]hen we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in with the exception of a

little side room or office. [In this side office] we were washed and anointed, and had our garments placed upon us and [we] received our New Name.... [After this] we went into the large room... Joseph divided up the room the best that he could. [He] hung the veil... Then as we passed along from one department to another, [he] gav[e] us [the] signs, tokens, penalties with the Key words. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; L. John Nuttal, Diary, 7 February 1877, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo, Utah.)

1843-1844

Joseph Smith says to Brigham about the Ordinances:

...this is not arranged right, but, we have done the best we could under the circumstances in which we are placed, and I wish all these ceremonies.... [We preformed the ordinances under Joseph's supervision numerous times] and each time I got some thing more so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 28; L. John Nuttal, Dairy, 7 February 1877, Archives and Manuscripts, Harold B. Lee Library, Brigham Young University, Provo.)

12 December 1845

Joseph Fielding, one who received the endowment ordinances form Joseph Smith on 9 December 1843 and witnessed the administration of these ordinances in the Nauvoo Temple, evaluated just how well Brigham and the Twelve apostles did in carrying out Joseph's precise instructions:

"On Friday, the 12th [of December 1845] I and my Wife received our Endowment having formerly received it in the Days of Joseph and Hyrum [sic] but it is now given in a more perfect Manner because of better Convenience [that is, in the Nauvoo Temple they had two-and-one-half times more floor space than they had in The Red Brick Store], the 12 are very strict in attending to the true and proper form...ministering in the Temple and teaching the way of Life and Salvation" (Ehat, "The nauvoo Journal of Joseph Fielding," pp. 158-59; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 255, Endnote 72.)

4 May 1842

Willard Richards expansion of the Prophet's journal entry for the above date--anyone enabled to secure the fulness of the highest order in the Melchisedec Priesthood:

4 Wednesday May 4- I spent the day in the upper part of the Store (IE.) in my private office (so called, because in that room I kept my sacred writings, translated ancient records, and received revelations) and in my general business office, or Lodge room (IE) were the Masonic fraternity met occasionally for want of a better place), in council with Gen James Adams, of Springfield, Patriarch Hyrum Smith, Bishops Newel K. Whitney, & Geo. Miller, ... & Priests Brigham Young Heber C. Kimball & Willard Richards, **instructing them in the principles and order of the priesthood, attending to washings & anointings & endowments, and the communications of keys, pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchisedec Priesthood, setting forth the order pertaining to the Ancient of days & all**

those plans & principles by which any one is enabled to secure the fulness of those blessings which has been prepared for the church of the firstborn, and come up and abide in the presence of God in the [last two words blotted out] Eloheim in the eternal worlds. In this council was instituted the Ancient order of things for the first time in these last days. And the communications I made to [this] Council were of things spiritual, and to be received only by the spiritual minded: **and there was nothing made known to these men but will be made known to all Saints, of the last days, so soon as they are prepared to receive, and a proper place is prepared to communicate them, even to the weakest of the Saints:** therefore let the Saints be diligent in **building the temple and all houses** which they have been or shall hereafter be commanded of god to build, and wait their time with patience, in all meekness and faith, & perseverance unto the end. knowing assuredly that all these things referred to in this council are always governed by the principles of Revelation. (Draft sheet of the "Manuscript History of the Church," in the hand of Willard Richards, 4 May 1842, Historian's Office Church Records Group, Chruch Archives; Also, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 29.)

26 December 1845

Heber C. Kimball--Records Brigham Youngs remarks of the faithful to be ordained Kings and Priests:

[T]hose who...come in here [the Nauvoo Temple] and have received their washing & anointing will, be ordained Kings & Priests, and will then have received the fulness of the Priesthood, all that can be given on earth. For Brother Joseph said he had given us all that could be given to man on the earth. (Heber C. Kimball, Journal, 26 December 1845; italics added; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 80.)

28 September 1843

New Era for the Quorum of Anointed:

Joseph Smith Washed & Anointed His Wife Emma--She would later Wash and Anoint the other women of the Quorum:

It was during this period of calm that **Joseph [Smith] administered to Emma the washing and anointing ordinances making her the first woman member of the Quorum.** The exact date of this event is at present unknown; however, it was on or before 28 September 1843. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 94.) [Note: in the Patriarchal priesthood, it is possible, the father, being the King and Priest, would wash his sons, and the mother would wash her daughters or someone in authority of the same sex. Since the priesthood had been lost and there was no one present to represent the opposite sex in Emma's Case, Emma's husband and Prophet, Priest and King, Washed her. Later Other Women would be given the keys to wash women in the place of Mothers. Other examples would be obvious--that is Adam would have most likely received his ordinances from God or his messengers-then he like Joseph Smith in all virtue would have washed his wife Eve as the Father would not have overstepped His bounds--My house is a house of Order saith God. God named his son Adam, then told Adam to name his wife. The Lord or his servant administers the ordinances and Keys to Adam and takes him through the Veil, and Adam administers these same keys and ordinances to his wife and

takes her through the Veil--Likewise, in this order Father Adam would wash and anoint his sons and Eve her daughters and then the Daughter's would be given away by the father to the Sons at the Veil of the Temple. Lehi and Sarah would have done the same to their children.]

28 September 1843

Joseph Smith Diary--[Ehat's transcription of the shorthand]:

11 1/2 A.M. in Council over the Store. Hyrum, Newell, Geo. M[iller, Wa[she]d. & An[oi]nt[e]d J[ohn]. S[mith]., J[ohn]. T[aylor]., A[masa]. L[yman]., L[ucien]. W[oodworth]., J[ohn]. M. B[ernhisel]. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 271.)

28 September 1843

On this day two meetings of the Quorum were held. At the morning meeting, John Taylor, John M. Bernhisel, Lucien Woodworth, John Smith, and Amasa Lyman received their washings and anointings form under the hands of Hyrum Smith, Newell K. Whitney and George Miller. (Joseph Smith Diary, under date given.) These five men were the first male initiates into the Quorum since its May 1842 organization. After their initiatory ordinances, Joseph in the upper room of the Brick Store conducted them through the remainder of the endowment. That evening all the above men, plus Emma Smith, Willard Richards, William Law and William Marks met in the front upper room of the Mansion House at 7 p.m. First, Joseph was "by common consent, and unanimous voice [was] chosen president of the quorum." (Joseph Smith, Diary 28 September 1843.) His appointment to be head of the Quorum, while voted upon, was, as he said, by command of God. **The Prophet led the group in the true order of prayer [this being a prerequisite, the husband always leads in the prayer circle giving all the signs and tokens of the priesthood--See the Second anointings given in the Nauvoo temple] after which, Hyrum smith and william Marks at his dictation "anointed and ord[ained Joseph] to the highest and holiest order of the priesthood, viz., a king and priest unto [the Most High] God [and His Father]. After this, Emma was anointed and ordained a queen and priestess unto her husband.** (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 94-95.)

28 September 1843

James Whitehead's Recollect's anointing of Joseph:

W. W. Blair recorded James Whitehead's recollection that "Wm Marks and Hyrum, **By command of God ordained Joseph King & Priest"** (Blair, Diary, 17 June 1874, RLDS Library-Archives; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 271, Endnote 275.)

3 February 1844

William Clayton Journal:

[I] was permitted to the ordinance of washing and anointing, and was received into the Quorum of Priesthood [Quorum of Anointed]. This is one of the

greatest favors ever conferred on me and for which I feel greatful. May the God of Joseph preserve me & mine house to walk in the paths of righteousness all the days of my life & oh God knowest my desire to do right that I may have eternal life. (William Clayton Journal, 3 February 1844, Partially cited in Allen, One Man's Nauvoo," p. 48; Also, Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 106.)

21 December 1845

Instructions given to the Quorum of Anointed by George A. Smith, Heber C. Kimball, and Amasa M. Lyman--In 1880, Helen Mar Whitney, daughter of Heber C. Kimball, edited her father's journal containing these official minutes and published them:
"Sunday, December 21st [1845]," writes his clerk [William Clayton], According to appointment on Sunday last a meeting was held in the east room. * * **Seventy five persons were present**, Elder H C. Kimball presiding." After mentioning the names of the brethren and sisters, he says, "At five minutes before eleven brethren and sisters, he says, "At five minutes before eleven **the song, "Glorious things of thee are spoken" was sung-father John Smith then made a few remarks--blessed the bread and it was handed round by Bishop George Miller--The wine was blessed by Bishop Miller and handed round [sic] by him. While the wine was passing around Elder George A. Smith arose and addressed the congregation**. He thanked God for the privileges this day enjoyed, [sic] and spike of the difficulties under which the church had labored to attain to the blessings we now enjoy. Another thing he thanked God for--**Already [we have] had more than five hundred persons through [the Temple Endowment ceremonies]**, and therefore, if half of them should be like the foolish virgins and turn away from the truth, the principles of the Holy Priesthood [still] would be beyond the reach of mobs and the assaults of the adversaries of the Chruch. Order was one of the laws of heaven. **When we come together * * and unite our hearts and act as one mind, the Lord will hear us and will answer our prayers.** He related an instance of some children being healed and cured of the whooping cough in one night through the prayers of himself and Elder Woodruff in Michigan, while they were there on a mission [in June 1844 before the death of the Prophet Joseph]. **Said that whenever they could get an opportunity they retired to the wilderness or to an upper room, they did so [and prayed after the Holy Order] * * and were always answered. It would be a good thing for us * * and were always answered. It would be a good thing for us * * every day [to] pray to God and in private circles. * * * We are different form what we were before we entered into the quorum [of anointed]--Speedy vengeance will now overtake the transgressor. When a man and wife are united in feeling, and act in union, I believe that they can hold their children by prayer and faith** [See, Mosiah Chapter 27-particularly verses 14 & 22-23:

> And again, the angel said: Behold, the **Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose hive I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith.**
> And he [Alma-the-Elder] **caused the priests should assemble themselves together; and they began to fast, and to pray to the Lord their God that he would open the mouth of Alma[-the-Younger] that he might speak, and also that his limbs might receive their strength--that the eyes of the people might be opened to see and**

know of the goodness and glory of God.
And it came to pass after they had fasted and prayed for the space of two days and two nights, the limbs of Alma received their strength, and he stood up and began to speak unto them, bidding them to be of good comfort:],

and will not be obliged to give them up to death until they are fourscore years old. Sometimes men trifle and destroy the confidence which each ought to have in each other, this prevents a union of faith and feeling. The apostasy of Thos. B. Marsh was caused by so small a thing as a pint of striplings--and his oaths brought the exterminating order which drove us all out of Missouri.

"The woman ought to be in subjection to the man-be careful to guard against laud laughter--against levity and talebearing. He expressed his unfeigned love for the brethren and his confidence in their endeavors to keep these rules. **"The Spirit of God" was then sung. Elder Kimball next addressed the meeting.** He concurred in all that had been said, the observation of these things is most essential. About four years ago next May [Which would have been May 4, 1842 to be exact] **nine persons were admitted into the Holy order**--five are now living, B. Young. W. Richards, George Miller, N. K. Whitney and H. C. Kimball, tow are dead [James Adams, d. 11 August 1843 and Hyrum Smith, d. 27 June 1844], and two are worse than dead [meaning William Law and William Marks]. **You have not got all you will have if you are faithful [Meaning the second anointing, the anointing of Kings and Queens and Priests and Priestesses, which would commence a few days later in January]. He spoke of the necessity of women being in subjection to their husbands "I am subject to my God [since men are anointed as Kings and Priests unto the Most High God and His Father and receives revelation for his posterity from this great Patriarchal chain], my wife is subject to me and will reverence me in my place, and I will try to make her happy [since men's wives are anointed as Queens and Priestesses to their husbands and receive all the blessings in the fulness of the priesthood jointly with them].** I do not want her to step forward and dictate to me any more than I dictate to President Young. In his absence I take his place according to his request [Possibly meaning that when the husband is absent, then, the wife acting as the Queen and Priestess in their kingdom would step forward and lead in family prayer and etc]. **Shall we cease from loud laughter? * * Will you never slander your brother and sister [We covenant not to speak evil of the Lord's Anointed--which are other members of the Quorum of Anointed]? I will refer your minds to the covenants you have made by an observance of these things you will have dreams and visions.** * * * We shall not be with you long. **We cannot rest day or night until we put you in possession of the Priesthood. * * If we have made you clean every whit, go now to work and make others clean." [People are going to be made clean every whit in the next few days as they receive the washing of feet and receive the fulness of the Priesthood making them Kings and Priests unto the Most High God and their wives Queens and Priestess unto them.]** There are from seven to twelve persons who have met together every day to pray [in a Prayer Circle] ever since Joseph's death, and the people have been sustained upon this principle [the true order of prayer.] Here is Brother Turley [; he] has been liberated by the power of God and not of man [--according to faith and prayer in the true order of prayer]. **Elder Cahoon bore testimony of the importance of those things which had been spoken**, and rejoiced in the idea that the things he was taught in the beginning were the same things now taught and remembered, and it is so because they are eternal things.

The assembly was then formed for prayer [most probably in the True Order of Prayer formed in the Prayer Circle], and Elder John Taylor being mouth the whole congregation united with him in prayer [the Congregation probably repeating the prayer after Elder Taylor, as is done today, in our own Prayer Circles]. * * At ten minutes past two the meeting was dismissed and another congregation met in the same room.

At three o'clock sang, "Hosanna"--prayer by Orson Hyde, after which by invitation of Elder kimball who presided (President Young not having been at the Temple today, and the duty of presiding having devolved upon Elder Kimball as the next in successiou [sic]) **Amasa Lyman addressed the assembly,** he said, "Doubtless with most of the present assembly it is the beginning of a new era in their lives--they have come to a time they never saw before--they have come to the commencement of a knowledge of things, and it is necessary that they should be riveted on their minds. One important thing to be understood is this, **that those portions of the priesthood which you have receive are all essential matters.**

It is not merely that you may see these things, but it is a matter of fact, a matter that has to do directly with your salvation, for which you have talked and labored many years. It is not for amusement you are brought to receive these things, but to put you in possession of the means of salvation, and be brought into a proper relationship to God--hence a man becomes responsible for his own conduct and that of his wife, if he has one. It is not designed that the things that are presented today should be forgotton [sic] tomorrow, but be remembered and practiced [sic] through all life-Hence it is a stepstone to approach to the favor of God. Having descended to the lowest state of degradation, it is the beginning of a homeward journey: it is like a man lost in a wilderness, and the means with which we are invested here to direct us in our homeward journey. You then see the reason why you are required to be sober, to be honest, **that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. ["It is putting you in possession of those keys by which you can ask for things you need and obtain them--this is the key by which to obtain all the glory and felicity of eternal life..."] It is the key by which you approach God.** No impression which you receive here should be lost. It was to rivet the recollections of these things in your memory, like a nail in a sure place never to be forgotton [sic]. The scenery through which you have passed is actually laying before you a picture a map, by which you are to travel through life, and obtain an entrance into the celestial [sic] Kingdom hereafter. If you are tempted in regard to these things here [in the Temple], you will be tempted when you approach the presence of God hereafter. You have, by being faithful, been brought to this point, by maintaining these things which have been entrusted to you. * * * It is not merely for the sake of taking over these things that they are given to you, but for your benefit and for your triumph over the powers of darkness hereafter. **We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband,** and if you keep your covenants you will not be guilty of transgression. The line that is drawn is for you to maintain your covenants, and you will always be found in the path of obedience, after that which is virtuous and holy and good, and will never be swallowed up by unhallowed feelings and passions. **If you are found worthy and maintain your integrity, and do not run away and think you have got all your endowment [this statement is made because Elder Lyman having been made a King and Priest unto God and his Wife a Queen and Priestess unto him knew the saints needed this**

ordiance to receive the fulness of the priesthood which would commence in the Nauvoo Temple a few day's thereafter], you will be found worthy after a while, which will make you honorable with God. You have not yet been ordained to anything, but will be by and by. You have received these things because of your compliance with all the requisitions of the law, and if faithful you will receive more. You have now learned how to pray [in the True Order of Prayer]. You have been taught how to approach God and be recognized [again in the True Order of Prayer or the Prayer Circle]. This is the principle by which the church has been kept together, and [it has] not [been by] the power of arms. A few individuals have asked for your preservation, and their prayers have been heard, and it is this which has preserved you from being scattered to the four winds. **Those who have learned to approach God and receive these blessings, are they better than you? The only difference is they have been permitted to have these things revealed unto them. The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything; you have the key by which, if you are faithful, you will claim on your posterity all the blessings of the Priesthood."**

Elder H. C. Kimball Said, "The ideas advanced by Brother Lyman are good and true. * * * **God is like one of us, for He created us in his own image. Every man that ever came upon this earth, or any other earth, will take the course we have taken--Another thing, it is to bring us to an organization, and just as quick as we can get into that order and government, we have the celestial [sic] Kingdom here.** You have got to know your brethren or you never can honor God. The man was created, and God gave him dominion over the whole earth, but he saw that he never could multiply and replenish the earth without woman; and He made one and gave her to him. He did not make the man for the woman but the woman for the man. * * But if a man does not use a woman well and take good care of her, God will take her away from him and give her to another. Perfect order and consistency makes heaven, but we are now deranged, and the tail has become the head. * * * One reason why we bring our wives with us is that they may make a covenant with us to keep these things sacred. * * You can't sin so cheap now as you could before you came to this order [viz. received the ordinances of the Endowment]. It is not for us to reproach the Lord's anointed, nor to speak evil of him; all have covenanted not to do it." * * *

Elder George A. Smith made a few remarks; he spoke principally in relation to the importance of keeping sacred those principles which we had received. * * **He was followed by Elder orson Hyde.** * * **The congregation was dismissed by prayer by Elder John Taylor [probably in the same manner as the morning session].** (Helen Mar Whitney, "Scenes in Nauvoo, and Incidents from H.C. Kimball's Journal," The Woman's Exponent 12 (1 and 15 August 1883): 26, 34; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 113-117.)

October 1843

Quorum [of Anointed] Meetings:

One of the key meetings of the Quorum that would establish the role the Quorum would have in succession after Joseph Smith's death was the 1 October 1843 meeting. At this meeting, all who participated in the Quorum meeting the previous Thursday met in the Mansion. **In addition,**

Jane Law, Rosannah Marks, Elizabeth Durfee and Mary Fielding Smith (who received their washings and anointings from Emma before the start of the meeting) were added to the Quorum. Joseph Smith then proceeded to anoint as counselors in the First Presidency, William Law and Amasa Lyman. While Law's anointing was in accordance with a revelation (D&C 124:91), the reason for Lyman's anointing was not made clear in the brief Joseph Smith Diary entry. But in light of the division existing between Joseph Smith and Sidney Rigdon, first counselor in the First Presidency, this anointing of Lyman takes on great importance. On Sunday, 13 August 1843, Joseph Smith during his public sermon "showed that Sidney Rigdon had bound himself by an oath...to deliver J[oseph] into the hands of the Missourians." (Ehat and Coo, Words of Joseph Smith, p. 243.) Joseph then "in the name of the Lord withdrew the hand of fellowship for [Sidney Rigdon] and put it to the vote of the people. He was cut off by an unanimous vote and orders [were given] to demand his [ministerial] licence." (Ehat and Cook, Words of Joseph, p. 243.) The following Sunday, Sidney denied these charges. But on the Sunday after that, Joseph produced a letter for Thomas Carlin that he felt was so evasive it clouded Sidney's case. By acclamation, the Saints decided the problem should be resolved at the October 1843 general conference of the Church. (D.H.C. 5:538, and 553-56.) But Joseph had so little confidence in Rigdon's loyalty that the week before the conference trial Joseph, during the 1 October 1843 Quorum meeting, "re-anointed" Law and Lyman counselors in the Presidency. When Joseph was questioned about doing this in advance of Sidney's fall, he gave this trese answer that was more than metaphor, "Why, (said he), by the same rule that Samuel anointed David to be King over Israel while Saul was yet crowned." (Jedediah M. Grant, A collection of Facts Relative to the Course Taken by Elder Sidney Rigdon, in the States of Ohio, Missouri, Illinois and Pennsylvania (Philadelphia: Brown, Bicking & Guilbert, Printer, 1844), p. 15.) Jedediah M. Grant who overheard this explanation said that though the Prophet's answer was cryptic it "Proved a quieter to all their rising conjectures." (Ibid.) Neither William Law nor Amasa Lyman received the fulness of the priesthood on this occasion, however. In fact, neither man received these blessings during the lifetime of Joseph Smith. So while William Law received the anointing referred to in D&C 124:91, yet he was not given the fulness of the oracles of God.

The meeting adjourned with the expectation that the Quorum would meet the following Wednesday evening, 4 October 1843, when Hyrum Smith would receive the fulness of the priesthood ordinances. (Joseph Smith, Diary, 1 October 1843.) The "council of the quorum" met briefly and found, however, that Hyrum was too sick to attend. (Ibid., 4 October 1843.) Consequently, they adjourned until after the general conference. The following Sunday evening (8 October 1843) the Quorum met at Joseph's home. Harriet Adams, James Adams's widow (he had died in August); Elizabeth Ann Whitney, wife of Newell k.; Clarissa Smith, John Smith's wife; and Lucy Mack Smith, widow to Joseph Smith, Sr., and mother of the Prophet, were received into the Quorum [of Anointed]. They then witnessed the conferral of the fulness of the priesthood ordinances upon Hyrum and Mary Fielding Smith [that is of anointing them a King and Queen, Priest and Priestess]. (Ibid., 8 October 1843.)

In like manner, meetings were held through October. New members of the Quorum were added while senior members of the Quorum received the fulness of the priesthood [that is of anointing them a Kings and Queens, Priests and Priestesses]. For example, on 22 October 1843, while twenty-four witnessed, "William Marks and wife were anointed [a King and Queen, Priest and Priestess]."; and on 27 October 1843, "Bishop Whitney and wife were anointed [a King and Queen, Priest and Priestess]." (Ibid., 22 and

27 October 1843).

The Twelve Apostles and the Quorum [of Anointed]:

When the Quorum of the Twelve Apostles returned to Nauvoo in late October 1843, following their summer missions, preparations began for the remainder of the Twelve then residing in Nauvoo to receive their endowment. Since late spring the apostles had been on missions in the East "collecting means to build the Temple and the Nauvoo House," (Ibid, 28 May 1843.), and Brigham Young and Heber C. Kimball had not met with the Quorum [of Anointed] since the eternal marriage meetings in May. However, when Brigham and Heber arrived in Nauvoo on 22 October 1843, less than two hour before the next of the regularly scheduled prayer meetings, they spent very little time at home resting or visiting with their families--for they left their homes and immediately went to the Quorum [of Anointed] meeting. Brigham put it matter-of-factly: "went in to counsel with the Brethern in the afternoon." (Brigham Young, Diary, 22 October 1843, Brigham Young Collection, Church Archives.) A little over a week later, these wives were rewarded for their patience. On Wednesday, 1 November 1843, the wives of the four apostles already members of the Quorum [of Anointed] received their admittance to the Quorum [of Anointed]. **Brigham Young's wife, Mary Ann; Heber Kimball's wife, Vilate; Willard Richard's wife, Jennetta; and John Taylor's wife, Leonora, <u>received their washings and anointings form Emma</u> in the Mansion House.** (Joseph Smith, Diary, and Brigham Young, Diary, both for 1 November 1843; Heber C. Kimball, 1840-45 Journal ["Book 91"], unnumbered p. 114, entry incorrectly dated January 1844; and Helen M. Whitney, **Plural Marriage as Taught by the Prophet Joseph Smith**, p. 14.) Willard Richards had prepared the room in Joseph's Brick Store for conferring endowments, but for some reason they met for only a prayer meeting in the Mansion. (Joseph Smith, Diary, 1 November 1843.) The following Sunday, however, Joseph, having tried of the inconvenience of administering the endowment in such small quarters, requested schoolmaster Mr. Cole to "find some other Room for his school,: "as the room [was] needed for councils." (Ibid., 5 November 1843.) So Willard Richards again prepared the store room as on the first and that evening the women received the endowment.

Two and one-half weeks later Brigham Young, President of the Quorum of the Twelve, was the first of the apostles to receive the fulness of the priesthood. The evening of 22 November 1843, at Joseph's "old house B[righam] Young was anointed [a King and a Priest unto the Most High God] and his wife [Mary, a Queen and a Priestess unto her husband]. (Ibid., 22 November 1843.) Brigham and Mary Ann received the ceremony under the hands of Joseph and Hyrum Smith. (George A. Smith, Address, 25 December 1874, <u>The Millennial Star</u> 37 (2 February 1875:66.) **<u>After it was over, Joseph charged Brigham "to take the quorum [of the Twelve] and anoint them king and priest to God.</u>** (Ibid.)

However, five members of the Twelve then in Nauvoo had not as yet received the first anointings. **<u>When Brigham received the anointing as king and priest</u>**, apostles George A. Smith and Wilford Woodruff, who were the last of the members of the Twelve then residing in Nauvoo who had not previously been initiated to the principles of eternal and plural marriage, were only recent converts to these principles. George A. Smith, who arrived with Brigham and Heber on 22 October, was met at the boat landing by Hyrum Smith. On their way to his home, Apostle Smith later recalled, Hyrum "recited the most of the Revelation of Patriarchal Marriage, and invited me to his home to receive further instructions." (George A. Smith to Joseph Smith III, 9 October 1869; and Joseph Smith,

Diary, 22 October 1843.) The following day, George A. Smith met with the Prophet who "gave [him] additional views on the subject, and spoke of the results of the same in the eternal worlds." (Joseph Smith, Diary, 23 October 1843.) Hyrum Smith was equally punctual in teaching these things to Wilford Woodruff upon his arrival in Nauvoo on 4 November 1843. Wilford had to attend to some unpleasant business regarding his unfinished home the first week after arriving. (Wilford Woodruff, Journal, 4-10 November 1843.) However, on 11 November 1843, he and his wife Phoebe spent the evening in conversation at John Taylor's home. Apostle Woodruff recorded in his daily diary that "Br Hiram Smith was...with us & presented som [sic] ideas of much interest to me concerning Baptism for the dead, the resurrection redemption & exaltation in the new & everlasting covenant that reacheth into the eternal world. He sealed the marriage covenants between me & my wife Phebe W Carter for time & eternity & gave us the principle of it which was interesting to us. (Ibid., 11 November 1843.) Thus the final preparations had been made. At the first meeting of the Quorum after Brigham Young received the fulness of the priesthood, apostles Parley P. Pratt, Orson Hyde, Wilford Woodruff and George A. Smith received their "anointing preparatory for further Blessings." Ibid., 2 December 1843.) Three weeks later, 23 December 1843, Orson Pratt also received his endowment. (Ibid., 23 December 1843; and both the Joseph Smith, Diary, and the Willard Richards, Diary, for the same date.) By this time nine members of the Quorum of the Twelve had received the endowment ordinances. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 118-123.)

Succession 1844

Wilford Woodruff reflecting on the Succession of the Priesthood:

Joseph Smith was what he professed to be, a prophet of God, a seer and revelator. He laid the foundation of this Church and kingdom, and lived long enough to deliver the keys of the kingdom to the Elders of Israel, unto the Twelve Apostles. He spent the last winter of his life, some three or four months, with the Quorum of the Twelve, teaching them. It was not merely a few hours ministering to them the ordinances of the Gospel; but he spent day after day, week after week and month after month, teaching them and a few others the things of the kingdom of God. Said he, during that period, "I now rejoice. I have lived until I have seen this burden, which has rested on my shoulders, rolled on to the shoulders of other men; now the keys of the kingdom are planted on the earth to be taken away no more for ever." But until he had dome this, they remained with him; and had he been taken away they would have had to be testored by messengers out of heaven. But he lived until every key, power and principle of the holy Priesthood was sealed on the Twelve and on President Young, as their President. He told us that he was going away to leave us, going away to rest. Said he, "YOu have to round up your shoulders to bear up the kingdom. No matter what becomes to me. I have desired to see that Temple built, but I shall not live to see it. You will; you are called upon to bear off this kingdom." This language was plain enough, but we did not understand it any more than the disciples of Jesus when he told them he was going away, and that if he went not the Comforter would not come. it was just so with Joseph. He

said this time after time to the Twelve and to the Female Relief Societies and in his public discourses; but none of us seemed to understand that he was going to seal his testimony with his blood, but so it was. (Journal of Discourses 13:164.)

The Martyrdom and the Garments of Priesthood:

Returning to Nauvoo to give themselves up and go to Carthage:

Joseph and Hyrum, however, decided it would be best to return to Nauvoo and give themselves up. (D.H.C., 6:548-50.) That evening they made preparations to leave for Carthage. It is very unlikely the Quorum [of Anointed] met that Sunday evening; nevertheless, joseph instructed those of the Quorum [of Anointed] who where going to accompany him **to remove their sacred garments before going to Carthage.** (Heber C. Kimball, Journal, 21 December 1845, and Oliver B. Huntington, Journal, 22 April 1897.) * * * Not only was provision made to protect the sacred clothing of the Anointed Quorum, but Joseph took precautions to protect the Council of Fifty. William Clayton, before Joseph crossed the river, mentioned in his diary the concern the Prophet had for the records of the Kingdom. "Joseph whispered to me either to put the r. or K. into the hands of some faithful man and send them away, or burn them, or bury them. I concluded to bury them, which I did immediately on my return home." (William Clayton, Journal, 22 June 1844, cited in Ehat, "The Constitution of the Kingdom of God," p. 268.) * * * In the announcement of the Martyrdom, published in the 1844 Doctrine and Covenants, **Willard Richards's faith in Joseph's promise he received when he was given his garment** was also canonized: for Willard Richards was the only one in the jail who "through the providence of God, escaped, without even a hole in his robe." (D&C 111 (1844 edition): 135 (present LDS edition). But without his robe, john Taylor, too, was miraculously preserved and would later say that the brethren did not remove their garments because of fears, as some had misrepresented, but so they would not expose the sacred clothing to the gaze of unbelievers. (Heber C. Kimball, Journal, 21 December 1845.) (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 184-187.)

Notice that in John's testimony, before Jesus went to the Mt. of Olives he <u>lay aside his garments</u> and when he took his garments it does not say that he put them on again. There could possibly be a correlation between why John's account only says that Jesus took his garments rather than saying put them on again and what the Prophet Joseph Smith did:

|v4 He riseth from supper, and **<u>laid aside his garments</u>; and took a towel, and girded himself.**
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 **So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?**
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them. (NewT:John 13:4-17)

8 August 1844

Wilford Woodruff quoting Brigham Youngs comments--right of King and Priest:

The Prophet Joseph has lade the foundation for a great work, and we will build upon it.... **Let those who hold the keys of the kingdom of God build it up in all the world. If... he is a king and priest, let him go and build up a kingdom this is his right, and it is the right of many here but who is the head? The Twelve....** Now if you want Rigdon, Lyman or Law to lead you or any body else, you may have them, but I tel you in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? **Because Joseph was their file leader and he has committed into their hands the keys of the Kingdom for all the world.** (Wilford Woodruff, Journal, 8 Aug 1844; (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 202.)

August 1844
Samuel W. Richards to Franklin D. Richards:

Orson Hyde told... that they were in Council with Joseph so much last spring[.] He said that Joseph was preparing them for the work that they have now got to do which is to hold the keys and build up this kingdom in all the world. Joseph committed unto them all the keys of the Priesthood otherwise the fulness would not have been upon the Earth now [that] he is taken away. He also took them through **all the ordinances which is necessary for the Salvation of Man, that they having experienced them all, by passing through them, might be prepared to lead the People in the path which they had trod when he had finished his work ordained and anointed the twelve to lead this people and build upon the foundation which he had laid he was filled with joy** & says he it is now but little matter what becomest of me....he has gone to minister not only on earth but in heaven, and under the earth. (Samuel W. Richards to Franklin D. Richards, 23-26 August 1844, Church Archives; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 184-187.)

1844

Joseph Fielding thoughts upon Joseph death:

[M]y Consolation in the midst of this Affair was that all had been done[.] Joseph and Hyram had done all that they could have done and the **Foundation of the great Work of the last Days was laid so that it could be finished by the 12 Appostles [sic] who had been instructed in all things pertaining to the Kingdom of God on the Earth,** some also beside the 12 had received their Endowment, which was expected at the completion of the Temple. I myself and my Wife had had this Privilege granted us in part, [Joseph and his wife would be anointed a King and Priest and Queen and Priestess when the Nauvoo temple was completed a few months later], **I also believed that as Joseph was the only one that had the Keys of the Priesthood of [the] Kingdom of God on the Earth since the Days of Peter and the other Apostles, he must not only minister the same on Earth but also to the whole World of Spirits who departed from this Life in the time of the Broken Covenant, even as Jesus did to those before him to the Flood [1 Peter 3:18-20; 4:6; Isaiah 61:1; D&C 76: 73-74; and , Moses 7: 38-40 (23-45), 55-47)], that those who had died without the Priesthood must remain so until it should be restored to the Earth, but it is necessary that they as well as we who are now alive should be made acquainted with the Ordinances, Signs and Tokens of the Priesthood and the Turms [sic] of Admission into the kingdom in Order that they may come forth with those who have received it here, so that Joseph was as much needed there as here, and perhaps more so,** these Reflections in a great measure took off the edge of the Grief that I might else have felt, for I thought that [he] had so fulfilled his own Purposes, and I felt willing to say amen to it. (Ehat, "Nauvoo Journal of Joseph Fielding," pp. 153-54; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 210.)

27 September 1844

John S. Fullmer to "Uncle John" on the Prophets death and succession:

[John S. Fullmer writing to his Uncle John testified that the modern apostles were] equal [in] authority with ["Peter, james, & John or Paul"]... Men who have power to bind on earth & it shall [be] bound in Heaven. & to Loose on earth & it shall be loosed in Heaven.... Now I expect these things will choke you pretty near, but...I tell you these things are reasonable; **& were these powers & authority are not held, then you will not find the fulness of the everlasting Gospel, <u>nor the fulness of the priesthood</u>....**

Perhaps you may think that be cause [<u>sic</u>] our leaders are gone [Joseph and Hyrum] we are the same as broken up, but let me tell you that ... to our joy, the Prophet succeeded before his death in completely organizing the Church conferring Keys, authority and enduements upon the Apostles & others, so that the work can go on as well as when he alone was propelling it; and better, because there are more now to push it, each holding all the power which he held in the priestly office. We are rushing the Temple ahead, faster since his death than before. In it, all who shall be found worthy, have promised their enduement. We expect to finish it before a year form now. What would you give to share in such a blessing? (John S. Fullmer to "Uncle John,: 27 September 1844, Church

Archives.; Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 210.)

1845 & 1846

Introduction to the Book of Anointings:

Brigham Young and the Twelve were Zealous in fulfilling Joseph's intentions for the Nauvoo Temple when ordinance work began in December 1845. In less than sixty days, over 5,000 persons received the endowment, 2,420 living individuals received eternal marriage sealings, 369 persons participated in proxy marriage ordinances, 71 children were sealed, 130 adoptions were preformed, and 591 received the anointings of the fulness of the priesthood [and were made Kings and Queens, Priests and Priestesses unto the Most High God.] (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, A Thesis by Andrew F. Ehat 1981, BYU Special Collections, p. 240.)

|v8 The Melchizedek Priesthood holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.

|v9 The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the church.

|v10 High priests after the order of the Melchizedek Priesthood have a right to officiate in their own standing, under the direction of the presidency, in administering spiritual things, and also in the office of an elder, priest (of the Levitical order), teacher, deacon, and member.

|v11 An elder has a right to officiate in his stead when the high priest is not present.

|v12 The high priest and elder are to administer in spiritual things, agreeable to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present.

|v13 The second priesthood is called the Priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations.
|v14 Why it is called the lesser priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances.
|v15 The bishopric is the presidency of this priesthood, and holds the keys or authority of the same.
(D&C: Section 107:8-15)

FILE NAME: W&E.TOP

DETECTING TRUE & FALSE MESSENGERS
By Richard A. Ware
9 November 1982

In a revelation given to Joseph Smith in May of 1831, the Lord revealed

that if after prayer a spirit would not manifest itself, then the person would have power to rebuke the spirit (D&C 50:30-35) . Early in Joseph's life he had a manifestation from a messenger on the banks of the Susquehanna River. Michael had to come and intervene and expose the devil while he appeared as an angel of light (D&C 128:20). Satan has also appeared to several others as an angel of light (Alma 30:53; Moses 1:9-23; 2 Cor 11:14) . In April of 1833 the Prophet warned Jared Carter and other saints, that "if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction," and not for those in authority above him (TPJS p. 21). In July of 1839 Joseph expanded the saints understanding in regards to detecting messengers. In summary he said:

1. We must prove all spirits as they come to us.

2. If you see a vision, pray for the interpretation; and "if you get not this, shut it up."

3. "An open vision will manifest that which is more important."

4. There are lying spirits going around giving great manifestations, but they are not all of God.

5. A spirit cannot come except in his glory because it has no physical body to hide his glory.

6. An angel has flesh and bones; and the devil may appear as an angel of light.

7. If you receive a messenger, "ask God to reveal it; if it be of the devil he will flee from you; if of God, He will manifest Himself, or make it manifest."

8. God will adapt himself to your capacity.

9. The devil can speak in tongues.

10. Every spirit or vision or singing is not of God. (July 2, 1839; TPJS pp. 155-162)

In December of 1840, William Clayton recorded some comments which the Prophet had made concerning detection:

1. If an angel [embodied] or spirit [unembodied] appears, offer him your hand, and when you do:

A. the spirit from God will <u>stand still</u> and not offer you his hand. A good spirit will not deceive.

B. "If from the Devil he will either shrink back from you or offer his hand and you will feel nothing."

2. Angels are beings who have bodies and appear to men in the form of man. (Journal of William Clayton, under date given)

A month before the endowment was given by Joseph to the Saints, he gave another lengthy discourse on how to "try the spirits". A summary of that discourse follows:

1. Men are ignorant of the nature of spirits and are thus more

easily deceived.

2. No one can detect false spirits without the priesthood.

3. Satan and false spirits use angelic form; a sanctified look and gesture; zeal for the glory of God; a prophetic spirit; gracious influence; godly appearance; holy garb, etc.

4. A man must have the discerning of spirits before he can expose a false spirit.

5. Some are under a false spirit when they think they are under the spirit of God.

6. It requires the spirit of God to understand revelation from God and satan.

7. Spirits are governed by the priesthood.

8. Wicked spirits have their bounds, limits, and laws by which they are governed and controlled.

9. False spirits have sandy colored hair.

10. False spirits will usually appear when the priesthood authority who can detect them are away.

11. By the messenger contradicting a former revelation. (1 Apr 1842; TPJS pp. 202-215)

Speaking to the Relief Society on April 28th, 1842, Joseph told the sisters that "the devil has great power to deceive" and can "so transform things as to make one gape at those who are doing the will of God" (TPJS p. 227). Then on May lst, Joseph told the assembled saints that there are "certain words by which false spirits and personages may be detected from true" and that these keys would be given them in the temple as soon as it was finished. He went on to say that "there are signs in heaven, earth and hell;" and that "the elders must know them all," in order "to be endowed with power," and "to finish their work and prevent imposition." The devil apparently knows many signs, but he does not know the sign of the Son of Man (1 May 1842). Three days later, on May 4th, Joseph gave for the first time the endowment ceremony to nine men, and passed on to them the keys of how to detect messengers.

On February 9, 1843, while in Nauvoo, Joseph again elaborated upon the keys of how to detect messengers:

1. There are two kinds of beings in heaven---

A. angels who are resurrected personages;

B. spirits of just men made perfect, who are not yet resurrected.

2. When a messenger comes, saying he is of God, offer him your hand and request him to shake hands with you.

A. If he is an angel he will shake hands, and you will feel his

hand.

B. If he is a just man made perfect, he will appear in his glory, but will not move, and will deliver his message anyway.

C. If he is the devil as an angel of light, when you ask him to shake hands, he will offer you his, but you will not feel anything (D&C 129).

One of Joseph's final comments about detection came on October 9, 1843, while giving a funeral address at the services of Judge James Adams who had been a close friend of his for years and who was one of the nine men who had received their endowments on May 4th, 1842. In his sermon, Joseph commented that "spirits [of just men made perfect] can only be revealed in flaming fire or glory," but that angels have advanced further and their light and glory can be tabernacled (TPJS p. 325). The mission of the spirits of just men made perfect is to minister to those on earth who are sealed up unto eternal life, and it is through them that the sealing power comes down (TPJS p. 325).

During the Nauvoo, Illinois days, Elder Parley P. Pratt wrote a book entitled Key to the Science of Theology which was later revised and published under permission of the First Presidency. In his treatise on spirits, he elaborates on some concepts which were only touched upon by the Prophet:

> The good spirits are they who in this life partook of the Holy Priesthood, and of the fulness of the gospel. This class of spirits minister to the heirs of salvation, both in this world and in the world of spirits. They can appear unto men, when permitted; but not having a fleshly tabernacle, they cannot hide their glory. Hence, an unembodied spirit, if it be a holy personage, will be surrounded with a halo of resplendent glory, or brightness, above the brightness of the sun.
>
> Whereas, spirits not worthy to be glorified will appear without this brilliant halo; and, although they often attempt to pass as angels of light there is more or less of darkness about them. So it is with Satan and his hosts who have not been embodied. (1965)

THE TRUE ORDER OF PRAYER
FROM AN
HISTORICAL AND SCRIPTURAL PERSPECTIVE

By Richard A. Ware

THE KEYS OF THE TRUE ORDER OF PRAYER
December 1986

It seemed to be understood by the saints of the 1800's that the keys of the priesthood, meaning the keys of how to ask and receive an answer, belonged to the fulness of the priesthood, and were exercised by those who had received their fulness blessings. Harrison Burgess records in his journal that they received their "washing and anointing preparatory to the fulness of the priesthood with the signs and tokens belonging to the same."(1) This highest and holiest of all ordinances gave individuals the power to approach God and

receive answers to their petitions. Answers to such prayers came in a number of different ways. Light and knowledge dealing with things past, present and future, as well as requesting messengers were given at their request.(2) This, however, was not true of those who had not yet received the fulness of the priesthood ordinance, even though they had been endowed and had entered into the eternal marriage covenant. Although there were many prayer circles composed of those who had received the fulness blessings, there were also prayer circles that were attended and composed of those who had not been recipients of the fulness blessings.(3) What was Joseph's intention when he revealed the keys of how to ask and receive an answer?

The Prophet Joseph recognized the importance of the "keys of prayer" and how the proper use of them would bless the saints. When he administered the endowment for the first time in this dispensation, on May 4th, 1842, he stated the reason why this ancient order was so important, commenting that he had restored again to the earth the...

> ...principles and order of the priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds."(4)

The early saints were taught that it was through the use of the keys of the priesthood, which were received in the endowment, that they were thereby "enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn" and thus obtain the promise of eternal life. Commenting on the above passage, Elder Bruce R. McConkie said:

> The greatest blessings are reserved for those who obtain "the fulness of the priesthood," meaning the fulness of the blessings of the priesthood. These blessings [which come through the reception of the second anointings] are found only in the temples of God. "There are certain key words and signs belonging to the priesthood <u>which must be observed</u> in order to obtain the blessing. These [key words and signs], of course, are revealed only in the temples. "Washings, anointings, endowments, and the communication of keys," the Prophet says, <u>are essential to enable one</u> "to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds.(5)

Thus, for those who have been endowed and entered into the eternal marriage covenant, it is possible to petition(6) the heavens to obtain the fulness of the priesthood. Obtaining the fulness of the priesthood, then, becomes the next step for such persons. The ordinances of the temple and the reception of the keys of prayer are essential in order to give a person the power to petition God for the highest of all blessings wherein a person makes his calling and election sure and is sealed up to eternal life. Through this ordinance the person also receives the fulness of the Melchizedek Priesthood which includes the sealing power.(7) Thus Joseph stated that we should seek diligently to make our calling and election sure, and then "wait patiently for the promise until you obtain it."(8) Then, after the person has come this far, he can then obtain the blessings of the second comforter,(9) and have both the Father and the Son minister to him.

In a very interesting article written by President Joseph F. Smith in 1906, then President of the Church, the importance of using the keys of prayer

was emphasized:

> The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end.'(10)

In the minutes of meetings held in Provo, Utah in 1868, Bishop A. 0. Smoot said that the Savior "gave signs and tokens whereby we can approach him", and that "the Prophet Joseph regretted that the Elders of Israel did not seek wisdom more eagerly."(11)

In summary, the literature makes it very evident that the saints were taught the true order of prayer so that they could go to him in their secret places and pour out their petitions to him, asking that they too might be sealed up to eternal life. Once sealed, the person could then use the signs to obtain light and knowledge concerning all things past, present and future, and even request messengers to appear and minister, if desired. Thus we see the use and importance of the keys of prayer, and why it was so important for the prophet Joseph to reveal them in sacred places. And as we learn more and more about God, we become as the brother of Jared and acquire greater faith because we have greater knowledge, and by "having a knowledge of God, we begin to know how to approach him, and <u>how to ask so as to receive an answer</u>. When we understand the character of God, <u>and know how to come to him</u>, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us."(12) And thus in this manner will the statement of Joseph be realized wherein he said:

> ...the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him.(13)

This is the purpose of the ordinances of the temple---to help us to become pure enough to where we can finally obtain the fulness blessings and thereby come to "enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory."(14)

<u>GENERAL CONCEPTS REGARDING THE TRUE ORDER</u>
November 1986

The following is a summary of the concepts which the Latter-day Saints had regarding the true order of prayer, during the 1800's.

1. The home was the most sacred place on earth next to the temple.
2. Homes were blessed and dedicated by Melchizedek Priesthood holders so that the spirit of the Lord may reside there. Homes and lands upon which the homes stood were normally paid for before dedication. [The policy today now is that the home can be dedicated and blessed without being paid for.]
3. A room and an altar were selected and dedicated for prayer. Occasionally there were locations in nature which were also dedicated for prayer. Some of these locations were near the home while others were on

mountain tops or in groves.

4. Those who were endowed had a set of their robes at home to use in prayer. However, many times prayers were offered up without using the robes, as long as the garments were worn.

5. When praying at the altar, the participants remembered the sick and prayed for things "present".

6. There were many types of prayer circles in use: (1) one individual, alone; (2) husband and wife together; (3) a group of brethren or a group of sisters; (4) a mixed group of couples; (5) a family group, including children.

7. When prayer was engaged in as a family, normally the robes were not worn, especially with the children present. However, most children knew of the robes and garments and had seen them.

8. Family prayer circles were not uncommon in the church. Parents and children would kneel in a circle and either hold hands or put their arms around each other during prayer. Many times they would pray with a small table or object in the center.

9. It was considered vital that the participants not have ill feelings towards each other. Thus it was important for husbands and wives to reconcile themselves, if necessary, before prayer.

10. It was understood that anyone who used the signs of the priesthood prayed in the true order. If the robes were not available, they were instructed to have on the garment before entering prayer since it was considered to be a shield and a protection against the seen and unseen powers of the destroyer.

11. The true order was always conducted as it is today in the temples.

12. Prayers were uttered as prompted by the spirit.

13. Use of the true order was not confined to the temple or to a home. Many went to secluded spots in nature such as mountain tops, groves, canyons, deserts, upper rooms or wildernesses.

14. Different objects have also served as altars: boulders, uncut stones (12), sculptured wood objects, and other objects in nature. Whatever was used, it was always dedicated first as an altar.

15. Symbolism was also used by the saints in prayer. At prayer time the saints would face the direction of the nearest source of light. If an individual was nearest the celestial room inside a temple, then the altar would face the celestial room, and the person would pray in that direction. If the person was outside the temple, then he would face the direction of the nearest temple. Otherwise, he would face the southeast direction, since that is where the source of light is in the morning hours. Facing the source of light symbolized looking to God for light.

16. Prayers in the true order were said out loud with others in the circle repeating vocally. However, the saints were also taught that they should repeat in their minds the words of prayers which were said in public.

17. The early saints were taught that the husband was the "lord" of the wife and that he was responsible for her salvation. Therefore, all messengers visiting the family kingdom would present their message through the head of the family, as portrayed by Peter who speaks to Adam.

Veils were used by the sisters to indicate to the angels of heaven that they were not to be approached directly, but through their husbands. Anciently it was used as a "shield" of modesty which was only taken off in front of her husband.

At Joseph Smith's request, Mary Lightner prayed for an answer to a situation that had been presented to her. When an angel came to her in response to her petition, she covered her eyes with her hands. The angel was insulted and left. Thus a veil could be anything that covers the eyes or face.

There are scriptural examples of where angels appeared to women, especially in the Old Testament. Such appearances, however, related directly to the stewardship of the woman and not to the entire family. This is shown

beautifully by the appearance of the angel Gabriel to Mary, announcing to her that she would be the mother of the Savior.

Women can have visions, dreams and revelations, including the visitation of angels, just as a righteous man. Such revelations, however, whether to the man or to the woman, will be for their stewardship only.

18. The true order of prayer has always been taught (except for rare exceptions) to the saints during the endowment. It was in the temple that the saints learned how to approach God & ask and receive an answer. The correct form always followed this procedure:

A. Participants dressed in the robes, with the robe on the right shoulder. If the robes were not available, they had to at least have on the garments.

B. All stood, facing the altar. Offered up all the signs and penalties in proper sequence order, allowing the names to pass through the mind only. The names were never said here. The words of the fourth sign were said aloud.

C. The names of the sick were placed upon the altar, if this was a part of the prayer. However, other things can be prayed for. President Woodruff once placed the essence of a revelation upon the altar and all the brethren prayed for it's fulfillment.

D. After offering the signs, the person who was mouth, would kneel at the altar, select one of the signs, and pray.

19. Those who had received the highest ordinance of the fulness of the priesthood also received the sealing power. Thus they had the power to converse with heaven, as well as the right. Those who were endowed and married for eternity in the temple, but who had not yet received the last ordinance, could petition the heavens, but did not hold the same right or power as those who had been sealed up.

20. Joseph Smith taught that the reason why the keys of the true order of prayer were given, was to enable every person "to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." (TPJS, p. 237)

> It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another.
>
> * * *
>
> Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it. When we are ready to come to him, he is ready to come to us.
>
> Joseph Smith the Prophet
> TPJS, pp. 345-46; 349-50

April 6, 1844

PREFACE

I first became aware of the topic of the true order of prayer while attending Brigham Young University in 1971. It was there that I began to understand many of the basic concepts dealing with the true order, as they were reflected in many historical documents and scriptures.

This compilation is an effort on my part to pull together all the relevant topics on the subject, and to combine in chronological order all the documents that I have come into contact with over the years. I have also added scriptural references to the historical documents.

This work on the true order of prayer, was not written, nor intended to be used, as authority to practice it outside the temple. The thoughts expressed herein reflect the historical perspective of the true order (as close as possible). but they do not reflect the position of the church today. This work is only intended to be informative as to the way individuals probably understood the true order of prayer, and the way they practiced it during the 1800's, and not how it is to be implemented today.

With these comments, I want to say that The Church of Jesus Christ of Latterday Saints is the only true and living church upon the face of the earth today, and that we are guided by a living prophet. The Lord desires that we repent, and become clean and pure before him so that we might one day re-enter his presence. Understanding more about the true order of prayer from the eyes of the early Latter-day Saints, and from the scriptures, I believe, helps us to appreciate what the Lord is trying to do for us in regards to re-entering his presence.

THE TRUE ORDER OF PRAYER

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Gospel Mysteries

INTRODUCTION

Because of the fall of Adam & Eve, all mankind are born into a fallen world---a "telestial" environment or existence. Each person who comes here has a veil placed over his memory and over his spiritual eyes, so that he no longer remembers, nor is he able to see. Thus, this earth life has become a time of proving for each one of us, to see what path we will follow, above all other paths.

If an individual will have faith in the Lord Jesus Christ and in his atonement which he effected for all those who repent and come unto him, and if he will repent of all his sins and be baptized by water and receive the laying on of hands for the gift of the Holy Ghost, then his foot is set upon the path which leads him back to the mansions of the Father. He is like the prodigal son who is tired of living in the wicked world and who now desires to return to his Father, and so he sets out on his journey and travels the path which will lead him home once again. And when the Father sees him coming, he rushes forth to embrace him, and place a royal robe upon his shoulders, and sit him down at the feast. For he was once dead, but is now alive again. As a son, he is a joint-heir with the firstborn Son who never strayed, and who inherits all that the Father hath. He is home again, at last.

We are also like the man who fell among thieves and who was wounded and stripped of his raiment. For we too, came to earth and were stripped of our pre-earth glory and became subject to good and evil, and our sins have wounded our spiritual selves. Not being able to help ourselves we wait for someone who has the compassion and the power to help. Many ministers of the world pass us by, but the good samaritan [Christ] does not pass us by, but lifts us up, washes and anoints our wounds, takes us to a place of peace and rest, and pays the full price of our wounds himself. All this is done that we might live with the Father once more.

Historically, the early saints were taught this expanded understanding of the keys of the priesthood (or the keys of asking and receiving an answer) as they were revealed in the endowment. It was their understanding that all might gain the power to return to the presence of the Father by use of the keys. Through the prophet Joseph Smith, the knowledge of how to penetrate the veil was again restored to the earth, allowing mankind to climb Mount Sinai figuratively, and come into the presence of the Lord. Such individuals remove their shoes, for the ground on which they stand is holy.

Through the teachings of the prophet Joseph to the saints of Kirtland and Nauvoo, it was very apparent that he wanted to bring them all back into the presence of the Lord. To this end he exhorted them to make their calling and election sure, that their names might be sealed in the Lamb's book of life. He instructed them regarding these things, and dispensed to them all the ordinances necessary to obtain such blessings. He also showed them how to pray so that their prayers could be answered.

Joseph was well aware of the tremendous blessings and promises which the ancients were blessed with, but stated that WE could not receive those same blessings just by reading about them in the Bible. We would have to do the same things that the ancients did in order to properly qualify for such high blessings. And Joseph understood that communicating with God through prayer was one of the most essential ways that a person had, to obtain the blessings. He said:

> Reading the experiences of others, or the revelation given to them, can never give us a comprehensive view of our condition and true relation

to God. Knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Could you gaze into heaven five minutes, you would know more than you would by reading all that was written on the subject. (TPJS, p. 324)

Joseph's solution to the problem was, that knowledge of these things can only be obtained by experience through the ordinances of God set forth for that purpose. Certain it is that the ordinances not only bestow upon an individual additional knowledge, but the ordinances also become the channel or medium through which individuals may obtain for themselves the same experiences which the ancients received for themselves. The Prophet explained that it was by means of the keys of the priesthood which he restored to the earth, and which he made available to all the faithful saints through the endowment, that all would be able to actually experience for themselves many of the things which can be read about in the scriptures. Through the keys given in the endowment, many faithful saints living in the 1800's were able to "gaze into heaven five minutes" and thus "know more than [they would have] by reading all that was written on the subject." The gospel of Jesus Christ not only contains the covenants necessary to gain the same promises which were given to the ancients, but it also contains the keys whereby faithful individuals can approach the throne of grace and be admitted into the presence of the Lord, while they yet dwell upon the earth in the flesh.

In support of this concept, Elder Bruce R. McConkie said:

Some of the faithful and elect, on occasion, see his face and hear his voice. * * * The reason more people do not pierce the veil and see his face is simply that more do not live the law qualifying them for such a transcendent spiritual experience. * * * To all who will listen He still speaks. (The Mortal Messiah 4:416-18; 1981 ed.)

President Brigham Young considered it very important for an individual to comprehend the will of God in their lives:

...the vail of darkness that separates us from God, and which prevents us from comprehending the things of His kingdom, will grow thinner and thinner, until we see with great distinctness and clearness the purposes of God our heavenly Father, and comprehend them as He designs we should, and carry them out in our lives. (J.D. 13:373; November 13, 1870)

Elder Bruce R. McConkie commented on how Joseph Smith had revealed that the endowment was designed to "enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds.' (TPJS, p. 237)" In order to do this, there were certain keys words and signs belonging to the priesthood which had to be observed in order to obtain the blessing of the fulness of the priesthood. (Mormon Doctrine, p. 482)

I.

HISTORICAL REVIEW & RESTORATION OF THE TRUE ORDER

The Patriarchal Order Given to Adam & Eve

The divine system of government in the heavens is patriarchal in nature. The sealings which are done in temples today are organizing the faithful saints into that same type of government which they will live under in the eternities to come. In temple marriage the woman gives herself to the man during the marriage ceremony, to become a part of his kingdom. The man does not give himself to the woman. If he is true and faithful in magnifying his priesthood callings, he will become an heir, a joint-heir with Jesus Christ, to all that the Father hath. This is according to the oath and covenant of the priesthood (D&C 84:33-40).

This divine patriarchal order was given to Adam and Eve when they were placed upon the earth. Abraham records how the Pharaoh of Egypt could not hold the priesthood because he came from the lineage which forbade them such power; yet the pharaoh:

> ...being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first patriarchal reign, even in the reign of Adam, and also of Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood" (Abr. 1:26).

That was the first system of government which existed. Adam and Eve gave the spiritual and temporal guidance to their own children. They did not attend church services because there was no church until the days of Moses, when he organized an ecclesiastical structure to help in teaching and governing the children of Israel.

Adam and Eve were the ones who had all the authority to initiate their children into the ordinances of the gospel from baptism on the one end, to the fulness of the priesthood on the other. It was Adam and Eve who were the first temple president and matron upon the earth. They administered the same ordinances to their children which we receive today.

Many of his children must have received the fulness of the priesthood which enabled them to come into the presence of the Lord. The scriptures state that "God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel" (Moses 6:3). After Cain committed murder, the Lord cursed him, and "shut [him] out from the presence of the Lord" (Moses 5:41). Cain felt this was more than he could bear, and he said: "Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth" (Moses 5:39).

Brigham Young records that it was Adam who taught Enoch all he needed to know about handling the elements, which knowledge and power enabled Enoch and his city to become translated and leave this earth.

There are several scriptural accounts which give us a clearer picture as to what the patriarchal order was that Adam and Eve lived by:

1. Multiply & Replenish the Earth

God commanded Adam & Eve to "be fruitful and multiply and replenish the earth" (Moses 2:29), which command was not rescinded even after the fall. Therefore, their first command from God was to bear children.

2. Adam & Eve Married Before the Fall

The marriage of Adam & Eve was an eternal marriage, inasmuch as there was no death before the fall. Such is the example they set for their children.

"And they were both naked, the man and his wife, and were not ashamed" (Moses 3:25).

3. Worked by the Sweat of their Brow

They were independent and took care of their own temporal needs:

After the fall, "Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow . . . .And Eve, also, his wife, did labor with him (Moses 5:1)

4. Jointly Prayed Unto the Lord In the True Order

(1) After the fall, Adam built an altar and "Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out of his presence" (Moses 5:4). Later, an angel appeared and taught Adam the gospel and Adam prophesied that he would see God again while in the flesh (Moses 5:10).

(2) "And Adam and Eve, his wife, ceased not to call upon God" (Moses 5:16).

(3) "The g[rand?] key word was the first word Adam spoke and is a word of supplication. He [Joseph Smith] found the word by the Urim & Thummim--It is that key word to which the heavens is opened" (Journal William Clayton, 15 Jun 1844).

5. Adam Held the Fulness of the Priesthood

The patriarchal order was directed by Adam and Eve who held the fulness of the priesthood power and authority. By it they were able to bless their descendants, control the elements, and teach Enoch how to become translated:

"And thus all things were confirmed unto Adam, by an holy ordinance" (Moses 5:59).

6. Kept A Book of Remembrance

All the inspired sayings of Adam were kept in a book, which was used to teach his children how to read. In the book was a genealogy of the generations of the children of God:

"And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration;

And by them their children were taught to read and write, having a language which was pure and undefiled.

Now this same Priesthood, which was in the beginning, shall be in the end of the world also.

Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam. . . ." (Moses 6:5-8).

7. Taught His Children the Gospel

Adam taught his children the process of rebirth into the kingdom of God and what the blessings are that will result through such a rebirth (Moses 6:59-62). Thus he held his own "family home evenings":

"Therefore I give unto you [Adam] a commandment, to teach these things

freely unto your children. . . . (Moses 6:58)
"And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God." (Moses 7:1)

8. Adam Blessed His Posterity

Apparently Adam bestowed many blessings upon his children over the years, and finally, prior to his death he bestowed his last blessing upon them:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing". * * *
"And Adam stood up in the midst of the congregation; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation.
These things were all written in the book of Enoch, and are to be testified of in due time" (D&C 107:53, 56-57)

This is the patriarchal order that governed the children of Adam & Eve for many generations. But through wickedness, this order was finally lost among the people and there began to be kings and rulers who would govern the people, and soon the earth was filled with a diversity of types of governments.
However, whenever the gospel was restored to the earth after an apostasy, the patriarchal order was restored as well. This sacred system, however, was not given to the masses of people. It was given to the righteous who proved themselves worthy of such high blessings. And several portions of the patriarchal order had to be restored only in sacred places, set apart from the world. In olden times such places were mountain tops, groves, wildernesses and caves---any place where the world was not. Today, those sacred portions of the patriarchal order are only found in temples.

Restoration of the True Order

Introduction

At the April, 1844 General Conference of the Church, the Prophet Joseph said that it was ". . . the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one converses with another. . ." (TPJS, pp. 345-46; 6 April 1844). Joseph Smith learned the reality of this principle early in his life when still a boy of 14. He learned that the Father and the Son do actually exist, and that he could see them, and speak to them, and have his prayers answered. This concept that one may converse with God has been a true principle from the days of Adam down to the present time.
Joseph went on to say that in order to approach God we must have a knowledge of God, and that we must know HOW to come to Him:

> Having a knowledge of God, we begin to know how to approach him, and how to ask so as to receive an answer. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to

us, and to tell us all about it. When we are ready to come to him, he is ready to come to us. (TPJS, pp. 349-50; 6 April 1844)

This knowledge of how to approach God existed with Adam, and was passed down from generation to generation to all the faithful saints, that they might know how to approach God. Prior to his first vision, Joseph had spent considerable time reading the Bible and learning about how the ancients prophets would talk with God. It is very likely that Joseph knew more about how to approach God when he went to the grove to pray than what he was later willing to reveal concerning his visionary experience. But because God is no respecter of persons, and desires all to come back to his presence, it is reasonable to assume that these same keys of communication were destined to be possessed by all the faithful. At the time these keys were first given to 9 men on May 4th, 1842, Joseph promised that ". . . there was nothing made known to these men but what will be made known to all the saints of the last days, so soon as they are prepared to receive, and a proper place [a temple] is prepared to communicate them, even the weakest of the Saints. . ." (TPJS, p. 237; 4 May 1842). With these keys the Latter-day Saints are able, through the exercise of their faith, to approach God in the proper manner and learn to commune with heaven.

Restoring the True Order

There is some evidence to indicate that Joseph Smith understood some elements of the true order of prayer prior to the first vision. In an 1835 account of the first vision in which Joseph related his experience in the grove to a man by the name of Matthias, it states:

> Being thus perplexed in mind I retired to the silent grove and there bowed down before the Lord, under a realizing sense (if the bible be true) ask and you shall receive, knock and it shall be opened, seek and you shall find, and again, if any man lack wisdom, let [him ask] of God who giveth to all men liberally & upbraideth not. (Joseph Smith's First Vision, by Milton V. Backman, p. 158)

The formula of asking, seeking and knocking is a summation of what a person must do to change his life and put it in order so that he might open the heavens and commune with God.

In January of 1833, the Prophet taught the brethren of the School of the Prophets how to pray so as to receive revelation. They would gather together in the morning about sunrise and engage ". . .in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath . . ." and on this occasion the Father and the Son appeared to them (Minutes of the Salt Lake School of the Prophets, 3 Oct 1883).

In 1835 Joseph Smith taught the father of Lorenzo Dow Young how to get the power to heal his son. "Join in prayer," the Prophet said, "one by mouth and the others repeat after him in unison. After prayer. . .anoint with oil; then lay hands on him, one being mouth and the other two repeating in unison after him . . .continuing the administration in this way until you receive a testimony that he will be restored (The Words of Joseph Smith, p. 54; by Ehat & Cook).

In October of 1840, the Prophet Joseph commented that the "keys of this priesthood [Melchizedek] consisted in obtaining the voice of Jehovah. . ." (WJS, p. 42) In January of 1841 the Lord revealed to Joseph that He would restore the "fulness of the priesthood" in a temple built to his name [in this case it was the Nauvoo Temple]. In this revelation Joseph was also commanded to teach both Hyrum Smith and William Law how to pray, thereby giving them "the keys whereby [they] may ask and receive blessings (D&C 124:97; 19 Jan

1841). Although this revelation came in January of 1841, Joseph Smith did not actually extend these keys to Hyrum Smith and William Law until May of 1842. William Law received them on the 4th, along with eight other brethren, and Hyrum Smith received them on the 5th with Joseph.

In January of 1842, Wilford Woodruff recorded that Joseph Smith had been appointed Editor of the Times & Seasons with John Taylor assisting (H.C. 4:551). On May 16, 1842 the Times & Seasons published facsimile #2, depicting Abraham upon the altar about to be sacrificed. Abraham's unusual position upon the altar, however, depicts him as using the keys of prayer through which he was able to call an angel to deliver him from death (T&S 3:783; also H.C. 4:519; 1 Mar 1842).

On April 28th, 1842, Joseph Smith addressed the Relief Society sisters in Nauvoo, and stated that women could anoint with oil and administer to the sick with the laying on of hands. This concept would be better understood once the sisters could be endowed in the temple. Joseph also...

> ...spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer.
>
> He exhorted the sisters...to...arm and sustain [their husbands]...for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season. (TPJS, p. 226; 2 May 1842)

The keys of how to ask and receive an answer also contain the knowledge of how to detect false from true messengers. The Prophet was vitally concerned about this aspect of the true order, for he knew that once the brethren were able to commune with heaven, that they would also experience appearances and revelations from evil sources. Many individuals in scriptural history were deceived by these appearances, and thought they were of God, when in actual fact they were of the devil. Joseph was very concerned that once he had endowed the saints with the power to commune with heaven, that they would be deceived by the revelations they would receive, hence his eagerness to caution the saints to not be deceived, and to learn how to detect. On May 1st, 1842 Joseph preached in the grove, and said that "the keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed" (H.C. 4:608; 1 May 1842).

On May 4, 1842, the keys of which Joseph had been speaking were finally delivered to 9 of the brethren who had assembled in the upper room of the store in Nauvoo. He instructed:

> ...them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds. (TPJS, p. 237)

The Prophet also said that all these things would be revealed to all the saints as soon as there was a temple built in which the keys could be given.

On the 27th of August, 1843, Brigham Young comments that "any person can ask the Lord for a witness concerning himself, and get an answer, but not to

lead the Church" (H.C. 5:551)

These keys were given to Judge James Adams on May 4th, 1842. Said Joseph: "I anointed him to the patriarchal power---to receive the keys of knowledge and power, by revelation to himself. He has had revelations concerning his departure, and has [now] gone to a more important work" (TPJS, p. 326; 9 Oct 1843).

In February, 1844, Joseph Smith met with the Twelve and discussed the Oregon and California Exploring Expedition, and stated that he wanted "every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God" (H.C. 6:224; 23 Feb 1844). When a person is anointed and ordained a king and priest, he receives the power to open the heavens through the use of the keys of prayer, and to "stand in the presence of God" (IV Genesis 14:31).

In June of 1844, William Clayton records in his journal:

> The g[rand?] key word was the first word Adam spoke and is a word of supplication. He found the word by the Urim & Thummim--It is that key word to which the heavens is opened. (15 Jun 1844)

In August, Brigham Young stated that he has "the keys and therefore the means of obtaining the mind of God upon [any] subject" (7 Aug 1844).

The keys whereby an individual may "ask and receive an answer" were incorporated into, and made a part of, the endowment ceremony. All who receive their endowments also receive the keys of the priesthood, or the keys of how to ask and receive an answer.

The Keys of the Priesthood

Introductory Comments

The keys of the priesthood are the keys "of how to ask the Lord and receive an answer" (TPJS, p. 226). These keys of divine communication were first held by Adam and Eve, and from them they were transmitted to all his faithful children, down through the generations of time.

Those keys were restored again to the earth through the Prophet Joseph Smith. Today they are received by the faithful who enter the temples and are endowed. These keys have enable those who have had faith to do many marvelous things. With them the person can:

1. Detect everything false;

2. Grasp the great plan of salvation and unlock the past and the future with its succession of eternities;

3. Open the heavens;

4. Ask God and obtain answers;

5. Detect true from false angels;

6. Secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds.

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, p. 226; May 2, 1842.

He [Joseph] spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands, that the Saints whose integrity has been tried and proved faithful, might know how to ask the Lord and receive an answer. * * *

He exhorted the sisters to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead His people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season.

2. Eliza R. Snow Smith "Life Sketch", p. 8; CHD/Ms/f/135/1; Bancroft Collection, originals at Univ of Calif at Berkeley; Berkeley, California. Speaking of Joseph Smith the Prophet, Eliza said:

Though his expansive mind grasped the great plan of salvation and solved the mystic problems of man's destiny--though he had in his possession keys that unlocked the past and the future with its succession of eternities; in his devotions he was as humble as a little child.

3. Journal of William Clayton; June 15, 1844.

The g[rand?] key word was the first word Adam spoke and is a word of supplication. He found the word by the Urim & Thummim--It is that key word to which the heavens is opened.

4. Journal of William P. McIntire; Items of doctrine taken as spoken by our Prophet Joseph Smith, etc. Also as spoken by our Prophet, Brigham Young. Ms/d/1014.

The Great God has a name by which He will be Called which is Ahman--also in [p.15] asking have Reference to a person-age Like Adam for God made Adam Just in his own Image Now this a key for you to know how to ask & obtain

5. Journal of Heber C. Kimball; Thursday, December 11, 1845.

In the telestial kingdom, after the man has proved himself faithful he receives the first signs & tokens of the Melchizedek Priesthood and an additional charge. Here also he vouches for the conduct of his companion. They are then left to prove themselves faithful, after which they are admitted into the Terrestrial Kingdom, where at the alter they receive an additional charge and the second token of the Melchizedek Priesthood and also the key word or the five points of fellowship.

6. Harrison Burgess Journal; CHO/Ms/d/893; December 15, 1845.

Gospel Mysteries

I was notified to appear at the Temple at 8 o clock Am with my wife to receive our Endowments. We were there at the hour, appointed and about 9 o clock we received our washing and anointings preparatory to the fulness of the priesthood with the signs and tokens belonging to the same.

7. Journal of Heber C. Kimball, January 1, 1846.

At 6 1/2 O'clock, the High Priests met in room No. 8 attic Story of the Temple * * * Meeting opened by singing "Come all ye Sons of Zion." then prayer by Winslow Farr. President Miller gave instruction most beautiful to the mind, explaining the signs, tokens and names of the Priesthood after which they all offered up the Signs and united in prayer with President Miller who was mouth.

8. Journal of Heber C. Kimball, January 2, 1846.

No person is at liberty to reveal any thing that takes place here to any mortal upon the face of the earth, unless they know that person to be a good one, and one that the Lord is well pleased with. We have not the privilege of telling what we have seen here to night, but we will praise the Lord as we please.

9. Journal of Wilford Woodruff, January 22, 1860; CHD/Ms/f/115.

At the Sunday evening prayer circle: Brother Kimball said in speaking of our Prayer Circle I never saw T.D. Brown in that circle but what I felt sorry to see him there. President Young said he would never have been there if you had not recommended him for I had not confidence enough in him He laughed & so did William W. Phelps & others. what is spoken in a prayer circle should never be named out of the Circle not a wife or anybody else if there is anything to be said I will say it I could preach all about the endowments in Public and the world know nothing about it I could preach all about Masonry & None but a mason know anything about it And the more part of Masonry is to keep a secret.

10. Minutes of Meetings Held in Provo City; December 13, 1868; BYU Microfilm Room/Film/979.2/Z99/v.2.

Bp. A. 0. Smoot spoke of the Divine mission of Jesus Christ. When he left he sent the Holy Ghost and gave signs and tokens where by we can approach him. The Prophet Joseph regretted that the Elders of Israel did not seek wisdom more eagerly.

11. J.D. 19:250; February 10, 1878; Discourse given by Charles C. Rich at Paris Idaho Quarterly Stake Conference.

It was a long time after the Prophet Joseph Smith had received the keys of the kingdom of God, and after Hyrum and others had received many blessings, that the Lord gave Joseph a revelation, to show him and others how they could ask for and receive certain blessings. We read in the revelations of St. John, that [of] the white stone [as follows:] "and in the stone a new name, which no man knoweth save him that receiveth it." Joseph tells us [in D&C 130:10-11] that this new name is a key-word, which can only be obtained through the endowments. This is one of the keys and blessings that will be bestowed upon

the Saints in these last days, for which we should be very thankful.
12. Journal of John Lee Jones, pp. 31-32; November, 1879; Typescript copy. Note: John Lee Jones & other brethren were on a vessel heading for England on a mission when the ship hit an iceberg which damaged the ship quite extensively. Jones says that while everyone was going mad he along with his other 3 companions "retired to the stern of the vessel & with uplifted hands & Prayerful Hearts implored the God of Abraham, Isaac, & Jacob, to help us in our extreme peril, & to all appearances a watery grave...." The ship did not go down & after a short delay in Ireland they finally made it to England.

Their minds [the Roman Catholics of Ireland] were beclouded & bound in Superstition of Ages past, & in the Iron Grasp of Satan who had held them for 18 long Centuries past--all has been Solemn Stillness, Midnight Darkness, no Voice from Heaven, no Angel Visit, to Man to bring him the Gospel Light to Guide his Footsteps in this Probation & show him the right way into the Presence of his "Father in Heaven", & prepare him for Dominions Kingdoms, principalities & Powers. The "Grand Key," the "Everlasting Priesthood," which is given to the "Citizens of the Kingdom of God", which Key will give Man Power to Gave Upon the Celestial Heavens, & the Inhabitants thereof, & learn him how they are Governed, & what Name is Given to Each of these Celestial Orbs, their Orbital Motions, their Size & Geographical Features, their Rivers & Lakes, & Tributaries & the State of Progression to which they have arrived in each of their Spheres in which they move in the Firmament of Heaven. This Grand Key gives us the Privilege of Visiting these far Distant Planets of exchanging our Views & Relationship to each other in the Great Family of the Heavenly Hosts. Thanks be to our Heavenly Father for Sending his Angels in this the last Dispensation of the "fulness of Times", whereby every Person who is Born upon this Planet can be Saved in his Kingdom if we will render Obedience to the Message of his Angels.

13. Journal of Abraham H. Cannon, Vol 4:189 (original); May 11, 1884.

Sunday May 11th 1884 - at Paris, Idaho:

. . . . accompanied Bro. Stucki to the third meeting of a prayer circle which has been organized in this place. Bro. Smith [Jos. F. Smith] here gave the brethren some instructions in regard to the signs, etc.

14. Juvenile Instructor 27:345; Bathsheba W. Smith--"Recollections of Joseph Smith; June 12, 1903.

. . . Once when speaking in one of our general fast meetings, he [Joseph Smith] said that we did not know how to pray to have our prayers answered. But when I and my husband had our endowments in February, 184[3], Joseph Smith presiding, he taught us the order of prayer.

15. Deseret Evening News, 23 June 1903; "A Notable Event--The Weber Stake Reunion"., Held 12 June 1903. Bathsheba W. Smith speaking at the request of Pres. J. F. Smith.

. . . I know that the endowments are given now the same as they were given by Joseph Smith the Prophet. He was present with us and lectured and talked with us after we had received our first ordinances, and I have met him many times at councils which were held and he told us many things and explained them to us, showed us how to pray, and how to detect them when true or false angels come to us, and many other true things he taught us, and he

instituted the endowments through the Lord.

16. The Improvement Era, IX (August, 1906), 812-815; "Fashion and the Violation of Covenants and Duty." by Joseph F. Smith, President of the Church at time.

The Lord Almighty has revealed unto us truths, and principles. He has given us commandments, shown and taught us the order of prayer, and how to worship in spirit and in truth. He has given us signs which it is our privilege to use to indicate our determination before him, to remember him, and to witness unto him that we are willing to keep the commandments that he has given, that we may always have his spirit to be with us, even unto the end.

Not one of these commandments of God, these gifts that have been bestowed, these keys of knowledge and of principle that have been restored and revealed unto us, through the gospel of Jesus Christ and its ordinances, should be violated in the least by the Latter-day Saints. They should be held in sacred reverence. * * * And by neglecting, slighting, and putting them aside, by turning away from the course which the Lord has marked out for us to pursue, we weaken ourselves, shear ourselves of our own strength, and deprive ourselves of the light needed to make us more efficient in the discharge of our duties as the children of God.

17. Pentateuch, p. 138; 1929 edition; Translated into English and annotated by Rev. M. Rosenbaum & Dr. A. M. Silbermann.

Genesis 29:25--

And it came to pass, that in the morning, behold it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Commentary--

And it came to pass, that in the morning, behold, it was Leah __ But at night it was not Leah (i.e. he failed to recognize that it was Leah) because Jacob had given Rachel certain secret signs by which they could at all times recognize one another, and when Rachel saw that they were about to bring Leah to him for the marriage ceremony, she thought, "My sister may now be put to shame", and she therefore readily transmitted these signs to her (Meg. 13b).

18. Mormon Doctrine, p. 482; 1966, 2nd ed., Elder Bruce R. McConkie.

The greatest blessings are reserved for those who obtain "the fulness of the priesthood," meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God. (D&C 124:28, 34, 42; 127:8.) "There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing." (Teachings, p. 199.) These, of course, are revealed only in the temples. "Washings, anointings, endowments, and the communication of keys," the Prophet says, are essential to enable one "to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds." (Teachings, p. 237.) Celestial marriage itself is an "order of the priesthood" without which no one can gain the fulness of glory in the eternal worlds. (D&C 131:1-4; 132.) Anciently the elders of Israel who married out of the temple, were said to "have defiled the priesthood, and the

covenant of the priesthood." (Neh. 13:25-30)

"Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing." (Teachings, p. 322.) "If a man gets a fulness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord. . All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole." (Teachings, pp. 308-309)

II

HOW TO ASK, SEEK AND KNOCK

Introductory Comments

Not only did the Prophet Joseph instruct the saints to ask, seek and knock; he stated that by doing so they would be able to "come up to the same glory [as the ancients arrived at], and see for yourselves [the same things which they saw], and know for yourselves." (TPJS, p. 13). There are also several scriptural examples which portray the Lord's desire that we do this.

At a passing glance we might suppose that there is really nothing there in the admonition beyond the fact that we need to seek. However, the three words can be used to indicate the things a person must actually do in order to prepare himself to receive the fulness of the Lord's blessings.

So what would a person ask for? Well, if our overall goal is to return to the presence of the Father and the Son, while we yet dwell in the flesh, and ultimately for all eternity, then the first step which we must take is to know what we must do in order to return to his presence. A person cannot be saved in ignorance of the gospel plan. We must come to fully understand the plan of redemption before we can understand what the path is which leads back to Father. Therefore, we must first ASK FOR A KNOWLEDGE of the plan of redemption. Realizing the need which mortals have of such information, the Lord revealed his plan through the scriptures. Thus, when we ask for further light and knowledge, the Lord gives us the scriptures and the writings of the prophets. By searching them we will learn all that is essential for us to return to his presence.

Secondly, while we are asking the Lord for light and knowledge, we can begin the next step---that of SEEKING THE LORD'S PRESENCE. By increasing our knowledge of what the Lord expects of us by searching the scriptures, we can begin to live and apply those doctrinal concepts that will help us to become clean and pure before him. If we desire to enter the Lord's presence, then we must be clean and pure, for no unclean thing can enter his presence. By keeping the commandments we apply what we learn, and are thus able to bring our lives into greater conformity to what the Lord expects of us. Thus we seek the divine presence by conforming our lives to the divine image.

Lastly, as we are asking for further light and knowledge, and while we are seeking the divine presence, we should knock at the veil through prayer. On December 28, 1845, the endowed saints in Nauvoo were instructed that through the keys of the priesthood, an individual would be able to knock and receive answers to his prayers. They were told that altars are where they were to "knock" for that was where the real veil was located. Joseph counselled that they should acquaint themselves with men like Daniel, who prayed three times daily towards the source of light: the temple.

Thus the formula is:

ASK	Search the scriptures
SEEK	Keep the commandments
KNOCK	Pray in faith

Scriptural Quotations

ASK

1. Matthew 7:7-8

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

2. 2 Nephi 32:4

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

3. Mosiah 4:10

And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them.

SEEK

1. Deuteronomy 4:29

But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

2. 1 Chronicles 16:10-11

Glory ye in his holy name: let the heart of them rejoice that seek the Lord.
Seek the LORD and his strength, seek his face continually.

3. Ezra 8:22

The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

4. Psalms The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. (14:1-2; see also 53:1-2)

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. * * *

Hear, 0 LORD, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Hide not thy face far from me; put not thy servant away in anger; thou hast been my help; leave me not, neither forsake me, 0 God of my salvation. (27:4-5; 7-9)

0 God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.

To see thy power and thy glory, so as I have seen thee in the sanctuary. (63:1-2)

Seek the Lord, and his strength: seek his face evermore. (105:4)

Blessed are they that keep his testimonies, and that seek him with the whole heart. (119:2)

5. Proverbs

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For they that hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. (1:24-31)

I love them that love me; and those that seek me early shall find me. (8:17)

6. Isaiah

Yea, in the way of thy judgments, 0 LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. (26:8-9)

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (55:6-7)

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.
Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. (58:1-2)

7. Jeremiah

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.
And ye shall seek me, and find me, when ye shall search for me with all your heart.
And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you. . . (29:12-14)
And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest. (45:5)

8. Lamentations 3:25

The LORD is good unto them that wait for him, to the soul that seeketh him.

9. Daniel 9:3

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

10. Hosea 5:15

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early [in the morning].

11. Amos 5:4

For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live.

12. Matthew 7:7-8

Ask, [for further light & knowledge] and it shall be given you; seek [for me early in the morning], and ye shall find [me]; knock [through the true order of prayer], and it [the veil] shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

13. Doctrine & Covenants

He that seeketh me early shall find me, and shall not be forsaken.

(88:83)
And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (101:38)

KNOCK

1. Matthew 7:7-8 (See also 3 Nephi 14:7)

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

2. Luke 13:25

When once the master of the house is risen up, and hath shut to the door, and ye being to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are.

3. Revelations 3:20

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

4. 2 Nephi 9:42

And whoso knocketh, to him will he open.

5. 2 Nephi 32:4

Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

6. 3 Nephi 27:29

Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.

7. Doctrine & Covenants

Ask, and ye shall receive; knock, and it shall be opened unto you. (4:7)
Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you. (6:5; 11:5; 12:5; 14:5)
Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you. (49:26)
Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive;

knock, and it shall be opened unto you. (66:9)

Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go. (75:27)

Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you. (88:63)

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, pp. 12-13; August, 1832; See also, H.C. 1:282-4.

A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world Seers and Prophets. They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; * * * And, fellow sojourners upon the earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

2. BYU Devotional Speech; October 11, 1966; Elder Bruce R. McConkie; Typescript of the actual tape recording.

Now you'd like a formula to tell you how to get revelation. It might perhaps be written in many ways. My formula is simply this:

First: Search the scriptures
Second: Keep the commandments, and
Third: Ask in faith.

And any person who will do this will get his soul and his heart so in tune with the infinite that there will come into his being from the still small voice, the eternal realities of religion.

3. The Improvement Era, June 1970, p. 33; Elder Howard W. Hunter. Saturday morning session of April General Conference; April 4, 1970; Talk entitled "The Reality of God".

In order to find God as a reality, we must follow the course which he pointed out for the quest. The path is one that leads upward; it takes faith and effort, and is not the easy course. For this reason many men will not devote themselves to the arduous task of proving to themselves the reality of

God. * * * We must continue the probe and follow the admonition: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8)

4. The Ensign/November 1974, pp. 96-97; Elder Howard W. Hunter. October General Conference, 1974. Talk entitled: "To Know God".

When Jesus spoke to the multitude gathered on the Mount, he said to them: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8)

This seems to be an admonition to search with determination and make earnest inquiry for truth. * * *

Whether seeking for knowledge of scientific truths or to discover God, one must have faith. This becomes the starting point. * * * Faith makes us confident of what we hope for and convinced of what we do not see. * * * In like manner, those who earnestly seek for God do not see him, but they know of his reality by faith. It is more than hope. Faith makes it a conviction--an evidence of things not seen. * * *

Thus we have the formula for the search for God and the tools to accomplish the quest--faith, love, and prayer. Science has done marvelous things for man, but it cannot accomplish the things he must do for himself, the greatest of which is to find the reality of God. The task is not easy; the labor is not light; but as stated by the Master, "Great shall be their reward and eternal shall be their glory." (D&C 76:6) * * *

May the Lord bless us with the desire for an upward reach to the spiritual ---to know God, to find him, and to have the determination to serve him and keep his commandments.

5. <u>Teach Ye Diligently</u>, pp. 14-15; 1975 ed., Elder Boyd K. Packer.

It is clear that the Lord wants us to come unto Him and ask Him for whatever we need. The simple invitation to "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" was repeated by the Lord on many occasions. He gave this message to the people He taught while He lived on earth. He repeated it twice to the people of the New World at the time of His visit to them following His resurrection, including His last words He gave them before returning to His Father in heaven. Interestingly, the Lord repeated the same invitation seven times in the Doctrine and Covenants. In varying ways throughout the scriptures, He has invited us to ask Him for whatever we need in righteousness, that He might give it unto us.

The initiative, then, is ours. We must ask and pray and seek, and then we will find.

There are several paintings depicting Christ at the door, illustrating a New Testament scripture: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20) In the more famous paintings He is shown holding a lantern as he knocks at the door.

6. The Ensign/November 1976, pp. 58-59; Elder James E. Faust; October General Conference address entitled: " A Personal Relationship with the Savior".

Recently in South America, a seasoned group of outstanding missionaries was asked, "What is the greatest need in the world?" One wisely responded: "Is not the greatest need in all of the world for every person to have a personal, ongoing, daily, continuing relationship with the Savior?" Having such a relationship can unchain the divinity within us, and nothing can make a greater difference in our lives as we come to know and understand our divine relationship with God.

We should earnestly seek not just to know about the Master, but to strive, as He invited, to be one with Him (see John 17:21), to "be strengthened with might by his Spirit in the inner man" (Eph. 3:16). We may not feel a closeness with Him because we think of Him as being far away, or our relationship may not be sanctifying because we do not think of Him as a real person.

How can we receive the personal blessing of the Master's divine and exalting influence in our own lives? * * *

May I suggest five beginning, essential measures which will greatly clear the channel for a daily flow of "living water" from the very source of the spring, even the Redeemer Himself.

First: A daily communion involving prayer. [knock] * * * Second: A daily selfless service to another. * * *

Third: A daily striving for an increased obedience and perfection in our lives. [seek] * * *

Fourth: A daily acknowledgment of His divinity. * * *

Fifth: A daily study of the scriptures. [ask] * * *

We must constantly be reaching upward for the riches of eternity, for the kingdom of God is within us. * * *

By sanctifying yourselves, the day will come when "he will unveil his face unto you." (D&C 88:68) * * *

It is a love [from God] that sustains a new beginning on a higher level and thereby continues "from grace to grace." (D&C 93:13) * * *

7. The Ensign/September 1978, pp. 7-8; Pres. Spencer W. Kimball; First Presidency Message entitled: "Absolute Truth".

Now, it is a good question which has been asked by millions since Joseph Smith phrased it: How am I to know which of all, if any, of the organizations is authentic, divine, and recognized by the Lord? He has given the key, You may know. You need not be in doubt. Follow the prescribed procedures, and you may have an absolute knowledge that these things are absolute truths. The necessary procedure is: study, think pray and do. Revelation is the key. God will make it known to you once you have capitulated and have become humble and receptive. * * *

The true and living Church and its members and representatives stand ready to provide answers to any questions; and I promise you faithfully that if you will study and pray, keeping your mind open, you will receive the light, and it will be to you as the dawning of a new day after having gone through the night of darkness.

8. B.Y.U. Devotional address, delivered 20 March 1979; Pres. Marion G. Romney; Speech entitled: Guidance of the Holy Spirit; First Presidency Message; The Ensign/January 1980, p. 5.

If you want to obtain and keep the guidance of the Spirit, you can do so by following this simple four-point program.

One, pray. Pray diligently. Pray with each other. Pray in public in the

proper places. * * * Learn to talk to the Lord; call upon his name in great faith and confidence.

Second, study and learn the gospel.

Third, live righteously; repent of your sins by confessing them and forsaking them. Then conform to the teachings of the gospel.

Fourth, give service in the Church.

If you will do these things, you will get the guidance of the Holy Spirit and you will go through this world successfully, regardless of what the people of the world say or do.

III

LOCATIONS HISTORICALLY USED FOR PRAYER

Introductory Comments

Historically, those who desired to commune with heaven, have gone away into secluded spots, where they could be alone. There, they offered up their prayers unto the Most High. Scriptural and church historical accounts indicate that mountain tops, groves, deserts, caves, and wildernesses have all been used as sacred places to worship and talk with God. In addition to these places, church historical accounts reveal that temples, upper rooms, wildernesses, stake centers, ward meetinghouses, and homes have been used. In each instance, it seemed to be a matter of getting away from the masses to find a quiet solitary place where the sweet spirit could be felt, and where the individual could open us his inner feelings and thoughts without fear of ridicule. Such places were also apparently dedicated for the purpose of communing with God, as was demonstrated by Jacob anointing his altar.

It is also important to note, that many of the individuals who went to their solitary retreats, went there because the spirit moved upon them to do so. Christ was led away by the spirit unto a high mountain; Joseph Smith had a question in his heart and was spiritually touched when he read James 1:5 to go ahead and ask God; Spencer W. Kimball climbed a mountain in Arizona when he was called to be an apostle; Heber J. Grant found answers to his inner strugglings while in Indian territory; and Enos went into the woods to pray. Many more examples such as these can be given to help support the point. But the important this is, that all those who sought the Lord, felt impressed to find that sacred place where they could talk openly in solemn prayer.

Again, the purpose for doing this was to be able to commune with God more perfectly. Historically, homes were used for the true order of prayer, and the homes of the saints contained altars around which they would pray, in family circles. Thus it was important for a home to be paid for and dedicated.

In the early days of our church history, the saints were taught that by receiving the fulness of the priesthood ordinance (i.e. the second anointing) and through exercising the keys of the priesthood, they would be able to openly commune with God and obtain answers to their prayers. Thus Joseph wanted those who were going to go on the Oregon Expedition, to be ordained kings and priests (i.e. receive the second anointing). because once they arrived there they might want or need to talk with God on the mountain tops. Throughout the 1800's, many thousands of saints were anointed kings and priests and subsequently used the keys of prayer to talk with God.

Scripture Quotations

Gospel Mysteries

1. 1 Nephi 18:3 (Nephi speaking)

And I, Nephi, did go into the mount oft, and I did pray oft unto the Lord; wherefore the Lord showed unto me great things.

2. Alma 34:26 (Amulek speaking)

But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

3. Enos 3 (Enos speaking)

Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.
And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication....

4. Luke

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. (6:12)
And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,
Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterwards hungered. (4:1-2)
And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. (9:28)
And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. (21:37)
And he shall shew you a large upper room furnished: there make ready. (22:12)

5. Matthew

When Jesus heard of it [the death of John], he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.
And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitudes away.... (14:13,15)
And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. (14:23)
And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and say down there. (15:29)
When he [Christ] was come down from the mountain, great multitudes followed him. (8:1)
And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
And was transfigured before them.... (17:1-2)
Then was Jesus led up of the Spirit into the wilderness.... (4:1)
Then the eleven disciples went away into Galilee, into a mountain where

Jesus had appointed them.
And when they saw him, they worshipped him. (28:16-17)

6. Moses 1:1-2

The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain,
And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence.

7. Mark

And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. (9:2)
And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. (3:13)
And he will shew you a large upper room furnished and prepared: there make ready for us. (14:15)

8. Joseph Smith 2:14-15

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820....After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God.

9. Genesis

And he removed from thence unto a mountain on the east. . .and there he builded an altar unto the Lord, and called upon the name of the Lord. (12:8)
And Abraham planted a grove in Beer-she-ba, and called there on the name of the Lord, the everlasting God. (21:33)
And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.
And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah. . .upon one of the mountains which I will tell thee of. (22:1-2)

10. Ether 3:1, 13; 4:1

And it came to pass that the brother of Jared...went forth unto the mount, which they called the mount Shelem, because of its exceeding height...and he did carry them [the 16 stones] in his hands upon the top of the mount, and cried again unto the Lord... And...behold, the Lord showed himself unto him, and said: because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you...And the Lord commanded the brother of Jared to go down out of the mount from the presence of the Lord, and write the things which he had seen.

11. Isaiah 40:9

0 Zion, that bringest good tidings, get thee up into the high mountain...

12. 1 Kings

And when he [Elijah] saw that, he arose, and went for his life, and came to Beer-she-ba, which belongeth to Judah, and left his servant there.
But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, 0 Lord, take away my life; for I am not better than my fathers.
And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. (19:3-5)
And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. (19:8)

13. Deuteronomy 32:48-50

And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Ab-a-rim, unto mount Nebo, which is in the land of Moab....
And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.

14. Micah 1:3 For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth.

15. Abraham 19:27

And Abraham gat up early in the morning to the place where he stood before the Lord.

16. Acts 1:13-14

And when they were come in, they went in into an upper room, where abode [the apostles].
These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

17. John

And Jesus went up into a mountain, and there sat with his disciples. (6:3)
When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. (6:15)
Jesus went unto the mount of Olives.
And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. (8:1-2)

Commentary Quotations

1. Journal of Heber C. Kimball; Sunday, December 21, 1845.

He [George A. Smith] then related an instance of some children being healed & cured of the whooping cough in one night, through the prayers of himself and Elder Woodruff in Michigan while they were there on a mission. Said that whenever they could get an opportunity they retired to the wilderness or to an upper room they did so and offered up the signs, and were always answered. It would be a good thing for us to put on our garments every day and pray to God, and in private circles, when we can do so with safety.

2. Journal of Wilford Woodruff, September 17, 1854.

He [Brigham Young] told Brother Pratt [Orson] to lay aside his philosophical reasoning and get revelation from God to govern him & enlighten his mind more; and it would be a great blessing to him to lay aside his books & go into the canyons as some of the rest of us was going & it would be better for him.

3. "[Wilford Woodruff's] Historian's Private Journal"; September 26, 1858; Ms/f/348/#4/CHO.

Sunday at 4 o clock P M. President Brigham Young Organized a Prayer Circle in his upper room consisting of Brigham Young, Heber C. Kimball, Wilford Woodruff & G A Smith. Albert Carrington was named but not present. B. Young prayed & H. C. Kimball was mouth. President Young wished the Twelve to meet in the Historians Closet for there prayer circle instead of meeting at Brother Bensons I do not know but Brother Benson will always have wives who will whore it. Brother Kimball said that Brother Benson had been informed of the Conduct of his first wives who were guilty of whoredoms but he had made no change concerning them as he was advised to do. I do not wish to have the Twelve meet in an unholy place President Young did not wish to have anything said about our Prayer Circle but directed G. A. Smith to write it down in a private journal.

4. Deseret News Weekly, XIII (Oct 9, 1863), pp. 96-97.

There are places on the earth where the Lord can come and dwell, if he pleases. They may be found on the tops of mountains, or in some cavern or place, where sinful man has never marked the soil with his polluted feet.

5. Henry Ballard Journal, p. 57 typescript; August 4, 1867.

August 4. A Prayer Circle was organized with Bro. E. T. Benson as President. It was held in an upper room in Bro. Hezekiah Thatcher's house. I was privileged to be a member of the same.

6. "Record of Business Meetings of the Bishops and lesser Priesthood of Provo City", pp. 72-74; BYU Spec Collections; September 28, 1869.

[p. 72]....Bishops Meeting Sep 28th 69....Thos. Allman said we have

commenced work on the enlargement of the Vestry, have the joints on hand, and the frames are being made and purpose going on with the work unless otherwise ordered, there will be as usual more work to accomplish the job than was at first anticipated and am in favor of finishing and furnishing the upper room as a Circle room in a proper and becoming manner.

Bp. Smoot. I want the room fixed [p. 74] up in proper order and then that we pay for it.

7. Journal of Wilford Woodruff; January 26, 1880.

My head became a fountain of tears and my pillow was wet as with dews of heaven and sleep departed from me and the Lord revealed unto me our duty even the duty of the Twelve Apostles and all the faithful Elders of Israel and the following is a portion of the will of the Lord made manifest to me while dwelling in a shepherds tent in the wilderness surrounded by the drifting snows of the mountains while wrapped in the visions of the night.

8. Minutes of the Salt Lake School of the Prophets, 1883; pp. 67-70; CHO CR/390/1/Box 1; October 11, 1883. See also: Journal of Abraham H. Cannon, Vol. 13:89, August 25, 1890.

Next morning at New Portage, he noticed that Joseph seemed to have a far off look in his eyes, or was looking at a distance, and presently he, Joseph, stepped between Brothers Cowdery and Coltrin and taking them by the arm, said, "lets take a walk." They went to a place where there was some beautiful grass, and grapevines and swampbeech interlaced. President Joseph Smith then said, "let us pray." They all three prayed in turn Joseph, Oliver and Zebedee. Bro. Joseph then said "now brethren we will see some visions." Joseph lay down on the ground on his back and stretched out his arms and the two brethren lay on them. The heavens gradually opened, and they saw a golden throne, on a circular foundation, something like a light house, and on the throne were two aged personages, having white hair, and clothed in white garments. They were the two most beautiful and perfect specimens of mankind he ever saw. Joseph said, They are our first parents, Adam and Eve. Adam was a large broad-shouldered man, and Eve as a woman, was as large in proportion.

9. Journal of Abraham H. Cannon; February 17, 1890; BYU Spec Coll; Vol XII, p 67 of original journal.

Morgan City Stake Conference: At the close of this meeting we called the Presidency of the Stake and High Council together and had a plain talk with them. Bro. J. W. Taylor advised them to build a vestry to their meeting house and use the up-stairs room of it for a prayer circle.

10. Juab [Utah] Stake Prayer Circle Minutes, 1898-1914 Book, October 21, 1900, p. 34; Apostle Reed Smoot.

I hope that there will not be a ward but what will have a prayer circle inaugurated for it is a strength to the Church.

11. Diary of Melvin J. Ballard; May 14, 1917.

Away on the Fort Peak Reservations where I was doing missionary work with some of our Brethren laboring among the Indians, seeking the Lord's light pertaining to our work there, and receiving a witness from Him that we were

doing the things according to His will, I found myself one evening in the dreams of the night in that sacred building, the temple. [Elder Ballard then goes on to describe how he met and embraced the Savior]

12. Conference Report, October, 1919, p. 125; Pres. Heber J. Grant.

With this awful depression upon me, I desired to be alone, and I rode across there, tortured, so to speak, by the devil. After riding about a mile, I suddenly stopped the mule on which I was riding, and I communed with High Heavens. It was revealed to me there, sitting alone in the Navajo Indian Reservation, that I had done nothing to entitle me to the great honor of being an apostle, except that I had kept my life pure and sweet.

13. Mormonism & Masonry, p. 146; 1956 ed.; by E. Cecil McGavin.

President Brigham Young once said that if the enemy prevented them from completing the Temple in Nauvoo, "We will receive our endowments, if we have to go into the wilderness and build an altar of stone."

14. Faith Precedes the Miracle, p. 209; Pres. Spencer W. Kimball. 1970 ed.

When we pray alone with God, we shed all sham and pretense, all hypocrisy and arrogance. The Savior found his mountains and slipped away to pray. Paul, the great apostle, could not seem to get into the spirit of his new calling until he had found cleansing solitude down in Arabia. He went into solitude a worldly man and came out cleansed, prepared, regenerated. He was born of water in a Damascus river and of the spirit in an Arabian solitude. Enos found his solitary place in the forest. Moriancumer went to the mountain top to ask the Lord to touch the stones to light his people's way. And Nephi learned to build a ship through communication with his Lord on a mountain far from human ears. Joseph Smith found his solitude in the grove with only birds and trees and God to listen to his prayer. In solitude we, too, may pray with greater depth and fervor.

15. A Generation of Excellence, p. 13; Elder Vaughn J. Featherstone; 1975 ed.

Let me extract from that great book BEN HUR by Lew Wallace some of the quotations that have given me a deeper understanding of the human soul and that suggest a pattern to assist us in gaining true greatness.

The book gives one statement about man's quest for truth which I shall never forget: "Like you, my brethren, I went out of the beaten ways, I went where man had not been, where only God was...." That brief statement has caused a hundred thoughts to flash into my mind. I had a great desire to find sacred, holy places---high on a mountain top, in the backwoods, or by a beautiful flowing river where I could communicate with God, as was implied in this statement.

IV

THE RITUAL FORM OF THE TRUE ORDER

Introductory Comments

Gospel Mysteries

As a part of the restoration of the Ancient order of things, the Lord restored to the earth again, the ritual form of the true order of prayer. The signs that are used in prayer today have been used by all the righteous saints from the days of Adam and Eve to the present. Joseph admitted watching Adam pray through his Urim and Thummim, and learned from watching him. These keys of prayer were incorporated into, and made a part of the endowment, and the early saints were taught their meaning and importance in knowing God.

Rituals, such as prayer, as well as many other rituals and ordinances, have been come down through history in apostate forms so that today only the shadow of their true form remains. Such is the case with masonry, which the early brethren explained was the apostate form of the once true endowment.

The Prophet Joseph seemed to understand the importance of using the true order of prayer, even as early as 1833 in the School of the Prophets, and possibly even as early as his first vision. He could have learned about the order of prayer from the old testament which contains vivid descriptions of how prayer is offered. According to President Young, it was the use of the true order of prayer that kept their enemies away, until they were able to complete the giving of endowments in the Nauvoo Temple. It was this order of prayer that gave them the power to cross the plains and establish Zion in the west. Ensign peak was a favorite place, as were many other places, where the saints would go and build an altar and offer up their prayers to the Lord.

Joseph plainly taught that if the saints desired to approach God and to commune with him, they would have to understand how to do that so that their prayers could be answered. There is little doubt that in his mind, it was through the use of the true order of prayer, that a person could commune with God, especially if he had already received the second anointing ordinance, which gave them the power to stand in the presence of God. On May 4, 1842 Joseph revealed for the first time these keys of prayer and explained that with them a person would be able to "secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Eloheim in the eternal worlds." (TPJS, p. 237).

Scripture Quotations

1. 1 Timothy 2:8-9 (Paul speaking)

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array.

2. Mark 11:25

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

3. Luke 22:46 (Savior speaking)

And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

4. Acts 14:19-20

And there came thither certain Jews from antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.
Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

5. Psalm 54:2

Hear my prayer, 0 God; give ear to the words of my mouth. (54:2)

6. Exodus 17:11-12

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.
But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady unto the going down of the sun.

Commentary Quotations

NOTE TO READER: All quotations in this compilation maintain their original spellings. No attempt has been made to correct any misspelled words. The writers usually spelled words phonetically. For instance, "prair" = "prayer"; "praid" = "prayed"; "hur" = "her" and so on.

1. Heber C. Kimball Journal

June 19, 1845

* * * Sister Richards sent for us to cloth us and pray for hur as she felt as she should not live long we offered up the signs and prayed for my wife *** at fore in the after noon. we met at W R for prair mg the Lord bless his people.

June 25, 1845

* * * at three we met at the same place [W. Richards] for prair nine present offerd up the Sings, and prayed that the Lord would bless Demmen and deliver him from his Enimies that our Enimes might be cursed.

June 26, 1845

* * * at 4 o clock at W. Richards for prair, 12 Present. 6 of the Twelve present the two Bishops uncle John Levi Richards Wm Calton Joseph Young
Clothed our selves and offerd up our praiers for the prosperity of the Saints and for distruction of our Enimes. a perfect union in corumm Orson Pratt being Mouth after we got threw My Wife and [next page] Sister Whitney with our little children of Promis, we then offerd the Sings. B. Young W.

Richards Laid hands on my Litle son Brigham Willard Heber C Kimball, and sealled the blessing of Life and health should rest on him and the holy Preasthood rested on him from his Mothers womb. Then on Mary Jame Whitney . . . and simeler things. Then they left the room then we offerd the sings and consecrated thre botels of Oil 2 for me and one for John Smith I being mouth. We then prayed once more B Young being mouth we had a good time and the Lord was with us he shall have the glory.

June 27, 1845

Met in Council at W Richards one year ago Joseph and Hirum was killed in Carthage Jail so we meet in Council to pray that God would curs those that had spilt thare Blood and all those that percicute the Saints. 0 Lord I thank thy holy name that thou dost hear thy servent and bring trouble on them Even now thay are dum and cannot do business and are all thrown in to confusion in answer to the prairs of thy servents as we have felt to pleede with the up lifted hands in token of our regard to the I do thank the 0 my Father for thou dost hear us in all things when we are agreed. and this blessing thou hast granted to thy servents this day is set a part by thy servents to fast and pray thou wouldst bless us with peas and prosperity, and that this blessing may rest on all of thy Saints. Even so. Amen * * * at 4 in the after noon we clothed our selves and concecrated 9 bottles of Oil. then gave thanks to the Lord for his goodness to us.

July 9 1845

. . . W. Richards sent fore me to day hands on his wife she appeared as though she was diing about 10 in the morning I went thare again to clothe and pray for hur again present G A Smith Levi Richards John Smith J Tailor we praied after the holy order and annointed hur-She died in a bout half an hour

2. Willard Richards Journal; July 9, 1845.

Wednesday July 9. at day light dressed. offered the signs by Jennettas bed. who offered the signs. Though very weak. kneeled & prayed. & laid hands on her three times with the signs which she repeated. & I gave her encouragement as I felt. & she said "how can I die under such progress?" about sun rise sent for Levi about 6 sent for Elder H. C. Kimball, who came & laid on hand & prayed & she revived also sent for father John Smith, John Taylor Geo A Smith. Heber Kimball, John E. Page L. Richards & myself dressed. prayed - went into her room ointed. & prayed for her. - & felt encouraged - 15 minutes past 10 A. M Jennetta stopped breathing.--but continued warm & we continued to bathe her for 12 hours-began to grow cold & bloat. Continued to bathe her till 2 next morning. Sister Wilcox & Luch Calyton watched & I slept in the room on the floor.

3. Heber C. Kimball Journal; October 21, 1845.

met for prayer in the morning *** in the evening met for prayer, continued / till 11 o'clock in matters of prayer &c wherin we have / asked the Lord, he has answered us in every instance / I therefore feel to praise & exalt his holy name, for / his blessings & favors to his people Israel.

November 19, 1845

Elder W. Richards confined / to his bed B Young cam / in just at dark. we

/ clothed our selves and / offerd up prair. I was / mouth, got threw at / 7 in the Eve.

November 29, 1845

Sartaday 29 Cold and dry At 10 in the Morning I met the Brethren at the Temple in the Attick Story to lay down the Carpits in the sefrels rooms, as it was set apart for that perpus. * * * After dark the following persons went in to the Room of B Young. which is the south East Cornor. and Bowed our selves before the Lord and gave him thanks for his goodness to us in sparing our lives to finish this hous thus far. and menny other things. B Young being moth Present H C Kimball. 0 Hide P Pratt G A Smith 0 Spencer L Woodworth G Miller W Phelps L. Richards A P Rockwood, we did not Clothe ourselves. as others wished to be with us. the first time in the Lords Hous, when we should offer up the Sign of the Holy Preasthood. After prair, we left the hous.

November 30, 1845

Sunday the 30 . . . Went to the Temple at 10 in the Morning... When I got in to the Hous of the Lord most of the Brethren Present. No ones admitted only those that had received the Preasthood...* * * at about 12 Oclock we clothed our selvs for prair and council Levi Richards came in, at About Half past on in the after noon, we offered up the Signs of the Holy Preasthood. Joseph Kingsbury. B. Young being Mouth offered up the dedacation of the Hall and small rooms. Set a chort time then H. C. Kimball was moth then praid once more Joseph Young was mouth we then clothed our selvs the Twelve war called to gether by the President in his room. P P Pratt had maters to lay before the Twelve. Doctor Richards and A Limon quite sick they ware praid for and ware beter We onclothed our selves About 4 Oclock most of the Brethren left.

December 4, 1845

[In the evening the council met for prayer in the Temple]

We clothed our selves half past 7. The Twelve and High Preas come to gether and sung two hymns, being 19 present. Br B Young praid we all knelt before the Lord then offerd up the sign Isaac Morly was mouth had a good time. *** praid again. P P Pratt being mouth. we had a glorious time the Brethren felt to prais the Lord for his goodness and great mercy.

December 9, 1845

...Present this Eve of the Twelv B Young, H C Kimball, 0 Hide P Pratt, John Tailor A Limon G A Smith, High Preas. A Cutler L Woodworth G Miller W Phelps J Berhisal 0 Spencer R Cahoon I Morly. we offerd up the sign John Tailor being mouth. after we began to rite to those Preas our proposels to sell our city Elder B Young and H C. Kimball. washed our selvs in pure water. fore time and also G A Smith Am Limon. and the first washed in the Temple for the Lord and also finished a Leter to the Catholicks. giving our propsels. to sell. we had a good time before the Lord. We shall come to Morrow with our wives that is all the Holy order to go through with our washings and Anointing again in the Temple of our God

December 10, 1845

Prest. Young then called all present into the Celestial room where we kneeled down and Amasa Lyman offered up prayers. [after the second session for endowments]...After all was lead through those present offered up the signs of the Holy Priesthood and offered up prayers Er Orson Hyde gave praise to the

Most High for his goodness.

December 11, 1845

...Those last who were taken through were then instructed farther regarding the signs by Br Orson Hyde. The President then called all those who were present into the Celestial room. We formed a circle, offered up the signs, and then offered up prayers for the sick; for our families and that the Lord would frustrate the plans of our enemies.

After we got through President Young called ...persons into Heber's room [to discuss a letter from Samuel Brannan concerning extermination of the saints].

We offered up the signs of the Holy Priesthood and prayed that the Lord would defeat and frustrate all the plans of our enemies and inasmuch as they make plots and lay plans to exterminate this people and destroy the priesthood from off the earth that the curse of God may come upon them even all the evil which they design to bring upon this people and that the Lord would preserve the lives of his servants and lead us out of this ungodly nation in peace.

December 13, 1845

...At 7 o clock the following High Priests met in the High Councils room duly clothed, viz. George Miller, Peter Haws, Charles C. Rich, Aaron Johnson, Willard Snow, Levi Richards and Joseph C. Kingsbury. These offered up the signs of the Holy Priesthood and then had prayers. George Miller being mouth.

December 15, 1845

...At 20 minutes to 10 President B. Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Amasa Lyman, George Miller, George A. Smith, John D. Lee and Franklin D. Richards retired to president Young's room being clothed and having offered up the signs to the Holy Priesthood offered up prayers prest. Young being mouth.

December 16, 1845

...At 9 oclock President Brigham Young, Heber C. Kimball, Orson Pratt, George A. Smith, Amasa Lyman, retired to President Youngs room, and without dressing consecrated & dedicated a new horn which has been prepared for the anointing, praying that we may be permitted to use it for this purpose for many years to come and that the spirit and power of God may attend it whenever it shall be used. At 20 minutes after 10 oclock A. M. President Young, Heber C. Kimball, Orson Hyde, Orson Pratt, George Miller, Amasa Lyman and George A. Smith clothed themselves and retired to President Youngs room and consecrated 13 bottles of Oil which had been prepared and perfumed by Bishops Whitney and Miller. * * * At a quarter after 6 o'clock the following High Priests, viz. George Miller, William Huntington Senr., Lucian Woodworth, Joseph C. Kingsbury, met in the High Priests Room and having clothed themselves offered up prayer according to the order of the Holy Priesthood, Lucian Woodworth being mouth.

December 17, 1845

...at 20 past 2 o'clock P.M. Bishop Miller perfumed 45 Bottles of Oil after which the ...brethren ...clothed themselve

SYMBOLIC ASPECTS OF THE TRUE ORDER

Introductory Comments

In scriptural passages, it is interesting to note that the faithful saints of God in all ages of the world, from Adam to Daniel to Christ, down to the present time, have all engaged in symbolic imagery along with the true order of prayer. Indeed, it is, in actuality, a part of the true order.

Notice for instance, that there are passages which describe how Christ would pray with his eyes heavenward, or that he would pray early in the morning hours, before sunrise. Daniel would pray three times daily, and would face the temple of Jerusalem as he did so. Joseph Smith chose to pray one early spring morning when he had his first vision. At the dedication of the Salt Lake Temple, President Woodruff counseled the saints that if they could not come to the temple, if they at least face it while they prayed, that the Lord would bless them as a result.

There are times when a person should raise his eyes to heaven. Adam did so when he was looking for messengers from his father. If the quorum of the 12 had only lifted their eyes as they stood tired and fatigued in a circle, they might have seen their Redeemer. There may be other occasions when such searching eyes are not so necessary. If an individual will make it a habit to pray as he is guided by the spirit, he will know when and what to do in this respect.

Facing the temple or the source of light is another interesting symbol. Since God is the person to whom we must look for divine aid, it is appropriate then to pray in the direction of the closest symbol of light. For those who enter the temple and pray in the true order, the altars are positioned so that they face the celestial room, which represents the celestial kingdom---the nearest source of light for the person praying. In the Salt Lake Temple the Holy of Holies is situated in the south-east portion of the building (by dividing the temple into four equal halves). This portion of the building faces the rising sun which comes up in the east, and south-east. For the temple, the south-east is the part of the building which most nearly faces the closest source of light, symbolically speaking.

Those who faced the sun to pray in ages past did not do so because they worshipped the sun. They did so in symbolic imagery that the sun represented the God of heaven to them, it was the source of light to the world and represented symbolically the source of spiritual light to them. Mountain tops are also closer to God, symbolically speaking, than the low valleys where mankind loves to dwell. If a person lived in the southern hemisphere, it would be more appropriate to face the north-east, since that would be the direction from whence the sun would rise. Thus it is understandable when President Woodruff made his remarks at the dedication of the Salt Lake temple for the saints to turn and face the temple when they prayed, because for those who lived there in Salt Lake, it represented the closest source of spiritual guidance to them.

LOOKING HEAVENWARD

Scripture Quotations

1. I.V. Genesis 9:21-22. The Lord speaking to Noah.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.

And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.

2. Joshua 6:13-15.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, what saith my Lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from thy foot; for the place whereon thou standest is holy. And Joshua did so.

3. Daniel 10:5-12.

[After fasting for three weeks and three days, Daniel said:]

Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold. . . .

And I Daniel alone saw the visions. . .

Therefore I was left alone, and saw the vision and there remained no strength in me. . . .

4. Isaiah 40:26.

Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his night, for that he is strong in power; not one faileth.

5. Psalms 5:1-3; 121:1-2; 123:1.

Give ear to my words, 0 Lord, consider my meditation. Hearken unto my voice of cry, my King, and my God; for unto thee I will pray.

My voice shall thou hear in the morning, 0 Lord: in the morning will I direct my prayer unto thee, and will look up. (5:1-3)

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. (121:1-2)

Unto thee lift I up mine eyes, 0 thou that dwellest in the heavens. (123:1)

6. Mark 6:41; 7:31–35; 8:22–25.

And when he [Christ] had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Dicapolis.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. (7:31–35)

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. (8:22–25)

7. Luke 21:27–28.

And then shall they see the Son of Man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

8. John 11:41–42; 17:1.

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. (11:41–42)

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. (17:1)

9. Acts 7:55–56.

But he [Stephen], being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.

10. 2 Nephi 8:6.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall was old like a

garment; and they that dwell therein shall die in like manner. But my salvation shall be forever, and my righteousness shall not be abolished.

11. Helaman 5:36.

Behold, he saw through the cloud of darkness, the faces of Nephi and Lehi; and behold, they did shine exceedingly, even as the faces of angels. And he beheld that they did lift their eyes to heaven; and they were in the attitude as if talking or lifting their voices to some being whom they beheld.

12. Moses 1:24-25.

And it came to pass that when Satan had departed from the presence of Moses, that Moses lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son;

And calling upon the name of God, he behold his glory again, for it was upon him; and he heard a voice, saying: Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God.

13. Joseph Smith 2:15-17, 20.

[ln the vision of Joseph Smith, he looked up and saw two personages, the Father and the Son. When the vision finally closed he says that he found himself "lying on his back, looking up into heaven."]

14. Alma 5:14, 19.

And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? (14)

I say unto you, can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you look up, having the image of God engraven upon your countenances? (19)

Commentary Quotations

1. The Book of Jasher, chapter XLIX, p. 147, Photo lithographic reprint of exact edition published in 1887.

30. And Joseph upon his horse lifted up his eyes to heaven, and called out and said, He raiseth the poor man from the dust, He lifteth up the needy from the dunghill. 0 Lord of Hosts, happy is the man who trusteth in thee.

2. History of the Church, 2:381; January 20, 1836.

I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen with their eyes cast downward, and Jesus standing in their midst, and they did not behold him. The Savior looked upon them and wept.

3. Life of Heber C. Kimball, 2nd ed., p. 93; by Orson F. Whitney.

The following vision was manifested to him [Joseph Smith] as near as I can recollect:

He saw the Twelve going forth, and they appeared to be in a far distant land. After some time they unexpectedly me together, apparently in great tribulation, their clothes all ragged, and their knees and feet sore. They formed a circle, and all stood with their eyes fixed upon the ground. The Savior appeared and stood in their midst and wept over them, and wanted to show Himself to them, but they did not discover him.

4. The Ensign/May 1981, pp. 8, 10; Elder James E. Faust; April General Conference.

[After quoting the above quote #3, Elder James Faust said:]

A message that can be inferred from this is that, because the Twelve had suffered so much, had endured so greatly, and had so exhausted themselves in leading the battle of righteousness, they were bowed down and did not look up. Had they only looked up they might have beheld the Lord Jesus, who wanted to see him, weeping over them, suffering with them, and standing in their midst. (P. 8)

The dignity of self is greatly enhanced by looking upward in the search for holiness. Like the giant trees, we should reach up for the light. The most important source of light we can come to know is the gift of the Holy Ghost. It is the source of inner strength and peace.

May we all have a feeling of personal worth and dignity born of the knowledge that each of us is a child of God, and be strengthened by looking upwards in the pursuit of holiness. As we look up may we be worthy to receive the inspiration that comes constantly from God, which inspiration is sacred, real, and often very private. (P. 10)

5. Hymns #39.

1. The first Noel the angel did say
   Was to certain poor shepherds in fields as they lay.
   In fields where they lay keeping their sheep
   On a cold winter's night that was so deep.

2. They looked up and saw a star
   Shining in the East beyond them far.
   And to the earth it gave great light
   And so it continued both day and night.

6. The Era/Jan-Feb 1981, p. 48; Hugh Nibley article entitled: "Man's Dominion".

All creatures are duly overawed by the presence of God's representative and image: "Even the fierce beasts of prey fear man," says the Zohar, "as long as he keeps his covenant, his kingly dignity, and his eye fixed on God in whose image he is." For "God formed man in his own heavenly form and made him to be Lord over them. Whenever man stands upright and lifts up his eyes toward heaven, then all the animals raise their heads, too, and look to man, fearing

and trembling in his presence."

7. Nibley On The Timely and Timeless, p. 11; 1978; Hugh Nibley.

[Quoted from the Apocalypse of Abraham:]

15.5 When I went up to the mountain top....arriving at the seventh temple. I stood to pray before God: and I lifted up my eyes and said...deliver me from Satan.

FACING THE TEMPLE OR THE SOURCE OF LIGHT

Scripture Quotations

1. Daniel 6:10-11

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he died aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

FACING THE TEMPLE OR THE SOURCE OF LIGHT

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, p. 161; July 2, 1839.

You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord.

2. The Contributor, Vol 14:292; President Wilford Woodruff; Part of the dedicatory prayer of the Salt Lake Temple, April 6, 1893.

Heavenly Father, when Thy people shall not have the opportunity of entering this holy house to offer their supplications unto Thee, and they are oppressed and in trouble, surrounded by difficulties or assailed by temptation and shall turn their faces towards this thy holy house and ask thee for deliverance, for help, for Thy power to be extended in their behalf, we beseech Thee, to look down from Thy holy habitation in mercy and tender compassion upon them, and listen to their cries. Or when the children of Thy people, in years to come, shall be separated, in remembrance of Thy promises to this holy Temple, and they shall cry unto Thee from the depths of their affliction and sorrow to extend relief and deliverance to them, we humbly entreat Thee to turn Thine ear in mercy to them; hearken to their cries, and grant unto them the blessings for which they ask.

3. The Highest In Us, p. 82; Truman G. Madsen.

What is the significance of facing the temple? Apparently it is a sacred way of recalling both the promises the Lord has made to us and our promises to him. Thus, when President Wilford Woodruff dedicated the Salt Lake Temple, he offered a specific prayer that when people were assailed with temptation or trouble they might remember the promises of the temple, that they might face the temple, and that the Lord would honor their prayers.

4. Josephus, c. 1960, 9th ed., 1971; "Wars of the Jews", chapter IX, #4, p. 562; Translated by William Whiston, A.M.

In old times there was one Necao, king of Egypt, who was also called Pharaoh: he came with a prodigious army of soldiers, and seized queen Sarah, the mother of our nation. What did Abraham our progenitor then do? Did he defend himself from this injurious person by war, although he had three hundred and eighteen captains under him, and an immense army under each of them? Indeed, he deemed them to be no number at all without God's assistance, and only spread out his hands towards this holy place* [the Jerusalem temple], which you have now polluted, and reckoned upon him as upon his invincible supporter, instead of his own army.

[Footnote:] *Josephus supposes, in this speech to the Jews, that not Abraham only, but Pharaoh, king of Egypt, prayed towards a temple at Jerusalem, or towards Jerusalem itself, in which were Mount Sion and Mount Moriah, on which the tabernacle and temple did afterwards stand.

5. The Mormon People: Their Character and Traditions (Provo:BYU Press, 1980), p. 113; Thomas G. Alexander, ed.; "The Salt Lake Temple: A Symbolic Statement of Mormon Doctrine", by C. Mark Hamilton.

On 6 April 1853, Brigham Young had the Salt Lake Temple laid out in this prescribed order. Nibley astutely observed in his book, The Message of the Joseph Smith Papyri: An Egyptian Endowment, the marked similarity between the order in which Mormons and Egyptians lay out their temples. He noted that President Young, after the laying of the cornerstones of the Salt Lake Temple and while offering the dedicatory prayer over the southeast cornerstone of the Manti Temple, made specific references to light. With the Salt Lake Temple, he spoke of light in both physical and spiritual terms. The geographical location of the temple being in the northern hemisphere required that the southeast cornerstone be laid first because "there is the most light." As a fact, the sun does rise from the southeast and first illuminates the east and south fabric of the building. Symbolically and spiritually, the Melchizedek Priesthood and particularly those ordained to the office of apostle in that priesthood after the order of the Son of God are the givers of light--hence the flames on the finials of all the corner buttresses. It is therefore appropriate that the two east cornerstones are set by that priesthood. Of most importance is the symbolism attached to the east facade, particularly the central tower, which is representative of Christ, the Author of Light.

THE SIGNIFICANCE OF EARLY MORNING

Scripture Quotations

Gospel Mysteries

1. Joseph Smith 2:14-15

So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of 1820....After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desire of my heart to God.

2. Abraham 19:27

And Abraham gat up early in the morning to the place where he stood before the Lord.

3. John

And Jesus went up into a mountain, and there sat with his disciples. (6:3)
When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. (6:15)
Jesus went unto the mount of Olives.
And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. (8:1-2)

THE SIGNIFICANCE OF EARLY MORNING

Commentary Quotations

1. Address given by Harold B. Lee, July 6, 1956.

Then the President [David 0. McKay] made the statement that the point he had in mind was that when we are relaxed in a private room we are more susceptible to those things; and that so far as he was concerned, his best thoughts come after he gets up in the morning and is relaxed and thinking about the duties of the day; that impressions come more clearly, as if it were to hear a voice. Those impressions are right. If we are worried about something and upset in our feelings, the inspiration does not come. If we so live that our minds are free from worry and our conscience is clear and our feelings are right toward one another, the operation of the spirit of the Lord upon our spirit is as real as when we pick up the telephone; but when they come, we must be brave enough to take the suggested actions. The Lord will approve it and the brethren will approve it, and we know it is right. He said, it is a great consolation in this upset world today to know that our Savior is directing this work. Then the President concluded: "I value that testimony." If you forget all else I have said, you remember that lesson and that admonition.

2. Conference Report, October 1962, p. 82; Elder Harold B. Lee.

President McKay sometime ago in talking to the Presidency and the Twelve, urged us to give time for more meditation so that we could tune in with spiritual forces that we had a right to and should expect to direct us in our

work. He said, 'The best time for me is early in the morning when my mind and body are rested. But when the inspiration comes, and it can come just as clearly as though you were talking down a telephone and dialing in for information; when the Lord tells you what to do, you have to have the courage to do what he instructs you.'

3. The Ensign/August 1975, pp. 88-89; Elder Boyd K. Packer; Talk on "Self Reliance".

I have learned that the best time to wrestle with major problems is early in the morning. Your mind is then fresh and alert. The blackboard of your mind has been erased by a good night's rest. The accumulated distractions of the day are not in your way. Your body has been rested also. That's the time to think something through very carefully and to receive personal revelation.

I've heard President Harold B. Lee begin many a statement about matters involving revelation with an expression something like this: "In the early hours of the morning, while I was pondering upon that subject," and so on. He made it a practice to work on the problems that required revelation in the fresh, alert hours of the early morning.

The Lord knew something when He directed in the Doctrine and Covenants: "Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D&C 88:124)

* * *

I counseled our children to do their critical studying in the early hours of the morning when they're fresh and alert, rather than to fight physical weariness and mental exhaustion at night. I've learned that the dictum, "Early to bed, early to rise" is powerful. When under pressure---for instance, when I was preparing this talk---you wouldn't find me burning the midnight oil. Much rather I'd be early to bed and getting up in the wee hours of the morning, when I could be close to Him who guides this work.

PRAYER THREE TIMES A DAY

Scripture Quotations

1. Daniel 6:10-11

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he died aforetime.

Then these men assembled, and found Daniel praying and making supplication before his God.

PRAYER THREE TIMES A DAY

Commentary Quotations

1. Teachings of the Prophet Joseph Smith, p. 161; July 2, 1839.

Gospel Mysteries

You must make yourselves acquainted with those men who like Daniel pray three times a day toward the House of the Lord.

[Daniel 6:10-11:

> Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
> Then these men assembled, and found Daniel praying and making supplication before his God.]

2. Women's Exponent, p. 134; Eliza Ann Carter; April 15, 1897.

When I was living at Hyrum Smith's I thought that he was the best man I ever saw, he was so kind to his family and he prayed in his family three times a day.

3. The Ensign/September 1973, p. 65; Quote from Eliza R. Snow.

His [Joseph's] expansive mind grasped the great plan of salvation, and solved the mystic problem of man's destiny; he was in possession of keys that unlocked the past and the future, with its successions of eternities; yet in his devotions he was as humble as a little child. Three times a day he had family worship; and these precious seasons of sacred household service truly seemed a foretaste of celestial happiness.

4. Decisions for Successful Living, p. 176; 1973 ed.; Pres. Harold B. Lee.

Young couples, if they are mindful of the counsel of the Church, will kneel down in prayer together in their first family prayer on the first night of their marriage to express gratitude and thankfulness and to make supplications for divine guidance and blessing. Thereafter by themselves and later with their families, they are admonished to begin the day with a supplication for aid and protection for that day's need and at eventide to kneel again in thanksgiving and acknowledgment to ask a benediction upon the home and family through the coming night. The Lord has promised, "And if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families." (D&C 136:11).

5. Mormonism: A Genuine Restoration of Early Christianity, p. 65; by Eugene Seaich; 1982 ed.

The Apocryphon of Abraham recounts that when the old Patriarch restored Adam's altar, he cried aloud the words, "El, El, El, Jaoel! Receive the words of my prayer! Receive the sacrifice which I have made at thy command!" for he was repeating the ancient prayer of Adam, who prayed three-fold for three days, "May the words of my mouth be heard!"

VI

THINGS FOR WHICH WE SHOULD PRAY

Gospel Mysteries

Introductory Comments

Prayer plays a vital part in helping us return to Father in Heaven. However, too often prayer becomes rote and meaningless and because of it many have given up praying daily. They have not really come to the point of experien cing what prayer can really do.

Prayer can be a time of intensely wonderful communication between the person and God. Of course, prayer would be uninteresting if it did not contain this ingredient. To feel of his power, and to know that he is listening and concerned about our problems is a very wonderful experience. If a person were able to have such experiences, he would want to pray not just once a day, but several times a day, just so that re-contact could be made, and the power of his spirit be felt again and again.

In order to communicate with heaven in this way, great care must be taken to be completely honest and sincere in the expressions of gratitude and desired assistance. Too often prayers become memorized and they are said over and over again, and very little feeling exists. The scriptures indicate that the words which we utter in prayer must be given by the spirit. In other words, we should pray as we are inspired to do so by the spirit. We should not consciously look for things to pray for. Rather, we should let the spirit guide our feelings, and we should utter those feelings which we have as we are guided by the spirit.

In ages past the saints who have prayed by the spirit have asked for those things which were of most importance to their salvation, and the salvation of their family and friends. Elder Bruce R. McConkie gave an address in the April Conference of 1984 which beautifully outlined things which the saints could and should pray for as they are inspired. Certainly such utterances from us ascending into heaven would cause the Lord to listen and bless us accordingly.

In this regard, some of the things for which we should pray, would be to recognize the hand of the Lord in all things in our lives, giving the Lord the honor and the glory for what we are; we should pray that we might be able to see the face of the Lord (D&C 93:1); ask for the gifts of the spirit; desire strength to overcome the adversary in all of his manifestations & deceptions; request further light and knowledge so that we might drawer nearer to God in understanding his plan of redemption and what we must do to make it effective in our own lives; pray for the First Presidency, Quorum of the Twelve, and all other general and local leaders; for the missionary work to go forward into all the nations of the earth, so that the elect might be gathered, so that the Lord might come once again upon the earth; ask the Lord to bless the redemptive work of the dead to go forward with accelerated speed. We could ask that the Lord bless us that Zion might be redeemed with the fulness of the priesthood in the temples of the Lord; that our children might obtain all the ordinances of salvation; that they might live honorable lives; that we might have the companionship of the Holy Ghost, that we might become pure in heart, filled with the pure love of Christ; and that we might receive all the blessing of the fathers. Whatever we pray for, we should be guided by the spirit. There is no one way to pray, except as we are guided and prompted by the spirit.

We should also consider lengthening the amount of time we spend in conversation with Father. Who would not want to spend at least an hour each day in the presence of their Maker? The amount of time we spend with Him now is a good indicator of how much we really believe in Him, and how much we really love and want to be with Him. Since it is from His hand that we receive permission to have our calling and election made sure, perhaps the amount of

time we spend with Him could be better utilized.

Scripture Quotations

1. II Chronicles 1:3, 6-7, 10-12

So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness.

And Solomon went up thither to the brasen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.

2. Pearl of Great Price; Abraham 1:2 (Abraham speaking)

And, finding there was greater happiness and peace and rest for me, I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers.

3. 1 Nephi 2:16 (Nephi speaking)

And it came to pass that I, Nephi, being exceeding young, nevertheless being large in stature, and also having great desires to know the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father; wherefore, I did not rebel against him like unto my brothers.

4. Enos 3-5 (Enos speaking) Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

And there came a voice unto me saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

5. Alma 34:27 (Amulek speaking)

Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you.

Commentary Quotations

1. J.D. 3:157; Remarks by Pres. Brigham Young; May 6, 1855.

If you would take my counsel you never would cease to plead with the Lord, until He opened the eyes of your understanding and revealed eternity to you, that you might know for yourselves how things are, and when you know and keep in that spirit, you will never be deceived, but the spirit of truth will always be with you, and if you cleave to that, it will lead you into all truth and holiness.

2. J.D. 3:230; Discourse by Pres. Heber C. Kimball, delivered in the Tabernacle, Great Salt Lake City; March 2, 1856.

But do you suppose that angels will pay friendly visits to those who do not live up to their privileges? Would You? No, you would not like to visit with persons who lie, and steal your goods, and borrow and never pay. Would not you forsake such persons? Yes, you would. Will the Holy Ghost dwell with a man who will lie, steal, and swear? No. It is written that where the Holy Ghost takes up its abode the Father and Son will come and abide.

3. Cedar City Ward Relief Society Minute Book "A", 1856 to 1875. Entry is for September 10, 1857; Xerox copy in BYU Archives & Mss.

(P. 18) . . . Met according to appointment 2,0, clock P.M. Thursday Sept lOth 1857...Sister Haight said that the sisters enjoyed a better spirit than they did eight or nine months ago. said that these were squally times, and we ought to attend to secret prayer in behalf of our husbands, sons, fathers & brothers. instructed the Sisters to teach their sons & daughters the principles of righteousness, and to implant a desire in their hearts to avenge the blood of the Prophets. [end of Sister Haight's comments]

4. Journal of Wilford Woodruff; February 6, 1859; Ms/f/115/CHO. W.W. speaking.

I met with 0. Hyde, 0 Pratt & C C Rich of the Twelve in the prayer room. 0 Hyde prayed. 0. Pratt was mouth, we conversed upon the things of the Kingdom of God. Spoke of prayer & fasting. 0. Pratt said that he had often wished that he could get faith enough to enjoy the blessings the ancient apostles enjoyed. He said Joseph taught that unless the Apostles and Elders of this Church did fast & pray until they could get the heavens opened unto them so they could see the face of the Lord, their preaching would not be worth much to this generation.

5. "Minutes of Meetings Held in Provo City"; Film/979.2/Z99/v.2/BYU Microfilm Room; February 7, 1869; H B Lee Library.

* * * Elder [F.?] D. Richards, Anciently the sisters prayed fervently that they might have honorable offspring.

6. The Ensign/January 1976, p. 10; Elder Bruce R. McConkie.

It is clear that we should pray for all that in wisdom and righteousness we should have. Certainly we should seek for a testimony, for revelations, for all of the gifts of the Spirit, including the fulfillment of the promise in Doctrine and Covenants 93:1 of seeing the face of the Lord. But above all our other petitions, we should plead for the companionship of the Holy Ghost in this life and for eternal life in the world to come.

7. The Ensign/November 1978, p. 61; General Conference, October 1, 1978; Elder Bruce R. McConkie.

It is his will that we gain testimonies, that we seek revelation, that we covet to prophesy, that we desire spiritual gifts, and that we seek the face of the Lord.

The Lord wants all his children to gain light and truth and knowledge from on high. It is his will that we pierce the veil and rend the heavens and see the visions of eternity.

VII

FASTING & ITS RELATIONSHIP TO PRAYER

Introductory Comments

1. After a three day fast physical illnesses ceased. (1)

2. We must fast and pray until the heavens are opened so that we may see the face of the Lord. Otherwise, our efforts will not be worth much to this generation. (2)

3. An individual fasted for 24 hours and partook of the sacrament, and was filled with the Spirit of the Lord. (3)

4. Heber C. Kimball fasted and prayed for 3 days in order to meet the test which the Prophet Joseph had put upon him, that of giving Vilate Kimball to him. Heber met the challenge and was able to keep his wife. (4)

5. A sister fasted and prayed earnestly for three days in order to be given the privilege of going through the temple in Salt Lake. She was granted this privilege, and in the night after the 3rd day of fasting when was shown a glorious heavenly vision. (5)

6. Fasting is designed to do many things, including hastening the person along the path of salvation. (6, 9)

7. Fasting is an expression of sorrow. Through it one finds comfort and strength. Alma was healed after fasting 2 days and nights, and fasted and prayed many days in order to receive a testimony of the truth. Each Sunday should be a fast-Sunday. (7)

8. The law of the fast is to go 24 hours without food or drink--from "even to even" and to not engage in bodily gratification and indulgences. (8)

9. Mordecai's advice from Esther as he faced an emergency at Shushan pointed out that he and his people should "neither eat nor drink three days, night or day. . . ." (Esther 4:16). This was the true fast. (10)

10. B. H. Roberts fasted many days by a little stream of water in Centerville Canyon afterwhich the Savior appeared to him. (11)

11. Fasting causes the fat and blood of the body to be diminished and is thus a sacrifice. Alms giving is a sacrifice of money. (12, S4)

12. Harold B. Lee fasted until his strength "was fast going," then he would get a little nourishment and go on fasting. He fasted for several days, and was able to hear the voice of the Lord, and could almost see through the veil. (13)

13. To make fasting more fruitful it should be coupled with prayer and meditation. (14)

14. We are able to receive witnesses through fasting and prayer. Prayer, fasting, priesthood, authority and worthiness are essential to revelation. (16)

15. Reasons for fasting:

> to loose the bands of wickedness,
> to undo the heavy burdens,
> to let the oppressed go free,
> that ye break every yoke,
> to deal thy bread to the hungry,
> that thou bring the poor that are cast out to thy house, when thou seest the naked, that thou cover him,
> and that thou hide not thyself from thine own flesh.

If we do the above things. . .

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. (S5)

16. Fasting is often done in conjunction with prayer and supplications. (S6)

17. Keep the fast a private experience. (S7)

18. Some spirits will not depart except by fasting and prayer. (S7)

19. Husbands and wives should not fast from sexual relations with each other except by mutual consent in order to make the fast complete. (S8)

20. The saints were commanded, in olden times, that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God. (S9)

21. When we suffer for others without our being required to do so, the law of justice demands that the requests of the sufferer be fulfilled. The Savior suffered for all of us, yet it was not just that he should suffer at all, for he was sinless, and had no cause to suffer. Yet he suffered for others, that they might receive the benefits of his atonement, which was, that they might have eternal life if they would adhere to the requirements of the gospel. And so it is with us. It is not just that individuals should have to suffer for others in vain. When we fast, we experience a small degree of bodily suffering, and without food or water the body begins to use up the resources of fatty tissues it has stored. Thus we waste away our own life, to a small degree, when we fast for others or for those things which we need. The law of justice requires that such fastings, coupled with prayer, be answered upon the head of the petitioner.

Scripture Quotations

1. Exodus 34:28

And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

2. Ezra 8:23

So we fasted and besought our God for this: and he was intreated of us.

3. Nehemiah 1:4

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

4. Psalm 35:13; 69:10; 109:24

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

When I wept, and chastened my soul with fasting, that was to my reproach. My knees are weak through fasting; and my flesh faileth of fatness.

5. Isaiah 58:3-11

Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.

Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

6. Daniel 9:3

And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes:

And I prayed unto the Lord my God, and made my confession, and said, 0 Lord, the great and dreadful God, keeping the covenant and mercy t# them that love him, and to them that keep his commandments;

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. . .

7. Matthew 4:1-2; 6:16-18; 17:14-21

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungered. (4:1-2)

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face; That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. (6:16-18)

And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

Lord, have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, 0 faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say

unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Howbeit this kind goeth not out but by prayer and fasting. (17:14-21)

8. 1 Corinthians 7:4-5

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

Depart ye not one from the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

9. Alma 5:46; 6:6; 17:2-3, 9-10; 45:1

Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (5:46)

Nevertheless the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer in behalf of the welfare of the souls of those who knew not God. (6:6)

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (17:2-3)

And it came to pass that they journeyed many days in the wilderness, and they fasted much and prayed much that the Lord would grant unto them a portion of his Spirit to go with them, and abide with them, that they might be an instrument in the hands of God to bring, if it were possible, their brethren, the Lamanites, to the knowledge of the truth, to the knowledge of the baseness of the traditions of their fathers, which were not correct.

And it came to pass that the Lord did visit them with his Spirit, and said unto them: Be comforted. And they were comforted. (17:9-10) Behold, now it came to pass that the people of Nephi were exceedingly rejoiced, because the Lord had again delivered them out of the hands of their enemies; therefore they gave thanks unto the Lord their God; yea, and they did fast much and pray much, and they did worship God with exceedingly great joy. (45:1)

10. Helaman 3:35

Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.

11. 3 Nephi 27:1-2

And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together and were united in mighty prayer and fasting.

And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

12. D&C 59:13-14

And on this day [the sabbath day] thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

13. D&C 88:76, 119

Also, I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.

14. D&C 95:7

And for this cause I gave unto you a commandment that you should call your solemn assembly, that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the creator of the first day, the beginning and the end.

Commentary Quotations

1. Diary of Joseph L. Robinson, p. 19; 1845; Re-printed in Faith Like the Ancients, 2:273-274; by Lundwall.

And it came to pass the Lord gave unto us a daughter, a beautiful child. She was born June 12, 1845, almost one year after the martyrdom of our Prophet Joseph and his brother, Hyrum, the Patriarch. We rejoiced greatly for this gift. We named her Mary Elizabeth, but the Destroyer sought the destruction of this child for some cause or reason. We know not, but she became afflicted and had fits and it seemed we could not stop them. We prayed for her and administered the oil and the laying on of hands. We called in the Elders. We doctored her but to no purpose, only she would seem to get a little better at times. We took her to the Patriarch, Uncle John Smith. He blessed her and after he administered to her, he looked at her and said, "There is a very intelligent spirit in that little tabernacle and if you save her on this earth you will have to exercise a lot amount of faith for the Destroyer seeketh to destroy such as she that they shall not remain on the earth." I then told him what I had done for her. . .but those stubborn fits would not stop. We had

heard the Prophet Joseph say that inasmuch as any member of a family was sick if the head of the family would fast three days they should get better, and we knowing him to be a true Prophet of God, therefore we believed what he said, my wife proposed to fast [in behalf of their little girl who was gravely ill]. I replied if you think you can stand it nursing a child, I certainly will try it. She said she would and I told her that I then would do my part. So we set about with a will. We ate dinner as usual but when night came we ate no supper. Morning, came; we ate no breakfast. She did her housework and I went to our wagon shop and worked all day as usual as this was the winter before our exit from Nauvoo to the Rocky Mountains. Our ward was organized into a company to build wagons and to make preparations to leave that place in the spring so that I was obliged to work whether sick or well, eating or fasting, although at this time I was afflicted with rheumatism in my back and hips as I had taken cold through taking off some of my flannel underwear and a sudden change in the weather came, so I had this also to fast and pray for. This was included. The first day was the hardest day for me. The second day came and no eating but plenty of work. Did not suffer as much today. Third day came to work as usual. I proposed to my wife as she was nursing the child that she should sup a little burnt crust coffee occasionally but neither of us ate a mouthful or anything whatever during the three days. The third day at noontime we ate no dinner until supper time. We felt satisfied that our three days fast was completed. We ate our supper but as yet there had been no change with the fits on the child or with lameness. We retired to our bed to rest after saying our prayers as usual but as the Lord liveth those fits upon our child stopped. She had no more while we stayed in Nauvoo and my lameness went entirely away this night also. We received and acknowledged this as a signal favor and a great blessing from the hand of God.

2. Journal of Wilford Woodruff; February 6, 1859; Ms/f/115/CHO. W.W. speaking.

I met with 0. Hyde, 0 Pratt & C C Rich of the Twelve in the prayer room. 0 Hyde prayed. 0. Pratt was mouth, we conversed upon the things of the Kingdom of God. Spoke of prayer & fasting. 0. Pratt said that he had often wished that he could get faith enough to enjoy the blessings the ancient apostles enjoyed. He said Joseph taught that unless the Apostles and Elders of this Church did fast & pray until they could get the heavens opened unto them so they could see the face of the Lord, their preaching would not be worth much to this generation.

3. Journal of Charles L. Walker, November 21, 1880; BYU Special Collections.

[Milo Andrus speaking at Sunday Meeting:]

Said He once asked the Prophet why he (Milo) did not feel that power that was spoken of as the power which was felt on the day of Pentecost? Joseph replied, "But if you want, and desire to know with all your heart about these things if you will make it a matter of prayer in your washings and blessing from [this] house," when we had fasted for 24 hours and partaken of the Lord's supper, namely a piece of bread as big [as] your double fist and half a pint of wine in the Temple. I was there and saw the Holy Ghost descend upon the heads of those present like cloven tongues of fire. I said it is enough 0 Father, and I will bear a faithful testimony of it while I live.

4. Life of Heber C. Kimball, pp 323-24; by Orson F. Whitney.

Before he [Joseph] would trust even Heber with the full secret...he put him to a test which few men would have been able to bear.

It was not less than a requirement for him to surrender his wife, his beloved Vilate, and give her Joseph in marriage!

...three days he fasted and wept and prayed. Then with a broken and a bleeding heart, but with soul selfmastered for the sacrifice, he led his darling wife to the Prophet's house and presented her to Joseph.

It was enough---the heavens accepted the sacrifice. The will for the deed was taken, and "accounted unto him for righteousness."

5. Millennial Star, August 6, 1908; Also quoted in the Liahona, The Elders' Journal, Vol 6, pp 385-86; Temple Manifestations, pp 131-133; Testimony of Catherine Osborne.

I was baptized in the Church of Jesus Christ of Latter-day Saints when I was twelve years of age. My mother was a member of the Church at that time, but my father was not. But soon after my baptism I had the joy of seeing him also initiated into the fold of Christ.

A little over six years ago I went to Zion, settling in Salt Lake City. About a year after my arrival I became ill, and was under medical treatment for two years. The doctor told me that the climate was affecting my health and that if I desired to prolong my like it would be necessary for me to return to my native land. That was very said news to me, for I loved the Saints and the country. I was thoroughly satisfied, and the thought of going back again into the world caused me much sorrow.

I was desirous of going through the Temple before leaving Salt Lake City to return to England. The authorities of the Church did not feel inclined at first to grant my request. I fasted for three days, during which time I prayed in earnestness to God, if it were according to His will, to put it into the hearts of my brethren to grant me permission to enter the House of the Lord and here receive holy ordinances pertaining to my salvation.

In the night after the third day of fasting I was given a glorious, heavenly vision. A messenger from the unseen world stood before me. In his hand he held a scroll of pale blue parchment. He slowly unwound the scroll and bade me read the contents. To my great astonishment my whole life was unfolded before me. He told me that before I came to the tabernacle in the flesh I had agreed to go through anything that I might be called upon to pass through for the gospel's sake, in order that I might obtain a celestial crown. I saw on the parchment some writing that I could not understand; it resembled shorthand. The messenger told me that the Lord had sent him to tell me that I would go through the Temple, and that when I did I would understand the mysterious writing on the parchment. He also told me I would go through that sacred house on the fourth day from that time. His words were literally fulfilled.

6. Conference Report, p. 67; April General Conference, 1962; Elder Thorpe B. Isaacson.

Fasting consists in the complete abstinence from food and drink. Fasting, with prayer, its companion, is designed to increase spirituality, to foster a spirit of devotion and a love of God, to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; and to teach man his nothingness and dependence upon God; and to hasten along the path of salvation those who properly comply with this law of fasting.

7. Doctrine & Covenants Commentary, pp. 352-53; 1966; Smith and Sjodahl.

Fasting, as an expression of sorrow, is natural, for in deep affliction man does not crave nourishment to the same extent as under normal conditions. In the Law of Moses one annual fast day was provided---the day of atonement (Lev. 23:27-29). But on solemn occasions other fast days were observed. Joshua and the leading Elders of Israel were prostate before the Ark one entire day after the defeat in the battle of Ai (Jos. 7:6). David fasted when his child was sick (II Sam. 12:16). Moses fasted forty days on Mount Horeb. Elijah fasted a similar period, as did our Lord before entering upon His ministry. The children of God, in all ages, have found comfort and strength in fasting and prayer. In answer to prayer with fasting, extending over a period of two days and nights, Alma was healed (Mosiah 27:22, 23). Alma fasted and prayed many days, in order to receive a testimony of the truth (Alma 5:46). There are many instances of fasting recorded in the Book of Mormon. Paul reminded the Saints that he and his companions had proved themselves to be ministers of God in "fastings" as well as in all other circumstances (II Cor. 6:5). Our Lord warns His disciples not to fast as hypocrites who look sad and distort their countenances, in order to be seen by men, but to appear as if going to a social function, in order that God, "who seeth in secret" may regard them openly (Matt. 6:16-18). This is in harmony with what God revealed through Joseph the Prophet, that fasting should be rejoicing. It is also in harmony with the view taken by Isaiah (58:3-8). The Latter-day Saints have a Fast Sunday every month, on which they bear testimony to the goodness of the Lord to them, and remember the poor by donations. If they understand the gospel, they will make every Sunday a fast-Sunday, by abstaining from work, partaking of simple food, and devoting the day to spiritual matters.

8. Gospel Doctrine, pp. 243-44; 14th ed., 1966; Writing of President Joseph F. Smith.

The Nature and Purpose of Fasting. The law to the Latter-day Saints, as understood by the authorities of the Church, is that food and drink are not to be partaken of for twenty-four hours, "from even to even," and that the Saints are to refrain from all bodily gratification and indulgences. Fast day being on the Sabbath, it follows, of course, that all labor is to be abstained from. * * * (p. 243)

Now, while the law requires the Saints in all the world to fast from "even to even" and to abstain both from good and drink, it can easily be seen from the Scriptures, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, "purity of heart and simplicity of intention," than it is to carry out the cold letter of the law. * * *

The Lord has instituted the fast on a reasonable and intelligent basis, and none of his works are vain or unwise. His law is perfect in this as in other things. Hence, those who can are required to comply thereto; . . .but let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule. It is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion. Many are subject to weakness, others are delicate in health, and others have nursing babies; of such it should not be required to fast." (p. 244)

9. Mormon Doctrine, p. 276; 1966, 2nd edition; Elder Bruce R. McConkie.

Fasting, with prayer as a companion, is designed to increase spirituality, to foster a spirit of devotion and love of God; to increase faith in the hearts of men, thus assuring divine favor; to encourage humility and contrition of soul; to aid in the acquirement of righteousness; to teach man his nothingness and dependence upon God; and to hasten those who properly comply with the law of fasting along the path to salvation.

10. The Improvement Era, pp 46-47; December 1967; Comments by Bishop Robert L. Simpson at the October General Conference of the Church.

My dear brethren and sisters of this great Church, . . .One of the most neglected and yet most needed laws for this troubled generation. . .is the law of the fast. Fasting and praying have been referred to almost as a singular function from the earliest times. Adam's generation fasted and prayed, as did Moses on Sinai (Deut. 9:9-11).

The Prophet Elijah traveled to Mt. Horeb under the influence of fasting and prayer. There he received the word of the Lord. His preparation had not been in vain (I Kings 19:8).

Mordecai's advice from Esther as he faced an emergency at Shushan pointed out that he and his people should "neither eat nor drink three days, night or day. . . ." (Esther 4:16). This was the true fast, abstinence from both food and drink. This is still the manner of the true fast in our day.

11. <u>Sacrifice in the Old Testament, Its Theory and Practice</u>, pp. 49, 124; by George Gray Buchanan.

After the destruction of the temple, some people gave up eating meat and drinking wine because the daily sacrifice had ceased. They did this in lieu of the sacrifices which could no longer be performed. Rabbi Shesheth, who lived during the third century after Christ, explained the substitution this way:

> Master of the Universe, it is revealed before thee that while the Temple stood, a man sinned and brought sacrifice, of which only the fat and blood was offered and this atoned for him and now I have sat fasting and my fat and blood have been diminished. May it be thy will that it may be accounted unto me as though I had offered it on the altar, and do thou accept it from me with favor. (p. 49)

He also remarked, "Alms giving is a Sacrifice of money, fasting of one's body." (p. 124)

12. BYU address, October 12, 1973; President Harold B. Lee, entitled: "To Be on Speaking Terms With God".

We read about Enos, struggling in prayer all day and all night. I read that to a woman and she said, "Just imagine a man praying all day and all night. I can't believe it." I said to her, "Maybe one day you'll be in a position where you will have to pray all day and all night." I've been in that circumstance where it wasn't all one day and one night, but the next day and the next night, and the next day. I'd fast until my strength was fast going, then I'd get a little nourishment and I'd go on fasting. I wasn't always on my knees, but I was praying. I remember the blessing I was seeking for one I was trying to save. I was all alone in this house where I was staying, and so I was left to my own. I had to go before a judge the next day, in the morning. And so, all day Sunday I made an outline of what I might say when I got before

that judge as carefully as I knew how to document it. But in the middle of the night (apparently I had slipped off into a little slumber), suddenly I was awakened (I was as much awake as I am now) and it was as though someone had pulled up a chair and was there right beside me and dictated into my mind exactly what I was to do. It wasn't what I had planned and what I had written on this paper in outline. I didn't need any outline. All because I had been close to the Lord. I knew I could trust Him. And I saw # miracle happen, just as much a miracle. . . .And that judge made a decision.

The prison doors opened when Peter was shackled, you remember, and someone touched him on the shoulder and said, "Rise. Walk out. The gates of the prison will open."

It was just as much a miracle as I saw that, not exactly the same, and I felt confident that if I had to struggle much longer there would have been no veil. I would have seen as well as I heard dictated to my mind. So that I know in whom I can trust when I have nowhere else to go.

13. The Ensign/November 1974, pp. 66-67; "Do Not Despair", by President Ezra Taft Benson.

Eighth, fasting. A certain kind of devil goes not out except by fasting and prayer, the scripture tells us (See Matt. 17:21). Periodic fasting can help clear up the mind and strengthen the body and the spirit. The usual fast, the one we are asked to participate in for fast Sunday, is for 24 hours without food or drink. Some people, feeling the need, have gone on longer fasts of abstaining from food but have taken the needed liquids. Wisdom should be used, and the fast should be broken with light eating. To make a fast more fruitful, it should be coupled with prayer and meditation; physical work should be held to a minimum, and it's a blessing if one can ponder on the scriptures and the reason for the fast.

14. Learn of Me and Listen to My Words Laurel Course A, Young Women Manual, 1982 course of instruction, copyrighted 1977, 1978.

INSTRUCTIONS FOR PROPER FASTING:

1. Define the purpose of the fast.

2. Instead of eating breakfast on the day of the fast, go to Heavenly Father in sincere prayer. Tell him the purpose of the fast and why it is important. Ask for his help in obtaining the needed blessing.

3. Each time you get thirsty or hungry throughout the day, exercise faith by offering a sincere prayer for the purpose of the fast.

4. Instead of eating at lunch time, study the scriptures. Meditate, exert faith, and again offer humble prayer for the accomplishment of the fast.

5. Close the fast alone on bended knees or with others who are united for the same purpose, exercising faith to bring about the purpose of the fast.

6. Break the fast by eating lightly.

15. That All May Be Edified, p. 314, 343; by Elder Boyd K. Packer; 1982.

I have come to know that the witness does not come by seeking after

signs. It comes through fasting and prayer, through activity and testing and obedience. It comes through sustaining the servants of the Lord and following them. (314)

There is great power in this work and the ordinary member of the Church, sustained by the Spirit, can do the work of the Lord.

There is so much more to say, but there is no time today to speak of prayer, of fasting, of priesthood and authority, of worthiness, all essential to revelation. When they are understood, it all fits together--perfectly.

Some things one must learn individually, alone, taught by the Spirit. (343)

VIII

THE DETECTION OF TRUE & FALSE MESSENGERS Introductory Comments

From personal experience Joseph Smith knew that there was a power of darkness, and that not all manifestations or revelations were of the Lord. From the time the Church was organized in 1830, Joseph had a difficult time with individuals in the Church who were receiving revelations and manifestations from false spirits, but yet who believed they were of God. As the time approached nearer to the day when "the keys of how to ask and receive" would be given to the saints in the endowment (which took place on May 4, 1842), Joseph taught more and more about how to distinguish between good and evil. He realized that once the saints began to pray in the true order that satan and his ministers would also be allowed to go forth and give answers of his own, even to appearing if that were necessary. With this thought in mind it becomes more important than ever to understand Joseph's teachings upon this subject. He said it was a terrible thing for a person to think he was acting under the influence of the Lord when in reality the influence was of the devil.

In a revelation given to Joseph in May of 1831, the Lord revealed that if after prayer a spirit would not manifest itself, the person involved would have power to rebuke the spirit (D&C 50:30-35). Joseph Smith himself had this type of manifestation when on the banks of the Susquehanna River, Michael appeared to intervene and detect the devil when he appeared as an angel of light (D&C 128:20). Satan has also appeared to several others as an angel of light and was successful in deceiving some (Alma 30:53; Moses 1:9-23; 2 Cor 11:14). In April of 1833 the Prophet warned Jared Carter and other saints, that "if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction," and not for those in authority above him (TPJS, p. 21). In July of 1839 Joseph gave several keys to the saints on how detect messengers. In summary, he said:

1. We must prove all spirits as they come to us.
2. If you see a vision, pray for the interpretation; "if you get not this, shut it up."
3. "An open vision will manifest that which is more important."
4. There are lying spirits going around giving great manifestations. They are not all of God.
5. A spirit cannot come except in his glory because it has no physical body to hide the glory.
6. An angel has flesh and bones, and the devil may appear as an angel of light.
7. If you receive a messenger, "ask God to reveal it; if it be of the devil he will flee from you; if of God, He will manifest Himself, or make it manifest."
8. God will adapt himself to your capacity.

9. The devil can speak in tongues.
10. Every spirit or vision or singing is not of God.

In December of 1840, William Clayton recorded some comments which the Prophet had made concerning detection:

1. If an angel or spirit [embodied or without a body] appears, offer him your hand, and when you do:

   a) the spirit from God will <u>stand still</u> and not offer you his hand. A good spirit will not deceive.
   b) "If from the Devil he will either shrink back from you or offer his hand and you will feel nothing."

2. Angels are beings who have bodies and appear to men in the form of man.

A month before the endowment was given by Joseph, he gave another lengthy discourse on how to "try the spirits". A summary of that discourse is given here:

1. Men are ignorant of the nature of spirits and are thus more easily deceived.
2. No one can detect false spirits without the priesthood.
3. Satan and false spirits use angelic form; a sanctified look and gesture; zeal for the glory of God; a prophetic spirit; gracious influence; godly appearance; holy garb, etc.
4. A man must have the discerning of spirits before he can expose a false spirit.
5. Some are under a false spirit when they think they are under the spirit of God.
6. It requires the spirit of God to understand revelation from God and satan.
7. Spirits are governed by the priesthood.
8. Wicked spirits have the bounds, limits, and laws by which they are governed and controlled.
9. False spirits have sandy colored hair.
10. False spirits will usually appear when the priesthood authority who can detect them are away.
11. False spirits will contradict former revelations.

Speaking to the Relief Society on April 28, 1842, Joseph told the sisters that "the devil has great power to deceive" and can "so transform things as to make one gape at those who are doing the will of God" (TPJS, p. 227). Then on May 1st, he told the assembled saints that there are "certain signs and words by which false spirits and personages may be detected from true" and that these keys would be given them in the temple as soon as it was finished. He went on to say that "there are signs in heaven, earth and hell;" and that "the elders must know them all," in order "to be endowed with power," and "to finish their work and prevent imposition." The devil apparently knows many signs, but he does not know the sign of the Son of Man (1 May 1842).

On February 9, 1843, while in Nauvoo, Joseph again elaborated upon the keys of how to detect messengers. His remarks were:

1. There are two kinds of beings in heaven---

   a) angels who are resurrected personages;
   b) spirits of just men made perfect, who are not yet resurrected.

2. When a messenger comes, saying he is of God, offer him your hand and request him to shake hands with you.

a) If he is an angel he will shake hands, and you will feel his hand.
b) If he is a just man made perfect, he will appear in his glory, but will not move, and will deliver his message anyway.
c) If he is the devil as an angel of light, when you ask him to shake hands, he will offer you his, but you will not feel anything. (D&C 129)

These comments were apparently given to help those who had received their endowments to understand the principle of detection in greater detail than what they had already learned. In this revelation he said as much as he felt he could outside the temple knowing full well that the endowed saints would understand.

One of Joseph Smith's final discourses about detection came on October 9th, 1843, while giving a funeral address at the services of his good friend, Judge James Adams. In the sermon he commented that "spirits [of just men made perfect] can only be revealed in flaming fire or glory," but that angels have advanced further and their light and glory can be tabernacled (TPJS, p. 325) The mission of the spirits of just men made perfect is that they are made ministering servants to those [on earth] who are sealed up unto life eternal, and it is through them that the sealing power comes down to mortals (TPJS, p. 325).

During the Nauvoo, Illinois days, Elder Parley P. Pratt wrote a book entitled "Key To The Science of Theology" which was later published. In his treatise on spirits, he elaborates on some points which broaden our understand of spirits:

> The good spirits are they who in this life partook of the Holy Priesthood, and of the fulness of the gospel. This class of spirits minister to the heirs of salvation, both in this world and in the world of spirits. They can appear unto men, when permitted; but not having a fleshly tabernacle, they cannot hide their glory. Hence, an unembodied spirit, if it be a holy personage, will be surrounded with a halo of resplendent glory, or brightness, above the brightness of the sun.
>
> Whereas, spirits not worthy to be glorified will appear without this brilliant halo; and, although they often attempt to pass as angels of light there is more or less of darkness about them. So it is with Satan and his hosts who have not been embodied.

IX

MEANING OF WORDS AND PHRASES

Introductory Comments

It is an interesting fact that although we read the scriptures, we can go back and read them again and get additional insight from them that we did not get the first or second time through. This is not because the words on the pages have changed any, but because our understanding and comprehension of the gospel has increased, and as a result we understand what is being said in a broader way.

Many of us have read words and phrases like "becoming a son and daughter of God" and have thought it strange because we say "aren't we all sons and daughters of God already, by spirit birth?" Most certainly we are his spirit

children, but in order to become his sons and daughters we must make our calling and election sure. Only in this way do we become his "sons and daughters". Presently we are his "servants and handmaidens". If we are faithful servants, then we will be elevated to the status of "son" and "daughter". But this kind of understanding is not apparent to many people. Therefore it remains a mystery to them.

Such is the case when we read about prayer. There are words and phrases which are used in the scriptures to describe certain kinds of prayer. We would not understand what those scriptures were saying if we did not know what the words meant. What did it mean, for instance, when the scriptures record that Enos cried unto the Lord in "mighty prayer"? Or, what does it mean to "petition the throne of grace"? The scriptures are full of these kinds of words in relation to prayer and because we do not understand them we pass over them thinking nothing more about it. But in actual fact these words and phrases indicate that the individuals involved were using the true order of prayer. In 1 Corinthians it speaks of how the women should use a veil while at prayer. Does that mean anything to us? Certainly we can gain greater insight into the gospel message to us personally if we would try to understand the meaning of words and phrases so that when messages are given to us through the printed page, or through the spoken words, we might understand what is being said and act accordingly. After all, we are told that we should liken the scriptures unto us and try to practice and follow the righteous examples laid out before us.

The reason why the scriptures and the writings of the brethren are so full of words and phrases that mean things beyond what we might understand at the moment, is because the Savior said that only the faithful are to know the mysteries of heaven; it is not given to everyone to know them. If we will truly seek and read the writings of the brethren, we will find that they have explained many things regarding the mysteries of heaven, and when we go back and read the scriptures, or visit the temple, we realize that they were there all the time, but did not see them. How glorious it is to have the spirit of the Lord teach us the way of salvation and open our eyes so that we might see beyond the symbol!

THE THRONE OF GRACE

Scripture Quotations

1. Hebrews 4:16

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THE THRONE OF GRACE

Commentary Quotations

1. Journal History, December 28, 1845, Sunday; Nauvoo Temple Attic.

The congregation were seated in perfect order, then called to order by Elder Parley P. Pratt. A hymn was sung by the concourse. The Throne of Grace was then addressed by Parley P. Pratt. While supplicating the Throne of Grace

the supplicant was fully overcome while remembering the condition of the scattered remnants of the House of Israel who are still under the hands of oppression.

2. J.D. 26:49; Delivered Sunday afternoon, January 11, 1885; In the Salt Lake City Tabernacle, by Apostle George Teasdale.

Wishing to be kind to myself; wishing to understand if there was any truth in all these things [gospel restoration], I went where we should all go---to the throne of grace, and asked God the Eternal Father in the name of Jesus Christ, that if the testimonies I had heard were true, that I might have a knowledge of the same; that I was willing to embrace the Gospel provided that it was true, and it would guarantee the excellency of knowledge that was promised me if I would seek wisdom at His hands and obey.

3. Life of Heber C. Kimball, 1888 ed., pp. 437-438.

Family prayer was an institution in the Kimball household. Morning and evening the members were called in to surround the family altar and offer up praise and petitions to the Throne of Grace.

4. The Improvement Era, p. 243; April, 1936.

The worship completed, the sacred work for another soul done, the worshipper again finds himself surrounded by the influences of a confused world, but also with the realization that he has been close to the Throne of Grace and has received the strength that has come as a result of the repeated experience which enables him to endure the trials of another period of contact with the struggles of mortality.

5. The Improvement Era, p. 85; December 1969; October General Conference address; Elder Bruce R. McConkie.

I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so. I know man can receive revelations, because I have received them.

6. The Ensign/January 1976, pp. 8-9; Elder Bruce R. McConkie.

In this setting, then, seeking to learn and live the law of prayer so that we, like him, can go where he and his Father are, let us summarize what is truly involved in the glorious privilege of approaching the throne of grace. Let us learn how to do so boldly and efficaciously, not in word only but in spirit and in power, so that we may pull down upon ourselves, even as he did upon himself, the very powers of heaven.

PRAISE/SUPPLICATION/PETITION

Scripture Quotations

1. Enos 3-5

Gospel Mysteries

Behold, I went to hunt beasts in the forests; and the words which I had often heard my father speak concerning eternal life, and the joy of the saints, sunk deep into my heart.

And my soul hungered; and I kneeled down before my Maker, and I cried unto him in mighty prayer and supplication for mine own soul; and all the day long did I cry unto him; yea, and when the night came I did still raise my voice high that it reached the heavens.

And there came a voice unto me, saying: Enos, thy sins are forgiven thee, and thou shalt be blessed.

2. Acts 1:13-14

And when they were come in, they went up into an upper room where abode both Peter, and James, and John and [the other apostles].

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

3. Daniel 6:13; 9:17

...Daniel...maketh his petition three times a day.

Now therefore, 0 our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the sanctuary that is desolate, for the Lord's sake.

4. Philippians 4:6

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

5. 1 Timothy 5:5

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6. Alma 31:10

Neither would they observe the performances of the church, to continue in prayer and supplication to God daily, that they might not enter into temptation.

7. D&C 136:28-29

If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.

If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful.

8. JSH 1:29-30

...on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and

supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in my room....

9. Hebrews 5:7 (Speaking of Melchizedek)

Who in the days of his flesh, when he had offered up prayers and supplications with a strong crying and tears unto him that was able to save him from death, and was heard in that he feared.

PRAISE/SUPPLICATION/PETITION

Commentary Quotations

1. Journal History, December 28, 1845, Sunday; Nauvoo Temple Attic.

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I know man can commune with his Maker, can petition the throne of grace and receive answers to his prayers, because I have done so. I know man can receive revelations, because I have received them.

4. The Message of the Joseph Smith Papyri, pp. 117, 240, 244; 1975 ed.; Hugh Nibley.

Candidate petitioning for admission (usually at sunrise). Between upraised hands of praise and supplication (the spiritual Ka-symbol) are food offerings he has brought.... (p. 117)

This same gesture of the upraised arms, the Ka symbol, also represents the sacred embrace. (p. 240)

[The sacred embrace's] most impressive symbol is the Ka-sign itself, whose upraised arms signify the act of calling upon God, of praising him in the rising sun, of receiving his protection, and of fusion with his being. (p.

244)

5. The Ensign/May 1984, p. 32; General Conference Address, April, 1984; Elder Bruce R. McConkie.

I am profoundly grateful for the faith and prayers of many people, for heartfelt petitions that have ascended to the throne of grace on my behalf. * * *

With these things in mind, may I tell you some of the prayers in my heart, prayers that I think will join with like feelings in your hearts, and will unite in one mighty chorus of praise and petition, of adoration and thanksgiving, as they ascend and are heard in the courts above.

MIGHTY PRAYER

Scriptural references:

2 Ne 4:24	Bold in might prayer before him.
Enos 1:4	I cried unto him in mighty prayer.
Alma 6:6	join in fasting and mighty prayer.
Alma 8:10	wrestle with God in mighty prayer.
3 Ne 27:1	united in mighty prayer and fasting.
Moroni 2:1-3	in my name in mighty prayer.
Moroni 5:24	in my name in mighty prayer.
D&C 29:2	and call upon me in mighty prayer.

Commentary Quotations:

H.C. 2:193-198; February 21, 1835. Elder Parley P. Pratt was called to the stand and was ordained an apostle by President Joseph Smith, Jr., David Whitmer and Oliver Cowdery, afterwhich Oliver Cowdery took the stand and gave an apostolic charge to Parley P. Pratt and to all the other apostles who were present. This took place in Kirtland, Ohio. Excerpts from that charge are as follows:

The ancients passed through the same experience. They had this testimony-that they had seen the Savior after He rose from the dead. You must bear the same testimony; or your mission, your labor, your toil, will be in vain. You must bear the same testimony, that there is but one God, one Mediator; he that hath seen Him, will know Him, and testify of Him. (p. 193)

It is necessary that you receive a testimony from heaven for yourselves; that you have seen the face of God.

Never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid His hands upon you. We require as much to qualify us as did those who have gone before us; God is the same. If the Savior in former days laid His hands upon His disciples, why not in latter days? (pp. 195-96)

You have our best wishes, you have our most fervent prayers, that you may be able to bear this testimony, that you have seen the face of God. Therefore call upon him in faith in mighty prayer till you prevail, for it is your duty

and your privilege to bear such a testimony for yourselves. (p. 198)

X

PERSONAL WORTHINESS AND PREPARATION

Introductory Comments

In order for an individual to come into the presence of the Lord and make his calling and election sure, there are certain preparation which must exist prior to the person being able to gain such great blessings. Such preparation must deal with the outward appearances as well as the inward. Admittance into the presence of the Lord depends upon whether or not the individual prepares him self as he should.

Going to the temple is just such an example. Before the person is given admittance into the Lord's house (his presence). he must first be judged worthy. If he has made the proper preparations then he will be allowed to enter. For new members it means they must endure in faithfulness for at least one year past their baptismal date. Entrance into the presence of the Lord does not come automatically just because the person might stand at the door and say "let me in, I am ready."

Personal Worthiness

Personal worthiness comes in two categories: outward and inward appearances. Anyone who desires to enter the Lord's presence must prepare himself sufficiently by making the spiritual climb up Mt Sinai as did Moses prior to his entering into the presence of the Lord.

The outward preparations which an individual must make would include:

1. Reception of all the ordinances of the gospel, from baptism to temple marriage. If all these ordinances have not been received, sufficient preparation has not taken place.

2. Possession of a current temple recommend. This indicates that the person declares himself worthy in all the categories listed in the recommend interview. If a person cannot qualify honestly for a recommend, then sufficient preparation has not been made.

3. Is the temple recommend used as often as the nearness of a temple will permit? The Lord will judge us according to our circumstances.

4. Holding family home evenings, studying the scriptures, saying our morning and evening prayers, teaching the children to marry in the temple and go on missions, etc.

The inward preparations which must be made are less obvious to the eye of man, although God and the angels of heaven see them. Such inward preparations will include:

1. Repentance of all our sins daily, and a continual struggle to keep clean and unspotted from the sins of the world.
2. Keeping all the commandments, including the ones that seem to be broken most often: keeping the sabbath day holy, thou shalt not covet, thou shalt not commit adultery, and thou shalt not steal.

3. Forgiving all others their trespasses against us. Holding no grudges against anyone, therefore having no need to criticize anyone, and feeling at peace with all others.

4. Commit to live the law of sacrifice, in that the person is willing to suffer the wrongs of others which are heaped upon him, even as he heaped his wrongs upon the Savior, who suffered them in silence. Those who are not willing to suffer the trespasses of others and say in their hearts "God judge between me and thee, but for me I will forgive thee", retain selfishness within and do not quality for the pure love of Christ.

5. Commit to live the law of consecration, in that the person who is willing to forgive all others, now dedicates all his time and talents, and everything with which the Lord has blessed him, to blessing the lives of those he has been called upon to serve. He devotes himself to a life of service outside of himself just as the Master did.

It is true that satan desired to force all who were to come to earth to live the standards of the gospel and thereby take away their free agency. But why such a plan? Because if they sinned he would have to pay the penalty for their sins, and he was unwilling to suffer for them. His selfishness for his own comfort was more important than his willingness to serve his brothers and sisters. Just so with us. To the same degree that we are unwilling to pray for our enemies and others; to fast for those who need help (which fasting causes pain and discomfort); or to serve the needs of others even when it is late or out of our way, then to that same degree we imbibe the spirit of satan who did not want to suffer, or go out of his way in order to bless others, and yet he still wanted the glory.

By being willing to suffer others weakness as they affect us, and to be willing to serve all others at our own expense, without thought of recompense, is the way of the Master. The world says, 'what is in it for me?" while the Master says, "what can I do for you?" Only by losing oneself in the service of the Master is he able to find the end of his salvation.

Preparation At Home

The home is the most sacred place on earth next to the temple. It should be the temple for the family. A Melchizedek Priesthood holder may bless and dedicate his home, whether or not it is free of debt, as a sacred edifice where the Holy Spirit can reside. A member may dedicate his home as a sanctuary for his family where family members can worship, find safety from the world, grow spiritually, and prepare for eternal family relationships. Unlike Church buildings, homes are not dedicated and consecrated to the Lord.

Those holding the fulness of the priesthood may use that priesthood to dedicate a home to where it actually becomes the residence of the Lord himself. But if an individual does not hold the fulness of the priesthood yet, he can only dedicate his home as a sacred edifice where the Holy Ghost and his spirit can reside and be of influence. This is the way the saints can elevate their spiritual lives, by allowing the Holy Ghost to come into their homes and sanctify and bless them so that one day the home may be prepared and blessed by the fulness of the priesthood and thereby admit the presence of the Savior into the home. And this is the Zion spoken of - where the saints can dedicate their homes to the Lord so that the Savior can come and visit with them and sup with them. (Rev. 3:20). The power of the Lord will be able to rest upon such dwelling places and such homes will become among the most sacred places on the earth, in addition to temples. And the saints will thereby be able to stand in <u>holy</u> <u>places</u> (their own dedicated homes) as the

scriptures tell us will happen in the latter-days.

When an edifice is dedicated, it raises the level of that building from a "telestial" level to a "terrestrial" level. In the telestial world, satan is allowed to roam free and have influence among mankind. However, when a building is dedicated, it cast out the influence of satan so that peace and the spirit of the Lord can reside there. In the endowment, satan is cast out while they are yet in a "telestial" environment. Shortly after he has been cast out, we enter the "terrestrial" room where satan is not seen nor heard. It is also in this terrestrial room where prayer in the true order is offered. Once the temple and altars have been dedicated, they may be used for prayer in the true order. Historically, during the 1800's, this was also true of the homes of the saints. It was also important to President Young that all the saints possess their own garments and temple clothing. Their relationship to the subject at hand is obvious. Even today, the saints are allowed the option of making their own temple robes if they so desire.

In short, the saints realized the importance of the home and did all they could to make their home a sacred place, where they could commune with the Lord.

THE DEDICATION OF HOMES

Commentary Quotations

1. The Journal of Joseph G. Nelson, n.p., n.d.

On the appointed day we met in our dining room in Preston - Brother and Sister Johnson with others of our friends. Before engaging in prayer, Mae [Nelson's daughter] and I retired to our sacred room and asked God if it would be all right to pray for rain. The answer was: "It's all right, but pray in this way - the Lord's will be done."

So we prayed and in the midst of the prayer there was a gentle roll of thunder immediately above our heads although the sky was cloudless. The rain did not come and I inquired again of the Lord the reasons and the answer was: "All through the Cache Valley the first hay crop is being harvested, and the people are praying that the weather remain fine." Thus the prayer was answered in God's own way.

2. Biography of Ann Howell Burt, pp. 14-15; n.d.

One day a gentleman named John McMamount, from India, came to visit Ann's father. He was highly educated and spoke many different languages. Brother Howell invited the stranger to dine with them, that he might have an opportunity of explaining the Gospel, which was his delight. The gentleman accepted the invitation, and an interesting gospel conversation ensued. Afterward, as was the daily custom, Brother Howell rang a bell for the members of his household to assemble for devotion in a certain room which had been set apart for that purpose. After Brother Howell had prayed and said amen, [Ann] arose and spoke in a tongue unknown to all present except the stranger, who understood and interpreted. She had told him that the "Mormon" Church was the Church of Christ and that there was no other.

3. Journal of David Candland, p. 24; March, 1857.

March, 1857....I dedicated my house to the Lord and set apart two rooms for prayer.

4. J.D. 6:190-191; December 27, 1857; Pres. Heber C. Kimball.

We should dedicate all those things to the Lord, with our bodies, our houses, our furniture, and the earth that we cultivate, and the seed that we put into the earth; and we should bless the shovel, the hoe, the spade, the sheep, the horses, the cattle, the cows, and all that we possess; and then will not God multiply them unto us? Yes, he will, and we shall get heavier fleeces of wool and more of them. What! can be bless the fleece? Yes, he can as easily as he blesses the sheep.

...this is the way I have done for years. I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power.

5. Life of Joseph Holbrook, January 22, 1858.

January 22, 1858. A list of the names to form a prayer circle in North Canyon Ward, selected by Heber C. Kimball. John Stoker, Bishop and fourteen members. . .The prayer circle of North Canyon Ward was organized by choosing John Stoker, President, Joseph Holbrook, clerk. The prayer circle was held at P. G. Sessions' upper room which has been dedicated to that purpose and kept until April 4, 1858 when it adjourned till further instructions which did not continue after the move south.

6. Heart Throbs of the West, Vol 5:61-62, 65; Kate B. Carter; 1887.

Among the sacred customs of the Pioneers of Utah was the one of dedicating their new homes, no matter how small and humble the abode might be. They would invite their neighbors and friends to the "housewarming," a real pioneer party was held, and either the father or the Church official would dedicate the home.

Mr. and Mrs. Ashel H. Woodruff's house was dedicated in 1887.

Like a bright star shining in the firmament, the dedication of our home will live in my memory. It was the gift of a wonderful pioneer, Hamilton G. Park, to his daughter, Isabella; and all who dwelt therein reflected the spirit of their pioneer ancestry. My mother was a woman of great faith. She believed that every home should be dedicated. Therefore, when her home was set in order and properly prepared as she thought it should be for such a sacred occasion, she selected a day in the lovely spring and invited about fifty of her friends to attend the dedicatory service. The rays of the glorious sun seemed to penetrate every nook and corner of the house, and I can see my mother now receiving her guests at the door and showing a few that whispered "we would like to take a peek around" through the house. One of these was Zina Card, and she said to mother: "Bell, this seems like your mother's home, and I feel like she is here today." Happy laughter rang out through the rooms and there was a hum of voices when friends greeted friends and enjoyed little informal chats. Then the clock struck two; conversation ceased; a reverential silence fell over the little group, and the dedicatory service began.

Beautiful hymns were sung and a musical program was given by members of the family. Outstanding, of course, was the dedicatory prayer offered by Patriarch James R. Martineau.

Among the many beautiful and prophetic things he said was: "This home will be protected from the elements, and no evil disposed persons will have

power to enter, and also there will be many important events held here, and prominent people will come, and they will feel the good influence and be reluctant to leave." His words were literally fulfilled. Not so long after, Utah experienced one of the worst storms in the history of the State. Trees were uprooted, telephone poles blown over, the Goddess of Liberty was blown from the City and county Building, and dashed in the ground. People prayed that had never prayed before, and it was said that some knelt in the street. Mother remained quietly in bed and when we children rushed into her room she said: "Don't be afraid, the storm will not harm us," and it didn't. The next morning when we went downstairs to see what havoc the storm had wrought, the sidewalks and streets were completely blockaded with poles, trees, etc., about our premises were undisturbed.

After the program, refreshments were served and a social time was enjoyed. Many of the guests remained for the evening.

7. Young Woman's Journal, Vol II, pp. 467-468; "The Prophet on Old Houses", Oliver B. Huntington; July 1891.

This principle was expressed by Joseph Smith at the time of the great wave of unusual sickness which afflicted the Saints when they first moved into Commerce, Illinois. The Church members had moved into a number of abandoned log houses. According to Oliver H. Huntington, who recorded the Prophet's statement:

Soon the inmates became sick - sickness increased until Joseph Smith began to be alarmed and saw something very unusual in the new affliction. He looked into the matter as only a Seer and Prophet could look. He saw the trouble and where it came from. Those houses had been dens of iniquity. He instituted means to empty them again by moving the people into tents and doubling up families in better houses. My father's family he took into his own house and tent.

I once heard him say concerning houses that had been inhabited by wicked people, that before the Saints moved into them they should be thoroughly cleansed, then fumigated with brimstone and whitewash. Afterward there should be a season of prayer in the house, and it should be dedicated unto the Lord for the use they designed for it.

Those old houses had been owned or occupied by wicked, unprincipled men, gamblers, outlaws, licentious robbers, etc., and those that were of the same stamp had met there for evil practices and criminal purposes and there carried on their orgies. While this was the pastime of work of men and women in bodies, disembodies spirits of the same ilk [sort, kind] stood around in highest glee and in various ways manifested to one another their enjoyment of the performance of the viles of sins.

When the owners or occupants of the houses were dead, they enjoyed each other's society with their new pals in the spirit state, and when the righteous took possession of their old houses, all combined to kill the new inhabitants, and hence so much sickness - for all evil spirits whether in the body or out of the body, are opposed to this work and this people, and the spirits in the spirit world have means by which they can afflict people on earth, and are as diligent there as here to do good or evil.

8. Diary of Oliver Boardman Huntington; June 13, 1897, Sunday.

Sunday, June 13, 1897. Having previously [...] Brother Eddy Crandall, as we usually called him...to have his house which he was then building dedicated to the Lord by authority of the Priesthood for his residence and against the

powers of darkness and the destroyer. He had set for the ceremony Sunday 13th of June, 1897, and decided that I should take charge of the ceremonies. By his permission I invited Bishop Loren Hamer Dolten, my son-in-law and Brother B. T. Blanchard, as participants in authority and power. I also invited my wife to attend with me it being only a short distance on the opposite side of the road from where I lived. The ceremonies were short and impressive. Inasmuch as Brother Crandall had decided that I should dictate the meeting I felt at liberty to program the meeting as I liked, which was as follows: The young folks of his family sang a hymn, accompanied by organ. Prayer by Brother Blanchard. Bishop Harmer gave a short address to which he illustrated the virtue of a dedicatory prayer to an instance that occurred with him while on a mission in the state of Virginia. He was to travel a long distance down a river on the log raft, and while the raft was being started, he and the Elder with him took position on two logs, standing and each in silence, without the knowledge of the other, breathed a silent prayer to God and dedicated the two logs to the Lord for a safe conveyance for them that they might land safely on shore. On the way down the river the raft ran upon rocks that broke the whole thing to pieces that no two logs remained together except the two that these two Mormon elders were on. People that saw the misfortune wondered at the circumstance, and that the two logs floated ashore without any effort of human hands, and they had to only step from the logs to land. After Bishop Harmer's talk I offered a prayer dedicating and asking the Lord Almighty to bless Brother Crandall, his two wives and children, his house and land, the beautiful spring of water near his door, his horses, cattle, wagons and tools. After the prayer the family sang a hymn and Brother Dolten dismissed. After the ceremonies my wife testified that she could not see the spirit of God there in the room, but she could feel it distinctly.

9. Life of John E. Booth, pp. 52, 55-56; January 1, 1903; Dedication of the John E. Booth home by Abraham 0. Woodruff of the Council of the Twelve.

The dedication of the John E. Booth home in Provo, Utah on January 1, 1903, in which the invocation was offered by Elder Harvey H. Cluff and a couple of hymns were sung. Abraham 0. Woodruff of the Council of the Twelve then gave the dedicatory prayer of which the following is excerpted:

> Our Heavenly Father, we a few of thy servants and handmaidens have met together in response to the invitation of Brother and Sister Booth to come to the dedication of this new house. We dedicate it unto Thee, and desire that it shall be a blessed place, and that good influences may be here in all the rooms. We realize that good spirits carry with them good influences, and it is because we desire that good influences shall be in this house that we dedicate it to Thee: and we do dedicate all of this house unto Thee....May this house never be desecrated by impure spirits or influences.

Following Apostle Woodruff's supplication, a few testimonies were born by those in attendance at the services. Among them was the inspired remarks of Bishop Edward Partridge, Jr., son of the First Presiding Bishop of the Church:

> I feel honored in being asked to talk at a place where so many of the Authorities are present. Perhaps a few words in relation to dedicatory services would not be amiss. When I was called to take charge of the Academy Branch in Beaver, I had a convincing experience which I will relate. We held school in the barracks where the soldiers several years previously had been stationed; their instructions and duties were to see that the Mormons did not do anything which they should not. In one

room there was a place where a bullet had pierced after it had killed a man; in another room a man had committed suicide. I am not peculiar about such things but both my wife and I felt an influence while we lived there which was not cheerful but depressing. Before school started the building were dedicated by Apostle Francis M. Lyman, and immediately there was a change in the feeling and influence about all the premises. Now the Spirit of the Lord is there, and instead of soldiers to fight the Mormons there are many young people being trained to preach Mormonism.

10. Relief Society Magazine, Vol. 2:201 Dedication of the Relief Society home for women and girls by Pres. Joseph F. Smith; 1913. This home, which was situated opposite the North Gate of the Temple grounds, served as a dwelling place for visiting women and drifting young girls who sought not only temporary lodging but also security, friendship and association with other people.

In his dedicatory prayer President Joseph F. Smith asked the Lord to:

Bless this building; preserve it from the devouring elements. May it be solid in its foundation, and safe in its appointments. May it be indeed an abode of peace and righteousness. May the walls of the rooms thereof be filled with the spirit of peace and that spirit of peace which gives us all understanding and joy. May every object desired be realized by all who need that assistance. We dedicate this home and bless it and ask Thee to sanctify it as a place of peace and rest for the weary. That the poor may not be spurned from its doors, but that they may be ministered to as they need and require.

11. The Life and Labors of John Bushman, pp. 321-322; February 11, 1916. Dedication of Sister Lois B. Smith home.

Friday, February 11, 1916. He [Bushman] and his wife came to Snowflake with their oldest son, Homer, in his automobile at ten-thirty. Their daughter, Lois B. Smith, who had just finished her new seven-room house on the hill just south of Snowflake, asked him to dedicate it. In the evening at six p.m. she invited President Samuel Smith and Counselors, James M. Flake and Olaf Larsen, with their wives, also Bishop Fish and Counselors to attend the dedication. All gathered a few minutes after six"p.:.. Bishop John Bushman presiding. They sang, "Guide us, 0 Thou Great Jehovah, after which Bishop Bushman made some remarks on the subject [of] homes and churches. Also President Smith and Counselors and Bishop Fish all spoke well on the effort that had been made to build the noted white cottage on the hill. Then the eldest daughter Sadie, and oldest son, Walter F. Smith, sang, "Sometime we'll understand," then he [Bushman] offered the dedicatory prayer, after which Sister Bushman and May Larsen made some nice remarks. All together it was a very interesting affair. Bishop Fish said all went off very nicely. The parents stayed in the new house all night.

12. The Improvement Era, Vol. 32:456, No. 6; April, 1929; "The Veil: It's Uses and Abuses", by Professor N. L. Nelson.

Latter-day Saints have therefore everything to lose and nothing to gain by giving attention to spirit-seances or promoting their teachings in any way. Nay, let us rather dedicate our homes, and pray for special protection against all influences that come to man through a violated veil!

13. Deseret News, Church Section; December 10, 1932; James Gunn McKay.

What actually takes place when a servant of the Lord raises his hand and dedicates a building or a place for a certain purpose? Are angels sent to guard the thing that is dedicated? Or does the Spirit of the Lord so operate to bring about the sacred intent of the prayer? As yet I have never doubted that something real does happen. It may be invisible to the mortal eye, and not revealed to our understanding, yet I am convinced that some such action takes place.

14. Mecham Family Book of Remembrance, compiled by Leonida De Von Mecham, p. 543; December 25, 1952.

When I was about fifteen years old, my father was ordained a patriarch, I used to write his blessings for him. I wrote over three thousand blessings over three times, wrote them down, recorded them and a copy for the person it was given to. I remember my father said that was all I had to do, so I got out [of] a good many tasks which I should have had, when I was told to do something, I would say, "That is not my job." I have witnessed many marvelous things which came to pass through those blessings. I accompanied my father with three other Patriarchs and Apostle John W. Taylor as they went through Davis County dedicating homes. I have seen many miracles performed. At one time, at night they were holding a meeting in the Bountiful Ward Chapel, two of the patriarchs spoke in tongues and my father interpreted them, a light shone on the meeting house as bright as the noon day sun. They were dedicating a home in Centerville. I think it was brother Horsley's. He had been deaf for fifteen years, Brother Pace spoke in tongues and laid his hands on his head, my father interpreted the tongues and told him he should receive his hearing and he did instantly. Many more miracles were performed by these faithful men of God, while I was with them.

15. An address delivered at the Regional Representative Seminar, October 4, 1973; by Elder Ezra Taft Benson, entitled: "Strengthening the Individual Priesthood Holder". Reprinted in the Melchizedek Priesthood Study Guide, 1976-77, pp. 250-259.

Each father is establishing, or should be establishing his patriarchal order - an order that will extend into the eternities, and it seems to me there is nothing more important for a priesthood leader or a priesthood holder to do than to give consideration to the fact that he is establishing his patriarchal order here in mortal life, and that that order will be extended into the eternities. * * *

9. The father has the responsibility to lead his family by... * * * (k) dedicating his home to the Lord.

16. Melchizedek Priesthood Handbook, 1984, p. 29; See also the General Handbook of Instructions, p. 79; 1983 edition.

<u>DEDICATING HOMES</u>

Church members may dedicate their homes, whether or not they are free of debt, as sacred edifices where the Holy Spirit can reside. A member may dedicate his home as a sanctuary for his family where family members can

worship, find safety from the world, grow spiritually, and prepare for eternal family relationships. Unlike Church buildings, homes are not dedicated and consecrated to the Lord.

To dedicate his home, a member might gather his family members around him and offer a special prayer that would include the elements mentioned above, or other appropriate words.

THE HOLY ALTAR

Scripture Quotations

1. Genesis 12:7-8

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.

And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ha-i on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.

2. Genesis 28:10-11, 18

And Jacob went out from Beer-she-ba, and went toward Har-an. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. * * *

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

3. Deuteronomy 16:21

Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee.

4. I Kings 18:30-32

And Elijah said unto all the people, come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

5. Psalms 43:3-4

0 send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, 0 God my God.

THE HOLY ALTAR

Commentary Quotations

1. The Contributor, Vol 7:285-86; Elder B. H. Roberts; May, 1838.

On the brow of the bluff stood the old stone altar which the brethren found there. When it was first discovered, according to those who visited it frequently, it was about sixteen feet long, by nine or ten feet wide, having its greatest extent north and south. The height of the altar as the brethren found it, was some two and a half feet at either end gradually rising higher to the center, which was between four and five feet high---the whole surface being crowning. Such was the altar at Diahman when the brethren found it. Now, however, it is thrown down and nothing but a mound a crumbling stones mixed with soil, and a few boulders mark the spot which is doubtless rich in historic events. It was here that the patriarchs, associated with Adam and in his company assembled at this altar to worship their God. Here their evening prayers ascended to heaven in the smoke of the burning sacrifice, and here angels instructed them in heavenly truths; but more of this anon.

2. History of the Church, Vol 7:564-567; January 7, 1846.

Wednesday, 7---This morning there was an immense crowd at the reception room waiting for admission.

One hundred twenty-one persons received ordinances.

This afternoon, the new altar was used for the first time, and four individuals and their wives were sealed. The altar is about two and on-half feet high and two and one-half feet long and about one foot wide, rising from a platform about 8 or 9 inches high and extending out on all sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides of the upright part or body of the altar are covered with white linen.

3. Mss History of Brigham Young, By J. Watson, p. 8; January 7, 1846.

The altar is 2 1/2 feet long X 2 1/2 feet high X 1 foot wide "rising from a platform about 8 or 9 inches high and extending out on all sides about a foot forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides of the upright part or body of the altar are covered with white linen."

4. Journal History, January 7, 1846. This afternoon the new altar was used for the first time, and four individuals and their wives were sealed. The altar is about two and one-half feet high, two and one-half feet long and about one foot wide, rising from a platform about eight or nine inches high and extending out on all sides about a foot, forming a convenient place to kneel upon. The top of the altar and the platform for kneeling upon are covered with cushions of scarlet damask cloth; the sides of the upright part or body of the altar are covered with white linen. The Twelve and the Presiding Bishops with

their wives were present at the dedication of the altar this afternoon.

5. Journal of Heber C. Kimball, January 7, 1846.

This afternoon and evening the new altar was used, for the first time – and four individuals and their wives were sealed – The altar is about 2 1/2 feet high, and 2 1/2 feet long, and about one foot wide – rising from a platform about 8 or 9 inches high and extending out on all sides about a foot, forming a convenient place to kneel upon – The top of the altar and the kneeling place, are covered with cushions of scarlet damask cloth – The sides of the upright part, or body of the altar are covered with white linen –

The Twelve and the Bishops with their wives, were present at the dedication this afternoon –

6. Brigham Young Diary Mss; January 7, 1846; Univ of Utah xerox copy.

7 spent this day also in assisting about the alter which completed & arranged my room. In the evening the council met after sing & prayers we put on our robes & proceeded to dedicate the latter, and I pronounced the dedication prayer, (p. 98) Bro. H.C.K. and then received the ordinances [these are the first sealings in marriage that were performed in the Nauvoo Temple] according to the law of the Lord upon the alter. followed by John Taylor and N.K. Whitney.

7. History of the Church, Vol. 7:580; February 8, 1846.

I met with the Council of the Twelve in the southeast corner room of the attic of the Temple. We knelt around the altar, and dedicated the building to the Most High.

8. Journal of the Southern Exploring Company; May 8th, 1851, Saturday. Kept by Col. William Dame, Dame file, BYU Library, Special Collections.

Saturday, May 8th, 1851. Exploring party started early, and made for a pass through the mountains, in order to see what is behind it on the western side. . . .At the north we saw a high, pyramidical peak perfectly white and mountains to its left also very white. . .While upon this peak we sung a hymn, "For the Strength of the Hills we bless thee" while President Dame made an altar of stones. We then knelt in a circle and offered a prayer to God, dedicating the mountains and deserts to our God, and asking to be led to the place of appointment, by His Holy Spirit; that we might know the place when we see it, and other needful blessings. Enjoyed a good time. President Dame called this Altar Peak.

9. The First Book of the Faith-Promoting Series, p. 17; George Q. Cannon; August 5, 1855, My First Mission. [Elder George Q. Cannon along with Elder Henry Bigler, Elder John Dixon (who spoke in tongues), and Elder James Hawkins (who prophesied) were part of the first missionaries that were sent to Hawaii.]

Our first duty, after securing lodgings, was to repair to a convenient mountain, on the top of which we found a steep knob that rose suddenly and formed a table of thirty or thirty-five feet in width.

On the way up we picked up a rock apiece, with which we formed a rude altar. We then sang a hymn, and each one, in his turn, expressed his desires. The oldest, who was also the president, was selected to be mouth in prayer. He embodied our desires in his prayer. They were that the Lord would make speedy work on those islands, open an effectual door for the preaching of the gospel, confound all opposers, help us to gather out the honest in heart, and spare our lives to return home safely.

Having thus dedicated the land and ourselves to the Lord, one of the Elders spoke in tongues and uttered many comforting promises and another interpreted. The spirit of the Lord rested powerfully upon us, and we were filled with exceeding great joy...We had been in the presence of the Lord, and had felt His power, and why should we not be happy?

10. Henry Bigler Journal; August 5, 1855.

On the 12th of December, 1850, we landed in Honolulu. The day after we landed we washed our bodies in pure water, went on a high mountain overlooking the town and shipping. [We] gathered each a stone, erected a small altar, sang a hymn, and all bowed down, being agreed beforehand what we should ask for.

The spirit of the Lord was mightily poured out upon us, and Elder John Dixon spoke in tongues and Elder James Hawkins prophesied that the Lord would bless us even more than what we asked for; and in fulfillment of this, in one year from that day, between 400 and 500 natives had been baptized.

11. Journal of Wilford Woodruff; April 25, 1858.

President Young said the family Altar was the same as an Altar in the prayer circle. It is for parents and children to join hands over the altar and pray.

12. Women's Exponent, Vol 12:130; June 27, 1860; Prescindia Lathrop Kimball.

On the 27th of June, 1860, Sisters Hannah T. King, Susan Schettler, Zina D. H. Young and myself concluded to spend a portion of that solemn day on Ensign Peak and made the summit, prepared ourselves with refreshments, and then rested ourselves; took our dinner and then built an altar of stone, carried and piled up. Around the altar we knelt and offered up our prayers to God and thanks that He had raised up a prophet in these last days and the Gospel had been restored to the earth, and that we had been of the few that had received the truth. We sang and blessed each other and it seemed to us the spirit of the martyred prophet, whose death we commemorated on that sacred spot, was there and took cognizance of our sacred honor to him. Several years after I visited the sacred spot and the pile of stones remained nearly as we left them.

13. John Henry Smith Journal, Book 2, p. 133; April 20, 1875.

Tuesday, April 20, 1875. Edinburg, Scotland . . . [saw] the firth [?] of forth and a mountain called Arthur's Seat where Brother Orson Pratt erected an altar and asked the Lord to give him two hundred souls and after much labor he baptized that number and two over.

14. Journal of Wilford Woodruff; May 13, 1883.

A. 0. Smoot told W. Woodruff that he & Alanson Ripley while surveying out Adam-Ondi-Ahman about 22 miles north of Jackson County Missouri, they came across a stone wall in the midst of a dense forest & underbrush. The wall was 30 feet long, 3 feet think and about 4 feet high above the ground and laid in mortar or cement. When Joseph Smith the Prophet visited the place, and examined the wall, he said it was the remains of an altar built by Father Adam where he offered sacrifice after he was driven from the Garden of Eden which was located in Jackson County, Missouri. The whole tower which was laid out and named Adam-Ondi-Ahman was in the midst of a thick & heavy forest of timber and the place named after Adams' Altar. The Prophet Joseph said it was upon this altar where Adam blessed his sons and posterity before his death. Let the historians of the Church note this.

15. Salt Lake Temple. Sisters Meeting Minutes, p. 102; CR/306/66/fd l/Church Archives; April 27, 1900.
(p. 102)...

Bro. Winder now came in and spoke concerning the prayer roll--that due to its great length, hereafter it would not be read out but simply be placed upon the altar in the circle.

16. <u>The Message of the Joseph Smith Papyri</u>, p. 122; Hugh Nibley; 1975 ed.

When Jacob went to Bethel to behold the three degrees of glory (Teachings, p. 305), and to receive the same ordinances that his father and grandfather had received there, he built his altar of twelve stones; then according to Rabbi Eleaser, "Jacob returned and found the stones turned into one stone."

17. Utah Historical Quarterly, vol. 45, Winter 1977, No. 1, p. 74; "William H. Smart; Utah Basin Pioneer Leader", by Kristen Smart Rogers. n.d.

One can picture the old man [W. H. Smart] - still very stern and forbidding, especially to his grandchildren - as he strictly maintained his own peculiar mode of life. He continued to take long walks, usually climbing Ensign Peak, where he built an altar and spent his time in meditation and prayer. He continued this habit of lengthy fasting, broken only with a little bread and milk....He continued true to faith and religion.

18. <u>Spencer W. Kimball</u>, by Edward L. Kimball, Salt Lake City: Bookcraft, 1978, pp. 220, 240. Extracts from his personal journal.

Boulder, Colorado. Up at 5 a.m. * * * Finally at the top of my sacred mountain I found my cross of July '43 was broken. I found a cross beam and carried it up the hill (remembering the Savior as he carried his cross up Calvary) and fixed it the best I could. I found an altar for my prayers, then lay down in the same spot and slept for a while. It was a beautiful day and a marvelous view from the cliff rocks and a pleasant morning. * * *
I was awakened by the ducks on the pond and arose almost with the sun and shaved at the spring without mirror and in the cold water. I went for a walk in the high sand hills to the east -- a regular little Sahara desert. On top of one of the highest sand dunes, I found a small rattlesnake slithering its way up the dune, over its top and down the other side. He shot out his tongue angrily and rattled his buttons, warning me that I was intruding in his

domain. I found some strange sand stones. In one of the depressions between the sand hills I found an altar stone, much the height and shape of a pulpit or an altar, and I had my morning devotions all alone and far away from everyone.

19. Jesse Smith Journal, p. 48; n.d.

Have felt much blessed while my temporary home has been in Hjorring; have felt the influence and communion of the good spirit, and made daily visits to an altar in a grove in the neighborhood whenever I could reach it, thought the altar was not made with hands.

20. Life of Moroni Geber, pp. 79-80; n.d.

During the early days of the church evil spirits were prevalent...Elder Cheney and I came to Sister Julie Willet's one day when she was very sick. She asked us to administer to her. I anointed and Elder Cheney sealed the anointing. In doing so he rebuked the evil spirit and commanded it to stay rebuked. I wondered at this rebuke for the woman was such a faithful saint. I had no idea that she was afflicted with an evil spirit. When we finished. . .he didn't return for a matter of fifteen minutes and I became uneasy and went to hunt him. I found him at the place we had dedicated for prayer, sitting comfortably on a log. "I'm glad you came. Otherwise I would have stayed here all night," he told me.

Then he related the following experience to me, "At the moment I rebuked the evil spirit, it attacked me. I could hardly get out of the house. At the door it was so powerful it crushed me to the earth. I had to crawl part of the way out here. I tried to pray but in that attempt I was choked almost to death. It took me considerable time to get to this spot. Here it left me entirely free." Elder Cheney was never again bothered.

21. Bible Dictionary, King James Version; "Altar".

The materials of an altar were either earth (2 K 5:17; Ex 20:24), or unhewn stones (Deut 27:5; Josh 8:31; Ex 20:25). The Israelites were wont to enclose the earth or stones in a wooden case to preserve the proper shape; Ex 27:1. The wood again might be overlaid with brass or gold, Ex 39:39; 40:26. In the Jewish Tabernacle the Altar of Burnt Offering stood in a court outside the Tent. Its outer frame was acacia wood overlaid with brass, Ex 27:1,2,8; 39:39. Round it, halfway up, was a ledge, Ex 27:5. It had rings and staves by which it was carried. In the Holy of Holies stood the Ark of the Covenant, and above it the Mercy-Seat. These also served as an altar on which was sprinkled the blood of the sin-offering on the Day of Atonement, Lev 16:14,15. Under the Law (Deut 12:5, 11-14) it was forbidden to build an altar, except "in the place which God should choose to put His Name there, "i.e. the Temple at Jerusalem; but until the days of Hezekiah sacrifices were offered in other places as well.

THE FAMILY CIRCLE

Introductory Comments

Since the home is the most sacred place on earth, next to the temple, it should be a place where the family can worship in the spirit and in peace. It should be free of thoughts and actions which go against the principles of the gospel. Use of the true order will really be of little value until the participants are themselves clean and pure, and are in compliance with all the temple recommend questions and are generally keeping all the commandments. Of course we are all imperfect. Yet we should be doing all within our power to make our lives and our homes a heaven on earth.

On May 4, 1842, Joseph Smith restored again to the earth, the...principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of the Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which ANY ONE IS ENABLED TO SECURE the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds (TPJS, p. 237).

In essence, it is through the keys of the priesthood which are received in the endowment, that all individuals are "enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." As Elder McConkie put it:

> The greatest blessings are reserved for those who obtain "the fulness of the priesthood," meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of God. "There are certain key words and signs belonging to the priesthood WHICH MUST BE OBSERVED IN ORDER TO OBTAIN THE BLESSING. These [key words and signs], of course, are revealed only in the temples. "Washings, anointings, endowments, and the communication of keys," the Prophet says, ARE ESSENTIAL TO ENABLE ONE "TO SECURE THE FULNESS OF THOSE BLESSINGS which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Elohim in the eternal worlds. (Mormon Doctrine, p. 482, 2d Ed.)

Those who desire to reach up and obtain the fulness of the priesthood blessings must be living righteous lives already, before they try, or the use of the keys of the priesthood may possibly turn out to be more of a detriment than a blessing.

Implementing the true order within the home must be done as guided by the spirit. How frequently a person prays with or without the robes is up to the individual. The temple merely teaches the person how to pray. The film portrays how a husband and wife could pray. Temple sessions where living children are sealed to their parents is another example of how prayer could be done. But there is no set and fast rule as to how much, how often, in what way, or whatever. The individuals involved must be mature enough spiritually that they can be guided by the spirit as to what they should do.

THE FAMILY CIRCLE

Commentary Quotations

1. The Seer, Vol 1:176; No. 11; November 1853; Elder Orson Pratt.

Gospel Mysteries

And let the husband, and his wives, and all of his children that have come to the years of understanding often bow before the Lord around the family altar, and pray vocally and unitedly for whatever blessings they stand in need of.

2. J.D. 2:277-278; Discourse delivered by Elder Jedediah M. Grant in the Tabernacle, Great Salt Lake City; March 11, 1855.

When a sick person has sent in a request for the prayers of this congregation, many are permitting their thoughts to wander all over creation. Do we not see this right here? Yes, and a man of God feels indignant at it. No matter who is called upon to pray, all the assembly should unite in one; every person in the congregation who have an interest at the throne of grace should engage in prayer, and raise their hearts, as the heart of one man, to the Almighty, for the blessings enjoyed. * * *

We talk about being one; now if our faith is right, let our works correspond. If you have faith to pray, and prayer is offered up in the stand, pray too; and if you cannot confine your thoughts in any other way, mentally repeat the prayer of the one who is praying aloud, word for word, and let every Saint of God pray when the hour of prayer comes. When prayer is offered up in this manner to the God of high heaven for the sick and afflicted, you will find that the sick will be healed, for the prayers of the people of God ascend as incense before Him, and He has decreed that He will answer their prayers because they are united.

3. J.D. 3:53; Delivered at a Conference held in Provo City, Utah Territory by Pres. Brigham Young; July 13, 1855.

When people assemble to worship they should leave their worldly cares where they belong, then their minds are in a proper condition to worship the Lord, to call upon Him in the name of Jesus, and to get His Holy Spirit, that they may hear and understand things as they are in eternity, and know how to comprehend the providences of our God. This is the time for their minds to be open, to behold the invisible things of God, that He reveals by His Spirit.

Again, suppose a family wish to assemble for prayer, what would be orderly and proper? For the head of the family to call together his wife, or wives, and children, except the children who are too small to be kept quiet, and when he prays aloud, all present, who are old enough to understand, should mentally repeat the words as they fall from his lips; and why so? That all may be one.

If the people will ask in faith, they will receive, and let all mentally ask precisely as does the one who is spokesman. Let all leave the cares of their work behind them; let the kitchens take care of themselves, and let the barns, the flocks and herds take care of themselves, and if they are destroyed while you are praying, be able to freely say, "Go, they are the Lord's; He gave them to me, and I will worship Him; I will assemble my family and call upon the name of my God."

By leaving business and the cares thereof where they belong, and attending strictly to worship in its season, if not at first, you soon will be united, and be able to bring every evil principle into subjection. If all are bound up in this manner, don't you see that it will make a mighty cord of faith?

I will now ask this congregation, how many of you thought of mentally repeating my prayer as the words came to your ears? Did you realize that the order of prayer required you to mentally follow the words of the person who was praying? With us every one should mentally repeat the same words and ask

for the same things as does the one who leads vocally, and let all say, amen. There are times and places when all should vocally repeat the words spoken, but in our prayer meetings and in our family circles let every heart be united with the one who takes the lead by being mouth before the Lord, and let every person mentally repeat the prayers, and all unite in whatever is asked for, and the Lord will not withhold, but will give to such persons the things which they ask for and rightly need.

4. "Historical Narrative" of Lucy Meserve Smith (1817-1892); Special Collections, Marriott Library, University of Utah; George Albert Smith Collection; as quoted in Women's Voices, pp. 266-67, by Godfrey, Godfrey & Derr.

While in School at Provo two of the Brown boys and John H. Smith, were out of School one day, and the Provo River being very high and running very swiftly, they thought they could have a nice boat ride. They accordingly procured a Skiff and started out. They paddled to the opposite side. When their boat capsized the two Browns managed to get back into the boat, but John Henry sank and came up and was sinking the second time, when to the surprise of the people on the shore there came a great swell in the water without a breeze stirring and went right down under John H. lifting him out of the water and throwing him up the high straight bank, and as he struck on his stomach the water poured out of his mouth very profusely.

His Father [George A. Smith] was at Salt Lake City at the time, and at that moment as near as we could learn, a feeling came over him, that all was not right with his boys at Provo. He hastened to his prayer-room and prayed to our Heavenly Father that his boys might not be swallowed up in the Provo River. When I got out of school, J.H. looked very pale. I asked the cause the he related to me the whole circumstances also of his miraculous deliverance, saying I took one good drink while I was in the River. Said I, Johnny, the Lord has a great work for you to do. He has already been on two missions to Europe, once 15 years ago, and once since he was a member of the Quorum of the Twelve Apostles, in 1884-5.

5. J.D. 4:215-216; Delivered by Pres. Brigham Young; February 8, 1857; Salt Lake Tabernacle.

It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom thou hast sent,." this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

6. Journal of Wilford Woodruff, April 25, 1858; CHD/Ms/f/115.

I attended the prayer meeting in the evening. President Young said the family Altar was the same as an Altar in the prayer circle. It is for parents and children to Join hands over the altar and pray.

7. Minutes of Meetings Held in Provo City, BYU Microfilm Room, HBLee Library,

Film/979.2/Z99/v.2; September 6, 1868, 10 a.m.

Bp. A. 0. Smoot gave instructions to parents concerning the charge of children, during meeting, also the boys who profane, and steal the early ripe fruit. * * * Have these boys been taught to attend the morning and evening prayers in the family circle. Our heaven begins in the family circle....

8. Life of Heber C. Kimball, pp. 437-438; by Orson F. Whitney; 1888 ed.

Family prayer was an institution in the Kimball household. Morning and evening the members were called in to surround the family altar and offer up praise and petitions to the Throne of Grace. It is a common remark to this day that such prayers are seldom heard as were wont to issue from the heart and lips of Heber C. Kimball. Reverence for Deity was one of the cardinal qualities of his nature. Nevertheless, it was noticeable that the God to whom he prayed was a being "near at hand and not afar off". He worshipped not as "a worm of the dust", hypocritically meek and lowly, or as one conscious of naught but the meanness of his nature and the absence of merit in his cause. But in a spirit truly humble confessing his sins, yet knowing something of the nobility of his soul, he talked with God "as one man talketh with another"; and often with the ease and familiarity of an old-time friend.

On one occasion, while offering up an earnest appeal in behalf of certain of his fellow-creatures, he startled the kneeling circle by bursting into a loud laugh in the very midst of his prayer. Quickly regaining his composure and solemn address, he remarked apologetically: "Lord, it makes me laugh to pray about some people".

9. The Ensign/January 1973, pp. 66-67; Address given by Pres. A. Theodore Tuttle of the First Council of the Seventy at the October General Conference, 1972. Entitled: "Altar, Tent, Well".

"And [Isaac] builded an altar there, and called upon the name of the Lord, and pitched his tent there: and there Isaac's servants digged a well." (Gen. 26:25) * * *

Altar, tent, and well: his worship, his home, his work. These basic things of life signified his relationship to God, his family, and his fellowmen. Every person on earth is touched by these three.

Isaac worshipped at an altar of stone. He sought there answers to life's questions: Where did I come from? Why am I here? Where am I going?

These questions every man asks. These questions continue with us. Biblical scriptures alone cannot answer these questions. Revealed religion, however, gives clear and solid answers. * * *

To know the word and words of God, Isaac knelt in his day at his altar. His tent, a home for himself and family, was sacred to him, as our homes are to us.

To Latter-day Saints, the home is a holy place, patterned after the celestial home whence we came. The priesthood-led home is the loftiest spiritual unit we know. * * *

"So came Eve, an helpmeet to the priesthood mission of Adam--Eve, the last created being in the...world....Adam took her in her purity....radiant and divinely fair, into the Garden he had dressed and kept for her, into the bridal home he had built, into the Garden [a terrestrial level] that from then till now has been the symbol of heaven on earth, there to begin together their earthly life, that was finally to bring opportunity...to the untold myriads of spirits then waiting for the mortal tabernacles these two were to make it possible for them to possess. * * *

Kneeling at his altar, mindful of his family in his tent, Isaac found most of his working hours consumed in watching over wells he had caused to be digged. * * *

How little things have changed since Isaac's day---the things that really matter. There is the same God of Abraham, Isaac, and Jacob, the same family roles to fill, the same need to work.

Altar, tent, and well: these things are essential. Placed in proper perspective by God's revealed word, they provide at once our greatest challenge and achievement.

Our Heavenly Father, wilt thou help us thy children to see eternity in these things and act accordingly. In the name of Jesus Christ. Amen.

10. Melchizedek Priesthood Study Guide, 1983, "Come, Follow Me", pp. 128-129.

When your children are young, you teach them to pray as you kneel with them in personal prayers as well as in family prayer. As they grow and their personal prayers become more private, the family prayer circle becomes the main way you can teach your children the true spirit of prayer. (p. 128) * * *

The Church urges that there be family prayer every night and every morning. It is a kneeling prayer with all or as many members of the family present as possible. (p. 129)

XI

Discontinuance of Prayer Circles Outside the Temple

Introductory Comments

The true order of prayer was conceivably used as early as Joseph Smith's first vision. When Joseph knelt to pray he could have had a make-shift altar, and could have followed the form of prayer as found in 2 Kings, of upraised hands. Since Joseph was familiar with the sign, having attended protestant meetings where they prayed in that manner, and having read about it in the Bible, it is fair to speculate that such could have been part of the reason for his visionary experience.

In 1833, the members of the School of the Prophets prayed using this sign. On one occasion the Father and the Son appeared to those assembled. The sign was used many times during the Kirtland and Nauvoo years by those desiring to receive blessings, both spiritual and physical. The Holy Order meetings which were conducted during 1843 and 1844 were held with endowed members fully clothed in their robes. Later, after the Nauvoo Temple was built, the endowed saints would meet there and pray in the true order.

After the expulsion from Nauvoo, the saints went west and continued to pray both in their homes and in nature. Many locations were used by the early saints where they would commune with heaven. Later, as temples were built, the saints formed circles in the temples as well as outside.

During the early 1900's the First Presidency decided to organize prayer circles outside of the temple in different places throughout the church, which included wards and stake centers. As the years went by, however, the brethren's ability to organize and control such groups became diminished because of time and distance. Finally, in 1978, because of the tremendous growth of the church, and the increased desire for prayer circles outside of the temple, the brethren decided to discontinue all the organized prayer

circles they had organized outside of temples, and to encourage members to go to the temple to pray in prayer circles. This way everyone in the church would have the same blessings. Their decision, however, was not addressed to members of households who prayed in their home, nor to friends who wanted to occasionally get together and pray.

DISCONTINUANCE OF PRAYER CIRCLES OUTSIDE THE TEMPLE

Commentary Quotations

1. Conference Report, pp. 4-5; April 5, 1901; Apostle Reed Smoot.

Let me say also that every Latter-day Saint has a perfect right to ask the Bishop of their ward to present the name of any who are sick to the fast meeting which is held each month in every ward in the Church, where the people meet together in fasting and prayer. I believe that the faith and power which can be made manifest in those meetings in behalf of the sick will be acknowledged by God: and the people have a right to ask the Bishop of their ward to have a sick one prayed for in any fast meeting.

In this connection I may say that we have prayer circles in this Church. Every Bishop has a right to have a prayer circle in his ward, and I sincerely hope that there is no Stake in Zion without one, and if there is, my advice is to organize one as soon as possible. There is not a week passes but these circles meet, and they are composed to be clean in every respect, having a knowledge that God lives, obeying all His commandments, and observing the Word of Wisdom; and the Saints should have the privilege of having their sick remembered in these circles. At the same time, I believe that where the humblest servant of God is sick in this Church, if he have faith, and the afflicted one also, God will grant unto them the righteous desires of their hearts. And it seems to me that there is no need of holding special fast meetings, or special testimony meetings, or special meetings of any kind in the wards or Stakes of Zion, in connection with or making them a part of the simple ordinances of administering to the sick.

2. Letter from the First Presidency, December 18th, 1906 to Elder Hyrum M. Smith; Salt Lake City, Utah. Signed by Joseph F. Smith, John R. Winder & Anthon H. Lund.

Dear Brother:-

We have released President Anthon H. Lund from presiding over the Wednesday Afternoon Prayer Circle, and appointed you to succeed him in that position.

President Lund will make known this change to the members of the Circle the first time that he and you can make it convenient to be present at the same time.

3. James E. Talmage Prayer Circle Minutes; 1912-1929, March 29, 1929.

Bro. Talmage acknowledged the benefit of the administration he received last week. He also explained the history of the organization and carrying on of prayer circles both in and out of the Temple and then explained that it was

decided by the First Presidency and Council of the Twelve that all special circles would hereafter be discontinued....He explained that membership in circles was of necessity a special privilege which of necessity couldn't be extended to all who were worthy and might desire membership, whereas the temple ordinance work, which is of greater importance and includes the circle ceremony is available to every worthy Latter Day Saint who desires to avail himself of the advantage.

4. Manti Temple Historical Record, November 30, 1940.

Meeting of Stake Presidencies called by Pres. [Robert D.] Young [Manti Temple President]. * * * He [pres. Young] explained that prayer rooms have been discontinued by order of the First Presidency. * * * A letter was read asking if High Council and Elders Quorum meetings heretofore held in the Temple should be discontinued. In some of these meetings a prayer circle is held, and business transacted. In others business is transacted but no circle. It was the sense of the meeting that prayer circles, as such are permissible, but no business meetings should be held in the Temple, whether introduced by a prayer circle or otherwise.

5. Letter of the First Presidency; January 30, 1947; To all Presidents of Stakes, Bishops of Wards, Presidents of Missions, and Presidents and Superintendents of Auxiliary Organizations. Signed by George Albert Smith, J. Reuben Clark Jr. and David 0. McKay.

Dear Brethren and Sisters:

Report has come to us that there is a custom in some areas and among some organizations of having group prayers in which those participating, sometimes kneeling and sometimes standing, arrange themselves in a circle and then hold each other's hands while the prayers are being offered. From these reports which come to us it would seem quite obvious that the effort is to duplicate as nearly as possible the procedure of the sacred prayer circle.

This innovation is not in accordance with the due order of the Church and should be discontinued at once. Where groups are assembled together, the prayers should be offered in the ordinary way in which we offer prayers in our public services as at Sacrament meetings, priesthood meetings, and other like gatherings. This rule does not exclude groups from kneeling in prayer on proper occasions, but it is intended to exclude all simulations of the regular prayer circle.

We depend upon you brethren, and you sisters in your Auxiliaries, to see to it that this practice is immediately discontinued wherever is exists.

6. Letter of the First Presidency; May 3, 1978; To all Stake Presidents and Bishops; Signed by Spencer W. Kimball, N. Eldon Tanner and Marion G. Romney.

Over the years special permission has been given from time to time for special prayer circles to be held either in the temples of the Church or in special rooms designated for that purpose in stake, ward, or other buildings.

Because of the increasing number of requests for such prayer circles, viewed in light of the rapid growth of the Church, and because of the complications that holding prayer circles in temples on Sunday have created and their tendency to take the participants away from their families and their other Church responsibilities, the Council of the First Presidency and the Quorum of the Twelve has decided that all such prayer circles, whether held in the temples or outside the temples, be discontinued immediately.

However, recognizing the value of these prayer circles in developing

spirituality, commitment, and unity among those participating in them, we suggest that in lieu of such prayer circles, stake leaders may wish to consider the following: (1) that periodically stake leaders and their wives attend a temple session together in connection with which arrangements be made with the temple presidency for the prayer circle held during the endowment session to be composed of several stake leaders and their wives; and (2) that periodically stake leaders and their companions be called together in a special meeting where opportunity be given to those present to express themselves by way of testimony of exhortation.

APPENDIX

REQUIREMENTS AND INSTRUCTIONS FOR SETTING UP PRAYER CIRCLES IN STAKES

1. Approval from First Presidency and Twelve first secured.

2. One or more of the Twelve will be appointed to organize and instruct.

3. An elevated room used only by Stake Presidency and High Council of sufficient size to accommodate lockers for storage of Temple clothing is required.

4. The Prayer Circle is normally confined to the Stake Presidency and High Council, which includes Stake Clerks.

   (a) Presidency to nominate others (Patriarchs, Bishops, Pres. of High Priests Quorum) and invite those approved for the Prayer Circle.
      1. They should be men who are true, tried, active, devoted, strong in testimony, integrity, faithful, honest, obedient, submissive, prayerful, loyal, sustain authority without hard feelings and without guile, whose houses are in order. No contention in the home, but love and affection; also no envy, harshness or backbiting but a full love of the people. No hatred or strife, willing to reconcile differences, appealing to proper Church tribunal where necessary.

   (b) Uniform seating arrangement according to seniority.

      1. Excuse those released from positions that formerly entitled them to membership in the Prayer Circle.

      2. Even and odd in the circle.

5. All participating are to be robed in Temple clothing. Two prayers are to be given, first kneeling and the second standing about the altar. An altar is required. (p. 2)

   (a) Provide roll.

      1. Those who dress.
      2. Those who do not dress.
      3. Recommend all should dress and participate.
      4. Those in circle must be clothed

a. Wear approved garments only and Temple clothing with white tie and white socks - not over colored.

b. Body clean coming before the Lord.

(b) Roll also is to assure rotation in offering prayers.

1. Person leading in prayer while kneeling prays for the one who will be voice in the circle.

2. The person who is voice in the circle will incorporate the first prayer in the prayer at the altar.

3. Avoid duplication in prayer substance and those who are voice are to be led by the Spirit.

6. All signs are given but only one token of the Priesthood, these to precede the prayer at the altar.

(a) President or Bishop leads in signs.

7. The purpose of the prayer circle:
(a) The true order of prayer.
(b) Get close to the Lord.
(c) Spirit is drawn out to God and His Son.
(d) Hearts humble, contrite and at peace.
(e) Softens hearts of participants and draws them near to God.
(f) Perfect love and harmony.
(g) Pray for the sick.
(h) Pray for the advancement of the Lord's work with His blessings upon the people and His leaders.
(i) Pray reverently. (p. 3)

8. Members of the circle may nominate people who are sick or otherwise afflicted for the prayer list, which list should be revised quarterly.

(a) President or Bishop to read list, which list of persons is to be remembered in the prayer at the altar. List to be placed on the altar.

9. Four great covenants.

(a) Sacrifice and obedience
(b) Gospel

1. Four standard works.
2. Refrain from lightmindedness.

(c) Chastity
(d) Consecration

10. Prayer Circles should teach us to be better husbands, fathers, devoted Church members, etc.

11. Change back to street clothing for such business as needs to be transacted.

Gospel Mysteries

Ms d 4564 "Requirements and Instructions for Setting Up Prayer Circles in Stakes" [Found in Henry D. Moyle Papers] Church Archives n.d.

Hugh Nibley's 10 Page Article and Cover Letter

Brigham Young University
Provo, Utah

College of Religious Instruction December 16, 1969

Dear Dr. Brewerton,

The most instructive of the Dead Sea Scrolls in matters of the Temple promises to be the so-called Temple Scroll---which after three years has not yet been published! Actually the DSS are less helpful than other early documents now being discovered. By way of illustration you might look over the enclosed notes on the ancient prayer-circle. They were compiled quickly at the request of one of the General Authorities and have been given, understandably, only limited circulation, even though the materials included are all available to the general public, whose indifference is our best guarantee of security. Actually every phase of the Temple ceremonies could be reproduced from documents now available--some of the ancient descriptions are very full and detailed. The problem now is how and to what degree these things should be publicized. Trusting you may find the enclosed material of some interest, I remain and all that,

Your quandary-wise,

/s/ High Nibley

THE EARLY CHRISTIAN PRAYER-CIRCLE

Though it is not as well attested as many other ordinances, there are still many references to the rite of the Apostolic Prayer-Circle in early Christian and Jewish literature. Let us consider some of the more interesting of these, working backwards from the latest reports to the earliest.

St. Augustine in his 237th Epistle (written at the turn of the fourth-fifth centuries) quotes at length "a hymn which they [various old-fashioned Christian sects] say was a hymn of our Lord Jesus Christ. . . and is commonly found in the apocryphal writings." (Patrol. Lat. 33:1034). He quotes a Priscillian writing which describes it as "The hymn of the Lord which he recited in secret to his disciples the Holy Apostles, according as is written in the Gospel: 'After he recited a hymn he ascended the mountain'

(Mt. 26:30, Mk. 14:26). It is not included in the canon because of those who follow their own judgement rather than the spirit and truth of God, as it is written: 'The ordinances of the King it is well to conceal, though it is praiseworthy to reveal the works of God'" (Tob. 12:7). St. Augustine would discredit all such traditions by the characteristically rhetorical argument that since nothing could be more important than the things already made public in the Scriptures there is no point to keeping anything secret (ib. 1038). Nevertheless, F. Cabrol in the Catholic Dictionnaire d'Archaeologie Chretienne et de Liturgie, I, 787, concedes that the ordinance may be authentic, having disappeared from the Church by the third century. Augustine argues that there is nothing really secret about the business, since everything in it can be paralleled in the Scriptures; he does this by analyzing the hymn line by line: "I wish to deliver (it runs), and I want to be delivered; I want to save and I want to be saved; I want to be begotten and I want to begat; I want to sing and I want to be sung; I want to adorn (or clothe) and I want to be adorned. I am the gate for whoever knocks on me." (ib. 1036-7).

The text of the hymn immediately identifies it with the ordinance more fully described in a Greek writing called "The Dialogue of a Jew and a Christian." This very early document was read before the assembled fathers of the Second Council of Nicaea (787 A.D.); it puzzled them, and the business is never mentioned again in Christian sources. The text reads: "Before he was seized by wicked men, by the wicked serpent of the Jewish lawgivers of the Synagogues, he said to us all: 'Before I am given over to those men, let us sing a hymn of praise to the Father, and so go forth ready to face what comes.' Then he commanded us to form a circle, holding each others' hands, and he himself taking up a position in the middle said, 'Amen, do ye whatever I do!'" Then he began the prayer: "Glory (doxa) to Thee, Father," and we, standing in a circle followed him and added 'Amen'; Glory to thee divine grace (charis). Amen. Glory to thee Spirit, Amen; Glory to thee, Holy One, praise to thy glory. Amen. I praise Thee, Father; I thank thee, light in which there is no darkness. Amen. And as we thank thee I pray: I want to be saved and I want to save. Amen. To be delivered and to deliver. Amen. To be wounded and to wound. Amen. I want to eat and to be nourished, to hear and to be heard, to be known and to be all intelligence (nous), to be washed and to wash. When Grace comes I want to pipe and you all dance. Amen. I want to mourn and all mourn.' And other things he said. After the Lord had recited these things, with us following him, beloved, we went forth like lost wanderers." (Cabrol. I, 787)

Going back still earlier, we find in the syriac Acts of John: "He bade us therefore make a circle, as it were a ring, holding one another's hands, and himself standing in the midst he said: 'Answer Amen unto me.' He began then to sing a hymn and to say: 'Glory to Thee Father,' and we going about in the ring answered him, Amen. 'I would save and I would be saved!' Amen,", etc. (M. R. James, Apoc. of the N. T., p. 253). The actual performance of such an ordinance is described in one of the oldest Christian documents in existence, the old Syriac "Testament of Our Lord" (Rahmani, 1899). As part of the celebration of the Crucifixion and Resurrection, the Bishop "would stand with up-raised hands and offer up a prayer at the veil," beginning with the admonition, "If there is anyone who has any ill feelings towards his neighbor, let him be reconciled; if not, let him retire. . . . If anyone feels himself unworthy, he too should withdraw. For God is a witness, and his Son, and visiting Angels, to what goes on here." (TDNJX. p. 36i). The circle consists of both men and women, the Bishop being first stands in the middle, with a priest on either side of him, and next in order after them on the left a widow, on the right deacons, and then teachers (readers), and then sub-deacons and then deaconesses." (p. 38) The prayer is antiphonal, as "the people repeat these same things, praying" (44). In the prayer the Bishop thanks God "for the Plan of Salvation," by which "thou hast fulfilled thy purposes by

preparing a holy people, hast stretched forth thy hands in suffering, that they might be freed from such suffering and from the corruption of death." The prayer ends: "Grant, therefore, O God, that all those be united to thee who participate in these sacred ordinances. . . . And the people say Amen. Bishop: Give us unity of mind in the Holy Ghost, and heal our spirits. . . that we may live in thee throughout all eternity" (44). Then certain ordinances are explained: 'It is He who gave Adam a garment and the promise that after death he might live again and return to heaven." It is explained how Christ by the crucifixion reversed the blows of death, "according to the Plan of the Eternal Father laid down before the foundations of the earth." (60).

Still older are some documents designated as the Gospel of Bartholomew. They belong to the "Forty-Day" tradition, and were believed to contain instructions given secretly by the Lord to his Apostles during the forty-day mission after the resurrection. On one occasion "when the Apostles were met together, Bartholomew said to Peter and Andrew and John, `Let us ask Mary how she conceived the Lord and bore him.'" This was an embarrassing question, and no one was willing to approach Mary on the subject. "And Bartholomew said to Peter, `You are the President and my teacher, why don't you ask her?' Peter replied, `She likes you, why don't you ask her?'" (Text in Revue Biblique X (1913), p. 321). After much hesitation and debate Bartholomew approaches Mary on behalf of the other Apostles, and she agrees to enlighten them. They form a prayer-circle, "and Mary, standing before them raised her hands to heaven" and began to call upon the Father in an unknown language, a number of versions of which are given. "When she finished the prayer, she said, `Let us sit (or stand quitely-kathisomen) on the ground (or prepared place--edaphos); come, Peter, you are in charge! Stand at my right hand and place your left hand under my forearm and you, Andrew, you do the same thing on my left side." (p. 324). John and Bartholomew are instructed to support or catch Mary if she faints, "lest my bones fail me when I start to speak." In a variant version when the Brethren are met together on the Mount of Olives " Peter said to Mary, `Blessed one, please ask the Lord to tell us about the things that are in heaven.'" But Mary reminds Peter that as Adam has precedence over Eve, so it is his business to take the lead in such things. (ib., p. 327). Having taken position Mary begins to speak: "When I was in the Temple of God (all sources agree that Mary served in the Temple some years before her marriage). . . there appeared to me one day a manifestation like an angel of unfamiliar aspect. . . . And suddenly the veil of the Temple was rent and there was a great earthquake and I fell on my face unable to bear the sight of him. But he stretched forth his hand and raised me up, and I looked up to heaven and a dewy cloud came and (gap)... moistened me from head to foot; and he wiped me off with his robe (stole) and said to me, `Greetings, thou favored one, chosen vessel!' and he grasped my right hand. And there was bread in abundance and he set it out on the altar of the Temple, and he ate first and then gave to me. And he put forth his left hand from his garment and there was drink in abundance, and he drank first and then gave to me, and I beheld and saw a full cup and the bread. And he said to me, `In three years' time I shall send to you my Logos and you will bear a son, and through him the creation will be saved. . . .Peace to thee, my beloved, forever and ever. And suddenly he was gone from me, and the Temple was as it was before." At this point the Lord himself appeared and commanded Mary "to utter no more of this mystery," while "the Apostles were terribly afraid that the Lord would be angry with them." (p. 325). The sacramental episode is exactly like the holy wedding in the story of Joseph and Asenath. The account continues with Jesus giving the Apostles further instructions in the ordinances, but the text is badly damaged. In one version Andrew accuses Mary of teaching false doctrine, but Peter reminds him that the Lord confided in Mary more than any other, while Mary, upset, weeps and says, 'Peter, do you think I am making this all up?'

(Evang. Mariae, 17-18).

Cyril, the last old-fashioned Bishop of Jerusalem, describes a rite in which "the priests stand around the altar forming circle and wash their hands. The Deacon then calls out: `Take each others' hands!' which is meant to signify the mingling of spirits. Those are to leave the altar who have any feelings against any brother.' (Patrol. Graec. 33:1110-1). The Second-century Acts of John XI, gives us the same picture, but describes the circle as a sort of dance, having a cosmic significance, as the members recite: "I would wash myself and I would wash others. Amen. Grace is dancing. I would pipe: Dance all of you. I would mourn: Lament, all of you!. . . . The number twelve dances on high. Amen. All that which is above participates in this circle. Amen. Who does not move in the circle knows not what come to pass. Amen. (or. "he that danceth not knows not what is being done. Amen.) (M. R. James, Apocr. Anecdot., II, 11). It is doubtless to this rite that Clement of Alexandria refers in the Second century when he writes, "Come to our mysteries and you shall dance with the angels around the unbegotten and Eternal One, while the Logos of God sings along with us. . . the great High Priest of God, who prays for men and instructs them. " (Patrol. Graec. 8:241).

Newly-found Coptic contributions to the "Forty-Day" literature have some interesting references to the prayer-circle. In one "Bartholomew" document, the Lord takes the Twelve up into the mountain and standing in their midst gives them certain signs and tokens and then departs (Barthol. Fol., 14b-15a, in Budge, Coptic Aprocrypha, 1913). In another version he takes them onto the mountain, "and addressed us in a tongue we could not understand. . . and he gave us his right hand, and sealed us Twelve. And we went up with him even to the veil (skene) of the good Father," where the Lord petitioned the Father" on behalf of the Apostles for a blessing which should be for all eternity." (Rev. Bibl., X, 363). In the famous but little-known Pistis Sophia. the Apostles gather around the Lord after the Resurrection, with "Thomas, Andrew, James and Simon. . . in the west with their faces turned towards the east, and Philip and Bartholomew on the south facing towards the north, while the rest of the disciples with the women folk (their wives--nsehime) were standing around behind Jesus, who himself stood at thee altar." (Ch. 136, 357-8). In that position, "thus facing as it were the four corners of the world (kosmos), with his disciples who were all clothed in garments of linen, Jesus made invocation: `Iao, Iao, Iao!'" followed by another phrase in an unknown language, meaning, "O Father of all fatherhood without end, hear me for the sake of my disciples whom I have led before thee, that they may have faith in all the words of thy truth. . ." An older Coptic work, The First Jeu, gives the opening words of the prayer as, 'Ie, Ie, Ie!' (I Jeu 51). According to this writing,. at every level of the universe and in every world there are Twelve who officiate and Three who direct and oversee. These form a circle because a circle is "without lower or higher degree" since the Twelve must act as equals and as one (ib. pp. 52f, 57). Also, according.to this account it was only after receiving the ordinances and instructions that the Twelve sang the hymn before going from the circle. (56). This writing contains some interesting diagrams showing the position of the Twelve in the circle around the altar. Also they must form this circle in order to receive a name which they are eager to possess (90-91).

Carl Schmidt considered Second Jeu to be the most valuable of all early Christian writings. In it, the Apostles and their wives all form a circle around the Lord, who says he will lead them through all the ordinances that will give them eternal progression (II Jeu 99). Then "all the Apostles, clothed in their garments, formed a circle foot to foot, and Jesus, taking the place of Adam, proceeded to instruct them (114ff) in all the signs and ordinances in which the Sons of Light must be perfect (116f): . "I will teach you all the necessary ordinances, that you may be Purged by degrees, and

progress in the next life." These ordinances, the Lord explains, are very secret, NOT by their nature, but only because Satan wants them distorted and misrepresented, as they surely will be if they go abroad in the world. (XI Jeu 99-100). In the Kasr el-Wazz fragment, discovered in 1966, "We made a circle and surrounded him and he said, `I am in your midst in the manner of these little children.' When he finished the hymn they all said Amen. Then he said other things and each time they must all answer Amen. `Gather to me, O holy members of my body, and when I recite the hymn, you say Amen!" (II, add end).

In the New Testament itself prayer-circles are referred to directly and indirectly. Thus in Acts 14:20 after Paul had been stoned and left for dead "the disciples formed a circle around him (kyklostaton) and he arose and went to the city." This is a reminder that one of the purposes of the prayer-circle was to ask for healing and to Pray for the sick. The second chapter of I Timothy depicts an ideal situation in which all men everywhere would pray "with holy upraised hands and without ill feeling or differences. And the same thing with the women, fittingly attired (this refers to a special garment) . . . let the women receive instruction in silence and obedience" (i.e., let them follow the instructions given). The whole situation suggests less the course of everyday life than a special school of instruction--the prayer circle. Indeed, every attempt to put these rules into everyday practice (and there have been many) has been a fiasco. Likewise, Mark-11:25--"And when you are standing in Prayer, forgive anything you might have against anyone"--suggests a special kind of prayer with specific requirement of forgiveness.

The prayer of the Lord in calling upon the Father with upraised hands (on the cross, Mt. 27:46), closely follows the supplication in Ps. 54:2: "O God hear my prayer, hear the words of my mouth!" This latter prayer, beginning with "El" and ending with "Pei," reverses the order of Pei, Lei, El, but follows the same pattern. According to the pre-Christian Apocalypse of Abraham (discovered 1863), "when Abraham rebuilt the altar of Adam in order to bring sacrifice to the Eternal One," as he had been instructed by an angel, he saw men standing around in a circle on the mountain to assist him, and he raised his voice in prayer, saying: "El, El El! El-Jaoel! (meaning Jehovah). . . receive the words of my prayer! Receive the sacrifice which I have made at thy command! Have mercy, show me, teach me, give to thy servant the light and knowledge thou hast promised to send him! (Ap. Abr. 12:8-9; 17:11-17). Surprisingly, it was Satan who answered his prayer, saying Here I am! "But the angel said unto me, Oh, do not answer him! For God has given him power over those who answer him." Accordingly Jaoel (in some versions Michael), rebukes Satan and orders him to depart. According to Rabbi Eliezer, Abraham built three altars in order to instruct his children and fortify them against apostasy (A. Wunsche, Midr. Rab., p. 181). "Abraham. . . would utter prayers on certain occasions while sacrificing, thus invoking the One God. This was the beginning of Jewish liturgy." (A. Z. Idelsohn, Jewish Liturgy). We are told that in this Abraham was following the example of Adam, who prayed for three days, repeating his prayer three times: "May the words of my mouth be heard! God, do not withdraw thyself from my supplication!. . . Then an angel of the Lord came with a book, and comforted Adam and taught him." (M. bin Gorion, Sagen d. Juden, I, 260f). Sometimes it is Jaoel-Jehovah who as "the heavenly choir-master" leads the prayer-circle and sometimes it is Michael (G. H. Box, Apocal. of Abraham, p. xxv). According to a newly found work temporarily entitled "A Coptic Gnostic Work" the unknown words used in Adam's invocation are composed of the elements lo-i-a and i-oy-el, meaning "God is with us forever and ever," and "Through the power of revelation." (CGW, p. 253). But many versions of these code-words are given, and a variety of interpretations. This reminds us that though none of these writings is to be taken as binding or authentic, taken all together they betray common elements which may safely be imputed to the early Christian Church, the Church

of the Apostles.

The early Jewish and Christian sources take the prayer-circle right back to the Pre-existence. Such a circle, under the presidency of three, is formed in all the worlds, according to I Jeu 53, for the special purpose of giving instructions and communicating between the worlds. It was such a circle that met at the creation of this world according to the Serekh Scroll of the Dead Sea Scrolls (Tab. X), and it was from such a circle that God chose his rulers (I Jeu 53, Apocal. Abr. 21-22, cf. Abraham 3:23!)."The order of prayer is in accordance with the emanation of the worlds," since "through prayer we become attached to him who rules the worlds. (G. Weiss, Jnl. Jewish Stud. 9:182f). Thus the prayer-circle has at all times had a cosmic significance. Its proper place is the Temp]e, because "the Temple is the center from which light goes forth and which at the same time draws everything to itself and brings all things together." (Copt. Gnost. Work, 226, Pistis Sophia 65 (134)). The ordinances of the Temple are indeed types and shadows of ordinances in heaven (Heb. 8:5). The newly discovered Temple Scroll [not yet published!) describes the Temple as three exactly superimposed squares with four gates on each side, exactly following the many diagrams of the Apostolic prayer-circle in the Coptic manuscripts. They are like the twelve signs of the heavens, which "circle within their appointed bounds and orbits according to God's established order, which prevails also in other worlds." (I Clement, ch. 20). The cosmic significance of the prayer-circle in the Temple could be illustrated at great length, but it does not need to be, the imagery being perfectly obvious. The prayer-circle is one of the less lavishly documented Early Christian and Jewish traditions and should be taken in conjunction with other rites much more fully described.

THE NAUVOO HOLY ORDER MEETINGS
Comments by Andrew Ehat

The following minutes were transcribed from the 21 November 1845 through 7 January 1846 Journal of Heber Chase Kimball. Until the entry for the 1Oth of December, this journal was recorded in Kimball's handwriting. Except for a part of the 1Oth of December 1845 entry, when the Endowment ceremonies were first performed in the Nauvoo Temple, the remainder of the journal is in the handwriting of William Clayton. Clayton performed two functions in writing the journal: (1) He served during this period as Kimball's scribe like, for example, Willard Richards served as secretary for Joseph Smith's journal; and more importantly, (2), Clayton was the Temple's recorder (as appointed by Joseph Smith and Kimball's journal became the repository of the final draft of the official record of the Endowment proceedings (for the above mentioned period). This record included the extremely valuable minutes of the meetings wherein the endowment ceremonies were elaborated upon by the original Holy Order members. These in-depth explanations of the endowment were given in meetings held on Sundays, when, as was usual to the Latter-day Saints, only worship services would be held. These meetings would have continued until the Saints were forced from Illinois; unfortunately, because of the structural limitations of the attic story of the Nauvoo Temple, no meetings could be held beyond the 28 December 1845 meeting. So these extremely profound and enlightening meetings came to an unexpected and abrupt ending, making this set of four meetings some of <u>the</u> outstanding descriptions of the scope and intent of the endowment available in Latter-day Saint records I have seen.

Note: In 1883, Helen Mar Whitney, daughter of Heber C. Kimball, extracted

from her father's journal portions of these proceedings and published them under the title "Scenes in Nauvoo, and Incidents from H. C. Kimball's Journal" in the Woman's Exponent 12: 10, 26, 34, 42. Naturally, since the original minutes contained explicit references to the endowment ceremonies, she deleted passages that were inappropriate for public perusal. I have chosen, therefore, to underline the portions of the 7, 21 and 28 December 1845 meeting minutes that were not published. The 14 December minutes were not published. (1) Thus the 7 December 1845 meeting, the minutes where the least attempt was made to record in-depth the proceedings, were written by Kimball. This, no doubt, was the result of the fact that Kimball had been intimately familiar (unlike Clayton) with the complete unfolding of the Holy Order by Joseph Smith. The other three meetings--on the 14th, 21st, and 28th of December--were final drafts of minutes kept by Clayton with the possible assistance of John D. Lee).

7 December 1845 Sunday [Spelling same as in the original]

Sunday, 7.--I met with the Twelve and others in the Temple. We partook of the sacrament, exhorted each other and prayed.
H.C., VII, p. 538.

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Sunday De the 7 1845 Snow falling. the weather more mild. After Brekfast I went to Br Hills and got my watch. from thence I went to David Fulmers and sealled two Sisters to him fore time and Eternity gave some council and then returned to the Temple whare I found my wife, Bishop Whitney and wife went in with me I arived at 10 found 6 or eight present. O Spencer came in my room and read my procclamation to me and my wife.

Present (of the Quorum of the Twelve) B Young, Mary Ann (Young), Heber C. Kimball, Vilate Kimball, Orson Hyde, Marind Hyde, P P Pratt, Mary Ann Pratt, John Tailor, Leonora Tailor, G A Smith, Barshebe Smith, Willard Richards. High Preas present John Smith, Clarrisa (Smith), A Cutler, Lois (Cutler), Reynolds Cahoon, Thirza (Cahoon). N.K. Whitney, Elizibeth Ann (Whitney), Cornelius Lott, Permila (Lot), I Morly, Lucy (Morley), O Spencer, Catherine (Spencer). Wm Claton, Agness Smith, George Miller, Mary Cathrine (Miller) Joseph Young, Sister Tomson, Levi Richards, Mary Smith, Joseph Fielding, W W Phelps, Sally (Phelps), Joseph Kingsbury, L Woodworth, Phebe (Woodworth), John Berhisel. 42.

The following (previously mentioned) Persons are members of the Holy order of the Holy Preasthood having recieved it in the Life time of Joseph and Hirum the Prophets Elder B.Young went and gave the Brethren and Sisters present a view of the Seprate rooms and the object of them then pute up the Veil and gave the order of it. The Brethren and Sisters clothed half past one commenced our meeting at two o clock. Meeting by prair then H. C. Kimball spoke Elder B (Young) was sick and had to retire to his room and lay down on his couch. then Elder 0 hide gave a chort Exortation after he closed, him sung then HCK NK brock Bread, blest by HCK Elder B Young came in partook carid round by NK wine blest by Joseph Young Carrid round by NK singing while the wine going round then El P P Pratt.rose and spoke on a simeler object be fore the people W W Phelps spoke It was 3
o clock-when we partook of(the) Sa crement great Solemnity rested on the Brethr and Sisters great union in our meeting. Seven present have not had thare Last Anointing, L Woodworth, and wife Sister Tomson, Wm Claton. Joseph Kingsbury, John Berhisel, Sister Marinda Hide Agness Smith the wife of Don

(Carlos) Smith (deceased). John Smith our Patriarch spoke a chort time then Elder B Young, said this quorum should meet here evry Sabath, and take of the Sacrament the Br and Sisters ware completly clothed. Elder B Young gave us good councl we offerd up the signs litle after fore got through at five, G A Smith mouth. When he got through all went home in good spirrits My wife spent part of the Eve with with J Kingsbury. Heber C. Kimball "Journal"

[Note: The underlined portion indicates words edited from this text when published by Helen Mar Whitney in "Scenes in Nauvoo, and Incidents from H.C. Kimball's Journal." Woman's Exponent XII, 2 (June 15, 1883), p. 10.]

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Sunday Decr. 7. I went to the Temple at eleven o clock and remained until dusk had the sacrament for the first time in the Temple

Willard Richards "Journal."

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14 December 1845 Sunday

The Twelve and others with our wives met in the attic story of the Temple.

After prayer and singing, Elders Isaac Morley and Charles C. Rich administered, and we partook of the sacrament.

I introduced the subject of establishing rules for preservation of order in the House of the Lord which were agreed to and ordered to be printed. ** ** ** [in original]

There is too much covetousness in the church, and too much disposition amongst the brethren to seek after power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph [Smith] left the people in the dark on many subjects of importance and they still remain in dark. We have got to rid such principles from our hearts.

I referred to the manner in which the corner stones of this Temple were laid as published in the Times and Seasons, and said that the perfect order would have been for the presidency of the stake to lay the first or southeast corner; the high council the second or southwest corner; the bishops the northeast corner; but the high priests laid the southwest corner, though they had no right to do it. I spoke of the brethren making objections to persons being permitted to receive the ordinances, and added, that when objections were made I should feel bound to determine whether the person making the objections was a responsible person, and if he is not, I should do as I pleased about listening to the objections; but if he was a person I should listen to them. To constitute a man responsible he must have the power and ability not only to save himself but save others; but there those who are not capable of saving themselves and will have to be saved by others.

When a man objects to another receiving the ordinances he becomes

responsible to answer to God for that man's salvation; and who can tell but if he received the ordinances he would be saved, but if we refuse to give him the means he cannot be saved and we are responsible for it.

There is no law to prevent any man from obtaining all the blessings of the priesthood if he will walk according to the commandments, pay his tithes and seek after salvation, but he may deprive himself of them.

After much profitable instruction we united in prayer. Orson Hyde being mouth.

Meeting adjourned for one week.

H.C., VII, p. 545, 6.

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The following brethren and sisters assembled to the Attic Story of the Temple according to appointment viz., Pres Brigham Young & Mary Ann Young, Heber C. Kimball & Vilate Kimball, Parley P Pratt & Mary Ann Pratt, Orson Hyde ---------- [sic]. Orson Pratt & Nancy M. Pratt, George A. Smith & Barsheba W. Smith, Amasa Lyman & Loisa M. Lyman, John Taylor & Leonora A [sic. Taylor, John Smith & Clarissa Smith, Newel K. Whitney & Elizabeth A. Whitney, George Miller & Mary C. Miller, Alpheus Cutler ---------- [sic] Isaac Morley & Lucy Morley, Wm W. Phelps & Sally Phelps, John M. Bernhisel, William Clayton, Joseph C. Kingsbury, Franklin D. Richards, Samuel Bent & Lettice Bent, Agness M. Smith & Mary [Fielding] Smith, Mercy R. Thompson & Tirzah Cahoon, Lucian Woodworth & Phebe Woodworth, Orson Spencer & Catherine C. Spencer, Cornelius P. Lott & Joseph Fielding, Joseph Young.

Soon after 11 o'clock those who were present were ordered by the president to cloth themselves, which being done and seated at 20 minutes after 11 o'clock sang, "Adam Ondi Ahman" etc. After which we bowed before the Lord and president Young offered up prayers. We next sung "Glorious Things of thee are spoken" &c. When bread & wine having been provided by Bishop N.K. Whitney Elders Isaac Morley & Charles C. Rich were called upon to administer the sacrament. They broke the bread which was then blessed by Isaac Morley and passed round by Charles C. Rich, who also blessed the wine and passed it round likewise.

We then sang, "O happy souls who pray &c" and "Come all ye sons of Zion." After which President Young introduced the subject of having rules of order to govern all who come here and to regulate our works, printed. He wished to know the minds of the quorum whether they thought it best. It was voted unanimously that we think it wisdom to have some rules printed for that purpose.

It was also unanimously voted that President Young introduce the rules.

He then explained that he had some rules draughted [drafted] last evening. but they were now at the office to be printed early for tomorrow, he however explained the majority of them explaining also the order he wished carried out, and then took a vote whether this quorum will sustain him this regulation. The vote was unanimous in the affirmative.

He then observed that he should henceforth have all the cloth which was intended for robes, garments, and aprons, brought and either cut or made in this Temple under the superintendance of those who know how to do it right.

There are now scarcely two aprons alike nor two garments cut or marked right, and it is necessary to observe perfect order in this thing and it never can be done unless we take this course.

A conversation then ensued on the distinction of office or power between a president of Seventies, and a member of the High Council or a High Priest. It arose in consequence of some of the High Council having been washed and anointed by some of the presidents of Seventies & inasmuch has [sic] their [sic] had been some considerable differense in the views of the brethren in regard to the difference of authority between the High Council and Seventies, President Young concluded it would be wisdom to have the subject understood at this early stage of business so as to prevent any feelings or dispute arising on the subject hereafter.

He stated that the Seventies are ordained Apostles, and when they go forth into the ministry, they are sent with power to build up the Kingdom in all the world, and consequently they have power to ordain High Priests, and also to ordain and organize a High Council.

Some of the High Priests have been ready to quarrel on the subject, supposing they had power and authority above the Seventies, and some in their zeal for power, have abused and trampled on the feelings of some of the Seventies.

There is too much covetousness in the Church and too much disposition amongst the brethren to seek after power and has been from the beginning, but this feeling is diminishing and the brethren begin to know better. In consequence of such feelings Joseph left the people in the dark on many subjects of importance and they still remain in the dark. We have got to rid such principles from our hearts.

He then referred to the manner in which the cornerstones of this Temple were laid as published in the Times and Seasons, and then stated that the perfect order would have been for the presidency of the Stake to lay the first or South East corner. The High Council the 2nd or South West corner. The Bishops the North West corner and the Priests the North East corner, but added the High Priests laid the South West corner, but they had no right to do it.

He then introduced the subject of the brethren making objections to any person being permitted to receive the ordinances, and added that when the objections were made he should feel bound to determine whether the person making the objections was a responsible person, if he was not he should do as he pleased about listening to the objections, but if he was a responsible person he should then listen to the objections.

To make a man a responsible man he must have the power and ability not only to save himself but to save others, but there are those who are not capable of saving themselves and will have to be saved if they are saved at all by those who are capable of doing it. An objection from such would have no weight on his mind.

When a man objects to another receiving the ordinances he becomes responsible to answer to God for that mans salvation. And who knows but if he received the ordinances he would be saved, but if we refuse to give him the means he cannot be saved and we are responsible for it.

There is no law to prevent any man from obtaining all the blessings of the Priesthood if he will walk according to the commandments, pay his tithes and seeks after salvation, but he may deprive himself of them.

Gospel Mysteries

After much important instruction from the president the signs of the Holy Priesthood were offered up and praying. Elder Orson Hyde being mouth. After which the company were dismissed til next Sunday with strict orders to be here and dressed precisely at 11 o clock.

At 2 o clock P.M. agreeable to appointment nearly all those new members [of the Holy Order] who have received the ordinances the past week assembled in the upper department to receive instructions in regard to the ordinances and their duty to be observed henceforth and forever. At the same hour Prest Young, H.C. Kimball, P. Pratt, O. Pratt, O. Hyde, J. Taylor, G. A. Smith, A. Lyman, N. K. Whitney, G. Miller, W. W. Phelps, appointed W.W. Phelps and P.P. Pratt to instruct the brethren & sisters not waiting which was done and much good instruction given by them. They were especially instructed more fully into the nature and importance of the blessings and powers of the Holy Priesthood which they have received, and it was enjoined upon them not to talk out of doors, but to be wise and prudent in all things.

They were also informed that no one will be admitted into these rooms during the time we are to work except those who are asked to assist, unless they are invited by those who have authority.

At a quarter to 5 they were dismissed by blessing from Er [Elder] Taylor.

At the same time this was going on those who were in president Youngs room were listening to a number of letters which were read together with.the report of the trial of J. B. Backenstos as published in the Iowa Register.

About 5 o clock nearly all the company having left the house President Young and others of the Twelve went down to the lower story of the Temple to council together on the arrangements of the Pulpits.

The following persons remained and slept in the Temple over night, viz. Prest_ Young, A.P. Rockwood, J.D. Lee & David Candland.

Heber C. Kimball "Journal"

[Note: Helen Mar Whitney did not transcribe this entry into her "Scenes in Nauvoo, and Incidents from H.C. Kimball's Journal," though she did transcribe in edited form the meetings of the 7th, 21st and 28th of December 1845.]

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. . . about 11. 0. the breth. met for service & I presented the rules of order after singing & prayer accepted. We then partook of the sacrament spent the rest of the day with the brethren in giving them instruction and offering prayer's to the most High

Brigham Young "Journal."

No more entries until 6 January 1846.

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21 December 1845: Sunday

<u>Sunday December 21st. 1845</u>.

Gospel Mysteries

According to appointment on Sunday last, a meeting was held in the east room this day of all those who could clothe themselves in the garments of Priesthood -- 75 persons were present, Elder H.C. Kimball presiding. The names of those-present so far as the clerks could ascertain them are as follows -- H.C. Kimball, Vilate Kimball - John Taylor Leonora Taylor-- P.P. Pratt, Mary Ann Pratt Orson Pratt, Sarah M. Pratt--Amasa Lyman Maria Louisa Lyman -- George A. Smith, Bathsheba W. Smith, John Smith, Patriarch, Clarissa Smith Alpheus Cutler, Lois Cutler Reynolds Cahoon, Tirzah Cahoon, George Miller, Clarissa Miller -- C.C. Rich Sarah D. Rich -W.W. Phelps -- Sally Phelps Samuel Bent, Theodore Turley -- F.D. Richards Jane S. Richards.-- David Fullmer, Rhoda Ann Fullmer -- Reuben Miller -- F. Nickerson Simeon Carter--Lydia Carter -- Thomas Grover -- Caroline E. Grover G. W. Harris Lucinda Harris -- William Felshaw, Mary H. Felshaw, James Allred-- Elizabeth Allred Elizabeth Taylor -- Steven Markham Levi Richards--Wm A Sanger, Mary Sanger Louisa Sanger -- William Crosby, Sally Crosby, Joseph Fielding & wife (Hannah Fielding) Elijah Fordham, Anna B. Fordham William Weeks Caroline Weeks -- David Candland -- L.R. Foster, Mary Smith Mercy R. Thompson -- John M. Bernhisel Erastus Snow -- Ezra T. Benson & wife John Pack & wife --Cynthia Durfee, Eliza R. Snow-- James Taylor, Joseph L. Heywood & wife William Cahoon & wife and 2 others whose names were not obtained. -----

At 5 min before 11. the song "Glorious things of thee are Spoken" was sung &c --

Father John Smith then made a few remarks, blessed the bread and it (was) handled round by Bishop Geo. Miller -- the wine was blessed by Geo. Miller and handled round by him -- while the wine was passing round, Elder Geo. A. Smith arose and addressed the congregation. He thanked God for the privileges this day enjoyed & spoke of the difficulties under which the church had labored to attain to the blessings we now enjoy. Another thing he thanked God for---Already had more than 500. persons passed through (the ordinances of the endowment), and therefore if half of them should be-like the foolish virgins, and turn away from the truth, the principles of the Holy Priesthood would be beyond the reach of mobs and all the assaults of the adversaries of the Church. -- Order was one of the laws of Heaven there ought to be no whispering here -- no difficulty ought to be mentioned. - whatever transpires here ought not to be mentioned any where else -- When we pray to the Lord we ought to come together clad in proper garments, and when we do so, and unite our hearts and hands together, and act as one mind, the Lord will hear us and will answer our prayers. Our garments should be properly marked and we should understand these marks and we should wear these garments continually, by night & by day, in prison or free and if the devils in hell cut us up, let them cut the garments to pieces also -- if we have the garments upon us at all times we can at any time offer up the signs,(and-tokens) He then related an instance of some children being healed & cured of the whooping cough in one night, through the prayers of himself and Elder Woodruff in Michigan while they were there on a mission. Said that whenever they could get an opportunity they retired to the wilderness or to an upper room -- they did so and offered up the signs, and were always answered. It would be a good thing for us to put on our garments every day and pray to God, and in private circles, when we can do so with safety--

We are now different from what we were before we entered into this quorum Speedy vengeance will now overtake the transgressor -- When a man and his wife are united in feeling, and act in union, I believe they can hold their children by prayer & faith and will not be obliged to give them up to death until they are four score years old-- Sometimes man trifles, destroy the

confidence of which each ought to have in the other. this prevent a union of faith & feeling -- The apostasy of Thomas B. Marsh was caused by so small a thing as a pint of strippings -- and his oaths brought the exterminating order which drove us all out of Missouri -- The woman ought to be in subjection to the man -- be careful to guard against loud laughter -against whispering -- levity, talebearing He expressed his unfeigned love for his brethren, and his confidence in their endeavors to keep these rules.--

"The Spirit of God" was then Sung-

Elder Kimball next addressed the meeting-- He concurred in all that had been said-- the observation of these things is is [sic] most essential -About 4 years ago next May nine persons were admitted into the Holy Order 5 are now living -- B. Young -- W. Richards George Miller -- N. K. Whitney & H.C. Kimball two are dead [James Adams and Hyrum Smith], and two are worse than dead [William Law and William Marks]. You have not got all you will have if you are faithful and keep your tongue in your mouth-- You are pronounced clean, but were you pronounced clean from the blood of this generation! NO! Not all of you. Only some few who have deserved it Females were not received when we first received the Holy Order -- Men apostatized, being bed by their wives -- if any such cases occur again no more women will be admitted -- He spoke of the necessity of women being in subjection to their husbands -- I am subject to my God my, wife is in subjection to me and will reverence me in my place and I will make her happy I.do not want her to step forward and dictate to me any more than I dictate to Pres. Young -- In his absence I take his place according to his request,

Shall we cease from loud laughter & mirth? will you never slander your brother or sister? I will refer your minds to the covenants you have made by an observance of these things you will have dreams and visions. In the coming week we will take through 100 a day. we want no man to come in here unless he is invited, or on business Let those having cloth to make up send it here and we will make it up, & put it to good use--Women should be appointed to attend to the washing and anointings of the High Priests wives. There is a lot ahead. You are not yet ordained to anything, but we have the clay here it is mellow & we shall soon put it on the wheel. If any brother divulges anything we shall cut him off. We shall not be with you long. We cannot rest day nor night until we put you in possession of the Priesthood -- We want you now to make up garments for yourselves I want my own robe back again -- If we have made you clean every whit, now go to work and make others clean -- We will have a screen put up before the vail and will make an office of my room, and have a stairway leading down from it. No person will be allowed to take people through the vail but those appointed Let women wait upon women & let men wait upon men, then no jealousies will arise. He closed at 5 mi. before one.

Elder P.P. Pratt approved of what had been said & said a few words about the fasion of our robes his own robe, which was like those first used, was not sewed up at the sides, neither was it of more than one breadth.

Elder Kimball showed the right fashion for a leaf, -- Spoke of Elder Richards being protected at Carthage Jail having on the robe, while Joseph & Hyrum and Eld Taylor were shot to pieces said the Twelve would have to leave shortly, for a charge of treason would be brought against them for swearing us to avenge the blood of the anointed ones, and some one would reveal it, and we shall have to put some day between sundown and dark --

George Miller said that when near the camp of Gen Hardin, he was shot at and the Sentinel who was near him was killed, but he escaped unhurt, having on

his garments -- He spoke of the design and purpose for which all (the signs-&-tokens) Symbols in the garden were given &c. Paul said he bore in his body the marks of the Lord Jesus Christ [Galatian 6: 17] -- which was a plainly as he dare allude to these things in writing. But the marks Paul alluded to were just such as we now have on our garments -- He spoke of the signs, tokens & penalties, and of the work in general, said it was the work of God, by which he designs to reinstate man into his presence &c.

Elder John Taylor confirmed the saying that Joseph and Hyrum & himself were without their robes in the jail at Carthage whil Doct Richards had his on, but corrected the idea that some had that they had taken them off through fears.

W.W. Phelps said Joseph told him one day about that time, that he had laid aside his garment on account of the hot weather
Elder Kimball said word came to him & to all the Twelve about that time to lay aside their garments and take them to pieces, or cut them up so they could not be found.

The sisters ought not to gather together in schools to pray unless their husbands or some man be with them -- every evening at 5 o clock the High Priests meet for prayer by themselves, clothed in their robes of Priesthood Also the High Council, and the Seventies --

There are from seven to twelve persons who have met together every day to pray ever since Joseph's death -- and this people have been sustained upon this principle Here is brother Turley [he] has been liberated by the power of God and not of man And I have covenanted, and never will rest nor my posterity after me until those men who killed Joseph & Hyrum have been wiped out of the earth.

Elder Cahoon had permission to speak at 20 m. past one. He bore testimony of the importance of those things which had been spoken. He rejoiced in the idea that the things he was taught in the beginning were the same things now taught and remembered -- and it is so because they are eternal things.

The whole assembly were then formed into 2 circles one within the other The signs and tokens were given, the proper attitude for prayer assumed, and Elder Taylor being mouth the whole congregation united with him in prayer to God at 10 minutes past 2. the meeting was dismissed and all unclothed them selves of their robes and another congregation which had been waiting in the ve stibule of the temple was admitted into the east room, not being clothed in the garments of Priesthood.

At 3 o'clock sung Hosanna. Prayer by Er. Orson Hyde -- after which by invitation of Er Kimball who presided (Pres Young not having been at the Temple to day -- and the duty of presiding having devolved upon Er Kimball as the next in succession) Amasa Lyman addressed the assembly.

He said. Doubtless with the most of the present assembly it is the beginning of a new era, in their lives -- they have come to a place the time they never saw before -- They have come to the commencement of a knowledge of things, and it [is] necessary they should be riveted on their minds, -- one important thing to be understood is this, that those portions of the priesthood which you have received are all essential matters -- it is not merely that you may see these things, but it is matter of fact a matter that has to do directly with your salvation -- for which you have talked and

labored many years -- it is not for amusement you are brought to receive these things -- but to put you in possession of the means of Salvation and be brot. [brought] into a proper relationship to God -- Hence a man becomes responsible for his own conduct, and that of his wife if he has one It is not designed that the things that are presented to-day should be forgotten tomorrow - but [they should be] remembered and practiced through all [your] coming life -- Hence it [is] a stepstone to approach to the favor of God.

Having descended to the lowest state of degradation -- it is the beginning of a homeward journey. It is like a man lost in a wilderness and the means with which we are invested here are to direct us in our homeward journey. You then see the reason why you are required to put away your vanities, cease to talk of all those things which are not conducive to eternal life.

This is why you are required to be sober, to be honest, that you could ask and receive, knock and it should be opened, and that when you sought for things you would find them. <u>It is putting you in possession of of those keys by which you can ask for things you need and obtain them-- This is the key by which to obtain all glory and felicity of eternal life</u> -- It is the key by which you approach God. No impression which you receive here should be lost. It was to rivet the recollection of the <u>tokens & covenants</u> in your memory like a nail in a sure place, never to be forgotten --

The scenery through which you have passed is actually (putting you in) laying before you a picture or map by which you are to travel through life, and obtain an entrance into the celestial kingdom hereafter. If you are tempted in regard to these things here, you will be tempted when you approach the presence of God hereafter -- You have, by being faithful been brought to this point, by maintaining the things which have been entrusted to you. <u>This is a representation of the Celestial Kingdom</u>. It is not merely for the sake of talking over these things that they are given to you, but for your benefit, and for your triumph over the powers of darkness hereafter.

We want the man to remember that he has covenanted to keep the law of God, and the woman to obey her husband and if you keep your covenants you will not be guilty of transgression. The line (that-is) drawn is for you to maintain your covenants and you will always be found in the path of obedience after that which is virtuous and holy & good, and will never be swallowed up by unhallowed feelings & passions.

If you are found worthy, and maintain your integrity, and do not run away and think you have got all your endowment you will be found worthy after a while [to receive your Second Anointing], which will make you honorable with God. You have not yet been ordained to anything, but will be by and by. You have received these things because of your compliance with all the requisitions <u>with all the requisitions</u> of the law [sic], and if faithful you will receive more.

You have now learned how to pray. You have been taught how to approach and be recognized. This is the principle by which the Church has been kept together, and not the power of Arms. A few individuals have asked for your preservation, and their prayers have been heard, and it is this which has preserved you from being scattered to the four winds.

Those who have learned to approach God and receive these blessings, are they better than you? The difference is, they have been permitted to have these things revealed unto them.

The principles which have been opened to you are the things which ought to occupy your attention all your lives. They are not second to anything; you have the key by which if you are faithful, you will claim on you, and on your posterity, all the blessings of the Priesthood.

Elder H. C. Kimball said, the ideas advanced by brother Lyman are good and true -- We have been taken as if were from the earth, and have travelled until we have entered the Celestial Kingdom. And what is it for, it is to personify Adam. And you discover that our God is like one of us, for he created us in his own image. Every man that ever came upon this earth, or any other earth will take the course we have taken -- another thing, -- it is to bring us to an organization -- and just a quick as-we can get into that order and government we have the Celestial Kingdom here -You have got to honor and reverence your brethren, for if you do not you never can honor God. The man was created, and God gave him dominion over the whole earth, but he saw that he never could multiply, and replenish the earth, without a woman. And he made one [viz., a woman] and gave her
to him. He did not make the man for the woman, but the woman for the man, and it is just as unlawful for you to rise up and rebel against your husband, as it would be for man to rebel against God.

When the man came to the vail, God gave the key word to the man, and the man gave it to the woman. But if a man don't use a woman well and take good care of her, God will take her away from him, and give her to another.

Perfect order and consistency makes Heaven but we are now deranged, and the tail has become the head --

We h ave now come to this place, and all your former covenants are of no account. And here is the place where we have to enter into a new covenant, and be sealed, and have it recorded. One reason why we bring our wives with us, is, that they may make a covenant with us to keep these things sacred. You have been anointed to be Kings & Priests. but you have n ot been ordained to it yet.-- and you have got to get it by being faithful You can't sin so cheap now as you could before you came to this order. It is not for you to reproach the Lord's anointed nor to speak evil of him. You have covenanted not to do it.

One other thing. You all want to get garments, and you need not wait to get fine linen or bleached cotton for Your garments.-- Shirting or sheeting will do for garments. The woman can cut them from the cuts on their husbands-- We dont want.-you to come here and take up the time to cut your garments. Go to a good-faithful sister, & secrete yourselves, and make your garments. We have been crowded too much and we have got to stop it, and if you have cloth, and come here to get your cloth cut we shall keep it here to make use of till we get through. We don't want one person that has come into the order the week past, to come into this room during the coming week except those who are to work. If you want any thing let it come in writing.

David Sessions. Gilbert D. Gouldsmith and Elam Ludington volunteered to draw water from the river in barrels for the use of the Temple. Elder George A. Smith made a few remarks. He spoke principally in relation to the importance of keeping sacred the signs & tokens & principles we had received while passing along through the different degrees.---

He was followed by Elder Orson Hyde who said a few words in approbation of what had been said by Elder Smith and followed up in the same matters--

The congregation was dismissed by prayer by Elder John Taylor--and soon departed from the Temple to their respective homes.

Heber C. Kimball "Journal."

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28 December 1845 Sunday

About two hundred of the brethren and sisters met at thirty a.m. in the attic story of the Temple, some of the side rooms were filled. and the curtains withdrawn.

After singing and prayer, I addressed the meeting.

The sacrament was administered. Elder Kimball made a few remarks. After prayer the meeting was dismissed by benediction from Elder Orson Hyde.

H.C., VII, p. 555-6.

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28 December 1845 (Contd) .

Meeting at half past 10 o'clock this day in the attic story of the Temple for those who could clothe themselves in the garments of Priest hood. A very large congregation was present, the side rooms were some of them filled, the curtain was withdrawn, and the other rooms besides the east room were filled. -- About 200 persons were present, clothed in priestly garments -- Pres. Young addressed the meeting it having been opened by prayer by P. P. Pratt, & singing the songs of Zion, "The morning breaks the shadows flee" & "Come to me" &c. Pres. Young came into the room at 1/4 before 12 N. -- He said he supposed those present were a part of those who had received their endowment, that they were those who desired to be wise and do honor to the cause they have espoused, and bring no reproach upon the character of him who has given us of the things of his Kingdom liberally. The Keys or Signs of the Priesthood are for the purpose of impressing on the mind the order of the creation -In the first place the name of the man is given a new name, Adam signifying the first man--or Eve, the first woman--Adam s name was more ancient than he was--it was the name of a man long before him, who enjoyed the priesthood. The new name should be after some ancient man--Thus with your ancient name,your modern name, and the name that was last given you, you enquire concerning things past present & future--

After his fall, another name was given to Adam, and being full of integrity, and not disposed to follow the woman nor listen to her was permitted to receive the tokens of the priesthood.

I wish you to cease talking about what you see and hear in this place. No man or woman has a right to mention a work of the appearance of this building in the least, nor to give the signs & tokens except when assembled together, according to the order of the Priesthood, which is in an upper room. There are not a dozen persons that can give the signs & token[s] correctly & the reason is that person would run to that vail. one of the most sacred places on the face of the earth, that had not understood the right manner of giving the signs & tokens

Gospel Mysteries

The order and ordinances passed through here prove the principles taught in the Bible -- First men should.love their God supremely Woman will never get back, unless She follows the man back -- if the man had followed the woman he would have followed her down until this time -- Light, liberty & happiness will never shine upon men until they learn these principles -- The love which David & Jonathan had for each other was the love of the priesthood.

God is a personage of tabernacle -- The Son is a personage of tabernacle--The Spirit or Holy Ghost is also a personage, but not a personage of tabernacle, but is a personage of Spirit -- God dwells in eternal burnings puts his hand through the vail & writes on the wall Any person that goes through these ordinances, unless they cleanse their hearts & sanctify themselves & sanctify the Lord, it will damn them When we begin again I shall select those that are worthy -- We shall not be able to have another public meeting here on account of the weight on the floor, it has already caused the walls to crack -- prevents the doors from shutting, and will injure the roof. I see here 200 persons, all clothed in their garments, tomorrow I suppose we cannot find half enough to work with, unless we lay an embargo on your garments, and forbid any of you carrying away your garments. When we began we could dress a company of 30, now we cannot dress 18. For my right arm I would not say that everybody is honest, for I do not believe they are.

The names of those who would volunteer to furnish a suit of garments, to be used by those who were yet to go through the ordinances was then taken, they are as follows, viz W. W. Major, John Lytle, James Harman, Daniel Carter, John D. Lee, L.R. Foster, M.D..Hambleton, Vernon H. Bruce, Sidney A. Knowlton, Charles C. Rich, J. L. Heywood, Elijah Fordham, Norton Jacobs, Daniel Spencer, Joshua S. Holman, Willmer B. Benson, Hiram Spencer, L. O. Littlefield, J.M. Bernhisel Zimri H. Baxter, Andrew Whitlock, William A Sanger, J.S. Hovey, Stephen Winchester Jr, Wm S. Covert, John S Hatfield, Joseph Kain P.G. Sessions - Ezra T. Benson Wm Matthews, Abraham Palmer & wife, 32 in all, each of these agreed to furnish one suit of garments for Temple use--

It was decided that when the High Priests were washed & anointed they should find the oil, and the lights, and the Seventies do the same when they occupied the rooms and the wood is to [be] supplied as follows -- 1000 men, or as many as can be obtained, to go to the islands and cut wood, and teams to go and draw it to the Temple until 1000 cords have been obtained.

Sung the hymn, "Glorious things of thee are Spoken" Prayer by Amasa Lyman asking a blessing on the bread -- Bread passed round by Charles C. Rich and George Miller. Blessing on the wine [was] asked by P.P. Pratt While the wine was passing, sung the hymn "Adam ondi Ahman"

Elder H.C. Kimball cautioned the brethren and sisters against telling that the Twelve were in the Temple -- P. P. Pratt said a few words to the same point.

Elder Kimball moved that no man tell his wife what he had seen Pres Young said "all that are in favor of this signify it by holding your tongues when you go away from here." P.P. Pratt.--"Contrary by the same sign."

Elder Kimball continued his remarks, alluded to the stories in circulation that several persons had been killed on their way through the ordinances, and that men and women were stripped naked here. Joseph said that for men and women to hold their tongues was their Salvation.

A circle was formed composed of about 20 persons, most of whom had

received the ordinances, and been admitted to the first quorum at a previous time They united in prayer Elder John Taylor being mouth A hymn was sung, being led by Goddard, Kay & Cahoon -- notice was given that no more meetings would be held in the Attic Story, for the present, and the congregation dismissed after prayer by Eld. Orson Hyde---

The above was from the Heber C. Kimball "Journal." Underlining indicates the material not published by Helen Mar Whitney in her "Scenes from Nauvoo, and incidents from H. C. Kimball's Journal." Woman's Exponent XII.

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. . .The keys or signs of the priesthood is for the purpose of impressing on the mind on the creation. Penal Signs. In the first place the name of the man is given. A New name Adam signifies the first man or Eve the woman. Adam name was more Ancient than he was it was a man long before him who enjoyed the priesthood New name should be after some Ancient Man whereby you are enabled to ask for present future & past after his fall another name was given -- he being full of integrity & not to listen to the woman he was permitted to receive the tokens of the priesthood I wish you to learn one lesson you will find one lesson that you hold your tongues you will never be extricated unless you go to hell, you learn you will be damned -- we let no person assemble except in an upper room according to the priesthood. I have been saluted by the grips & tokens I have felt to slap their faces. - look at the result of persons rushing to the vail -- one of the most sacred places on the earth. The two key words were received in the Garden. the first was his new name. the other is our name -- all such should be Ancient -the Aaronic is for helps and to assist the Melchisedec priesthood or Temporal things are entitled to those two signs the man having the Mel. priesthood. I will there are 4 token 4 Signs 4 Penal signs the ancient name will enable to ask for blessings or views of ancient things. I will use the very first token - sign & penal David Let my arm forget not the order done of the Lord & thee O Jehovah if about Modern. my own name - thus is the things of present now what about future events. my last name. In prayer you use the (fir) tokens in your own name This quorum is the more important. you are washed -- it is trifling. no--

William Clayton rough draft minutes of the 28 December 1845 which were recorded in the Heber C. Kimball "Journal" after he fleshed-out these notes. Found in the Church Archives in CR/342/1/fd 6,Restricted Document. Typed as in the original without the use of sic.

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28 December 1845 (Contd)

. . . the name that was given to Adam was more ancient than he was--The name Adam was given him because he was the first man--but his New Name pertained to the Holy Priesthood & as I before stated is more ancient than he was--there are 4 Penal Signs & 4 Penal Tokens and should I want to address the Thorone (sic) to enquire after ancient things which transpired on Plannets that roled away before this Plannet came into existance, I should use my New Name which is Ancient & refers to Ancient things-Should I wish to Enquire for Present things I should use my own Name which refers to present things & should I want to Enquire for Future things I would use the 3rd Name which

refers to the first token of the Melchizedek Priesthood--or is the 3rd token that is given--& refers to the son--the 2nd Token of the M. Priesthood is to be given only in one place and nowhere else--but these signs & tokens that pertain to the Priesthood should never be given any where only in such places as belong to the P.H. & that too by none but such as belong to the order of the Priesthood.

"General Record of the Seventies. Book B Commencing Nauvoo 1844. Record of Endowments commences on page 147, concluded [on] p 271. Copied into Nauvoo Temple Record." John D. Lee, Scribe. Church Archives. Under date given. Typed as in the original.

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. . . He spoke in reference to the order of the Priesthood--the signs and tokens connected therewith--he observed that there were 4 penal signs & 4 penal tokens and each one of them aludes to certain names--the first aludes to your New or 1st name the 2nd to the 2nd & so on & should I or any of you want to enquire of the Lord--for anything ancient that transpired on Plannetts that roled into existence long after [before] this world or theater of action was organized--I would use my New Name because it is more ancient than my self & refers to ancient times--and should I want to enquire for things that are modern I would use my own name and to enquire (p. 57) for things that are future I would use the name which refers to things in the future--using the signs that are connected the 3 names.

John D. Lee "Journal."14 D, pp. 56-7
Church Archives under date given

28 December 1845: (Contd)

The following High Priests met at 6 o'clock for prayer - in their room No. 8--viz; George Miller - Robert Pierce - Gardner Clark - L. Woodworth = Winslow Farr. Addison Everett Wm. Felshaw, Erastus Snow. Daniel Carn, Elizur G. Terrill - John M. Bernhisel - and Albert Petty - Erastus Snow mouth. They adjourned at 8 o'clock

Also the following high Priests met in room No. 6. for prayer Viz; Joseph C. Kingsbury. George P. Dykes - Ormus E. Bates, Benjn. Brown - Daniel Carter. Joshua S. Holman David H. Redfield - William Crosby - Joseph C. Kingsbury mouth, closed at 8.-

The High Council met for Prayer at the usual time, about 6 o'clock President Isaac Morley - David Fullmer - William Huntington - James Allred - Alpheus Cutler George W. Harris - Aaron Johnson. Thomas Grover - Ezra T. Benson & Newel Knight Prayed for the health of H. G. Sherwood - Wm. Huntington James Allred's wife - and a boy in his family - & for all the sick among the saints. - For Pres. B. Young, that he might have wisdom, & bodily & mental strength, & be able to lead this people. Heber C. Kimball "Journal." * * * * * *

Nauvoo After the Exodus
Comments by Andy Ehat 18 April 1978

Though the body of the Church, with the Quorum of Twelve Apostles leading the way, were leaving Nauvoo, the site of their Temple, some

selected men were to stay behind to supervise the continued construction of the temple. The saints were obligated to finish the temple as they were commanded of the Lord in revelation to Joseph Smith and so they pressed forward knowing full well that already it had served its purpose.

Some brethren having been called on missions to England, notably Orson Hyde of the Quorum of the Twelve, were among those selected to remain. Samuel W. Richards was one of those who remained. Born in Massachussetts in 1824 and baptized in 1838, he came to Nauvoo in November of 1843. On January of 1844, before the death of Joseph and Hyrum he was ordained a seventy. In his role as a seventy, he was called to serve his mission. But before departing he helped turn Nauvoo into a beautiful ghost town---and that too with fireworks!

When Richards received his endowment, he learned as all initiares learned, the "true order of prayer." And while the body of the Church remained, the separate quorums would meet daily near dusk to pray "after the order of the Priesthood." This same pattern was continued when as Samuel records in his journal, February 12th, 1846, a week after the exodus: "[we] commenced a regular meeting with the brethren in the temple for prayers, to continue so long as we stayed in Nauvoo. The prayer meeting would begin near the hour of sunset. Samuel was in the first Quorum for prayer which had fifteen participants. This "quorum regulated the order of the various prayer meetings that would be held in the temple since Orson Hyde and Joseph Young would be members of this Quorum and would be responsible for supervising all prayer quorums.

The first of March is when Samuel records for the first time some of the spiritual blessings that attended faithful participation in the prayer circle. "...at sundown [I went] to the temple, where we spent the evening in holy conversation, administering the sacrament, and speaking in other tongues, enjoying the blessings of the Gospel." Two weeks later druing the special Sunday evening prayer circle when the Sacrament was administered, Samuel recorded: "In the evening [I] was with the Quorum in the temple until 12 o'clock. The sacrament was administered and great blessing were enjoyed: tongues, prophesying; the angels attended us, [and] their glory filled the house insomuch that many witnessed [the light of the temple] throughout the city and testified thereof, that it was the brightness of fire."

The following Wednesday evening similar spiritual blessings were poured out by the spirit of the Lord. For he records: [In the] evening with the Quorum in the temple. I was presiding. It was testified during the meeting that there had not been so great faith manifested at any time before. It was testified by many outside the temple that the temple was filled with exceeding bright light. [During the meeting] the gift of tongues and prophecy was much enjoyed."

However, these blessings were not to be gained without obedience to the order of prayer. During the next evening's circle meeting this is well illustrated. "I carried a ticket to Uncle Levi [Richards] so he could had admitance into the prayer quorum with us. In the evening he was present with us for the first time. [However], the evening resulted in an unpleasant manner to the company, [for] a censuring spirit arose which took several hours to quell, and for a time [this] seemed as if to destroy the [unity oi] the Quorum. But through faith and perseverance it was overcome, and union restored.

On Sunday the 22nd of March, Samuel gives the names of the Quorum members: Zebedee Coltrin, Phineas Richards, Levi Richards, Graham Coltrin, John Coltrin, F.D. Richards, Abel Lamb, Benjamin Brown, Wandle Mace, Thomas B. Richards, Charles Patten, Curtis E. Bolton, William Anderson, John Loveless and, of course, himself. "Dressing ourselves in the order of the Priesthood we called upon the Lord, his spirit attended us, and the visions of heaven were opened to our view. I was, as it were, lost to myself. I beheld the earth reel to and fro, and was moved out of its place. Men fell to the earth and their

life departed from them. Great was the scene of destruction upon all the face of the land. At the close of the vision, there appeared a great company of saints coming from the west as I stood with my back to the north, and they were passing to the east, and the scripture was fulfilled which saith, 'Come see the desolation which the Lord hath made in the earth.' The company of saints, who had been hid as it were from the earth, walked in the light for the glory of the Lord was round about them, while darkness was upon the face of the earth. I behold other things which were glorious while the power of God rested down upon me. Others also beheld angels and the glory of God. Having had this season of enjoyment, [their faith no doubt peaking], it was proposed by Curtis E. Bolton that we pray for the prophet Joseph to come into our midst and converse with us. Some of the quorum members consented so to do, but the idea was first objected to as being unwise by Brother Levi Richards. He received a reprimand by way of hint to leave the room by Brother Bolton [for] not being agreed with the Quorum. [However], the matter was taken up, and after some remarks from several of the brethren, it was decided by the president, that we had no right to pray for that thing, and all was again right. The sacrament was administered and our joy increased by the gift of tongues and prophecy by which great things were spoken and made know to us."

During the sunday meeting "at the stand" 5 April, Joseph Young said: "pray for our enemies for Paul said, the weapons of our warfare are not carnal, but spiritual."

[pps 10-12 all on vengeance and prayer].

During the April 12th Sunday evening prayer circle "several dreams were told, and the interpretations given in tongues, where some of the principles of the resurrection were explained and much good instruction given."

On the 27th of April Samuel read a couple of letters from the Camp where the Twelve and rest of the church were based and found that he was directed to leave immediately for England. "That orders had been received from the camp, for those who had been appointed several months before, to take their mission immediately to England, Bro Franklin [D. Richards] with myself being the first two on the list. In the afternoon met in the attic story of the temple..."

----------NOTES----------

(1) Harrison Burgess Journal; Church Historical Department, CHO/Ms/d/893; December 15, 1845. Harrison and his wife Sophia Minerva received the fulness blessings in the Nauvoo Temple on 22 January 1846.

(2) Consider the remarks made by President Brigham Young at the Nauvoo Temple on December 28, 1845 on how the names and signs relate to obtaining knowledge of things past, present and future. In the Inspired Version of Genesis, chapter 14, the Lord states that all those who come up to this high order of the priesthood then have power to stand in the presence of God.

(3) Evidence of this can readily be seen in 1845 and 1846 during the Nauvoo Temple days, when those who had been endowed as well as those who had received their fulness blessings, all participated in prayer circles.

(4) Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, p. 237.

(5) Bruce R. McConkie, Mormon Doctrine, 2nd Ed., p. 482.

(6) By observing the keys words and signs.

(7) This power gives the person the right to "stand in the presence of God" and to do all things according to his will. He can then begin to "enjoy the words of eternal life in this world" and "even the wonders of eternity shall they know, and the things to come will I show them, even the things of many generations." (Moses 6:59; D&C 76:5-10).

(8) TPJS, pp. 298-99.

(9) TPJS, pp. 150-51; John 14:21,23; Rev. 3:20.

(10) Joseph F. Smith, The Improvement Era, IX (August, 1906). 812-815; "Fashion And the Violation of Covenants and Duty."

(11) Minutes of Meetings Held in Provo City; December 13, 1868; BYU Microfilm Room/Film/979.2/Z99/v.2.

(12) TPJS. pp. 345-46; April 6, 1844.

(13) TPJS, p. 51.

(14) Moses 6:59.
Computer Book:
Reference List: knock*,knocking,three

|v2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,
(OldT:Genesis 18:2)

|v28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
(OldT:Numbers 22:28)

|v32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:
(OldT:Numbers 22:32)

|v33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.
(OldT:Numbers 22:33)

|v6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put

to death.
(OldT:Deuteronomy 17:6)

|v15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.
(OldT:Deuteronomy 19:15)

|v41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.
(OldT:1 Samuel 20:41)

|v12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.
(OldT:1 Samuel 30:12)

|v21 And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again.
(OldT:1 Kings 17:21)

|v11 Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.
(OldT:Job 2:11)

|v1 So these three men ceased to answer Job, because he was righteous in his own eyes.
(OldT:Job 32:1)

|v3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.
(OldT:Job 32:3)

|v5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.
(OldT:Job 32:5)

|v18 There be three things which are too wonderful for me, yea, four which I know not:
(OldT:Proverbs 30:18)

|v21 And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits.
(OldT:Ezekiel 40:21)

|v48 And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.
(OldT:Ezekiel 40:48)

|v6 And the side chambers were three, one over another, and thirty in order;

and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house.
(OldT:Ezekiel 41:6)

|v16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, cieled with wood round about, and from the ground up to the windows, and the windows were covered;
(OldT:Ezekiel 41:16)
|v22 The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is the table that is before the LORD.
(OldT:Ezekiel 41:22)

|v3 Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories.
(OldT:Ezekiel 42:3)

|v6 For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straitened more than the lowest and the middlemost from the ground.
(OldT:Ezekiel 42:6)

|v31 And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.
(OldT:Ezekiel 48:31)

|v32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
(OldT:Ezekiel 48:32)

|v33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.
(OldT:Ezekiel 48:33)

|v34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.
(OldT:Ezekiel 48:34)

|v5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.
(OldT:Daniel 1:5) |v23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
(OldT:Daniel 3:23)

|v24 Then Nebuchadnezzar the king was astonied, and rose up in haste, and spake, and said unto his counsellers, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.
(OldT:Daniel 3:24)

|v2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.
(OldT:Daniel 6:2)

|v10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
(OldT:Daniel 6:10)

|v13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.
(OldT:Daniel 6:13)

|v7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
(NewT:Matthew 7:7)

|v8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
(NewT:Matthew 7:8)

|v16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
(NewT:Matthew 18:16)

|v20 For where two or three are gathered together in my name, there am I in the midst of them.
(NewT:Matthew 18:20)

|v2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
(NewT:Mark 8:2)

|v9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
(NewT:Luke 11:9)

|v10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
(NewT:Luke 11:10)

|v25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
(NewT:Luke 13:25)

|v9 And he was three days without sight, and neither did eat nor drink.
(NewT:Acts 9:9)

|v19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
(NewT:Acts 10:19)

|v10 And this was done three times: and all were drawn up again into heaven.
(NewT:Acts 11:10)

|v11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.
(NewT:Acts 11:11)

|v1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.
(NewT:2 Corinthians 13:1)

|v7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
(NewT:1 John 5:7)

|v8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.
(NewT:1 John 5:8)

|v20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
(NewT:Revelation 3:20)

|v13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!
(NewT:Revelation 8:13)

|v13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
(NewT:Revelation 21:13)

|v7 In addition to Joseph Smith, the Lord provided for eleven others to see the gold plates for themselves and to be special witnesses of the truth and divinity of the Book of Mormon. Their written testimonies are included herewith as "The Testimony of Three Witnesses" and "The Testimony of Eight Witnesses."
(BofM:Introduction 2:7)

|v42 And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches--yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them.
(BofM:2 Nephi 9:42)

|v3 And my brother, Jacob, also has seen him as I have seen him; wherefore, I will send their words forth unto my children to prove unto them that my words are true. Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words.
(BofM:2 Nephi 11:3)

|v12 Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein.
(BofM:2 Nephi 27:12)

|v4 Wherefore, now after I have spoken these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

(BofM:2 Nephi 32:4)

|v10 And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.
(BofM:Alma 36:10)

|v16 And now, for three days and for three nights was I racked, even with the pains of a damned soul.
(BofM:Alma 36:16)

|v8 And it came to pass that I was three days and three nights in the most bitter pain and anguish of soul; and never, until I did cry out unto the Lord Jesus Christ for mercy, did I receive a remission of my sins. But behold, I did cry unto him and I did find peace to my soul.
(BofM:Alma 38:8)

|v20 But behold, as I said unto you concerning another sign, a sign of his death, behold, in that day that he shall suffer death the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead.
(BofM:Helaman 14:20)

|v27 And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth for the space of three days.
(BofM:Helaman 14:27)

|v3 And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land.
(BofM:3 Nephi 8:3)

|v19 And it came to pass that when the thunderings, and the lightnings, and the storm, and the tempest, and the quakings of the earth did cease--for behold, they did last for about the space of three hours; and it was said by some that the time was greater; nevertheless, all these great and terrible things were done in about the space of three hours--and then behold, there was darkness upon the face of the land.
(BofM:3 Nephi 8:19)

|v23 And it came to pass that it did last for the space of three days that there was no light seen; and there was great mourning and howling and weeping among all the people continually; yea, great were the groanings of the people, because of the darkness and the great destruction which had come upon them.
(BofM:3 Nephi 8:23)

|v9 And it came to pass that thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, and the earth did cease to tremble, and the rocks did cease to rend, and the dreadful groanings did cease, and all the tumultuous noises did pass away.
(BofM:3 Nephi 10:9)

|v7 Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.
(BofM:3 Nephi 14:7)

|v8 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.
(BofM:3 Nephi 14:8)

|v13 Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them.
(BofM:3 Nephi 26:13)

|v29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.
(BofM:3 Nephi 27:29)

|v29 Therefore, ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh, receiveth; and unto him that knocketh, it shall be opened.
(BofM:3 Nephi 27:29)

|v2 And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.
(BofM:3 Nephi 28:2)

|v4 And when he had spoken unto them, he turned himself unto the three, and said unto them: What will ye that I should do unto you, when I am gone unto the Father?
(BofM:3 Nephi 28:4)
|v12 And it came to pass that when Jesus had spoken these words, he touched every one of them with his finger save it were the three who were to tarry, and then he departed.
(BofM:3 Nephi 28:12)

|v36 And now behold, as I spake concerning those whom the Lord hath chosen, yea, even three who were caught up into the heavens, that I knew not whether they were cleansed from mortality to immortality--
(BofM:3 Nephi 28:36)

|v14 And it came to pass that the seventy and first year passed away, and also the seventy and second year, yea, and in fine, till the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation had passed away.
(BofM:4 Nephi 1:14)

|v37 Therefore the true believers in Christ, and the true worshipers of Christ, (among whom were the three disciples of Jesus who should tarry) were called Nephites, and Jacobites, and Josephites, and Zoramites.
(BofM:4 Nephi 1:37)

|v4 And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record--and all this shall stand as a testimony against the world at the last day.
(BofM:Ether 5:4)

|v7 Ask, and ye shall receive; knock, and it shall be opened unto you. Amen.
(D&C: Section 4:7)

|v11 And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom I will show these things, and they shall go forth with my words that are given through you.
(D&C: Section 5:11)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 6:5)

|v28 And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.
(D&C: Section 6:28)

|v32 Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them--even so am I in the midst of you.
(D&C: Section 6:32)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 11:5)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 12:5)

|v5 Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.
(D&C: Section 14:5)

|v26 Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you.
(D&C: Section 49:26)

|v9 Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.
(D&C: Section 66:9) |v25 Let them carry up unto the bishop a certificate from three elders of the church, or a certificate from the bishop;
(D&C: Section 72:25)

|v27 Let them ask and they shall receive, knock and it shall be opened unto them, and be made known from on high, even by the Comforter, whither they shall go.
(D&C: Section 75:27)

|v63 Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.
(D&C: Section 88:63)

|v14 Therefore, let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power.

Gospel Mysteries

(D&C: Section 95:14)

|v1 This day a general council of twenty-four high priests assembled at the house of Joseph Smith, Jun., by revelation, and proceeded to organize the high council of the church of Christ, which was to consist of twelve high priests, and one or three presidents as the case might require.
(D&C: Section 102:1)

|v22 Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.
(D&C: Section 107:22)

|v29 Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently, who were ordained after the order of Melchizedek, and were righteous and holy men.
(D&C: Section 107:29)

|v3 Now, in relation to this matter, it would be very difficult for one recorder to be present at all times, and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, and the history of the whole transaction; naming also some three individuals that are present, if there be any present, who can at any time when called upon certify to the same, that in the mouth of two or three witnesses every word may be established.
(D&C: Section 128:3)

|v20 And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets--the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!
(D&C: Section 128:20)

|v9 These are three grand keys whereby you may know whether any administration is from God.
(D&C: Section 129:9)

|v1 In the celestial glory there are three heavens or degrees;
(D&C: Section 131:1)

FILE NAME:KNOWLEDG.RAW

KNOWLEDGE ESSENTIAL TO SALVATION
by Richard A. Ware

Gospel Mysteries

Knowledge and ignorance. Two little words, yet our salvation depends upon where we stand in relation to them. The Prophet Joseph Smith said that a "man is saved no faster than he gets knowledge..." and "every one that does not obtain knowledge sufficient to be saved will be condemned" (TPJS p. 297). Again he said: "As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved (TPJS, p. 217)."

Elder Bruce R. McConkie commented that "man's hope of gaining salvation is in direct proportion to his knowledge of God and the laws of salvation. No man can be saved in ignorance of Jesus Christ and the laws of the gospel. Man is saved no faster than he gains knowledge of God and the saving truths recorded in the scriptures" (DNTC 1:200-201).

The Most Important Knowledge

The knowledge which is most important is the knowledge which will help us know God and take us back into his presence (TPJS, pp. 68, 324-325). The apostle John said that life eternal is gained by our knowing the only true God and his Son Jesus Christ (John 17:3). Marion G. Romney stated that "this knowledge of 'the only true God, and Jesus Christ' (John 17:3) is the most important knowledge in the universe. It is the knowledge without which the Prophet Joseph Smith said no man could be saved. The lack of it is the ignorance referred to in the revelation wherein it is written: 'It is impossible for a man to be saved in ignorance'" (D&C 131:6; Ensign/November, 1981, p. 14).

In discussing this important theme of knowing God, Joseph explained "that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him" (TPJS, p. 51). Although this cannot be done in a moment, it can be done. But man must be "instructed in the government and laws of that [celestial] kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same....[because] it is necessary for men to receive an understanding concerning the laws of the heavenly kingdom, before they are permitted to enter it", meaning the celestial glory (Ibid).

Blessings For Those Who Ask

Those who obtain a knowledge of God and his laws, "begin to know to know how to approach him, and how to ask so as to receive an answer [to their prayers]. When we understand the character of God, and know how to come to him, he begins to unfold the heavens to us, and to tell us all about it" (TPJS p. 350). "If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things---that which bringeth joy, that which bringeth life eternal" (D&C 42:61). Any saint who has sipped from the fountain of revealed knowledge desires to have the heavens unfolded to him.

All those who select not to "obtain knowledge sufficient to be saved will be condemned, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God" (TPJS p. 217).

Ignorance A Problem

"It is not to be wondered at that men should be ignorant in a great measure, of the principles of salvation, and more especially of the...blessings of the gift of the Holy Ghost. *** It is often the case that young members of this Church for want of better information, carry along with them their old notions

of things, and sometimes fall in egregious errors" (TPJS p. 242). "Ignorance, superstition and bigotry...is oftentimes in the way of the prosperity of this Church" (TPJS p. 138). It takes knowledge to counter this problem. In fact, "a man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God" (TPJS p. 311).
Sadly, "there are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake" (TPJS p. 309). "If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit" (TPJS p. 287).

Sources of Knowledge

Nephi explained that there are three channels of gaining correct knowledge, and said we must exercise our own agency in seeking understanding from those sources. First, we must feast upon the words of Christ for they will tell us all things what we should do. Second, we must receive the Holy Ghost because he will tell us all things that we should do. Finally, after doing these things, the Savior himself will appear and tell us all the things that we should do (2 Nephi 32:3-6; TPJS pp. 150-151).
And as we learn the mind and will of God, we must then keep those laws and commandments and be faithful to him. By so doing we gain greater knowledge and understanding until we come unto a fulness of light and knowledge (D&C 50:24; 93:28; TPJS p. 247). Obedience to knowledge gained is essential to gaining more, for "we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know unless we comply with or keep those we have already received" (TPJS p. 256). We are blessed to live in a day in which we can receive knowledge from four standard works, not just one. We also have the writings of prophets and apostles, from Joseph Smith to the present day, which in many cases clarify the scriptures for us. When we search diligently these writings and ponder the meaning in our hearts, there will open up an understanding that will eclipse anything received before. The writings of the brethren, the scriptures and personal revelation will all be in harmony in an expanded view of things.
Some believe that they only need the Holy Ghost, or only the scriptures, or only the living prophets. But the Lord's counsel was quite different. He told his early day leaders and missionaries to study the gospel before they went forth to proclaim the message. "Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea, the power of God unto the convincing of men" (D&C 11:21-22). Joseph told the saints to "search the scriptures....search the revelations of God; study the prophecies, and rejoice that God grants unto the world Seers and Prophets" (TPJS p. 12). All three sources of knowledge are vital to our growth in light and truth. If the Lord has already revealed the answer to our gospel questions, then the burden is upon us to search the revelations to find the answers to our questions.

We Should Seek Knowledge

Knowledge is not something that church members should be afraid of. Joseph once said "I never heard of a man being damned for believing too much; but they are damned for unbelief" (TPJS p. 374). The more knowledge a person gains, the better off he is, because "whatever principle of intelligence we attain unto in this life, it will rise with him in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have
so much the advantage in the world to come" (D&C 130:18-19).
The information contained in this newsletter is designed to further enhance one's efforts of gospel study. Future issues will deal directly with apostolic

writings that clarify and give information on different gospel topics.

FILE NAME:TK820530.RAW

Sacrament Meeting Talk By: Richard A Ware
30 May 1982
Home Centered Gospel Living

The home is the most important organization in time and in eternity. It is through the home---the family organization---that an individual is able to achieve exaltation and eternal life. There will be no godhood outside of the eternal family unit.

Marriage is the door that unlocks and makes available to man the ultimate design of God for all His children. God was once a man as we are now and is now an exalted man who lives in the family order. We are his spirit children. And implicit in the Christian verity that all men are the spirit children of an Eternal Father is the usually unspoken truth that they are also the offspring of an Eternal Mother. An exalted and glorified Man of Holiness could not be a Father unless a woman of like glory, perfection, and holiness was associated with him as a Mother. The doctrine that there is a Mother in Heaven was affirmed in plainness by the First Presidency of the Church when, in speaking of the pre-existence and the origin of man, that "man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father," that man is the "offspring of celestial parentage," and that "all men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity." (Man: His Origin & Destiny, pp 348-355)

The marriages which are formed here on earth then become prototypes of how they will be in heaven. Adam and Eve our first parents were married before the fall of this earth. Their marriage was an eternal marriage, and it was not intended that it should ever end. And if we will go to the house of the Lord and be sealed for time and all eternity, and if we will live up to the covenants which we make there, we will also have the blessing of a marriage that endures beyond the grave, and the same blessings of an endless posterity that were pronounced upon Abraham and Sarah, as well as all the other blessings which belong to the Abrahamic covenant. As we school ourselves in the mortal family relationships, we thereby acquire the attributes of godliness that, when fully perfected, will enable us to have eternal family units of our own hereafter.

Now, if we were to talk about the importance of living the gospel in the home without understanding the important eternal consequences of doing so, or not doing so, we would become weary and possibly give up, for where there is no vision the people perish. Although Adam offered sacrifice for a time being without understanding why, the time did come when it was all made clear to his mind. And the Lord in this day has made clear to us the plan of redemption which each person must follow if they are to return to Father's presence. Let's discuss this plan then as it relates to us. First, the ultimate end is to eventually become as our Father in heaven. But he has a resurrected, glorified body of flesh and bones, and in the pre-earth life we were only spirits. For that reason we have come to earth to gain a temporal body that will eventually be resurrected as he is. But he is glorified and we are not. For that reason also we have come to earth---to live our lives in such a manner that we will be enabled to return to Father clean and pure and thereby be enabled to be glorified with celestial glory which is the highest of the three glories possible. Our Father in heaven also lives within the eternal

family unit, and to be like him we must also obtain the promise of an eternal family unit through the ordinances of the temple. If we neglect this very important temple work we do so at the peril of our own exaltation.
Out of the three things mentioned (1) that we must obtain a resurrected body; (2) that we must live a clean and pure life to be worthy of a celestial glory; and (3) that we must be married in the temple, it appears that the second one will be the deciding factor as to whether we become like God. Let us discuss for a moment, then, some of the things that we can do to live the gospel in the home.
We have heard many times the counsel of the Lord to ask, seek and knock. This formula seems to be the key by which individuals and families can obtain the promises of eternal life. Ask, and ye shall receive. True it is that a veil has been placed over our minds that we no longer remember. We have a real need therefore to obtain light and knowledge. The Lord has placed within our reach the scriptures which are full of knowledge and light. Do you think the sealed portion of the gold plates will ever be given if we treat lightly the scriptures which we have. Do you think the ten tribes will give us their records if we do not read and study what we already have. In our hearts we pray to the Lord to help us gain a knowledge and an understanding of the gospel and the plan of salvation and the part which we play in that plan, and almost before we have even asked we have received the word of the Lord. And not only in the Bible, but in 3 other sacred standard works. And yet the Lord did not stop there. He blessed us with living prophets to teach us the way of light and knowledge, and through the whisperings of the spirit to our soul these things which we learn are confirmed unto us, and we thereby gain light and knowledge. In the time allotted to me today I could not even begin to tell you all the things that must or could be done in living the gospel at home. But you can take the coming days and weeks and study for yourself the words of the prophets and find out what the Lord wants you to do and how he wants you to live your life.
Next he tells us to seek and we shall find. In section 101 of the D&C the Lord has commanded us to "seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life." But if we are to ever see the face of the Lord we must be clean and pure. The Lord promised, blessed are the pure in heart for they shall see God. And cleanliness and purity can only come about through obedience to the laws which God has revealed unto us. If I were to live the gospel in the home then, in such a way that would make me clean and pure from the sins of this world, I would read the scriptures daily and heed the words of the living prophets. I would gather my family around me and we would study to know the mind and will of the Lord as it pertains to us. I would also pay a full tithing, give a generous fast offering, keep the word of wisdom, hold my family home evenings regularly, shy away from magazines, books, TV shows or associations of people that are unclean and which defile the sanctity of the body. I would express my love to my wife and children often, I would teach the precepts of the gospel by example. I would not criticize, find fault with our leaders or gossip. I would attend the temple as often as possible to renew my spirit and elevate my mind and give service to those who have passed beyond. I would, with my family, work on our four generations and submit the work for temple ordinances. I would dress modestly whether at home or in the swimming pool and my speech would be clean. For "who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."
Finally we can knock through prayer. There should always be a time set aside early in the morning and again at the end of the day when we offer up our prayers to the Lord, as individuals, and as families. Joseph Smith was known to gather his family around him and pray three times daily, and counseled the saints to become acquainted with those who prayed 3 times a day, as Daniel

did. President Kimball said that when Enos went into the woods to pray that "he was searching his soul, reaching, knocking, asking, pleading. He was being born again. He would have lived all his life in a weed patch, but now he sought a watered garden." The example we set in our homes in regards to prayer will eternally affect our children for all time.
Gospel living should first center in our lives. We need to hunger and thirst after righteousness. Next it should center in our homes, and our home should be the most sacred place on earth next to the temple. To help the family gain exaltation as a unit, the church and all of its organizations have been organized to help see that individuals and families succeed in this quest to become as God. Hugh B. Brown said the church was the scaffolding around the home (the building) and that its main function was to build the building to perfection.
If we truly desire to be righteous, if we really want to live the gospel principles in our lives, if we really do want to qualify ourselves for exaltation in the kingdom of heaven, as individuals and as families, then we must ASK, and if we do so we shall receive; we must SEEK, and if we do so we shall find; and we must KNOCK, and if we do the blessings of heaven will be opened upon our homes. Each one of us must learn what the Lord expects of us as individuals and within the family context. And that will only come to us as we put forth the effort on our part to learn how we can live the gospel principles---the principles of truth and righteousness---within our home.

FILE NAME:TK861019.RAW

TALK GIVEN AT THE LOUISVILLE KENTUCKY STAKE CONFERENCE
Sunday, 19 October 1986
by Richard A. Ware

I. Introduction

Brethren and sisters, it is a great pleasure for me to be here with you today. I pray the spirit of the Lord to be with me as I share with you some aspects of Church welfare that are not often talked about.
President Spencer W. Kimball said:

> The vision of what we are about and what should come of our labors must be kept uppermost in our minds as we learn and do our duty in the present implementation of welfare service. This applies equally to all Church activities.
> For many years we have been taught that one important end result of our labors, hopes, and aspirations in this work is the building of a Latter-day Zion, a Zion characterized by love, harmony, and peace--a Zion in which the Lord's children are as one.
> This day of power and redemption will come; it is our destiny to help bring it about! Doesn't it motivate you to lengthen your stride and quicken your pace as you do your part in the great sanctifying work of the kingdom? It does me. It causes me to rejoice over the many opportunities for service and sacrifice afforded me and my family as we seek to do our part in establishing Zion.

The length of time required to accomplish all things pertaining to Zion is strictly up to us and how we live, for creating Zion commences in the heart of each person.
Zion can be built up only among those who are pure in heart, not a people torn by covetousness or greed, but a pure and selfless people. (The Ensign/May

1978, pp. 79-80)

The Prophet Joseph Smith said:

"The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory. H.C. 4:609-610)

In the beginning of the last quarter of the twentieth century, the Saints have witnessed prophetic fulfillment in the dramatically accelerating growth of the Church. As the pace of the work hastens and as the faithful Saints prepare to receive the Savior, they will come closer to being the kind of people that will inhabit the Zion envisioned and longed for by the prophets.

It will be during our own day and age that the highest point of spiritual readiness obtainable by mortals will again be realized. Only occasionally has the earth seen societies of men and women ascend to a pinnacle of spiritual knowledge and personal righteousness that merited the glory of the Lord to dwell in their homes and communities. Such people are called Zion, the pure in heart. Those who lived in Zion anciently lived lives of such a high degree of purity and godliness that the Lord himself dwelled with them. So, too, will it be in this dispensation. The beauty of Zion is already beginning to arise and shine forth in righteousness and glory.

II. The Coming Forth of Zion

The society of a Zion people is "a reflection of the purity, unity, and holiness of those who make up its membership." "Zion is a society composed of families and individuals who have been spiritually born of God and have matured in the gospel to the point that the Lord can come and dwell with them. It is a family centered, covenant society of true saints, led by the Lord and his servants." Thus the order of Zion belongs to the celestial kingdom; it belongs to the highest of all heavenly orders.

But the Lord has declared that Zion will not come forth in power until the Saints are properly prepared, taught, matured in righteous experiences, know more perfectly concerning their duty and are endowed with power from on high (D&C 105). In speaking to Noah concerning when Zion will come forth upon the earth, the Lord said:

And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;

And the general assembly of the church of the first born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. (I.V. Gen. 9:21-23)

III. Zions In History

The first Zion ever to be built was called the city of Enoch. The prophet Enoch lived in a day of wickedness, darkness and rebellion, a day of war and desolation, a day leading up to the cleansing of the earth by water. But being the faithful man that he was, he spoke with the Lord face to face as one man speaks with another, and his converts became so faithful that the Lord came

and dwelt with them and "the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them." (Moses 7:18)
There have been other Zion communities established through the ages of time. Melchizedek and his people wrought heaven and sought for the city of Enoch. The people who were established by Christ's apostles in the meridian of time had all things in common, indicating they were living the Zion law of consecration and stewardship. The Nephites also had a community who lived in peace, and partook of the heavenly gift for nearly 200 years following the visit of Christ to the Americas.
History also records how holy prophets struggled to prepare their people that they might become a Zion people, but because of hardness of heart they could not behold the face of God. The D&C records:

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;
But they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath. for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.
Therefore, he took Moses out of their midst, and the Holy Priesthood also. (D&C 84:23-25)

When the Savior came into the world, he also desired to gather the people and make of them a Zion society wherein they could also partake of the powers of heaven. But he lamented that he could not even get them to gather so that he could pour out blessings upon them.
In these last days the redemption of Zion was temporarily postponed in 1834 because of the unrighteousness of the saints, but Zion will be redeemed just as surely as was the city of Enoch. President McKay said that the priesthood correlation program was the same plan which brought Enoch and his people to their translation experience. As you know, priesthood correlation was implemented in this Church in the early 60's. And it will do the same for us as it did for the City of Enoch as we prepare for the day of his coming.

IV. The Latter-Day Zion Will Be Built & Redeemed

The mission of the Church is to proclaim the gospel to all the world; secondly, to perfect the Saints; and thirdly, to redeem the dead. President Kimball said that the perfection of the saints would be achieved by having the saints secure for themselves all the ordinances of the gospel (including all the temple ordinances) and by receiving instruction and obtaining self-discipline. (The Ensign May 1982, p. 2) Zion will be built and redeemed in this very way---through the perfecting of the saints.
We are currently living in a day and age in which the world is as wicked as it was in the days of Sodom and Gomorrah. Between now and the second coming of Christ the wicked will sink ever lower into the depths of depravity and despair, while the meek among men will find themselves sealed up to eternal life, thus securing their salvation and causing Zion to be redeemed. In this why the brilliant light of Zion will arise, and it will shine forth to all the world, and she will be prepared as a bride who adorneth herself for the bridegroom. And all those who are pure in heart will be seated at the wedding feast, for they will have on the wedding garment, and they are they of whom the scriptures refer to as the five wise virgins.
Preparations for building Zion continue in the programs and policies within the Church. The most recent change relative to the seventies of the church is one of the great signs that as a church we are making ready for the Son of Man. The destiny of The Church of Jesus Christ of Latter-day Saints is to

prepare a Zion people and to again elevate it's inhabitants back into the Lord's presence. The Church is working directly to assist the Saints in fulfilling this glorious destiny. Thus the Lord taught us to pray "thy kingdom come, thy will be done, on earth as it is in heaven", for we seek that Zion will be established on earth as it is in heaven. Those with spiritual eyes are watching the redemption of Zion in motion right before their very eyes.

The New Jerusalem

As the latter-day events unfold before our eyes, we will see that first must come the 'literal gathering of Israel' in which we are now engaged. Then, the return of the Ten Tribes, which we hope is soon to come. Then, the Zion of the New Jerusalem will be built upon the American continent preparing the earth to receive the Lord, after whose coming it will be possible to achieve the final state in which the earth is renewed and given its former glory. The midpoint and focus of the whole operation is Zion. Zion is the great moment of transition, the [hinge] between the world as it is and the world as God designed it and meant it to be. (Hugh Nibley, Last Lecture Series, 1971-72, pp. 2-3) And as you know, Zion is also a specific location, and by revelation the Lord stated that the center stake of Zion will be located in Jackson County, Missouri. Why Jackson County? Because, as the Prophet Joseph said, it was the setting for the Garden of Eden. It is the cradle of civilization. That's where God walked and talked with his first children on this earth, and it will again become one of many places where God will again walk and talk with those who enter the abode of God in Zion.
To all the saints of the last days who strive to bring forth Zion, the Lord said: "Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb." (1 Nephi 13:37)
Brethren and sisters, as the saints crossed the plains towards Utah, "it was their vision of Zion as it would be in its glory which sustained" them throughout their journey. They sang the songs of Zion and joyfully looked forward to its redemption. As we leave stake conference this day, let us not forget this vision. As we travel throughout our journey of life, let us be sustained by the vision of Zion as it will be in its glory. Let us make a sacred and personal commitment that we will be a part of this Zion by applying the principles of welfare of which President Kimball spoke. The road is not easy, nor is the journey short. But the promise of exaltation will come just as surely as God lives, and we will thereby obtain peace in this life, and eternal life in the world to come. May we ever keep the vision of Zion burning brightly within our hearts, is my prayer, in the name of Jesus Christ, Amen.

FILE NAME:TK870103.RAW

LOUISVILLE KENTUCKY STAKE GENERAL PRIESTHOOD MEETING
SATURDAY EVENING Session, 3 JANUARY 1987
By Richard A. Ware

Introduction

My dear brethren of the priesthood, I am grateful for the privilege and opportunity of being here with you this evening. I have received an assignment from the stake presidency to speak to you and so I pray that we will have an

abundance of the spirit of the Lord to be with us as we consider some very important aspects of the gospel plan. There are many ways in which to approach this topic. I feel to discuss some aspects of the subject that are perhaps seldom talked about, but which, I believe, form the framework or foundation of why we are engaged in this work of saving souls.

The Plan of Redemption

ln a personal revelation given to Abraham by use of the urim and thummim which the Lord had given to him, the Lord told Abraham that the earth was created so that those spirits who had proven faithful in the pre-earth life, and had kept their first estate, might have the opportunity of being added upon by coming to this second estate. While in this second estate, mankind was to be proven to see if they would do all things whatsoever the Lord their God would command them. Those who proved true and faithful in the second estate (or earth life) would have glory added upon their heads for ever and ever (Abr. 3:24-26).

Having descended from God, our objective now is to return to God. The desire of all the prophets throughout all the ages of time, has been to guide mankind back into the Lord's presence. The Prophet Joseph said that "this is why Adam blessed his posterity; he wanted to bring them into the presence of God" (TPJS, p. 159).

In the days of Enoch's ministry, all who hearkened to his voice and obeyed the commandments of God, were privileged to know God and to converse with him, for "Enoch and all his people walked with God; and he dwelt in the midst of Zion" ln this manner was Zion redeemed, and because of it's redemption, it could no longer stay upon the earth which was full of wickedness, therefore the Lord took it "into his own bosom; and from thence went forth the saying, Zion is Fled." (Moses 7:69).

Building Zion ln These Last Days

ln these last days the Lord is again building unto himself a Zion society, just as in the days of Enoch. lt is "composed of families and individuals who have been spiritually born of God and have matured in the gospel to the point that the Lord can come and dwell with them. lt is a family centered, covenant society of true saints, .the pure in heart,' led by the Lord and his servants" (Mel Prhd Personal Study Guide, 1978-79, pp. 181-182). There are many hundreds, if not thousands of members of the church among us today who have reached this level of righteousness.

ln order to build and redeem such a society, it was necessary that the Lord restore to the earth the true gospel of Jesus Christ, which is known among us as the new and everlasting covenant. Associated with the doctrines, principles and covenants of the gospel, are the ordinances necessary for exaltation. After the fulness of the gospel had been restored to the earth through the Book of Mormon, the Lord then organized his Church, <u>which became the vehicle through which this gospel would be carried to the inhabitants of the whole earth</u>. Those who first held the priesthood in the days of Joseph Smith, and those who hold it today, have received the divine commission to, first, proclaim the gospel message to the ends of the earth so that those who are in darkness might come into the glorious light and become members of the household of faith. Thus, if you are single and between the ages of 19 and 25, you have already been called on a mission by the Lord.

Secondly, once individuals have joined the true church and have embraced the true gospel, it is the responsibility of the priesthood to "perfect the saints", or in other words, assist these new members in gaining for themselves all the ordinances necessary for exaltation, and to assist in elevating their spirituality through obedience and diligence, that they might come unto the

stature of the fulness of Christ, by acquiring unto themselves the attributes of godliness and the redemption from the fall.
Thirdly, once these members have acquired for themselves the ordinances necessary for exaltation, they are commanded to go forth and save their own kindred dead by doing the ordinances for them by proxy in the temples of God. The Church therefore builds and runs temples, so that the saints might be able to redeem the dead, by doing the work of welding together the generations of people.

Redemption Through Sealings

The sealing work that is done in the temples today, of sealing wives to husbands and children to parents, is the final and most glorious work that there is to do. Therefore, Elijah was sent before the coming of the great and dreadful day of the Lord, so that the hearts of the living fathers (or parents) would be turned to their children, in the sense that they would perform the ordinances necessary to be sealed together; and the hearts of the living children would be turned to their deceased ancestral fathers who knew not the gospel, and the living would then perform the ordinances necessary for exaltation for those who had gone on ahead. Without these sealings, the Lord said that at the great and dreadful day of the Lord that he would come and smite the earth with a curse (see Malachi 4:5-6); and all those who had not done these sealings would be left without root (meaning ancestors) or branch (meaning children). They would not be connected into any family whatsoever, and such individuals would be burned at his coming (see Malachi 4:1). Families, both deceased and living, must receive every ordinance of the temple if they are to be redeemed from the fall and return to the Lord's presence.

The Responsibility of Fathers

Now that this framework or foundation has been laid, we will discuss how all this relates to the priesthood, priesthood quorums, and home teaching. First, as fathers, we have the divine responsibility of doing all within our power to save and exalt ourselves and our families. This responsibility does not rest upon the church. It rests upon us. We cannot shift it and we must not shirk it. We have the opportunity of teaching by example and by precept the way back to Father's presence. There are many ways to do this. Family home evening is one of them. Family scripture reading and family prayer are two more very important ways. Self control and love must crown all our efforts.

The Responsibility of the Priesthood

However, because fathers may not know all that they must do, the Lord has organized priesthood quorums so that the quorum president can teach the father his duties according to the covenants. ln other words, the Lord has placed the quorum president in the position of being responsible for teaching all the members of his quorum all that they must do in order to return to the Lord's presence. He is to watch over his flock as a shepherd and to continually work to encourage the fathers to attend to all family and church duties and to shun all evil.
As fathers keep the commandments and work towards helping family members regain the presence of God, the bishop, then, judges the worthiness of family members to be members of the church, as well as their worthiness to gain access to the temple. Bishops authorize the performance of ordinances within his realm of stewardship, thus assisting fathers in moving their families towards perfection.

The Role of the Home Teacher

But because quorum presidents and bishops cannot do this work all by themselves, the home teacher has been called to represent the quorum president and bishop to the family. When he visits the family, his function is to do what the bishop or quorum president would do if they were there. The divine calling of a home teacher is to assist fathers in learning their duties---as fathers, as husbands, and as quorum members; and they are to assist fathers in returning to the presence of the father. President Kimball said that home teachers are not to go into homes with vain babblings or swelling words (The Ensign/June 1978, p. 26). We are there to save and exalt the souls of men. Our work is to help in bringing to pass the eternal life of man.

Fathers should not use their home teachers only as another primary teacher for their children. President Marion G. Romney said, "Home teaching should not be confused with the Lord's program for teaching the gospel in the home by parents. lt is not intended, nor would it be proper, for home teachers to take the place of the family head in teaching the gospel in the home" (Mel Prhd Personal Study Guide, 1978-79, p. 35). Neither should fathers use home teachers to do those things which they can and should do for themselves. Elder Packer stated that self-reliance must begin with ourselves. Once we have done all within our power to solve our own problems, we are supposed to turn to our own immediate and/or extended family for help. Only when we have exhausted these resources should we turn to the church for help. To do otherwise would cause us to become spiritually and temporally dependent upon the church. Home teachers and others should be sensitive to this principle of the gospel and help families where there is truly a need to do so.

Home Teaching Is A Vehicle

Again, it must be emphasized, that home teaching is not another program of the Church. Rather, it is the means used by which the job of redeeming families gets done. lt is the vehicle by which all the resources of the church reach the father so that he can perfect himself and his family. Home teachers are priesthood representatives called to assist the quorum president in watching over and strengthening quorum members, and they are the means by which the father has total access to all the programs, and blessings of the church. President Benson said that "the Church was created in large measure to help the family, and long after the Church has performed its mission, the celestial patriarchal order will still be functioning" (Mel Prhd Study Guide, 1978-79, p. 35). Thus the Church, in reality, is the scaffolding around the patriarchal home. It's purpose is to build up the home and perfect it.

Who Teaches the Father?

Fathers today should bless their children for the same reason that Adam blessed his, so that they might come back into the Lord's presence. And the entire organization of the church, especially home teachers, quorum presidents and bishops, exists to help fathers do just that.

If a father does not know how to bless his baby, who should teach him? If he does not know how to dedicate his home, which can be done even though it is not paid for, who is responsible for teaching him how to do it. If the father does not know how to do the ordinances of the priesthood, whose duty is it to see that he is taught? The quorum president is responsible ultimately, but the home teacher is directly. The overall responsibility of a home teacher, is to aid each of his families, to advance forward from wherever they are spiritually, to becoming perfected in the fulness of the stature of Christ. Therefore, home teachers should be interested in making sure that his families are all baptized members of the church, that all the babies are blessed, that the older teenagers have received their patriarchal blessings, that the twelve

year old young men have been ordained to the Aaronic Priesthood, that the family is active at church and attends the temple. He should be interested in encouraging the family to live the standards of the church, to attend to the family duties of fasting, prayer, scripture study, family home evening, and to encourage the family to take the Ensign and other magazines as appropriate, as well as the Church News. The list of what a home teacher is responsible to do could go on and on. Thus we see why President Kimball suggested that we not go into the homes with vain babblings. Not only have we not been called to do that, but there is just not enough time to waste.

Improving the Quality of Home Teaching

What can we do as priesthood bearers to improve the quality of home teaching? Let me suggest that we do the following:

(1) Home teachers should cultivate a love for God and for their fellowman. Only when the home teacher sufficiently loves others will he be motivated to serve them faithfully. The Lord promised that if a person would love him, that he would be loved of his Father, and both he and the Father would manifest themselves unto him (John 14:21, 23). ln addition, the Apostle John counseled us to love one another, for "everyone that loveth is born of God, and knoweth God" (1 John 4:7-8). There will be no problem with monthly visits when we gain this kind of love.

(2) An overall vision of the work of redemption should be sought for. When the home teacher understands what he must do to gain eternal life, then he will be in a position to help his families do likewise. President Kimball stated that "one cannot receive eternal life without becoming a .doer of the word' (see James 1:22) and being valiant in obedience to the Lord's commandments. And one cannot become a .doer of the word' without first becoming a .hearer'. And to become a .hearer' is not simply to stand idly by and wait for chance bits of information; it is to seek out and study and pray and comprehend. . . . (The Teachings of Spencer W. Kimball, pp. 127-28).

(3) Seek diligently to understand the priesthood and callings within the priesthood. "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand" (D&C 107:99-100). This applies to fathers, home teachers, and quorum leaders. The sins of this generation rest upon our garments if we do not magnify our callings.

Improving the Mechanics of Home Teaching

Quorum and group leaders might consider the following in improving the mechanics of home teaching:

(1) Give a monthly accounting of your stewardship to your priesthood leader. Home teaching interviews give priesthood holders an opportunity to review what has been accomplished and to discuss what yet needs to be done in assisting families to gain eternal life.

(2) Allow home teachers to be assigned to their families for long periods of time. Avoid the tendency to make frequent changes in home teaching assignments. Families need to feel trust in their home teachers, and this can only be built through time.

(3) Divide up the home teaching within the quorum leadership so that each of the quorum presidency has one-third of the home teaching routes. Each of the counselors and the president would then be responsible for their area. The counselors would report monthly to the president concerning their home teaching districts.

(4) Do not fix things which are not broken. If home teachers are working well together and are visiting their families each month, then leave them together

and let them continue. Quorum and group leaders should especially concern themselves with motivating those home teachers who are experiencing difficulty in performing their home teaching.
(5) Be sure and obtain an accurate count each month of what home teaching has been done. Give this report to the bishop in the priesthood executive committee meeting, and turn it in to your high council advisor by the first Sunday of the next month.

ln Conclusion

ln conclusion, brethren, we need to remember that the mechanics of home teaching is not home teaching. Neither is home teaching a program. Rather, home teaching is the channel through which all the blessings of the church, which have been restored to us in these last days, are made available to church members. All programs, socials, meetings, and conferences should be held with the idea in mind of blessing the individual and the family towards gaining eternal life. The church exists to establish and build the patriarchal order within the lives of all its members.
When is the job of a father, a home teacher, or a quorum leader finished? Obviously it never finishes. But there is a point in this life to which we should all be striving. ln the October Ensign of 1986, President Ezra Taft Benson stated that "there is a lifetime goal---to walk in [the] steps [of the Master], to perfect ourselves in every virtue as he has done, to seek his face, and to work to make our calling and election sure" (The Ensign/October 1986, p. 5). In the December 21st Church News, President Benson said that "today in Christ's restored Church, He is revealing Himself and His will -- from the first prophet of the Restoration, even Joseph Smith, to the present. .And now, my beloved brothers and sisters, what must we do this Christmas season -- and always? Why, we must do the same as the wise men of old. They sought out the Christ and found Him. And so must we. Those who are wise still seek Him today.'" (Ch News, 21 Dec 1986, p. 16).
President Kimball stated that "the ultimate and greatest of all knowledge, then, is to know God and his program for our exaltation. We may know him by sight, by sound, by feeling. While relatively few ever DO really know him, everyone MAY know him, not only prophets" (Mel Prhd Study Guide, 1983/1987, p. 50).
This is the ultimate goal towards which all fathers, home teachers and priesthood holders should be striving. This is ultimately what all of our work in the church is designed to accomplish.
It is my testimony that the work in which we are engaged is divine. I know that this is Christ's church and that he is at the head, guiding and directing us. May we take the time to re-evaluate our performance in blessing the lives of others through home teaching. I have no doubt that as we magnify our callings and prove ourselves true and faithful in all things, that the Lord will say to us: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt 25:21).
Of these things I testify, in the name of Jesus Christ. Amen.

FILE NAME:TK870524.RAW

SACRAMENT MEETING TALK DELIVERED AT THE
ELIZABETHTOWN WARD, LOUISVILLE KENTUCKY STAKE
MAY 24, 1987
by Richard A. Ware

Gospel Mysteries

Brethren and sisters, the bishop has asked me to share with you some thoughts about how to build Zion within our souls and thereby within our homes so that we may become perfect in Christ Jesus. I pray that the spirit of the Lord will touch each of our hearts and souls during these few moments so that we may comprehend beyond the words which I will speak, the depth and beauty of the plan of redemption and what we must do in order to be saved in the highest level of the celestial kingdom.

There are many different ways to approach this subject. We could discuss how faith and repentance are essential to our growth in building Zion. We could talk about how charity and the attributes of godliness are a must if we are to become perfect. We could also approach the role of ordinances and covenants in our lives and how disobedience and unbelief take away light and truth from us until we are left in darkness and misery. The list could going on and on.

But because we do not have a month to discuss these and many other vital subjects, I will attempt to share with you those things which I feel would help us the most, and what some of the pitfalls are that will keep us from accomplishing our missions upon the earth. For lack of time I will not go into any of the subjects in depth, and I will dispense with quoting the writings of the scriptures or the Brethren on these subjects although I will quote their concepts. If any of you would like to have the references to anything which I will be saying, please let me know.

In order to build a Zion society within our souls and thus within our homes we must receive all the ordinances of the gospel. This begins with baptism by water for the gift of the Holy Ghost, which ordinances put our foot on the path towards the celestial kingdom. Although all members of the church have been baptized, many of them do not have the gifts or blessings of the Holy Ghost with them. President McKay taught that we must seek for the Holy Ghost if we desire to have it with us. lt does not automatically come to us. Joseph Smith taught that no one "can receive the Holy Ghost without receiving revelations [because] the Holy Ghost is a revelator." (TPJS, p. 328). President Harold B. Lee said this means that if we are not receiving revelations we do not have the Holy Ghost. Notice he says "receiving"---meaning that we are now, currently, receiving revelations, not that we may have received one many years ago. If the Holy Ghost is not currently ministering to us and giving us revelations, we do not have it with us. Many members of the church live their entire lives with little or no contact with the Holy Ghost. Without the sanctifying influence of the Holy Ghost in our lives, we will not be prepared for exaltation.

The next essential ordinance is the bestowal of the Melchizedek Priesthood upon the man. The duties of this priesthood include (1) proclaiming the gospel to the world; (2) perfecting the saints; and (3) redeeming the dead. This is to be done within our homes first, and within the church as called upon so that the kingdom of God might be built, that Zion might be redeemed in preparation for the second coming.

If we are faithful to the oath and covenant of the priesthood, then we will become heirs to all that the Father has. If we are not doing all that we can to share the gospel with our immediate and extended families who are not members, and if we are not doing all within our power to perfect ourselves and redeem our dead, then we will not be saved ourselves.

Next, we must receive the sacred ordinances of the temple which include the endowment and temple marriage. Contrary to what we have thought about

baptism in the past, it does not admit us into the celestial kingdom. Elder McConkie states that baptism gives us entrance into the earthly church and puts our foot on the path towards the celestial kingdom. Baptism is the gate to the path which leads to the celestial kingdom. All who have been endowed understand, that in order to pass through the veil and thereby enter into the celestial kingdom, it requires that the person be endowed. Besides, how could the angels test us along the way if they or us had not been endowed?

In our theology we also know that all the gods are married. Thus, if we desire to join with them and be like them, we must also be married. Those who are married outside of the church, by civilian authority, will never be admitted into exaltation. They will never be like their Father and Mother in heaven. They will never fulfill the full measure for which they were created. Only those who are sealed by the authority of the priesthood in the new and everlasting covenant of marriage will be admitted to the marriage feast.

Finally, in order to become exalted as gods ourselves, we must receive the fulness of the priesthood ordinance. This ordinance comes after temple marriage and is currently done for only the most faithful and most worthy saints. lt is not reserved only for prophets and apostles but can be received by all the true and faithful. lt is the greatest of all the gifts of God. And since it is a gift of God we cannot ask for it, but we can do all within our power to work towards .it. Joseph said that we must learn how to be kings and priests ourselves by going from one small degree to a higher one. As we make this upward trek, we must wait patiently upon the Lord. Because of our diligence and obedience, the Lord will say it is enough, and will declare us worthy through his priesthood channels, to come up higher and receive his holiest of blessings.

This ordinance is performed for the dead, just as baptism, ordination to the priesthood, the endowment and temple marriage are done for the dead. lt is the final ordinance which is required in order to be exalted. If this ordinance is not received prior to the resurrection, we will not come forth in the morning of the first resurrection to be exalted.

Some have called it calling and election. So it is. Some have thought it to be non-essential to our exaltation. This, however, is not true. From the days Joseph Smith until our day, the Lord's anointed have taught the saints of God that it is required for exaltation. He that hath ears has been hearing this message for a long time. We need to be worthy and receive this blessing so that we can do it by proxy for our deceased ancestors. This is one of the ordinances which will be performed for the dead throughout the millennium.

The Brethren have spoken about this subject at General Conferences, in BYU speeches, at temple dedications, and in the books they publish. Elder Bangarter, at our last General Conference, made a direct reference to the ordinance. lt is also plainly taught in the scriptures. If we do not see it, if we do not understand it, if we are in darkness on the subject, does that not tell us something about our lack of initiative to seek and find for ourselves? Hugh Nibley said the best way to keep a secret is to publish it, because few will ever take the time to pick up the material and read it.

Regarding General Conference. Relatively few of the saints and their families attended the sessions of Conference here in this ward. This is one of the main ways which the Lord has of letting his people know what he desires of them for the next 6 months. Is it any wonder that some members lack a knowledge of the gospel of redemption? That they do not understand? That they are left in darkness? We may find it convenient to blame that lack of

knowledge upon the leadership of the church. But in reality, we are responsible to feed ourselves. They merely assist in the feeding which should be taking place daily in our lives.

If these thoughts cause some of us to be worried about our own salvation, then we should be. Because we will not become heirs to exaltation by sitting on a bench in a building three hours a week. We must be anxiously engaged in working out our salvation every day of the week. If we wait for others to tell us what we should be doing we have already been declared to be a slothful and unwise servant.

Now that I have spoken about the ordinances, there are other areas that are important and essential to our exaltation. Because of time I will only mention them. We need to:

(1) Dedicate our homes. Let the sweet spirit reside in it. Let it be the most sacred place on earth next to the temple. Do not allow it to be desecrated.

(2) Study and feast upon the scriptures and writings of the brethren each day. We need to grow in light and truth instead of rumors and here-say.

(3) Pray in faith unto the Lord in mighty prayer at least 3 times a day. Draw close unto him. Make him our friend. Learn to communicate with him.

(4) Be obedient to all the commandments and covenants. If we do not know what the five covenants are that we made in the temple, then we need to go back and find out what they are. How can we keep our covenants sacred if we do not know what they are. Did you know there are two main parts to the covenant of sacrifice? And do you know how sacrifice relates to consecration in actual practical terms?

(5) Train up our children in light and truth. The Lord counseled us to not let them quarrel or fight. Teach them to listen to and obey the voice of the prophet and the spirit. Teach them the gospel plan of redemption and how to read the scriptures with understanding. Share with them your testimony. Demonstrate your own obedience to your children by your own example.

(6) Stay away from pornography. It destroys spirituality. lt comes in many forms. Even the suggestive language and scenes on TV give our children the wrong signals causing them to think that immorality is ok.

(7) Be obedient to the Prophet. Question marks do not belong behind the things which he says. Rationalizing what he says is the devil's best tool to keep us from enjoying the gift of eternal life.

(8) Keep our temple recommend current and live the requirements of the recommend. Do we remember what the questions are?

(9) Keep our marital lives clean. Avoid as the plague intimate activities that are unclean and unholy. Those who want eternal life will one day be asked about this.

(10) Research the names of your ancestors at least 4 generations back, and then take those names to the temples and perform the ordinance work for them. Save your dead. You cannot be made perfect without them.

(11) Teach reverence at home and at church. President Kimball said our chapels are as sacred as the inside of the temple. Would we allow ourselves or our children to be irreverent in the temple? Shouldn't we whisper in the chapel just as we do in the temple? Didn't President Hinckley say something about irreverence at church recently? Eternal life can never be achieved without reverence for sacred things and for sacred places.

(12) Learn your duties and responsibilities as husbands and wives and then perform them diligently. Learn to be a team rather than be at odds. Be careful not to imbibe the false philosophies of the world. Work to build a celestial home, a place on earth where angels will enjoy coming.

Now let me share with you some things which I have seen are major stumbling blocks to our building Zion, and will prevent us from being exalted.

I know that these will ring a bell in all of us for we have all been guilty of them at one time or another.

(1) Love and forgive one another. John taught that he that professes to love God and yet hates his brother is a liar and the love of God is not in him. Everyone has faults. Joseph taught us to look beyond the imperfections of one another and to forgive all. If we cannot forgive others of their trespasses against us, then God will not forgive us of our trespasses against him. God will continue to show mercy and forgive us of our trespasses against him as long as we do likewise to all others.

(2) Avoid gossip, here-say, and backbiting. The church has had to reserve the top two floors of the church office building to nothing but store all the gossip of the Saints. Do not listen to people who backbite and who have evil to say about others, especially when they backbite against their leaders. If we happen to overhear it, do not pass it on, and forget about it. Gossip, here-say and backbiting cause contention and contention was one of the main reasons for divisions, apostasy, and wars in the Book of Mormon. Without knowing it, satan uses us through our weaknesses to accomplish his own purposes.

(3) Grow in light and truth. We live in spiritual and intellectual darkness because of our lack of desire to study and feast upon the words of God. Our obedience to God can only be refined by learning more deeply about all aspects of the gospel and by letting the Holy Spirit teach us what we must do to rid ourselves of sin. Many times we do not know we need to change things in our lives because the light of the spirit is not within us.

In conclusion, brethren and sisters, we need to pay more attention to our own souls. The greatest of all the gifts of God, namely that of eternal life, will not come easily. Elder Marion G. Romney once stated that we can obtain the promise of eternal life in this world, but warned:

> Sometimes, because of our lack of understanding and appreciation...I am persuaded that we take too much for granted. We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case.
>
> We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive. (IE, Nov 1949)

I pray that we will not take anything for granted in this church. Membership in the church is only the beginning. Temple marriage is not all there is. I know from the whisperings of the Holy Spirit to my soul, that all of us may obtain the fulness of the priesthood. All of us may return to God if we press forward and work diligently to be true and faithful in all things. We must not complacently camp out on the path to eternal life. If we do we will rob ourselves of eternal life. Our salvation rests with what we do with our lives each day.

I know that we can receive personal revelation. Joseph was right---the nearer man approaches perfection the clearer are his views and the greater his enjoyments until he has lost every desire for sin and is wrapped up in the glory and power of his Maker (TPJS, p. 51). No earthly thing compares in magnitude to the treasures of heaven. And nothing compares in magnitude to knowing the Father and the Son. lt is all worth the effort which a person must

expend in order to obtain the blessing. And you don't have to be a certain age to obtain the goodness of Christ in your life. Lehi, Moroni, Joseph Smith and others found this to be true.

I saw, in a recent sacred experience, our Father in heaven standing with his arms outstretched, with a royal robe and a crown of light in his hands, beckoning to a certain individual to come to him. This can be true of us all. We can more than sip from the fountain of eternal light. We can drink heartily and feast from the banquet table of God. The mysteries and richness of eternity await our view.

I bear you my personal witness that I know these things of which I have spoken are true. I have heard the sweet voice of his spirit speak to me and open up to me a knowledge and an understanding of those things of which I have spoken. And if I can obtain these things, so can everyone, for God is no respecter of persons. I merely had faith in what the scriptures taught concerning these things and decided to apply the test to see if it was true. What I didn't know, when I began my quest, was that it would be such a breath-taking, mind and soul expanding experience. And just as the rock that is cut out of the mountain rolls down and becomes larger and larger until it fills the whole earth, just so does the knowledge of God flow down from heaven, becoming greater and greater until it fill the whole body with light. How would you like to view the things of God for yourself? You can! If you will have faith and seek diligently, it will come to pass. And I know that he has made these things known to many people.

May we diligently seek to put our lives in order so that Zion may be built within our souls, within our homes and within our ward by becoming actively involved in our own salvation and exaltation is my prayer in the name of Jesus Christ, Amen.

FILE NAME:TK880228.RAW

SPEECH DELIVERED IN THE ELIZABETHTOWN WARD
ON FEBRUARY 28, 1988 BY RICHARD A. WARE
HIGH COUNCIL ADVISOR

My dear brethren and sisters. I am grateful to be here this morning in the Elizabethtown Ward as your assigned high council advisor. The dividing of the Elizabethtown Ward was a very important step in the growth of the Church in this area. Not only will we witness a growth in numbers, but a growth in individual spiritual strength as well.

Bishop Hagee informed me that the major emphasis for the month is "Perfecting the Saints." In line with this subject, therefore, I will discuss how saints in prior days became perfect and how we may become perfect today.

In his visit to the Nephites the Savior stated in simple terms what kind of people we must become in order to gain eternal life. He said "Therefore, what manner of men ought ye to be? Verily 1 say unto you, even as I am." (3 Nephi 27:27) Similar counsel was given by the Savior early in his mortal ministry and was applicable to everyone. He said: "Ye are therefore commanded to be perfect, even as your Father which is in heaven is perfect." (JST Matthew 5:48)

The word "perfect" in the Greek means "complete, finished, or fully developed." ln the full gospel sense, this can only happen after a person has been resurrected and has gained his exaltation and become like the Father.

Gospel Mysteries

However, there is another sense in which perfection can apply to the saints in mortality. Elder James E. Talmage said that "perfection is relative" to the sphere in which we find ourselves. (Articles of Faith, p. 409)

ln this sense of the word, individuals can become complete, finished or fully developed within the limits of mortality, by complying with all the laws of God. Then, when they arrive at that point when God accepts them and seals them to himself, they then are perfect in mortality.

lt was in this sense of the word that the scripture recorded that "Nosh was a just man and perfect in his generation, and Noah walked with God." (Genesis 6:9; Moses 8:27) Also, Job "was perfect and upright, and one that feared [loved] God, and eschewed evil." (Job 1:1) Seth "was [also] a perfect" man (D&C 107:43). Enoch must have also been a perfect man, as well as all of the inhabitants of his city, for they were translated and taken up into heaven. Melchizedek and his people would also fit this description of perfection. Those who are sealed to eternal life not only are perfect in mortality, they also have the promise that they <u>will become</u> perfect in the full sense of the word, even as the Father and the Son are perfect, through the resurrection and exaltation.

In his epistle to the Ephesians, Paul the Apostle wrote that Christ organized the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And how long, or to what point, was the church to perform this mission? Paul said "[Un]till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:11-13) Thus we see that the church is to perfect the saints and to do the work of the ministry, which includes proclaiming the gospel to the whole earth and redeeming the dead in the temples. And when the time comes that the saints come unto a unity of the faith, and unto the knowledge of the Son of God, and unto the stature of the fulness of Christ who is the perfect man, then the saints will be perfect just as they were commanded to be.

Let's discuss these three aspects of Paul's statement regarding perfection. First, what does it mean to come to a unity of the faith? Historically we find that Enoch and all his people were of one heart and one mind. They all saw alike on doctrine. They all knew the truth of things as they were, as they are, and as they will be. (D&C 93:24) How did they gain a true knowledge of things on earth and in heaven? The scriptures reveal they learned it through revelation. Only by revelation can the truth of all things be known. God revealed his word to Enoch his prophet, who in turn taught the people. In this way a group of people can come unto a unity of the true faith.

This is why the Father and the Son appeared to the prophet Joseph Smith in 1820. Because a knowledge of the Father and the Son will never come through doctrinal debate, within or without the church. This is the cause of so many churches in the world. They do not obtain their knowledge from the revelations of God through his prophets, but rather through logic, reason and debate, all of which produces the philosphies of men, which are then mingled with scripture. Consequently, they lead astray the children of men.

When you have a society of people who know the truth of all things by revelation, you then have a people who have come to a unity of the faith. "They see as they are seen, and know as they are known." (D&C 76:94) lf we as saints would search out and obey the word of God as it is revealed in the scriptures and by his prophets, we too would come to a unity of the faith. However, as long as we believe and live in compliance with the false traditions and customs of our fathers, as well as the philosophies of men, to that same extent we become a law unto ourselves. We thereby prevent ourselves from coming unto a knowledge of the truth, and therefore a unity of the faith. Thus we see that in order for a people to come unto a unity of the true faith, they must be taught by prophets who have received the faith by revelation.

The second aspect of Paul's statement on perfection deals with coming unto a

knowledge of the Son of God. Notice that Paul does not say that we would gain a knowledge about the Son of God, but rather that we would come to know him. Regarding this subject, the apostle John recorded the Savior as saying that "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) President Spencer W. Kimball said that "the ultimate and greatest of all knowledge, then, is to know God and his program for our exaltation. We may know him by sight, by sound, by feeling. While relatively few ever do really know him, everyone may know him, not only prophets." (Melchizedek Prhd Study Guide, 1983/1987, p. 50)

Realizing this to be true, the righteous saints of all ages have placed their faith in the words of the prophets and have sought to know God. The nearer they approached perfection the clearer were their views and the greater their enjoyments, until they overcame the evils of their lives and lost every desire for sin. Finally, they arrived at that point of faith where they were wrapped up in the power and glory of their Maker and were caught up to dwell with him. (TPJS, p. 51)

Today, the ordinances of God have been restored to the earth so that man can come to know God, for "without the ordinances" and "the authority of the priesthood, the power of godliness is not manifest". And "without this [the power of godliness] no man can see the face of God, even the Father, and live." (D&C 84:20-23) "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." (D&C 84:19)

Thirdly, Paul taught that we will have achieved perfection when we come "unto a perfect man, unto the measure of the stature of the fulness of Christ". The perfect example of a perfect man is obviously Christ. He lived the laws of God and was therefore sinless. Those who live the commandments today can also become sinless. By acquiring his divine attributes we will come unto the same stature of the fulness of Christ and become a perfect man in mortality. The divine attributes were listed by Peter as being faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. (2 Peter 1:5-7) Then he said, "lf these [attributes] be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:8) ln other words, by obtaining these attributes, a person will come to know Christ.

Part of perfecting the saints is the work of redeeming our dead, for "we cannot be perfect without [them]". (Hebrews 11:40; TPJS, p. 338, 356) We must be sealed to our roots, or ancestors, and they to their roots all the way back to father Adam. Additionally, our branches, or children, must be sealed to us. To this end was the earth created. And unless this sealing work is performed, the whole earth will be cursed. (Malachi 4:6) The purposes of God will have been frustrated on earth. So if we desire to become perfect, we must also save our dead. We must seek out the names of our deceased ancestors at least four generations back, or as far back as we can go, and submit them for clearance so that the temple ordinances can be performed in their behalf. ln this way we become saviors on Mount Zion. (TPJS, p. 330) Let's discuss, now, some scriptures that deal with this subject of perfection. In the Book of Mormon the Prophet Moroni admonished us: "Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in nowise deny the power of God." He continues to explain that only by becoming perfect in Christ will a person be sanctified: "And again, if ye by the grace of God are perfect in Christ, and deny not his power, then are ye sanctified in Christ by the grace of God, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot." (Moroni 10:32-33)

ln a revelation given to the Prophet Joseph Smith in 1831, the Lord said: "And again, verily I say unto you that it is a privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent and you shall see me and know that I am--not with the carnal neither natural mind, but with the spiritual. For no man has seen God at any time in the flesh, except quickened by the Spirit of God. *** Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected. Let not your minds turn back; and when ye are worthy, in mine own due time, ye shall see and know...." (D&C 67:10-14)

Those who gain a perfect knowledge of Christ will not be kept without the veil, but as the brother of Jared will be allowed entrance into the veil. (Ether 3:7, 20; Jacob 4:12) The celestial glory will be inherited by just men made perfect in Christ. (D&C 76:69)

Unto those who who keep the commandments, the light of God will grow brighter and brighter within them, until the perfect day. (D&C 50:24) Such individuals will receive "...truth and light, until [they are] glorified in truth and knoweth all things." (D&C 93:28) Unto such people the Lord will "...reveal all mysteries, yea, all the hidden mysteries of [his] kingdom from days of old, and for ages to come, will [he] make known unto them the good pleasure of [his] will concerning all things pertaining to [his] kingdom. Yea, even the wonders of eternity shall they know, and things to come will [he] show them, even the things of many generations. And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught. For by [his] Spirit will [he] enlighten them, and by [his] power will [he] make known unto them the secrets of [his] will--yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man." And to such as those who love God and purify themselves before him "...he grants this privilege of seeing and knowing for themselves; That through the power and manifestation of the Spirit, while in the flesh, they may be able to bear his presence in the world of glory." (D&C 76:5-10; 116-118) But those who "...cannot bear all things now...must grow in grace and in the knowledge of the truth" until they are perfected. (D&C 50:40) Just prior to the Prophet Joseph's death he advised all the saints "...to go on to perfection, and search deeper and deeper into the mysteries of Godliness." (TPJS, p. 364)

Having discussed this subject of perfection, now, what is it that we must do to obtain it? The answer is very simple. We must learn what God desires of us, and then we must do it. His will is manifest to us through three main sources: the scriptures, the living prophets, and the Spirit. As we learn his will we then must have the inner strength to do it. Obedience to God demonstrates our love for him. The Lord said: "lf a man love me, he will keep my words." (John 14:21-23)

We must be careful that we do not take things for granted. Marion G. Romney commented how the saints take too many things for granted. He said: "We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case. We might take a lesson from an account given by the prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive." (IE, Nov 1949, pp. 719, 752, 754)

Now, in conclusion, my dear brethren and sisters. I testify with all my heart and soul, that Jesus Christ is the Son of God and that he was crucified that we might live. I know that we can come unto Christ, step by step, line upon

line, and receive grace for grace, until we are perfected in him. I testify that we can come to know the Father and the Son in a very real and literal way, as President Kimball said. Through the power and manifestations of the Holy Spirit we can experience to our heart's desire all that God has for us. And it will come to us in his own way and in his own time. (D&C 88:68) Let us do all within our power to obtain perfection so that we may dwell with our Father in the mansions above is my prayer.

FILE NAME:TK880508.RAW

SACRAMENT MEETING TALK
GIVEN IN THE FORT KNOX WARD
LOUISVILLE KENTUCKY STAKE
MOTHER'S DAY, 8 MAY 1988
by Richard A. Ware

My dear brethren and sisters. I am grateful for the honor and privilege to speak to you today, on Mother's Day. At the request of the bishopric I will speak on the subject of women, who they are, their sacred role, their divine potential, and the manner in which the brethren should relate to them. I pray for the Lord's spirit to be with all of us during the few moments that I will be making my comments so that we all might obtain a vision of these things in our mind's eye.

Scripturally, we know that women are spirit daughters of Father and Mother in heaven. While in the pre-earth life they matured spiritually, intellectually, and emotionally through the skillful guidance of their heavenly parents, until they had developed very special feminine characteristics and qualities. Women born today were among the noble and elect of God. They were valiant in their first estate and were preserved until these last days. Their unique strengths and capacities are crucial in the war against darkness, sin and evil.

Those women who have been baptized and received the Holy Ghost have been cleansed of their personal sins and are on the path to eternal life. They have access to all the gifts of the spirit including the gift to teach the word of wisdom, the gift to teach the word of knowledge, the gift of exceedingly great faith, the gift of faith to heal and be healed, the gift of tongues, the gift of interpretation of languages and divers
tongues, the gift of discerning of spirits, the working of miracles, and the beholding angels and ministering spirits. The Prophet Joseph told the sisters: "If you live up to your privileges, the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come in the presence of God; for what is more pleasing to God than innocence...." (TPJS, pp. 226-227) Innocence in this sense, is the quality of being without sin, guiltless. Those women who have gone on and received their endowment realize the reality of this blessing, and if they had sufficient faith, could come into the presence of God and angels.

Women who have entered the covenant of eternal marriage have received their kingdom on earth with a promise that it will be theirs in eternity, if faithful. It is essential to know that the man is not without the woman, nor the woman without the man, in the Lord. The man and the woman are two halves that form a whole. They are incomplete without the other. President Kimball

said: "...our Father made men and women dependent on each other for the full flowering of their potential. Because their natures are somewhat different, they can complement each other; because they are in many ways alike, they can understand each other. Let neither envy the other for their differences; let both discern what is superficial and what is beautifully basic in those differences, and act accordingly." (Ensign/March 1976, pp. 4-5)

Within the marriage relationship, each partner has a unique and important role to perform that cannot be performed by the other. Those roles are God given and we cannot neglect them without causing unhappiness and sorrow in our lives. Concerning the role of the woman, President N. Eldon Tanner said:

We must never forget that one of woman's greatest privileges, blessings, and oPPortunities is to be a co-partner with God in bringing his spirit children into the world.
It is a great concern to all who understand this glorious concept that Satan and his cohorts are using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers, and homemakers. We hear so much about emancipation, independence, sexual liberation, birth control, abortion, and other insidious propaganda belittling the role of motherhood, all of which is Satan's way of destroying woman, the home, and the family---the basic unit of society. (CR, October 1973, pp. 123-124)

This does not mean that mothers and wives cannot develop their skills in all areas of culture, refinement, education, knowledge, perfection, etc. But there is a reason for developing these skills. President Kimball explained:

I wish to say without equivocation that a woman will find no greater satisfaction and joy and peace and make no greater contribution to mankind than in being a wise and worthy woman and raising good children....We are interested in our sisters having everything that is good. We believe in having all these blessings--culture, refinement, education, knowledge, perfection--so that the mothers of our children may be able to rear and train them in righteousness. (Ensign/March 1975, p. 4)

Mothers who understand the vision of the work which they are doing realize they are not just having babies and trying to get them raised, but their labors are much more grand and glorious than that. First, they realize they are co-partners with God in providing earthly tabernacles for his children. Imagine the sacredness of this power. Only women are suited with the ability to organize the elements into male and female bodies. And prior to birth, a spirit will come and dwell in that little body, which is still within the mother, so that it can become acquainted with it and learn how to begin to control the elements of its new found home. This power may be common among women here on earth, but in the next life it will be restricted only to the Gods of heaven. Secondly, women with vision understand they are helping these children of God to become Gods themselves. Just think of it---the role of mother is to teach and inspire her children to not only become successful in this life, but to become gods themselves. Can you imagine what the mothers of Helaman's 2,000 stripling warriors must have told their sons? In order to assist their children in becoming gods, mothers will draw close to the Master Creator and will draw from the power of the spirit. They will search the scriptures to understand the plan of redemption and they will know and love it better than any other subject. Because of this, her children will feel of God's power and be made strong because of her knowledge and testimony. Homemaking skills are essential in that they teach industriousness and help the mother to create and beautify her garden of eden. But nothing is more

important than understanding the plan of redemption, having a burning testimony of it, and imparting that knowledge to her children. I believe the Savior tried to help Martha understand this idea when he was at their home, and Martha wanted Mary to help with the chores rather than listen to the Master. He told Martha that Mary had
chosen the better part. We must not become so preoccupied with earthly chores that we neglect or put second the duty of bringing ourselves and our families back to God.

In addition to the responsibility of bringing spirit children into the world and teaching them, women also have the God given role of being a "helpmeet" to her husband. What does it mean to be a helpmeet? It means she has the responsibility to help her husband accomplish his God-given role so that they can both be exalted. His role centers first within the family, and secondly to the world. The word "helpmeet" (Genesis 2:18) has the same meaning that "auxiliary" does within the church. She is first, an aid to her husband to assist him in performing the priesthood duties which are upon his shoulders within the family. This means she will preside in his absence and carry on the activities and programs of the family which they have agreed upon, doing what he would do if he were there. When he is there she will assist him in family home evenings, family prayers, and counseling him as to how best to accomplish their temporal and spiritual goals. Secondly, she will encourage her husband to be faithful to his priesthood responsibilities with the church, to do his home teaching, and to perform valiantly. By doing this the woman can help assure her own exaltation, and that of her husband.

Now brethren, how should we treat our wives? From what we have discussed thus far, it is apparent to me that we should reverence and respect our wives. Paul the apostle spoke of three vital relationships which must exist within the patriarchal order in order for it to function properly. He said: "[1] the head of every man is Christ; and [2] the head of the woman is the man; and [3] the head of Christ is God." (1 Corinthians 11:3) The relationship which the Savior had with his Father is amply demonstrated throughout the four gospels. The Father loved his Son, and manifested that love to him in many personal ways. Christ also loved the Father, and did not seek to do his own will, but rather to do the will of his Father. Even in the garden of Gethsemane, when he found the burden hard to bear, and asked the cup to pass from him, he said "nevertheless not my will, but thine, be done." (Luke 22:42) The Father and the Son were one in spirit, in power, and in mission. (John 17:21-23)

Just as the Father and the Son are one, it is the challenge of every husband to be one with the Son, and to respond to the Savior in the same way that the Savior responded to his Father. Only through obedience can the husband partake of the love of the Father and the Son. (John 14:21-23; 15:9-12) He must keep all the commandments and observe all the laws of God. If he does not, he mocks God and breaks sacred covenants, and will be held accountable for his actions. Only through obedience to God will the husband be enabled to have the love, kindness and patience required, as well as the visions and revelations necessary to preside in the home as he should. By doing this the husband will
be respected by his wife. She needs to know that obedience to God comes first in his life.

In addition to being one with Christ, Paul said: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it...so ought men to love their wives as their own bodies. He that loveth his wife loveth himself." (Ephesians 5:25-28) Husbands need to live the example of the Savior and love their wives just as Christ loved the Church and gave himself for it.

Physical or verbal abuse has no place in the patriarchal order.

In the marriage relationship "no woman has ever been asked by the Church authorities to follow her husband into an evil pit. She is to follow him as he follows and obeys the Savior of the world, but in deciding this, she should always be sure she is fair", said President Kimball (Ensign/March 1976, pp. 71-73).

If the husband will become one with the Son, and the wife one with her husband, they will gain access to all the blessings of heaven. Unity and oneness must pervade their feelings for one another and within the home. For "if ye are not one ye are not mine." (D&C 38:27) But if they are one, the promise is, that "where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them---even so am I in the midst of you." (D&C 6:32) A husband and wife must not let "the sun go down upon [their] wrath" (Ephesians 4:26) if they expect the Lord to hear their prayers.
Ill feelings towards one another must not exist as they gather daily in their family prayer circles.

The destiny of a woman, a mother, is to become a queen and priestess to her husband, to rule and reign with him, in eternity, over their kingdom. As a goddess, she will hold great power and authority. With her husband she will function as an indisolvable part of a godhead, for you cannot speak of God without saying that he is both male and female. Adam and Eve were created in the image of God, male and female. With her husband she will be a member of the church of the firstborn; and she will receive of the Father's fulness and of his glory. All things are theirs, and they shall dwell in the presence of God forever. No doubt the Queen of England receives great respect and honor. But the women of this world who go on to become the queens of heaven will have that same respect and honor multiplied by the number of stars in heaven or by the number of sands upon the seashore. All the elements will bow in homage and reverence to her, because she has been faithful to her own role and calling, and has been faithful to God.

Brethren, love your wives. Treat them with dignity and respect. Listen to their counsel and advice. Never ridicule or ignore them. Do not let the burdens of the office come between
you and your wife. Seek to fulfill her every need. It is not important whether or not you think her need is valid. Your duty
is to try and fill her needs. And as you do, she will come back to you in the same way, only a hundred fold more. Women are like
the ocean waters. Whatever you cast upon them will come back to you an hundred fold. Their happiness, brethren, is your duty.

Sisters, do not think less of yourselves than what you are. Remember, you are of inestimable worth; God loves you and will forgive your sins and weakness. Do not delay in your efforts to come unto God. Be one with him and with your husband. Dress your garden of eden with all that is pure and wholesome. You shall receive all the blessings of exaltation in God's own time, and in his own way, and according to his own will. (D&C 88:68) Do not let the world corrupt you, for you are destined to become the queens of eternity. I bless the name of woman, of mother, and thank God for my own mother, and wife, in the name of Jesus Christ, Amen.

FILE NAME:ZION.DOC

THE BUILDING & REDEMPTION OF ZION

by Richard A. Ware

1. The building up of Zion is the main goal towards which we should work as individuals, families, and as a church.

2. The people must first be gathered, then they can be redeemed.
3. The redemption of Zion will take place in the temples.

4. The redemption of Zion was postponed in 1834 due to selfishness and greed on the part of the saints (D&C 105). The redemption of Zion was again postponed in 1890 because of the saints unworthiness.

5. In 1961 the First Presidency commissioned Harold B. Lee to direct the work of correlating the efforts of the Church. This became known as the correlation program. In 1967 Paul Royal (Exec Sec to Pres David 0. McKay) said the correlation program was the same one which the city of Enoch had, and which got them translated, and would do the same for us at the second coming of the Lord. President N. Eldon Tanner said the correlation program was to prepare us for the second coming.
Apparently the efforts to build Zion were again resumed in the early 1960's where many of the plans were laid by the First Presidency as to the direction we should take as a church. Throughout the 60's the plans were being. Then in the 1970's President Kimball implemented many of those plans throughout the world. They counseled the people everywhere to stay where they were because the stakes of Zion would become the future cities of Zion. Fulness of the priesthood blessings began to be given more abundantly to hundreds of faithful saints. Welfare regions were defined and broadened; the First Quorum of Seventy filled; the Assistants to the Twelve eliminated; temples built at an accelerated pace; missionaries increased from a few thousand to over 30,000---to accelerate the work of bringing into the fold the elect of God. While the 1960's seemed to signal the forward motion of our efforts to build and redeem Zion once again, the 1970's was full of action, putting into effect those plans which were laid in the 60's, all designed to prepare a people for the second coming by building up Zion.

THE BUILDING & REDEMPTION OF ZION

1. Genesis, I.V., 9:21-23 (The Lord speaking to Noah)

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself.
And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;
And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come.
And this is mine everlasting covenant, which I made with thy father Enoch.

2. Psalms 137

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.
How shall we sing the Lord's song in a strange land?
If I forget thee, 0 Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

[Concerning this psalm, Rodney Turner said:]

In the sixth century B.C. the Jewish kingdom, the southern kingdom of Judah, was taken captive into Babylon. At the time of their captivity Jerusalem was decimated, and the horrors which took place in that city few people comprehend. But the Babylonians slaughtered many thousands of Jews, a slaughter perhaps equaled only by the Romans in 70 A.D. And so the Jews went into what is known as the "Babylonian captivity" for some seventy years. Thus, all twelve tribes were driven out of their land of promise because they had not honored their fathers and mothers and had lost their commitment to Jehovah. In time, the opportunity to return to the land of Zion was afforded them by the Persians. ("Joseph Smith Lecture Series", <u>What Is Zion?</u>, 1972-73, p. 22)

3. Book of Moses 7:69
And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

4. 1 Nephi 13:37

And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb.

5. D&C 21:7-8; Revelation given April 6, 1830

For thus saith the Lord God: Him [Joseph] have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.
Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

<u>THE BUILDING & REDEMPTION OF ZION</u>

1. History of the Church, Vol. 4:609-610; Monday, May 2, 1842; Joseph Smith Jr.

Gospel Mysteries

Monday, 2.---The following Editorial appeared in the Times and Seasons:

THE TEMPLE

* * *

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory, "the dispensation of the fullness of times, when God will gather together all things that are in heaven, and all things that are upon the earth, 'even in one'", when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in the one common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators, the Spirit of God will be showered down from above, and it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing which they will realize; a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family.

2. J.D. 10:147; Remarks given by Elder John Taylor, Delivered in the Bowery, Salt Lake City; April 6, 1863.

In fact, if there is anything great, noble, dignified, exalted, anything pure, or holy, or virtuous, or lovely, anything that is calculated to exalt or ennoble the human mind, to dignify and elevate the people, it will be found among the people of the Saints of the Most High God. This is only a faint outline of some of our views in relation to these things, and hence we talk of returning to Jackson county to build the most magnificent temple that ever was formed on the earth and the most splendid city that was ever erected; yea, cities, if you please. The architectural designs of those splendid edifices, cities, walls, gardens, bowers, streets, &c., will be under the direction of the Lord, who will control and manage all these matters; and the people, from the President down, will all be under the guidance and direction of the Lord in all the pursuits of human life, until eventually they will be enabled to erect cities that will be fit to be caught up---that when Zion descends from above, Zion will also ascend from beneath, and be prepared to associate with those from above. The people will be so perfected and purified, ennobled, exalted, and dignified in their feelings and so truly humble and most worthy, virtuous and intelligent that they will be fit, when caught up, to associate with that Zion that shall come down from God out of heaven.

Gospel Mysteries

3. J.D. 10:251, 254; Remarks by President Brigham Young, made in the Bowery, Salt Lake City; October 6, 1863

I want to see the [Salt Lake] Temple built in a manner that it will endure through the Millennium. This is not the only Temple we shall build; There will be hundreds of them built and dedicated to the Lord. This Temple will be known as the first Temple built in the mountains by the Latter-day Saints. And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come within the reach of the clemency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century.

4. J.D. 11:337; President George Q. Cannon; March 3, 1867; Gospel Truth, pp. 42-43.

God in his revelations has informed us that it was on this choice land of Joseph where Adam was placed and the Garden of Eden was laid out. The spot has been designated, and we look forward with peculiar feelings to repossessing that land. We expect when that day shall come that we will be a very different people to what we are today. We will be prepared to commune with heavenly beings; at any rate the preparation will be going on very rapidly for Jesus to be revealed.
We expect that a society will be organized there that will be a pattern of heavenly society, that when Jesus and the heavenly beings who come with him are revealed in the clouds of heaven, their feelings will not be shocked by the change, for a society will be organized on the earth whose members will be prepared through the revelations of God to meet and associate with them, if not on terms of perfect equality, at least with some degree of equality.

5. J.D. 17:122; Discourse by Elder Orson Pratt, delivered in the New Tabernacle, Salt Lake City; Sunday afternoon, June 14, 1874.

If we would be sanctified then, we must begin today, or whenever the Lord points out, to obey his laws just as far as we possibly can; and by obedience to these laws we continually gain more and more favor from heaven, more and more of the Spirit of God, and thus will be fulfilled a revelation given in 1834, which says that before Zion is redeemed, let the armies of Israel become very great, let them become sanctified before me, that they may be as fair as the sun, clear as the moon, that their banners may be terrible unto all the nations of the earth. Not terrible by reason of numbers, but terrible because of the sanctification they will receive through obedience to the law of God. Why was Enoch, and why were the inhabitants of the Zion built up before the flood terrible to all nations around about? It was because, through a long number of years, they observed the law of God, and when their enemies came upon to fight against them, Enoch, being filled with the power of the Holy Ghost, and speaking the word of God in power and in faith, the very heavens trembled and shook, and the earth quaked, and the mountains were thrown down, rivers of water were turned out of their course, and all nations feared greatly because of the power of God, and the terror of his might that were upon his people.

6. J.D. 17:250; Discourse given by Elder Wilford Woodruff; October 9, 1874.

Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem will be built up in our day and generation, and it will have to be done by the United Order of Zion according to celestial law.

7. J.D. 17:263; Discourse given by President George Q. Cannon, October 11, 1874.

I do not know any better thing that we can engage in than to build up the Zion of God. It is as good and as great a labor as we can be engaged in; in fact, it is the labor which God has assigned unto us as a people and as individuals, and if any of us are engaged in anything else, we are not in the line of our duty, and we should turn aside from that and pursue the path which God has marked out.

8. Record of Blessings and Baptisms, Sanpete Stake, Fairview Ward, No. 1834, p. 118; July 2, 1875.

Baptisms upon renewal of covenants. Prayer by President Orson Hyde. Following member of the Board of the United Order were baptized by President Erastus Snow and confirmed by President Hyde. The following ceremony being used at the baptizing:

Having authority given me of Jesus Christ, I baptize you for the remission of your sins and the renewal of your covenants and the observance of the rules of the United Order, in the name of the Father, Son and Holy Ghost, even so, Amen.

[This ordinance was necessary for entrance into the Kingdom Government.]

9. J.D. 18:356; Discourse given by Pres. Brigham Young, delivered at the Annual Conference, held in the Temple, at St. George; Friday morning, April 6, 1877.

We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God, after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, we through our faithfulness must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming.
My brethren and sisters, I do really delight in hearing our brethren speak on this holy order of heaven. Unity of purpose and action, in carrying out the will of our Father, has been my theme all the day long; but I have continually plead with the Saints not to waste their substance upon the lust of the eye and the flesh for that is contrary to the will and commandments of God.

10. J.D. 21:253; Discourse by Pres. John Taylor, delivered at Ogden Tabernacle; Sunday, March 21, 1880.

Here we are. We are organized under the direction of the Almighty, and as I

before said, not according to our ideas and notions, but according to the word and will and revelations and law of God. And none of us can do anything only as God permits us. What are we going to do? We are going to build up Zion. What then? When Zion is built up---and it is not built up yet; but it will be built up. . .then we will build up our Zion after the pattern that God will show us, and we will be governed by his law and submit to his authority and be governed by the holy priesthood and by the word and will of God. And then when the time comes that these calamities we read of, shall overtake the earth, those that are prepared will have the power of translation, as they had in former times, and the city will be translated. And Zion that is on the earth will rise, and the Zion above will descend, as we are told, and we will meet and fall on each other's necks and embrace and kiss each other.

11. J.D. 26:320; Discourse delivered by Pres. George Q. Cannon; August 26, 1883.

Joseph said in the beginning that it was the duty of the Elders of this Church to labor constantly to build up Zion and not to build up that which is opposed to Zion. . . .God has not required it of me that I should build up anything that is opposed to Zion but on the contrary that I should always keep in my thoughts and be influenced by it in my actions that which will advance the cause of Zion and that which will not retard it or operate against it in any manner.

12. J.D. 25:305; Discourse by Pres. John Taylor, delivered in the Tabernacle, Salt Lake City; Monday and Tuesday, October 6 & 7, 1884; Semi-Annual Conference of the Church.

Furthermore, in the latter days there is to be a Zion built up; but in these days we are told that the Lord will cut His work short in righteousness. Enoch, in his day, had his messengers go forth among the people, and when they gathered, it induced the rage of man, and great armies assembled against the Saints; but Enoch prophesied by the power of God, and the earth shook and the mountains trembled, and the enemies of the Saints in fear fled afar off. By and by when the time came for the accomplishment of the purposes of God, and before the destruction of the wicked, Enoch was caught up to heaven and his Zion with him. And we are told in latter revelation in relation to these matters that a Zion will be built up in our day; that great trouble will overtake the inhabitants of the earth; and that when the time arrives, the Zion that was caught up

will descend, and the Zion that will be organized here will ascend, both possessed of the same spirit, their peoples having been preserved by the power of God according to His purposes and as His children, to take part in the events of the latter days. We are told that when the people of these two Zions meet, they will fall on each others' necks, and embrace and kiss each other.

13. Gospel Truth, p. 42; General Semi-Annual Conference, October 8, 1899; President George Q. Cannon; Conference Report, pp. 50-53.

I do fear that we will defer the redemption of Zion indefinitely through our unwillingness to do the things that God requires at our hands. I have not an earthly doubt that this revelation given in 1834 would have been fulfilled to the very letter had our people obeyed the Lord as He desired; neither do I believe now that the redemption of Zion will be long deferred if the people

will obey the Lord and keep His commandments. But the difficulty is, our hearts are hard and almost impenetrable in many instances. . . .Let us labor continually for the redemption of Zion and for the time when the promises which God has made to Zion will be fulfilled that we may build the center Stake of Zion and rear the house of the Lord there. There are men standing in this generation that will see it accomplished; but we do not want it put off to the very last. Let us all strive to fit and quality ourselves and our families by obeying the commandments of God to the fullest extent so that we and our families may be remembered among those who shall be counted worthy to take part in the glorious work of redeeming Zion and enjoying the blessings thereof.

14. Heber J. Grant Letter Book 272 #14; Letter to Elder Kenneth G. Allen, from the First Presidency.

[1920's]

Elder Kenneth G. Allen
Tacoma, Washington.....#323

If you will refer to the Doctrine and Covenants you will notice that all of the revelations referring to the law of consecration were given before the law of tithing. You will also note under the heading of United Order that generally the same references which refer to consecration are made to refer to the United Order. The law of consecration provided that members coming into the Church should consecrate all of their posses sions, or lay them before the Church, after which those who had been properly appointed for the purpose would give to each individual his stewardship which he would use for his own purpose. This law for a period was in force in the Church. In June 1834 this law was suspended, and the Lord declared it to not be operative or to be executed until after Zion should be redeemed. (See Doctrine and Covenants 106:34).
The United Order, which was instituted in the Church during the administration of President Brigham Young, while it differed in some essentials, was the same in spirit as the law of consecration. Under this order, which was put into effect and which was successfully operated in different parts of the Church, all of the property of the individual was turned into a company, and all of the members of society worked without compensation except that which they received to provide for their necessities of life. The merchant, the mechanic, the manufacturer, the farmer, the herdsman and flockmaster all attended to their duties, and the returns from all of these various industries went into one storehouse, where an accounting was taken and from which they were disbursed to those who were members of the order in proportion to their necessities. This proved in some instances to be very successful method, so far as the acquisition of property was concerned, and comparative equality was thus brought about between members of the Church. It only continued for a few years however, after which the property which had been accumulated was distributed among the owners upon a principle of equity and righteousness and people returned again to the old methods of individual effort.
It will thus be seen that while the two orders, the law of consecration and the United Order differed in detail, they had the same purpose in view, to bring about a greater degree of equality among the members of the Church, that there might be neither rich nor poor among them.

/s/ A W Ivins
/s/ C W Nibley

15. Conference Report, p. 36; General Conference, April, 1940; Speech given by Elder John A. Widtsoe.

From one point of view, it is selfish enough, perhaps, to keep the commandments that I may be blessed, but it is something even greater to keep the commandments that Zion may be established. As the foundation of his great cause, the Lord gave the law of sacrifice. Unless we give of ourselves we cannot build Zion, or anything else worthy of the great cause that the Lord has given us. The law of sacrifice, from the day of Adam to the present day, in one form or another, is the basic principle of life among the communities of Saints.
So we need, in this Church and kingdom, for our own and the world's welfare, a group of men and women in their individual lives who shall be as a light to the nations, and rally standards for the world to follow. Such a people must be different from the world as it now is. There is no opportunity for Latter-day Saints to say we shall be as the world is, unless the world has the same aim that we have. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation.

16. Conference Report, April, 1947; General Conference address by Elder Marion G. Romney, April 1947; Look To God & Live, p. 170.

I believe that through the welfare program the Church is attempting to abide by the second commandment, "thou shalt love thy neighbor as thyself." (Matt. 22:39) I believe that it was for want of such love that the United Order experiment was terminated; that the records will show that the reason was the selfishness and greed of the people; that had the people lived the United Order, we could have had a millennium then, a hundred years ago; that if we do not go forward with the welfare program and live it now, it will be because of our selfishness and greed, and the Lord will take the program away from us; and that in such case the members of the Church a hundred years from now will look back upon our day with the realization of the fact that we could have brought in a millennium if we had but lived this law. When we live it, then only will swords be beat into plowshares and that day of peace arrive.

17. The Improvement Era/December 1954, p. 907; Elder Marion G. Romney.

The very building of Zion and the escape of the saints from the tribulations yet to pour out upon the nations turn upon a full compliance with the "royal law." We can with profit let our minds dwell upon these things; for Zion, "the New Jerusalem," is yet to be built, and it is to be a "land of peace, a city of refuge, a place of safety for the saints of the most high God. . . .And every man that will not take his sword against his neighbor must needs flee unto Zion for safety. * * *
When shall we build it? You ask. Well, according to the scriptures, not until we can fully and ungrudgingly yield obedience to the royal law. For the Lord has made it plain that Zion cannot be built up until the Saints become united according to the "union required by the laws of the celestial kingdom," which laws, he explains, require us to impart of our substance "as becometh saints, to the poor and afflicted" among us.

18. Relief Society Magazine, March 1964, p. 169; General Conference address entitled: "Train Up A Child", October 3, 1963; Elder Marion G. Romney.

You know, sisters, if mothers and fathers would under the direction of the Holy Spirit, strictly follow the commandments of the Lord and the counsels of his prophets to train up their children in the way they should walk, the inhabitants of the earth would soon reach that glorious state enjoyed by the Nephites when "there were no contentions and disputations among them, and every man did deal justly one with another,". . . .
Although such a blessed state seems beyond our present hope, let us not forget that the Lord has given us the assurance that the survivors of our present generation will enjoy a like society. This assurance should, and I believe it does, give us a determination to train up our children in the way they should go that they with us may be participants in the fulfillment of that glorious promise.

19. Look To God & Live, p. 49; lst ed., 1971; Elder Marion G. Romney.

Jesus was here indicating [D&C 45:31-35] that their faith in the promised blessing incident to his second advent should calm the troubled souls of his disciples. Today we can get like comfort and courage by keeping in mind the events which will accompany his second coming.
Faith in promised blessings has always been the anchor to which the saints have moored their faith.
President Brigham Young said it was their vision of Zion as it would be in its glory which sustained the Saints as they crossed the plains. Paul said that Jesus himself "endured the cross" for the "joy that was set before him." (Hebrews 12:2)

20. Last Lecture Series: 1971-72, pp. 2-3; "Our Glory or Our Condemnation", by Hugh W. Nibley.

What then is heaven like? Paul tells us. 'But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart [that is the imagination]of man, the things which God hath prepared for them that love him.' (1 Cor. 2:9.) But paradise is its earthly counterpart, the nearest earthly approach to heaven. This state is going to be restored to earth, but in a series of steps. If it were brought all at once, right now, the 'culture shock' would kill us. Indeed we have been given the challenge, 'Who shall be able to stand at his coming?' Only those who have prepared for the new environmental change by adapting themselves to it through a rigorous course of training. First must come the 'literal gathering of Israel' in which we are now engaged. Then, the return of the Ten Tribes, which we hope is soon to come. Then, the building up of the kingdom of God on earth preparatory to the establishment of Zion; Zion in turn preparing the earth to receive the Lord, after whose coming it will be possible to achieve the final state in which the earth is renewed and given its former glory. The midpoint and focus of the whole operation is Zion. Zion is the great moment of transition, the bridge between the world as it is and the world as God designed it and meant it to be.

21. The Ensign/July, 1973, p. 17; President Spencer W. Kimball.

And what a world it would be if nearly a hundred million families in this

great land and other hundreds in other lands were praying for their sons and daughters twice daily, and that a world this world would be if a billion families through the world were in home evening and church activity and were on their physical knees pouring out their souls for their children, their family, their leaders, their governments!
This kind of family life could bring us toward the translation experience of righteous Enoch. The millennium would be ushered in.

22. The Ensign/May, 1977, pp. 92-95; General Conference address entitled: "The Purpose of Church Welfare Services", by Elder Marion G. Romney.

Since we have so far in this meeting concentrated on HOW we should minister in the Lord's own way, I shall center my remarks on WHY we are engaged in this great program. Almost from the beginning of my services in Church welfare I have had the conviction that what we are doing in this welfare work is preliminary to the reestablishment of the law of consecration and stewardship as required under the united order. If we could always remember the goal toward which we are working, we would never lose our bearings in this great work. * * *
And now in line with these remarks, for three things I pray:
1. That the Lord will quicken our understanding of the covenant of consecration which we who are endowed have all made. * * *
2. That we will study the talks of this session carefully and implement according to the dictates of the Spirit each facet of the welfare effort, particularly the establishment of the Lord's storehouses.
3. That through faithful observance of the principles of tithing, the fast, and the welfare program, we will prepare ourselves to redeem Zion and ultimately live the united order is my prayer, in the name of Jesus Christ, our Lord, Amen.

23. The Ensign/November, 1978, pp. 75-76; World General Conference of the Church, Welfare session; Saturday, September 30, 1978; Entitled: "The Fruit of Our Welfare Services Labors", by Pres. Spencer W. Kimball.

When we practice the precepts, doctrines, and programs of welfare services, the fruit of our labors is the building of Zion.
The Lord declared: "For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D&C 82:14; italics added). Zion consists of the pure in heart---those who are sanctified and whose garments are washed white through the blood of the Lamb (see Alma 13:11). These are they who take charity as a mantle and serve others out of a pure heart.
We are building up the strength of Zion---her cords or stakes---throughout the world. Therefore, we counsel our people to remain in their native lands and gather out the elect of God and teach them the ways of the Lord. There temples are being built and the saints will be blessed wherever they live in all the world.
The Lord revealed his new and everlasting covenant to prepare a prepare a people to meet him at his second coming. Very important among the principles and doctrines required of us to build up Zion are those which underlie welfare services. For we must be "united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself" (D&C 105:4-5). It is our present opportunity and responsibility to give, nurture, and work to bring forth the final fruits of welfare

services, shown in vision to Enoch and recorded in the Book of Moses:

"And righteousness will I send down out of Heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mind elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for their shall be my tabernacle, and it shall be called Zion, a New Jerusalem" (Moses 7:62).
It is my plea that we may keep our houses in order, individually and collectively, and prepare to receive the fruits of the gospel---even a fulness of joy.

24. Melchizedek Priesthood Personal Study Guide, 1978-79, pp. 181-182; Entitled: "Prepare Ye The Way Of The Lord".

Zion is a society composed of families and individuals who have been spiritually born of God and have matured in the gospel to the point that the Lord can come and dwell with them. It is a family-centered, covenant society of true saints, "the pure in heart," led by the Lord and his servants.

25. Church News, pp. 7-9, Week ending March 3, 1979; Article entitled: "Citizens of Zion", by Pres. Marion G. Romney. 3 Day Welfare Production-Distribution Seminar held in Salt Lake City.

Helping members of the Church qualify as citizens of Zion is the main purpose of Production-Distribution of Welfare Services, said President Marion G. Romney of the First Presidency.
President Romney listed requirements for members of the Church to qualify as citizens of Zion.
'Among the virtues one must possess to qualify for such citizenship is, first, the will to sustain himself by his own labor. The second qualification . . . is to possess the will to comply with the Lord's "law of giving" by helping to sustain the Lord's poor. The purpose of the Church welfare is to teach and encourage Church members to understand and implement in their living both of these qualifications.'
He said husbands also have a divinely imposed duty to support their wives and parents have a responsibility to care for their children.
'Children to qualify for citizenship in Zion must care for their parents. This obligation is often ignored. The rewards for observing it are great, however, and the penalties for disregarding it are severe.
He said that too often people are tempted to turn their parents over to public welfare and let the state take care of them. arguing by way of justification that as taxpayers they are entitled to public support.
'This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me,' quoted President Romney. 'The lesson emphasized . . . is that we should be so bound together as to be self sustaining as families. If we can successfully perform our duties, we shall have a great number of the saints qualify for citizenship in Zion...,' he said.

THE REDEMPTION OF ZION

Reasons Relating To The Cessation

Gospel Mysteries

of
Plural Marriage, The Law of Consecration & Stewardship
and
Other Laws and Doctrines of Zion (1852-1890)

(These quotes will show that the Latter-day Saints were not living up to what the Lord was expecting from them. Each year they seemed to get a little worse, until the Zion laws and doctrines were taken away. Their wickedness prevented the Lord from fighting their battles. The Lord's anointed had not gone astray---rather it was the saints.)

1. "Record of Business Meetings of the Bishops and lesser Priesthood of Provo City". BYU Special Collections.

January 16, 1871

Bishop A 0 Smoot.....this is another hold we have on them [the Gentiles trying to thwart LDS influence in Utah]. this is an Evidence that God is on our side all we have to do is to attend to our prayers and our Prayer Circles rightly and the Lord will defeat them every time. (pp. 147-8)

August 19, 1873

Meeting of Aug 19th 1873.....Bp A. 0. Smoot.....the predominant feeling of the world was to become wealthy we have imbibed that spirit and with it a falling off from the precious privileges which the priesthood confers upon us. our sick are not relieved by the ordinances of the Gospel, but we send for the Doctors, alluded to the slackness of attention and attendance to the duties of the Prayer Circle by the members thereof especially of the one of which he was the President these duties and privileges were inducive of maintaining a lively interest in our minds for our religion and its blessings, Intimated that he should question the Presidents of the several Circles and if it was shown that the Circles were loosing the respect and attention of the Brethren rather than have this privilege undervalued and trifled with would have them dismissed sine die in like manner as the School of the Prophets had been. (pp. 280-81)

March 3, 1874
Pres A 0 Smoot warning the brethren in the Provo area that they were becoming lethargic in the execution of their priesthood duties pointed out for example: "the priesthood themselves do not attend the Circles are neglected by men holding the High Priesthood of Israel." (pp. 299-300)

March 16, 1875

* * * Pres A. 0. Smoot * * * spoke of the inconsistent actions on the part of many Elders who belonged to Circle Meetings, their jealousies and petty quarrels which made them forsake their Circles and the Association of their Brethren. (p. 370)

2. Journal of Heber J. Grant; 23/25 June 1875.

Gospel Mysteries

2 P. M. Pres. Young called meeting to order, singing prayer, B. Young Jr. singing.

Elder Geo. Q. Cannon. 2.15 rejoiced in the meetings of yesterday and today The word of God when spoken by the spirit of God is very piercing and is very apt to reach to the very center where there is any love for God and regard for his teachings. We are living at a time toward which all the prophets looked with great interest the Saviour has left to us many promises as well as threatenings if we do not carry out the instructions which he gives unto us through his chosen seer. 10. last Bk. Nephi. Should we not fear and tremble when we are told by the servant of the Lord of the critical condition we are in. Without the united order we can not fulfil the prophecies of the ancients, We are to assist in establishing the bulwarks of the house of Israel. * * * An Almighty arm has ever been extended to help us in our times of need, in temples the holy priesthood became endowed and blessed with those gifts that they have been able to guide us and since we have received these privileges, God has delivered us time and again from difficulties until we forget that God is interested in our deliverances. As a people we are unworthy of the blessings God has bestowed upon us and I believe that he is angry with us that treat them, the holy ordinances of the Gospel as a thing of nought, because they are bestowed so freely upon the people we cease to value them as we should do, forgetting that by the authority of these ordinances, the heavens can be opened, the armies of aliens put to flight, and yet there are places in this Territory where those who hold these holy gifts do not meet together and never exercise the authority given them. I do not wonder in the light of the indifferences on these subjects at the rebuke our President has given to the Bishops High Priests &c.

3. Journal of Wilford Woodruff; January 26, 1880 Revelation.

* * * And thus saith the Lord unto mine Apostles and mine Elders when you do these things with Purity of heart & the Lord will hear your Prayers and am bound by oath and covenant to defend you and fight your battles as I have said in a former commandment it is not my will that mine Elders should fight the battle of Zion for I will fight your battle.

4. Minutes of the High Priests Quorum , Box Elder Stake, Feb. 24, 1880, p. 86.

Pres. Jensen referred to the condition of some of the High Priests in the Malad [Idaho] Ward who were contending one with another concerning some point of doctrine, which they did not understand. The point in dispute being, was Adam our God, some taking the affirmation and some the negative of the question. This was not right. We ought to allow these matters to rest until our minds were better informed regarding them. Contention leads to strife and ill feelings and eventually into apostasy. Hence how careful we ought to be in these regards.

5. J.D. 21:281-286; Given in the Assembly Hall at the Priesthood Meeting, Sunday Evening, July 4, 1880; Pres. Wilford Woodruff; Re-published in The Ensign/September 1971, pp. 16-22.

Many a time in my reflections I have wished I could fully comprehend the responsibility I am under to God, and the responsibility every man is under who bears the priesthood in this generation. But I tell you, brethren, I think our hearts are set too much upon the things of this world. We do not appreciate, as men bearing the holy priesthood in this generation should, the

mighty responsibility we are under to God and high heaven, as well as to the earth. I think we are too far from the Lord. I do not think we live our religion as we ought to. I do not think our hearts are set upon building up the kingdom as they should be as Latter-day Saints. * * *
I feel that we as a people have got to rise up and clothe ourselves with the power of God. There must be a reformation, or a change, in our midst. There is too much evil among us. The devil has got too much power over us. A good many that bear the name of Christ and the holy priesthood, are getting cold in the things of God. We must wake up; we must trim our lamps, and be prepared for the coming of the Son of Man.

6. Journal of Abraham H. Cannon; October 1, 1890, Wednesday; Salt Lake City, Utah; Meeting of the Quorum of the Twelve.
John H. Smith: I cannot feel to say that the manifesto is quite right or wrong. It may be that the people are unworthy of the principle and hence the Lord has withdrawn it. I cannot consent to cease living with my wives unless I am imprisoned.

7. Deseret News, November 7, 1891; Remarks made by President Wilford Woodruff at the Cache Stake Conference, held in Logan; Sunday afternoon on November 1, 1891. Reported by Arthur Winter. [This quote indicates that the Lord could no longer fight the saint's battles. Normally the only reason for that is unfaithfulness on the part of the saints. Thus, the only things left for the saints to do was to retreat from their enemies and obey their laws, or be destroyed as a church.]

I have had some revelations of late, and very important ones to me, and I will tell you what the Lord has said to me. Let me bring your minds to what is termed the Manifesto. The Lord has told me by revelation that there are many members of the Church throughout Zion who are sorely tried in their hearts because of that Manifesto. And also because of the testimony of the Presidency of the Church and the Apostles before the Master in Chancery. Since I received that revelation I have heard of many who are tried in these things, though I had not heard of any before that particularly. Now, the Lord has commanded me to ask the Latter-day Saints a question, and He also told me that if they would listen to what I said to them and answer the question put to them, by the spirit and power of God, they would all answer alike, and they would all believe alike with regard to this matter. The question is this: 'Which is the wisest course for the Latter-day Saints to pursue---to continue to attempt to practice plural marriage with the laws of the land against it and the opposition of 60,000,000 people and at the cost of the confiscation and loss of all the temples, and the stopping of all the ordinances therein, both for the living and the dead, and the imprisonment of the First Presidency and Twelve and heads of families in the Church, and the confiscation of all personal property of the people (all of which of themselves would not stop the practice), or after doing and suffering what we have through our adherence to this principle to cease the practice and submit to the law and through doing so, to leave the Prophets, Apostles, and fathers at home, so that they can instruct the people and attend to the duties of the Church, and also leave the temples in the hands of the Saints, so that they can attend to the ordinances of the gospel, both for the living and for the dead?

8. Journal of Charles L. Walker, June 11, 1892, St. George, Utah.
Pres. Woodruff and Cannon showed in a very plain manner that Adam was an immortal being when he came to this earth and was made the same as all other

men and Gods are made; and that the seed of man was of the dust of the earth, and that the continuation of the seeds in a glorified state was eternal lives . . . Said it was not wisdom for the Elders to contend about such matters, and things they did not understand. And not to teach things to the children in the Sunday Schools they could not comprehend themselves . . . Showed the folly of some men because they cannot look up and prove by the Bible the glorious revelations that God has given, they receive them doubtfully. Showed that God had, and would yet, reveal many glorious things that men could not prove, and search out of the old Bible. Pres. Cannon said that it was not necessary that we should endorse the doctrine that some men taught that Adam was the Father of Jesus Christ. Counsel was given for the Elders to teach that which they knew, not that which they did not. The meeting was in session over three hours, and much good counsel was given to the Elders present on these things of late.

9. Proceedings of the First Sunday School Convention, Salt Lake City, Utah, 1898, p. 88. Elder George Q. Cannon, Superintendent.

I was stopped yesterday afternoon by a young man, who wanted to know whether Adam was the Father of our Lord and Savior -- whether he was the being we worshipped, etc. Now, we can get ourselves very easily puzzled, if we choose to do so, by speculating upon doctrines and principles of this character. The Lord has said through His Prophet that there are two personages in the Godhead. That ought to be sufficient for us at the present time . . . Concerning the doctrine in regard to Adam and the Savior, the Prophet Brigham Young taught some things concerning that; but the First Presidency and the Twelve do not think it wise to advocate these matters. It is sufficient to know we have a Father -- God the Eternal Father, who reveals Himself by His Holy Spirit unto those who seek Him; and that Jesus Christ is His Son, our Redeemer, the Savior of the world.

10. William H. Smart Diary, 1901-1902 Book, p. 94; July 28, 1901

At Wasatch Stake MIA Conference, remarks of Sister and President Joseph F. Smith: "Sister Smith bore a very strong testimony to the divinity of the principle of plural marriage. Pres. Smith endorsed it. He said it was taken away from the people--like the law of consecration--because the saints rejected it, and neither would be restored until there is a people prepared to live them. Anyone should beware that casts slurs upon the birth of those born under this covenant. Also that men who will not appreciate their wives and children and provide for them will lose them.

FILE:#51 WASHING OF FEET-CLEAN EVERY WHIT

Washing of feet
...after the ordiance had been performed, our Lord said: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; **ye also ought to wash one another's feet.** <u>For I have given you an example, that ye should do as I have done to you.</u> Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. <u>If ye know thens things, happy are ye if ye do them.</u>" (John 13:13-17.)

December 27, 1832, this command was given to "the firs laborers in this last kingdom:: "Sanctify yourselves; yea, purify your hearts, and cleanse your

hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you **are clean from the blood of this wicked generation.**" (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophtes, with the express stipulation that "ye shall not receive any among you into this school save he is **clean from the blood of this generation; And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.**" [To make clean from the blood of this generation, not to enter just the school of the prophets but to enter a more exalted station even the highest of the kingdoms of the Celestial kingdom-No unclean thing can enter the kingdom of God.]
In the case of this school the ordiance is to be performed by the President of the Church. [But at other times it can be performed by those he gives this power.] In compliance with this revelation the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. "By the power of the Holy Ghost I pronounced them all clean from the blood of this generation," he recorded. (History of the Church, vol. 1 pp. 322-324; vol. 2.p. 287.)

|c13|v0 Jesus washes the feet of the Twelve--He identifies Judas as his betrayer--He commands them to love one another.

|v1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
|v2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;
|v3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;
|v4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.
|v5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.
|v6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
|v7 **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.** [Here we see that Peter is getting the Melchizidek Priesthood Ordiance, seal, and confirmation, of becoming clean every whit. However he hasn't received the seal, ratification, confirmation, of the Holy Ghost to understand it fully. Therefore the Lord said "What I do thou knowest not now; but thou shalt know hereafter. This is the way of all ordiances. We must receive both seals, the seal of the priesthood and the ratifying seal of the Holy Ghost before it is ours and we trully understand it. This is the way it is for most couples as they receive the seals of the new and everlasting covenant of Marriage, D&C 131, 132,]
|v8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
|v9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
|v10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
|v11 For he knew who should betray him; therefore said he, Ye are not all clean.
|v12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
|v13 Ye call me Master and Lord: and ye say well; for so I am.
|v14 If I then, your Lord and Master, have washed your feet; ye also ought to

wash one another's feet.
|v15 For I have given you an example, that ye should do as I have done to you.
|v16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
|v17 If ye know these things, happy are ye if ye do them.

|v18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.
|v19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.
|v20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
(NewT:John 13:Heading-20)
Washing of feet is a gospel ordiance; it is a holy and sacred rite, one performed by the saints in the seclusion of the temple sanctuaries. It is not done before the world or for worldly people. For this day and dispensation Jesus instituted it in the upper room at the time of the Last Supper.

"Our Lord did two things in the performance of this ordinance: 1. He fulfilled the old law given to Moses; and 2. **He instituted a sacred ordinance which should be performed by legal administrators among his true disciples from that day forward.**

"As part of the restoration of all things, the ordinance of washing of feet has been restored in the dispensation of the fulness of times. In keeping with the standard pattern of revealing principles and practices line upon line and precept upon precept, the Lord revealed his will concerning the washing of feet little by little until the ful knowledge of the endowment and all temple ordinances had been given.

"December 27, 1832, this command was given to 'the firs laborers in the last kingdom': **'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your father, and your God and my God, that you are clean from the blood of this wicked generation**." (D. & C. 88:74-75.) On that same occasion the command came to organize the school of the prophets, with the express stipulation that **'ye shall not receive any among you into this school save he is clean from the blood of this generation ["is clean every whit: and ye are clean" (John 13:10);** [The same would hold true to enter the Highest Degree in the Celestial Kingdom; all saints from the least to the greatest must be washed and pronounced clean ever whit that "I [Jesus Christ] may testify unto you Father, and you God, and my God, that you are clean from the blood of this wicked generation." (D. & C. 88:74-75)] And he shall be received by the ordiance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.' (D. & C. 88:127-141.)
"**In the case of this school the ordinance is to be performed by the President of the Church.** [This would indicate that others would receive this ordiance from the legal administrators appointed by the President of the Church or First Presidency.] In compliance with this revelaton the Prophet on January 23, 1833, washed the feet of the members of the school of the prophets. **'By the power of the Holy Ghost I pronounced them all clean from the blood of this generation**," he recorded. (History of the Church, vol. 1, pp. 322-324; vol. 2, p. 287.)
"Later apostles were called and ordained, and on November 12, 1835, the Prophet addressed them, as pertaining to the washing of feet where they were concerned: 'The item to which I wish the more particularly to call your attention tonight is the ordinance of washing of feet. This we [meaning the

Twelve] have not done as yet, but it is necessary now, as much as it was in the days of the Savior; and we must have a place prepared, that we may attend to this ordinance aside from the world.
"'We have not desired as much from the hand of the Lord through faith and obedience, as we ought to have done, yet we have enjoyed great blessings, and we are not so sensible of this as we should be.... We must have all things prepared, and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish his great work, and it must be done in God's own way. The house of the Lord must be prepared, and the solemn assembly called and organized in it, according to the order of ht ehouse of God; **and in it we mus attend to the ordance of washing of feet.** It was never intended for any but official members. It is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong, so the Satan cannot overthrow us, nor have any power over us here.
"'The **endowment you are so anxious about**, you cannot comprehend now, nor could Gabriel explain it to the understanding of your dark minds; but strive to be prepared in your hearts, be faithful in all things, that when we meet in the solemn assembly, that is, when such as God shall name out of all the official shall meet, **we must be clean ever whit**.... The order of the house of God has been, and ever will be, the same, even after Christ comes; and after the termination of the thousand years it will be the same; and we shall finally enter the celestial kingdom of God, and enjoy it forever.' (History of the Chruch, vol. 2, pp. 308-309.)
"On Sunday, March 27, 1836, as part of the dedicatory services fo the Kirtland Temple, the congregation sang the glorious hymn, 'The Spirit of God Like a Fire is Burning!' One verse, as then sung, was:

> "'We'll wash and be washed, and with oil be anointed,
> Withal not omittin the washing of feet;
> For he that receiveth his penny appointed
> Must surely **be clean at the harvest of wheat**.'

[In otherwords all saints who intend to enter the Lords Kingdom before he comes in glory must have this ordiance performed or done by proxie or they cannot enter the Lords Kingdom, "For no unclean thing can enter the kingdom of God", and again it must needs be that we must "not omitt the washing of feet" and "must **be** "clean [every whit] **at** the harvest of wheat." And again, the Lord has commanded 'Sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; That I may testify unto your Father, and your God, and my God, that you are clean [every whit] from the blood of this wicked generation.' (D. & C. 88:74-75.)
"On March 29 and 30, 1836, the leading brethren, including the First Presidency, Council of the Twelve, bishoprics, and preidents of quorums, participated in the ordiance of washing of feet. (History of the Chruch, vol. 2, pp. 426, 430-431.)
"It should be remembered that the endowment given in the Kirtland Temple was only a partial endowment, and that the full endowment was not performed until the saints had established themselves in Nauvoo. (Doctrines of Salvation, vol. 2, pp 241-242.) The full endowment--referred to in the revelation dated January 19, 1841 (D. & C. 124:36-41)--**including washings and anointings** except under unusual circumstances, is designed to be administered in the temples of the Lord.
Thus the knowledge relative to the washing of feet has been revealed step by step in this day until **a full knowledge is now in corporated in the revaled ordiances of the Lord's house**. Obviously the apostate peoples of the world, being without revelation to guide them, cannot comply with our Lord's command given on the occasion of the last supper." (Mormon Doctrine, pp. 751-753.) (DNTC 1, p. 708-710.)

Gospel Mysteries

FILE NAME:PROGKING.DOC

PROGRESSION BETWEEN KINGDOMS

by Richard Ware

1. The position of the Church today is, that it has no position one way or the other. This is so even though there have been brethren who have taught for and against the idea.

2. Those who have taught against the idea apparently are concerned that the Latter-day Saints will procrastinate their repentance if they thought they could sin now and latter get into the Celestial kingdom. This seemed to be Joseph Fielding Smith's concern in Doctrines of Salvation.

3. Latter-day Saints are bound only to follow those teachings which are set forth authoritatively in the 4 standard works, and in the official pronouncements by the First Presidency. Writings and publicatins of the General Authorities are considered to be their own opinions and do not reflect Church position. Examples of this are the two books Mormon Doctrine and Man, His Origin and Destiny. The First Presidency, in response to an enquiry as to whether they reflected the church's position, stated that they reflected the opinions of the writers only, and that they did not reflect the position of the church.

4. The principle of advancement between kingdoms is tied directly with the idea that an individual will never cease to progress in knowledge, wisdom, and dominion. In order for an individual to progress between kingdoms he must be able to increase his light and knowledge.

5. Apparently those in the highest degree of the celestial kingdom will be able to reach down into the lower kingdoms and redeem their family members, close friends, and others. These will be "adopted" into their kingdoms and will forever serve the person who redeems them. Thus there will never be any worry about who is progressing fastest.

6. A person will be able to increase his kingdom in the eternal worlds in two ways: (1) through procreation---having spirit offspring, and (2) by doing "missionary" work in the lower kingdoms. Those who are redeemed through your efforts become adopted into your kingdom as your sons and daughters.

7. Just as the moon appears to fill up and empty out each month, just so does the Terrestrial kingdom fill up from those below, and empties out into those kingdoms above it. The individuals who leave the Terrestrial glory for the celestial glory apparently go in as servants first, then enter marriage as monogamists, and then enter the highest degree of the celestial kingdom as polygamists, sealed up to eternal life, having all power and dominion over their own kingdoms, but always subject to the person or God who redeemed them from the lower kingdoms.

PROGRESSION BETWEEN KINGDOMS

1. "Words of the Prophet", p. 24 ("Scriptural Items"); Scribe: Franklin D. Richards, August 1, 1843; CHO?Ms/d/4409/Misc Minutes Collection.

Hiram [Smith] said Aug lst [18]43 Those of the Terrestrial Glory either advance to the Celestial or recede to the Telestial [or] else the moon could not be a type [viz. a symbol of that kingdom]. [for] it [the moon] "waxes & wanes". Also that br George will be quickened by celestial glory having been ministered to by one of that Kingdom.

2. Journal of Wilford Woodruff; August 5, 1855.

He [Brigham Young] thought they [those of lower kingdoms] would eventually have the privilege of proving themselves worthy and advancing to a celestial kingdom but it would be a slow progress.

3. J.D. 25:236; Franklin D. Richards; Discourse delivered in the Tabernacle, Logan, Cache County; Saturday afternoon; May 17, 1884.

. . .but those in the terrestrial kingdom are those who will come forth at the time when Enoch comes back, when the Savior comes again to dwell upon the earth. . . .They will go forward, like unto the new moon, increasing in knowledge and brightness and glory, until they come to a fullness of celestial glory. During the Millennium multitudes of people who have not heard the gospel will hear and receive it and go forward into this glory, while those who will not go forward to a fullness will go back to that lesser glory which is likened unto the stars of heaven. . . .

4. The Articles of Faith, by James E. Talmage; lst Edition, pp. 420-421, 1899.

25. It is reasonable to believe, in the absence of direct revelation by which alone absolute knowledge of the matter could be acquired, that, in accordance with God's plan of eternal progression, advancement from grade to grade within any kingdom, and from kingdom to kingdom, will be provided for. But if the recipients of a lower glory be enabled to advance, surely the intelligences of higher rank will not be stopped in their progress; and thus we may conclude, that degrees and grades will ever characterize the kingdoms of our God. Eternity is progressive; perfection is relative; the essential feature of God's living purpose is its associated power of eternal increase.

5. Improvement Era 14:87; November 1910; Pres. Joseph F. Smith.

[O]nce a person enters these glories there will be eternal progress in the line of each of these particular glories, but. . .the privilege of passing from one to another (though this may be possible for especially gifted and faithful characters) is not provided for.

6. The Articles of Faith, by James E. Talmage; 12th Edition, pp. 420-421; 1917.

Gospel Mysteries

25. It is reasonable to believe, in the absence of direct revelation by which alone absolute knowledge of the matter could be acquired, that, in accordance with God's plan of eternal progression, advancement within each of the three specified kingdoms will be provided for; though as to possible progress from one kingdom to another the scriptures make no positive affirmation. Eternal advancement along different lines is conceiable. We may conclude that degrees and grades will ever characterize the kingdoms of our God. Eternity is progressive; perfection is relative; the essential feature of God's living purpose is its associated power of eternal increase.

7. Discourse delivered in the Ogden Tabernacle, 22 September 1922, Melvin J. Ballard; See Three Degrees of Glory, by N. B. Lundwall.

Those whose lives have entitled them to terrestrial glory can never gain celestial glory. One who gains possession of the lowest degree of the telestial glory may ultimately arise to the highest degree of that glory, but no provision has been made for promotion from one glory to another.

8. Letter from Orson F. Whitney to Elder R. Bruce Major of Kaysville, Utah; 13 December 1923; BYU HBLee Library Archives/Mss 15/Bxl/fd3/0rson F. Whitney Papers.

Dear Brother Major:

The first good opportunity to answer your letter of the 6th instant now presents itself. Read Doctrine and Covenants, Section 76, 109th to 112th paragraphs, and you will have about all I know upon the subject you mention. The rest is mere conjecture, and may be right or wrong. The passages quoted apply to the Telestial Kingdom, and the 112th paragraph reads as follows: "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end."
Whether the same or similar restrictions obtain in the Terrestrial Kingdom, is not stated. But I infer that they do, since the Son, and not the Father, ministers in person to them, just as the Holy Spirit, and not the Son, ministers to the Telestial. See paragraph 77; same Section: "These are they who receive of the presence of the Son, but not the fulness of the Father." Concerning the Telestial inhabitants, it is said:--"These are they who receive not of his fulness in the eternal world, but of the Holy Spirit through the ministration of the Terrestrial; "and the Terrestrial through the ministration of the Celestial". (paragraphs 86 and 87.)
What bounds, if any, are put upon the Celestial inhabitants, is not revealed; but we are told, in Section 130, that "a white stone is given to each of those who come into the Celestial Kingdom, whereon is a new name written, which no man knoweth save he that receiveth it." And this follows a statement in paragraph 10, same Section, to the effect that this white stone, which is also mentioned in John's Revelation (2:17) will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known." Query: Would this white (seer) stone be needed, if they could [p. 2] ascend in person to those higher kingdoms?
It is often argued that eternal progression which is doubtless the privilege of all in the hereafter as well as here will eventually enable the inhabitants of the lesser glories to advance beyond them and become residents and possessors of the highest degree of glory. This may or may not be the case. It seems to me that the inhabitants of any kingdom of glory might progress eternally in their own sphere, without transcending it. All would depend, I think, upon whether they are or can become possessed of the necessary power to

thus advance. The Telestial inhabitants, who are they that "are cast down to hell", but afterwards redeemed therefrom, may have lost something in the process that has cleansed them of their sins and made them worthy to rise even to the least degree of glory.
Moreover, these are they who receive not the gospel of Christ, "neither the testimony of Jesus, neither the prophets, neither the everlasting covenant." Consequently they are not in the Church the Church of the First Born, which comprises those in the Celestial Kingdom, (Section 76, paragraphs 82,84,85, and 101) where God and Christ dwell. It does not say that they cannot pass into the Terrestrial Kingdom, but it does declare most positively that "where God and Christ dwell they cannot come, worlds without end."
Hoping this will partly answer your questions and serve your purpose, I remain, Your brother, OFW.

9. Outlines of Ecclesiastical History, 4th Edition, by Brigham H. Roberts; 1925; "The Restoration of the Gospel", pp. 416-417.

The question of advancement within the great divisions of glory--celestial, terrestrial, and telestial; as also the question of advancement from one sphere of glory to another, remains to be considered. In the revelation from which we have summarized what has been written here, in respect to the different degrees of glory, it is said that those of the terrestrial glory will be ministered unto by those of the celestial; and those of the telestial will be ministered to by those of the terrestrial---that is, those of the higher glory minister to those of a lesser order of glory. We can conceive of no reason for all this administration of the higher to the lower, unless it be for the purpose of advancing our Father's children along the lines of eternal progression. Whether or not in the great future, full of so many possibilities now hidden from us, they of the lesser glories after education and advancement within those spheres may at last emerge from them and make their way to the higher degrees of glory until at last they attain to the highest, is not revealed in the revelations of God, and any statement made on the subject must partake of more or less the nature of conjecture.
But if it be granted that such a thing is possible, they who at the first entered into the celestial glory---having before them the privilege also of eternal progress---have been moving onward, so that the relative distance between them and those who have fought their way up from the lesser glories, may be as great when the latter have come into the degrees of celestial glory in which the righteous at first stood, as it was at the commencement; and thus between them is an impassable gulf which time cannot destroy. Thus: those whose faith and works in this like were such as to entitle them to entrance into the celestial kingdom---they may arrive where these were, but never where they are. But if it be granted that the chief fact about Intelligences is that they have power to add fact to fact and thus build up knowledge, and through knowledge have wisdom, and thus make progress; and if to such intelligences there is granted eternal life---immortality---then it is useless to postulate any limitations for them; for in the passing of even a few thousands of millions of years, even if progress be very slow---there will come a time when these intelligences--men and women of even the telestial glory---may become very acceptable characters, and very important personages.

10. Letter from the First Presidency, dated March 5, 1952, signed by Joseph Anderson, secretary to the First Presidency.

[Note: See end of this compilation for letter]

11. Doctrines of Salvation, 2:28-29, by Joseph Fielding Smith, 1955 Edition.

It has been asked if it is possible for one who inherits the telestial glory to advance in time to the celestial glory?
The answer to this question is, No!
The scriptures are clear on this point. Speaking of those who go to the telestial kingdom, the revelation says: "And they shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end." (D&C 76:112)
Notwithstanding this statement, those who do not comprehend the word of the Lord argue that while this is true, that they cannot go where God is "worlds without end," yet in time they will get where God was, but he will have gone on to other heights.
This is false reasoning, illogical, and creates mischief in making people think they may procrastinate their repentance, but in course of time they will reach exaltation in celestial glory.

12. Evidences & Reconciliations, by John A. Widtsoe, 1960

Progress means a moving forward from place to place, from knowledge to knowledge, from action to action. It is a process of adding to that which we now possess, by the elimination of errors, by the actual accretion of new truth, and by the development of greater self-mastery. It is a process by which increased power of every faculty is gained. It is a process of growth and development, a movement towards greater maturity. It is a steady approach to the likeness of God. (p. 179)
They who so employ their time and talents properly, whether here or hereafter, increase in knowledge. That is, the beginning of wisdom. There is no end to knowledge. . . .What then is eternal progress? It is an eternity of active life, increasing in all good things, toward the likeness of the Lord. It is the highest conceivable form of growth. (pp. 182-183)
Is There Progress in Heaven?
Those in lower kingdoms cannot "overtake" those in higher kingdoms. What may happen if the man with less power uses it steadily in the spirit of repentance through the eternal years is not known to man. That knowledge rests as yet in the bosom of God. (pp. 184-185)
Is it possible to progress from one glory to another? Lower kingdoms will progress, but they will not "overtake" higher kingdoms.

13. Church News, 23 April 1960, p.3; President J. Reuben Clark (member of the First Presidency at the time).
I am not a strict constructionalist, believing that we seal our eternal progress by what we do here. It is my belief that God will save all of His children that he can; and while, if we live unrighteously here, we shall not go to the other side in the same status, so to speak, as those who lived righteously; nevertheless, the unrighteous will have their chance, and in the eons of the eternities that are to follow, they, too, may climb to the destinies to which they who are righteous and serve God, have climbed to those eternities that are to come.

14. Letter from the First Presidency to Joe J. Christensen, December 17, 1965.

[Note: See the end of this compilation for letter.]

15. The Articles of Faith, by James E. Talmage; 45th Edition, p.409; 1965.

[This edition is the same as the 12th edition previously quoted.]

16. BYU Address; June 1, 1980; Elder Bruce R. McConkie; "Seven Deadly Heresies".

There are those who say that there is progression from one kingdom to another in the eternal world. Or if not that, lower kingdoms eventually progress to where higher kingdoms once were. This is worse than false. It is an evil and pernicious doctrine.

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
Office of The First Presidency
Salt Lake City 11, Utah

March 5, 1952

Dear Brother:

The brethren direct me to say that the Church has never announced a definite doctrine upon this point. Some of the brethren have held that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others of the Brethren have taken the opposite view. But as stated, the Church has never announced a definite doctrine on this point.

Sincerely your brother,

/s/ Joseph L. Anderson Secretary to the First Presidency

[Note: The inquiry which prompted the above statement said, in part: "Dear Brother: Please inform me to the teaching of the Church regarding the possibility of a person progressing from one kingdom to another after the resurrection."]

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
Office of The First Presidency
Salt Lake City, Utah 84111

December 17, 1965

Mr. Joe J. Christensen, Director
Institute of Religion
University of Utah
Salt Lake City, Utah 84112

Gospel Mysteries

Dear Brother Christensen:

Reference is made to your letter of December 7th in which you inquire what the teaching of the Church is relative to the possibility of progression from one particular glory to another after the resurrection.

The brethren direct me to say that the Church has never announced a definite doctrine upon this point, though some have held the view that it was possible in the course of progression to advance from one glory to another, invoking the principle of eternal progression; others have taken an opposite view. As indicated, however, the Church has never announced a definite doctrine on this point.

Sincerely your brother,

/s/ Joseph L. Anderson Secretary to the First Presidency

Abraham, Blessings of. By virtue of the patriarchal priesthood which Abraham held, "he could talk and walk with God." (WJS, p. 246) He held the keys of how of to "ask and receive blessings." (D&C 124:97, 95; TPJS, p. 350) Consequently he "sought for the blessings of the fathers." (Abraham 1:2) Because of his diligence, the Lord said unto him: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Genesis 12:1-3) Later, the Lord made an additional promise to Abraham: "For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." (Genesis 13:14-18) The innumerable number of Abraham's posterity was also compared to the stars and to the sand of the sea shore. (Genesis 15:5-6; 17:4-8; 22:15-18) In addition to the record of Moses, Abraham also recorded these blessings. (Abraham 2:8-12) In latter-day revelation, the Lord again spoke about the blessings of Abraham. (D&C 132:30-31)

The blessings which Abraham received from the Lord include: (1) Abraham would become a great nation, a father of many nations, his name would be great; (2) In him would all nations be blessed---all who receive the gospel will become his seed, and his seed will bear the ministry & Priesthood unto all nations and bless all families of earth with eternal life. (3) The Lord would bless and curse others who bless and curse him. (4) Lands would be given to him and to his seed for an inheritance. (5) His seed would be as the dust of the earth, as the stars of heaven, and as the sand upon the sea shore. (6) Christ and kings shall come out of him. (7) God will establish this covenant with Abraham and his seed after him.

Because God promised that he would make this same covenant with Abraham's seed, the Lord renewed these blessings upon Isaac (Genesis 24:60; 26:1-4, 24), and again upon Jacob. (Genesis 28; 35:9-13; 48:3-4; MD, p. 13) Through Jacob, who later became Israel, the twelve tribes received the promise of these same blessings, based upon faithfulness. These tribes were known as the Lord's chosen people and the Lord blessed them in accordance with his promise to Abraham. But because of apostasy, the children of Israel were cursed and scattered among all nations. In these last days the descendants of those children who were scattered are being gathered again to receive the blessings of Abraham, Isaac and Jacob in accordance with the promise given to Abraham.

Today, those who accept the gospel message, which is being sent to all the earth through Abraham's seed, are being given the ordinances and covenants of salvation. Through the ordinance of temple marriage the saints are promised the blessings of Abraham, Isaac and Jacob. Once faithfulness has been proven, the saints can then receive these blessings as their inheritance. They will then have all that Abraham had, which includes the blessing of an innumerable seed and of exaltation.

Baptism of Water. "Baptism is a sign to God, to angels, and to heaven", said Joseph Smith, "that we do the will of God, and there is no other way beneath the heavens whereby God hath ordained for man to come to Him to be saved, and enter into the Kingdom of God [the earthly church or kingdom], except faith in Jesus Christ, repentance, and baptism for the remission of sins, and any other course is in vain; then you have the promise of the gift of the Holy Ghost." (TPJS, p. 198)

Christ was baptised (1) to "fulfill all righteousness", (2) as a witness "unto the Father that he would be obedient unto him in keeping his commandments" and (3) to show "unto the children of men the straitness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them." (2 Nephi 31:6-9)

Baptism is the gate to the strait and narrow path which leads to eternal life. Nephi taught that "the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost. And then are ye in this strait and narrow path which leads to eternal life; yea, ye have entered in by the gate." (2 Nephi 31:17-18)

Nephi did not say that baptism admitted a person into the celestial kingdom, but rather that it was the gate to the path which leads to eternal life. Along the path to eternal life there are many ordinances which must be obtained in order to finally obtain that highest of all gifts. Bruce R. McConkie said: "By entering the gate of repentance and baptism candidates find themselves on the strait and narrow path leading to the celestial kingdom". (MD, p. 116) He did not say that baptism admitted a person into the celestial kingdom, only that it led to it. Within the celestial kingdom there are three levels or degrees (D&C 131:1-4), and eternal life is only found in the highest. "Celestial marriage is the gate which puts men on the path leading to the highest of three heavens within the celestial world". (MD, p. 779) Again, he does not say that celestial marriage grants entrance into the highest degree, only that it puts men on the path leading to it. This concept agrees with the temple ceremony which indicates a person must at least be endowed to enter the first level of the celestial kingdom. President Franklin D. Richards stated that "the temple of the Lord is as the gate to heaven, [and is] located upon the strait and narrow path which leads to eternal life." (Utah Genealogical and Historical Magazine, Vol. 11:145; Saviors On Mount Zion, 1955 Sunday School Manual, p. 128) Thus, just as baptism is the gate to the path which leads to eternal life, so is the temple the gate to heaven and is on the path which leads to eternal life.

In order for a person to finally gain the promise and inheritance of eternal life in this world, and gain admittance into the highest level of the celestial kingdom, he must receive all the ordinances of the temple, including the ordinance of the fulness of the priesthood. The 1973-74 Melchizedek Priesthood Study Guide says: "In order for men to obtain exaltation they must not only receive the Gospel, they must receive the Melchizedek Priesthood, and not only the Melchizedek Priesthood, but the fulness of the Priesthood, meaning the fulness of the blessings of the Priesthood, which can be obtained only in the temples of the Lord through the holy endowment and the sealing ordinances of the Priesthood". (MPSG, 1973-74, p. 49)

Baptism of Spirit. After a person is baptized by water, he then receives the

baptism of fire and the Holy Ghost. Scripturally we find that after Adam was baptized by water "the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man. And he heard a voice out of heaven saying: Thou art baptized with fire, and with the Holy Ghost." (Moses 6:65) "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. (Matthew 3:16-17) After baptizing all those among the Nephites whom Jesus had chosen, "it came to pass when they...had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost and with fire." (3 Nephi 19:12-13)

Nephi taught that after baptism "cometh the baptism of fire and of the Holy Ghost". (2 Nephi 31:13) The Lord said that all those who come to him with a broken heart and a contrite spirit "him will I baptize with fire and the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not." (3 Nephi 9:20) Those who believe in Christ will be visited of the Father with "fire and with the Holy Ghost". (3 Nephi 11:35) In modern revelation the scriptures teach that all who repent and are baptized for the remission of their sins will receive "the baptism of fire and of the Holy Ghost. (D&C 33:11; also D&C 39:6) And the remission of sins cometh "by fire and by the Holy Ghost." (2 Nephi 31:17)

Although a person can receive a manifestation of the power of the Holy Ghost prior to baptism, neither confirmation nor the gift (or right) of the Holy Ghost can be received until after a person has been baptized by water (TPJS, p. 199), and they are to be given through the laying on of hands. (AF #4; D&C 35:6; 39:23; 49:14; 53:3; 55:1; 68:25; 76:52)

Blood, Cleansed by. (See also Feet, Washing of the) Moses recorded that part of being born again is the process of being "cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." (Moses 6:59) Because of the atonement of Christ, a person can be cleansed and sanctified from all sin. Such individuals will not only enjoy the words of eternal life in this world, but they will also be assured of eternal life in the world to come. (Moses 5:59; D&C 59:23) Being cleansed from sin by the blood of Christ begins at baptism. The fourth article of faith states that baptism is "for the remission of [personal] sins". The power to remit sins, which is held by Christ, was also given to the Prophet Joseph Smith. (D&C 132:45-46) The weekly sacrament is for the purpose of renewing covenants which individuals have made to the Lord, so that through faithfulness they can be forgiven of their personal sins and renew the efficacy of the covenants made so that the blessings of those covenants can be realized. In this way the atonement of Christ has power to cleanse individuals of their personal sins on a continual basis.

In addition to personal sins, the Melchizedek Priesthood brethren must also become clean from the blood of the generation whom they are called upon to serve. In 1832 the Lord told the Prophet Joseph that the ordinance of washing of feet was the ordinance by which a person was to become "clean from the blood of this generation...for unto this end was the ordinance of the washing of the feet instituted." (D&C 88:138-139; also TPJS, pp. 90-91)

The concept of ridding oneself from the blood (and sins) of the people was taught frequently throughout the Book of Mormon. For example, Nephi was told in vision, that because of their faith in the Lamb of God, the Twelve who were chosen by Christ would have their garments made white in his blood. (1 Nephi 12:9-10) Jacob spoke of ridding himself of the blood of the people by shaking his garments in view of the all seeing eye of God as a testimony that he was clean of their blood. (2 Nephi 9:44. also Jacob 1:19; 2:2) King Benjamin gathered his people together so that he might teach them the

principles of redemption and thereby be found blameless, so that their blood would not come upon him. (Mosiah 2:27-28) Alma spoke of the importance of the saints cleansing their garments and of keeping them clean. (Alma 5:21-24; 7:25; 13:11; 14:11) Jesus told the Nephites that nothing could enter his rest save those who had washed their garments in his blood. (3 Nephi 27:19) Moroni states that he wrote the things which he did so that he could be rid of their blood. (Mormon 9:35) In the appearance of the Lord to the brother of Jared, the brother of Jared was told that his garments would be made clean. And in bidding farewell to the Gentiles, Moroni said that he would meet them all at the judgment bar of God where all men would know that his garments were not spotted with their blood. (Ether 12:37-38)

Born Again of Three Elements. (See also Christ, Sons & Daughters of) Just as all who enter this earth life are born of water, spirit and blood, even so a person must be born again of the same three elements in order to enter the kingdom of heaven. (Moses 6:59; Alma 7:14; Mosiah 27:26; John 3:3-5)

At the ordinance of baptism a person is born again of water. This begins the rebirth process. Then the right to receive the Holy Ghost as the first comforter is given by the laying on of hands. (TPJS, p. 150) Prior to baptism, the person may have already felt the influence of the Light of Christ and the Holy Ghost, and gained for himself a testimony of the truthfulness of the work. (Moroni 10:4-5; D&C 20:37) After baptism into the church, a person can seek for the influence of the Holy Ghost in his life as his first comforter, and begin the process of obtaining the gifts and blessings of the Holy Ghost. (D&C 46:9-27; Moroni 10:8-19; 1 Corinthians 12:1-11)

Through baptism of water and spirit, a person enters the gate to the strait and narrow path (2 Nephi 31:17-20), and has been born again spiritually. He can now begin his walk on the path that leads to eternal life. The reception of the two ordinances are the outward signs of what has hopefully happened to the inward person. But just as any babe must learn to crawl, walk and run, so must the saints learn to operate in the spiritual realm. Some crawl, others have learned how to walk, while others are able to run. With the help of the Holy Ghost a person will eventually become sanctified from all sin and enter into the rest of the Lord. (Alma 13:11-12)

Those who are born of water and spirit become the children of Christ. (See Christ, Sons & Daughters of) Having become his children they then have power given them to become the sons and daughters of God the Father. (See God, Sons & Daughters of)

Being cleansed by the blood of Christ completes the rebirth process, for a person must be born again of water and spirit and be cleansed by the blood of Christ in order to be sanctified from all sin. (Moses 6:59) The cleansing process would include personal sins as well as the blood and sins of this generation. (D&C 13; 88:75, 85, 138-139; Moses 6:59)

Joseph also taught that a person could not receive the Holy Ghost unless he received revelation because the Holy Ghost is a revelator. (TPJS, p. 328) Consequently, those who receive the Holy Ghost will receive revelations. (D&C 76:5-10; 114-118)

Born Again, The Spiritual Experience of Being. The spiritual rebirth comes by and through the Holy Ghost. (See Mormon 7:10; 2 Nephi 31:13, 17; 3 Nephi 9:20; 11:35; 12:1; 19:13; Ether 12:14; D&C 19:31; 33:11; 39:6; Also MD, p. 73) Such an experience causes a quickening of the inner man (Moses 6:65), which in turn causes a "mighty change" to take place within the heart of the individual. (Mosiah 5:2; Alma 5:14) To some individuals this change is very dramatic as in the case of Alma the younger. (Mosiah 27:23-30; Alma 36:1-28) The degree of change of heart that takes place within a person is apparently directly related to the seriousness of the sins which need to be purged out.

Alma the Younger was a member of the Church of his day. Although he had

been taught the gospel by his father, his heart was set on doing wickedness and leading the people of the Church astray. Alma admitted to having "rejected [his] Redeemer, and denied that which had been spoken of by [his] fathers". (Mosiah 27:30) He was quite knowledgeable about the gospel and yet chose to do all he could "to destroy the church of God". (Alma 36:6) He states that he "had murdered many of [God's] children, or rather led them away unto destruction", that he had not kept the commandments and that he had rebelled against God. (Alma 36:13-14) However, after his encounter with the angel he laid for three days without strength during which time he was being purged of his sins. During that time he became quickened inwardly by the spirit and was spiritually born again. (See Alma 36:5-26)

Because he did these things, his "soul was harrowed up to the greatest degree and [was] racked with all [his] sins" and "the very thought of coming into the presence of [his] God did rack [his] soul with inexpressible horror". (Alma 36:12, 14) He then describes how he was snatched from the chains of death (Mosiah 27:29; Alma 36:18) and delivered from hell. (Alma 36:18-26) This experience caused a "mighty change of heart" which forever changed the direction his life was taking. He had truly been born again, changed from his carnal and fallen state to a state of righteousness. (Mosiah 27:25) It is possible that Alma also made his calling and election sure at this time. Elder Marion G. Romney stated that Enos was sealed up at the time he received a remission of his sins, although Enos did not specifically say so.

To others the spiritual rebirth is more serene and peaceful. There are those who have grown up in the church who have kept the commandments, obeyed the promptings of the spirit, enjoyed the fruits and gifts of the spirit, and consequently have never had to go through what Alma the younger experienced, because their sins were much less severe.

This thought was also taught by the Prophet Joseph. He stated the Holy Ghost was "more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is of the literal seed of Abraham, than one that is a Gentile....for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence". (TPJS, pp. 149-150)

President Harold B. Lee pointed out: "There are some of us who think that that same kind of experience [which Alma had] has to be experienced by everybody, or he can't be saved. I once ran into a very serious situation where one of our teachers had inflamed some women, in a class he was teaching, until they almost had the kind of feeling that they had to have some kind of demonstration or else they hadn't been born of the Spirit. Another story that some people who support that idea recite is the conversion of Lorenzo Snow. President Snow had been a young college student; when he finally had an intellectual conviction of the truth, he sought for a deep-seated testimony, which he had not had at his baptism. And so, he reported, he went out one night to pray. This is how he describes the experience:

> It was a complete baptism, a tangible immersion in the heavenly principle or element, the Holy Ghost, and even more real and physical in its effect upon my system, than the immersion of water. Dispelling forever, as long as reason and memory last, all possibility of doubt and fear in relation to the fact, handed down to us historically, that the babe of Bethlehem is truly the Son of God; also communicating knowledge, the same as in apostolic times.

"Now, I repeat, because of some of these dramatic exper- iences, some of our teachers jump to the conclusion that one isn't born of the Spirit until he has had some such dramatic experience....the Prophet said:

Hence it not infrequently occurs that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that people expect to see some wonderful manifestation; some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church, for want of better information, carry along with them their old notions of things and sometimes fall into egregious errors (Times & Seasons)." (Harold B. Lee, Stand Ye In Holy Places, pp. 59-64. Salt Lake City: Deseret Book Company, 1975. [End of narration by President Lee]

There is undoubtedly a continuum of spiritual rebirth experiences that span the width from the sudden and dramatic experience which Alma had to the calm and serene accounts which are experienced over various periods of time.

In any case, the heart of such a person has "no more disposition to do evil, but to do good continually." (Mosiah 5:2) He has put off the "natural man" because he has yielded "to the enticings of the Holy Spirit" and has "become a saint through the atonement of Christ the Lord, and [has become] as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father." (Mosiah 3:19) Such a person will exhibit a great degree of willing obedience to God by keeping his commandments.

This does not mean, however, that the person is now perfect nor that he has been fully sanctified. It only means that he has no more disposition to do evil. He will continue to sin because of his weaknesses and imperfections, yet at the same time he will be working diligently to eliminate these weaknesses from his life so that he can become spotless and stand approved before the Lord.

Having been born again, the person partakes more fully of the gifts and fruits of the Holy Ghost as he takes his journey towards full and complete sanctification. Along the way he will experience additional manifestations of the spirit that will teach him the ways of godliness and bring things to his remembrance. As he repents of his sins and struggles to become sanctified before the Lord he will experience greater spiritual experiences until he comes "unto the perfect day". (D&C 50:24; 93:28) All these experiences, and more, are manifestations of the spirit upon the person, each one preparing him for future days when the full desires of his heart of returning to the presence of the Lord will be realized. Joseph Smith summarized it beautifully when he said: "...the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with Him." (TPJS, p. 51)

Called and Chosen. The Prophet Joseph once made the comment, "How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen". (TPJS, p. 331) The gospel net draws into the church people of all kinds. Thus many are called, and respond to the last invitation. Yet out of all those who are drawn into membership in the church, few of them will continue onward and upward in their search for eternal life and become chosen of the Lord. "There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy. And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified". (D&C 105:35-36) "There are many who have been ordained among you, whom I have called, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noonday....If you keep not my commandments, the love of the Father shall not continue with you,

therefore you shall walk in darkness". (D&C 95:5-6, 12) "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men...." (D&C 121:34-35)

Many are "called into the Church, called to the holy priesthood, called to receive all the blessings of the gospel, including the crowning blessing of eternal life" yet few of those who are "called" become "chosen to inherit the blessings offered through the gospel and the priesthood; chosen for eternal life and exaltation." Yes, many are "called to the Church," yet few are "chosen to be sealed up unto eternal life and to have one's calling and election made sure". (DNTC 3:349)

Calling and Election. In the pre-earth life the whole house of Israel was "called and elected", or in other words, foreordain- ed, to the blessings of baptism, the priesthood, and all the temple blessings, including the blessings of eternal life and exaltation. This foreordination was a "word of prophecy" upon their heads, and it promised them if they were true and faithful in living the commandments after they came to the earth, that the blessings of eternal life would be given to them on earth by a "more sure word of prophecy", meaning, eternal life would be guaranteed to them.

All blessings given in temple ordinances are conditional, meaning the blessings will be received if the person is faithful. Once the person has been true and faithful in all things, he will find his "calling and election made sure", and the conditional clause "if" removed.

"When a man lives the law that qualifies him for eternal life, the Lord is bound by his own law to confer that greatest of all gifts upon him," said Elder McConkie. "The calling, which up to that time was provisional, is then made sure. The receipt of the promised blessings are no longer conditional; they are guaranteed. Announcement is made that every gospel blessing shall be inherited." (SY2, pp. 4-5; DNTC 3:326-330)

Calling and Election Made Sure. The concept of being sealed up to eternal life is directly associated with biblical language. The phrase "make your calling and election sure" comes from the apostle Peter as he was attempting to encourage the saints of his day to seek for and obtain the guarantee of eternal life for themselves. He said, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:10-11) "An abundant entrance has obvious reference to exaltation to the highest heaven of the celestial world." (SY2, p. 3)

To make one's calling and election sure is simply to obtain a guarantee or promise of one's inheritance in the highest degree of the celestial kingdom. Those who obtain such a promise are sealed up to eternal life. Nothing but the unpardonable sin will keep them from inheriting the highest heaven. (HC, 1:323-324; TPJS, pp. 358, 128; D&C 132:19, 26) At one time Joseph apparently taught that adultery was a sin which would keep a person out of the celestial kingdom after he made his calling and election sure (See HC 6:81, dated 25 November 1843; also cited in DNTC 3:347). However, verses 19 and 26 in D&C 132 indicate that no such reservation is made by the Lord. The person will be turned over to the buffetings of satan to pay the penalty for such a sin, but will then come forth to exaltation. It would appear that the scriptures would take precedence in this instance, since it is unknown who Joseph was talking to on November 25th or what point he was trying to make. There were only a few who had received the fulness of the priesthood ordin-ance at this time so there were probably others in attendance who had not been sealed. It is also unclear how he meant to harmonize this statement, if the statement was correctly record-ed, with section 132:19, 26.

Additionally, it is important to note that Joseph later taught, on April 6, 1844, that "all sins shall be forgiven, except the sin against the Holy Ghost." (TPJS, pp. 357-358)

The doctrine of calling and election is a doctrine of foreordination. Paul the apostle taught this doctrine on certain occasions, stating that Israel was elected or foreordained to receive great blessings, including the articles of adoption, the glory, the covenants, the giving of the law, the service of God, and all the promises of exaltation which the ancient patriarchs received. (Romans 9:4-5; 11:1-5; TPJS, p. 189; LDS Bible Dictionary, pp. 662-663) All who are of Israel today were foreordained (called and elected) to receive these same blessings on earth. However, they were only to be received upon the basis of personal righteousness.

Although foreordination is a true principle, some have taught that "unconditional election [or predestination] of individuals to eternal life" is also a true doctrine. But Joseph said predestination "was not taught by the Apostles." (TPJS, p. 189) God did not elect to have certain individuals saved regardless of the kind of lives they lived. All would have to repent in order to lay claim upon the promises which were given them in their pre-earth foreordination. The Book of Mormon is clear on individuals being foreordained to receive the highest and holiest order of the priesthood of the Son of God. (Alma 13)

Today, those who are of Israel can receive all of the blessings mentioned, even the promise of eternal life, by being obedient to all the laws and ordinances of the gospel. In this way all Israel can make their "calling and election" sure, or in other words, secure unto themselves, by a sure promise from God, all the blessings of exaltation. Those who obtain this promise are judged true and faithful, and thereby qualify for the great-est gift of God---eternal life. (D&C 14:7; 6:13)

The guarantee or promise of eternal life can be obtained in either of two ways, both of which are essential. First, by having the Lord speak to you personally, and say "son, daughter, thou shalt be exalted." This is the more sure word of prophecy spoken of by Peter. (2 Peter 1:19; TPJS, pp. 150, 298, 301; D&C 131:5-6; IE (November 1969) p. 85) The words which the Lord will speak are not set. To Heber C. Kimball the Lord said: "...thy name is written in heaven, no more to be blotted out for ever...." (Kimball, p. 241). To Alma, Sr. the Lord said: "I covenant with thee that thou shalt have eternal life...." (Mosiah 26:20) Joseph Smith said the Lord would say something to the effect: "Son, thou shalt be exalted." (TPJS, p. 150). Additionally, Christ does not have to appear when this happens. The voice of God declaring the good news is all that is needed to receive the more sure word of prophecy.

The second way in which a person can make his calling and election sure, is by receiving the fulness of the priesthood wherein the Prophet of God seals the person up to eternal life with the Holy Spirit of promise. (D&C 131:5-6; 132:7, 26; 1 John 2:20, 25-27) Notice specifically in TPJS, p. 323 wherein Joseph states "the anointing and sealing is to be called, elected and made sure." President Spencer W. Kimball reworded this comment slightly in a General Conference address, saying: "The anoint- ing and sealing is to be called, elected, and the election made sure" (Ensign/May, 1978, p. 48). This is the ordinance which bestows the fulness of the priesthood.

If an individual, for one reason or another, did not make his calling and election sure in this life, but was otherwise worthy, he could continue to work towards it in the spirit world. Those who enter the spirit world already worthy of the blessing are given the promise and are called "just men made perfect". These are "they who are not resurrected, but inherit the same [celestial] glory". (D&C 129:3; 76:69) Joseph Smith taught that the "spirits of just men made perfect" are in the celestial kingdom (TPJS, p. 12); that they "are exalted to a greater and more glorious work (TPJS, p. 326); that their standard of knowledge is greater than ours (TPJS, p. 320); and that they

"are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down." (TPJS, p. 325) Paul the apostle stated to the people to whom he was speaking, that they had come "to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant". (Hebrews 12:22-24)

Calling and Election Sure, Importance of. The Prophet Joseph Smith frequently spoke about making one's calling and election sure and used the Bible to show that it taught the same doctrine. Consider, for instance, the following:

TPJS, pp. 149-151	2 Peter 1:1-11, 19; Ephesians 1:13-14; John 14:12-27; Heb. 8:11-12; Jeremiah 31:34; D&C 84:98; Revelation 1:6; 1 John 2:20, 25-27; 3:1-3.
TPJS, pp. 307-308	Matthew 23:37
TPJS, p. 245	Heb. 1:9
TPJS, p. 325	Heb. 1:14
TPJS, pp. 82-83, 188, 328	Heb. 6:1-3
TPJS, pp. 339, 358	Heb. 6:4-6 (10:26-29)
TPJS, p. 298	Heb. 6:19
TPJS, pp. 322-323	Heb. 7
TPJS, p. 189	Heb. 9
TPJS, p. 128	Heb. 10:26-29; 6:4-6
TPJS, pp. 169-170	Heb. 11:4, 35
TPJS, pp. 338, 356	Heb. 11:40
TPJS, pp. 12, 320	Heb. 12:22-24
TPJS, p. 367	Heb. 12:29

It was Joseph's intention to teach the saints how to become sanctified so that he could seal them up to eternal life and thereby redeem Zion. This was an important issue with the Prophet.

In May of 1843 he counseled the saints:

> Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it, etc. (TPJS, p. 299)

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A few days later Joseph told the saints: "Contend earnestly for the like precious faith with the Apostle Peter." (TPJS, p. 305) Then he said:

> We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation. (TPJS, p. 306)

Joseph then preached on the subject of the fulness of the priesthood and asked the question: "What was the object of gathering the Jews, or the people

of God in any age of the world?" He answered his own question by saying the people are gathered so "that the fulness of the Priesthood might be revealed among them which never can be done but by the gathering of the people." (WJS, p. 215; TPJS, pp. 307-308, 312) The Prophet was concerned "that the Saints will be divided, broken up, and scattered, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage oftentimes." (TPJS, p. 331) "Salvation secure" has reference to receiving the fulness of the temple ordinances, thereby making their calling and election sure.

There were apparently members of the church who did not believe these teachings of Joseph and preferred to hold on to their own philosophies, for he said:

> There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, [Only] So far God may reveal and I will believe [but no further].
>
> All men who become heirs of God and joint heirs with Jesus Christ [by virtue of making their calling and election sure] will have to receive the fulness of the ordinances of his kingdom [which includes the fulness of the priesthood ordinance]; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (TPJS, p. 309)

About six months later the Prophet said again: "But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand" (TPJS, p. 331). Joseph revealed that "the disappointment of hopes and expectations [of the saints] at the resurrection would be indescribably dreadful [because they had taken for granted they would be exalted]." (TPJS, p. 325) Such misery will be kindled in part by knowing they came "short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers". (TPJS, pp. 310-311) Marion G. Romney said: "We might take a lesson from an account given by the Prophet of a vision of the resurrection in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive". (IE (November 1949) p. 754) Exaltation is not gained simply by joining the church. Among the requirements necessary is to become a joint-heir with Christ. (D&C 76:59-70) (See Christ, Joint-Heir with)

The Prophet taught that in order "to become a joint heir of the heirship of the Son, one must put away all his false tradi- tions." (TPJS, p. 321) Occasionally members of the church, old and new alike, hold on to traditions (meaning beliefs and/or practices) of their forefathers that are incorrect, and find it difficult to conform to the principles of the restored gospel of Christ. Six months prior to his martyrdom, the Prophet said: "I have tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen". (TPJS, p. 331)

He told the saints that they would have to learn how to be Gods, and kings and priests to God, the same as all the Gods have done before them. (TPJS, p. 346) Joseph said: "Sons of God who exalt themselves to be God, even

from before the foundation of the world...are the only Gods I have a reverence for." (TPJS, p. 375) He warned against committing the unpardonable sin (TPJS, pp. 257-58; 82-83), but also advised them to go on to perfection, and to search deeper and deeper into the mysteries of Godliness. (TPJS, p. 364) Finally, less than two months prior to his death, he said:

> Oh! I beseech you to go forward, go forward and make your calling and your election sure; and if any man preach any other Gospel than that which I have preached, he shall be cursed. (TPJS, p. 366)

The Prophet Joseph Smith tirelessly worked towards helping the saints to understand the end goal of the gospel of Jesus Christ, that they could make their calling and election sure to eternal life. To this end the ordinances of salvation were restored, so that Zion could be built and redeemed once again upon the earth. To this end he lived and died.

Calling and Election Sure, Necessary for Exaltation. While visiting Ramus, Illinois, during the month of May, 1843, the Prophet gave some instruction regarding the importance of the eternity of the marriage covenant as it related to one's ability to gain the highest degree of the celestial heaven. He said:

> In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood, [meaning the new and everlasting covenant of marriage;] and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase. (HC 5:392; D&C 131:1-4) Without question the Prophet was introducing concepts that were still new to the saints, but which had an eternal impact upon their salvation. As he stated, unless a man enters into the new and everlasting covenant of marriage, which is an order of the priesthood, he will not obtain the highest degree of the celestial kingdom.

Two months later, the Prophet recorded the revelation concerning the new and everlasting covenant of marriage, which included a plurality of wives and the doctrine of being "sealed by the Holy Spirit of promise" to eternal life. (D&C 132, esp. vs. 7, 19, 26)

The idea that a person must be sealed by the Holy Spirit of promise in order to inherit the celestial kingdom, and become a god, was expressed in a vision given to the Prophet in 1832. The Lord stated that all those who are "washed and cleansed from all their sins, and receive the Holy Spirit" must then overcome by faith and be "sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true". Such individuals are members of "the church of the Firstborn...into whose hands the Father has given all things. [They are] priests and kings, who have received of his fulness, and of his glory... These are they whose names are written in heaven....[and] whose bodies are celestial". They are gods, even the sons of god. (D&C 76:51-70) Those who gain eternal life, then, must first be sealed by the Holy Spirit of promise, which phrase has been equated in the scriptures with being sealed up to eternal life.

Concerning the importance of making your calling and election sure, Elder Bruce R. McConkie said:

> Now, what Peter announces is that there is such a thing as making these conditional promises [of baptism & marriage] absolute. Obviously any person who gains exaltation, in the ultimate and in the end, has made his calling and election sure. So in one manner of speaking, no one will ever gain exaltation, no one will ever have the family unit continue in eternity unless his calling and his election has been made sure, or in

other words, unless he has gained the promise that he shall inherit eternal life. (SY2, p. 7)

Elder Marion G. Romney state the actual "...gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance." (IE [November 1949] p. 752)

"We are not going to be saved in the kingdom of God just because our names are on the records of the Church," said Joseph Fielding Smith. "It will require more than that. We will have to have our names written in the Lamb's Book of Life; that is the evidence we have kept the commandments. Every soul who will not keep the commandments shall have his name blotted out of that book....Comparatively few of the children of men will find the salvation which is found in the celestial kingdom, or in other words the exaltation which will make of them heirs of God and joint-heirs with Jesus Christ--even sons of God. Those who gain this exaltation receive the fulness of the power, might, and dominion of that kingdom. They overcome all things. They are crowned as priests and kings and become like Jesus Christ". (DS, 2:14, 24) Then he said:

> Those who gain exaltation in the celestial kingdom are those who are members of the Church of the Firstborn; in other words, those who keep all the commandments of the Lord. There will be many who are members of the Church of Jesus Christ of Latter-day who shall never become members of the Church of the Firstborn. (DS 2:41)

At the April General Conference of the Church, in 1970, President Smith said:

> What a glorious thing it is to know that the Lord has offered to each of us the fullness of the priest- hood....
>
> I do not care what office you hold in the Church ---you may be an apostle, you may be a patriarch, a high priest or anything else---but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.
>
> Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fullness of the Lord's blessings. You can have them sealed upon you as an elder if you are faithful; and when you receive them, and live faithfully and keep these covenants you then have all that any man can get. There is no exaltation in the kingdom of God without the fullness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted. (IE [June 1970] pp. 65-66)

Thus, "in order for men to obtain exaltation they must not only receive the Gospel, they must receive the Melchizedek Priesthood, and not only the Melchizedek Priesthood, but the fulness of the Priesthood, meaning the fulness of the blessings of the Priesthood, which can be obtained only in the temples of the Lord through the holy endowment and the sealing ordinances of the Priesthood". (MPSG 1973-74, pp. 27, 49)

Without question there have been great men and women who have lived and died who never received the fulness of the priesthood and yet were worthy of it. These faithful saints undoubtedly made their calling and election sure in the spirit world, and will receive the fulness of the priesthood by family members acting as proxy for them on earth.

Calling and Election Sure, Seek for. President Ezra Taft Benson asked that "God bless us to receive all the blessings revealed by Elijah the Prophet so that our callings and election will be made sure." (Ensign/August 1985, p. 10) In the First Presidency message for October, 1986 President Benson again encouraged the saints regarding this subject:

> Now, there is a lifetime goal---to walk in his steps, to perfect ourselves in every virtue as he has done, to seek his face, and to work to make our calling and election sure. (Ensign/October 1986, p. 5)

Without constant commitment and dedication to keeping the commandments, it becomes more likely that one will become lost in the darkness of the world and lose his way. To make one's calling and election sure requires that the person be dedicated to being righteous and that he have the vision of eternal life in his mind. The apostle Peter:

> ...knew that our vision becomes dim unless we keep the goal constantly in mind. He also knew that when our vision grows dim so does our resolve to endure to the end, especially in the face of continual tribulation and opposition....If we are to attain the goal of eternal life, we must properly envision it, know what we need to do to obtain it, and then do whatever is necessary. We have accepted the gospel because we do see and know. To be sure that we overcome all things, we must be obedient, exercise faith, and strive diligently to make our calling and election sure. No goal is more worthy, no blessing greater. (New Testament Supplement, 1983, ch. 46)

The process of making one's calling and election sure obviously involves selfless service to others and in being diligent and obedient to all covenants and commandments. Nephi taught that we "...must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men." (2 Nephi 31:20) Love of God is manifest in our keeping his commandments. (John 14:21,23) A love of all men is manifest by our serving them. Such service can be extended to non-members by proclaiming the gospel to them; to members of the Church by assisting them in obtaining the ordinances; and to our ancestors by our seeing to it that their temple work is performed. Although we must not become self-centered in our desires to gain eternal life, we must also not lose sight of the objective which is before us. Seeking to be worthy to make our calling and election sure is just another way of saying we are seeking for exaltation, for this is how exaltation is achieved. The great prophets of old sought for these same blessings, not only for themselves, but for family members and others as well. (Enos 1; Ether 12:39, 41; Abraham 2:12) Looked at properly, this is one of the most beautiful expressions of love a person can have, that of desiring and working towards eternal life for self and others.

Calling and Election Sure, Being Worthy of. In his visit to the Nephites the Savior stated in simple terms what kind of people we must become in order to gain eternal life: "Therefore, what manner of men ought ye to be? Verily I say unto you, even as I am." (3 Nephi 27:27) Similar counsel was given by the Savior early in his mortal ministry and was applicable to everyone. He said: "Ye are therefore commanded to be perfect, even as your Father which is in heaven is perfect." (JST Matthew 5:48) The word "perfect" in the greek means "complete, finished, or fully developed.

In the full sense of the word this can only happen after a person has been resurrected and has gained his exaltation. However, a person can be complete or fully developed on earth when his calling and election has been

made sure. There were those in the old testament who were perfect men in their generation. "Noah was a just man and perfect in his generations, and Noah walked with God". (Genesis 6:9; Moses 8:27) Job "was perfect and upright, and one that feared God, and eschewed evil". (Job 1:1) Seth "was a perfect" man. (D&C 107:43) Although not mentioned, Enoch must have also been a perfect man, including the inhabitants of his Zion city. The Lord repeated this counsel later to the Nephites: "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." (3 Nephi 12:48) To the Latter-day Saints the Lord said: "Ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience until ye are perfected." (D&C 67:13)

Some of the qualifications which prophets have emphasized as being important in making one's calling and election sure (the fulness of the priesthood) are:

* Worthiness, fitness and unshaken integrity
* Valiant in the defense of truth and active in all good works
* Steadfast faithfulness in the Church---does not have to occupy a presiding position
* Must be husband and wife
* Pays a full tithing
* Normally ripened by age and experience
* Never known to waiver in the defense of the faith or to withhold their allegiance to or their support of the constituted authorities of the Church
* Clean moral lives
* Wives are true and faithful LDS women
* Have born the heat and burden of the day

Joseph endured the great burdens that he was called upon to bear, and did so without faultering. As he was nearing the end of his ministry, the Prophet said: "I have borne the burden and heat of the day...." (Orson Hyde, JD, 13:180-181) Paul the apostle made a similar statement near the end of his ministry: "I have fought the good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day...." (2 Timothy 4:7-8) In 1905 the First Presidency commented that the fulness of the priesthood was "...intended for those only who have born the heat and burden of the day, and endured faithful to the end...." (Letter to Pres. Stephen L. Chipman, June 16, 1905)

The following are major areas that relate to the above qualifications which could help a person to come unto Christ and be perfected in him:

<u>1. Have Faith that It Is Possible</u>

One of the great changes of attitude which must take place in a person, before he can obtain this blessing from God, is to have faith that it can happen. Bruce R. McConkie once said: "There are even those who neither believe nor know that it is possible to see the Lord in this day, and they therefore are without the personal incentive that would urge them onward in the pursuit of this consummation so devoutly desired by those with spiritual insight." (DNTC 3:586) Without faith in the promised blessings a person will never strive to become worthy of such great blessings. We must realize that God will fulfill all his promises, for he cannot lie. The problem, then, lies with us, and with our faith. We must also remember that there are those in the building of pride, seen by Lehi, that will try and keep the faithful from achieving their full potential.

<u>2. Seek To Gain the Vision</u>

Gospel Mysteries

As we read the scriptures and the sermons of the Brethren with an eye of faith, we begin to feel the powerful effects of the spirit as it testifies to us that, not only are these things true, but they can indeed happen to us, if we are faithful. The early pioneers had this tremendous vision of what was possible, and it burned deep within their souls. "President Brigham Young said that it was their vision of Zion as it would be in its glory which sustained the Saints as they crossed the plains. Paul said that Jesus himself 'endured the cross' for the joy that was set before him.'" (Look, p. 49) President David O. McKay indicated that "if our young people could but glimpse [the endowment], it would be the most powerful spiritual motivation of their lives." (Truman G. Madsen, House of Glory, BYU 10 Stake Fireside, March 5, 1972, typescript, p. 7) The old testament prophet was right when he said: "Where there is no vision, the people perish." (Proverbs 29:18)

It is important to realize that only when our desire to be righteous is greater than our desire to be of the world will we begin to be obedient to gospel laws and ignore the temptations which come to us each minute of every day. We read those things that we are most interested in, and we spend time doing those things we enjoy most. The desires we have are directly related to what we do with our lives each day, and the decisions we make. Only when our desires and priorities for eternal life are greater than all things will we be able to catch the vision and "see" the kingdom of God for what it really is.

3. Hunger and Thirst After Righteousness

The Prophet Joseph taught the saints that "after a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted." (TPJS, p. 150) Righteousness is that quality of existence which belongs to a person after he has become sanctified, washed clean of all his sins, and has been sealed up to eternal life. It is impor- tant to not live life passively, but to actively seek for the blessings of God, through righteousness, obedience, humility and service. Hungering and thirsting after this level of purity is essential in regaining the Lord's presence.

4. Ask & Ye Shall Receive

One of the first things Adam did after the fall was to ask God for further light and knowledge. This knowledge was later brought to him by messengers. Today we have been blessed to have the writings of God's messengers on earth, the prophets, and the words of the Lord in four standard works. In the scriptures are revealed that which is necessary to return to God. It is very important, therefore, that a person "feast upon the words of Christ" (2 Nephi 31:20; 32:3) as they are contained in the scriptures and in the sermons of the Prophets. The act of "feasting" does not describe a person who occasionally eats or who is too busy to eat at all, and is therefore in a constant state of starvation. Yet many do not go to the banquet table daily to feast upon the word of God. It is very important to seek out the answers for ourselves, just as Joseph did. By doing so we can drawer nearer the fountain of eternal life and sip directly from it. Ignorance and darkness will fade away and we will then know for ourselves. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39) By asking, we will receive the light and knowledge which Father promised to give to those who seek for his word.

5. Seek & Ye Shall Find

The apostle John emphasized in his writings that knowing God and keeping his commandments were inseparably connected. He said: "And hereby we do know

that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." (1 John 2:3-4)

The Savior emphasized this same concept just before his death: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Then, when Judas (not Iscariot) asked him the question "how it is that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:21-23) By being obedient to the commands of the Lord, a person will demonstrate that he loves God, and this love will bring him to salvation.

John stated that "whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1 John 2:5) "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7-8) And "if a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." (1 John 4:20-21)

Through obedience to his commandments we can actively seek for and find the presence of God. (D&C 101:38)

6. Knock & It Shall Be Opened

John spoke of what could happen to those who properly lis- ten to the voice of the spirit: "Behold, I [Christ] stand at the door [or veil], and knock [He calls to us with his voice. This is how he knocks]: if any man hear my voice [The voice of his spirit speaking to us], and open the door, I will come in to him [He will pass through the veil], and will sup [Possibly a reference to the sacrament] with him, and he with me." (Revelation 3:20) Notice the similarity between this promise and Joseph Smith's statement in TPJS, p. 151 and John 14:21-23. Just as Christ stands at the door and knocks to us, we can also approach the veil of heaven and knock. Such knocking is accomplished through prayer.

Adam and Eve set the proper example for prayer by praying together as husband and wife. (Moses 5:4, 16) The Savior also commanded: "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed" thus emphasizing family prayer. (3 Nephi 18:21) Joseph Smith's life was a constant testimony as to what could happen in prayer.

Prayer is a two way communication in that we should listen to the spirit and then offer up the deep spiritual feelings of our heart. "He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh. And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the Spirit; And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with." (D&C 46:30-32)

7. Obtain the Ordinances & Covenants of Exaltation

In order to enter the highest degree of the celestial kingdom, a man and woman must enter into the new and everlasting covenant of marriage. (D&C 131:1-4) Man or woman alone will not be exalted. However, everyone will be given the opportunity to enter this order of marriage who, through no fault of their own, were unable to go to the temple and be sealed. It is essential that all members of the church obtain all the ordinances for themselves, and then go and perform the same ordinances for their deceased ancestors. "Their salvation is necessary and essential to our salvation, as Paul says concerning the fathers ---that they without us cannot be made perfect---neither can we without our dead be made perfect." (D&C 128:15) If we fail to do this important work, we will be left without "root" (ancestors) or "branch"

(children). (Malachi 4:1)

After temple marriage a couple should seek to make their calling and election sure. (2 Peter 1:10; TPJS, p. 306) "This high achievement grows out of and is the crowning reward of celestial marriage." (DNTC 3:333) See also MD, p. 119 where Elder McConkie states that the reason we know that Paul was married was because he had made his calling and election sure, "which, according to God's eternal laws, could not have been unless he had first entered into the order of celestial marriage. (D&C 131; 132.)

8. Acquire The Attributes of Godliness

The apostle Peter counseled the saints: "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (2 Peter 1:5-8)

These same virtues are again repeated in D&C 4 and 107:30-31. In section 4 it is important to note that the Lord added humility and diligence. These two qualities are needed all the way through, from beginning to end. One must never cease to seek diligently and he must always have humility. Pride will destroy a person, especially when he feels he knows more or feels he is more righteous than others. Truly, "pride goeth before destruc- tion, and an haughty spirit before a fall." (Proverbs 16:18)

The acquisition of these attributes is essential in order for the Lord to trust us. He will not bestow great blessings upon our heads unless he knows we will not ask for that which is contrary to his will. Nephi was a wonderful example of a person whom the Lord trusted. (Helaman 10:1-10)

In conclusion, mankind has always been able to find safety by holding on to the iron rod (which includes the scriptures and the words of the prophets). It is imperative that a person give heed to the words of the Lord's anointed, and that he keep his covenants sacred. During these last few years of earth's mortal existence, the Lord is going to see who is on his side and who is not, for a separation of the wheat and the tares is occurring in preparation for the second coming. The same temptations which satan offered to Christ are being offered to mankind, and there are some who are succumbing to them. Others are found pitching their tents and sitting along the path to eternal life and seem to be indifferent as to what they are doing.

We live in a day in which the Father and the Son have revealed themselves on several occasions to the righteous. This promise is also available to every saint in the church. (D&C 93:1; TPJS pp. 150-151) But it is not bought with gold or silver, but with obedience and love. May we be found worthy to obtain all the blessings of the ancient saints and make our calling and election sure to eternal life. For "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) And when this happens we will at last be able to say with confidence, as did Abraham of old: "Thy servant has sought thee earnestly; now I have found thee." (Abraham 2:12)

Christ Baptized with Fire & the Holy Ghost. (See Pentecost, Day of) Although John the baptist had the authority to baptize individuals with water into the kingdom of God on earth, he was unable to baptize them with fire and the Holy Ghost. "John's mission was limited to preaching and baptizing;" Joseph said "but what he did was legal; and when Jesus Christ came to any of John's disciples, He baptized them with fire and the Holy Ghost." (TPJS, pp. 336, 335, 263. Italics added) In the Joseph Smith Translation of Matthew it states that "he who was coming after him [John] had power to baptize with the Holy Ghost and fire." (JST Matt. 3:38-40) The Apostle John also recorded this important point, stating that Christ would baptize "with the Holy Ghost." (John 1:33)

During the ministry of Christ there was no one who had the authority to bestow this gift except Christ, for John the Baptist did not hold the Melchizedek Priesthood. Later, Christ ordained his apostles to the higher priesthood and thereby gave them the power to baptize with fire and the Holy Ghost. It is important to note Joseph's comment, that whenever Christ came to any of John's disciples who had been baptized, he baptized them with fire and the Holy Ghost. From these quotations it is very evident that the converts of John the Baptist did not have to wait until the day of Pentecost to receive the gift or power of the Holy Ghost in their lives.

Christ did the same thing on the American continent during his visit to the righteous Nephites. He bestowed upon his twelve disciples the power to baptize with water, but he said that he himself would baptize the people with fire and the Holy Ghost (3 Nephi 12:1), just as he had done before.

Scriptural references show that it was by the gifts of the Holy Ghost that the apostles and seventy were able to do many miracles. (TPJS, pp. 243-246. Luke 10:1-17; Matt 10:1; Mark 16:17) President Wilford Woodruff said: "When Christ was born and entered into the ministry, and when He chose His Apostles they acknowledge every revelation that had ever been given from father Adam down to their day. They had the same Gospel, the same gifts, the same fruits....The sick have been healed, devils have been cast out, the lame have leaped, the deaf have heard, and all the gifts and graces that ever were manifest have been enjoyed among these Elders of Israel." (MS, 47:741; November 19, 1896) None of these could have occurred without the Holy Ghost, nor could anyone have been converted to the truth if it were not for the Holy Ghost. Yet thousands knew the truth of what Christ preached while he was still alive.

Christ, Your Life is Hid With. The New Testament records an interesting phrase which the Prophet Joseph used and applied to William Clayton: "...and your life is hid with Christ in God". (Colossians 3:3) Joseph Smith, on May 16, 1843, while speaking with William Clayton, said to him: "Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life for you are sealed up by the power of the Priesthood unto eternal life". (HC, 5:391-392) Those whose lives are "hid with Christ in God" are those whose calling and election has been made sure. (DNTC 3:34-35)

Christ, Light of. Because of the plan of redemption it is possible for all mankind to come back into God's presence and partake of his glory. (D&C 76:114-118; Moses 6:59) To assist his children in the beginning phases of this journey back home, he has given them the light of Christ. Concerning this spiritual guide the Lord said: "Truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ. And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D&C 84:45-46)

If an individual will hearken to the voice of the Spirit, meaning obey it's promptings, then the promise is that he will eventually come "unto God, even the Father." And as a result of coming unto the Father, the revelation says the Father will teach him of the covenant. (D&C 84:47-48; TPJS, p. 151)

People grope in darkness, however, because "that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the traditions of their fathers." (D&C 93:39) While there are many who do not respond to the promptings of the light of Christ, there are others who are seeking to know the truth and they "are only kept from the truth because they know not where to find it." (D&C 123:12) However, once an individual has found the truth, the Spirit will manifest to him that he must become born again in order to begin the process of regaining the presence of the Lord.

Christ, Sons & Daughters of. Moroni stated that all those who "search diligently in the light of Christ" to "know good from evil" and who "lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ." (Moroni 7:19) Abinadi states that all those who hear the words of the prophets and who obey them are the seed of Christ. He has suffered for their sins and has redeemed them from their transgressions. (Mosiah 15:10-13; MD, p. 700) The Nephites who lived the Zion principles following the ascension of Christ were also the "children of Christ" as well as "heirs to the kingdom of God." (4 Nephi 17)

The people of King Benjamin laid hold upon the words of Christ and consequently made a covenant with God "to be obedient to his commandments in all things that he shall command [them], all the remainder of [their] days." (Mosiah 5:5) They desired to make this covenant because they had been filled with the spirit as a result of King Benjamin's words to them. (Mosiah 5:2-5) Therefore, because of the covenant which they made, they were called "the children of Christ, his sons, and his daughters...therefore, [they were] born of him and [became] his sons and daughters." (Mosiah 5:7) After this occurred, King Benjamin told them:

> Therefore, I would that ye should be steadfast and immovable, always abounding in good works, that Christ, the Lord God Omnipotent, may seal you his, [i.e. make your calling and election sure] that you may be brought to heaven, that ye may have everlasting salvation and eternal life, through the wisdom, and power, and justice, and mercy of him who created all things, in heaven, and in earth, who is God above all. Amen. (Mosiah 5:15)

After faithfulness is proven, individuals can be sealed up to eternal life. The Father gives such to the Son who seals them to himself. (John 17:6-26)

To the brother of Jared the Lord said: "I am the Father and the Son. In me shall all mankind have life, and that eternally, even they who shall believe on my name [having faith and repentance]; and they shall become [through baptism] my sons and my daughters." (Ether 3:14) In 1830 the Lord revealed that "all those who receive my gospel are sons and daughters in my kingdom." (D&C 25:1)

It is evident from these scriptures that those who are the sons and daughters of Christ are those who have made a covenant with him to be obedient to his commandments. Such covenants are made today by those who take upon themselves the name of Christ through baptism into the church. By so doing they become his sons and daughters. If they continue true and faithful in all things, the day will come when they will be accepted by the Father, sealed up to eternal life, and given by him to Christ, who will seal them to himself.

Church, Divine Mission of the. Whenever the church has been organized on earth it has always been for the express purpose of restoring to the earth the powers, privileges and blessings that were originally on the earth before being lost through apostasy, and to restore them to righteous fathers and mothers who are worthy for the fulness of the priesthood blessings.

From the days of Adam to Moses a patriarchal organization existed on the earth. (DS, 3:83) This patriarchal structure existed both before and after the flood. (Abraham 1:25-27; The Gospel Kingdom, p. 140) The patriarchs were righteous fathers who held the fulness of the priesthood, and who consequently governed their children both politically and spiritually as kings and priests. Adam and Noah were kings and priests who held the fulness of the priesthood. (DS, 3:81-82) Through them the ordinances of the gospel were administered to their posterity. They baptized their own children for the remission of their

sins and bestowed the Holy Ghost upon them. They gave their children the priesthood and endowed them with all the temple blessings. The oldest father presided on the earth as king and priest, and blessed his posterity with patriarchal blessings. For instance, Adam blessed all of his righteous posterity who were gathered in the valley of Adam-ondi-Ahman. (D&C 107:53-57) Their children learned the gospel from their parents at home. (Moses 6:58; 7:1) However, even before the flood there was a great apostacy from the truth, and no doubt the Church of Jesus Christ had to be organized since there were so many people who no longer gave heed to the patriarchal order. The Lord mentions that the Church was organized in the days of Melchizedek (D&C 107:4) although we have no further information than that. A Church is required when families no longer have righteous patriarchs who can teach, bless and administer the ordinances of salvation to them. The Israelites had been in bondage for many years and were steeped in idolatry and living in spiritual darkness. There were no kings or priests among them who held the fulness of the priest- hood. There were no righteous among them. Since the Lord could not speak to any of them directly, he had to call a prophet who would speak to them for him. Brigham Young said: "Men continued to sin [after Adam] and degenerate from generation to generation until they had got so far from the Lord that a veil of darkness sprang up between them so that men could no longer speak with the Lord, save it were through a Prophet. During this time the earth and all creation groaned in sin, and enmity increased and the lives of men and beasts decreased" (MHBY, 1846-1847, p. 142)

When the Lord spoke to Moses on Mount Sinai he wanted to bestow the fulness of the priesthood upon the children of Israel so they could all begin blessing their posterity again as kings and priests, and so he could speak to them directly. He was ready to restore his "holy order, and the ordinances thereof" but they hardened their hearts and rejected the blessings of the fulness power that would bring them back into his presence. (JST Exodus 34:1-2; D&C 84:23-26) Consequently, Moses went back on the Mount and brought down another set of tablets which contain-ed the lesser priesthood, which priesthood order included the Aaronic portion of the endowment. This lesser priesthood became known as the Aaronic order, because Aaron and his family presided over it. But this order could only bring the children of Israel to the veil of the temple. It would not let them pass through into the presence of God.

Because of the great apostasy and spiritual darkness which existed among the Israelites the Lord had to designate others upon whom he could bestow his priesthood in order to help govern the children of Israel. Through Aaron and the tribe of Levi, all the tribes would be taught and ministered to in the outward ordinances. There were also seventy of the elders of Israel who qualified to be rulers and teachers among the people. (Exodus 18:15-27; Numbers 11:24-25) These became proxy fathers, spirit-ually, to the families in Israel, because the real fathers of families were not yet righteous enough to hold the priesthood nor minister in the ordinances thereof. The concept of spiritual proxies was taught in the early days of the church by John Taylor who later became President of the Church. (TS, 6:921-922, June 1, 1845. See also, John A. Widtsoe, Priesthood and Church Government, p. 268) Thus the church organization became the vehicle through which all Israel was to be blessed, through which they would be taught obedience to the gospel and through which they would receive the ordinances of salvation and finally be ordained kings and priests. After the church was organized, and in response to a spiritual occurrance, Moses told those assembled: "would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them." (Numbers 11:29)

This same condition of apostacy and darkness existed on the earth during the days of Christ. He organized his church and thereby offered the fulness of the priesthood to the Jews. But they rejected him and the fulness which would

have made them kings and priests and which would have brought them into the presence of God.

For many hundreds of years, between the days of Christ and the birth of Joseph Smith, there was great spiritual darkness and apostasy upon the earth again. And because there were no fathers on earth who could bless their own families with the fulness of the priesthood and seal them up to eternal life, the Lord had to again call a prophet and organize a church whereby he could begin to teach the people the doctrines of redemption and administer the ordinances of exaltation. The Lord's objective today is the same as it has always been---to raise the spiritual level of the saints to the point where they can all be "prophets, priests and kings" to their own families, so that they can administer all the ordinances of exaltation to their own children, from baptism to the fulness of the priesthood, just as the patriarchs did in olden days, and obtain redemption through the fulness of the ordinances of the temple. Such a society of families would be called Zion.

Therefore, the responsibility of all priesthood leaders within the church and kingdom of God on earth, is to teach and train fathers and mothers in their duties, administer the ordinances of salvation to them when worthy, and to support the family in their programs and efforts. Quorum leaders should teach fathers their duties as husbands, fathers and priesthood bearers within the church. Relief Society teaches mothers how to excel in being wives and mothers, giving compassionate service, and in homemaking skills. Bishops should reserve Mondays for family home evenings, consult with the father (or other family head) before calling a member of the family to any Church assignment, and direct ward leaders to plan activities that are family-oriented. (Bishop's Guide, p. 5, 1975 ed.) Truly it has been said: "The most important organization in time and eternity is the family. The Church and all its organizations are designed to help each individual and the family." (Bishop's Guide, p. 5, 1975 ed.)

The church organization, however, was only meant to be a temporary organization through which individuals would be taught the doctrines of redemption and receive all the ordinances of exaltation, including the fulness of the priesthood. Once received, the father and mother could then stand as king and queen, priest and priestess to their own posterity, just as Adam and Eve, holding power to bless them as well as to stand in the presence of God. It was never the intent, nor the purpose of the Lord, to exalt the church, but rather to exalt the family. The Church has been compared to scaffolding around the building of the family which it is trying to build and perfect. Once accom- plished, the scaffolding will no longer be needed while the building will remain. From the beginning all Israel has been given the opportunity to raise themselves to this level of righteousness and patriarchal government, by receiving all the ordinances of the temple. Once this has been accomplished, the Lord can then do away with the organization of the church because it will have fulfilled it's divine mission and purpose. (Ephesians 4:11-14) As President Ezra Taft Benson said: "The Church was created in large measure to help the family, and long after the Church has performed its mission, the celestial patriarchal order will still be functioning." (MPSG, 1978-79, p. 35) By the end of the millennium the church will have fully accomplished its purposes and will then give way to the celestial patriarchal order.

With the church functioning the way it should, and with the family striving to achieve it's divine potential, the day will come when Zion will be established once again upon the earth with kings and priests, queens and priestesses governing their family kingdoms, all in preparation for the second coming.

Comforter, Second. The Prophet Joseph taught that there are two Comforters spoken of in the scriptures. "One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and

baptism. This first Comfor-ter or Holy Ghost has no other effect than pure intelligence." Joseph then quoted John, chapter 14, verses 16, 17, 18, 21 & 23 in regards to the second comforter:

> Now what is this other Comforter? It is no more nor less than the Lord Jesus Christ Himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or to appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrived at when they had such glorious visions---Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the Firstborn. (TPJS, pp. 149-151)

After an individual has made his calling and election sure, it then becomes his privilege to seek for and receive the Savior as his second comforter. Bruce R. McConkie made this point clear when he said: "After the true saints receive and enjoy the gift of the Holy Ghost; after they know how to attune themselves to the voice of the Spirit; after they mature spiritually so that they see visions, work miracles, and entertain angels; after they make their calling and election sure and prove themselves worthy of every trust--after all this and more--it becomes their right and privilege to see the Lord and commune with him face to face." (Messiah, p. 575)

Joseph explained further by saying that when the Father and the Son make their abode with a person it is a personal visita- tion, and not just a dwelling within the heart. He clarified this erroneous protestant view when he wrote:

> (John 14:23). The appearing of the Father and the Son, in that verse, is a personal appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false. (D&C 130:3; HC 5:323)

In addition to the Savior being the second comforter, the Holy Ghost also functions on a second comforter level. This third member of the Godhead is the "Holy Spirit of the promise of eternal life". In a revelation given in 1832, the Lord said:

> Verily, thus saith the Lord unto you who have assembled yourselves together to receive his will concerning you:
>
> Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth [Heb: armies or hosts], and are recorded in the book of the names of the sanctified, even them of the celestial world.
>
> Wherefore, I now send upon you another Comforter [they already had the Holy Ghost as their first Comforter, so this was to be another comforter], even upon you my friends [a title reserved for those who are sealed up], that it may abide in your hearts [which is something the Savior himself cannot do]. even the Holy Spirit of promise [the Holy Ghost now operating as the second Comforter or the Holy Spirit of (the) promise of eternal life]; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John [chapter 14:16-23].
>
> This Comforter is the promise [note that it is the promise] which I give unto you of eternal life, even the glory of the celestial kingdom;

Which glory is that of the church of the Firstbor, even of God, the holiest of all, through Jesus Christ his Son---. (D&C 88:2-5)

Thus, even though the Savior will leave the person, he will not be left comfortless. The Holy Ghost will remain with him and bless him according to the covenant made, on a second comforter level.

So in addition to being the first comforter to all the members of the church who actively seek for him, the Holy Ghost is also the second comforter of promise to those saints who have been sealed up to eternal life. This is how a person is able to obtain "peace in this world, and eternal life in the world to come". (D&C 59:23) The Holy Ghost operates on this second comforter of promise level in the absence of the Savior, and is the "anchor to the soul, sure and steadfast". (TPJS, p. 298; Hebrews 6:19; Ether 12:4) Although the Savior must leave the person, the Holy Spirit of the promise of eternal life stays with the individual, dispensing blessings and comfort to the soul. The second comforter of promise is not only discussed in D&C 88:2-5, but it's blessings are also expressed in very beau- tiful language in Moses 6:61; 1 John 2:20, 25-27 and John 14:26.

This understanding of the second comforter of presence and of promise was mentioned by Hyrum Smith in a patriarchal bless- ing given March 9, 1842 to Vilate Kimball, wife of Heber C. Kimball:

> Beloved Sister: I lay my hands upon your head in the name of Jesus, and seal you unto eternal life--sealed here on earth and sealed in heaven, and your name written in the Lamb's Book of Life never to be blotted out.
>
> The same is mentioned and manifested to comfort your heart, and to be a comfort unto you henceforth all your days. It is even a promise according to the mind of the Spirit, and the Spirit shall bear record of the truth; the same is called the Second Comforter, not his presence, but his promise. The same is as immutable as an oath by Himself, because there is none greater blessing that can be given, and no greater riches, it being the riches of eternity, which are the greatest riches of all riches. (Kimball, p. 128).

Covenants and Ordinances of Exaltation. The plan of redemption contains all the covenants and ordinances necessary for eternal life. These are administered on earth by priesthood leaders within his church who have been given the authority from God through the Prophet who holds the keys of the ministry. Regard- less of the kind of covenants or ordinances a person may have made previously in his life, they are all of no value unless performed by priesthood authority---by someone who is authorized by God to administer the ordinances of the gospel.

A person cannot just read about the blessings which others received in olden times and expect that he will receive them also merely by reading about them. Joseph said:

> You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness, nor can you expect that the blessings which the apostles pronounced upon the churches of Christ eighteen hundred years ago, were intended for you. Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works. (TPJS, p. 12)
>
> No Latter-day Saint can assume to be the recipient of any blessing at all, or of any promise from God, unless he has received the promise

from God, through an ordinance which has been designed for that purpose, by one who is authorized to perform the ordinance and/or administer the covenant. Joseph Smith taught that "it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made. Christ, in the days of His flesh, proposed to make a covenant with [the Jews], but they rejected Him and His proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time." Later "...the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off; but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established (see Isaiah 24:5); and have become high-minded, and have not feared; therefore but few of them will be gathered with the chosen family." (TPJS, pp. 14-15)

Ordinances and covenants are specific. They are designed to perform specific functions and dispense specific blessings. For instance, the blessings of temple marriage are not received through the ordinance and covenant of baptism. Blessings are associated with covenants, and by faithfully keeping the terms of the covenant a person earns the blessings. Unless the blessings are specified by God in the covenant then they do not exist within the parameters of that covenant and must be looked for elsewhere.

"In the temples the faithful enter into many covenants pertaining to exaltation. And so it goes, the more faithful and devoted a person is, the more of the covenants of the Lord he is enabled to receive, until he receives them in full and his calling and election is made sure" (MD, p. 167)

"When he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father has given all things.' He will be a priest and a king, receiving of the Father's fulness and of his glory. Is this worth having? It cannot be obtained without some effort. It cannot be obtained without knowledge of the things of God." And "the fulness of these blessings can only be obtained in the temple of the Lord!" (WP, p. 208)

Elect of God. "The elect of God comprise a very select group, an inner circle of faithful members of The Church of Jesus Christ of Latter-day Saints. They are the portion of church members who are striving with all their hearts to keep the fulness of the gospel law in this life so that they can become inheritors of the fulness of gospel rewards in the life to come. As far as the male sex is concerned, they are the ones, the Lord says, who have the Melchizedek Priesthood conferred upon them and who thereafter magnify their callings and are sanctified by the Spirit. In this way, 'They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.' They keep 'the oath and covenant which belongeth to the priesthood,' and are rewarded with the fulness of the Father's kingdom'". (D&C 84:33-41; MD p. 217)

"To gain this elect status they must be endowed in the temple of the Lord (D&C 95:8), enter into that 'order of the priesthood' named 'the new and everlasting covenant of marriage' (D&C 131:1-4), and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn" (D&C 76:50-70, 94-96). (MD, p. 218)

"An elect lady is...one who has been elected or chosen by faithfulness as a daughter of God in this life, an heir of God, a member of his household. Her position is comparable to that of the elders who magnify their callings in the priesthood and thereby receive all that the Father hath" (D&C 84:38). (MD, p. 217)

The Lord told Joseph, in the presence of six other elders, that "ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts." (D&C 29:7) The scriptures are written for "the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming; for they shall be purified, even as I am pure." (D&C 35:20-21)

Elijah, Powers and Blessings of. When Elijah restored the fulness of the priesthood and kingdom of God on earth is 1836, he gave to Joseph the power whereby all people could be sealed together (both living and dead), and by which couples could receive the fulness of the Aaronic, Patriarchal, and Melchizedek Priesthood Orders, and be fully organized into patriarchal families through the endowment, temple marriage and the fulness of the priesthood.

Joseph explained: "The spirit, power, and calling of Elijah is, that ye have power to hold the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God....the power of Elijah is sufficient to make our calling and election sure....[it] was manifest in the days of the Apostles, in delivering certain ones to the buffetings of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ." (TPJS, p. 337-338)

The seals of Elijah can seal against all sins except the unpardonable sin. "The power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood." (TPJS, p. 339) Notice Joseph usage of the word "seals". Elijah restored sealing powers that were not inherent within the priesthood which Peter, James and John restored. He did more than "reveal" the priesthood (D&C 2) and more than deliver "keys".

"The doctrine or sealing power of Elijah is as follows:-- If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory, and go ahead, and not go back, but use a little wisdom, and seal all you can, and when you get to heaven tell your Father that what you seal on earth should be sealed in heaven, according to his promise. I will walk through the gate of heaven and claim what I seal, and those that follow me and my counsel." (TPJS, p. 340)

Joseph taught that "the keys of power and knowledge" are held by the spirits of just men made perfect to communicate to the Saints, and that "the spirits of just men are made minis- tering servants to those who are sealed unto eternal life, and it is through them that the sealing power comes down." (TPJS, p. 325) It is important for the saints to obtain these "sealing powers upon their own heads, [and] in behalf of their progenitors who are dead", so they all might be redeemed. (TPJS, p. 330)

In 1839, the Prophet taught that calling and election was directly related to the sealing power. He stated:

> The Doctrine of Election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places.
>
> "13. In whom ye also trusted, that after ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,
>
> "14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory, that we may be sealed up unto the day of redemption." (Ephesians, 1st chapter)
>
> This principle ought (in its proper place) to be taught, for God

hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know Him (who remain) from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. (TPJS, p. 149)

Originally Joseph and Oliver held the sealing power jointly. But because Oliver fell away, Hyrum Smith was appointed to take his place. On January 19, 1841, the Lord said: "First, I give unto you Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (D&C 124:124)

Although Joseph Smith received the sealing power in 1836, it was not until 1841 that the power was used to seal couples in eternal marriage, his being the first. Two years later he administered the endowment for the first time, and explained that the endowment was a necessary part of a person's progression back into the presence of God, for it enabled the person to "...secure [unto himself] the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." (TPJS, p. 237) The keys of how to ask and receive an answer are given in the endowment.

By September of 1843 Joseph completed the restoration of the ordinances through which individuals and families could become partakers of the full powers and blessings of Elijah and obtain the fulness of the priesthood and it's attendant blessings. This he did by administering the fulness of the priesthood order.

The special keys and powers which were restored by Moses, Elias and Elijah in the Kirtland temple directly relate to the threefold mission of the church today of proclaiming the gospel, perfecting the saints, and redeeming the dead.

Enduring To The End. Concerning this subject, Nephi said if a person will "endure to the end," the Father will say to him: "Ye shall have eternal life." (2 Nephi 31:20) Later Nephi stated his words would help others "to endure to the end, which is life eternal". (2 Nephi 33:4) Rather than equating "enduring to the end" with death, Nephi connected it with receiving the blessing of life eternal. In other words, the "end" is the point at which
the person is judged worthy and is sealed up to eternal life by the Father, as Nephi said would happen.

Jacob told his brethren to repent "and enter in at the strait gate, and continue in the way which is narrow, until ye shall obtain eternal life." (Jacob 6:11) The Savior taught the Nephites to look unto him "and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life." (3 Nephi 15:9)

Enduring to "the end" is to endure to our own personal judgment day. Those who endure faithfully will receive eternal life. This is the same as making one's calling and election sure. For instance, "Joseph Smith had his calling and election [made] sure. For him the day of judgment was advanced to a point in this life where he, having been proved and tried at all hazards, was accounted worthy. He had done the things that qualified him to go on to eternal life in the kingdom of God." (SY2, p. 8) All who endure faithfully to the end will have their own judgment day advanced, as Joseph did his, at which point they are sealed to eternal life. Being sealing to eternal life indicates the person has endured faithfully to the end of his probation, which can happen even before earth life is over. Alma, for instance, was given eternal

life because he had been faithful. (Mosiah 26:15-20)

Those who are in the spirit world who have not yet been sealed to eternal life are still enduring to the end. They are still working out their salvation. However, the time will come when there is no longer any time to to prepare for eternity and all will be judged. Those who are true and faithful at that time will be sealed to eternal life. For instance, although Benjamin Franklin and George Washington did not have the opportunity to accept and live the gospel while they lived on earth, but they did accept the gospel in the spirit world and made their calling and election sure by proxy in 1894. (See JWW, March 19, 1894).

Enduring to the end, no doubt implies that we must remain true and faithful all the days of this life in keeping the commandments. Once a person has set his hand to the plow he should not look back. There will be trials and temptations that must be endured and overcome. But those who overcome them and serve the Lord at all hazards, living by every word of God, will find their calling and election made sure. (TPJS, p. 150) This is the "end" to which we are exhorted to endure faithfully. This is eternal life.

Faith In the Lord Jesus Christ. The first principle of revealed religion is faith in the Lord Jesus Christ. (AF, #4; Lectures 1:1; CDG, p. 14) To the Hebrew saints, Paul defined faith as being "the assurance of things hoped for, the evidence of things not seen." (JST Hebrews 11:1) The Prophet Joseph clarified this further by saying that "...faith is the assurance which men have of the existence of things which they have not seen...." As it relates to spiritual things, this assurance is born of the spirit into the heart of the individual (Alma 32:28; Lectures 1:9) Alma taught that "faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true." (Alma 32:21) Faith is not only belief, but it is to have a spiritual assurance within the soul that the things of God and of the gospel are true, even though none of it can be seen with the eye. (Faith, pp. 96-97; Ensign/ November 1974, pp. 96-97)

"Faith comes by hearing the word of God, through the testimony of the servants of God; [and] that testimony is always attended by the Spirit of prophecy and revelation." (TPJS, pp. 148-149) The spirit of the Lord always attends the presentation of his words, whether written or oral. (D&C 18:34-36) If a person will only have room enough in his heart to believe, then the spirit will give him the spiritual assurance that God lives, and that his words are true, and that full trust and confidence can be placed in him to fulfill his promises. In this way faith is born in the bosom of the person. (CDG, p. 14. See also Lectures #3)

It is only because of faith that one gains the power to accomplish things. In this sense of the word, faith is the power by which all things are done, because unless a person believes, he will never act to accomplish things. Faith is the power which causes a person to act upon the promises of God.

Although faith gives a person the power to act, it is not the same thing as the priesthood. It is by faith that the priesthood is exercised by righteous brethren, and when used in faith, the priesthood power can cause miracles to occur. (M&A, pp. 85-88) The fulness of the priesthood has power over all the elements and has been used to enter the presence of God. (See Helaman 10:1-10; JST Genesis 14:25-30) President John Taylor explained that all the mighty miracles spoken of in Hebrews, chapter 11, and of which Joseph spoke in his Lectures On Faith, were not only done by faith, but by the fulness of the priesthood as well. One receives the fulness by entering the highest and holiest order of God. By faith the words were spoken and by the authority of the fulness of the priesthood the words were executed.

The gospel was first preached to the earth "by the ministering of angels, and by every word which proceeded forth out of the mouth of God." (Moroni

7:25) Because the gospel was thus preached, "men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing." (Moroni 7:25) By faith, men became "the sons of God." (Moroni 7:26) Because of this faith, angels showed themselves "unto them of strong faith and a firm mind in every form of godliness." (Moroni 7:29-30) "The office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father...by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him." (Moroni 7:31; 2 Nephi 32:6) "It is by faith that miracles are wrought; and...that angels appear and minister unto men." (Moroni 7:37)

However, "if these things have ceased wo be unto the children of men, for it is because of unbelief, and all is vain." (Moroni 7:37) In latter-day revelation the Lord condemned Edward Partridge for his sins of unbelief and blindness of heart. (D&C 58:15) It was their unbelief in Nephi that caused Laman and Lemuel not to assist in building a ship. (1 Nephi 17:18) No faith led to no action. Thus faith is the principle of action or power because it causes things to get done. The Lord stated that his anger is kindled against this unbelieving and stiffnecked generation (D&C 5:8) and said that the unbelieving shall have part in the lake of fire and brimstone. (D&C 63:17)

Because of unbelief the Nephite generation could not understand the word of God, (Mosiah 26:1-3; 3 Nephi 15:18) and those who believe not will not enter into the rest of the Lord. (Hebrews 3:18-19) It is unbelief that destroys a persons ability to have faith. (Alma 32:28) Mormon stated that the Holy Ghost would not come upon those who had unbelief, (Mormon 1:14) and the Savior explained the reason why the disciples could not cast out the devil was because of their unbelief. (Lectures 1:18) Therefore, faith is essential in order to obtain the blessings of heaven.

Unbelief is done away with and faith is made stronger by believing in all that God has promised and by acting upon those promises or words, believing all the while that God will reward all who diligently ask for the fulfillment of his promises. (Thus is it extremely essential that a person continue on in his pursuit of the knowledge of God by daily study and research. In this way he will become more knowledgeable in the promises of God) Such faith gives a person the power to do things which are beyond his own ability, such as healing the sick, viewing the visions of heaven, or seeing God. Faith indeed precedes the miracle because it is only through faith that man will act upon the promises of God and qualify in righteousness for his blessings.

Following the appearance of Christ to America, "there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; and all manner of miracles did they work among the children of men." (4 Nephi 5)

In the days of Moses there were people who were bitten by serpents because of their iniquity. To be healed all they had to do was look upon the brazen serpent which Moses lifted up. Those who had faith in the words of Moses looked up and were healed. Those who did not have faith were not healed and perished. (Helaman 8:14-15; Alma 33:19-20)

To believe the words of God, just as a little child believes the words of his father, is to possess the child-like faith which is necessary in order to penetrate the heavens and be the recipient of miracles. Such faith is simple, unpreten- tious and uncomplicated. Joseph taught that a person must become "as a little child" and be "taught by the Spirit of God" before he can "come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the Firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." (TPJS, p. 12)

For those who are truly seeking the Lord, impatience is one of the

greatest obstacles in receiving the blessings of God. Will a person continue to keep the commandments and covenants long after his petitions are silenced by the stillness of the night? Will he continue to ask and seek and knock even after days and months and years have passed by? Will he continue to work righteousness and call upon the Lord for the fulfillment of his promises even though he wonders if the fulness of his blessings will ever come to him? Will his faith stay strong or will it waver?

Those who do continue forward, being true and faithful, will find that the promise is sure. They will finally receive the blessings for which they seek. But the realization of these blessings does not occur over night. The Lord needs time to work his miracles within our souls. It cannot all be done in a moment.

By overcoming impatience through perseverance in all good works, trusting that God is a God of truth and that he will fulfill his promises, a person will be able to have unwavering faith and thereby eventually obtain all that God has promised. For "without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) Those who read the promises of the Lord in the scriptures begin to call upon God for those blessings. They adjust their lives to conform with the gospel message, but when the answers to their prayers do not come as quickly as they had hoped, they begin to doubt whether God really is the rewarder of those that diligently seek him. They begin to cease living the gospel laws with the same effort and diligence which they once had, and doubt and unbelief set in. Realizing this, Joseph counseled the saints to "continue to call upon God until you make your calling and election sure for yourselves...and [then] wait patiently for the promise until you obtain it." (TPJS, p. 299) One may need to wait patiently for many years or even a lifetime for certain blessings.

Those saints who have taken upon themselves additional covenants beyond baptism have found the manner in which they, too, can sacrifice as did the ancient saints.

A person's beliefs and attitudes towards priesthood authority, and his willingness to be obedient to the gospel plan are all fruits of faith and can be observed. Those who are faithful (i.e., full of faith) are strictly obedient to Gods commands and covenants. Their obedience bears the mark of inward faith.

Therefore, "faith without works is dead." (James 2:17, 20, 26) Faith will always be followed by obedience. Belief only, accomplishes nothing. The devils also believe and tremble. (James 2:19) Thus the strength of a person's faith will be manifest in its fruits---how diligently he keeps the commandments, how often he reaches up to God in mighty prayer, & how consistently he reads, studies and feasts upon the scriptures and writings of the prophets. It is manifest in his service, kindness and love of others. A person's faith will be manifest in these and in all daily things that he does. It is by works that faith is made perfect. (James 2:22 (14-26)

As individuals grow in faith they also grow in obedience and in the fruits and gifts of the spirit. As these things increase they receive greater understanding and their faith is increased and made stronger until they obtain a knowledge and understanding of all the mysteries of Godliness. (TPJS, p. 151; D&C 76:5-10)

"Exceeding great faith" is listed as one of the gifts of God, (Moroni 10:11) and comes to a person through obedience. All the gifts of God are available to the person who loves God and who keeps all of his commandments, as well as to "him that seeketh so to do." (D&C 46:9) The nearer man approaches perfection the greater are his enjoyments in the gifts of the spirit. These gifts are the fruit of having the spirit of the Lord.

Finally, as was the case with the brother of Jared, a person's faith can become so strong (and consequently his obedience and purity so great) that he

will be enabled to view all that had been held true by faith, and he will have faith no longer, for now he knows, nothing doubting. (Ether 3:19)

Fallen Condition of Mankind. As had been planned in the pre-earth councils, it was necessary for Adam and Eve to transgress the laws so that mortality might come into existence. "Adam fell that men might be; and men are, that they might have joy." (2 Nephi 2:25) And as mankind comes into the world, they become "again, in their infant state [at the time of birth], innocent before God". (D&C 93:38) This means that each person can begin mortality without sin or guilt, regardless of what happened in the pre-earth life. The word "innocent" does not mean ignorant or lacking intelligence or knowledge. Rather it means the person is guiltless of any wrong doing at that particular point. (CHMR, 2:163) "When they become accountable [at the age of 8], all men sin (see Romans 3:23), and thus they lose their innocence and become unclean, which puts them outside of the full benefits of the Atonement. They will still be resurrected after death, but they cannot return to God in their sins (Alma 7:21)." (Doctrine & Covenants, Instructor's Guide, Religion 324-325, Church Educational System, Section 8, p. 16) A person can be highly intelligent and innocent at the same time.

When Adam and Eve partook of the fruit of the tree of good and evil, they transgressed the law of God and implemented the fall. They fell spiritually and physically from the presence of God. (Alma 42:1-14) Mankind, however, did not become carnal, sensual and devilish until after Adam and Eve had "made all things known unto their sons and their daughters" concerning the plan of redemption. Then, "Satan came among them, saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish." (Moses 5:12-13) Prior to satan appearing, man was not yet carnal, sensual and devilish although he was in a fallen state. He became devilish because he loved satan more than God. The fall of Adam and Eve had already taken place before satan appeared. Yet it was not until after "the transgression of these holy laws [which the angels had given unto man on earth, that] man became sensual and devilish, and became fallen man." (D&C 20:20) "Behold Satan hath come among the children of men, and tempteth them to worship him [meaning, to follow after and obey him]; and men have [thereby] become carnal, sensual and devilish, and are [therefore] shut out from the presence of God." (Moses 6:49)

If all mankind were carnal, sensual and devilish as a result of their being born into the world, then Christ was also carnal, sensual and devilish, which is not true. This would additionally mean that all the babies born into the world are carnal, sensual and devilish. Moroni disagreed, however, by stating "little children are alive in Christ, even from the foundation of the world" (Moroni 8:12, 22) and modern revelation states that "all children who die before they arrive at the years of accountability [meaning age 8] are saved in the celestial kingdom of heaven." (D&C 137:10) It would be difficult indeed to imagine that God would save a child in the celestial kingdom who was carnal, sensual and devilish.

Father Selects And Gives To Christ. In a revelation given to Joseph Smith in August of 1830, the Lord stated he would return and "drink of the fruit of the vine in a great solemn assembly" before he returns in glory. "On that occasion, He will sit with Moroni, Elias, John the Baptist, Elijah, Joseph of Egypt, Jacob, Isaac, Abraham, Michael (Adam), and Peter, James, and John. Then Jesus adds, 'And also with all those whom my Father hath given me out of the world,' which means <u>all</u> the righteous Saints from all the dispensations." (Ensign/April 1988, p. 10, Elder David B. Haight; D&C 27:5-14, esp. v. 14) In May of 1831 the Lord said: "Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and

none of them that my Father hath given me shall be lost." (D&C 50:41-42) Later, the Prophet Joseph recorded the Lord as saying: "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends." (D&C 84:63) At what point in time were they given to him? "When their names were enrolled in the Lamb's book of life." (MS, 59:251) This concept of being "chosen" by the Father and subsequently given to the Son was mentioned by the Savior while he lived upon the earth: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out". (John 6:37) At the time Christ offered the great intercessory prayer he said:

> I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
>
> Now they have known that all things whatsoever thou hast given me are of thee.
>
> For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
>
> I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
>
> And all mine are thine, and thine are mine; and I am glorified in them.
>
> And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
>
> While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled....
>
> And for their sakes I sanctify myself, that they also might be sanctified through the truth.
>
> Neither pray I for these alone, but for them also which shall believe on me through their word. (John 17:6-12, 19-20)

In speaking to those on the American continent, the resurrected Savior stated: "But behold. ye have both heard my voice, and seen me; and ye are my sheep, and ye are numbered among those whom the Father hath given me". (3 Ne 15:24)

Although it is the Father who gives to the Savior those who are to be numbered among his eternal fold, it is the Savior who pleads our cause before the Father in our behalf, that we might be numbered among the saved: Listen to him who is the advocate with the Father, who is pleading your cause before him---

> Saying: Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified;
>
> Wherefore, Father, spare these my brethren that believe on my name, that they may come unto me and have everlasting life. (D&C 45:3-5)

Feet, Washing of the. (See also Blood, Cleansed by) The ritual of cleansing a person through the washing of feet was instituted by the Savior just prior to his death, when he washed the feet of his apostles. (John 13:1-10) When Peter objected to his feet being washed, the Master said: "If I wash thee not, thou hast no part with me", showing the essentialness of the cleansing.

In the early years of the church (1831), the Lord revealed to the Prophet Joseph that several of the elders who were with him should preach the gospel to the wicked so that they might rid their garments:

> And now, concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given;
>
> And inasmuch as they do this they shall rid their garments, and they shall be spotless before me. (D&C 61:33-34)

In 1832, the Lord commanded the first elders in his church to assemble themselves together and to organize, prepare and sanctify themselves and to also cleanse their hands and their feet before him so that he could make them clean and thereby fulfill the great and last promise [of eternal life] which he had promised to them. (D&C 88:74-75) In accordance with this command, the school of the prophets was organized. Those who became members of the School were admitted through the ordinance of the washing of the feet. (D&C 88:137-139) The administration of this ordinance, through the organization of the School, was an organized way of cleansing all those first elders who had served faithfully in their callings, making them free from the blood of this generation.

Then the Lord addressed other elders "who are not the first elders" (D&C 88:85), and stated he was sending them out to "testify and warn the people," and by warning their neighbors "they [their neighbors] are left without excuse, and their sins are upon their own heads" rather than upon the heads of the elders. The Lord commands these elders to "continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation." (D&C 88:81-86) By proclaiming the gospel to their neighbors, and magnifying their priesthood callings, the priesthood brethren can be ready when the Lord's voice calls them. In June of 1835, Joseph Smith made a clear statement as to why each and every elder of the church should go on a mission:

> Now the Lord wants the tares and the wheat to grow together: for Zion must be redeemed with judgment, and her converts with righteousness. Every elder that can, after providing for his family (if he has any) and paying his debts, must go forth and clear his skirts from the blood of this generation. (TPJS p. 76)

The importance of cleansing one's garments from the blood of the people was taught frequently throughout the Book of Mormon. And just as the Book of Mormon prophets cleansed their garments of the blood of the people, even so today the leaders in Israel have the same responsibility to teach the people so that they might cleanse their own garments of the blood of the people. Home teachers, bishops, quorum presidents, stake, regional or general church leaders all have the same need to magnify their callings. Becoming spotless comes by serving in the vineyard (within priesthood assignments), "until the mouth of the Lord shall call them." Thus we see it is not where one serves that is important, but how.

The Bible also taught this very important concept. In Matthew 20 the Savior gives the parable of those who are faithful in his vineyard, and says he will give them all one penny for their labors. In the early versions of the hymn "The Spirit of God", there was a verse which in part stated: "For he that receiveth his penny appointed, must surely be clean at the harvest of wheat". (HC 2:422, 426) This verse of the hymn refers directly to Matthew 20. The penny correlates with eternal life, for all who labor diligently at the time they are called, will receive the same gift, and being "clean at the harvest of wheat" indicates those who have been made clean every whit (John 13:1-10) will be harvested into the garners to possess eternal life. (D&C 101:65)

In another parable, the Savior likened us to a man who fell among thieves and who was wounded and stripped of his raiment. Symbolically we are like the wounded man. We came to earth and were stripped of our former glory and became

subject to good and evil, our sins wounding our spiritual souls. Not being able to help ourselves out of the spiritual pit, we wait for someone who has the compassion and power to help. Many ministers of the world pass us by, but the good samaritan (Christ) does not pass us by, but lifts us up, washes and anoints our wounds (sins), takes us to a place of rest and peace, and pays the full price of our wounds himself, extending his mercy. He tells the inn-keeper (who represents the law of justice) that he will pay whatever else is needed when he returns. This parable is one of the most wonderful scriptural descriptions ever given of the manner in which the Savior will heal those who have fallen spiritually, and the relationship which justice, mercy and the atonement have to each other.

Another scripture prophetically reveals that in the last days the faithful saints will be made clean in preparation for the greater blessings which the Lord will pour out upon them:

> And it shall come to pass, they that are left in Zion and remain in Jerusalem shall be called holy [without spot, sinless, clean], every one that is written among the living in Jerusalem--
>
> When the Lord shall have washed away [through the ordinances designed for this purpose] the filth of the daughters [stakes] of Zion, and shall have purged the blood [and sins] of Jerusalem from the midst thereof by the spirit of judgment [this happens when priest- hood leaders judge our worthiness to receive all the blessings of the temple] and by the spirit of burning [the cleansing & sanctifying power of the spirit].
>
> And the Lord will [then] create upon every dwelling-place [homes of the chosen] of mount Zion [mount Zion is where the Lord's spirit, power and voice are seen and heard], and upon her assemblies [where these faithful saints congregate], a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory of Zion shall be a defence. (2 Nephi 14:3-5)

The washing of the feet is still performed today upon the priesthood brethren who have been true and faithful in all things, the faithful sisters having been pronounced clean elsewhere. Because the gospel requirements are the same in all generations, mankind has had to become clean from the days of Adam down. This cleansing was performed prior to Christ through some ordinance. Those brethren who die without this ordinance will receive a judgment from the Lord in the next life regarding their faithfulness in fulfilling their priesthood responsibilit-ies. The benefit to having this ordinance and judgment done on earth is it allows the person to continue his progression as if he had already passed on.

Firstborn, Church of the. Jesus Christ is the "firstborn" in the spirit of our Father in Heaven. The Church of the Firstborn calls itself after this concept of Christ being the firstborn. It is composed of individuals who have been sealed up unto eternal life, whether they are alive on earth, or whether they are in the spirit world. No matter where they dwell, they all belong to the same church.

Joseph Smith taught that in order for a person to come unto the "Church of the Firstborn", he must first become as a little child and be taught by the Spirit of God. (TPJS, p. 12) He asked the saints: "Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn?" (TPJS, p. 64) "All the saints who held communion with the general assembly and Church of the Firstborn" arrived at that state of righteousness where they were visited and taught by the Father and the Son. (TPJS, p. 151)

On May 4, 1842, Joseph restored to the earth the Aaronic and Melchizedek portions of the endowment, along with "all those plans and principles by which

any one is enabled to secure the fullness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of the Eloheim in the eternal worlds." (TPJS, p. 237)

Elder Bruce R. McConkie taught that "members of The Church of Jesus Christ of Latter-day Saints who so devote themselves to righteousness that they receive the higher ordinances of exalta-tion become members of the Church of the Firstborn." (MD, p. 139) In the temple, the holy of holies "...is reserved for the higher ordinances in the Priesthood relating to the exaltation of both living and dead" (James E. Talmage, The House of the Lord, p. 163). "Celestial marriage is the gate [to the path which leads] to membership in the church of the Firstborn, the inner circle of faithful saints who are heirs of exaltation and the fulness of the Fathers kingdom". (MD, p. 139) These elect people "comprise a very select group, an inner circle of faithful members" of the Church. They have received the priesthood, been "endowed in the temple of the Lord" and have entered "into that 'order of the priesthood' named the 'new and everlasting covenant of marriage' and overcome by faith until, as the sons of God, they merit membership in the Church of the Firstborn". (MD, pp. 217-218) People on earth will receive all that they ever hoped for "...and far more; but they cannot dwell with the Father and Son, unless they go through those ordeals that are ordained for the Church of the Firstborn. The ordinances of the house of God are expressly for the Church of the Firstborn". (JD 8:154-155; Pres. Brigham Young)

Being married in the temple for time and all eternity does not make an individual a member of the Church of the Firstborn. Temple marriage is only the gate which leads to membership to that kingdom. Membership in the church of the Firstborn is obtained only by those who are priests and kings. President Joseph Fielding Smith said: "Well, the members of the Church of the Firstborn are members of the Church of Jesus Christ, but not all those who are members of the Church of Jesus Christ become members of the Church of the Firstborn, for they are they unto whom the Lord has given all things. They are priests and kings. They are they who have received the exaltation, they who are made equal in power, and in might, and in dominion, who attain to the fulness and become the sons, and for the sisters, the daughters of God." (Seek, p. 63) To become a king and priest one must receive the fulness of the priesthood, which is given by an "anointing and sealing" for "the anointing and sealing is to be called, elected and made sure". (TPJS, p. 323) Only those who have received the "crowning blessing of and the highest gift to be conferred by the Melchizedek Priesthood" (meaning the fulness of the priesthood) become "members of the 'Church of the Firstborn' and are heirs as sons and daughters of God. They become like the Father and the Son and are joint-heirs with Jesus Christ." (JTC, pp. 226, 228; DS 2:9) It is the mission of the 144,000 high priests in the last days "to bring as many as will come to the church of the Firstborn". (D&C 77:11)

Joseph Fielding Smith also said that after a person has been baptized into the church, and after "he has proved himself by a worthy life, having been faithful in all things required of him, then it is his privilege to receive other covenants and to take upon himself other obligations which will make of him an heir, and he will become a member of the 'Church of the Firstborn.' Into his hands, 'the Father has given all things.' He will be a priest and a king, receiving of the Father's fulness and of his glory.' Then Elder Smith asks the question: "Is this worth having? [and then states:] The fulness of these blessings can only be obtained in the temple of the Lord!" (WP, p. 208) Therefore, since the fulness of the priesthood grants entrance into the church of the Firstborn, then membership in this church exists on earth as well as in heaven.

Friends and Servants of God. Bruce R. McConkie has written: "Those who choose to serve the Lord and who keep his command- ments are called his servants.

After they have been tried and tested and are found faithful and true in all things, they are called no longer servants, but friends. (John 15:14-15) His friends are the ones he will take into his kingdom and with whom he will associate to all eternity. (D&C 93:45-46) They receive the adoption of sonship. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ". (Gal. 4:6-7; MD, p. 705)

Thus we understand better what the Savior was saying to his apostles when he said: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." (John 15:15)

In 1832 the Lord said to Joseph: "And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends....from henceforth I shall call you friends." (D&C 84:63, 77)

Abraham "...was called the Friend of God" because of his righteousness. (James 2:23-24) And it was the love which the Savior had for his friends that probably caused him to say: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13)

God, Kingdom of. There was a man by the name of Nicodemus who came to Jesus during the night to speak with him. During their discussion, Christ told him that "except a man be born again, he cannot see the kingdom of God." Then when Nicodemus asked how a person could re-enter his mother's womb and be born again, Jesus responded by saying "except a man be born of water [baptism] and of the Spirit [by fire and the Holy Ghost], he cannot enter into the kingdom of God". (John 3:3-5) Concerning these verses the Prophet Joseph taught:

> A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of water and the spirit. (TPJS, p. 12)

Joseph further explained that "it is one thing to see the kingdom of God, and another thing to enter it. We must have a change of heart to see the kingdom of God, [but] subscribe to the articles of adoption [baptism of water and the laying on of hands for the gift of the Holy Ghost] to enter therein." (TPJS, p. 328) Thus a non-member of the church who investigates the gospel, and who reads and prays about the truthfulness of the Book of Mormon, can come to "see" (spiritually speaking) in his heart the kingdom of God. He will know, by the power of the Holy Ghost, that the things which he has spiritually seen are true. (Moroni 10:4-5) This was the case with Cornelius before he was baptized. (TPJS, p. 199) Then, by subscribing to the articles of adoption the person can enter into the kingdom of God on earth. Joseph said:

> If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on the earth, and John prepared subjects [individuals] for the kingdom, by preaching the Gospel to them and baptizing them, and he prepared the way before the Savior, or came as a forerunner, and prepared subjects for the preaching of Christ. (TPJS, p. 274)

In this statement, the Prophet did not equate the kingdom of God on earth with the celestial kingdom in heaven. Bruce R. McConkie stated that baptism "admits the repentant person to membership in the Church and kingdom of God on earth." (MD, p. 70) However, it is only "the gate to the celestial kingdom of heaven" meaning it is the gate to the path which leads to the celestial kingdom (MD, p. 116), and that this ordinance only "starts a person out on the

straight and narrow path which leads to eternal life", it does not give him eternal life. In sacred places a person is taught that the endowment is necessary to pass through the veil into the first level of celestial glory. Temple marriage grants entrance into the next higher level of the celestial kingdom because the patriarchal order is a higher order than single status. Finally, the fulness of the priesthood is required for exaltation in the highest level of the celestial kingdom. (IE (June 1970) pp. 65-66; President Joseph Fielding Smith)

Joseph Smith also taught that the Kingdom of God and the Church of Jesus Christ are not synonymous terms. Joseph defined the "Kingdom of God" by saying: "Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not." (TPJS, p. 272) Joseph further explained that those who hold the power of Elijah "hold the key of the revelations, ordinances, oracles, power and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and [have the power] to receive, obtain, and perform all the ordinances belonging to the kingdom of God." (TPJS, p. 337) Whenever God speaks to man and gives his oracles, there is the kingdom of God of earth. The men to whom God speaks are called oracles as well as the revelations which he gives. (MD p. 547) Joseph was an oracles and received the oracles of God long before the Church was organized. John the baptist was an oracle long before Christ organized the church. Therefore, the kingdom of God can, and has existed independent of the Church of Christ in all ages of the earth.

In discussing the subject of the kingdom of God being upon the earth, Joseph said: "Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest---a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God". (TPJS, p. 271) This means that even in the days of Adam and Eve, and throughout the generations of time, the kingdom of God has existed upon the earth. In the days of Adam and Eve the ordinances of the kingdom were administered through the patriarchal order, where kings and priests presided over their own families. Later, because of apostacy, the Lord had to call prophets and organize a church organization through which he would administer the ordinances of his kingdom because there were no righteous fathers who could function in the ordinances of the holy priesthood. Not only was this the case in the days of Moses, but again in Joseph Smith's day.

B. H. Roberts explained this subject by saying:

> It is evident from all this that, speaking broadly, with the Prophet the Kingdom of God was the government of God on earth and in heaven---whether that government was manifested through the authority of a single individual or a complete system of ecclesiastical or national government. This is, however, speaking broadly, not to say loosely; and in the same manner that the subject is spoken of in holy scripture where the phrases Kingdom of God, Kingdom of Heaven, the Church of Christ, Church of God, the Church, etc, are often used interchangeably and indiscriminately to represent in a general way that divine institution which God in whole or in part from time to time establishes to help man in the matter of his salvation. But it is proper for the reader to know that Joseph Smith when speaking strictly recognized a distinction between "The Church of Jesus Christ" and the "Kingdom of God." And not only a distinction but a separation of one from the other. The Kingdom of God

according to his teaching is to be a political institution that shall hold sway over all the earth; to which all other governments will be subordinate and by which they will be dominated. Of this Kingdom Christ is the King; for He is to reign "King of Kings" as well as "Lord of Lords." While all governments are to be in subjection to the Kingdom of God, it does not follow that all its members will be of one religious faith. The Kingdom of God is not necessarily made up exclusively of members of the Church of Christ. In fact the Prophet taught that men not members of The Church could be, not only members of that Kingdom, but also officers within it. It is to grant the widest religious toleration, though exacting homage and loyalty to its great Head, to his institutions, and obedience to its laws.

On the other hand the Church of Christ is purely an ecclesiastical organization, comprising within its membership only those who have embraced the Gospel of Jesus Christ; who inwardly have accepted its princi- ples in their faith, and outwardly have received the rites and ceremonies it prescribes. Of this Church Jesus Christ is the Head....[and] the Church of Christ will doubtless stand under the protecting aegis of the Kingdom of God in common with other systems of relig- ion, enjoying only such rights as will be common to all. And while the Church of Christ will enjoy to the full her privileges, promulgate her faith without let or hindrance, make known the truth she holds and her saving grace and power, and manage her own affairs---yet she will not usurp the prerogative of the Kingdom of God, nor interfere with those outside the pale of her jurisdiction---outside of her membership. Such, in substance, was the teaching of the Prophet on this subject. Not publicly, or at least not very publicly; but he taught the foregoing in the counsels of the Priesthood as many testify, and effected an organiza- tion as a nucleus of the Kingdom above referred to of which some who were not in The Church were members. (Brigham H. Roberts, The Rise and Fall of Nauvoo, pp. 180-181, Salt Lake City: Bookcraft, 1965. See also Deseret News, August 1, 1855, Vol 5:162; JD 9:309-317; MHBY, July 8, 1855)

The kingdom of God is the Lord's government. It was prophecied that it would be set up on earth prior to the second coming, and that it would rule the earth during the Millennium. (Ddaniel 2:44) Since the Church of Christ will not rule the earth politically during the thousand years of peace, the kingdom of God will. Prior to the death of the Prophet, he set up the government organization which would govern the earth during the millennium. Speaking of this organization, President George Q. Cannon explained how the kingdom and the church related to each other:

We are asked, Is the Church of God, and the Kingdom of God the same organization? and we are informed that some of the brethren hold that they are separate.

This is the correct view to take. The Kingdom of God is a separate organization from the Church of God. There may be men acting as officers in the Kingdom of God who will not be members of the Church of Jesus Christ of Latter-day Saints. On this point the Prophet Joseph gave particular instructions before his death, and gave an example, which he asked the younger elders who were present to always remember. It was to the effect that men might be chosen to officiate as members of the Kingdom of God who had no standing in the Church of Jesus Christ of Latter-day Saints. The Kingdom of God when established will not be for the protection of the Church of Jesus Christ of Latter-day Saints alone, but for the protection of all men, whatever their religious views or opinions may be. Under its rule, no one would be permitted to overstep the proper bounds or to interfere with the rights of others. (HC, 7:382;

JI, 31:140)

President Brigham Young said:

> As was observed by Brother [Orson] Pratt (this morning) that kingdom [of God] is actually organized and the inhabitants of the earth do not know it. If this people know anything about it, all right; it is organized preparatory to taking effect in the due time of the Lord, and in the manner that shall please him. As observed by one of the speakers this morning that kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the church; for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights and still not belong to the Church of Jesus Christ at all. And further though a man may not ever believe in any religion it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people. (HC 7:381-382; Deseret News, August 1, 1855, Vol. 5:162; JD 9:309-317; MHBY, July 8, 1855)

Thus, the Kingdom of God is "the government of God on earth and in heaven---whether that government [is] manifested through the authority of a single individual or a complete system of ecclesiastical or national government." This government would ultimately hold political authority over all the earth, and would guarantee the freedoms of all people to worship "how, where, or what they may". (AF #11)

The Church of Jesus Christ, on the other hand, was the spiritual organization through which it's members could become exalted. Even if there was only one person left on the earth who held the authority of God, as a king and priest, within that person would dwell the kingdom of God, and the authority to organize both the Church and the Kingdom. Therefore, the kingdom of God can exist upon the earth without the Church of Christ being organized.

In these last days, the formal Church of Jesus Christ was organized on April 6, 1830, but the political Kingdom of God was divinely revealed by the Lord on April 7, 1842. (Andrew F. Ehat, "It Seems Like Heaven Began on Earth", Brigham Young University Studies 20 (Spring 1980): 253-279) Almost two years later, Joseph began to organize it's structure and appoint brethren to positions within the kingdom. It was referred to in early church history as the Council of Fifty because it contained about fifty members.

On Sunday, July 16, 1843 the Prophet spoke concerning his relationship to the kingdom of God that had been revealed. It was his intention to fully organize that kingdom with himself as priest and king over it. In order to assume his new position in the kingdom of God, he proposed that Hyrum "hold the office of prophet to the Church....[so] that I might be a Priest of the Most High God." (HC 5:510, July 16, 1843)

On the 19th of July the Prophet met his brother Hyrum in the street and said to him "I am writing to the brethren, has our new prophet anything to say to them?" (HC 5:512-513)

On the 23rd of July, just one week following his original announcement regarding his brother Hyrum, Joseph said:

> Last Monday morning certain men came to me and said: 'Brother Joseph, Hyrum is no prophet--he can't lead the church; you must lead the church. If you resign, all things will go wrong; you must not resign; if

you do the church will be scattered.' I felt cur- ious and said: 'Have we not learned the Priesthood after the order of Melchizedek, which includes both Prophets, Priests and Kings: see Rev. 1 Chap., 6th v., and I will advance your Prophet to a Priest, and then to a King---not to the Kingdoms of this earth, but of the Most High God." (TPJS, p. 318)

Melchizedek was not only a prophet, he was God's great 'high' priest. In addition he was a 'king' over the kingdom of God. It was Joseph's intention to follow the same pattern for himself.

Although the saints in general did not understand what the Prophet was doing, the members of the Twelve apparently did. On the 28th of September 1843, Joseph was anointed a priest and king to the fulness of the priesthood, and on 11 April 1844 he was anointed king over the kingdom of God on earth. (Andrew F. Ehat, "'It Seems Like Heaven Began on Earth"': Joseph Smith and the Constitution of the Kingdom of God," Brigham Young University Studies 20 [Spring 1980]:263. See also letter written at St. James, Michigan by George Miller in June, 1855.) Joseph also anointed and ordained several other men kings and priests, and taught them that they would eventually reign on the earth as kings during the Millennium. (TPJS, p. 268) "Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it."

Those kings and priests who are mortal will stay on earth and govern under Christ's direction. The kingdom of God will rule the nations of the earth during the millennium. Over this kingdom Christ will rule as King of kings, and Lord of lords. And as the fulness of the patriarchal order is built up and perfected, the spiritual and political powers will be centered within each and every king and priest, so that when this earth is finally celestialized, the patriarchal order will be the government or kingdom of God on earth, and each family will govern his own family as Adam and Eve did in the beginning, politically and spiritually.

God, Sons and Daughters of. (See Christ, Sons and Daughters of) Those who join the Church become sons and daughters of Christ. However, membership in the Church does not make of individuals sons or daughters of God. After baptism individuals are sons and daughters of Christ, and yet only servants and handmaidens of God. Through faithful service and obedience the children of Christ may become the sons and daughters of God and inherit eternal life. (See Ensign/April 1971, pp. 7-8; Bruce R. McConkie) Joseph Fielding Smith taught that "eternal life is to have the kind of life that God has. All those who become servants will have immortality, but they who become sons and daughters of God will have the additional gift of eternal life, which is the greatest gift of God. Eternal life is life in the presence of the Father and the Son. Those who receive it become members of the 'Church of the Firstborn' and are heirs as sons and daughters of God. They receive the fulness of blessings. They become like the Father and the Son and are joint-heirs with Jesus Christ." (DS 2:8-9, 24, 37-46, 63-65) Jesus Christ is the heir to all that the Father has, and all those who become sons of God become joint-heirs with Christ. (Romans 8:14-19)

Once a person has joined the true church, he has the power given him whereby he can become a son of God. In a revelation given in 1829, the Lord said "that as many as receive me [through baptism], to them will I give power to become the sons of God, even to them that believe on my name." (D&C 11:30) In a later revelation the Lord said:

> I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father

is one in me, that we may be one. (D&C 35:2)

President Joseph Fielding Smith taught that members must go to the temple in order to become sons & daughters of God:

> The destiny of the faithful man in this Church and the faithful woman is to become a son and daughter of God....Now, how are we going to become the sons of God and, of course, daughters as well? How is it done? Can we become the sons and heirs of our Eternal Father simply by being baptized for the remission of our sins after we have repented and have had faith, and have had hands laid upon us for the gift of the Holy Ghost, and have come into the Church? No, it takes more than that....
>
> If you would become a son or a daughter of God and an heir of the kingdom, then you must go to the house of the Lord and receive blessings which there can be obtained and which cannot be obtained elsewhere; and you must keep those commandments and those covenants to the end....
>
> The ordinances of the temple, the endowment and sealings, pertain to exaltation in the celestial kingdom, where the sons and daughters are. The sons and daughters are not outside in some other kingdom. ....Sons and daughters have access to the home where he dwells, and you cannot receive that access until you go to the temple....
>
> You know what it says about servants in the scriptures. Those who become servants are those who are not willing to receive these blessings in the house of the Lord and abide in them. They are not sons; they are not daughters. They are children of God, it is true [spiritually speaking], for all men are his children. But they do not inherit, and there- fore they remain servants throughout eternity....
>
> As sons and daughters then, we are heirs of his kingdom and shall receive by right and fulness of the gospel and be entitled to the great blessings and privileges which the Lord in his mercy has revealed to us in the dispensation of the fulness of times. (DS 2:37-41) Elder Bruce R. McConkie wrote: "Those who receive the gospel and join The Church of Jesus Christ of Latter-day Saints have power given them to become the sons of God (D&C 11:30; 35:2; 39:1-6; 45:8; John 1:12). Sonship does not come from church membership alone, but admission into the Church opens the door to such high status, if it is followed by continued faith and devotion (Rom. 8:14-18; Gal. 3:26-29; 4:1-7). The sons of God are members of his family and, hence, are joint-heirs with Christ, inheriting with him the fulness of the Father (D&C 93:17-23). Before gaining entrance to that glorious household, they must receive the higher priesthood (Moses 6:67-68), magnify their callings therein (D&C 84:33-41), enter into the covenant of marriage (D&C 131:1-4), and be obedient in all things" (DS 2:8-9,37-41, 59, 64-65; MD, p. 745).

The sons of God, then, are those who have been baptized and received the gift of the Holy Ghost. They have subsequently received all the ordinances of the house of the Lord, which have cleansed them of all their sins, and have sealed them up to eternal life by the Holy Spirit of Promise. This means they have made their calling and election sure and have received the ful- ness of the Melchizedek priesthood through the highest ordinan- ces available in the temple. They are heirs of God, joint-heirs with Jesus Christ. President Young said that it was "by means of sealing powers and keys, and an everlasting covenant, the sons of men become the sons of God by regeneration, and are entitled, every man in his order, to the privileges, exaltations, prin- cipalities and powers, kingdoms and thrones, which are held and enjoyed, by the Great Father of our race...." (JD 10:355) There are many scriptural examples which speak about becoming sons and daughters of God. Adam was baptized by water and received the Holy Ghost, after which he received the fulness of the priesthood by entering into "the order of him who was without

beginning of days or end of years, from all eternity to all eternity." After doing so the Lord said, "Behold, thou art one in me, a son of God; and thus may all become my sons." (Moses 6:67-68)

The apostle John wrote:

> Whosoever is born of God doth not continue in sin; [he looks upon sin with abhorrence] for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God, having received that holy Spirit of promise. [Concerning the Holy Spirit of Promise, Elder Bruce R. McConkie wrote: "But when the ratifying seal of approval is placed upon someone whose calling and election is thereby made sure --- because there are no more conditions to be met by the obedient person --- this act of being sealed up unto eternal life is of such transcendent import that of itself it is called being sealed by the Holy Spirit of Promise, which means that in this crowning sense, being so sealed is the same as having one's calling and election made sure. Thus, to be sealed by the Holy Spirit of Promise is to be sealed up unto eternal life; and to be sealed up unto eternal life is to be sealed by the Holy Spirit of Promise". (DNTC 3:335-336)]
>
> In this the children [sons & daughters] of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (JST 1 John 3:9-10. Compare Ephesians 1:13-14 where the saints were "sealed with that Holy Spirit of promise.")

John continues by discussing the meaning and status of those who are sons and daughters of God by saying: I write unto you, little children [sons and daughters--see Ensign/April, 1988 p. 10], because your sins are forgiven you [you are sinless, pure, clean every whit] for his name's sake....

> But ye have an unction [anointing] from the Holy One, and ye know all things [because of the Holy Ghost who is the Holy Spirit of Promise].
>
> And this is the promise that he hath promised us, even eternal life [they had been sealed up].
>
> These things have I written unto you concerning them that seduce [deceive, lead astray or cause to wander] you.
>
> But the anointing which ye have received of him abideth in you [the Holy Ghost operating as the second comforter], and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him [John 14:26; Moses 6:61].
>
> And now, little children, abide in him; that, when he shall appear, we may have confidence [knowing they are sinless], and not be ashamed before him at his coming.
>
> If ye know that he [God] is righteous [meaning that he sins not], ye know that every one that doeth righteousness [i.e., keeps all the commandments] is born of him.
>
> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God therefore the world knoweth us not [those who are sealed up are not known by the world], because it knew him not.
>
> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is [Titus 2:13].
>
> And every man that hath this hope in him purifieth himself [rids himself of all sin or impurities], even as he is pure. (1 John 2:12, 20, 25-29; 3:1-3)

These same saints to whom John is speaking had "passed from death [the sins of the world] unto life [the promise of eternal life where cleanliness and sinlessness exist]...and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3:14, 22) Today, the Lord has promised that those who are "purified and cleansed from all sin" may "ask whatsoever [they] will in the name of Jesus and it shall be done." (D&C 50:28-29)

Those then, who have been "redeemed of God", and who have become "his sons and daughters" are those who have obtained all the ordinances of the house of the Lord and have been sealed up to eternal life. Instead of servants they are now sons, joint-heirs with Jesus Christ. These are the elect of God.

Gospel, Meaning and Purpose of the. President Joseph F. Smith taught: "The gospel is a code of laws which originated in the heavens, and which is given to men on the earth to enable them to assimilate themselves to those who are in heaven, that in the observance of the laws and principles which they are governed by we may be like unto them and become fitted to dwell with them when we shall have done with the things of time. (MS 54:641) The gospel is the plan of redemption which provids a way whereby all mankind can overcome the effects of the fall, return to the presence of God, and partake of salvation and exaltation with him. In 1834, the First Presidency of the Church explained that the gospel is...

> ...a plan of redemption, a power of atonement, a scheme of salvation, having as its great objects, the bringing of men back into the presence of the King of heaven, crowning them in the celestial glory, and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away. (HC 2:5-6; January 22, 1834)

The third article of faith states that "all mankind may be saved, by obedience to the laws and ordinances of the Gospel." The plan of redemption contains laws and ordinances which, if adhered to, will bring a person back into the presence of God. In regards to those ordinances, the Prophet Joseph explained:

> All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (TPJS, p. 309)

Grace, Saved by. In a revelation given to the Prophet Joseph Smith in 1829 the Lord revealed that salvation, in it's purest sense, "is the greatest of all the gifts of God", adding that "there is no gift greater than the gift of salvation". (D&C 6:13) Two months later the Lord said that eternal life was "the greatest of all the gifts of God" (D&C 14:7), showing that not only are the two concepts of salvation and eternal life synonymous, but they are also gifts of God.

We normally do not think of eternal life as a gift of God. Rather we think of it more in terms of something we work for and earn --- something we would merit because of our works. But being a gift of God, it automatically renders itself as being unattainable solely through works. A gift presupposes a giver, and it is the prerogative of the giver to decide when he wants to give the gift, and what the conditions of the gift might be.

In the Joseph Smith Translation of Genesis, the prophet said the fulness of the priesthood was "...after the order of the Son of God; which order came, not by man, nor by the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; And it was delivered unto men

by the calling of his own voice, according to his own will, unto as many as believed on his name". (JST Genesis 14:28-29) The fulness of the priesthood ordinance bestows eternal life. But because eternal life is a gift of God, it can only be given by God "according to his own will."

For many years the protestants have quarreled about the subject of salvation (which is the same thing as eternal life for the Latter-day Saints). They quote the apostle Paul to show that man is "saved by grace", not because of his own actions: "For by grace are ye saved through faith; and not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8-9) Their concept of "being saved" equates to our understanding of "being sealed up to eternal life." The Prophet Joseph spoke about being saved by grace and also related it to making one's calling and election sure:

> The doctrine that the Presbyterians and Meth- odists have quarreled so much about---once in grace, always in grace, or falling away from grace, I will say a word about. They are both wrong. Truth takes a road between them both, for while the Presbyterian says: "Once in grace, you cannot fall"; the Methodist says: "You can have grace today, fall from it tomor- row, next day have grace again; and so follow on, changing continually." But the doctrine of the Scrip-tures and the spirit of Elijah would show them both false, and take a road between them both; for, accord-ing to the Scripture, if men have received the good word of God, and tasted of the powers of the world to come, if they shall fall away, it is impossible to renew them again, seeing they have crucified the Son of God afresh, and put Him to an open shame; so there is a possibility of falling away; you could not be renewed again, and the power of Elijah cannot seal against this sin, for this is a reserve made in the seals and power of the Priesthood. (TPJS, pp. 338-340)

The subject of being saved by grace is linked with committing the unpardonable sin. Joseph is stating that if a person were to be saved by grace, or in other words, be sealed up to eternal life, and then fall away, he would commit the unpardonable sin and could not be renewed.

Since Joseph speaks of being "saved by grace" as being the same thing as making your calling and election sure, the scripture by Paul the Apostle would then make more sense if explained like this:

> For by grace [according to the will of God] are ye saved [sealed up to eternal life having made your calling and election sure] through faith [having believed on his name]; and not of yourselves [not by works or because we asked for it]: it [the promise of eternal life] is the gift of God [in spite of our works, we cannot request the gift, for it must come at the pleasure of God]: Not of works, lest any man should boast. (Ephesians 2:8-9)

Nephi stated "that it is by grace that we are saved, after all we can do" (2 Nephi 25:23), meaning after doing all we know how, the gift of eternal life will still only come through the grace of God, "and it shall be in his own time, and in his own way, and according to his own will". (D&C 88:68)

Holy. Webster defines holy as meaning belonging to or coming from God; hallowed; consecrated or set apart to a sacred use; having a sacred character or associations; spiritually perfect or pure; free from sin. Paul taught that Christ gave his life for the church so "that he [Christ] might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephesians 5:25-27) "Sanctify yourselves and ye shall be holy." (Leviticus 11:44; 20:7) Moroni said that a

holy person is one who is sanctified and without spot. (Moroni 10:33) A holy person is also one who is spiritually perfect, pure and free from sin. He is spotless before God, having no mixture of impurities in him, having separated himself from the world. The Lord said: "Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of." (D&C 49:8) It is Christ that is "able to make you holy" (D&C 60:7), he himself being holy (2 Nephi 31:5), by becoming "sanctified in Christ by the grace of God through the shedding of the blood of Christ." (Moroni 10:33)

Joseph Smith taught that it was possible to lose every desire for sin. (TPJS, p. 51) In fact, those who are pure look upon sin with abhorrence. (Alma 13:12) Once a person is clean "every whit from his iniquity" (3 Nephi 8:1), through the ordinances of the priesthood designed for that purpose, he becomes holy, innocent, righteous, just, and pure before God. The effectual fervent prayers of such a person availeth much with God. (James 5:16)

Hope. As defined in the scriptures and by Joseph Smith, hope is more than just hoping to be worthy of eternal life one day. In recounting the words of Ether, Moroni said: "Wherefore, whoso believeth in God might with This was Font/Pitch 3,10 - Off.This was Font/Pitch 4,10 - On.suretyThis was Font/Pitch 4,10 - Off.This was Font/Pitch 3,10 - On. hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, [and] maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God." (Ether 12:4) Paul spoke of this "anchor to the soul" when he said:

> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
> That ye be not slothful, but followers of them who through faith and patience inherit the promises.
> For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
> And so, after he had patiently endured, he obtained the promise.
> For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:
> That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
> Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil. (Hebrews 6:11-19)

Joseph Smith applied this verse of scripture to all those who had made their calling and election sure, saying it was the knowledge of being sealed up to eternal life that was "an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge [that they had been sealed up to eternal life] would support the soul in every hour of trial, trouble and tribulation." (TPJS, p. 298)

Moroni addressed himself to certain church members who had "a sufficient hope by which ye can enter into the rest of the Lord, from this time henceforth until ye shall rest with him in heaven" (Moroni 7:3), and asked them the question: "And what is it that ye shall hope for? Behold I say unto you that ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal, and this because of your faith in him according to the promise." (Moroni 7:41; Alma 13:28-29)

Those who lived in the Zion society following the visit of Christ to the Americas, were a "delightsome people, and they had Christ for their shepherd; yea, they were led even by God the Father." (Mormon 5:17. Compare TPJS, p. 151) These people "had all things in common among them...and they were all made free, and partakers of the heavenly gift." (4 Nephi 3) The heavenly gift is the promise of eternal life. Because of the faith that is in the world, Christ "has shown himself" and has "prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen." (Ether 12:8-9) In other words, by receiving the heavenly gift of eternal life, they could then have hope in that promise even though they were not yet actual partakers of it.

Israel, Scattering and Gathering of. Reception of the fulness of the covenants and ordinances of the gospel is based upon the gathering of Israel. Joseph Smith taught that "it was the design of the councils of heaven before the world was, that the princi-ples and laws of the priesthood should be predicated upon the gathering of the people in every age of the world." (TPJS, p. 308) After quoting Matthew 23:37, the Prophet said:

> What was the object of gathering the Jews, or the people of God in any age of the world?...The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose....
>
> It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, etc. (TPJS, pp. 307-308; also p. 312)

This is why the scattering of a people is such a curse. When people are scattered, they are unable to gain access to the blessings of a temple, and without the priesthood and the ordinances of thereof, it is impossible to see the face of God, even the Father, and live. (D&C 84:19-22) And only by knowing the Father and the Son can a person gain eternal life. (John 17:3) The scattering of a people prevents these blessings from taking place.

In retrospect, we can see that the tribes of Israel were originally scattered because they would not keep the ordinances nor the commandments which Moses had given to them, which had been designed for their salvation. (See TPJS, pp. 84-85) Consequently, they were scattered among all nations, and thereby denied the opportunity of obtaining the sacred ordinances which are only given in a temple. Ten of the tribes were also led away into the north countries where they became lost to mankind.

Today, however, the gathering of Israel is taking place with Ephraim, who is the firstborn son (Jeremiah 31:9), being gathered first. In 1836 Moses appeared to Joseph and Oliver in the Kirtland Temple and committed unto them "the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." (D&C 110:11) Once the keys of the gathering were restored, Joseph set out to restore Israel to its blessings.

The Lord also revealed how the gathering would take place. He said "...righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem." (Moses 7:62) Joseph taught that "righteousness" was the powers, gifts and angels of God, and that

"truth" was the Book of Mormon. (TPJS, pp. 98, 83-84, 159) The Holy City mentioned here by the Lord is Zion. Enoch's city was called a "City of Holiness, even Zion." (Moses 7:19) The gathering places to which the saints are to gather, are the stakes of Zion. "A stake of Zion is a part of Zion. You cannot create a stake of Zion without creating a part of Zion....A stake has geographical boundaries. To create a stake is like founding a City of Holiness [like the City of Enoch]. Every stake on earth is the gathering place for the lost sheep of Israel who live in its area." (Bruce R. McConkie, Ensign/May 1977, p. 118)

In 1834, Joseph Smith warned that if the saints did not gather to the places which God had appointed, desolation and destruction would come, and "none would escape except the pure in heart who are gathered." (TPJS, p. 71) For "this is Zion--- THE PURE IN HEART" (D&C 97:21) Five years later he counseled the saints to gather to the stakes of Zion. "Let this not hinder us from going to the Stakes; for God has told us to flee, not dallying, or we shall be scattered, one here and another there. There [in Zion] your children shall be blessed, and you in the midst of friends where you may be blessed. The Gospel net gathers of every kind. I prophesy, that that man who tarries after he has an opportunity of going, will be afflicted by the devil." (TPJS, p. 160)

During the time of the Prophet Joseph, the stakes of Zion were located in Kirtland, Missouri and Nauvoo. All the saints, who had been converted in the mission fields of England and other parts of the United States, gathered to these stakes. Six months before Joseph was martyred, he again urged the saints to gather so that they could be sealed and saved:

> The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.
>
> I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth...and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure.... (TPJS, pp. 330-331)

Only in the temple could the saints be "sealed and saved". The destroying angel spoken of by Joseph is mentioned in the Book of Revelation, where four angels are told to "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Revelation 7:3) When this is done, the plagues of the earth will have power to hurt only "those men which have not the seal of God in their foreheads." (Revelations 9:4) The seal will be put upon their foreheads in the temple, and "signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure." (TPJS, p. 321, 323) Many of the saints did gather, and hundreds of faithful saints received the fulness of the priesthood blessings for themselves, thereby making their calling and election sure, and were thus able to "secure their salvation" before they were smitten and driven out of Nauvoo.

When the saints moved west and settled in the Utah basin, the Salt Lake stake was organized, and it was the stake to which all the saints were to gather, world-wide. There were no other stakes anywhere else to which the saints could gather. So they came from everywhere to Salt Lake.

Later, President Young organized new settlements from upper Idaho, throughout Utah, and south to Mesa, Arizona. Each of these settlements became one of the stakes of Zion, and any individual who gathered to one of these stakes fulfilled the requirement of God that he must "gather to Zion" to be

worthy to receive the full temple blessings. In 1902, President Joseph F. Smith stated the fulness of the priesthood is to be given only to those who have gathered to Zion. In 1905, 1907, 1908, 1909 and 1922, the First Presidency reiterated the requirement to gather with the body of the church, where the stakes of Zion are located, in order to qualify for the fulness of the priesthood blessings which are only given in temples.

Eventually, the stakes of the Church spread out into other states and to other continents so that today, stakes are located around the world, and members of the Church are strongly counseled everywhere to not gather any more to the stakes in Utah, but rather to gather to the stakes of Zion within their own lands. (Ensign/May 1977, pp. 115-118) Such a gathering fulfills the requirement to "gather to Zion" or to the body of the church." All stakes are also assigned to a temple, and the saints of God who are true and faithful can go and receive their temple blessings, even the crowning to eternal life (D&C 101:65), in the temple assigned to them.

Joint-Heirs With Christ. "As the literal Son of God---the Firstborn in the spirit, the Only Begotten in the flesh---Christ is the natural heir of his Father. It thus became his right to inherit, receive, and possess all that his Father had (John 16:15). And his Father is possessor of all things: the universe; all power, wisdom, and goodness; the fulness of truth and knowledge; and an infinity of all good attributes. By heirship and obedience, going from grace to grace, the Son attained these same things (D&C 93:5-17).

"By obedience to the fulness of gospel law, righteous men are adopted into the family of God so that they also become heirs, joint-heirs with Christ (Rom. 8:14-18; Gal. 3:26-29; 4:1-7), inheritors of all that the Father hath (D&C 84:33-41)....A joint-heir is one who inherits equally with all other heirs including the Chief Heir who is the Son. Each joint-heir has an equal and an undivided portion of the whole of everything. If one knows all things, so do all others. If one has all power, so do all those who inherit jointly with him. If the universe belongs to one, so it does equally to the total of all upon whom the joint inheritances are bestowed." (MD, pp. 394-395)

Joseph Smith commented that the object of the gospel was "the bringing of men back into the presence of the King of heaven, crowning them in the celestial glory, and making them heirs with the Son to that inheritance which is incorruptible, undefiled, and which fadeth not away". (HC 2:5) Those who are the spirits of just men made perfect "minister to the heirs of salvation, both in this world and in the world of spirits". (Key, p. 116) "All men who become heirs of God and joint-heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom". (HC 5:423-424) "The Church of the Firstborn is made up of the sons of God, those who have been adopted into the family of the Lord, those who are destined to be joint-heirs with Christ in receiving all that the Father hath". (MD, p. 139) "To become a joint heir of the heirship of the Son, one must put away all his false traditions". (TPJS, p. 321) False traditions include all those things which have been handed down from previous generations that are not in keeping with the spirit or law of the gospel of Christ.

The oath and covenant of the priesthood is the means by which all faithful elders become joint-heirs. By magnifying their callings in the priesthood, the brethren will receive the Father's kingdom and all that the Father has. Such a person is an heir. Only heirs inherit that which their fathers possess. Servants do not inherit anything. Sons inherit all things. Therefore, by becoming a son of God, and by living according to the terms and conditions of the oath and covenant of the Melchizedek Priesthood, an elder can become an heir, a joint heir with Christ to all that the Father possesses.

Although the sisters do not receive the oath and covenant of the priesthood, and therefore do not become heirs of God and joint-heirs with Christ, they do inherit all that the Father possesses through their husbands.

This is why the sisters are sealed to their husbands in temple marriage, so that by being faithful to their callings, they can inherit all that the Father has. In 1922 the First Presidency said: "Women, not being heirs to the Priesthood except as they enjoy and participate in its blessings through their husbands, are not identified with the priesthood quorums...." (Letter to Elder Stephen L. Richards, June 26, 1922)

A man can become an heir by receiving the oath & covenant of the priesthood, magnifying his callings in the priesthood, and by receiving all the ordinances of the temple, including the fulness of the priesthood, which is only obtained in the temple.

Just. Alma records that when the father of King Lamoni commanded him to slay Ammon, Lamoni refused and said he was going to go release the brethren of Ammon, for "I know that they are just men and holy prophets of the true God." When his father heard that, he became angry and attempted to slay Lamoni, but "Ammon stood forth and said unto him: Behold, thou shalt not slay thy son; nevertheless, it were better that he should fall than thee, for behold, he has repented of his sins; but if thou shouldst fall at this time, in thine anger, thy soul could not be saved. And again, it is expedient that thou shouldst forbear; for if thou shouldst slay thy son, he being an innocent man, his blood would cry from the ground to the Lord his God, for vengeance to come upon thee; and perhaps thou wouldst lose thy soul." (Alma 20:15- 18; Also D&C 132:19, 26) An innocent man is also a just man, and is free of guilt, being clean every whit.

It requires a just man to perform miracles:

> And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record---for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity. (3 Nephi 8:1. Being cleansed "every whit" is also mentioned in John 13:10)

A just man, then, is one who has been cleansed every whit from his sins. Just before the Savior was crucified, he cleansed his apostles "every whit" by washing their feet. (John 13:1-10) Those who receive the fulness of the priesthood, are just, innocent, and clean every whit.

Justification. (See also Sanctification) Justification comes from the latin word justificare and means to declare free from blame, to absolve, to clear or pardon from guilt and punishment. Through the baptism of water and spirit a person is justified or absolved of his personal sins. Through the ordinance of the washing of the feet, a faithful priesthood bearer can be justi- fied or declared clean from the blood of his generation and be made clean "every whit." (D&C 88:138-139; John 13:1-10) Justification is a time of judgment, when the person is judged as to his cleanliness. If he has repented and done the works of righteousness, he can be cleansed.

Just Men, Spirits of. On August 13, 1843 Joseph Smith made reference to the "spirits of just men made perfect", and asked the question: "What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge." (TPJS, p. 320)

On October 9, 1843, Joseph gave a discourse on angels and spirits, and commented that "the Hebrew Church 'came unto the spirits of just men made perfect, and unto an innumerable company of angels, unto God the Father of all, and to Jesus Christ the Mediator of the new covenant.'" Joseph then asked the question: "What did they learn by coming to the spirits of just men made perfect? Is it written? No. What they learned has not been and could not have

been written. What object was gained by this communication with the spirits of the just? It was the established order of the kingdom of God: The keys of power and knowledge were with them to communicate to the saints. Hence the importance of understanding the distinction between the spirits of the just and angels. Spirits can only be revealed in flaming fire and glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down". (TPJS, p. 325; See Heb. 1:14) In a revelation given to Joseph Smith in April of 1829, the Lord told him that John the beloved, who was translated at the time of Christ, was working as "flaming fire and a ministering angel; [and that] he shall minister for those who shall be heirs of salvation who dwell on the earth". (D&C 7:6) Heirs of salvation are those who have been sealed up to eternal life.

The three Nephites also minister on the earth as translated beings, as well as others that we may not be aware of. Moroni stated that "my father and I have seen them [the 3 Nephites], and they have ministered unto us." (Mormon 8:11)

King & Priest/Queen & Priestess. Within the gospel context, all who receive the fulness of the priesthood and who are thereby sealed to eternal life become a king and a priest. A king wears a crown. Joseph asked the question: "Have you a promise of receiving a crown of righteousness from the hand of the Lord, with the Church of the Firstborn?. (TPJS, pp. 63-66) The crown spoken of is symbolic of the position and status that kings and priests in eternity will hold. "Those who have kept the faith will be crowned with a crown of righteousness; be clothed in white raiment; be admitted to the marriage feast; be free from every affliction; and reign with Christ on the earth". (Ibid) Although the title of king and priest are not separate within a man, still, one may say that a king "rules" (politically) and a priest "reigns" (spiritually), and that the faithful saints will rule and reign with Christ, in and over the house of Israel, forever. Understanding this concept, Joseph rhetorically asked: "if the saints are not to reign, for what purpose are they crowned [as kings and priests]?" (TPJS, p. 64)

To the Relief Society sisters in Nauvoo, the Prophet Joseph stated that "the Lord was going to make of the Church of Jesus Christ a kingdom of [Kings &] Priests, a holy people, a chosen generation, as in Enoch's day". (HC 4:570) Notice the words of the scriptures and Joseph's use of them. A kingdom of kings and priests, meaning they have received the fulness of the priesthood by virtue of receiving the fulness of the temple ordinances; a holy people, meaning those who are clean and pure every whit; a chosen generation, which relates directly to the thought "many are called, but few are chosen". This scriptural passage does not refer to the Aaronic Priesthood, or to that level people (See Exodus 19:6; Deuteronomy 7:6; 14:2; 26:18-19; TPJS, p. 202), but to the fulness of the Melchizedek. "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings". (Ibid) "No man receives a fullness of the Melchi- zedek Priesthood till he has received his second anointings". (Journal of Anthony W. Ivins; Monday, April 8, 1901) "If a man gets a fulness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord", said Joseph Smith. "All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole". (TPJS, pp. 308-309) "The greatest blessings are reserved for those who obtain 'the fulness of the priesthood,' meaning the fulness of the blessings of the priesthood. These blessings are found only in the temples of

God. 'There are certain key words and signs belonging to the priesthood which must be observed in order to obtain the blessing [of the fulness of the priesthood]'. (TPJS, p. 199) These, of course, are revealed only in the temples. 'Washings, anointings, endowments, and the communication of keys,' the Prophet says, are essential to enable one 'to secure the fulness of those blessings which have been prepared for the Church of the Firstborn, and come up and abide in the presence of Elohim in the eternal worlds'". (TPJS, p. 237)

To become a king and a priest was something that Joseph Smith wanted for every man, not for just the apostles. He said that we "have got to learn how to be Gods" and "to be kings and priests to God, the same as all the Gods have done before" us. (TPJS, pp. 346-347) "The fulness of the priesthood includes the authority of both king and priest....Such as have not received the fulness of the priesthood, and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom". (Orson Hyde, Mill. Star IX, 2-Jan 15, 1847. pp. 23-24)

In old testament times, kings were anointed with holy oil as they assumed their office of king. Priests, on the other hand were ordained. "Such as have...not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown". (Orson Hyde, Ibid) These blessings are above those of temple marriage (MD, p. 119), and are the ordinances by which an individual is sealed to eternal life.

More Sure Word of Prophecy, Doctrine. In the same discourse wherein the apostle Peter told his brethren that they should make their calling and election sure, he also said: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed.... (2 Peter 1:19) In the JST it states "We have therefore a more sure knowledge of the word of prophecy, to which word of prophecy ye do well that ye take heed..."

On May 17, 1843, Joseph defined what the apostle Peter meant by the "more sure word of prophecy":

> The more sure word of prophecy [mentioned by Peter] means a man's knowing that he is sealed up unto eternal life, by revelation and the spirit of pro-phecy, through the power of the Holy Priesthood. It is impossible for a man to be saved in ignorance. (D&C 131:5-6, 1914 edition, brackets in original. See also HC 5:392 and TPJS, p. 301 where verses 5 and 6 were written together.)

Notice that the Prophet connects verses 5 and 6 showing that a person must have the knowledge that he is sealed up to eternal life in order to be saved. The surrounding discourses by the Prophet amply show that the knowledge referred to is a knowledge of the Lord Jesus Christ, not just a knowledge about him. Such knowledge can only come through knowing the Father and the Son, which is eternal life. (John 17:3)

Sometime after his experience on the Mount of Transfigura-tion, Peter, along with James and John, received the more sure word of prophecy, which meant they knew by revelation that they had been sealed to eternal life. (2 Peter 1:17-19) Notice here and in Matthew 17:1-9 that Peter never states he received the more sure word on the Mount. He says that in addition to the experience they had on the Mount they also received a "more sure word." (v. 19) Joseph also separates the two occurrances stating that in addition to hearing the voice on the Mount, the three apostles also received a more sure word of prophecy, intimating the more sure word came later. (TPJS, pp. 298-299, 303-306)

Concerning the more sure word of prophecy, the Prophet further amplified this subject by saying:

> Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the apostle [Peter] exhorts them to add to their faith, virtue, knowledge, temperance, etc., yet he exhorts them to make their calling and election sure [2 Pet. 1:5-10]. And though they [Peter, James & John] had heard an audible voice from heaven [while on the Mount of Transfiguration] bearing testimony that Jesus was the Son of God, yet he [Peter] says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place [2 Pet. 1:19]. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son. (TPJS, p. 298)

What could possibly give a person eternal life more than to hear the voice of God declare that Jesus is the Son of God? Wouldn't that be enough? Joseph says no. He must go on and receive the more sure word of prophecy:

> Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their calling and election was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. Then knowledge through our Lord and Savior Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven. (TPJS, pp 298-299; HC 5:387-390; May 14, 1843)

Elder Bruce R. McConkie made this comment: "We have also [now this is something in addition to standing on the mount and hearing the voice of God and seeing the Lord Jesus transfigured before them]--we have also a more sure word of prophecy; and it is this more sure word that is the great thing; it is greater than the great spiritual experience they had with Christ and God on the mount. (2 Peter 1:19; SY2 p. 3.)

One of the important keys of understanding is that "it is one thing to be on the [spiritual] mount and hear the excellent voice, etc., and [yet it is quite] another to hear the voice declare to you, You have a part and lot in that kingdom." (TPJS, pp. 306, 305) According to the Prophet Joseph, a person makes his calling and election sure by obtaining the more sure word of prophecy: "Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it (TPJS, p. 299).

Once a person has heard the voice of God declare to him that Jesus is the Christ, the Son of God, he should continue to call upon God and wait patiently, enduring in all good works, until he receives the more sure word of prophecy. Once this knowledge is obtained, the glories and mysteries of the kingdom can then be unlocked unto him.

This subject was revealed by the Prophet in a letter to his uncle in September, 1833, when he mentioned that all must obtain an assurance of salvation for themselves if they ever expect to be where God is, and that such an assurance of salvation would be "...confirmed to them by an oath from the mouth of him who [can] not lie." (History of Joseph Smith, pp. 235-236 (232-237), by Lucy Mack Smith and edited by Preston Nibley. Bookcraft: Salt Lake City, Utah, 1958)

In 1834, Oliver Cowdery wrote an article for the Evening and Morning Star

newspaper, stating that men must sacrifice all things and forsake "...the customs of the heathen, [in order to] obtain the promise from the Lord of glory that their salvation was sealed, that their election was sure" and that only after they heard his voice and obtained a promise from his mouth would they have "an abundant entrance administered unto them into the everlasting kingdom of the Lamb" (Evening and Morning Star 2 [June 1834]: 167)

In June of 1839, Joseph introduced for the first time the phrase from Peter "make your calling and election sure." He used it in terms of being "sealed up to eternal life", stating that a person would be sealed to eternal life and thereby make his calling and election sure when he heard the voice of the Lord say to him, Son thou shalt be exalted. He said:

> After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost, (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say to him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and election made sure.... (TPJS, p. 150)

Thus, a person can make his calling and election sure by receiving the more sure word of prophecy, which is to hear the voice of God declare to you that you will have eternal life, as happened to Alma. (Mosiah 26:20)

More Sure Word of Prophecy, Accounts of. There are several scriptural and historical examples of individuals who were sealed up to eternal life by receiving the more sure word of prophecy. Elder Marion G. Romney gave the following examples:

"Lehi's grandson Enos so hungered after righteousness that he cried unto the Lord until 'there came a voice unto [him]. saying: Enos, thy sins are forgiven thee, and thou shalt be blessed' (Enos 5). Years later Enos revealed the nature of this promised blessing when he wrote:

> I soon go to the place of my rest, which is with my Redeemer; for I know that in him I shall rest. And I rejoice in the day when my mortal shall put on immortality, and shall stand before him; then shall I see his face with pleasure, and he will say unto me: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. (Enos 27)

"To Alma the Lord said, 'Thou art my servant; and I covenant with thee that thou shalt have eternal life.' (Mosiah 26:20)

"To His twelve Nephite disciples, the Master said:

> What is it that ye desire of me, after that I am gone to the Father?
> And they all spake, save it were three, saying: We desire that after we have lived unto the age of man, that our ministry, wherein thou hast called us, may have an end, that we may speedily come unto thee in thy kingdom.
> And he said unto them: Blessed are you because ye desired this thing of me; therefore, after that ye are seventy and two years old ye shall come unto me in my kingdom; and with me ye shall find rest. (3 Nephi 28:1-3)

"As Moroni labored in solitude abridging the Jaredite record, he received from the Lord this comforting assurance:

> Thou hast been faithful; wherefore, thy garments shall be made clean. And because thou hast seen thy weakness thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. (Ether 12:37)

"Paul, in his second epistle to Timothy, wrote:

> I am now ready to be offered, and the time of my departure is at hand.
> I have fought a good fight, I have finished my course, I have kept the faith:
> Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (2 Timothy 4:6-8)

"In this dispensation many have received like assurances. In the spring of 1839, while the Prophet Joseph and his associates were languishing in Liberty Jail, Heber C. Kimball, our president's grandfather, labored against great odds caring for the Saints and striving to free the brethren who were in jail. On the sixth of April he wrote:

> My family having been gone about two months, during which time I heard nothing from them; our brethren being in prison; death and destruction following us everywhere we went; I felt very sorrowful and lonely. The following words came to mind, and the Spirit said unto me, 'write,' which I did by taking a piece of paper and writing on my knee as follows:
> "Verily I say unto my servant Heber, thou art my son, in whom I am well pleased; for thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith, for thou hast a respect to the words of mine anointed, even from the least to the greatest of them; therefore thy name is written in heaven, no more to be blotted out for ever. (Kimball, p. 241)

"To the Prophet Joseph Smith the Lord said:

> I am the Lord thy God, and will be with thee unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D&C 132:49; All of preceding examples were given by President Romney at the April, 1977 General Conference, and printed in The Ensign/May 1977. p. 45). [End of narration by Elder Romney]

From these accounts it is clear that people in ages past were sealed up to eternal life by hearing the voice of God, and that since God is the same yesterday, today and forever, such will continue to happen during our own dispensation.

Name of The Father. While on the Isle of Patmos, John the Revelator saw in vision the prophetic events of the latter-days, and among other things, made a statement about a stone and a new name:

> He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written,

which no man knoweth saving he that receiveth it. (Revelation 2:17)

In 1843, the Prophet Joseph Smith spoke in further detail concerning this stone and the new name:

> This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's.
>
> Then the white stone mentioned in Revelation 2:17, will become a Urim and Thummim to each individ- ual who receives one, whereby, things pertaining to a higher order of kingdoms will be made known;
>
> And a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word. (D&C 130:9-11)

Concerning the importance of the new name, Elder McConkie wrote:

> As with all glorified beings, our Lord has a new name in celestial exaltation, a name known to and comprehended by those only who know God in the sense that they have become as he is and have eternal life. (See Rev. 12-17). Thus, Christ's "new name" shall be written upon all those who are joint-heirs with him (Rev. 3:12), and shall signify that they have become even as he is and he is even as the Father. (3 Nephi 28:10; DNTC 3:567; Revelation 19:12)

Elder James E. Talmage stated "the Father placed His name upon the Son; and Jesus Christ spoke and ministered in and through the Father's name; and so far as power, authority, and Godship are concerned His words and acts were and are those of the Father". (Faith, p. 471)

In a recent General Conference address, Elder Dallin Oaks spoke about how this name of the Son is given to all the faithful saints:

> ...what we witness [when we partake of the sacrament] is not that we take upon us his name but that we are willing to do so. In this sense, our witness relates to some future event or status whose attainment is not self-assumed, but depends on the authority or initiative of the Savior himself.
>
> Scriptural references to the name of Jesus Christ often signify the authority of Jesus Christ. In that sense, our willingness to take upon us his name signifies our willingness to take upon us the authority of Jesus Christ in the sacred ordinances of the temple, and to receive the highest blessings available through his authority when he chooses to confer them upon us. (Ensign/May 1985, p. 83)

In one of a series of four lectures given by Lynn McKinlay, he quoted section 130:9-10, and made the following comment in regards to the new name being the "key word":

> This information concerning the key word has been a mystery and will remain a mystery to all, except as they receive the keys of the Fulness of the Priest- hood. The key word or new name, as we are given to understand here, gives a man the right to obtain the stone upon which that name is written, and that stone will become to him a Urim and Thummim to reveal to him all the secrets of the higher order of the kingdoms. (Life Eternal, p. 163, 1950 ed.)

In the William Clayton Journal of June 14, 1844, the Prophet spoke of the key word by saying: "The g[rand] key word was the first word Adam spoke and it is a word of supplication. He [Joseph] found the word by the Urim and Thummim -- it is that key word to which the heavens is opened."

Non-LDS sources also record very interesting statements in regards to the name. In the Gospel of Phillip it states:, "One single name is not told in the world, the name which the Father gave to the Son. It is higher than everyone, which is this: the name of the Father, for the Son would not become the Father save that he took upon himself the name of the Father. As for this name, those who have it know it, but they speak it not" (Saying #12).

In Masonry "there is a famous legend which the grand orator elaborates in lecture form in the ceremonies of the 13th, 14th, and 21st degrees of Masonry which has some very ancient roots. The basic, introductory aspect of the legend is: that up in the pre-existence, there was a special Secret Doctrine that was given by Deity, and it was given down to the Earth first to Adam. Adam then was to carefully guard this Secret Doctrine because it contained all the Mysteries. It contained the knowledge of God, and the name it contained was the sacred name of God. Adam then bestowed it [the Secret Doctrine] upon his son, Seth, who guarded it very carefully---only among the inner circle of believers---and then it was handed down until it came to Enoch". ("Is There No Help For The Widow's Son", address by Dr. Reed C. Durham, Jr., at the Mormon History Association Convention, held at Nauvoo, Illinois, in the old Nauvoo Hotel, on Saturday, April 20, 1974.)

Another reference talks about "the Name of God" that had been made known among men; that this name was engraven upon the rod of Moses, which rod and name were secret weapons. It also states that Moses told Aaron "all that God had taught him, even the awful secret of the Ineffable Name communicated to him on Mount Horeb." Finally, it relates that the knowledge of the Ineffable Name "makes a man master over nature, and over life and death." (See The Legends of the Jews, Vol 1:233, 269, 330, 352.)

An old Coptic work discusses some interesting details about prayer circles that were held and what they did in them. It mentions that "they [the participants] must form this circle in order to receive a name which they are eager to possess." (I Jeu 90-91; Unpublished Mss, p. 7; December, 1969. "The Early Christian Prayer-Circle", by Hugh Nibley.)

The scriptures confirm this idea of there being a sacred name which the Father gave to the Son: "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". (Philemon 2:9-11) The Lord's prayer speaks in terms of the Father's name being "hallowed". (Matthew 6:9) The apostle Paul, in his epistle to the Hebrews, speaks about Christ's more excellent name: "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (Hebrews 1:4)

It is apparent that the seer stone and the name are connected. (D&C 130:10-11) The Prophet Joseph said "...that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness". (MHBY, 1801-1844, December 27, 1841)

One Hundred & Forty-Four Thousand. In the Book of Revelation, John spoke concerning the last days in which there would be 144,000 sealed with "the seal of the living God":

> And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
>
> And I saw another angel [John the Revelator--See D&C 77:9, 14.]

ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. (Revelation 7:1-4)

The four angels spoken of are "sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness". (D&C 77:8) These angels were instructed to wait their destruction upon the earth, "till we have sealed the servants of our God in their foreheads [through the ordinance of the fulness of the priesthood]". (D&C 77:9) And "what are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel---twelve thousand out of every tribe? We are to understand that those who are sealed are high priests [not high priests within the church, but rather priests and kings], ordained unto the holy order of God [which is the fulness of the priesthood], to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the firstborn'. (D&C 77:11) The mission, then, of the 144,000 will be to bring as many people as are faithful, who are members of The Church of Jesus Christ of Latter-day Saints, into membership with the church of the Firstborn. Their labors have nothing to do with the missionary work going on in the world today wherein non-members are being baptized into the Church, since the two churches are not synonymous.

Concerning the sealing in the forehead which they receive, the prophet Joseph explained:

Four destroying angels holding power over the four quarters of the earth until the servants of God
are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. (TPJS, p. 321)

These events which John saw were to take place during the 6th seal, or in other words, during the 6th 1,000 years of this earths temporal existence. (D&C 77:10) We are currently living in the closing moments of the 6th seal. The four destroying angels which are required to wait will be loosed "during the seventh seal and before the Lord comes" (Revelation 9), for it is at this time that the voice said "to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates". (Revelation 9:14)

In 1843, the sealing in the forehead commenced, and the selection of the 144,000 began. By February of 1844, Joseph Smith "made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the sel- ection of persons to form that number had already commenced". (HC 6:196) Joseph could confidently say this now, since the ordinance of the fulness of the priesthood had been administered since September of 1843, and over 20 individuals had received the sealing. Since 1844, there have been thousands of saints who have received this holy sealing.

Patriarchal Order, The. The sacred system of government and way of life among the Gods in the heavens is the patriarchal order. This system was given to Adam and Eve when they were first placed upon the earth and it was the system

of government among the righteous until the days of Moses. (DS 3:160-161) At the head of the patriarchal order was Adam and Eve who gave the spiritual and temporal guidance to their children. "Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king." (John Taylor, T&S 6 [June 1, 1845]:921) They did not use an ecclesiastical structure to help teach or govern their children. They received the command from the Lord to teach their own children (Moses 6:57-58), and, in obedience to that command, they taught their children the principles of salvation (Moses 5:12; 6:6; 7:1). The Kingdom of God has always existed upon the earth, but the Church of Jesus Christ has not. (See God, Kingdom of; Church, Divine Mission of)

Adam also held the authority to initiate their children into all the ordinances of the gospel, from baptism to the fulness of the priesthood. With the assistance of Eve, they administered the same covenants and ordinances to their children that the faithful receive today in the church and temples, for the gospel and it's ordinances are the same in all dispensations.

As we analyze the patriarchal order which Adam and Eve received from heaven, we find that it contains several important aspects. The following are aspects of the order:

1. Marriage For Eternity

Eloheim gave to Adam a wife, whom he (Adam) called Eve because she was the mother of all living. (Moses 4:26. See Moses 1:34 where Adam and Eve mean "many", and TPJS, p. 167 where they are the parents of all mankind.)

Although we are not told when the marriage took place, we do know that it occurred some time prior to the fall. Moses says that "Adam and his wife" walked in the garden of Eden (Moses 4:14), and "they were both naked, the man and his wife, and were not ashamed." (Moses 3:25) Apostle Orson Pratt stated their marriage had been performed prior to the fall and was therefore intended to be eternal. (JD 6:358)

Eternal marriage is the basis of the patriarchal order. (D&C 131:1-4) Without a husband and wife, sealed for all eternity, there can be no patriarchal kingdom. "Eternal family units have their beginning in an 'order of the priesthood' named 'the new and everlasting covenant of marriage.' (D&C 131:2)" (MPSG 1967, p. 143) "Although each father is the head of his family, in the strict sense of the word the Latter-day Saint family cannot be called patriarchal unless the husband holds the Melchizedek Priesthood and the wife [is] married to or sealed to the husband in the temple, and the children [are] born in the covenant or sealed to their parents." (MPSG, 1967-1968, p. 55) President Benson said in order to establish the patriarchal order, "the family must be sealed for time and all eternity." (Address given to Regional Representatives, October 4, 1973, Entitled: "Strengthening the Individual Priesthood Holder.")

2. Multiply & Replenish the Earth

Prior to the fall, Adam and Eve were commanded to "be fruitful and multiply and replenish the earth" (Moses 2:29), even though they were unable to keep the command while in the garden of Eden. (2 Nephi 2:23; Moses 5:11) After the fall they faithfully kept this commandment, for "Adam knew his wife, and she bare unto him sons and daughters, and they began to multiply and to replenish the earth." (Moses 5:2) It was only after they were commanded to multiply that they actually did so. The intimate relationship of marriage is most sacred and was not engaged in by Adam and Eve until they were married and commanded to multiply, thus setting the example for their children.

As Eve and other women gave birth to the souls of men, they did so "in sorrow", for "the Lord God, said [unto the woman]: I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children...." (Moses 4:22) Not sorrowful that she is having children, but sorrowful in the

sense of painful. President Brigham Young said: "And when you bring forth [children] it shall be in extreme pain; Were it not for this curse woman would not have suffered pain in child bearing." ("A Few Words of Doctrine", October 8, 1861; Discourse given in the Salt Lake Tabernacle) After this fallen world is over with, however, women will not bring forth children in sorrow. Belinda Marden Pratt commented that in eternity they will be able to "multiply their children, without pain, or sorrow, or death." ("Defense of Polygamy" Church Historian's Office, P/M243.9/ P916d, January 12, 1854, p. 7) Orson Pratt echoed this feeling:

> The increase of those who are exalted in that kingdom will endure for ever; and the bringing forth of children will not be attended with sorrow, pain and distress as it is here: these evils have come in consequence of the fall of man and the transgression by him of God's holy laws. But when men are redeemed to immortality and eternal life there will be no pain, sorrow or affliction of body, and yet children will be brought forth, and to their increase there will be no end. (JD 15:320, January 19, 1873)

The propagation of the species is vital in order for a patriarchal kingdom to grow in size and dominion. The Lord promised Abraham: "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." (Genesis 22:17; also JD 1:59-60) All those who enter the patriarchal order receive this same promise, based upon their faithfulness. This is why birth control, which includes all forms of birth control devices as well as sterilization, is such a wicked practice. It prevents the husband and wife from building their eternal family kingdom. Brigham Young said: "Every man who is faithful and gets a salvation and glory, and becomes a king of kings and Lord of Lords, or a father of fathers, it will be by the increase of his own progeny." (JD 11:261-262) Birth control prevents the most valiant spirits from obtaining godly homes, and stops the woman from obtaining her own salvation, for Paul said: "she shall be saved in childbearing, if [she] continue in faith and charity and holiness with sobriety." (1 Timothy 2:15)

3. Family Government & Relationships

At the time of the fall, the Lord told Eve "thy desire shall be to thy husband, and he shall rule over thee." (Moses 4:22) Two thoughts are given here. First, the desire of the woman should be to her husband and none else. President Spencer W. Kimball said this meant that even the children would come after the spouse in importance. (Ensign/March 1976, pp. 71-73) There should be no one in her life that takes preeminence in her feelings over those for her husband. This is also just as true for the husband. (D&C 42:22) And because of her feelings of love for the Lord and her husband, it will naturally be her great desire to build up their eternal family kingdom through progeny and by teaching them the principles of righteousness.

The second thought has to do with the law of obedience: "and he shall rule over thee." (Moses 4:22) The word "preside" instead of "rule" would also be appropriate in this case. (See Pres. S.W. Kimball, Ensign/March 1976, pp. 71-73) This short phrase has direct reference to the order or type of government which exists in the patriarchal order, as well as the relationship that should exist between husband and wife. The Lord placed Adam at the head of the patriarchal order, and gave him dominion over all things upon the earth. He held the fulness of the priesthood even before the creation of this earth, and presided over the spirits of all who would come to earth. (TPJS, p. 157) He "received commandments and instructions from God: this was the order from the beginning." (TPJS, p. 168) However, this type of government was not dictatorial, tyrannical, nor was it governed only by virtue of the priesthood,

because "no power or influence can or ought to be maintained by virtue of the priesthood." Instead, it was governed by "persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile...." (D&C 121:41-44)

Paul the apostle spoke of three vital relationships which must exist within the patriarchal order in order for it to function properly. He said: "[1] the head of every man is Christ; and [2] the head of the woman is the man; and [3] the head of Christ is God." (1 Corinthians 11:3) First, the relationship which the Savior had with his Father is amply demonstrated throughout the four gospels. The Father loved his Son, and manifested that love to him in many personal ways. Christ also loved the Father, and did not seek to do his own will, but rather to do the will of his Father. Even in the garden of Gethsemane, when he found the burden hard to bear, and asked the cup to pass from him, he said "nevertheless not my will, but thine, be done." (Luke 22:42) The Father and the Son were one in spirit, in power, and in mission. (John 17:21-23) Secondly, just as the Father and the Son are one, it is the challenge of every husband to be one with the Son, and to respond to the Savior in the same way that the Savior responded to his Father. Only through obedience can the husband partake of the love of the Father and the Son. (John 14:21-23; 15:9-12) He must keep all the commandments and observe all the laws of God. If he does not, he mocks God and breaks sacred covenants, and will be held accountable for his actions. Only through obedience to God will the husband be enabled to have the love, kindness and patience required, as well as the visions and revelations necessary to preside in the home as he should. By doing this the husband will be respected by his wife. She needs to know that obedience to God comes first in his life.

In addition to being one with Christ, Paul said: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself." (Ephesians 5:25-28) Husbands must live the example of the Savior and love their wives just as Christ loved the Church and gave himself for it. Physical or verbal abuse has no place in the patriarchal order.

Thirdly, Paul counseled the sisters: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Ephesians 5:22-24) In addition to being willing to follow the counsel of her husband as he follows the counsel of God, the wife should fully develop herself in every way spiritually, physically and intellectually. As a team, the husband and wife are one. Even though the Father presides in his relationship with the Son does not mean the Son is unimport-ant! The husband and wife are two halfs, and make one. Both have their duties and callings to perform. Both are equally loved and equally important to the Lord, even though one presides.

In the marriage relationship "no woman has ever been asked by the Church authorities to follow her husband into an evil pit. She is to follow him as he follows and obeys the Savior of the world, but in deciding this, she should always be sure she is fair" (S.W.Kimball, Ensign/March 1976, pp. 71-73). As the Savior does the will of his Father, and as the husband does the will of the Son, so should the wife be willing to abide by the counsel of her husband. They should counsel and discuss all issues that confront them and then ask the will of the Lord in their lives. As the presidency of their family they have the right to revelation.

If the husband will become one with the Son, and the wife one with her

husband, they will gain access to all the blessings of heaven. Unity and oneness must pervade their feelings for one another and within the home. For "if ye are not one ye are not mine." (D&C 38:27) But if they are one, the promise is, that "where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them---even so am I in the midst of you." (D&C 6:32) Indeed, "neither is the man without the woman, neither the woman without the man, in the Lord." (1 Corinthians 11:11) In order for the husband and the wife to pray and have their prayers answered they must not let "the sun go down upon [their] wrath" (Ephesians 4:26) Ill feelings towards one another must not exist as they gather daily in their family prayer circles.

Lastly, children are to obey their parents "in the Lord". (Ephesians 6:1) In this way they will receive righteousness and truth directly from heaven, because the conduit or pipeline will be open and the river of living water will be flowing. Also, parents will not suffer their children to "transgress the laws of God, and fight and quarrel one with another, and serve the devil....But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:14-15; also D&C 68:25)

The patriarchal relationship between husband, wife and children was well understood by Jacob and his son Joseph. In one of his dreams, Joseph told his father that "the sun and the moon and the eleven stars made obeisance to [him]." His father responded: "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Genesis 37:9-10) Jacob was quick to understand that the sun represented him, that the moon represented his wife, and that the eleven stars represented his eleven other sons.

As we analyze the symbolism, we find several interesting thoughts. First, the sun presides in the skies during the day, but in its absence the moon presides. (See Moses 2:18; D&C 88:45) Second, the moon receives her light from the sun, partakes fully of the glory which she receives from the sun, and passes on a portion of that light to the earth. The stars only rule when the sun and moon are both not there. Notice also how the sun is referred to as male and the moon as female. (D&C 88:45)

The analogy to the marriage and family relationship is at once obvious. When the father [the sun] is home, he presides. But in his absence the mother [the moon] presides, not the oldest member of the family [one of the stars], whether he holds the priesthood or not. (First Presidency statement printed in the Relief Society Manual, 1974-75, pp. 57-58. See also the MPSG, 1977-78, p. 28) The woman presides in the absence of her husband because she has entered into an order of the priesthood, through temple marriage, which gives her the right to preside and direct the affairs of the kingdom whenever the husband is not there.

Within any kingdom there is a king, queen and subjects. The queen always rules in the absence of the king, not one of the subjects. Also, the wife partakes of the glory, power, might and dominion of her husband, and inherits from him all that he receives from Heavenly Father. The difference in brightness between the sun and moon has nothing to do with the amount of glory which a husband and wife possess, because the woman inherits all that her husband receives. This is made possible because she was sealed to him in the new and everlasting covenant of marriage. Finally, only when both the father and the mother are absent from the home does the oldest priesthood bearer take care of things until they return.

The law of obedience, which applies equally to husband, wife and children, was given to mankind by God so that all would have a channel of revelation through which they could be guided while they lived in this world of spiritual darkness. If the man would be willing to obey the laws and commandments of God, and listen only to every word which proceeded forth from

the mouth of God, and if the woman would listen only to her inspired husband, they would both be safely guided through the spiritual darkness of this world. A departure from God occurs when either the husband or the wife, or both, begin listening and heeding "strange" voices, voices other than the ones which they promised they would listen to.

Because of the darkness which is in the world, it was an act of great mercy and love on behalf of the Father to give his children this law. With it, they can travel safely through this underworld of danger without fear of getting lost. However, in order to be successful at this, the man must place his hand in the Lord's, and listen to, and obey only, his voice. He should develop an indwelling relationship with the spirit which will flow to the family. The wife must also be willing to place her hand in her husband's, listen only to his inspired voice, develop an indwelling relationship with the spirit, and be one with her husband. If they choose not to do this, and prefer to listen to voices other than those which are appointed for them to listen to (and the world is full of them), for any reason at all, it becomes a willful act of rebellion against God. When a person rebels against God he or she becomes a "law unto himself", selecting his or her own will in the place of God's. Such people will no doubt lose their way in this life and will eventually partake of misery and woe. (See D&C 88:34-35)

There are many voices in the world today, which are tempting and encouraging men and women to pay no heed to the word and spirit of God. Consequently, individuals are falling away into "forbidden paths" and are lost. (1 Nephi 8) The feminist movement, which advocates and works towards the overthrow and destruction of the family structure (although this is no openly advocated), is one of the most dangerous voices being heard today, and if heeded, will lead the person into forbidden paths. "That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still." (D&C 88:34-39)

4. Provide Temporally For The Family

Prior to being cast out of the garden of Eden, the Lord told Adam: "cursed shall be the ground for thy sake; in sorrow [Heb., travail, pain] shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. By the sweat of thy face shalt thou eat bread, until thou shalt return unto the ground---for thou shalt surely die---for out of it wast thou taken: for dust thou wast, and unto dust shalt thou return." (Moses 4:23-25. See also Moses 6:59 where it states that a person is made of the dust through the birth process.)

Instead of bringing forth fruit spontaneously as it did before the fall, the earth would now only bring forth thorns and thistles.

After they were driven out of the garden, "Adam began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as I the Lord had commanded him. And Eve, also, his wife, did labor with him." (Moses 5:1) Since the fields in which they labored were probably near their home, Eve could help Adam as much as she was able. As the children came into the home, however, her labors must have been more confined to bearing and raising them. Both Adam and Eve took an active role in teaching their children. (Moses 5:12; 6:57-58) Their home and family was the center of their lives, not their fields. They wanted more than anything to return to the presence of God from whence they had fallen, and they worked towards that end. Adam tilled the ground to provide for the temporal necessities of his wife and family, not to make it the center of his life. Today, however, some brethren have made their jobs the center of their lives, and have become dazzled by fame and fortune, while their wives and children

are widows and orphans emotionally and spiritually, left alone to fend for themselves.

Adam and Eve did not rely upon anyone else to provide for them temporally. Nor did they go their separate ways indepen- dently looking for wealth, fame or power. For them, there was no greater work than the work they did within their home for their family. They labored diligently and provided for all their physical and spiritual needs. Thiey set the proper example for their children in all generations. The question is not whether women are capable of outstanding performance in executive and labor positions, because they are, but rather it is a question of mission and priority. President N. Eldon Tanner said:

> We must never forget that one of woman's greatest privileges, blessings, and opportunities is to be a co-partner with God in bringing his spirit children into the world.
>
> It is a great concern to all who understand this glorious concept that Satan and his cohorts are using scientific arguments and nefarious propaganda to lure women away from their primary responsibilities as wives, mothers, and homemakers. We hear so much about emancipation, independence, sexual liberation, birth control, abortion, and other insidious propaganda belittling the role of motherhood, all of which is Satan's way of destroying woman, the home, and the family---the basic unit of society. (CR, October 1973, pp. 123-124)

This does not mean that mother and wives cannot develop their skills in all areas, culture, refinement, education, knowledge, perfection, etc. But there is a reason for all of this. President Spencer W. Kimball explained:

> I wish to say without equivocation that a woman will find no greater satisfaction and joy and peace and make no greater contribution to mankind than in being a wise and worthy woman and raising good children....We are interested in our sisters having everything that is good. We believe in having all these blessings--culture, refinement, education, knowledge, perfection--so that the mothers of our children may be able to rear and train them in righteousness. (Ensign/March 1975, p. 4)

Sometimes, however, women must unavoidably work, because they must support themselves and their children. But at the earliest possible moment they should return to the home and resume the most important role of bearing and rearing children.

5. Jointly Prayed Unto the Lord

After their expulsion from the garden of Eden, Adam built an altar and both "Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord from the way toward the Garden of Eden, speaking unto them, and they saw him not; for they were shut out of his presence." (Moses 5:4) Even though they were cast out of the Lord's presence, "Adam and Eve, his wife, ceased not to call upon God." (Moses 5:16)

Prayer was one of the essential elements of their lives. They jointly worked to come back into God's presence from whence they fell. It was not left up to just one or the other to do this. Adam and Eve formed the presidency of their home and together they called upon the Lord for the light and knowledge which they needed to govern their lives. By so doing they both heard the voice of the Lord speak to them.

6. Fulness of the Priesthood

The patriarchal family order, in its fulness, is always governed by a man

and woman who have received the fulness of the priesthood. The patriarchal order is entered through eternal marriage, which is the first seal, but the fulfillment of the everlasting covenant which cannot be broken, and the reception of the fulness of the priesthood can only be received by an anointing and sealing which makes their calling and election sure, and is the second seal. (TPJS, pp. 321-323. See also William Clayton Journal, July 16, 1843; October 20, 1843; November 20, 1844; D&C 132:19, 26) Eternal marriage can properly be termed a "sealing" since the couple has sealed upon them the blessings of the fulness if they continue faithful. Once they are judged faithful, whether in this life or in the spirit world, they will inherit all that was pronounced upon them in temple marriage. These blessings are sealed upon the couple by virtue of the sealing power which Elijah restored. Such was the case with Adam and Eve. They held the fulness of the priesthood power and authority and governed their family through the patriarchal order. Because of it, they were able to administer "endless lives" to their righteous descendants.

The record states that "all things were confirmed unto Adam, by an holy ordinance" (Moses 5:59) and that Adam entered into "the order of him who was without beginning of days or end of years." (Moses 6:67) Today, that order is called the fulness of the priesthood, and can only be entered into by receiving the fulness of the ordinances of the temple. (Joseph Fielding Smith, IE (June 1970) 73:65-66) By it his faithful children were able to commune with, and see God for themselves. For example, the scriptures state that "God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice, like unto his brother Abel." (Moses 6:3) After Cain committed murder, the Lord cursed him, and "shut [him] out from the presence of the Lord." (Moses 5:41) Cain felt this was more than he could bear, and he said: "Behold thou hast driven me out this day from the face of the Lord, and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth." (Moses 5:39) Cain shed the "innocent blood" of his brother Abel and fell from "the presence of the Lord" and became a son of perdition. Enoch also lived in the days of Adam and Eve and held the fulness of the priesthood. He and his city walked and talked with God until they were translated off the earth. (Moses 7:18,21,69; JD 3:320)

7. Kept A Book of Remembrance

All the inspired sayings of Adam were kept in a book, which was used to teach his children how to read. In the book was a genealogy of the generations of the children of God: "And a book of remembrance was kept, in the which was recorded, in the language of Adam, for it was given unto as many as called upon God to write by the spirit of inspiration; And by them their children were taught to read and write, having a language which was pure and undefiled....Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam." (Moses 6:5-8)

8. Taught Children the Gospel

Adam and Eve taught their children the plan of redemption from the fall and how they could, through obedience to the commandments and ordinances, come back into God's presence. "And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters." (Moses 5:12) They taught "these things freely unto [their] children." (Moses 6:58) And "Behold, our father Adam taught these things, and many have believed and become the sons of God." (Moses 7:1) One of the greatest causes of apostasy among the children of Adam would have occurred had Adam and Eve not shared all that they had received from God with their children. As they received the blessings and covenants from God in the one hand, they would give them to their children through the other hand, the one hand receiving from God above, and the other

hand dispensing to their posterity below.

Today, family home evenings, and other occasions provide excellent opportunities to teach all things unto our children, so that they can gain testimonies of the truth for themselves. Thus the great importance for parents to become knowledgeable about the gospel, in tune with the spirit, and obedient to the Lord and his servants, so as to teach their children properly.

9. Ancient Order of Patriarchal Blessings

Within the gospel context, a natural patriarch is a person who holds the Patriarchal Priesthood and is the natural, and/or sealed father of his posterity. On the other hand, an ordained patriarch is a person who has been ordained within the church to give blessings to those who are orphans, having no father who can bless them. In 1845, John Taylor explained the difference and relationship between the two:

> A Patriarch to the church is appointed to bless those who are orphans, or have no father in the church to bless them....But does not the Patriarch [to the church] stand in the same relationship to the church, as Adam did to his family, and as Abraham and Jacob did to theirs? No. This is another mistake which is made by our junior, and one that may be very easily made inadvertantly. Adam was the natural father of his posterity, who were his family and over whom he presided as patriarch, prophet, priest, and king. Both Abraham and Jacob stood in the same relationship to their families. But not so with Father Joseph Smith, Hyrum Smith, or William Smith. They were not the natural fathers of the church, and could not stand in the same capacity as Adam, Abraham, or Jacob; but inasmuch as there had been none to bless for genera- tions past, according to the ancient order, they were ordained and set apart for the purpose of conferring patriarchal blessings, to hold the keys of this priesthood, and unlock the door, that had long been closed upon the human family: that blessings might again be conferred according to the ancient order, and those who were orphans, or had no father to bless them, might receive it through a patriarch who should act as proxy for their father, and that fathers might again be enabled to act as patriarchs to their families, and bless their children. For like all other ordinances in the church, this had been neglected; and must needs be restored. (T&S, 6:921-922; June 1, 1845)

Eliza R. Snow, expressed this same idea by saying:

> With the restoration of the fullness of the gospel came also the ancient order of patriarchal blessings. Each father, holding the priesthood, stands as a patriarch, at the head of his family, with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old.
>
> Inasmuch as many fathers have died without having conferred those blessings, God, in the order of his kingdom, has made provisions to supply the deficiency, by choosing men to officiate as patriarchs, whose province it is to bless the fatherless. Joseph Smith, Sr., was ordained to this office, and held the posi- tion of first patriarch in the church. (Women of Mormondom, p. 96; 1877 ed.)

John A. Widtsoe explained this concept by saying that "one holding the Patriarchal office [as an ordained patriarch within the church] does not stand as the head of any family (save his own) or as the head of the Church, or any branch thereof, but acts primarily as proxy for the fatherless and for those whose nearest male ancestors are not in the Church." (Priesthood & Church Government, p. 269)

How, within the gospel framework, does a father become a patriarch to his

family? John Taylor taught:

> Every father, after he has received his patri- archal blessing, is a Patriarch to his own family; and has the right to confer patriarchal blessings upon his family; which blessings will be just as legal as those conferred by any Patriarch of the church: in fact it is his right; and a Patriarch in blessing his child- ren, can only bless as his mouth-piece. (T&S, 6:921; See also The Gospel Kingdom, p. 146)

Elder Taylor was apparently addressing himself to those who were already members of the church and who held the higher priesthood, since one cannot pronounce spiritual blessings upon the heads of others, as God's mouth-piece, without the Melchi- zedek Priesthood. (D&C 107:18) In the early days of the church many members of the church were endowed, married in the temple and held the fulness of the priesthood before they ever received their patriarchal blessings.

Daniel Tyler commented that "every faithful Elder in Israel who has received a patriarchal blessing by a legally authorized father in Israel, is, himself, by virtue of his blessing, a patriarch to his children, and without such blessing is not a recognized patriarch." (JI, May, 1880, p. 111; Article entitled "Temples") Here, brother Tyler indicates that "every faithful Elder" is "a patriarch to his children", showing that natural patriarchs must hold the priesthood.

To this idea, John A. Widtsoe added that "every man is a Patriarch who is the natural father or head of a family, if his children have been born to him under the bond of the Holy Priesthood. Therefore, each head of a properly organized family, being a Patriarch, may in his own right bless his posterity." (Priesthood & Church Government, p. 269)

Bruce R. McConkie echoed this idea by saying:

> In addition to ordained patriarchs, there are also natural patriarchs. Every holder of the higher priesthood who has entered into the patriarchal order of celestial marriage---thereby receiving for himself the blessings of the patriarchs Abraham, Isaac, and Jacob---is a natural patriarch to his posterity. (MD, p. 560; 558)

President Spencer W. Kimball also taught that a man becomes a patriarch to his family through temple marriage:

> Only through this power [Melchizedek Priesthood] does man "hold the keys of all the spiritual blessings of the church," enabling him to receive "the mysteries of the kingdom of heaven, to have the heavens opened" unto him (see D&C 107:18-19), enabling him to enter the new and everlasting covenant of marriage and to have his wife and children bound to him in an ever- lasting tie, enabling him to become a patriarch to his posterity forever. (Ensign/June 1975, p. 3)

What is a patriarch supposed to do in connection with his calling? John Taylor stated that patriarchs are to bless their children with patriarchal blessings according to the ancient order. The ancient order began with Adam, who, according to revelation, gathered...

> ...the residue of his posterity who were right-eous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.
>
> And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.
>
> And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of

thee, and thou art a prince over them forever.

And Adam stood up in the midst of the congrega- tion; and, notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest genera- tion.

These things were all written in the book of Enoch, and are to be testified of in due time. (D&C 107:53-57)

This ancient order shows that Adam apparently gave several blessings to his children, for prior to his death he gave them his "last blessing." He also blessed several generations of children, not just his immediate children. Additionally, Adam prophesied "whatsoever should befall his posterity unto the latest generation." As previously quoted, Eliza R. Snow stated that each father "stands as a patriarch...with invested right and power to bless his household, and to predict concerning the future, on the heads of his children, as did Jacob of old." (Women, p. 96). Finally, all these things were written down in a book. Patriarchal blessings given by natural fathers should be recorded in their own family records. Blessings given by ordained patriarchs are recorded and preserved in the church archives (DS 3:172)

In the restoration of all things, these same rights were restored to the earth. Every father who has entered the new and everlasting covenant of marriage, may bless his own children by the spirit, and prophesy upon their heads "whatsoever should befall his posterity unto the latest generation", and record these sayings in the family records. This is according to the ancient order of things. In the last days an endowed father may even declare lineage if he is inspired to do so. "Certainly we should give new and additional emphasis to the role of the father", said the First Presidency, "in giving blessings to children in the family. We think we should generally leave to the ordained patriarchs in the stakes the responsibility of declaring lineage in connection with an official patriarchal blessing, but still we could leave unlocked the door so that any father who felt inspired to pronounce the lineage in connection with a father's blessing he was giving to his children should not be prevented from doing so." GHI, Number 21, 1976, p. 50; See also DS 3:172)

The privilege of being able to bless our posterity as Adam, Abraham and Jacob blessed theirs was lost to the world through apostacy. But in the latter-days, all the powers and blessings which rightfully belong to righteous fathers are being restored to them once again. Through the fulness of the temple ordinances men and women can once again obtain all the blessings of the fulness of the gospel that pertain to the same kind of family order which existed in the days of Adam and Eve and bless their children.

10. A Plurality of Wives

The fulness of the patriarchal order lived by Abraham included a plurality of wives. (D&C 132:34-37, 65; MD p. 219; JD 4:224, 13:200, 23:132) This law of eternal and plural marriage "was established in the earliest ages of the world's history" being "practised for two thousand five hundred years before the Law of Moses was given." (MS 22:498-499)

Though we have no direct scriptural references to Adam and Eve practicing this law, latter-day prophets have made state- ments to this effect. Brigham Young stated that polygamy had been practiced by Adam, Enoch, Noah, Abraham, Isaac, Jacob, Moses, David, Solomon, and others. (Deseret News, February 10, 1867) Joseph Smith may have taught that Adam had more than one wife. (JD 26:115-124) Heber C. Kimball said the garden of Eden "was occupied in the morn of creation by Adam and his associates who came with him for the express purpose of peopling this earth." (JD 10:235) And since the words "Adam" and "Eve" are priesthood titles given to the first man and woman of every earth, it is possible for several women to be an "Eve" on an earth. (Moses 1:34; JD

4:271; 8:243-4; 18:258-9) It was through this principle of eternal and plural marriage, that Abraham received the blessing that his seed would be as numberless as the stars in heaven, as the dust of the earth (Genesis 13:14-16; 15:5; 17:4; D&C 132:30), and as the sand upon the sea shore. (Genesis 22:17; JD 1:59-60; 4:224, 258-260) Those who have the power of eternal increase possess the power of "eternal lives", said Joseph F. Smith. (JD 20:26-31; also D&C 132:55) Those who do not receive this law enter into the "deaths", meaning they have no continuation of the seed (D&C 132:25). Although such power is promised to couples in the ordinance of temple marriage, it is not inherited by them until they have been sealed upon them by the Holy Spirit of Promise (D&C 132:19), for it is only when a couple holds the power of the fulness of the priesthood that they have the power of endless or eternal lives.

The law of plural marriage was revealed throughout time "for the express purpose of raising up to His name a royal Priesthood, a peculiar people," said Brigham Young. (JD 3:264-266) A "royal priesthood" has direct reference to kingly priesthood, or in other words, kings and priests. These royal families provide righteous lines through which the noble spirits of heaven may come forth. (Brigham Young, JD 4:55-57; JD 9:36-40; Heber C. Kimball, JD 5:89-92) It also eradicates jealousy and selfishness when practised in holiness before the Lord. (George Q. Cannon, JD 13:197-208) Because this law is so holy and pure (Heber C. Kimball, JD 11:210-213), "it is necessary that [it] should be practiced under the auspices and control of the Priesthood." (George Q. Cannon, JD 13:201) In fact, "it belongs to this Priesthood and to none other. We are not seeking to extend it to the world nor to introduce it to other people. It is confined to the Priesthood." (Charles W. Penrose, JD 25:228-229) If the law were taught to the world at large, and they accepted it, they could still not receive it until they had embraced the gospel and become members of the Church or Kingdom of God on earth. Consequently, the law was confined to those who were members, and to no one else.

This law was restored to the earth by the prophet Joseph Smith around 1831 (D&C 132) and was lived by the righteous and faithful saints until it was suspended in 1890. The reasons for it's suspension are clear. The saints had a problem with keeping the laws and commandments of God. In 1886 the Lord said to President John Taylor: "Have I not given my word in great plainness on this subject? Yet have not great numbers of my people been negligent in the observance of my laws and the keeping of my commandments, and yet have I borne with them these many years...." (Journal of John Taylor, September 27, 1886; See also Abraham H. Cannon Journal, March 29, 1892) In June of 1890, Apostle Abraham H. Cannon remarked that "it seems to me that Salt Lake City is becoming too much like Babylon, and the growing indifference of the Saints is indeed alarming." (Journal
of Abraham H. Cannon, Vol 12:207, June 30, 1890) After the manifesto was issued by President Woodruff, which ceased all plural marriages, Elder John H. Smith said: "It may be that the people are unworthy of the principle and hence the Lord has withdrawn it." (Journal of Abraham H. Cannon, Wednesday, October 1, 1890) Then in 1901, President Joseph F. Smith stated that "it [plural marriage] was taken away from the people---like the law of consecration---because the saints rejected it." (William H. Smart Diary, 1901-1902 Book, p. 94, July 28, 1901)

The same revelation and power which restored the principle to the earth through Joseph Smith, also suspended it through President Wilford Woodruff in 1890. "Circumstances do not always place it in the power of man to enter into this covenant and these matters are left with the Lord to adjust...." said President Taylor. (Letter from President John Taylor dated January 19, 1883 to Mrs. Malinda J. Merrill; BYU Special Collections) Brigham Young had already explained that "a man may embrace the law of Celestial marriage [meaning plural marriage] in his heart & not take the second wife & be justified before the Lord." (JWW, September 24, 1871) Since 1890 we have lived in a day when

the law is not required of the saints. Those who live this law do so without the sanction or approval of the Prophet or of the Lord. Groups have broken away from the church, claiming authority from John Taylor or others to live the law. But there is only one Prophet on earth who holds the fulness of the sealing keys at any given time. They cannot be held by more than one man at a time on the earth. And since the law was originally only given to the members of the church, all those who live the law and who are not members of the church, do so in violation to the will of God as revealed through his Prophet.

Will the Lord ever lift the suspension and restore the law? Yes, but the day and the hour is unknown. President Wilford Woodruff said: "The principle of plural marriage will yet be restored to this Church, but how or when I cannot say." (Journal of Abraham H. Cannon, Vol 14:87, April 2, 1891) President Joseph F. Smith said that it would not "be restored until there is a people prepared to live [it]." (William H. Smart Diary, 1901-1902, p. 94, July 28, 1901) Since this law is directly connected with the building and redemption of Zion, it will only come when there are sufficient saints who are willing to keep all the commandments and covenants which they have made. Elder Bruce R. McConkie felt it would be restored after the beginning of the Millennium. (MD, p. 578)

Patriarchal Order, Apostasy and Restoration of the. After the days of Adam and Eve, there began to be kings and rulers instead of righteous fathers and mothers who governed the people, and soon the earth was filled with a diversity of types of kingdoms and governments. The patriarchal order was lost in apostacy and wickedness.

Whenever the gospel has been restored to the earth after an apostasy, the keys to restoring the patriarchal order have also been restored as well. This sacred governmental system, however, is never given in totality to the masses of the people. The more sacred portions of it are only given to the righteous who prove themselves worthy of the blessings, and are only administered in sacred places, set apart from the world. In olden times such places were mountain tops, groves, wildernesses and deserts--any place where the world was not. Today, those portions can only be received in temples. (DS 3:131-132, meaning the endowment, marriage sealing and fulness of the priesthood.) The temple is the only place on earth where men and women can go to have given to them all the powers, privileges and blessings that pertain to the same kind of family order that existed in the days of Adam and Eve, and to obtain in full the promise of all the blessings of Abraham, Isaac and Jacob.

When this earth is finally celestialized, the government which will operate on it will be patriarchal, just as it was in the beginning of time with Adam and Eve.

Peace In This World. In a revelation to Joseph Smith the Lord said that an individual could obtain "peace in this world, and eternal life in the world to come". (D&C 59:23) The peace spoken of is a result of having been sealed by the Holy Spirit of promise, which promise and guarantee of eternal life is like an anchor to the soul in troubled times.

"He who obtains it [the promise of eternal life] will obtain an exaltation in the celestial kingdom of our Father in heaven....They are they who are the church of the Firstborn.... This gift of eternal life in the world to come may not, of course, be fully realized during earth life" said Elder Marion G. Romney. "An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance....The Prophet Joseph taught that one so sealed [by the Holy Spirit of promise] would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and

election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation....These fruits of the gospel---assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come---are within the reach of us all....Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world". (Marion G. Romney, IE, [November 1949], pp. 719, 752, 754)

The Savior spoke of a peace that the world could not give. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you". (John 14:27; also TPJS, p. 150)

Pentecost, Day of. Prior to the death of the Savior, the apostles had received all the ordinances of the gospel necessary for exaltation. They were no doubt baptized and received the Holy Ghost; they were ordained apostles within the Melchizedek Priesthood and received the keys of the kingdom (Matthew 10:1-10); they were endowed (Heber C. Kimball said: "When Jesus was upon the earth his time was spent in endowing the twelve apostles that they might do the things he had left undone and carry out his measures...."--T&S V [1 Nov 1844], p. 694. Also HC, VII, pp. 299-300, same date); and were married for eternity. Bruce R. McConkie said: "Paul himself was married. Of this there is no question. He had the sure promise of eternal life; his calling and election had been made sure (Teachings, p. 151)--which, according to God's eternal laws, could not have been unless he had first entered into the order of celestial marriage." (MD, p. 119) Peter, James and John were also sealed to eternal life by the more sure word and as kings and priests (2 Peter 1:19; Revelation 1:6; 5:10) and so by the same reasoning which Elder McConkie's gives, they would also have been married. Additionally, they each received the washing of the feet ordinance which made them clean "every whit" (John 13:1-10), afterwhich they received the fulness of the priesthood from the Savior, which fact Christ stated when he said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit...that whatsoever ye shall ask of the Father in my name, he may give it to you." (John 15:16) Similar language was used when Enoch, Moses and Nephi all received the sealing power. (Moses 1:25; 6:34; Helaman 10:4-6)

After ordaining them to the fulness of the priesthood, Christ explains that he must now leave them so that he can return as the Second Comforter, and so that the Holy Spirit of Promise can come to them as well (John 16). Christ then prays to the Father and thanks him for saving his apostles and for giving them to him. (John 17)

John admits they were anointed kings and priests unto God. (Revelation 1:6; 5:10; TPJS, p. 369) It was imperative that Christ give them the fulness of the priesthood and make them kings and priests, else the fulness would be lost again from the earth when he died. They had not yet received the anointing or endowment of the Holy Spirit of Promise, and so were commanded to tarry in Jerusalem until the day of Pentecost so as to receive it. (Luke 24:49) George Q. Cannon indicated that some or all of the twelve could have been anointed, possibly again, on the day of Pentecost. He said: "Prior to the completion of the [Nauvoo] Temple, he [Joseph Smith] took the Twelve and certain other men, who were chosen, and bestowed upon them a holy anointing, similar to that which was received on the day of Pentecost by the Twelve, who had been told to tarry at Jerusalem. This endowment was bestowed upon the chosen few whom Joseph anointed and ordained, giving unto them the keys of the holy Priesthood, the power and authority which he himself held...." (JD 13:49) John comments later that the "unction from the Holy One" did come, that it abode with them, and that it was "the promise that he hath promised us, even eternal life." (1 John 2:20, 25-27)

On the day of Pentecost the Holy Ghost, acting in his different capacities, fell upon all different classes of people in an unusual manner, according to their level of spiritual development. First, as the testifier to those who were not members of the Church, testifying to them that what they were hearing was true. The Holy Ghost testifies to non-members of the truthfulness of the words which they have read or heard from a servant of God. (Moroni 10:4-5) Non-members of the church were present at this unusual outpouring of the spirit. (Acts 2:5-40) Secondly, as the first comforter to church members who were in attendance, giving them peace, comfort and joy and other manifestations. (Acts 2:1-2. See TPJS, p. 149-150 where Joseph stated the Holy Ghost was the first comforter to all those who have been baptized.) Lastly, the Holy Ghost was 'the holy anointing', functioning as the second comforter of promise to Peter and the other brethren who had been sealed to eternal life thereby making their calling and election sure. (Acts 2:1-4) The Holy Ghost had been working with the members of the church during the days of Christ as the first comforter, but not as the second comforter of promise. The day of Pentecost became a special outpouring of the spirit to all who were there.

In our own church history, a similar pentecostal occurrence was experienced by members of the church who were attending to ordinances in the Kirtland Temple. (HC 2:427-428; Biography and Family Record of Lorenzo Snow, by Eliza R. Snow Smith, pp. 11-14) At this Pentecostal experience were 416 official members, some of which had already been sealed to eternal life. So all three classes of people were affected: those who had been sealed up, others who had been baptized, washed and anointed only, and thirdly, "the people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place." (HC 2:428) Although all of the participants of this pentecostal experience had been baptized of water and Holy Ghost several years previous, they now enjoyed an unusual "baptism" or outpouring of the Holy Ghost. Some saw glorious visions, others beheld the face of the Savior, while others were ministered to by holy angels. (HC 2:428)

The comforter spoken of by John in chapter 14 of his record was the second comforter according to the Prophet Joseph. (TPJS, p. 150) In chapters 15 & 16, John records that this second comforter could not come to the apostles until the Savior went away, because he (Christ) was the second comforter. Also, the Spirit of Truth (or the Holy Spirit of Promise) would come and dwell within those who merited the second comforter level blessings. So on the day of Pentecost all were "baptized [or immersed] with the Holy Ghost" (Acts 1:5) according to their level of spiritual development. (Acts 2:1-47)

Priesthood, Aaronic Order of the. Concerning this priesthood, Joseph said that it consisted "of priests to administer in outward ordinances, [and that this priesthood is] made [or received] without an oath" (TPJS, p. 323) unlike the Melchizedek priesthod which is received with an oath. This priesthood "was never able to administer a Blessing but only to bind heavy burdens [the law of carnal commandments] which neither they nor their father [were] able to bear." (WJS, p. 245) It "consisted of cursings and carnal commandments and not of blessings and if the preisthood of this generation has no more power than that of Levi or Aron or of a Bishhoprick it administers no blessings but cursings for it was an eye for an eye and a tooth for a tooth. I ask was there any sealing power attending this preisthood that would admit a man into the presence of God[?] Oh no...." (WJP, pp. 245-247. Misspellings in original)

At the direction of the Lord, Aaron and his sons presided over this lesser priesthood, and the tribe of Levi ministered under their direction in the tabernacle (equivalent of a temple today), among the tribes of Israel.

Those holding the Aaronic or Levitical priesthood wore special robes and clothing when they ministered in their priestly duties. Thus, not only was the Aaronic priesthood conferred upon them, they were also endowed within the Aaronic order, wore temple robes, and were enabled to minister in the ordinances of the Aaronic priesthood within the temple.

The keys and authority of this priesthood are held by the descendants of Aaron, for those who are literal descendants of Aaron "have a legal right to the bishopric, if they are the firstborn among the sons of Aaron; for the firstborn holds the right of presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron." (D&C 68:15-18) The keys of this priesthood would normally pass from father to son if the father was a descendant of Aaron. But where a literal descendant cannot be found, any high priest "may officiate in the office of bishop...provided he is called and set apart and ordained unto this power, under the hands of the First Presidency of the Melchizedek Priesthood." (D&C 68:19) Such a high priest must also receive the Melchizedek portion of the endowment as well. In the last days, the keys of this Aaronic priesthood are held by the presiding bishop of the church, who serves with counselors (DS 3:92-93), until a descendant of Aaron can be found who is worthy. Those youth who are ordained to the Aaronic priesthood today function in a portion of that order. After going to the temple and receiving the Aaronic order of the endowment they then receive the fulness of that order. At one time President Young wanted to give only the Aaronic portion of the endowment and then let the brethren prove themselves first before receiving any more. For one reason or another this never materialized. But the distinction and importance of both orders is important to understand. (JD 10:309) This Aaronic order also forms a part of the complete endowment which includes the Patriarchal and fulness orders.

This priesthood permitted the children of Israel to come to the veil of the temple, but it did not permit entrance therein. It provided for the ministry of angels, but they were unable to see God nor speak to him face to face.

Priesthood, Chronology of the Fulness of the. The following shows the chronology and relationship of the Melchizedek Priesthood and the fulness of the priesthood.

Chronological Sequence of Events
Relating to the Restoration and Bestowal
of the Melchizedek Priesthood and the Fulness of the Priesthood
Including the Sealing Power
In the Days of Christ

Mark 3:14 -- Christ chooses and ordains 12 men to be apostles. He gives them the Melchizedek Priesthood, but not the fulness of the priesthood which contains the sealing power. (See also Matthew 10:1-4; Luke 6:12-16) These scriptural quotations and the one that is often quoted in John 15:16 do not refer to the same ordination since they occur nearly 3 years apart.

Matthew 16:19 -- Christ promises the sealing power to Peter, but does not yet bestow it, because it has not yet been restored by Elijah on the Mount of Transfiguration.

Matthew 17:1-13 -- Christ receives the fulness of the Priesthood (which includes the keys of sealing power) while on the Mount of Transfiguration. (See WJS, pp. 246, 307.) Peter, James and John also receive the keys of the sealing power from Elijah while transfigured on the Mount (See TPJS, p. 158), but are not yet ordained kings and priests.

John 13:1-10 -- Christ washes the feet of his apostles making them clean every whit (v. 10), in preparation for the fulness. Judas also receives this ordinance and leaves right after. (John 13:1-30)

John 14:1-27 -- The Savior instructs the apostles on the second comforter and the Holy Spirit of Promise which will teach them all things and give them peace. (See also TPJS, p. 150)

John 15:12-16 -- Christ (anoints and) ordains his apostles to the fulness of the priesthood, making them kings and priests. Through this ordination they also receive the sealing power, for this power is inherent in the fulness of the priesthood. Matthew 18:18 mentions this same event only by saying that the sealing power was given. Note Matthew 18:18 follows the appearance of Elijah on the Mount where the fulness had been given to Christ and the 3 apostles. Although Peter, James and John received the keys of the sealing power while on the Mount, they had not, up until this time, been anointed kings and priests. These two scriptural passages (John 15:12-16 and Matthew 18:18) are the accounts of the Twelve being ordained to the fulness of the priesthood, not the Melchizedek Priesthood, which had been bestowed upon them some years before. (See #1 above)

John 15:26-16:7 -- Jesus tells his apostles that he must leave them so that the Holy Spirit of Promise can come, which will seal them up to eternal life by the Holy Spirit of Promise. The day of Pentecost was the day when this took place. (See Acts 1:4-8; 2:1-4; 1 John 2:20-27; D&C 88:1-5; See Pentecost, Day of)

John 17:1-26 -- In his great intercessory prayer, the Savior gives thanks unto the Father for giving the apostles to him--- "thine they were, and thou gavest them me; and they have kept thy word....I pray not for the world, but for them which thou hast given me; for they are thine....I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

2 Peter 1:19 -- Peter states that he and James and John also received a more sure word of prophecy which made their calling and election sure.

Revelation 1:6; 5:10 -- John here admits that he and others had been made kings and priests unto God. (See TPJS, p. 369) They had received the holy anointing (1 John 2:20) which sealed them up to eternal life (1 John 2:25) and which bestowed upon them the Second Comforter of Promise, which is the Holy Ghost operating in behalf of those who have been sealed up to eternal life. (1 John 2:27; See also D&C 88:1-5)

Chronological Sequence of Events Relating to the Restoration of the Aaronic & Melchizedek Priesthoods and the Fulness of the Priesthood Including the Sealing Power From 1829 to 1844

15 May 1829 -- John the Baptist appeared and conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery. (D&C 13; Joseph Smith-History 1:68-70)

June 1829 -- Peter, James and John returned to the earth and ordained Joseph and Oliver apostles, bestowing upon them the Melchizedek Priesthood, the keys of the kingdom of God, and the keys of the dispensation of the fulness of times. (MD pp. 571-572; D&C 128:20; 20:2-3; 27:12-13) No sealing power was bestowed by these three ancient apostles upon Joseph and Oliver even though they held that power.

November 1831 -- As early as this date the Lord had granted power for his "disciples" whom he had "chosen" to "seal both on earth and in heaven, the unbelieving and rebellious; Yea, verily, to seal them up unto the day when the wrath of God shall be poured out...." (D&C 1:4, 8-9) The Lord also gave power

to seal individuals up to eternal life: "And as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life." (D&C 68:12) Until the sealing power could be restored by Elijah, the Lord allowed this power to be used on a case by case basis, by revelation.

3 April 1836 -- Elijah appeared in the Kirtland Temple and conferred upon Joseph the keys of his dispensation (D&C 110:16; D&C 2) which included "the key of the revelations, ordinances, oracles, powers and endowments of the fulness of the Melchizedek Priesthood and of the kingdom of God on the earth; and to receive, obtain, and perform all the ordinances belonging to the kingdom of God..." (TPJS, p. 337) This authority holds the sealing power to bind as valid all ordinances through the Holy Spirit of promise by him who is anointed to hold this power on earth. (D&C 132:7) Although the sealing power had been restored, no one was anointed and ordained a king and priest by its power until September 1843.

5 April 1841 -- Joseph Bates Noble performs the first eternal marriage for Joseph Smith and Louisa Beaman. (HR 6:221) This shows that the ordinance of eternal marriage preceded the ordinance of the fulness of the priesthood, demonstrating they are not the same.

4 May 1842 -- Joseph Smith bestows the Aaronic and Melchizedek portions of the endowment to nine men. (HC 5:1-2; TPJS, p. 237) When the endowment was received in connection with the everlasting covenant of marriage, the recipients thereby entered into the patriarchal order of the priesthood.

6 August 1843 -- Brigham Young states that no one in the Church has the fulness of the priesthood. (HC 5:527) Thus, even though the endowment had been given, and eternal & plural marriages performed, the fulness of the priesthood had not yet been given and kings and priests not yet ordained.

27 August 1843 -- The Prophet Joseph explains that an anointing and sealing in the forehead makes a person's calling and election sure as well as makes him a king and priest, hold- ing the fulness of the priesthood. (TPJS, pp. 321-323)

28 September 1843 -- Joseph and Emma receive the fulness of the priesthood. They are the first ones on earth to receive the fulness of the gospel blessings and the sealing power, and are made king and queen, priest and priestess. (Joseph Smith Diary, 28 Sep 1843; Historians Office Private Journal, 1858, kept by Wilford Woodruff, 26 February 1867)

22 November 1843 -- Brigham Young and wife Mary Ann were anointed to the fulness of the priesthood, Joseph and Hyrum officiating. (Joseph Smith Diary underdate; MS 37:66)

14 January 1844 -- Brigham Young and wife Mary Ann were re-anointed to the fulness of the priesthood. (MHBY, p. 158)

20 January 1844 -- Heber C. Kimball and wife Vilate received the fulness of the priesthood. (MHBY, p. 158)

21 January 1844 -- Parley P. Pratt received the fulness of the priesthood. (MHBY, pp. 158-159; JWW underdate)

25 January 1844 -- Orson Hyde received the fulness of the priesthood. (MHBY, p. 159)

26 January 1844 -- Orson Pratt received the fulness of the priesthood. (MHBY, p. 159)

27 January 1844 -- Willard Richards and wife Jenetta received the fulness of the priesthood. (MHBY, p. 159)

28 January 1844 -- Wilford Woodruff and wife Phoebe received the fulness of the priesthood. (MHBY, p. 159)

30 January 1844 -- John Taylor and wife Leonora received the fulness of the priesthood. (MHBY, p. 159; JWW underdate)

31 January 1844 -- George A. Smith and wife Bathsheba W. received the fulness of the priesthood. (MHBY, p. 159; Joseph Smith Diary; George A. Smith Diary underdate)

Priesthood, Fulness of the, Restored. In August of 1842, the Prophet Joseph Smith stated that this was the "dispensation of the fullness of the priesthood." (HC 5:139-140) This was significant in view of the fact that Joseph had already established several ordinances that were to be performed in a temple, but was now making reference to an ordinance that was to be in addition. The ordinance of washing of feet was revealed and administered in 1832-1833; washings and anointings were performed in 1836; the endowment was administered in May of 1842; eternal marriages were performed beginning the spring of 1841. The highest temple ordinance of the fulness of the priesthood was not administered until September, 1843. On June 11, 1843, Joseph again made reference to the fulness of the priesthood by stating that:

> ...the reason why the Jews were scattered and their House left unto them desolate was because they refused to be gathered that the fulness of the Priesthood might be revealed among them which never can be done but by the gathering of the people. (WJS, p. 215)

Joseph then said that:

> If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the command- ments and obeying all the ordinances of the house of the Lord....All men who become heirs of God and joint heirs with Jesus Christ will have to receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fullness of that glory, if they do not lose the whole. (TPJS, p. 308,309) The Savior fulfilled every law and received every ordinance of the house of the Lord, including the fulness of the priesthood which he received while on the Mount of Transfiguration (WJS, pp. 246, 307).

Joseph taught that by receiving the fulness of the priesthood, a man became an heir of God and a joint heir with Jesus Christ. This could only become possible by receiving all the ordinances of the house of the Lord. All who did not receive the fulness of the ordinances would come short of the fulness of the glory, if they did not lose the whole. Although the ordinance which bestowed the fulness of the priesthood had not yet been performed, Joseph was preparing the minds of the saints for it's eventuality.

On August 6, 1843, President Brigham Young remarked:

> ...that if any in the Church had the fullness of the Melchizedek Priesthood, he did not know it. For any person to have the fullness of that priesthood, he must be a king and priest. A person may have a portion of that priesthood, the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom. (HC 5:527; also JWW, underdate)

Since the ordinance of the fulness of the priesthood was not performed until September 28, 1843, Brigham Young was correct in saying that no one in the church had that fulness, including himself. No one up to this point had been anointed a king and priest and therefore no one held the fulness of the priesthood, even though the Prophet held the keys of the sealing power which Elijah restored. Here Brigham Young also explained that individuals who have not been anointed to the fulness could transact business, but the power to transact business did not give them the fulness.

In August of 1843, Joseph told the saints:

Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. (TPJS, p. 321. See also Manuscript History of the Church, Ms/f/315/Book E-1, August 13, 1843 as well as Joseph Smith's Diary for the same date. This quote comes from Revelation 9:1-4. The sealing in the forehead, or on top of the head [See Franklin D. Richards entry, this date, as cited in WJS, p. 241], is the same anointing and sealing that was referred to by Joseph a few weeks later.)

Those who receive a sealing in their foreheads make their calling and election sure thereby. Since celestial marriages were not performed in that manner, this sealing was something in addition to that. On the 27th of August, Joseph gave a most remarkable discourse on the three grand orders of the priesthood and the mission of Elijah, explaining how the fulness of the priesthood ordinance would make of a man a king and a priest and consequently give him the sealing power. He also connected this ordinance with making your calling and election sure:

> Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings. In fact, that Priesthood [meaning the fulness] is a perfect law of theocracy, and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam.... (TPJS, p. 322)
>
> The anointing and sealing is to be called, elected and [the election] made sure. (TPJS, p. 323. Words in brackets added by President Spencer W. Kimball in the April 1978 General Conference. See The Ensign/May 1978, p. 48.)

On September 28, 1843, the Prophet Joseph and his wife Emma were anointed to the fulness of the priesthood. (WJS, p. 294, 303) Although Joseph was the senior apostle on earth and held the apostolic power as well as the sealing power of Elijah, he also had to receive all the ordinances and covenants of the fulness of the priesthood and become a king and priest himself. This was to be the first of many anointings and sealings that would follow. Hyrum Smith and his wife received this anointing on October 8th while Brigham Young and his wife received their anointings on November 22, 1843. (Joseph Smith's Introduction of Temple Ordinances and the 1844 Mormon Succession Question, M.A. Thesis, December 1982, by Andrew F. Ehat, p. 102.) President George A. Smith remarked that Joseph and Hyrum administered to Brigham Young the fulness of the priesthood ordinance. (See MS 37 [February 2, 1875]:66) Most of the other apostles and their wives received this ordinance during January of 1844 under the hand of Brigham Young, then President of the Twelve. (MHBY, pp. 158-159)

Under the direction of Joseph Smith, the ordinances of salvation and exaltation were placed in their proper order. The more sacred ordinances were given to the faithful saints only after they had dedicated the Nauvoo temple. In that temple, Brigham Young used the ordinance of the fulness of the priesthood to seal individuals up to eternal life. After Joseph's death, Brigham Young continued to administer the ordinance of the fulness of the priesthood, which became the main vehicle through which he and succeeding prophets sealed members of the church up unto eternal life. After the exodus west the fulness of the priesthood ordinance was administered again in 1863, and then more frequently in December of 1866.

These keys of sealing are very sacred and are held "active" only by the prophet, who is the senior apostle on earth. All other members of the Quorum of the Twelve hold them "dormant". Parley P. Pratt explained that this key of

the sealing power is "the most sacred of all, and pertains exclusively to the first presidency of the church, without whose sanction and approval or authority, no sealing blessing shall be administered pertaining to things of the resurrection and the life to come." (MS 5 [March, 1845]:149-153) Bruce R. McConkie reiterated this important concept by saying: "The President of The Church of Jesus Christ of Latter-day Saints holds the keys of salvation for all men now loving because he is the only one by whose authorization the sealing power of the priesthood can be used to seal men up to salvation and exaltation in the kingdom of God." (MD, p. 411)

Prior to his death, Joseph said: "I have been permitted to seal all the keys, powers, and Priesthood upon the heads of my brethren, the Twelve Apostles, that have ever been sealed upon my head by an Prophet, Apostle, or Messenger of Life and Salvation, and now I am free. I now say unto you, the Twelve Apostles, that I now roll off the responsibility and work of the Church and Kingdom of God upon your shoulders, and now you must round up your shoulders and bear off this Kingdom...." (Testimony of Wilford Woodruff, September 21, 1883. CHO/Ms/d/ 1352/Bx 45/fd 10) This they have done and are doing. They are the guardians of these most sacred keys because they (the keys) are they which seal individuals and families up to eternal life and which open the door to receive "the mysteries of the kingdom of heaven, [and] to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (D&C 107:18-19) These keys enable a person to be spiritually redeemed from the fall of Adam and return once again to the presence of God, never more to go out. All who fight against those who hold the keys of life, fight against the Lamb of God.

Priesthood, Holy Order of the. To understand what the priesthood is, it is important to examine the writings of Joseph Smith as well as the revelations given to him which deal with this subject.

In March of 1835, the Prophet wrote by revelation: "There are, in the church, two priesthoods, namely, the Melchizedek and Aaronic, including the Levitical Priesthood. Why the first is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called the Holy Priesthood, after the Order of the Son of God. But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek Priesthood." (D&C 107:1-4) In the latter days, Peter, James and John ordained Joseph and Oliver to the holy Apostleship which gave them the commission to build up the kingdom of God in all the world. By receiving the Melchizedek Priesthood, Joseph received a portion of the ancient order of the Son of God, but not the fulness. In April, 1836 Elijah the Prophet restored the keys and powers of the fulness of the priesthood, but it was not until September 1843 that Joseph actually exercised those keys and entered into the fulness of the ancient order of the priesthood after the order of the Son of God, as king and priest. (Franklin D. Richards, CR, pp. 28-32; MD, pp. 571-572; See Priesthood, Fulness of the, Restored)

President Ezra Taft Benson said that "Adam and his posterity were commanded by God to be baptized, to receive the Holy Ghost, and to enter into the order of the Son of God. (Moses 6:64-67) To enter into the order of the Son of God is the equivalent today of entering into the fullness of the Melchize- dek Priesthood, which is only received in the house of the Lord. Because Adam and Eve had complied with these requirements, God said to them, 'Thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.'" (Moses 6:67; Ensign/August 1985, p. 8) Thus, it was only by being baptized, receiving the Holy Ghost, and receiving the fulness of the Melchizedek Priesthood, that Adam entered into the Order of the Son of God, and became a son of God himself. (Moses 6:68)

Anciently, those who entered this holy priesthood order were "called with a holy calling and [were] ordained [kings and priests] with a holy ordinance, and [took] upon them the high priesthood of the holy order, which calling, and ordinance and high priesthood, is without beginning or end, [and they] thus become high priests forever, after the order of the Son". (Alma 13:2-9) Not high priests in a church organization, but priests after the high priesthood order of the Son of God, meaning priests and kings.

Following the days of Adam, this priesthood was given to Enoch and so became known as the priesthood "after the order of Enoch." (D&C 76:57) The Lord also ordained Noah after this very order. (Moses 8:19 In the days of Melchizedek it was called after him because he "was such a great high priest", and because the church of his day desired "to avoid the too frequent repeti-tion of [Gods] name...." (D&C 107:2-4) and thus it was called the priesthood "after the order of Melchizedek." (D&C 76:57) "Now Melchizedek was a man of faith, who wrought (meaning: to form, fashion or make with great care.) righteousness...and thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made with Enoch, it being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God....And men having this faith, coming up unto this order of God, were translated and taken up into heaven. And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken". (JST Genesis 14:26-28, 32-34; JST Hebrews 7:3) President John Taylor felt this verse would make it "seem that this people [of Salem] possessed the power of translation." (M&A, p. 85)

After Moses broke the first set of tablets, he went back up onto the mount, and the Lord said to him, "Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou brakest; but it shall not be according to the first, for I will take away the [fulness of the] priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them." (JST Exodus 34:1) And "they shall not enter into my presence, into my rest, in the days of their pilgrimage." (JST Exodus 34:2) "That portion [of the priesthood] which brought Moses to speak with God face to face was taken away [meaning the fulness of the Melchizedek Priesthood], but that which brought the ministry of angels remained." (TPJS pp. 180-181) The priesthood of Aaron included both an ordination and an Aaronic endowment so as to function properly in the ordinances of the temple.

Alma called this priesthood God's "holy order, which was after the order of his Son" and the people of his day were "ordained unto the high priesthood of the holy order of God." This high priesthood was "after the order of his Son, which order...[is] without beginning of days or end of years, being prepared from eternity to all eternity." (Alma 13:1-2, 6-7) All those who were called after this holy priesthood order "were sanctified, and their garments were washed white through the blood of the Lamb. Now they, after being sanctified by the Holy Ghost [having received the holy anointing of the spirit], having their garments made white, being pure and spotless before God, could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God." (Alma 13:11-12) Entering into the rest of the Lord indicates the person has entered into "the fulness of his glory." (D&C 84:24; Hebrews 3:8-19) The word "righteousness" and phrase "rest of the Lord" are not states that can be achieved only by being baptized. These high and holy states can only be achieved by receiving the fulness of the priesthood and the anointing of the spirit. In October of 1841, the Prophet Joseph commented on the

priesthood again by saying: "there are two priesthoods spoken of in the Scriptures, viz., the Melchizedek and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchizedek comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth; and is the channel through which all knowledge, doctrine, the plan of salvation and every important matter is revealed from heaven." (TPJS, p. 166-167) There is little doubt that the "scriptures" which Joseph is referring to is Hebrews, chapter 7.

However, although "all Priesthood is Melchizedek,...there are different portions or degrees of it. That portion [or order] which brought Moses to speak with God face to face was taken away; but that [order] which brought the ministry of angels remained." (TPJS, p. 180) The fulness of the priesthood order allowed them to see and speak with God, while the fulness of the order of Aaron allowed the ministry of angels. Since the Aaronic order "remained", it demonstrates that the Aaronic order is comprehended by the fulness of the Melchizedek order.

The different portions, degrees or orders of the priest-hood are: the Aaronic, the Patriarchal and the fulness of the Melchizedek. Taking the book of Hebrews, chapter 7:1-12, as a text, the Prophet said: "there are three grand orders of priest-hood referred to here" by Paul, namely: the Aaronic (which includes the Levitical), the Patriarchal, and the fulness of the Melchizedek. (TPJS, p. 322-323) Within the church organization only two of these orders function---the Aaronic and the Melchizedek (D&C 107:1). The patriarchal order or portion of the priesthood "rightly belongs to the chosen seed, to whom the promises were made", and to whom this priesthood order will be given, thus it does not operate as an order within the church. Instead, the church was organized to build up and perfect the family or patriarchal order of the priesthood which will endure even after the church has fulfilled its vital mission. This is why temples are so important. Although the book of Hebrews, as well as Teachings of the Prophet Joseph Smith discuss these three orders of priesthood in descending order, they will be discussed here in ascending order, beginning with the Aaronic order of the priesthood. Paul the Apostle and the Prophet Joseph Smith spoke of these three orders of the priesthood in the very sequence in which they came to exist on earth. (See Hebrews 7; TPJS, pp. 322-323) The fulness of the priesthood, or ancient order, was the first to exist on earth with Adam; then the Patriarchal Priesthood Order was given to Abraham; finally the Aaronic order was given to Aaron and his family. In the last days these three orders were restored in reverse order. The Aaronic order was restored first (1829-1835), then the patriarchal (1836-1842) and then the fulness (1843-1844).

Priesthood, Melchizedek Order of the. Although Abraham entered into the patriarchal order of the priesthood by virtue of the eternal marriage covenant, he also wanted to receive "the keys of the kingdom of an endless life...." (TPJS, p. 322 Therefore, he sought for the fulness of the priesthood which Melchizedek held. Said he: "I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same...." Consequently, Abraham "became a rightful heir, a High Priest, holding the right belonging to the fathers..." (Abraham 1:2-3) A "high priest" meaning a priest and king of the high priesthood, just as Enoch and Melchizedek were priests of the high priesthood.

Joseph explained that Abraham went to Melchizedek and "gave a tenth part of all his spoils and then received a blessing under the hands of Melchesideck even the last law or a fulness of the law or preisthood which constituted him a king and preist after the order of Melchesideck or an endless life." (WJS, p. 246. Words misspelled in original.) If a person desires to "attain to the keys of the kingdom of an endless life he must sacrifice all things. When God

offers a blessing or knowledge to a man and he refuses to receive it he will be damned. The Israelites prayed that God would speak to Moses and not to them; In consequence of which he cursed them with a carnal law." Realizing these things, Abraham said to Melchizedek, "I believe all that thou hast taught me concerning the priesthood and the coming of the Son of Man; so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, Now I have a [fulness of the] priesthood." (TPJS, pp. 322-323. See also Genesis 14:18-21; JST Genesis 14:25-40.)

This fulness of the priesthood order is "without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, [who] abideth a priest [and king] continually." In other words, the fulness of the Melchizedek Priesthood holds power from the eternal God. It is not given through patriarchal descent; and it is as eternal as God himself, having neither beginning of days nor end of life. (TPJS, pp. 322-323, 27 August 1843; See also HC 5:554-556) The fulness of the priesthood was given only to the chosen seed. It was not given "by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; but of God; And it was delivered unto men by the calling of his own voice, according to his own will..." (JST Genesis 14:28-29) The man who holds this priesthood is a "son of God", just as the Savior is the Son of God. And just as the Savior is a priest after this order (Hebrews 5:6; Psalms 110:4), so is every man who holds this priesthood. (JST Hebrews 7:3) In fact, the Lord has stated that "he makes them equal in power, and in might, and in dominion. (D&C 76:96; 88:107; DS 3:132)

By August 27, 1843, the Patriarchal priesthood was still the "greatest [priesthood order] yet experienced in this church." (Franklin D. Richards "Scriptural Items"; 27 August 1843; CHO; As quoted in WJS, Ehat/Cook, p. 245) However, on September 28, 1843, the fulness of the priesthood began to be administered once again to men and women on earth. Although Oliver Cowdery, Martin Harris, Sidney Rigdon and others received initiatory ordinances in the Kirtland temple, they were not among those who received the fulness of the priesthood thereby making their calling and election sure, because the fulness of the priesthood was not given until 1843. Oliver Cowdery was excommunicated in 1838 and Martin Harris was disaffected from the church during the same year. (Joseph Fielding Smith, Essentials in Church History, p. 173) Since the fulness of the priesthood was not administered until September of 1843, neither of them remained in the church long enough to obtain this blessing. Sidney Rigdon was not given this blessing by the Prophet Joseph, and was cut off from the church shortly after the martyrdom (Pres. George A. Smith, MS 37:66) Emma Smith received it with her husband September 28, 1843, but it was never ratified in any temple subsequent to this date. All those who received the fulness outside of the Nauvoo temple, later had the ordinance redone once the temple was dedicated.

Priesthood, Melchizedek, Relationship of to Sealing Power. In June of 1829, Peter, James and John appeared to Joseph Smith and Oliver Cowdery and conferred upon them the Melchizedek Priest- hood. Elder McConkie states they received "1. The Melchizedek Priesthood; 2. The keys of the kingdom of God, including the great commission to preach the gospel in all the world; and 3. The keys of the dispensation of the fulness of times. (D&C 27:12-13; 128:20)" (MD pp. 571-572) Among the items listed here, the sealing power was not mentioned. Joseph and Oliver did not receive that power until 1836 in the Kirtland Temple.

With the Melchizedek Priesthood, Joseph was authorized to organize the Church and Kingdom of God on earth, and to estab- lish all the priesthood offices, for the offices come forth out of the priesthood. (The Forefather Quest, p. 12) So Joseph organized the church, and put into effect the commission to preach the gospel to all the world. "All that he did was valid

...but in order that the binding power should come which is recognized in the heavens, and by which we pass by the angels and the Gods to exaltation, it had to come from Elijah, who held that power upon the face of the earth...." (Joseph Fielding Smith, Elijah the Prophet, p. 36)

"The Priesthood revealed by Elijah was not that of the Aaronic nor the Melchizedek, because the first was bestowed by John the Baptist, and the second by Peter, James and John. What was the power of Priesthood given to Joseph and Oliver by Elijah? And why was he reserved for this important mission? The keys held by Elijah, and restored by him, were the keys of the sealing power of the Priesthood." (Saviors on Mount Zion, pp. 73-74) The sealing power is inherent within the fulness of the priesthood, and the fulness of the priesthood is only held by those who have been sealed in temple marriage and have subse- quently received a holy anointing and been ordained kings and priests. (TPJS, p. 322; MD p. 425; 119; The Principles and Practice of Genealogy, pp. 29-30; JD 13:49)

Priesthood, Oath and Covenant of the. In Section 84, the Lord reviewed how the fulness of the priesthood was brought to earth, and how it was passed from generation to generation. He stated that this priesthood would bring a person into the presence of God, that this blessing had been offered to the children of Israel, but they had rejected it. Therefore, the Lord took the fulness of the priesthood out of their midst and left the Aaronic order of that priesthood with them.

The oath and covenant of the priesthood deals directly with the fulness of the Melchizedek Priesthood. Those who are ordained to the priesthood within the church receive a portion of the Melchizedek Priesthood, as Brigham Young explained. (HC 5:527) But the fulness cannot be obtained outside of the temple and is administered by an anointing and ordination. (See Priest-hood, Fulness of the, Restored; and Priesthood, Melchizedek Order of the) With this in mind, we will now examine the verses which deal with the oath and covenant.

V. 33---"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken..." meaning the fulness of the Aaronic and Melchizedek orders, "...and the magnifying their calling ..." meaning performing the duties assigned to those priesthoods by priesthood leaders, "...are sanctified by the Spirit unto the renewing of their bodies." (D&C 84:33)

V. 34---"They become the sons of Moses and of Aaron..." The Aaronic order of the priesthood was all that was given to the children of Israel. Aaron presided over that priesthood and Moses gave the laws from God. Those who enter this order today enter the same order that existed in their day, and are expected to magnify their callings within this priesthood as they are called upon. In this way they become the sons of Moses and of Aaron. This priesthood order is a portion of the fulness of the priesthood.

"...and the seed of Abraham..." Jehovah blessed Abraham that "as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father..." (Abraham 2:8-11) Today, all those who join the church through baptism of water amd the Holy Ghost become the seed of Abraham. If the blood of the new convert is not of Abraham, the Holy Ghost will "purge out the old blood, and make him actually of the seed of Abraham." (TPJS, p. 150) Later, by entering the new and everlasting covenant of marriage, a husband and wife can receive the promise of all the blessings of Abraham, Isaac and Jacob. Those who enter this order of the priesthood enter the same order that Abraham belonged to before he received the fulness of the priesthood. They hold the same power that Abraham held in days of old and are counted as his seed.

"...and the church and kingdom, and the elect of God." After receiving the fulness of the Aaronic and patriarchal priesthoods (by receiving the endowment and temple marriage), the faithful person can then receive the fulness of the Melchizedek priesthood through an "anointing and sealing" which

is subsequent to temple marriage. Such is not offered except to those who have been judged by God to have been true and faithful in all things. (D&C 105:35-36) These are they who have become members of the church of the Firstborn, the kingdom of God, and are called the elect of God. Such individuals have made their calling and election sure. (See Elect of God; Firstborn, Church of the; God, Kingdom of)

Vs. 35-37---"And also all they who receive this priesthood [meaning the fulness of the Melchizedek Priesthood] receive me, saith the Lord; For he that receiveth my servants receiveth me; And he that receiveth me receiveth my Father." Those who receive the fulness of the Melchizedek priesthood have power to approach the throne of grace (Hebrews 4:16), petition the heavens, and receive the Savior of the world as his second comforter. To his original twelve apostles, the Lord said: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matthew 10:40) The Savior promised: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (John 14:23) The appearance spoken of here is a personal appearance, and does not mean that Christ will dwell within the heart. (D&C 130:3) Joseph Smith made it plain, that after a person has made his calling and election sure, "then it will be his privilege to receive the other Comforter..." (TPJS p. 150) which is Christ himself. He explained further that "when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him, or appear unto him from time to time, and even He will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God...." (TPJS p. 151) It is important to note that following the visit of Christ to America, the people "had Christ for their shepherd; yea, they were led even by God the Father." (Mormon 5:17) This is no doubt about the level a person must be on in order for God the Father to teach the person of the covenant which he holds in reserve for the very faithful. (D&C 84:47-48) Therefore, those who receive the Lord's servants (which are his prophets and church leaders), will be enabled to receive him; and those who receive him will also receive the Father. The Savior said that "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and they to whom the Son will reveal himself; they shall see the Father also." (JST Matthew 11:27)

V. 38---"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." By receiving the fulness of the Melchizedek priesthood, and then receiving the Son and the Father, a priesthood holder will be given all that the Father has. This is according to the oath and covenant of the Father and is the promise of heirship to the priesthood holder. This is where the he becomes an heir of God as a son of God---a joint-heir with Christ who is the Son of God, who inherits all that the Father has. Thus, one could say that the oath and covenant of the priesthood is the oath and covenant of heirship. This revelation (D&C 84:33-39) establishes the terms and conditions which a priesthood holder must comply with so that he can come to be a recipient of all that the Father has.

Sons receive their inheritance from their father. Servants do not inherit anything. They are not guaranteed anything. They do not share in the wealth, glory and power of the master of the house, or of the king. Sons, on the other hand, inherit all that the father, or king possesses. Since Christ is the only Son who never strayed, he will inherit all that the father has. But through obedience to the laws and ordinances of the gospel, a faithful priesthood bearer will be able to advance from the
tives Seminar, 3 April 1987) President N. Eldon Tanner stated that "priesthood correlation is to prepare for the second coming of Jesus Christ." (Priesthood Genealogy Committee Meeting minutes, January 1964) It was felt by some members, that the reason why the city of Enoch was translated was because they

had the correlation program, and that this same program had been restored to the Latter-day Saints for the same purpose. ("Every Man In His Place...", BYU Six Stake Fireside Address, January 3, 1965, BYU Pub., pp. 10, 13)

Pure. (See Holy) The word pure is defined as being free from that which adulterates, taints or impairs. It is unmixed, clear. It is free of defects, perfect, faultless, blameless, and free from sin or guilt.

James taught the saints: "purify your hearts, ye double minded." (James 4:8) Purification of a person's heart causes his mind to become single to God. He eliminates the tendencies to want to be in the world and of God at the same time. He separates out the purity of godliness from the dross of the world. When a person's mind becomes single to God, then his heart becomes pure. "And blessed are all the pure in heart, for they shall see God." (3 Nephi 12:8. Compare D&C 88:68) It is in Zion where the pure in heart shall dwell." (D&C 97:21) Those who are not pure at the second coming shall not be able to abide the day. (D&C 38:8) The process of becoming pure begins at baptism and culminates when the person is pronounced free of all sin. Only those who are "purified and cleansed from all sin" are made "possessor of all things." "And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done." (D&C 50:28-29)

Moroni taught the people to "cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day." (Mormon 9:6)

Redeemed, Doctrine of. After his rebirth experience, Alma the Younger stood upon his feet and stated: "I have repented of my sins, and have been redeemed of the Lord; behold I am born of the Spirit." He added that all must be born again, and thereby be "redeemed of God, becoming his sons and daughters" in order to inherit the kingdom of God. (Mosiah 27:24-26) There is more to being "redeemed of God, becoming his sons and daughters" than repentance and baptism.

In the gospel sense, redeem means "to ransom, to buy back or repurchase, to get back, to recover as by paying a fee, to rescue or liberate from captivity or bondage, to deliver or to save in any manner, to deliver from sin and its penalties, as by a sacrifice made for the sinner." (Webster's Dictionary, 2nd edition; pub. 1971, p. 1512) Christ paid the ransom price for all sinners who would repent and come unto him by accepting in full the gospel ordinances and covenants. Everyone will be resurrected and be given the blessing of immortality, or the power to live endlessly, but eternal life is only for those who receive and live the fulness of the gospel.

Before the fall of Adam, man dwelt in the presence of God. After the fall, man was shut out of his presence, both physic- ally and spiritually. It was the mission of Christ to rescue us from that fall and bring us back to God. In this way mankind would be redeemed from the fall. Thus, Christ is the Redeemer---the person who would redeem, or rescue mankind from the effects of the fall both physically & spiritually. (See Ephesians 1:7; 4:30; Hebrews 9:12; 2 Nephi 2:6; Mosiah 16:6; 18:2; Alma 11:41; 12:25; 3 Nephi 9:17; 9:21; D&C 88:16; 124:124) Although resur- rection is a free gift to all mankind, there will be a differ- ence in the glory that resurrected bodies will have. Physical redemption (or resurrection) is a free gift to all mankind, while spiritual redemption depends upon the faith and works of each person.

The reality of coming back into God's presence, thereby being spiritually redeemed, was taught by the Lord to the brother of Jared. After conversing with the brother of Jared through the veil, the Lord said to him, "because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you." (Ether 3:13) It was because he was redeemed from the fall that the brother of Jared was

able to come back into the Lord's presence.

In addition to being redeemed by God himself, redemption can also come by receiving all of the ordinances of the house of the Lord. President Brigham Young said:

> There will be hundreds of [temples] built and dedicated to the Lord. This [Salt Lake] Temple will be known as the first Temple built in the mountains by the Latter-day Saints. [Although it was not the first one completed, it was the first one they began working on.] And when the Millennium is over, and all the sons and daughters of Adam and Eve, down to the last of their posterity, who come with the reach of the clem- ency of the Gospel, have been redeemed in hundreds of Temples through the administration of their children as proxies for them, I want that Temple still to stand as a proud monument of the faith, perseverance and industry of the Saints of God in the mountains, in the nineteenth century. (JD 10:251)

President Joseph F. Smith received by revelation the fact that "the dead who repent will be redeemed, through obedience to the ordinances of the house of God." (D&C 138:58) The Prophet Joseph taught that the saints are to become saviors on Mount Zion by building temples "and going forth and receiving all the ordinances, baptisms, confirmation, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them. (TPJS, p. 330) If the dead are redeemed through the ordinances of the temple, then so are the living.

The only way to fully be spiritually redeemed and come back into the presence of the Lord, like the brother of Jared, is to be promised exaltation and the blessings which are associated with it. Joseph Fielding Smith said: "Many places where you see the word redemption or where you see the word salvation it means exaltation, or in other words salvation in the kingdom of God" (DS 2:11) Therefore, it is essential to obtain all the ordinan- ces of the house of the Lord including temple marriage and the fulness of the priesthood, as well as press forward until the more sure word of prophecy is obtained.

Being redeemed of God relates directly with the concept of becoming a son or daughter of God. The path which leads to this high status of sonship with God first begins with being a child of Christ. The scriptures and writings of the Prophets point out that there is a difference between being a child of Christ and a child of God. (See Christ, Sons and Daughters of; God, Sons and Daughters of)

Redemption, Plan of. The Prophet Joseph Smith once said that "happiness is the object and design of our existence and will be the end thereof if we pursue the path that leads to it." (TPJS, p. 255) This path is known as the plan of redemption. It's purpose is to bring mankind back into God's presence, thereby enabling him to partake of immortality and eternal life. True and lasting happiness is only found by following this path.

After they transgressed the law, the Lord cast Adam and Eve out of the Garden of Eden, or paradisiacal glory. They could no longer openly commune with their Maker, nor see him face to face as before. They were now in a fallen, telestial condition, and unless provisions were made to redeem them from this fall, mankind was doomed to the physical grave and to be eternally banished from the Lord's presence.

Because of the fall, man could not save himself. Therefore a Savior was provided to redeem him from that fall. As the Redeemer, Christ gave himself as a ransom so that all could receive a resurrection from the grave, thus overcoming the physical death. Additionally, the atonement of Christ made it

possible for all mankind to be redeemed spiritually from the fall. "For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22) This not only refers to physical life, but to spiritual as well.

Righteousness. Righteousness is the quality or condition of being without sin, or just. Christ said that he had not come to call the righteous, but the sinner to repentance. (Matthew 9:13) If a righteous person had sins, then he would be a sinner. Therefore, righteousness and wickedness are opposites. "And the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father." (D&C 29:27) The wicked "shall go away into everlasting punishment: but the righteous into life eternal." (Matthew 25:46)

At the crucifixion of the Savior it was a centurion who recognized that Christ "was a righteous man." (Luke 23:47) John said that he had "an advocate with the Father, Jesus Christ the righteous." (1 John 2:1) It was by offering a more excellent sacrifice to God that Abel "obtained witness that he was righteous." (Hebrews 11:4) And the "effectual fervent prayer of a righteous man availeth much." (James 5:16)

The righteous will inherit the kingdom of God (2 Nephi 9:18) and their names will be found written in the book of life. (Alma 5:58) It was Paul who said that there was a "crown of righteousness" laid up for him at the last day (2 Timothy 4:8) and the Lord has promised a "crown of eternal life" to all who work righteousness. (D&C 20:14) Those who complete the rebirth process of water and spirit, and are cleansed by blood, come to a state of righteousness and are redeemed of God. (Mosiah 27:25; Moses 6:59)

It was the Zion of Enoch that dwelt in righteousness (Moses 7:18) and in the last days the Lord will again "raise up unto [himself] a pure people, that will serve [him] in righteous- ness." (D&C 100:16) Those who are full of charity and virtue shall gain confidence "in the presence of God" and the "Holy Ghost shall be [their] constant companion and [their] scepter [shall be] an unchanging scepter of righteousness and truth." (D&C 121:45-46) When this earth becomes a glorified sphere it will become the home of the righteous. (D&C 88:16-26)

Those "who do hunger and thirst after righteousness...shall be filled with the Holy Ghost." (3 Nephi 12:6) And if a person will patiently "continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God...the Lord will soon say unto him, Son, thou shalt be exalted." (TPJS, p. 150) He will finally make his calling and election sure and be classified among the righteous.

Thus the word "righteous", in the full sense, depicts a person who is clean every whit, and keeps all the commandments. Most members of the church are on the road to obtaining full and complete righteousness.

Sanctification. The word sanctification comes from the latin word sanctificatio and means to make holy; consecrated; set apart for sacred services. To sanctify means to make holy; specifically, (a) to make free from sin; to purify; (b) to set apart as holy; to consecrate. President Brigham Young said that sanctification "consists in overcoming every sin and bringing all into subjection to the law of Christ" (JD 10:173). Orson Pratt taught that Zion could only become great by becoming sanctified. He then asked: "When shall we begin, Latter-day Saints, to carry out the law of God, and enter upon the process necessary to our sanctification?" (JD 17:112-114).

Those who have become sanctified have separated themselves from all that is impure and are committed to living righteously. The Holy Ghost has purged them of their iniquity, or the effects of sin, and they are clean and holy. As a result their bodies become a "temple of God" where the spirit dwells. If a person who is clean and holy defiles himself again, "him shall God destroy; or the temple of God is holy, which temple ye are." (1 Corinthians 3:16-17) The

Lord will not dwell in unholy temples. (Mosiah 2:37) Thus Enoch spoke of becoming "sanctified from all sin" so that the person might have the Comforter and thereby "enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory." (Moses 6:59-61)

Concerning sanctification, Alma said that all those who became priests after the order of his Son...

> ...were sanctified, and their garments were washed white through the blood of the Lamb.
>
> Now they, after being sanctified by the Holy Ghost, having their garments made white [clean from the blood of this generation], being pure and spotless before God [clean every whit], could not look upon sin save it were with abhorrence; and there were many, exceedingly great many, who were made pure and entered into the rest of the Lord their God [which rest is the fulness of his glory]. (Alma 13:2, 11-12 & D&C 84:24)

Moses wanted "to sanctify his people that they might behold the face of God" but because they hardened their hearts they were not allowed to enter his rest while in the wilderness. (D&C 84:23-24) In modern revelation the Lord explained that although there are many "called", only those who have been "chosen" will be sanctified." (D&C 105:35-36) And only after the saints have become sanctified will they be able to reclaim the lands of Jackson County. (D&C 105:30-31)

In 1832 the Lord told Joseph Smith and a small group of individuals that he had recorded their names "in the book of the names of the sanctified, even them of the celestial world." And because of this they received a second comforter which "is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ his Son." (D&C 88:1-5)

Those who hold the Melchizedek Priesthood can only become sanctified by magnifying their callings in the priesthood. By so doing their bodies become renewed. (D&C 84:33) And just as individuals are sanctified, the earth will also follow the same pattern as man. When the earth has finally become immortal and has entered into its "eternal state", it will be classified as a "sanctified" orb. (D&C 77:1; 130:9)

In the scriptures, the Lord has commanded the saints to become sanctified: "Sanctify the Lord God in your hearts..." (1 Peter 3:15) "Sanctify yourselves and ye shall be endowed with power..." (D&C 43:16) "Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you..." (D&C 88:68)

Sanctification comes through the power of the Spirit from the Father. John spoke of those whom the Father hath sancti- fied (John 10:36) and Jude wrote his epistle "to them that are sanctified by God the Father." (Jude 1:1. See also Ezekiel 20:12) Christ prayed that the Father would sanctify those who "are not of the world" through the truth (John 17:16-17), and Paul talked of "salvation through sanctification of the Spirit and belief of the truth." (2 Thessalonians 2:13) Peter spoke to the elect who had been sanctified by the spirit, stating that they had a "lively hope...to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for them. (1 Peter 1:2-4) Those who are sanctified are to "take heed" lest they "fall from grace and depart from the living God." (D&C 20:32-34)

Moroni counseled the saints to "come unto Christ and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ....[and] if ye by the grace of God are perfect in Christ, and deny not

his power, then are ye sanctified in Christ by the grace of God through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot." (Moroni 10:32-33)

Thus we see that sanctification is not something that occurs at baptism. Rather it is a state of holiness and cleanli-ness that is achieved only after righteous living, being clean- sed from all sins, and purified by the power of the Holy Ghost.

Sealing To Eternal Life. Within the gospel of Jesus Christ it is possible for a person to obtain a guarantee of eternal life---that he or she will be exalted in the celestial kingdom. Such a guarantee can be obtained by making one's calling and election sure to eternal life in either of two ways: (1) By receiving the more sure word of prophecy, or (2) by receiving the fulness of the priesthood through priesthood ordinance. Eternal life is obtained by living a righteous life, keeping all the covenants and commandments of God. The seal to eternal life is the fruit of such a life and is given to both the living and the dead who are worthy.

The concept of being sealed to eternal life was a doctrine that was taught and practiced early in the church. In the summer of 1828 the Lord revealed that he would gather his people if they would not harden their hearts, so that they might come and partake of the waters of life freely. (D&C 10:65-66) Both the tree of life and the waters of life are mentioned by John as existing in the presence of God. (Revelation 22:1-2; See also 1 Nephi 8)

In February 1829 the Lord spoke of the importance of serving the Lord with all ones' heart, might, mind, and strength, so "that ye may stand blameless before God at the last day." Since mankind is separated from God because of his sins, the Lord revealed how a person could "stand blameless" or sinless before him. Also emphasized was faith, hope and charity, and the development of the inner fruits of the spirit mentioned by Peter. (D&C 4:2-6) The Lord also added humility and diligence as being essential.

In March, 1829 the Lord promised Joseph that he would grant unto him eternal life, if he would be firm in keeping the commandments. (D&C 5:22) Then in April of this same year Joseph was told that if he would do good and be faithful to the end that he would receive the gift of salvation, stating "there is no gift greater than the gift of salvation." (D&C 6:13) At the end of the revelation, the Lord said to Joseph and Oliver: "Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my command- ments, and ye shall inherit the kingdom of heaven." (D&C 6:37) It is very possible that at this early date both brethren were allowed to view the wounds of the atonement through the urim and Thummim (Preface, D&C 6)

On May 15, 1829 Joseph and Oliver received the Aaronic Priesthood under the hands of John the Baptist. This was the beginning of the fulfillment of the promises and commands which Joseph had been receiving for the past several months. It was at this point that Joseph was baptized for the remission of his sins. Within a short period of time after this Joseph received the Melchizedek Priesthood under the hands of Peter, James and John. Although the exact date of the restoration of the Melchizedek Priesthood is not known, we do know that by April of 1830 Joseph had already been ordained an apostle. (D&C 20:2) So the higher priesthood would have been restored sometime prior to this. Bruce R. McConkie stated this priesthood was restored in June, 1829. (MD, pp. 571-572) It is important to remember here that Peter, James and John did not restore the sealing power. That was done by Elijah in 1836, but the restoration of the holy Melchizedek Priesthood was the first step in obtaining the fulness of the priesthood and being sealed to eternal life.

In September 1830, the Lord forgave the sins of Joseph Smith and other elders present. (D&C 29:3) Although Joseph and others had already been

baptized for a remission of their sins, this event demonstrated that future sins still must be forgiven and that Christ can forgive all sins. It also emphasized the point that in order to enter the Lord's presence a person must be free of sin. Being clean and pure is essential to re-entering God's presence.

In December 1830 Joseph was told that he and others may become the "sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one." (D&C 35:2) This is one of the early statements which deals with the ordinance of the fulness of the priesthood and the more sure word of prophecy, for this is the way in which sons of God are created. (DS 2:37-42; D&C 76:58; Moses 6:67-68)

In a revelation given in January 1831, the Lord told Joseph that He was "in his midst" but that he could not see him. (D&C 38:7) A month later the saints were told to become clean before him, so as to purge out iniquity from among them that they might be a pure people. He desired to gather his people out from the nations of the earth, "as a hen gathereth her chickens under her wings,.." so that he could bestow upon them "glory and honor and the riches of eternal life..." but they would not. (D&C 43:9-14, 24-25)

Finally, in 1831, individuals began to be sealed to eternal life. At a meeting early in February 1831, Joseph sealed several saints to eternal life, saying to the saints who had gathered that the Lord Jesus Christ was in their midst "and had given you all to me and commanded me to seal you up unto eternal life, that where he is you may be also, and if you are tempted of Satan, say, 'Get thee behind me, Satan; my salvation is secure.' (Journals & Memoirs of Mary E. Lightner, pp. 2-3; See also YWJ, December 1905, pp. 556-557)

It was in May 1831 that the saints of the Colesville Branch began to live the law of consecration that had been revealed by the Lord. (Ensign/January 1979, pp. 20, 23) Later, in the early summer of this year, these members were sealed up to eternal life. (JJK, underdate)

In August 1831 the Lord forgave the sins of the saints who had assembled (D&C 61:2), and stated that by preaching the word among the congregations of the wicked their garments could become spotless before him. (D&C 61:34) The Lord also forgave the sins of other individuals who bore their testimonies to the world. (D&C 62:3) The Lord not only emphasized that individuals must become clean from sin, but he also told the saints how to do it.

At the October 1831 General Conference of the Church, held in Ohio, Joseph Smith taught:

> ...the order of the priesthood is that they have power given them to seal up the saints unto eternal life. And said it was the privilege of every elder present to be ordained to the high priesthood [meaning, be ordained high priests].
>
> Bro. Daniel Hanton said that he had a long time since covenanted to do the will of God in all things and remarked that it was his desire to be sealed [up to eternal life] with the Holy Spirit of promise. [To be sealed by the Holy Spirit of promise is to be sealed up to eternal life. The terms are synonymous in this case. (See also D&C 124:124; 132:7, 19, 26; 76:52-53; Ephesians 1:13)]
>
> Bro. Joseph Smith, Jun. said...Until the Saints had perfect love they were liable to fall. When they had a testimony that their names were sealed in the Lamb's Book of Life, they had perfect love, and then it was impossible for false Christs to deceive them. (Record p. 11, October 25, 1831; JH under date; TPJS p. 9)

The high priesthood spoken of here by Joseph is the high priesthood which was after the order of Melchizedek, which was after the order of the covenant which God made with Enoch, which was after the order of the Son of God.

Although Joseph did not yet have this power of priest and king, he had learned of it initially in the Book of Mormon (Alma 13) and later during his revision of the Bible (JST Genesis 14). He was herein using familiar terminology to describe an order of priesthood which existed on earth but which had been lost due to wickedness, and which, up to this date, had not yet been restored to the earth.

Joseph's remark recorded here in the Far West Record does not change the basic overall practice of sealing individuals by the priesthood through revelation.

On October 25, 1831, Jared Carter was laboring in the vicinity of Benson, Vermont and stated that while praying with some of the saints "the spirit rested down upon us...and it appeared to me that the Church of Christ in the locality was sealed up to the Lord, and it was likewise made plain to me that every one of us present should meet again in Zion." (JH, September 27, 1832) Again, notice the spirit revealed this.

In November 1831 the saints were told they were not able to endure the presence of God, neither the presence of angels at this time. They were therefore to continue in patience until they became perfected. (D&C 67:10-14)

In a revelation given through the Prophet Joseph in November 1831, at the request of Orson Hyde, Luke S. Johnson, Lyman E. Johnson, and William E. McLellin, the Lord revealed to them that "of as many as the Father shall bear record, to you [meaning, to those individuals whose names are mentioned here in the revelation] shall be given power to seal them up unto eternal life." (D&C 68:7-12; HC 1:227-229) This was the basic pattern which Joseph had been following from the beginning. Since the sealing power of Elijah had not yet been restored, it required a special revelation by the spirit before a person or persons could be sealed up to eternal life. Some of these individuals mentioned in this revelation exercised this privilege, as will be seen later.

Additionally, these comments by the Lord also coincide with the Lord's statement in Section 1 of the Doctrine and Covenants wherein He said: "And verily I say unto you, that they [the chosen ones, v. 4] who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure." (D&C 1:8-9) Again, until the sealing power could be restored to the earth, the Lord was allowing the saints to perform sealings based upon special permission and revelation from him. This practice was not uncommon during the restoration. The Lord allowed baptisms for the dead outside of a temple until one could be built. He allowed the endowments to initially be given outside of a temple until Nauvoo could be finished. The same is true of the fulness of the priesthood. So it was not unusual for the Lord to grant permission for the saints to use the sealing power until he could send Elijah the Prophet, which would happen just as soon as the Kirtland temple was completed.

In December 1832, the Lord commanded the Prophet to organize a school of the prophets, and commanded the ordinance of washing of feet to be a part of that school. (D&C 88; HC 1:302) Although the Lord revealed that the ordinance of washing of feet was for the purpose of cleansing individuals from "the blood of this generation" (D&C 88:138-139), Joseph also used it as a means by which he sealed it's recipients up to eternal life. The school of the prophets assembled in conference on January 23, 1833, when:

> ...after much speaking, singing, praying and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded....

> I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto eternal life, they should be given over unto the buffetings of Satan until the day of redemption. (HC 1:323-324)

If a person sins willfully, as Sidney Rigdon did in 1844, he will be delivered over to the buffetings of satan and will stay there until he fully pays for his sins, which becomes his day of redemption or deliverance (D&C 132:26).

About two or three weeks after this initial organization of the school of the prophets both the Father and the Son appeared in one of their meetings. Zebedee Coltrin, who was a member of the early school of the prophets, remarked that after the opening of the school: "when we were all together, Joseph having given instructions, and while engaged in silent prayer, kneeling, with our hands uplifted each one praying in silence, no one whispered above his breath, a personage walked through the room from East to west, and Joseph asked if we saw him. I saw him and suppose the others did, and Joseph answered that is Jesus, the Son of God, our elder brother. Afterward Joseph told us to resume our former position in prayer, which we did. Another person came through; He was surrounded as with a flame of fire. He (Bro. C[oltrin].) experienced a sensation that it might destroy the tabernacle as it was of consuming fire of great brightness. The Prophet Joseph said this was the Father of our Lord Jesus Christ. I saw Him. When asked about the kind of clothing the Father has on, Bro. Coltrin said; I did not discover His clothing for He was surrounded as with a flame of fire, which was so brilliant that I could not discover anything else but His person. I saw His hands, His legs, his feet, his eyes, nose, mouth, head and body in the shape and form of a perfect man. He sat in a chair as a man would sit in a chair, but this appearance was so grand and overwhelming that it seemed I should melt down in His presence, and the sensation was so powerful that it thrilled through my whole system and I felt it in the marrow of my bones. The Prophet Joseph said: Brethren now you are prepared to be the Apostles of Jesus Christ, for you have seen both the Father and the Son, and know that They exist and that They are two separate Personages." (Minutes) Those assembled had already been sealed up to eternal life in the January 23rd meeting, and were now participating in greater blessings and manifestations initiated by the Prophet Joseph.

In August 1833 while Orson Pratt and Lyman Johnson were ministering in the area of Charleston, Vermont, they met with the Church and with brethren from some of the other towns, and unitedly they called upon the Lord "and the Lord heard their prayers and moved upon his servant Lyman Johnson by the power of the Holy Ghost to seal them up unto eternal life. After this, the brethren arose one by one and said that they knew their names were sealed in the Lamb's Book of Life, and they did all bear this glorious testimony save two or three." (Pratt, August 26, 1833)

About 10 days later, Orson Pratt and Lyman Johnson sealed the members of the church at Bath, New Hampshire, Conn., to eternal life. (Pratt, September 8, 1833)

In December of this year, the Prophet and a number of the leading Elders of the Church assembled in the printing office which had just been built, at which time the office was dedica- ted by the Prophet Joseph Smith. At this meeting, Joseph blessed the members of his family, including his father and mother, and his brothers Hyrum and William. In the blessings they were told that they would have eternal life. (TPJS, pp. 38-41)

During this period of time in which saints were being sealed to eternal life, Joseph was also teaching the saints concerning membership in the church

of the Firstborn and the importance of being worthy of a seat at the wedding feast. (TPJS, pp. 47-68)

In May 1834, members of Zion's Camp were all called together and were sealed up to eternal life. (McBride, Underdate)

In February 1835, Parley P. Pratt was ordained an apostle and was told: "Thy sins are forgiven, and thy name written in the Lamb's Book of Life." (HC, p. 192. Autobiography of Parley Parker Pratt, p. 119) The newly ordained quorum of the Twelve then received the charge to "never cease striving until you have seen God face to face. Strengthen your faith; cast off your doubts, your sins, and all your unbelief; and nothing can prevent you from coming to God." (HC 2:195-196) Although they had been ordained apostles, Oliver Cowdery instructed them that their ordination was not yet complete "til God has laid His hand upon you. We require as much to qualify us as did those who have gone before us".... (HC 2:196)

It is important to mention here that none of the sealings that had taken place so far had sealed up couples, as husband and wife, to eternal life. The sealings at this point were dir- ected at individuals, not families. The powers of Elijah which contained the "powers and endowments of the fulness of the priesthood" by which families could be sealed together, did not return until Elias and Elijah brought them back in 1836 at the Kirtland temple. (D&C 110:13-16; DS 3:127)

In April of 1836, Elijah the Prophet appeared in the Kirtland Temple and gave to Joseph Smith and Oliver Cowdery the sealing power and revealed how it could be used to seal together individuals into families, and husbands and wives to eternal life. However, even though this power was restored in 1836, it was not until 1841 that the Prophet began sealing couples in eternal marriage, and 1843 when couples were ordained kings and priests, queens and priestesses.

Beginning in 1839, Joseph began using the term "making your caling and election sure" in connection with being sealed to eternal life. (TPJS, pp. 149-151) Prior to that time the concept of "calling and election" apparently did not exist in the minds of the saints as such, although being sealed up to eternal life did. But when the Prophet gave his discourses on the two comforters in 1839, he equated the concepts of being "sealed up to eternal life" and "making your calling and election sure" as being one and the same. Later, in 1843 Joseph also connected the phrase "calling and election" with the anointing and sealing to eternal life by ordinance. (TPJS, pp. 322-323)

By 1844, the saints had been involved in being sealed up to eternal life in a number of ways: (1) revelation from the spirit (D&C 68:12); (2) direct revelation to the person from God (the more sure word of prophecy); (3) the ordinance of the washing of feet; and (4) the fulness of the priesthood ordinance which was first administered in September, 1843.

Sealing Power. (See Priesthood, Power of the Fulness of the) The sealing power is inherent within the fulness of the Melchizedek Priesthood and was restored to the earth by Elijah the Prophet in 1836. All those who receive the fulness of the priesthood also receive the sealing power. The Prophet holds the keys of the sealing power, and no one can use the power to seal without his authorization. (See Priesthood, Fulness of the, Restored) He authorizes sealers to act in his behalf in temples to seal couples and families together, both the living and the dead. But sealers only hold a portion of the full sealing power of Elijah.

In addition to being used to seal families together, the sealing power can also be used to control many things, including the elements. Every one who is "[anointed and] ordained after this order and calling should have [the sealing] power, by faith, to break mountains, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by

the will of the Son of God". (JST Genesis 14:26-35) Other scriptural accounts include the experience which Nephi had when, after having proven himself faithful in all things, the Lord said to him "I will bless thee forever; and I will make thee mighty in word and in deed, in faith and in works; yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will." (Helaman 10:5 (1-10)) The Lord trusted Nephi so implicitly that He granted His sealing power to him, and told him that whatever he did would be honored by God and would come to pass. Moses was given this same sealing power when the Lord said to him: "Blessed art thou, Moses, for I, the Almighty, have chosen thee, and thou shalt be made stronger than many waters; for they shall obey thy command as if thou wert God." (Moses 1:25) Enoch was told: "Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me." (Moses 6:34) In fulfillment of this promise, Enoch "led the people of God, and their enemies can to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him." (Moses 7:13)

This same power is available to all the saints who become clean from all their sins and receive the fulness of the priest-hood. "All men who will, may receive salvation and exaltation and the sealing powers", said Joseph Fielding Smith. "We must receive covenants, sealings, the sealing power, and privileges which are obtained in the temple of the Lord, and then live in accordance with them'. (DS 2:122, 15) "The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down". (HC 6:51-52) The saints are to become saviors on Mount Zion "by building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads...." (TPJS, p. 330) Since the fulness of the priesthood cannot be obtained alone, faithful women can also hold the sealing power. Bruce R. McConkie taught: "An elect lady is a female member of the Church who has already received, or who through obedience is qualified to receive, the fulness of the gospel blessings. This includes temple endowments, celestial marriage, and the fulness of the sealing power." (MD, p. 217)

Unpardonable Sin. Joseph Smith defined the unpardonable sin at a General Conference on Sunday, April 7, 1844. He said:

> A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. *** The contention in heaven was---Jesus said there would be certain souls that would not be saved [sons of perdition]; and the devil said he could save them all....All sins shall be forgiven [if you have been sealed up by the Holy Spirit of Promise--D&C 132:19, 26], except the sin against the Holy Ghost; for Jesus will save all except the sons of perdition. What must a man do to commit the unpardonable sin? He must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against Him. After a man sinned against the Holy Ghost, there is no repentance for him. ["For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Hebrews 6:4-6.) Those who sin against the light and

knowledge of the Holy Ghost may be said to crucify more than the body of our Lord, they crucify the Spirit.--Footnote.] He has got to say that the sun does not shine while he sees it; he has got to deny Jesus Christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the Church of Jesus Christ of Latter-day Saints.

When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil--the same spirit that they had who crucified the Lord of Life---the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the devil, and awful is the consequence. (TPJS, pp. 357-358; HC 6:313-315)

Not all members of the church are able to commit such a terrible sin because they have not received sufficient knowledge and experience in order to do so. They must first receive the more sure word of prophecy or the fulness of the priesthood. Only when a person has obtained a great amount of light and blessings, and has been sealed up to eternal life, can he then have the power to commit this unpardonable sin.

After quoting the Savior who said he had lost none except the son of perdition, President Brigham Young said: "Who is going away into everlasting punishment? They that reject the Gospel that sin against the spirit of truth, light and intelli- gence. Who can sin against this light? Those that have it can sin against it. Those that are acquainted with it. Who can sin the sin unto death? Those that have eternal life given to them, and they turn away from the holy commandments of the Lord, and crusify [sic] to themselves afresh the Son of God, shed innocent blood or consent thereto. The Lord will save all the rest." (CHO, Ms/d/1234/Box 49, fd. 8; Ms/f/219/Reel #82)

President George Q. Cannon taught that "a man must have sufficient knowledge to make him a God in order to be a devil. Lucifer had to be a great and a powerful being. He stood high in the presence of God, and his fall was greater than it would have been if he had occupied an inferior station. Therefore, the more we know concerning God, the more power and the more gifts we get from God, if they are abused, the greater will be our condemna- tion and the greater will be the depth to which we shall fall when we do fall." (MS 53:577-580)

On November 29, 1893, Apostle Abraham H. Cannon, son of President George Q. Cannon, stated the First Presidency had explained that only those "who receive a testimony of the Gospel---who receive the Holy Ghost, and the highest blessings of the Church [the fulness of the priesthood], and then willfully deny the light they have obtained" will become sons of perdition, having committed the unpardonable sin. (Journal of Abraham H. Cannon, Wednesday, November 29, 1893) In 1926 President Heber J. Grant re-iterated this concept by saying: "The sons of perdition--a comparatively few--are those who deny God after they have known Him, and repudiated the Gospel of Christ after receiving the fulness thereof and tasting of its eternal powers and glories." (Letter dated 5 April 1926 to Mr. Joseph Morse) Thus a person cannot become a son of perdition until he has been sealed up to eternal life and has become a son of God.

Although brethren receive the Melchizedek priesthood and commit to magnify their callings, still, many of them do not live up to the possibilities of the oath and covenant. This does not qualify them, however, for the terrible penalty described in D&C 84:41 concerning the oath and covenant of the priesthood. Elder Marion G. Romney said:

Now, I do not think this means that all who fail to magnify their

callings in the priesthood will have committed the unpardonable sin, but I do think that priesthood bearers who have entered into the covenants that we enter into---in the waters of baptism, in connection with the law of tithing, the Word of Wisdom, and the many other covenants we make---and then refuse to live up to these covenants will stand in jeopardy of losing the promise of eternal life. (Ensign/July 1972, p. 99; April Gen Conf, Priesthood Session; "The Covenant of the Priesthood")

Only when a person has come to the point in his life where he is worthy to continue his progression and receive the fulness of the priesthood blessings, will he be able to commit this sin. An understanding of the unpardonable sin, however, should not dissuade a person from striving to reach for perfection and to make his calling and election sure. By understanding this, he can always be on guard. President Cannon said that "there is glory and exaltation in proportion to faithfulness, to knowledge and to gifts and opportunities enjoyed." (MS 53:577-580; Gospel Truth, pp. 120-121) Where much is given, much is enjoyed as well as required.

Virgins, Parable of the Ten. This parable speaks in symbolic terms about saints who are members of the Lord's true church, and who are called to come forth and join with the bridegroom at the wedding feast. Since the parable is set in the backdrop of Jewish customs, it is important to mention how weddings were enacted in those days. According to Jewish custom, the bridegroom would always call for the bride to come to his home for the wedding feast. Since the weddings were held at night, the participants who were called to the feast, would have to carry lamps to guide their feet along the way. (DNTC 1:684)

The Savior begins this parable by stating that "before the Son of Man comes, the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." (JST Matthew 25:1) Five of the virgins were foolish because they took no oil with them, while the other five virgins were wise because they had oil for their lamps.

There are several important points here:

(1) Prior to the second coming of Christ, this parable will take place, and by the time he comes in his glory the parable will have been fulfilled. (D&C 45:56) (2) The word "virgin" means one who is pure, undefiled. Within the gospel context this is someone who has been born again and who has made the spiritual journey to purity and cleanliness. He is whole and complete spiritually, and is now awaiting the final sealing blessings. He is waiting to be called by the bridegroom to come and be sealed to him. There were ten of these virgins in the parable. They do not include all the members of the church, yet these virgins are members of the church. (DNTC 1:685)

(3) Those virgins who received the truth and who took the Holy Spirit for their guide, and have not been deceived, are those who were wise and had oil in their lamps. (D&C 45:57) The wise and foolish virgins will be intermingling until the second coming of Christ, when the final separation will take place. (D&C 63:53-54)

For some reason the bridegroom tarried longer than expected and so the virgins slumbered and slept. Then at midnight, the cry was made: "Behold, the bridegroom cometh; go ye out to meet him." At the sound of this cry, all the virgins awoke and trimmed their lamps, but the foolish virgins found that their lamps were going out. (JST Matthew 25:8) When they discovered their dilemma they requested oil from the wise virgins. But being unable to give them any, they told the foolish virgins to go and get their own, which they did. In the meantime, the five wise virgins made their way to the wedding feast, the bridegroom came, "and they that were ready went in with him to the marriage: and the door was shut." Later, the foolish virgins came to the door of the wedding feast and requested entrance. But the bridegroom said "I know you not", and did not open to them. (Matthew 25:5-12) Joseph rephrased this

verse: "Verily I say unto you, Ye know me not" (JST Matthew 25:11).

When we apply this parable to our day we see some important doctrinal teachings. In 1831 the Lord made a call for the elect to go out and meet the bridegroom: "Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour." (D&C 133:10-11) So during the early years of the church, the call went out to prepare for the coming of the Lord, and the saints readied themselves. However, the Lord "delayed his coming; it was more distant than the early saints supposed; from evening to midnight there was no direct word from the bridal party." (DNTC 1:685) Thus, for many years the virgins within the church have been waiting patiently (slumbering), for the call to come to them so that they can make their way to the wedding chamber and there be sealed to the bridegroom.

Let us suppose for a moment, what would happen if the Prophet were to open the doors to the wedding chamber for one year only. During that year all virgins who have been wise, who have taken the Holy Spirit for their guide, and have not been deceived, are allowed entrance into the marriage. After that time period is over, the doors would be closed again. It would take at least one year for the foolish virgins to obtain their own oil of obedience to tithing, word of wisdom, magnifying callings and temple ordinances. But it will be too late for them, for the doors will be closed. The temple blessings are an important aspect of this parable because all who attend the feast must have on a wedding garment, or they will be cast out. (JST Matthew 22:12-14)

Although the foolish virgins were ready at the beginning, the delay in the coming of the bridegroom caused them to become less faithful, until they had very little oil, or Holy Spirit to guide them. Their oil was used up until there was no oil left in their lamps. Many strive to be worthy of eternal life and obtain a very favored status with God, but when the Son delays his coming, they become impatient, their faithfulness wavers, and their oil is not replenished.

To those foolish virgins who show up late to the wedding chamber, the Lord will say "I know you not." Why? Because they are not sealed to him---they knew him not. They do not belong to him. They are not his own. They have not been given to him by the Father. The harvest time came and passed, and they were unprepared. Perhaps the foolish virgins at the door will say to the bridegroom: "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matthew 7:21-23) Elder McConkie suggested that the Savior might respond by saying: "Ye never knew me so fully as to be sealed up unto eternal life with your callings and elections made sure, and since you did not magnify your callings in the priesthood, you shall be cast out and be as though I never knew you." (DNTC 1:255)

The five wise virgins are "those who will be crowned as kings and queens and reign throughout eternity" said Lorenzo Snow. (Collected Discourses, p. 29) When will this take place? Over a period of time preceding the second coming.

The wedding chamber is a special room where a person is sealed up to eternal life. The wedding feast is the occasion at which the person is sealed to the bridegroom. The garners are the temples into which the wheat will be gathered to be crowned with eternal life. (D&C 101:65) Thus we find that redemption is only found by gathering to one of the stakes of Zion, and by subsequently receiving all the ordinances of the temple.

Wheat, Parable of the, and the Tares. The parable of the wheat and the tares deals directly with the gathering of Israel and their redemption. In 1832, the Lord revealed to Joseph Smith that:

...the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields. But the Lord saith unto them, pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned. (D&C 86:5-7)

Concerning this scripture, the Prophet added:

Now we learn by this parable, not only the setting up of the Kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the Church, which are represented by the tares, which were sown by the enemy, which His disciples would fain have plucked up, or cleansed the Church of, if their views had been favored by the Savior. But He, knowing all things, says, Not so. As much as to say, your views are not correct, the Church is in its infancy, and if you take this rash step, you will destroy the wheat, or the Church, with the tares; therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked, which is not yet fulfilled.... (TPJS, pp. 97-98)

Joseph continued to explain that "the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined.... [and that] the servants of God [will] go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of truth, these being delivered over to the buffetings of Satan, and the law and the testimony being closed up, as it was in the case of the Jews, they are left in darkness, and delivered over unto the day of burning; thus being bound up by their creeds, and their bands being made strong by their priests....We understand that the work of gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning; that after the day of burnings, the righteous shall shine forth like the sun, in the Kingdom of their Father." (TPJS, p. 101)

In December of 1833, it was the Lord's desire that the harvest begin:

That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.

Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be;

While the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed. (D&C 101:64-67)

As the people of God gather together as commanded to the stakes of Zion, the Lord will secure the wheat (his faithful saints) into the garners (or temples) wherein they shall be crowned with celestial glory and obtain eternal life. Only through the ordinance of the fulness of the priesthood will a person be harvested as wheat. Up until that time, he is still a "tender shoot"

and needs time to grow and develop.

The harvest of wheat also has a direct relationship to the parable of the ten virgins, where the faithful saints are sealed to the bridegroom.

Women, Responsibility of. Because the brethren have been called and ordained, by God, to bear the priesthood for the salvation of mankind, they are also, thereby, responsible for the blood and sins of the generation in which they live, and whom they are called upon to serve, from which they must become clean if they are to re-enter God's presence. (HC 1:322-334; 2:308-309, 422, 426; Heber C. Kimball Journal, December 21, 1845; MS 33:521; Minutes, Salt Lake City, pp. 23-24, 76, September 22, 1883; TPJS, p. 76; T&S 5:670)

The sisters on the other hand have not been ordained to the Melchizedek Priesthood and therefore do not have the charge to minister directly to the world. Their responsibility is to function as auxiliaries to the priesthood, aiding them in accomplishing their God-given responsibilities. In priesthood correlation, "all organizations and programs [are] to be correlated to the priesthood", said Elder Boyd K. Packer. (Regional Representatives Seminar, 3 April 1987) And so, because she does not have the priesthood given to her, she is not responsible for the sins of the world. President Young explained:

> Pertaining to his children on this earth, she [the woman] is not accountable for the sins that are in the world. God requires obedience from man, he is Lord of Creation, and at his hands the sins of the world will be required. (Discourse by Brigham Young, October 8, 1861; "A Few Words of Doctrine", pp. 3-4; Ms/d/1234/Box 49/fd 8/CHO)

Thus, although the sisters are accountable to the Priest- hood for the labors they perform, they are "not accountable for the sins that are in the world", and therefore they can be pronounced clean from it's blood. However, the brethren must continue to labor faithfully within the vineyard, proving their faithfulness, and waiting patiently until the voice of the Lord shall call them. (D&C 88:85)

The keys of the latter-day work are held by the prophet and emanate from him to all quorum presidents, stake presidents, and other priesthood brethren who are called to the work. Auxiliary organizations are all presided over by one holding priesthood keys of direction and auxiliary leaders receive their direction from that person who holds the keys. (DS 3:135) The word "helpmeet" (Genesis 2:18) has the same meaning of not being directly responsible for the sins within the family kingdom. The wife is an aid to her husband, to accomplish the priesthood duties and responsibilities which he has to perform in the family by reason of receiving the oath and covenant of the priesthood. He is "responsible for his own conduct, and that of his wife if he has one." (Amasa Lyman, Journal of Heber C. Kimball, 21 December 1845) "Every man in Israel is responsible in a certain degree for the conduct of his wives and children. He has covenanted that he will assume that responsibility; that is, he will assume the responsibility of the sins of his wives, if he fails to discharge his duties towards them in teaching and leading them in the ways of life and salvation." Apostle Erastus Snow, JD 5:289) Her assistance is important and essential in order for the husband to become clean. Once he is pronounced clean, they can then both receive the fulness if chosen and called up.

Zion. In the Hebrew the word Zion means "a hill". This hill was in Jerusalem and was the site of the temple and the royal residence of David and his successors. It is also considered to be the theocracy of God, and the heavenly city. (Websters Dictionary, p. 2125)

In LDS theology there are several meanings to the word Zion. First, the Lord revealed that "this is Zion--the pure in heart." (D&C 97:21) Second,

President Brigham Young stated that Zion is "where the organizations of the Church of God is." (JD 8:205) Third, Zion is "the whole of America...itself from north to south." (HC 6:318-319) Fourth, it was a holy city built by Enoch which by revelation was called "the City of Holiness even Zion." (Moses 7:19, 21) Fifth, it was one of the hills or mounts located in the old Jerusalem. Upon this hill rested the Tabernacle with the Ark of the Covenant. "In time, the city of Jerusalem became known as Zion and Mount Zion, and its inhabitants, sons and daughters of Zion. (Zion, p. 6) Lastly, the New Jerusalem which will be built in Jackson County, Missouri will be known as Zion. (D&C 45:65-71)

All of the above definitions deal with locations or cities, except for the first one. In expanding the first definition of the pure in heart, Zion has been defined as being "a society composed of families and individuals who have been spiritually born of God and have matured in the gospel to the point that the Lord can come and dwell with them. It is a family centered, covenant society of true saints, led by the Lord and his servants." (MPSG, 1978-79, pp. 181-182)

The first Zion ever to be built was called the city of holiness, or the city of Enoch. In the days of Enoch's ministry those who listened to his teachings were privileged to walk and talk with God, for "Enoch and all his people walked with God; and he dwelt in the midst of Zion". In this manner was Zion redeemed, and because of it's redemption it could no longer stay upon the earth which was full of wickedness, therefore the Lord took it "into his own bosom; and from thence went forth the saying, Zion is Fled." (Moses 7:69) There have been other Zion communities established through the ages of time. Melchizedek and his people wrought heaven and sought for the city of Enoch. The people who were established by Christ's apostles in the meridian of time had all things in common, indicating they were living the Zion law of consecration and stewardship. The Nephites also had a community which lived in peace, and partook of the heavenly gift for nearly 200 years following the visit of Christ to the Americas.

Zion is the kingdom of God of which Christ taught us to pray saying: "Thy kingdom come, thy will be done, on earth as it is in heaven". (Matthew 6:10) To all the saints of the last days who strive to bring forth Zion, the Lord said: "Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb." (1 Nephi 13:37) Finally, the Lord has promised that "when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; And the general assembly of the church of the first-born shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch." (JST Genesis 9:21-25)

through obedience to the laws and ordinances of the gospel, a faithful priesthood bearer will be able to advance from the position of a "servant" to that of a "son", and thereby become an inheritor with Christ, a joint-heir, of all that the Father has.

V. 41---"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." Once a person has received and met the terms of the covenant by receiving the fulness of the priesthood and by having the heavens opened to him to where the Father and the Son appear and teach him of the covenant, and then altogether turns therefrom, he will become a son of perdition. (TPJS, p. 358) Only sons of God can become sons of perdition. (See

Unpardonable Sin) Because of this, this verse does not apply to those who have only been ordained to the Melchizedek Priesthood and who have not yet received the fulness of that priesthood in the temple. Such individuals cannot commit the unpardonable sin. However, if they do not magnify their callings in the priesthood, they will never come to know the Father and the Son, and will therefore never be able to fulfill the terms of the oath and covenant of the priesthood. They will dwell in a kingdom of glory less than the celestial (D&C 76:79), but will not become sons of perdition. Only those who receive the fulness can commit the unpardonable sin and become sons of perdition thereby.

Priesthood, Patriarchal Order of the. The Patriarchal order of the Priesthood was named after Abraham, the father of the faithful. "Abraham's preisthood [order] was of greater power than Levi's..." (WJS, p. 245-247) It was "a more exalted power or preisthood [in that] he could talk and walk with God..." The keys of how to talk with God were handed down from the days of Adam to Abraham, who received them because of his faithfulness. (Facsimilie #1, & #2, Fig. 3) These same keys, blessings, and powers were restored to the prophet Joseph Smith in the Kirtland temple in 1836. (D&C 110) The keys of how to talk with God and were later incorporated into the endowment in Nauvoo. Abraham's patriarchal priesthood comprehended the Aaronic order, but did not hold the power after the order of the Son of God, which Melchizedek held. "The King of Shiloam (Salem) [Melchizedek] had power and authority over that of Abraham, holding the key and power of endless life." (TPJS, p. 322)

The patriarchal priesthood order is a family order, with each family presided over by a righteous man. It originally existed with Adam and was passed down to his righteous descen- dants. But Abraham's father was an idolatrous man and did not hold any priesthood. Consequently, Abraham had to look elsewhere for this priesthood and the blessings of the fathers. We are not told where Abraham received this order of Priesthood, but he may have received it from the Elias who appeared in the Kirtland Temple in 1836 and who restored "the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed." (D&C 110:12; DS 3:127) This Elias apparently held the keys of the dispensation of Abraham. (DS 3:127)

Abraham also received the promise that his seed would be as innumerable as the stars of heaven and as the sand on the seashore. This promise was obviously based upon the principle of eternal marriage since posterity cannot be obtained without a companion. Therefore, the Patriarchal Order of the Priesthood contained not only the keys of how to commune with God, but the blessings of eternal marriage as well. These blessings were all based upon Abraham's subsequent faithfulness since Abraham had not yet received the fulness of the priesthood order. The law of plural marriage was also given to Abraham and Sarah, and was fulfilled by her when she gave Hagar to Abraham so that he could raise up seed to fulfill the promise of God. The ordinances and covenants associated with this priesthood order established Abraham's patriarchal kingdom or government. The first seal of the priesthood is that which is placed upon a man and woman when they enter the everlasting covenant of marriage. (Joseph Smith, William Clayton Journal, October 20, 1843) That first seal establishes their kingdom.

However, the patriarchal order of the priesthood did not grant unto Abraham "the power of 'endless lives'", nor the power of endless or eternal life, nor did it give to him his inheritance (or mansion) nor the power to administer these blessings to others. (TPJS, p. 322) It only gave him the promise that these blessings would be his if he continued faithful. It wasn't until after Abraham was willing to offer Isaac that he obtained the highest order of the priesthood. Concerning this Joseph said: "The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things." (TPJS, p. 322) George Q. Cannon said God "required Abraham to submit to this

trial because He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised." (CR, pp. 64-65; April General Conference, April 9, 1899) "Endless life" is obtained by receiving the fulness of the priesthood, which is the second seal, and grants unto the faithful husband and wife "their particular mansion" or inheritance. (Joseph Smith, William Clayton Journal, October 20, 1843)

Today the patriarchal order of the priesthood is entered through the new and everlasting covenant of marriage, which contains laws, rites and ordinances peculiar to itself, and those who enter this order promise to observe and keep them.

In addition to the covenant, special blessings pertaining to exaltation are pronounced upon the couple, based upon their faithfulness. If the couple proves to be true and faithful in all things, they will inherit these blessings in the fulness of the priesthood ordinance. Concerning this subject, Erastus Snow said:

> This new and everlasting covenant reveals unto us the keys of the Holy Priesthood and ordinances thereof. It is the grand keystone of the arch which the Lord is building in the earth. In other words, it is that which completes the exaltation and glory of the righteous who receive the everlasting Gospel, and without it they could not attain unto the eternal power and Godhead and the fulness of celestial glory. Now, many may enter into the glory of God, and become servants in the house of God and in the celestial kingdom of God, who are not able to abide this new and everlasting covenant; but as we are told in the Doctrine and Covenants, with them there is an end to their exaltation, but they enter not into the order of the Gods. They cannot progress through the ceaseless rounds of eternity except they abide in the covenant, and abide the law that governs it, and the Lord will not be mocked in these things. (JD 24:161)

It is important to add to this the concepts given in D&C 132, verses 19 and 26. Not only must a man "marry a wife by my word, which is my law, and by the new and everlasting covenant" but such an occurance must then be "sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood" meaning, of course, the Prophet. The full state of matrimony and ever- lasting covenant can therefore be seen as having two parts. First, when a man and a woman are married according to the everlasting covenant, which is the first seal of the covenant, and second, when that marriage is sealed upon them by the Holy Spirit of promise with the Prophet of God performing or granting permission for the sealing to be done, which is the second seal. To show the relationship between eternal marriage and being sealed to eternal life, Joseph said "except a man and his wife enter into an everlasting covenant and be married for eternity while in this probation by the power and authority of the Holy Priesthood they will cease to increase when they die (ie. they will not have any children in the resurrection[)], but those who are married by the power & authority of the priesthood in this life & continue without committing the sin against the Holy Ghost [which can only be done after the couple has been sealed up to eternal life--D&C 132:19, 26] will continue to increase & have children in the celestial glory. The unpardonable sin is to shed innocent blood or be accessory thereto....He [Joseph] also said that in the celestial glory there was three heavens or degrees, and in order to obtain the highest a man must enter into this order of the priesthood and if he dont he cant obtain it. He may enter into the other but that is the end of his kingdom he cannot have increase." (William Clayton Journal, May 16, 1843) The everlasting covenant spoken of here by Joseph is not only eternal marriage, but it is the full seal of the everlasting covenant which is placed there by the Holy Spirit of promise, which seals the couple to eternal life and bestows upon them the

fulness of the Melchizedek Priesthood. Because of the sacred nature of the keys and blessings of this order, Joseph instructed the saints to "go to and finish the temple, and God will fill it with power, and you will then receive more know- ledge concerning this priesthood." (TPJS, p. 323)

Priesthood, Power of the Fulness of the. Joseph Smith said: "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God holding the keys of power and blessings. In fact, that priesthood is a perfect law of theocracy and stands as God to give laws to the people, administering endless lives to the sons and daughters of Adam." Endless lives are administered, Joseph said, with an "everlast- ing covenant" by an "anointing and sealing" which "is to be called, elected and [the election] made sure." (TPJS, pp. 321, 323; Ensign/May 1978, p. 48)

In explaining the tremendous power which this order of the priesthood held, the scriptures record that God swore unto Enoch and unto his seed "that every one being ordained after this [holy] order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the pre- sence of God; to do all things according to his will, according to his command." (JST Genesis 14:30-31)

President John Taylor commented that those who held this order of the priesthood in olden times were enabled, by faith, to stop the mouths of lions, quench the violence of fire, divide the waters of the Red Sea, deliver themselves from the fiery furnace and from bonds and imprisonment. Because of this power they were preserved from boiling oil, caused prison walls to tumble, stilled the angry waves, raised the dead, cleansed the lepers, healed the sick, cast out devils and did many other mighty works. (M&A, pp. 85-88) This priesthood order also holds the power to seal up to eternal life, to deliver over to the buffetings of satan, (TPJS, p. 338) to administer endless lives to Adam and Eve's posterity (TPJS, p. 322), to seal together the living and the dead, (TPJS, pp. 330-331) "to have the heavens opened...to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (D&C 107:19)

The powers of this order "include all the keys that belong to the holy priesthood on the earth, or were ever revealed to man in any dispensation, and which admit men and women within the veil. They enable them to pass by the angels and the gods, until they get into the presence of the Father and the Son. They make of them kings and priests, queens and priestesses to God, to rule and reign as such over their posterity and those who may be given to them by adoption, in the great jubilee of rest which is near at hand. It gives them the right to the tree of life, and the 'seal of the living God in their foreheads,' spoken of by John the revelator. No marvel, then, that the Lord requires sacred places for such great and glorious things--'the fullness of the holy priesthood' to be restored." (JI 15: [May 15, 1880] 111. Article entitled "Temples", written by Daniel Tyler)

Priesthood, Purpose of the Fulness of the. President Benson explained that "when our Heavenly Father placed Adam and Eve on this earth, He did so with the purpose in mind of teaching them how to regain His presence....The Prophet Joseph Smith said that Adam blessed his posterity because 'he wanted to bring them into the presence of God'.... (TPJS p. 159) How did Adam bring his descendants into the presence of the Lord? The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the House of the Lord and received their blessings....Adam followed this order and brought his posterity into the presence of God. He is the great example for us to follow. Enoch followed this pattern and brought the Saints

of his day into the presence of God. Noah and his son Shem likewise followed the same pattern after the flood....Even though the Aaronic Priesthood and Melchizedek Priesthood had been restored to the earth, the Lord urged the Saints to build a temple to receive the keys by which this order of priesthood could be administered on the earth again, 'for there [was] not a place found on earth that he may come to and restore again that which was lost...even the fulness of the priesthood.'" (TPJS p. 308; Ensign/August 1985, pp. 8-10)

Priesthood, Responsibility of, Bearers. As servants of God, priesthood bearers are called to minister (1) to their own families, and (2) to the whole world. The first responsibility of a priesthood holder lies within his family. He is responsible to provide for their temporal and spiritual needs. One day he will give an accounting to the Lord as to the manner in which he has magnified and fulfilled his callings as husband and father. His wife will also stand as a witness before God as to the manner and faithfulness with which he performed his duties. (John 12:1-7) There are many vehicles through which a husband and father can fulfill his duties within the home, such as family home evening, family prayer, personal interviews, family activities, church attendance and activity. Love, kindness, and free agency should crown all his activities.

Additionally, the priesthood holder has the responsibility of ministering to individuals and families outside of his own, as his assignments might designate. Since the three-fold mission of the church is to (1) proclaim the gospel; (2) perfect the saints; and (3) redeem the dead, all priesthood holders will minister in these three areas of responsibility. Some serve as missionaries, others are home teachers, while others serve within temples.

The first great mission of the priesthood is to gather in Israel---to seek for the elect who have been scattered, and to bring them home to Zion. (D&C 29:7; 33:6) The gospel net goes into all the world and gathers into the church those who are desirous of returning to Father.

Secondly, the priesthood has the responsibility to perfect those who are brought into the church through the gospel net. This includes assisting them in obtaining all the ordinances of the temple. Paul taught that the church organization is neces- sary "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For how long? "[Un]til we all come in the unity of the faith [Zion--one heart and one mind], and of the knowledge of the Son of God [knowing the Son and the Father--John 17:3], unto a perfect man [calling and election is made sure], unto the measure of the stature of the fulness of Christ." (Ephesians 4:11-13)

Perfecting the saints includes inspiring family members to attend to all family and church duties. Priesthood quorums are to teach and train fathers concerning those things which are necessary to gain eternal life, including how to make one's calling and election sure, if the father and family are ready to pursue that area.

Lastly, the priesthood is charged with the responsibility of redeeming the dead, for without them, the sealing lines are incomplete. "The greatest responsibility in this world that God has laid upon us is to seek after our dead. The Apostle says, 'They without us cannot be made perfect.'" (TPJS, p. 356) Joseph said that "We cannot be perfect without the fathers, &c." (TPJS, p. 338) The saints will only become saviors on Mount Zion "by building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their [own] heads, [and] in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah." (TPJS, p. 330) Obviously we cannot perform the ordinances for our deceased ancestors if we have not received them first ourselves.

Prophets, Desire of all. All the prophets of God, from Adam to the modern days prophets, have desired to bring the saints into the presence of God. Joseph commented that "this is why Adam blessed his posterity; he wanted to bring them into the presence of God." (TPJS, p. 159)

Enoch learned "enough from Adam and his associates to know how to handle the elements, and those who would not listen to his teachings were so wicked that they were fit to be destroyed, and [Enoch] obtained power to take his portion of the earth and move out a little while, where he remains to this day." (JD 3:320) Enoch was able to develop a society of people who "walked with God" and with whom God could dwell. (Moses 7:69) They were known as "Zion" people because "they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18) A Zion society "is composed of families and individuals who have been spiritually born of God and have matured in the gospel to the point that the Lord can come and dwell with them. It is a family-centered, covenant society of true saints, 'the pure in heart,' led by the Lord and his servants." (MPSG, 1978-79, pp. 181-82)

After the translation of the city of Enoch, and before the flood, there were many faithful saints upon whom "the Holy Ghost fell...and they were caught up by the powers of heaven into Zion." (Moses 7:27)

After the flood, Melchizedek, who was the Presiding High Priest and King of Salem, instituted the same heavenly laws that Enoch used, and also organized a Zion society of redeemed saints. The scriptures record that Melchizedek "and his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world." (JST Genesis 14:32-34) President John Taylor said "it would seem that this people [of Melchizedek] possessed the power of Translation, and that they 'obtained heaven, and sought for the city of Enoch which God had before taken,' or which was before translated." (M&A, p. 85)

Paul writes that Abraham, Isaac, and Jacob, and their seed after them "looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:5-10) They "sought for the city of Enoch which God had before taken." (JST Genesis 14:34) However, these "holy men found it not because of wickedness and abominations; and confessed they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh." (D&C 45:11-14)

Moses desired to bring the children of Israel back into the Lord's presence. To this end "Moses plainly taught the children of Israel in the wilderness" all that was needed to re-enter the Lord's presence. He "sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts and could not endure his presence; therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory." (D&C 84:23-26) The Lord told Moses that "without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; For without this [the power of godliness] no man can see the face of God, even the Father, and live (D&C 84:20-22). Because of this the Lord not only took Moses out of their midst, but also the higher temple ordinances which would have opened the door for the Israelites to commune with the Lord face to face. (JST Exodus 34:1-2)

When the Savior came into the world, he also desired to gather the people and make of them a Zion society wherein they could also partake of the powers of heaven. But because of their wickedness, he was unable to organize such a society, and so lamented:

> O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee; how often would I have gathered thy

children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew 23:37)

Joseph Smith explained that this scriptural passage had reference to the gathering of Israel so that the Lord could bestow the fulness of the priesthood upon the Jews, but they refused. (HC 5:423) Consequently, the gospel went to the Gentiles. (TPJS, pp. 14-15)

In this last dispensation, with the restoration of all things, Joseph was commanded by the Lord to build up Zion. (D&C 21:7-8) In 1842 Joseph Smith stated that "the building up of Zion is a cause that has interested the people of God in every age" and "it is a theme upon which prophets, priests and kings have dwelt with peculiar delight", and that by building Zion and restoring to the earth the ancient blessings, powers, and glories which belonged to Zion, that it would "bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family." (HC 4:609-610) It was the full intention of the Prophet to administer all the ordinances of redemption so that the faithful could again enter the Lord's presence while still in the flesh.

After the death of Joseph Smith, President Brigham Young and the saints went west into the mountains where it was his hope to build Zion as Enoch did of old. The principles, doctrines and ordinances which relate to a Zion society were instituted and lived by the saints. This included the full patriarchal order of marriage, consecration and stewardship, the law of adoption, the giving of fulness of the priesthood blessings, and other doctrines. However, by 1890, it was apparent that the saints had not lived up to their responsibil- ities in building Zion. This led President Joseph F. Smith to say in 1901, that the laws of plural marriage and consecration were taken away because of the wickedness of the people, "and neither would be restored until there is a people prepared to live them." (William H. Smart Diary, 1901-1902 Book, p. 94; July 28, 1901)

In an effort to return to the glory and redemption of Zion, President David O. McKay instituted the Priesthood Correlation Program. These "first years of correlation were concerned largely with organization, with programs, procedures, with committees, and councils and boards", said Boyd K. Packer. "It centered on planning. Now with...perilous days upon us, we must implement those plans. Providentially, we are prepared at least to a degree, to energize the consummate power of the holy priesthood to protect and perfect the Saints and bring to pass the immortality and eternal life of man." (Regional Representa-